

# THE HEBREW STANDARD

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### Interview with Dr. N. Birnbaum.

FIGHTER, WRITER, NATIONALIST.

By REV. I. L. BRIL.

DR. NATHAN BIRNBAUM—at last, the man of whom I had heard so much stood in front of me. Tall, broad shouldered, flowing hair brushed back, high brow, long beard tinged with grey, sharp, shrewd eyes, impressive. This is Dr. Nathan Birnbaum, who is, perhaps, better known by his *nom de plume* "Mathias Acher."

Twenty odd years ago, when Dr. Birnbaum was still a student in Vienna, he was calling to the Jewish masses to awaken from their lethargy and to become nationally conscious. In his paper, *Selbst-Emancipation* (Self-Emancipation), he pleaded for Nationalism; he was the first to use the word Zionism as it is understood to-day, and some years before Herzl appeared upon the horizon he had written in the *Frankfurter Zeitung* a trenchant article advocating political Zionism.

He is the man who fomented and led the Jewish revolution in the Austrian Empire during the last electoral campaign, which resulted in the return to the Reichsrath of four Zionist deputies. He himself was not elected, though he had a two-thirds majority, because the opposition, composed of Polish reactionaries, who had the power in their hands, employed the most outrageous means and had recourse to every fraud to defeat him.

Dr. Birnbaum is a brilliant writer, has edited papers of his own, contributes to the most important publications of Europe, has written books, and is now one of the editors of the *Juedische Zeitung* in Vienna.

He has come to this country to make a study of conditions here, and not only is it his purpose to make himself acquainted with Jewish affairs in the United States, but with general conditions also. He will carefully investigate the immigration movement of all nationalities here.

Dr. Birnbaum will deliver a number of addresses during his stay here, which will be of several months' duration.

Dr. Birnbaum has played a prominent part in the first two Zionist Congresses, and now he devotes himself especially to the Cultural National Movement of Eastern European Jewry, and particularly to the National political movement of the Jews in Austria, which has assumed tremendous dimensions lately.

Of course, Dr. Birnbaum had to submit to the inevitable interview, but if I questioned him he returned the compliment, and plied me with as many queries as were asked of him. Walking up and down in his room at the Belvidere House, Dr. Birn-

baum delivered himself of his *obiter dicta* in a manner which betokened deep convictions and a complete understanding of his subject. There was no hesitancy, no trimming, no equivocation. He always wanted to be polite, but this did not prevent him from being incisive.

Western Jews. I regret that the latter have thrown overboard the living national cultural bond of union, whereas the Eastern Jews present a complete and living national cultural entity which for a portion of Eastern Jewry bases its life upon the preservation of national-religious tradition, but especially upon the retention of their own Juedisch language." After a moments thought he added very emphatically:

"The Eastern European Jews are the only ones who have remained through and through Jewish."

Reverting once more to political



DR. NATHAN BIRNBAUM.

Speaking of continental European conditions, Dr. Birnbaum said:

"Conditions are bad, especially in Galicia. There are no industries. Anti-Semitism is rampant throughout the Austrian Empire. In the Western part of the country the Jews are economically better situated, but in the East they are dreadfully poor."

"The Jewish masses, are, however, nationally conscious. This was evident during the last electoral campaign. It was a Jewish revolution not only from the domination of the Poles, but also from that of the assimilatory Jews."

"There is a great distinction between the so-called Eastern Jews and

conditions in Austria, Mr. Birnbaum said:

"The Jewish revolution in Austria was directed to a great extent against the assimilatory leaders of the Jewish communities. I regard it highly improper that in the Western Jewish centres the leaders of the communities, considered as religious, are those who, for instance, do not observe Yom Kippur and light the candles upon the Christmas tree. Whilst those Jews, mostly coming from Eastern Europe and to where the national religious traditions are dear, are altogether pushed to the wall and are without any influence whatsoever."

(Continued on Page 2, 5th Column.)

### "Put Not Your Trust in Princes."

THE STORY OF A JEWISH ALCHEMIST.

By B. HOROWITZ.

REIMS, situated some eighty miles east of Paris, and about sixty north of Troyes—famous as being Rashi's birthplace—is renowned for its historic associations. Here can be seen some of the most beautiful remains of Roman genius. Here stands a cathedral which is one of the

as Magnus, his trade being that of an alchemist. This may seem a strange occupation for one of the "chosen people" in the middle ages, and undoubtedly very few, if any, others could be found. Unconsciously, and perhaps unwillingly, Magnus became a Jewish pioneer of a science which has since engaged the attention of, and been given a new impetus by some of the most celebrated men that we Jews have so far produced. To be the forerunner of such celebrities as Victor Meyer, Mendeleeff, Moissan, and last, but by no means least, Albert Michelson, lately one of the recipients of the Nobel prize, was an honor which the unassuming Magnus, had he been aware of it, would have little cared for. How comes it, then, that the good Isaac ben Jacob should have chosen so strange an occupation?

Charles VII., surnamed the victorious—for what reason still puzzles historians; the successor of an idiot, and himself not much wiser, then occupied the throne of France. As most kings, unfortunately, lack an abundance of wisdom, they become superstitious, this being still more apparent in Catholic princes than in Protestants. The kings of the middle ages, owing to the retardation of civilization, were peculiarly liable to this disease. One can therefore imagine how superstitious a man of Henry's calibre must have been who was so unfortunate as to live in the 15th century, and to be at the same time a king, a catholic, and a fool. One of the results of this superstition was the respect which he paid to all claiming command of supernatural agencies. This, many of the alchemists laid claim to, and in consequence were treated with great favor by Henry. The shrewd Magnus, seeing this the only road open which would leave him in peace, took it. Diligence and skill in the various tracks brought him to the notice of the king, who was the more ready to encourage him as being one of a people which had produced so many illustrious prophets, Magnus the Jew was an object of derision and persecution, but Magnus the alchemist became one of veneration and respect.

There was yet another, and worthier, reason, which induced Isaac ben Jacob to join the ranks of conjurers. The Jews then, as now, were in a most pitiable condition, being persecuted in and driven from one country, to be persecuted in and driven from another. By gaining Henry's good graces, Magnus hoped to induce Royal majesty to alleviate the miserable conditions of his co-religionists. Or

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course, success in the conjuring line brought with it emoluments which were not to be despised, which would enable the generous Magnus to support some of his dependent race.

The age of the alchemists produced many deceivers, but Magnus must not be wholly classed with these. True, he was not slow to take advantage of the mystic character with which the whole profession was endowed, but he was at the same time a genuine philosopher. In his youth he had made a deep study of the Caballa, which was pure theory; now he turned his attention to a science—if we may call it so at that period—which was practical; and by an intelligent combination of both he was enabled to look at things more clearly, and to arrive at conclusions nearer the truth, than his confieres. His Jewish conception of the Divinity prevented him from believing in the possibility of discovering the 'elixir vitæ' which would prolong life indefinitely; his common sense told him that search for the alkahest, or universal solvent, was useless—its name alone was a sufficient guarantee of the impossibility of its preparation; but science neither then nor now could have predicted that the transmutation of metals was a chimera: so that in this Isaac ben Jacob was a firm believer. He looked forward to the day when, with the help of the Almighty, he might be able to take up a bar of iron, and by some chemical process, transform it into a bar of gold.

Far different was Magnus the philosopher to Magnus the alchemist. Those who came to seek his advice were made aware of the fact that he possessed the secret of the elixir vitæ, of the alkahest, of the transmutation of the metals, and of a thousand and one other wonders.

King Henry was a frequent visitor to his secluded cell, and would watch with awe the wonderful miracles there performed. On one occasion he made

use of the following experiment to fool his majesty.

In a fair-sized dish he put what seemed to be some dust, and to it added a liquid to all appearances water. The whole was covered with a bell jar drawn out at the top to a fine hole. A light was applied as soon as an evolution of "an" was noticed, and a terrific explosion took place, which broke the dish and jar to pieces.

'Sodom and Gemorah' was Magnus' single commentary on this, to the no small consternation of Henry.

On another occasion he took a piece of wax-like substance from a bottle containing liquid, placed it on the table, and in a few minutes it caught fire. From another bottle, seemingly half full of water, he brought out a white-looking solid and threw it into a basin of water. It instantly took fire, and detonated vigorously for some time.

'Beware of deceivers!' said the prophet.

It was on a bright day of May, in the year 1429, that a tall young girl made her appearance at Magnus' door. Magnus, on whom generally little impression could be made, was vividly impressed by this maiden. Never before had he seen such a strange face with such dishevelled hair; never before had he seen two such bloodshot eyes; never before had he seen a woman so unwomanly.

"Yesternight I spoke with God, and there He told me that Magnus finds favor in the eyes of the Lord; and He bid me come to thee that thou mayest tell me how to proceed. Ah, what a sweet voice that was!—It was the same which Moses heard from the burning bush, and He bade me take off my shoes from off my feet, for the place whereon I stood was holy.

"Joan! Joan!" came a still, small voice.

"Here am I" I answered.

"Pucelle no longer shall thy name be, Joan d'Arc. Thee have I commissioned to deliver the French from the hands of the English. Go, haste thee to Reims, and there thou wilt find a certain Magnus of alchemistic repute. He has found favor in my eyes, and will instruct you. Then haste ye to the Dauphin, and offer thy services."

Isaac ben Jacob was lost in bewilderment. What could he do with this strange girl? Was he to declare her insane, to deny heavenly inspiration, or to encourage her fancy?

Those fierce eyes that looked upon him, made him dread to utter the former, neither was he more willing to trifle with the Holy One. In his fluxuating mind he could arrive at nothing definite.

"Aha! thou triflest—thou doubtest and thinkest too long—beware!" Beginning to be thoroughly afraid of this abnormal specimen, he determined upon deviating her ferocious instincts by showing her some of his art.

"Daughter—look!" Into a basin he threw some iron filings, and upon it poured a colorless liquid. The whole was now heated till the filings disappeared, and the contents poured into a large jar of colorless fluid. A few drops of a solution were now added, when lo and behold!—the jar full of colorless fluid turned into one full of blood.

"Thus will the English welter in blood, and Joan d'Arc will lead the French to victory!"

"Maiden" continued Magnus assuming a mystic appearance, "the serpent must be bound by a chain, penetrated with the blood of the dragon, and driven nine or ten times through the combustible fire into the elementary air. This is the first labor; but the next is more difficult. Thou must encamp against him with the fire of nature, and he and me that thou dost bring thy line round about. Circle him in and stop all avenues that he find no relief. Continue the siege patiently and success will attend you."

"Praised be the Lord who sent me unto thee," said Joan, and with this disappeared.

"Poor girl—utterly demented" thought Magnus, "and yet, who knows, that insanity may prove the salvation of France."

Hardly had the door closed when it was opened again. The fresh intruder was, however, well known.

"God bless your majesty!"

"Magnus, I am utterly disheartened, my enemies are pressing me on every side, and my friends, instead of supporting are deserting me. What hope is left?—tell me Magnus, keep nothing from me."

"Henry, lose not courage. The fiery serpent will quit thy soul, and the dragon thy bo—"

"Enough! I understood not this mystic tongue. Tell me what I wish to know in a language which I can understand, or, holy man as thou art, I shall attempt to slay thee."

It was plainly evident that Henry's case had become so desperate as to give him the courage to despair. By nature he was perhaps the biggest coward in his kingdom, and would have been as little loth to attack the 'magician' as the pope himself; but the constant reverses which he had suffered of late had wrought such a change upon him as to make him entirely reckless. Magnus, from a long familiarity with the King, had grown to know him thoroughly, and he saw that now was no time for trifling.

"Listen Henry—those who understand not our language are no fit persons to gain advantage by our prophecies—"

"Do not trifle with me!"

"Have patience. But as you are a king in distress, and as, moreover, you are a king whom I love, I shall for once break a rule, and give you to understand more clearly. Know then

that thy future is a bright one, that, ere long, thou wilt drive the English into the sea, and become undisputed master of France."

"But how—how can that be possible?" cried the poor sovereign.

"Within a very short time a young girl, Joan Pucelle by name, will present herself at your camp and offer you her service. She will tell thee that she has been commissioned by God to become the saviour of France. Believe her, for it is most true. Give her command of your army, and she—aye, a girl—will be instrumental in saving you."

"This is bold prophesy. What if it come not to pass?"

"My head shall then be answerable."

"Agreed."

But Henry, if it come to pass, shall I not be entitled to a reward?"

"Most assuredly. What wouldst thou have?"

"My people's freedom."

This was truly 'bold prophesy' as King Henry had expressed it, but Magnus was determined to play the highest stake—to lose or to win all.

The subsequent events in the history of France are well known. How Joan of Arc was appointed to command the expedition to relieve Orleans; how success attended her, and she made a triumphal entry into the beleaguered city; how the day following she defeated the English under Talbot; how, by the end of May, the whole region of the Loire was cleared of all enemies; how she distinguished herself at the taking of Jargean and in the battle at Patay; and how she at length had Charles crowned at Reims—all this is matter of history.

Thus we see that Isaac ben Jacob Magnus' forecasts had proved true—by accident. The king promised everything to his 'petit' Magnue, as he called him, and a decree actually went forth swing full liberty to all Jews. But has a prince ever proved grateful?—much less so such a one as Henry. Within less than a month the decree was recalled, and the Jews became subject to the same ill treatment as before. Nevertheless, all honor to Isaac ben Jacob, who loved his co-religionists as they loved him.

The Month of Shebat.

שבט

SHEBAT, the first of which fell last Saturday, is the eleventh ecclesiastical and the fifth civil month of the Jewish year, corresponding to January-February, and always consisting of thirty days. The first of Shebat, according to the school of Shammai, or the fifteenth according to the school of Hillel, is the New Year of Trees, with respect to the tithe. This month was chosen because most of the annual rains occur before Shebat, so that the trees, which blossom afterward, are considered as belonging to another year.

As the school of Hillel is the standard authority, the 15th Shebat has continued to be observed as semi-holy day. When a community institutes a fast for Mondays and Thursdays it must not be observed if one of those days falls on the 15th day of Shebat.

There is a tradition that when a goose is killed in Shebat the shochet must eat its heart; otherwise he will die. According to another tradition, a goose should not be eaten on the 8th of Shebat. The reason given in the "Sefer ha-Kanah" is that in Shebat the demons prevail; so that he who slaughters a goose in that month is likely to die himself.—*Jewish Encyclopedia.*

Interview With Dr. N. Birnbaum.

(Concluded.)

I trust that such a state of affairs will not continue. The more the masses become conscious of this injustice the more eager will they become to bring about a change and to make use of their now dormant powers."

In order to make himself clear that he is not opposed to Western civilization for the Jew, Dr. Birnbaum hastened to make this statement:

"It must not for a moment be thought that I am an enemy of Western civilization. On the contrary, I am a passionate adherent of Occidentalism and desire it as a modern European. I only wish that the Jews in common with the European-American peoples shall retain and preserve their nationalism, the development of which is surer in the hands of the Western Jews than in the Eastern Jews."

It will be understood now why Dr. Birnbaum has learnt Yiddish. He considers Yiddish a common language for Jewish purposes.

"I want the Western Jew who wants to remain a Jew to learn Yiddish. This will bring him in closer touch with those of his brethren who are still imbued with a deep Jewish spirit."

Speaking of the work of the Baron de Hirsch Fund in Galicia, Dr. Birnbaum made this characteristic remark:

"The Baron de Hirsch Fund is maintaining schools in Galicia, but they do not give the children a National Jewish spirit."

The closing remark of Dr. Birnbaum was perhaps most typical of the man.

"I have not come here to learn the official view of the conditions. I want to get the unofficial opinion. I have always been opposed to the unofficial conception of things."

Dr. Birnbaum is very wise when he refuses to answer any question as to his opinion of this country. "I want to study first," he says, and then he will write a book. He will make a tour of the whole country for the purpose.

There is no doubt that his visit to these shores will have a great and far reaching influence. His speeches will have the tendency of arousing the Jewish masses to recognize their own powers and guiding their affairs.

As I took my leave of Dr. Birnbaum, after a talk lasting several hours, and in view of the recent upheaval in Jewish affairs in Austria, I could not help reflecting upon what great things this Jewish leader could accomplish if he were to become a permanent resident of this country.



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# THE TRUE SIGNIFICANCE OF CHRISTMAS.

BY I. MORDAUNT SIGISMUND, M. D.

ON Christmas night of the year just elapsed, 1907, the *Evening Journal* contained the portraits of three divines, viz.: Bishop Henry C. Potter, Rabbi Joseph Silverman, of New York's great "Reform" fane, Temple Emanu-El of Fifth Avenue, and the Reverend Father John Hughes, of the Church of Paulist Fathers. They struck me as a parody to the triumphate in our *Hagadah*.

The *Chochom* (the Wise), represented by Bishop Potter; the *Rosho* (the Malevolent), by Rabbi Silverman, and *Tam* (the Know-Nothing), by the Romish priest.

Said the *Chochom*: "Let us all hope that all the recent developments in the art of war will continue to secure international peace."

Said the *Rosho*: "Without regard to any theology, all men can enter into such mid-winter festivities as will bring good cheer and good fellowship into the world's dreary and sordid lives. Let us all join in thus making the world a little happier, a little better, each day, each year."

Said *Tam*: "May the blessing of God, the infinite Saviour, descend upon those who read these lines, especially on the poor (unhappily they do not read the *Evening Journal*, and, furthermore, are too much occupied this evening in forming the 'bread line' in the Bowery), so many of whom, like Christ when He came upon the earth, have no homes."

Thus spoke the three divines.

So the leader of American "Reforms" urges his brethren to join in the rejoicing which the advent of Jesus of Nazareth, with whom came "PEACE ON EARTH, GOOD WILL TO ALL MEN."

When Joseph, the carpenter, conducted Miriam to the *chupah* at Nazareth, the ground should have opened and swallowed the *Kalleh* (bride) with her embryo. She should have been preceded by the *Mallah Hamoves* (Angel of Death, who ought to have proclaimed: "Here comes the curse of God, the *Mamzer ben Hannidah!*")

Jews rejoice at the advent of Jesus of Nazareth? Sackcloth and ashes should they don, at the anniversary! But, I ask myself, has the *Christian* any reason to rejoice?

Let us see. Has peace on earth and good will to all men reigned since the advent of "God's son"? Has it not, rather, been continuous strife and bloodshed?

Hecatombs, *aut de fes*, not only of Jews, but Christians, have marked almost every year since Christianity has dawned.

The hands of Roman Catholics have been raised against Roman Catholics; Protestants against Catholics, and both against the Jews.

Is high mass celebrated on the anniversary of Bartholomew's night?

The War of the Roses, Catholics against Catholics, countrymen against countrymen!

The thirty years' war! In our own time the Crimean War; Protestant and Catholics against Russian orthodoxy!

The Franco-German War; Protestants against Roman Catholics. The recent Boer War; Protestants against Protestants! Our own Spanish-American War!

Verily, peace on earth, good will to all men!

Go to the square in front of London's most famous hospital, Bartholomew, and you will see a brass plate inserted in one of the blocks of stone close to the portals of the hos-

pital on that spot. The plate says so many have been burnt at the stake; they took turns, Catholic against Protestant, and *vice versa*.

Go to the environs of Constanz, on the borders of the beautiful lake of that name, and an obelisque will point out the spot where a bonfire was made of Huss!

Go to Worms, in Germany, the old Hanseatic free city of Frankfurt-on-the-Main; Prague, the capital of Bohemia; Mayence, a former Prince-Bishopric; Eger, on the border of Bohemia and Bavaria; Kishineff and Odessa, both in holy Russia, and you will find parts of the Jewish cemeteries are apportioned to *Gehargete Juden* (murdered Jews).

Go to the walls of York and Norwich, in England, stains may still be seen of the torrents of blood which flowed—Jewish blood! At Seville, in Spain, a spot in front of a church was pointed out to me where numerous Jews were burnt by order of the "Holy" inquisition.

During the crusades, there were regular *etappes* where *Korbonim* (sacrifices) were offered to that Moloch, the Prince of Darkness—I mean the Prince of Light—Jews were slaughtered by the hundreds.

There is scarcely a spot in the whole "civilized" world which has not been saturated with Protestant, Catholic or Jewish blood.

Peace on earth and good will to all men! Why is it that the Muslims, who have wielded the scimitar in enforcing their creed; but, the moment the neophyte was within the Moslem pale, all internal strife ceased.

Who has ever heard of Mohommedan fighting against Mohommedan? Do the adherers of Confucius, those of Zoroaster; the Brahmins, are they taught by the Vedah to fly at each other's throat? Does internecine war—on account of difference in sects—exist among the disciples of Buddha?

The Romans, who were "on the spot," it took them well nigh three centuries to recognize the "truth;" Constantine's phantasmagory, "*In hoc signo vinces*," must have originated in some slight knowledge, not improbably obtained from some mariner, of the "Southern Cross."

The Cross, why the emblem of the Nazarene faith? The cross in Egyptology stands as the emblem of life.

The still smoking pyres, the reeking gore, should ascend to the seat of the "Redeemer," that divinity whose advent brought "Peace on earth, good will to all men!"

Let the trumpets sound, the cymbals crash—Glory! Glory! Glory!—to the harbinger of woe and suffering; the advent of Jesus of Nazareth has brought STRIFE ON EARTH AND SLAUGHTER AMONG MEN!

And yet, on the day when the Jew should wear sackcloth and ashes, Rabbi Silverman, the leader of American Reformed Jews, pronounces it to be good, and should be suitably celebrated!

An incident: In 1886, whilst at Constantinople, I witnessed three Christmases and three New Years celebrated within thirty-one days.

The first, on December 25th. Twelve days later, the Russians and Greeks, celebrated theirs, twelve days still later the Copts celebrate theirs. New Year's day goes by the same routine.

I have been at the church of the "Holy Sepulchre" in Jerusalem on "Palm Sunday" and "Good Friday." The stoical Turkish soldiers keeping guard at the portals of the church, spoke volumes for the unity amongst Christians. How often has the Moslem guard to be called to impose "peace" among those who are ready to fly at each other's throats within the church!

## Alexander the Great.

(From the Midrash.)

ALEXANDER the Great, having traveled in Africa with his victorious army, arrived in the midst of a quiet and happy population, who lived in perfect harmony with their neighbors, because their ruler was just and wise.

The elders went to meet Alexander, and took him to the palace of their king. After the usual introductions, the African monarch offered some refreshments consisting of bread, figs, dates and strawberries in gold. Alexander was very much surprised, and asked the king if it was customary to eat gold in his country.

"No," said the sultan, "but I thought if you would have some ordinary bread and fruit you could find some at home, and you would not come so far."

"I came to your country to study your laws," said Alexander.

"Well, then, stay as long as you please; I will provide for you and your escorts, although I do not understand when one travels for his instruction he need to be accompanied by an army."

The next day two men came before the sultan. They had a difficulty and asked to be judged. In that happy country all the difficulties among citizens were settled personally by the sovereign. Alexander occupied a seat next to the sultan.

The Sultan—Which is the plaintiff? Emeth (the Truth)—It is I.

Sultan—Speak, be brief, and tell the truth.

Emeth—I bought a parcel of land from my neighbor, Tzedek. In working it I found a treasure. I would give it back to him, but he obstinately refuses to take it.

Sultan—Tzedek, what is your answer?

Tzedek (Justice)—I am as honest as my neighbor, Emeth. When I sold the land to him I sold him everything that it would produce. I never knew it contained any treasure. He found it, and as I did not lose any I cannot take it back.

Sultan (turning to an elder)—What do you think of that, Emunah?

Emunah (Faith)—I often heard from old Tzedek that his field contained a treasure; his father told him so before he died, but he always thought he only wanted him to work well. Although he plowed from time to time, he never found anything, only through his efforts he made the best of land of it, and thought it really worth a treasure.

Sultan—All right; the case is settled. Tzedek, have you a marriageable daughter?

Tzedek—Yes, sir; my daughter, Tzedaka (Charity) is eighteen years old.

Sultan—And you, Emeth; is your son twenty years old?

Emeth—Sultan, that is the age of my son, Scholem (Peace).

Sultan (with solemn voice)—Emeth and Tzedek, you are both honest and good men; you don't care for the gold

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that is not fairly earned. Let it be so; but in the meantime someone has to take the money. The son of Emeth is going to marry the daughter of Tzedek, and the treasure will belong to them.

Both parties retired perfectly satisfied.

Alexander was lost in thought.

"What is it?" inquired the African king.

"I am surprised at what I have heard."

"Surprised? How would that suit terminate in your country?"

"In my country it would take ten years; the lawyers, the judges, would absorb the whole amount, and nobody would get anything."

Sultan (surprised)—Does it rain in your country?

Alexander—Certainly.

Sultan—Does the sun shine?

Alexander—We have the nicest sun in the world.

Sultan—Have you any cattle?

Alexander—Plenty of it.

Sultan—Oh, well, I understand now; it rains and the sun shines in your country to make the grass grow to feed your cattle, for, judging by what you told me of the administration of justice in your kingdom, the men are not worthy to enjoy the blessings of heaven.

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# In Aid of the United Hebrew Charities.

MEETING AT THE TEMPLE EMANU-EL—LESS THAN \$3,000 RAISED—  
20,000 CHILDREN STARVING.

Under the auspices of the newly established Council of Jewish Communal Institutions a meeting in aid of the United Hebrew Charities was held on Sunday afternoon in the vestry room of Temple Emanu-El. Justice Greenbaum, president of the council, presided over the large gathering.

The directors of the United Hebrew Charities came in for some criticism, but there was no response when Justice Greenbaum, president of the council, announced that he would entertain a motion for an investigation of the Charities' management.

Earlier in the meeting Justice Greenbaum had said that he thought the management meant well, though some mistakes might have been made. Both Justice Greenbaum and Cyrus L. Sulzberger, who is a director of the United Hebrew Charities, gave some depressing figures. Mr. Sulzberger said that unless money was raised by January 24 the United Hebrew Charities would be obliged to close its doors again. Justice Greenbaum said that the estimated contributions for 1908 amounted to \$225,000, while last year the contributions to the fund of the United Hebrew Charities amounted to \$322,000.

Before the close of the meeting the sum of \$2,660 was raised and a committee of 250 was appointed to collect contributions and to extend the membership of the United Hebrew Charities, which, it was stated at the meeting, is only 4,500 out of the total Jewish population in the city and vicinity. It was also said at the meeting that a sub-committee of the council had investigated conditions and had found that the need for instant action was great.

Justice Greenbaum, at the meeting's opening, in referring to the organizations and institutions which are members of the council, said that he regretted that the Jewish Orphan Asylum was not included. The asylum, he said, had in the past contributed as much as \$25,000 a year to the United Hebrew Charities. Last year it gave only \$5,000. This year it contributed nothing.

The appeal of the Charities to the council for aid was the first that had been received by the council. He believed, he said, that the United Charities was run as economically as possible, yet it had been unable to relieve the sick and starving Jews in this city because of lack of funds. With demands much greater this year than last, it was estimated that the contributions had fallen off \$100,000.

In 1907 \$200,000 had been given to ill and deserted women, to widows, and orphans. Justice Greenbaum suggested the appointment of a large committee to make a house to house canvass under the auspices of the council.

Mrs. Frederick Nathan, president of the Consumers' League, asked if money raised in this fashion would be turned over to the officers of the United Hebrew Charities, and declared that their methods of distribution had been unsatisfactory. Money contributed to pay rent, she said, really went to enrich landlords who charged exorbitant prices for rooms. It was understood that Jews out of work deserted their wives, knowing that they would be taken care of by the Charities.

If fair salaries were paid to workers there would be no occasion for the Charities to make up any deficiency due to

poor salaries. The supporting of deserted wives was putting a premium upon desertion. Instead of doing this Mrs. Nathan declared the United Hebrew Charities ought to be engaged in constructive work.

Justice Greenbaum replied that the Charities had nothing to do with constructive work. Its duty was to meet existing conditions. His experience on the bench had convinced him that wives were deserted for other causes than to obtain their support from charity.

Jonas Weil, president of Lebanon Hospital, said that in the morning he had visited a woman who had five small children and no food in the house.

"And while this poverty is known to exist in the Jewish community," said he, "I have neighbors who own and operate expensive automobiles and who would not give five cents to their poorer brethren."

It was then suggested that the directorate of the United Hebrew Charities be reorganized. To this Justice Greenbaum replied that if necessary all of the directors would resign, but that the object of the present meeting was to raise money for starving Jews. He was not opposed to an investigation of the Charities. He thought its management was clean, though in some instances mistakes might have been made.

Mortimer Schiff, one of the directors of the United Charities, thought that the criticism of the directors had been unfair. The United Charities had never threatened to shut down in order to get more money, he said. He personally, as a director, had felt, he declared, that he would prefer to feed 4,000 persons rather than half starve 8,000.

Other suggestions were made of special contributions to be taken up in the synagogues and from poor boxes in Jewish homes. It was then decided to appoint the committee of 250, which it was agreed would co-operate with a relief committee to be appointed on January 9 at the rooms of the Hebrew Young Men's Association.

Then the collection of money began. Mark Mack and Charles Hirschorn contributed \$500, Jonas Weil gave \$600 for his two sons, while representatives of lodges, societies and congregations gave checks which, with other individual contributions, made \$1,060 more making the total \$2,660.

Mr. Bernard Naumberg and Mr. Arthur C. Hays were respectively appointed chairman and secretary of the committee.

#### For Sweet Charity at Lakewood.

It is interesting to note through the combined efforts of Sadie Baron, Gertrude Diamondstein, Florence Golde, Viola Golde, Mamie Greenspan, Ellhu Jacobs, Harold Rubin, Milton Rubin and Frieda Surut the sum of twenty-one dollars and twenty cents was realized on chances for a bronze hand-mirror donated by one of the guests of Lillian Court for the benefit of the Rabbi Isaac Elchanan Theological Seminary, at No. 156 Henry street, New York. The children deserve the utmost commendation for their zealous efforts in behalf of the noble cause in which they were enlisted.

#### Change of Address.

The Rev. I. L. Brill has removed to 41 West 117th street, city.

## Zionism and the American Press.

The following editorial, which recently appeared in the Daily Advertiser, of Portland, Me., will interest Jews not only because of the sympathy which it expresses for the Zionist movement, but because it reflects the attitude towards Zionism of a large element of the American press. The editorial is as follows:

#### PALESTINE TO BE RESTORED.

"The negotiations which for some time have been conducted by Herr Wolffsohn, leader of the Zionist movement, with Turkish officials in Constantinople, whose object has been the restoration of the Jewish people in Palestine, is making very encouraging progress. Herr Wolffsohn has been in direct and active communication with agents of Turkish authority, and the central executive committee at Cologne is informed that the time is favorable as there is a desire in higher Turkish circles to take up the Zionists' plans much more thoroughly and willingly than before. 'Negotiations,' according to the report received of the American branch of the Federation, 'have reached the point in which positive projects are being considered in very definite shape from the point of view of practical politics,' and that the desired results are in the way of achievement. In their aspirations for repossession of the 'blest land of Judea' the Jewish people will have the wishes of Americans for the full success of the movement, which has now reached such a promising stage. There is fitness in their coming again into their own which appeals irresistibly to our sympathies."

#### Young Men's Hebrew Association.

On Friday evening, January 10, Rev. Dr. Joseph Silverman will deliver the address.

On Monday evening, January 13, an informal entertainment will be held. Rev. Dr. Rudolph I. Coffee, of Pittsburg, will deliver the address, which will be followed by literary and musical exercises.

The new term of the educational classes opened on January 2 with a large enrollment. New pupils may still enroll.

#### Dinner to Rabbi Harris.

The New York Board of Jewish Ministers gave a dinner in honor of the twenty-fifth anniversary of the Rev. Dr. M. H. Harris as rabbi of Temple Israel of Harlem at the Vienna Hall on Saturday evening last.

Rabbi Silverman, ex-president of the board, was the toastmaster, and among the speakers who eulogized Dr. Harris were Rabbis H. P. Mendes, Schulman, Moses, Wise and Silverman.

Dr. Harris, who feelingly responded, was the recipient of an address in the form of an album.

#### Young Women's Hebrew Association.

Dr. David Blaustein was the speaker at the last Friday evening services and enthused his audience with his earnestness and eloquence.

On Saturday night the social club had a dance at the rooms which was enjoyed by all present.

On Sunday afternoon the usual monthly "at home" took place. Judging by the crowds which attended, this seems to be a very popular feature of the social work. There is a short entertainment and then a dance. Miss Stone, superintendent of the association, acts as chaperone. A splendid band, under the leadership of Julius Mayer, played throughout the afternoon.

# DEATH OF REV. DR. KAISER.

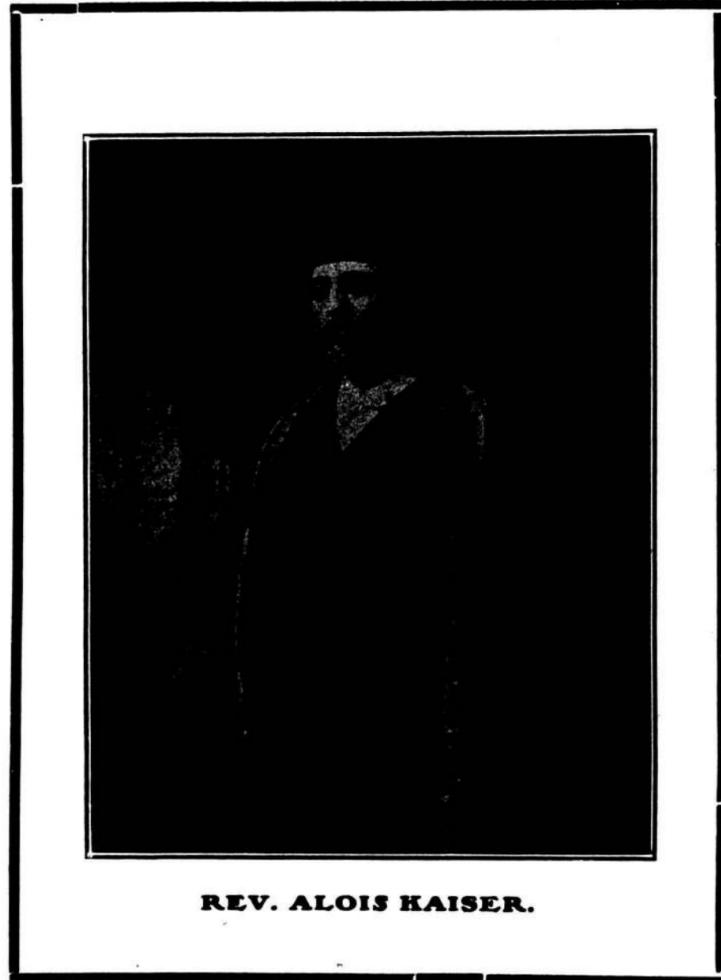
VETERAN CHAZAN PASSES AWAY AT BALTIMORE.

On Sunday, at his residence in Baltimore, Md., there died the Rev. Alis Kaiser, cantor of Temple Oheb Shalom, of that city.

Cantor Kaiser, who was in his forty-eighth year, was born November 10, 1840, at Szobotist, Hungary. He received his early education at Vienna, under Dr.

Temple Oheb Shalom, Baltimore, up till his death.

For several years he was president of the Society of American Cantors, of which he was one of the founders, and in recognition of his signal services in raising the standing of chazanim and his efforts to improve the synagogal service he was elected an honorary mem-



REV. ALOIS KAISER.

Heinrich Zirndorf, and then studied in the Realschule, Teachers' Seminary and the Conservatory of Music in the same city. From the age of ten he sang in the choir of the great Sulzer, and when only nineteen years old became assistant cantor in Fuenfhausen, a suburb of Vienna. In 1863 he went to the Neusynagogue, Prague, where he remained until the early part of 1866. In June of that year he arrived in New York city, and in the following month he was elected cantor of

ber of the Central Conference of American Rabbis.

Cantor Kaiser was the author of several works of service and other noteworthy compositions.

Personally he was a charming man, endearing himself to all who knew him and beloved and esteemed for his sterling qualities, piety and sincerity.

The funeral took place on Tuesday. Cantors Ginsberg, Cahn, Newmark and Greenberg, of New York, representing the Society of American Cantors, attended.

#### Borough of Richmond.

Last Saturday, being Sabbath Rosh Chodesh, solemn and impressive divine services were held at Temple Emanu-El. Rev. Albert Goldfarb, assisted by a double quartette of boys and men specially engaged for this occasion, conducted the services. The temple was crowded with devout worshippers, and the lovely edifice, with its high cathedral windows, its beautiful white altar surmounted by a cupola and the gilt double triangle, and the white embroidered silk curtain before the Ark, presented a magnificent picture.

On Sunday forenoon, Mr. Sigmund R. Schwartz, of Bement avenue, addressed the Sabbath school; complimenting teachers and pupils upon their work. In

the afternoon the Young Folks' League of Temple Emanu-El was organized. President Julius Schwartz addressed the assemblage, explaining the objects of the league. Rev. Albert Goldfarb spoke in the same vein. Saul Bernstein, of New York University, was elected president; Miss Sadie Reitman, secretary, and Miss Ethel Konovitz, treasurer. The organization will be perfected at a meeting to be held Sunday, January 12th, at 2 p. m., at the temple.

#### Rev. A. Tintner Appointed.

The Rev. A. Tintner, of Schenectady, N. Y., has been appointed for one year minister in charge of the Congregation B'nai Jeshurun, Madison avenue and 65th street.

# SPENCER'S BUSINESS SCHOOL

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## SOCIAL.

On New Year's eve Miss Esther Rosenthal, of 89 Avenue A, gave a "leap year party" to some of her friends. Among those invited were the Misses Eva Hoffman, Tessie Cohen, Ruth Moir, Alma Keller, Rosalie Frank, Minnie Kalvin, Cora Baer, Norma Freundlich, Helen Hochstim, Hannah Rosenthal, Helen Cohen, Beatrice Blyn, Clara Rosenthal, Carrie Warhug and Frances Adler.

Miss Jessie Kassel, of 120 East 73d street, will be at home to her friends in the afternoon and evening of Sunday, January 26, prior to leaving the city on an extended trip down South with her parents.

The Zenobia Circle, which has been working in the cause of "charity" for some time, desires to co-operate with some other society for the purpose of extending its scope. This society through a series of entertainments and dances has raised sufficient funds to make liberal contributions to a number of charitable institutions, has paid the expenses incurred in sending a consumptive to Denver, is at present maintaining a consumptive in this city, and besides has performed a large meed of personal service work, principally at Randall's Island. Full particulars may be obtained by communicating with Miss A. Cherurg, No. 52 Eldridge street.

## BAR MITZVAH.

KUH.—Mr. and Mrs. Gilbert Kuh announce the bar mitzvah of their son Edward on Saturday, January 11, Temple Rodeph Shalom, 63d street and Lexington avenue. Reception Sunday, January 12, at seven p. m., Vienna Hall.

LOEWENTHAL.—Mr. and Mrs. Perry Loewenthal announce the bar mitzvah of their son Adolph on Saturday, January 11, 1908, at Temple Rodeph Shalom, 63d street and Lexington avenue. At home Sunday, January 12, 1908, from three to six p. m., 19 East 88th street.

LOEWENTHAL.—Mr. and Mrs. Louis Loewenthal announce the bar mitzvah of their son Milton, Saturday, January 11, Temple Agudath Jeshorim, 86th, near Park avenue. Reception Sunday, January 12, from two to six, Madison Avenue Hotel, 92d street.

WEISSTOCK.—Mr. and Mrs. Herman Weisstock announce the bar mitzvah of their son, M. Jerome, on Saturday, January 11, at Temple Anshe Chesed, 160 East 112th street. At home from three to six p. m. Sunday, January 12, at 206 West 112th street.

## 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 three to six p. m., 204 West 141st st. No cards.

COHEN—SCHMIDT.—Mr. and Mrs. I. Schmidt announce the engagement of their daughter Marion M. to Phillip M. Cohen. At home, 1787 Madison av., Sunday, January 19.

CRONER—IMMERGUT.—Mrs. R. Immergut, 421 East 82d st., New York city, announces the engagement of her daughter Sadie to Mr. Leopold L. Croner, of Jersey City, January 1, 1908.

ELLSNER — COHEN. — Miss Leah Cohen to Mr. Edmund Ellsner, on January 1, 1908, at 353 East 135th st.

GOLDSTEIN—LEWIS.—Mr. and Mrs. Henry I. Lewis, No. 45 East 123d st., announce the engagement of their daughter Dora B. to Mr. Bernard Goldstein. Reception notice later.

GOLDSTEIN—MITTENTHAL. — Mr. and Mrs. Max Mittenenthal beg to announce the engagement of their daughter Sadye to Harry Goldstein.

HIRSCHLER—GOLDBERG.—Mr. and Mrs. Harry Goldberg, of 836 West End av., announce the engagement of their daughter Lena to Mr. Arthur J. Hirschler.

JACOBSON—SEAMON.—Mr. and Mrs. I. Seamon beg to announce the betrothal of their daughter Myra to Mr. Joseph M. Jacobson. At home, 242 West 112th st., on January 12, three to six. No cards.

JACOBY—COHN.—Mr. and Mrs. A. Cohn, of 431 East 14th st., announce the engagement of their daughter Sadie to Mr. Max V. Jacoby, of New York city.

LEFF—LEVY.—Mr. and Mrs. Abraham Levy announce the engagement of their daughter Flora to Mr. Solomon S. Leff. Reception at their home, 60 East 7th st., Sunday, January 12, 1908, at half-past seven p. m.

LOWY—BLOCH.—Mr. and Mrs. A. Bloch, 114 West 137th st., announce the betrothal of their daughter Sadie to Mr. Arnold J. Lowry. At home Sunday, January 19, 1908, three to six. No cards.

MORRIS—EUER.—Mrs. M. Euer, of 102 West 29th st., announces the engagement of her daughter, Miss Susie Euer, to Mr. Benjamin Morris, of Buffalo, N. Y. Reception Sunday, January 12, from three to six.

NATHAN—MAYER.—Mr. and Mrs. David Mayer, of No. 284 Garfield place, Brooklyn, announce the engagement of their daughter Hattie to Mr. Harry M. Nathan, of Philadelphia. At home Sunday, January 12, 1908, from three to six o'clock p. m. No cards.

ROGGEN—GOLDBERG.—Miss Hattie Goldberg, daughter of Mr. and Mrs. Meyer Goldberg, to Mr. Harry Roggen. Reception, 157 East 74th st., Sunday, January 12, three to six. No cards.

ROTHSCHILD—WOLF.—Mr. and Mrs. R. Rothschild, of 32 West 120th st., announce the engagement of their daughter Hattie to Mr. Phil. Wolf. Reception Sunday, January 12, from seven to ten o'clock p. m. No cards.

STERNGOLD—BLOCH.—Mr. and Mrs. Morris Bloch, of 227 East 60th st., announce the engagement of their daughter Fannie to Mr. J. M. Sterngold, of New York. No cards.

SUSSMAN—ENGLANDER.—Mr. and Mrs. Herman Englander, 142 West 111th st., announce the engagement of their daughter Ida to Dr. A. P. Sussman, of Bayonne, N. J.

TREISTER — GLEITSMAN. — Mr. A. Gleitsman, of 704 Willoughby av., Brooklyn, announces the engagement of his daughter Saydie to Mr. I. B. Treister.

WEINSTEIN—HORN.—Mr. and Mrs. Heyman Horn announce the betrothal of their daughter Kate to Mr. Ephraim Weinstein.

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## MARRIAGES

HAHN—ISRAEL.—The marriage of Miss H. Hahn to Mr. J. Israel was solemnized at the Vienna, East 58th street and Lexington avenue, on January 2 in the presence of a large number of relatives and friends. Rev. Dr. Rudolph Grossman, of the Temple Rodeph Shalom, officiated. A dinner, catered by Turkel, followed the ceremony.

NATHAN—BISCHOFF.—In presence of a large gathering of relatives and friends, Miss M. Nathan was married to Mr. A. Bischoff on Sunday evening last. Rev. Dr. Bernard Drachman, of the Zichron Ephraim Synagogue, officiating. After the marriage ceremony a dinner was served by Turkel and then dancing was enjoyed by the young folks present.

## IN THE THEATRES.

Vesta Victoria, the clever singing comedienne, who is responsible for the success of "Waiting at the Church" and "Poor John," makes her farewell American appearance at the Colonial next week, introducing an entirely new repertoire of songs. Julius Steger and company appear in the one-act drama "The Fifth Commandment," and the Six American Dancers will present a terpsichorean novelty. Others on the programme will be Avery and Hart, the Sleeds, Mlle. Agoust and company and Barty's Bears.

Novelty is the keynote used by Manager Williams in arranging next week's bill at the Alhambra Theatre, where the offerings will include Mr. Hymack, the celebrated chameleon comedian; the Germane Brothers, the Quaker City Quartette, Nellie Wallace, Felix and Barry, Clifton Crawford, Friend and Downing and Karno's Company in "A Night in an English Music Hall."

One of the greatest hits scored on Broadway in a long time has been made by Victor Moore in George M. Cohan's musical success, "The Talk of New York," at the Knickerbocker Theatre. Mr. Moore and his talented company have evidently settled down for a long and very successful run. The theatre is crowded at every performance by an enthusiastic audience, who laugh and applaud the funny lines that Mr. Moore, as Kid Burns, the plunger, reads in an intensely amusing vernacular. "The Talk of New York" was constructed for amusement purposes only and well fulfills its mission in that respect. From a musical point of view Mr. Cohan has never composed anything better than the song numbers he offers, which possess a popular jingle and furnish an attractive repertoire for the whistler and home musician.

Always presenting something new and always resourceful, Shubert and Anderson have added to the already attractiveness of the bill at the New York Hippodrome by producing still another sensation, and the big bill at the world's greatest playhouse now includes the colossal war spectacle, "The Battle of Port Arthur," written by Owen Davis and staged by Edward P. Temple, the general stage director of the Hippodrome. The spectacle is in two scenes, and in these one thousand people and fifty horses will appear. The naval action before the famous fortress is also depicted. Every equipment and bit of space of the Hippodrome's monster stage is utilized to make this realistic representation.

Following this spectacle comes the delightful musical melange, "The Auto Race," with its beautiful groupings, merry songs and Marcelline fun. Here is introduced the novelty circus, in which twelve new European acts appear.

# BORDEN'S BULLETIN

A WEEKLY PRESENTATION OF FACTS

RELATING TO

## PURE LACTEAL PRODUCTS

NUMBER ONE

### WHAT IS MILK?

Milk is a white fluid or liquor secreted by certain glands in female animals and drawn from the breasts for the nourishment of their young.

The milk of various domesticated animals is more or less used for food. The milk of the cow, which may be taken as typical of all others, is indeed by far the most important and valuable of all. In chemical construction it consists of an emulsion of fatty globules (cream) in a watery alkaline solution of cassin, and a variety of sugar peculiar to milk called lactose. The fat (which when separated we know as butter) and the lactose constitute the carbonaceous portion of the milk regarded as food. The cassin, which forms the principal constituent of cheese, and a certain proportion of albumen form the nitrogenous, while the complex saline substances and water are the mineral constituents.

These various substances are present in the proportions which render milk a perfect and typical food suitable to the wants of the young of the various animals for whom it is provided by nature.

The milk of all animals, so far as is known, contains these substances, although they are present in somewhat different proportions. But it must be well understood that while milk is one of the most nutritious of foods, it is extremely unhealthy and injurious when partaken without the strictest safeguards to prevent impurities.

(To be Continued.)

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EST. 1857.

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It is the best, most delicious, stimulating and refined delicacy that can be served at Luncheon, Dinner or Supper Parties : : : :

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## Cresto Grits and BARLEY CRYSTALS.

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## The NEW Cut Glass Shop

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Nguyen's Household Chocolate for Drinking, Cooking and Baking

# "EIN TAXATOR."

NAHUM SOKOLOW ON DR. FISHBERG AND STATISTICS.

**D**R. FISHBERG may perhaps be right. Among the 2,000,000 American Jews, there are hardly 12,000, nay, 10,000, and for all I care, 6,000 shekel payers. And what's more, not all of the shekel payers are adult and bona fide Zionists. Dr. Fishberg himself, an aboriginal American, was often approached and asked to pay a shekel, despite the fact that it should have been well-known in Zionist circles, that the ancestors of this genuine and aboriginal Yankee landed in America with Columbus. This goes to show that you can't put too much confidence in the Zionist list of shekel-payers. But even granted that only bona fide Zionists are shekel-payers, the statistics at best stand as follows: 12,000 Zionists, 1,988,000 Anti-Zionists. Mr. Schiff, you may sleep in peace.

I do not know whether this statistical balm will be of very much help in allaying Mr. Schiff's fears. I rather suspect that Mr. Schiff regards the matter with more depth than does that expert statistician, Dr. Fishberg. The roles are here transposed. The financial magnate who ought to be expected to regard everything from the point of view of numbers, recognizes in the streams and currents of public opinion, in the fine sentiments of the national soul, the signs of a change, the forerunners of the victorious triumph of a new spirit, and thinks it necessary to array himself against this spirit with the weapons of his opinions and arguments. Dr. Fishberg, however, appears on the scene with pencil in hand, shakes the Zionist purse, counts even the nickels and dimes, estimates their value according to the latest quotations on "Change," examines inventory and ledger like a public accountant, strikes a balance like an expert bookkeeper, and, behold! it isn't worth the trouble to fight Zionism.

He asks like a true American: "How much is he worth?" And since the sum is ridiculously small, he turns his back upon such a "beggar" like a proud Croesus. Another exchange of roles with Mr. Schiff. What Mr. Schiff should do, Dr. Fishberg does; what Dr. Fishberg should do, Mr. Schiff does. What a topsy-turvy world!

I had to laugh when I read a letter in the "Hazman" in which this polemic was treated in a terribly tragic fashion—together with the day's dispatched discoveries. America rediscovered! Where is Zionism? Only 12,000—10,000—6,000 shekels! If the sensitively disposed reporter of this system of calculation were to go to Berditschev, Krakau, Brody, Budapest, etc., he will be securely armed and will be immune against the bulk of the disclosures of the little Fishbergs. From every notice, from every protocol of the smallest Zionist so-

ciety, the same thing could be learned. In the open debates on National Assimilation, Socialism, etc., which are held in any and every Shynypyschok, the discussion is carried on a much higher plane. In Schnypyschok, too, this numeral proportion of shekels to the Jewish population could be brought forth as a cannon in the field, were it not that the debating school-boys might find it too childish. But when this thing is Americanized, it becomes a discovery, an event, a sensation. I knew, in Poland, a little Jewish sausage-maker. He was poor and had to emigrate to America. His sausages are just as good or just as bad as they were in Poland, but now he is a "general dealer" (in his little home town they think he has become a General in America), revels in placards, and his picture adorns the advertising columns of newspapers. This is accomplished by the monster type, high-sounding words, by tricks, by "bluff." Did we need a disclosure to learn how many shekel-payers there are in America? It has been rehearsed thousands of times and every child ought to know it. But in America it needs to be advertised that a stork has a long beak. It merely must be adequately adorned, puffed up, printed in suitable type with as many headlines as possible, and reproduced and heralded in 500-yard long newspapers. Only then will the reader learn that there are such and such a number of shekel-payers. Before that, he did not know it.

He will learn something else. The people who went to hear Shmaryahu Lewin's speeches did not go on account of Zionism, but in order to see a real live member of the Duma. It is likewise possible that some went because at home the floor was being washed on that particular night. Not is it at all unlikely that a few couples made the mass meeting a convenient rendezvous. Should Dr. Fishberg make the latter claim, we could not prove it to be false.

To describe the motives actuating those who attend mass meetings is too slippery an affair. This appears also to have been discovered by the diagnostician of the American Jews, and therefore statistics which he uses in this connection are very defective. There is an absence of data as to what percentage came to the meetings to see Mr. Schiff, how many to see Mr. Lewin, how many to hear him, and how many because the weather was pleasant, etc. Only that which concerns bookkeeping is exact. If we should fall into need and deposit Zionism as an object of value at the pawnbroker's, we will then know how much we can "raise." An American told me that two of his countrymen were one day taking a stroll on the Avenue of an American city. One of them noticed an old and apparently suffering, and poor man. He was deeply touched, and he said: "A dreadful sight! How I pity him." Whereupon, his companion said: "But how much do you pity him?" By way of answer the farmer took a dollar from his purse and said: "I pity him one dollar's worth," and gave the poor man the coin.

Dr. Fishberg applies this method to Zionism.

It is called American; yet, I believe, that it is only a certain degenerate Americanism; somewhat of a peddler-Americanism, at best—commercial Americanism. In this fashion,

stockbrokers, pawnbrokers, and even marriage brokers size up the value of individuals and communities. I have grave doubts whether such a measure ought to be applied to National movements. But, after Dr. Fishberg has established the financial criterion as the decisive factor in the fortunes of the Jewish people, it will be well if he continues in the same strain. Here with the moneybags! Ye Moses and Joshuas! Ye Isaiahs and Jeremiahs; ye Ezras and Maccabees; ye Bar Kochbas and Yehuda Halevis. We must count you and examine your pockets! Are you worth much? I am afraid that a moderately rich tailor has more. Are you worth much? I am afraid that a second-rate athlete could carry all of them on his shoulders. How strong the founders of the second Jewish Commonwealth were, we can gather with some degree of accuracy from the books of Ezra and Nehemiah. Prof. Friedrich Delitzsch showed in his lecture, which he lately delivered in Berlin, that the large majority of the people stayed behind in exile. —But their numerical strength—Dr. Fishberg might, perhaps, calculate. And while he is engaged in this work of calculation, he might also figure on the number of the first Christians—how large was the capital of Humanism, of the Reformation, or of the first American pioneers. An exact accounting would elicit from the lips of the strict Treasurer, the terrible word, "Dallas." All of these historical, cultural and national movements in their beginning, possessed such small groups of followers, and were so poor, that a modern American, accustomed to monster mass meetings and 42-story sky-scrapers, and who hears of the billions of Standard Oil, will ignore them with contemptuous ridicule. Aye, the smallest trust is worth more; and as for masses of men, more congregate on a Sunday at any New York theatre.

I know a certain book in which it is proved, on six octavo pages, that money is a necessary commodity. Among us no one doubts this fact, and it would, therefore, be a waste of time, under these circumstances, to show that Zionism needs ever so many shekels and a large party fund. That is our own private affair. For certain practical purposes, Zionism needs more, and will also have to find the means to get more. But to appraise Zionism, the self-consciousness, the renaissance, the historical tradition, the struggle for the freedom of a nation, on the basis of figures, reminds me of the Lithuanian-Jewish humorist, Mordche Chabad, to whom the jest is ascribed, that the "Nes (miracle) of 'Jetziyat Mizraim' (Exodus from Egypt) was as large as the number of "Kles" (Matzah balls) consumed by the Wilna Jews during Passover.

It remains for the Newtons, at the fall of an apple, as well as for the Eratosthenes in the depths, to discover the laws of gravitation and the measurement of the earth. Let the others be content with a bite of the apple, or with stopping at the water's edge, and leave the rest to Providence.

When one understands and grasps Zionism more thoroughly, one cannot excite himself over the fact that at once Protest-Rabbis, Protest-millionaires and bank examiners make their oft-time repeated accusations. They are but the evidence of uncertainty, a passing misunderstanding. They are all Zionists, in so far as they are concerned with the future existence of the Jewish people; only they are not yet organized and they keep themselves sceptically aloof, and they wait until they can see something

concrete. In this respect, the new statistical attack is significant. There are, claims Dr. Fishberg, about 12,000 shekel-payers in America. Were there 500,000, Zionism it were a good thing, and who knows but that this good man would even then join the Zionist movement. I do not wonder at all that he was asked to buy a shekel. I would even, perhaps, still ask him. And if, as it is claimed, America has 12,000 Zionists, I am almost tempted to go there and make still one more. For, is not this Anti-Zionism a ridiculous fiction? It is this, not alone with those who are curiously advertising the complete disappearance of the Jews, but also with the Protestors, it is only a bit of back-biting and petty snarling—up to a certain time.

Let the great statistician reverse the process, and test the 1,988,000 Jews as to their "Yankee-ness;" suppose he tries to create an assimilationist organization of great force, and, if possible, with a per capita tax, with mass meetings against Zion with a program of national disintegration; and suppose he creates an anti-Palestine Bank, an anti-National Fund, and instead of the olive tree collections, collections for the tearing out of olive trees! Passivity means nothing. Against activity on the one side, you must produce activity on the other side. The existence of other organizations doing the work of the movement, which Zionism also recognizes, proves absolutely nothing. Without this counting of noses on the other side, statistics—aside from their inapplicability to their particular province—have only one leg to stand upon.

(Translated from the German of Die Welt.)

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**The Object of Sacrifices.**

"As custom arbitrates, whose shifting sway,  
Our life and manners must alike obey."  
—BYRON.

FOR what were sacrifices intended? Not that God particularly delighted in them; nay, to the contrary, God said to Israel: "Believe not that your sacrifices shall have the influence of appeasing my wrath, or will in any way modify my will, or that ye do me a favor at all, for your sacrifices are not expressive of my will, but rather according with your desires." This parable will explain:

The son of a certain king accustomed himself to eat and drink unduly outside of his father's house, associating with undesirable companions thereby learning unbecoming manners. The king then said to him: "Oh, my son, eat and drink whatever thou desirest, but do so at my house."

Thus it was with Israel. They were wont to see the Egyptians and other nations offer sacrifices to their deities, and they would have desired to do likewise; therefore the Lord said unto Moses: "Let them offer sacrifices, but offer them to me—the true God."  
—Menachoth 110; Jalkut 176 b.

**The Jews.**

DISRAELI'S statue stands near that of Gladstone in Westminster Abbey. He found his Jewish blood in the way of advancement, but he rose, nevertheless, to the highest place, and must ever be remembered as the prime minister who put upon Victoria the title, "Empress of India." Disraeli (Lord Beaconsfield) chafed under the humiliations put upon him and upon his race because they were Jews. He reminded the oppressors that their moral code, their Sabbath rest, their religious psalms, their earnest gospel preachers and historians, came from the Jews. "Even now," he exclaimed, "Jewish genius never shone more splendid. The creative genius of Israel, on the contrary, never shone so bright; and when the Russian, the Frenchman and Anglo Saxon yield themselves to the full spell of a Mozart or a Mendelssohn, it seems difficult to comprehend how these races can persecute a Jew." And as for suppressing the Jew by persecution, how futile! Scan the pages of history: "Egyptian Pharaohs, Assyrian kings, Roman emperors, Scandinavian crusaders, Gothic princes and holy inquisitors, have alike devoted their energies to the fulfillment of this common purpose. Expatriation, exile, captivity, torture on the most ingenious and massacre on the most extensive scale, and a curious system of degrading customs and debasing laws, which would have broken the heart of any other people, have been tried in vain! The Jews, after all this havoc, are probably more numerous than during the reign of Solomon the wise, and are found in all lands, and prospering in most." Racial pride towers aloft as Disraeli reaches these words, which, he says, prove that it is vain for man to attempt to baffle "the inexorable law of Nature, which has decreed that a superior race shall never be destroyed or absorbed by an inferior." Is this, after all, the key to the persistence and the eminence of the Jew?—*Christian Advocate, Kansas, City, Mo.*

**Packed in Mustard.**

Said the pickler green  
To the canned sardine,  
"You look as sweet as custard."  
Said the canned sardine  
To the pickler green,  
"I'm not sweet, but I'm 'all to the mustard.'"

**Musical and Dramatic Comment.**

Though he be an arrant heathen the musical commentator has also his high days and holidays. A red letter day in his calendar was vouchsafed him last week when Gustav Mahler conducted for the first time "Tristan und Isolde" at the Metropolitan.

Before the prelude began I determined to banish from my mind any suggestive influence likely to be exercised by the new conductor's reputation. And I must have succeeded for I found nothing wonderful or startlingly novel in the way in which it was played. But before the first act was half over there was revealed the most polished, discreet and yet colorful Wagnerian accompaniment that I have heard since the time of Anton Seidl. The tempi were taken a little faster than usual, but that did not rob the music of one whit of its enchanting charm. The climaxes were built up without any turbulence, but the effect was just so stirring though in a way radically different from what we have been accustomed to in recent years. And how the orchestra minutely followed the great leader's directions! What a lovely tone-quality, what a variety in nuance and shading! How almost vocal it frequently sounded, and how the singers were buoyantly supported just as a stanch ship buoyantly rides on a smooth but mighty ocean.

Und dass hat mit seinem Baton  
Der Gustav Mahler gethan.

Of the artists concerned in his superb representation, chief interest naturally centred upon the Isolde of Olive Fremstad. Her conception of the part differed in many respects from that of her predecessors. It is an ardently loving woman rather than an imperious princess whom she places before us, and her singing bears out this idea completely. Before the scene of the love potion, the artist sang with unexpected breadth and power, and from that episode onward the emotions of passion, tenderness and grief found in her beautiful voice the deepest expression. The other members of the familiar cast need no mention, the names—Mrs. Homer, Knote, Van Rooy and Blass—being sufficient.

In Vienna Oskar Strauss' "A Waltz Dream" has just passed its two hundred and fiftieth performance, and in Cologne "Dolonea," a new opera by Isidor de Lara, was recently given for the first time without any success.

The musical manager says (according to the Baltimore American): "Now, candidly talking of the performance of Wagnerian opera, what do you think of our company's execution?" The candid critic: "It is not execution, my friend—it is assassination."

Do any of my readers know the plot of "Bertha, the Sewing Machine Girl?" Perish the thought!

While listening to "Louise" at the Manhattan at the premiere I could not get the old Eighth avenue melodrama out of my mind. There were the poor but respectable parents—sympathetic father, scolding, overworked mother—the shop-girl daughter fond of "life"—the artist lover, etc., etc. Of course M. Charpentier, who was his own librettist, gave a French twist to the story. The artist is not a villain, for he begins the trouble by offering marriage, but as he is poor and shiftless the parents will have nothing to do with him and so Louise, who cannot marry without her parents' consent, can nevertheless join her lover.

**HOTEL DORRANCE**  
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This is the story in brief of "the Parisian musical romance." In detail it is a glorification of Bohemian Paris, and of illicit love, and as such it surely can make no appeal to the sympathies of American audiences just as it failed to leave more than an ephemeral impression in any country outside of France.

M. Charpentier's libretto is constructed with no little theatrical skill. Indeed, the closing scene where the father fondly hopes to reclaim his daughter and then in a burst of fury drives her from home, sounds the note of tragedy with genuine heart-rending sincerity. As the father M. Gilbert's acting and singing bore the stamp of genius.

I tried very hard to discover in M. Charpentier's music those qualities of clearly refined melody and real originality of treatment which has been claimed for it. The instrumentation may be deft and skillful and ingenious, but those are the things one expects and usually finds in the work of every present-day composer. And M. Charpentier has expended all the knowledge which he derived from Berlioz and Wagner upon themes that are for the most part trivial and commonplace. There is plenty of sentimentality, but very little sentiment; plenty of noise, but only here and there (in the scene above alluded to) any real power.

Mr. Hammerstein's production of "Louise" is a brilliant achievement. What money, painstaking, care and many rehearsals could do has been done. The role of the attractive, impulsive, wayward girl is capably portrayed by Miss Mary Garden, and the music lies much more within the range of her voice than that of "Thais." The other chief roles are admirably interpreted by Mme. Bressler-Glanoff, Dalmore and Gilbert and all of the numerous minor parts are in good hands. Campanini's conducting and Jacques Coint's stage management could hardly be bettered.

At Mr. Sam Franko's second concert of old music he will present Gluck's "Don Juan" suite, dances by Beethoven, Mozart's Symphony No. 33, and a trio for string orchestra and piano by Philip Emanuel Bach... The Russian Symphony Society's next concert will be given at Carnegie Hall on Thursday evening Glazunow's "Scenes de Ballet," Liadow's tone-picture "Baba-Yaga," and Sibelius' third symphony are the orchestral numbers. Mr. Julian Isserlis (debut) will perform Chopin's "Polish Fantasia" for piano and orchestra... Heinrich Meyn, baritone, will give a song recital at Mendelssohn Hall next Wednesday afternoon... Ernst Schelling, the pianist, will appear in recital at Mendelssohn Hall Thursday afternoon.  
J. M.

The splendid comedy by Ludwig Fulda, "Der Dummkopf" was produced with great success at the Deutsches Theatre last week. The plot of the play, while a little exaggerated, holds the interested attention of the audience from start to finish. A millionaire has left his money to the "stupidest member of the family," who proves his right to the title by allowing his scheming relatives to get the fortune away from him in short order. They then have him put into an asylum where he will be kept out of the way. Here he is rescued by his friend Doris Wiegand, a wealthy American, who finally marries him as she tells him, not alone because she loves him, but because she wants to act as his guardian. Mr. Eugene Burg, as the Dummkopf, is charming. He plays the part with consummate skill. It is most difficult and were it not acted just so artistically it would immediately border on the ridiculous. His innocence and faith, his belief in everything human, and his final awakening, make the part absorbingly interesting. Elizabeth Arians, as Frau Schirmer, is the typical German mother

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of the middle class type, who sacrifices everything for money. She brings about some very humorous situations. Ella Hofer, as Doris Wiegand, the clever German-American who understands the machinations of poor Justus's relations, does splendid work. Every scene in which she is the central figure, and there are several, she rounds out and finishes with true artistic taste. "Der Dummkopf" will appeal to an intelligent public.  
S. X. S.

**"The Man Lay at Death's Door."**

"The man lay at death's door, but two strong angles took him,  
And swung him in an hammock made of cloud;  
With an undulating motion and from west to east they shook him.  
Lying plastic and in mist as in a shroud.

"They towered above the earth as do elms above the grasses,  
And even-handed swung him to an fro;  
He felt the vibrant life and the sharp contending passes  
Of streams of air which grapple as they flow.

"The angles swung him over seas whose sounding drums did thrill him,  
And back above the homes of sleeping men;  
They swung him over mountains that their piney breath might fill him;  
They swept an arc from stars to stars again.

"The man lay at death's door, now the cradle of hereafter  
Rocked slowly; slowly settled from its sweep;  
'He has caught the broader life,' said the angles with soft laughter;  
'Now cover up his face; he is asleep.'  
—Norma Oakwood.

**Keeping the Figure.**

"Why is it you call money 'dough?'"  
Asked a fair maiden of her beau,  
And, grinning wide,  
The youth replied,  
"I guess because I knead it so."

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נב

THE conclusion of the story, "The Return," will appear in our next issue.

AND ye shall observe this thing for an ordinance to thee and to thy sons forever.—*The Sedrah.*

ONE law shall be to him that is home-born, and unto the stranger that sojourneth among you.—*The Sedrah.*

THEY saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings.—*The Sedrah.*

AND it shall be for a token upon thy hand, and for frontlets between thine eyes; for by strength of hand the Lord brought us forth out of Egypt.—*The Sedrah.*

TO the onlooker New York Jewry is calm and placid, but to those who see beneath the surface of things detect the beginning of an upheaval which will have the effect of bringing order out of chaos.

THE passing away of the Rev. Alois Kaiser, *Chazan* of the Eutaw Place Synagogue, Baltimore, Md., will leave a sad void, for he was more than a cantor; he was a minister in the truest sense of the word. He was beloved by his congregation, not only for the sweet manner in which he intoned the service, but also for his genuine goodness of his heart and geniality.

REFERRING to "An Appreciation—In Memoriam of the late John Stewart" in another column, we can add that the great loss to the fraternity is not alone his untimely removal from a sphere of eminent usefulness in the various Masonic activities of our own Grand jurisdiction, but as an exemplar to the "Craft Universal" of true Masonry. In the hundreds of thousands of Masons in this country, he was one of the very few who not alone thoroughly comprehended the underlying cosmopolitan features of the institution, but carried those principles into the actualities of his Masonic life. Personally we mourn the passing away of a warm, sincere friend, whom to know was to love, reverence and esteem.

"Arise! Awake! or Be Forever Fallen!"

IN the last issue of the *Chicago Israelite* the present condition of communal affairs in this city is described as a "Chillum Hashem."

While we arrive at the same conclusion as our esteemed contemporary in saying: "The cause is not far to seek. It is in the keeping in office of men long after they have outlived their usefulness. There is no use mincing matters. Plain speaking can do no harm, now that matters have come to such a pass." We have abstained from expressing as frankly as this our view of the situation, because we did not seek by our criticism to place any obstacle in the way of procuring donations to continue the work, but we have no hesitation in saying that the *Chicago Israelite* is right when it places the blame for the present condition of affairs, not only upon the "keeping in office of men long after they have outlived their usefulness," but, as we should like to put it, to the effrontery of men continuing to foist themselves upon the community long after they have ceased to be in sympathy with the spirit of the community, which, despite them, is still JEWISH!

The trouble is not alone that there is an unwillingness on the part of the great majority of the Jews of this city to accede to some of the demands upon them, but there is an undoubted unwillingness to continue to support any institution which is under the management of unrepresentative un-Jewish Jews.

Where is the B'nai B'rith to-day, and where, in all probability, would it have been had that noble and inspired Jewish soul, Leo N. Levi, still been in the land of the living?

His untimely decease was doubtless hastened by the fearful strain he had to bear in circumventing the manœverings of the same men whose domination of the Jewish affairs of New York has become a byword and a reproach.

Does there exist any communal organization, controlled by these people, which can really be called Jewish, and which is not suffering from lack of general support, and this notwithstanding their large personal contributions?

How often have we given publicity to the startling fact that in a community numbering at least fifty thousand Israelites in fair circumstances, and in whose bosoms the spirit of Jewish charity has not been obliterated, there are only four thousand-odd contributors to be found in the published lists of supporters of even one communal institution?

Is it not fair to assume that if the men and the methods that have brought this disgrace upon the community were changed, thousands more would have been enrolled?

That we are right in our contention is demonstrated by the hundreds of small but efficient organizations and institutions that have of late years been established from Coney Island right up to Westchester, the names of which

are not to be found in the official "Directory of Charities." As an illustration: the list of subscribers to the new Mount Moriah Hospital, established by the Galician Jews on the East Side, and intended to be distinctly Jewish, not only in its management, but also in its spirit and its aims, i. e., to give poor Jews the succor they need without demanding of them the sacrifice of their religious scruples.

We venture to assert that among the list not ten names can be found among the four thousand-odd contributors recorded in the published reports.

How much longer is such a state of affairs to continue? How much longer will New York Jewry be dominated by men whose non-Jewish actions have not only estranged them from the masses of the community, but have also caused the institutions, which by force of their financial and "social" status they have presumed to guide and control, to be almost detested?

The Jews of this city must awaken.

The Jewish Jews must assume direction of the communal ship, and it must be guided by a Jewish compass. Confidence must be once more restored.

Leaders must arise who will not delight in flaunting and contemning every Jewish custom, law and precept.

This is the great need of the hour.

Palestine or Morocco.

MR. ZANGWILL has made the announcement that negotiations are under way for obtaining Jewish territory in South West Morocco, North Africa. And in connection with this the President of the Jewish Territorial Organization makes the following interesting statement:

"In July, 1903, two years before the Ito was born, at a time when I had been putting into shape the dismal report of the Zionist Commission which had investigated the Sinai Peninsula, I was asked by the late Dr. Herzl to summon a small Zionist Council to discuss the idea of acquiring Morocco for Jewish colonization."

Be that as it may, there is no doubt, however, that Herzl only thought of the Sinai Peninsula, Uganda, Morocco, for "colonization and political purposes," and not for a permanent Jewish State.

Zangwill, in his address, points out the failure of the I. C. A. colonies from a political point of view, and goes on to say that "the Jew takes his anti-Semitism with him wherever he goes."

There is no question of Mr. Zangwill's courage and zeal, but we believe that it is a pity that his energies are not directed towards strengthening the movement which has for its object the "procuring" of Palestine. Morocco, somehow or other, cannot appeal to the Jew as strongly as the Holy Land. We rather prefer Manitoba or Galveston.

It is to be regretted that Zangwill should endeavor to divide the forces of those Jews seeking a home for the Jew just at the time when the information reaches us that the outlook in Palestine is so much brighter, and when the Sultan seems to be ready to make some concessions.

Zangwill cannot hope to build up his autonomous Jewish territory in Morocco any quicker than the Zionist could expect to regenerate Palestine. *Eretz Yisroel* to the Jew has some meaning; Morocco, judging from the past, would only be another *Golus*.

Jewish Settlements.

II.

IT is not out of place at this juncture to enquire: "Are settlements needed at all? Do not settlements have the tendency of disturbing the home life of their beneficiaries and of creating conditions which are absolutely abnormal?" In answer to these objections it may be said at the very outset, that since it is essential that the lives of some young persons should be reached by wholesome outside influence, institutions which we know by the name of "Settlements" should be established among those very people.

The aims and objects of the first settlements were, however, totally different from what they are to-day. It was the intention of their founders to foster a neighborhood spirit, and to create an organization which should infuse a spirit of self-help and self-dependence. When Arnold Toynbee and his fellow-students at Oxford University established the first settlement in London, they never for one moment had an idea of bringing about an estrangement between the parents and their children, and thus creating a spirit of dissatisfaction with their condition and disrespect to their elders without at the same time imbuing them with a desire to share with others the benefits which they themselves received.

With this object in view, the beneficiaries were not pauperized by men and women who came "down" to work among them as patrons, but the workers studied conditions and endeavored to change them wherever possible.

Though Toynbee Hall never did any proselyting work, and although the boys and the girls and the young men and women and the adults had to pay for the instruction they received at the classes there, and although there were Jewish residents who were wholly and truly Jewish, it has been found that a distinctly Jewish Toynbee Hall has become a necessity in the City of London, and, indeed, for some years past Jewish clubs for boys and girls have been established in the crowded Jewish centers of the English metropolis.

Another great source of trouble here is, that non-Jewish writers and "investigators" are considered authorities upon matters affecting the Jewish masses. Jacob Riis, who conducts a Christological settlement on the East Side; Hutchins Hapgood, who sat in the cafes and then wrote his book; Myra Kelly and her fanciful tales; Robert Hunter, who never understood Jewish thought and Jewish character, are regarded by the "leaders" of our community as authorities, whilst a man like David Blaustein, who is thoroughly conversant with Jewish affairs, and is in sympathy with his co-religionists, is relegated to a second place.

So long as the settlements—and for the purpose of this article there may be included the Educational Alliance and some of the Jewish Sisterhood houses—are run by men and women who are foreign to and out of touch with real Jewish sentiments; so long as club leaders come "down" for the avowed object of patronizing and "elevating" those who attend the settlements; so long as the young and the old people know that "they can get something for nothing"; so long as the spirit of these institutions is not in keeping with the traditions of our people; so long as they do not teach something positive, there will always continue to grow up, as a result of these conditions, abnormal boys and girls, because the average settlement worker lives in an unnatural atmosphere, and is an abnormal creature.

The Watch Tower.

שמר מה מליך

NEW YEAR'S EVE has been right royally celebrated by our ארזני בני ישראל the "allrightnikes," the "reale-statnikes" and the "leasters" did themselves and the community proud. Cafe Martin, the Knickerbocker the "swell" restaurants on 125th street all of them were crowded and ראש השנה was observed in the "right" spirit. In view of the rigid observance of the real ראש השנה they needed some relaxation and what better time can be chosen than Christmas and New Year's Eve.

I am not narrow-minded or bigoted and can see no objection to the most rigidly Orthodox Jews passing the compliments of the season, but this mad carousal is as un-American as it is un-Jewish.

The great majority of the clan of "Jews" who throng the "gilded and mirrored palaces" are the most uncharitable; they hardly give anything to the poor and needy and when in a fit of *meshugaas* their purse-strings are loosened, their "liberality" is trumpeted forth and the whole world must know that they have donated \$5 to a charitable organization.

The "allrightnikes" spend hundreds upon a Bar Mitzvah, or a wedding or an engagement. This is for show, their neighbors will talk, and, of course, they is all they want.

Lest you think that they are religious, for the greater number of them have *kosher* kitchens, but outside they gorge themselves with clam chowder, oyster pates and lobster salad, let me tell you what happened in one of the suburbs inhabited mostly by "allrightnikes."

One Saturday night a lady arrived in the suburb intent upon making a collection for some poor family. She went to the home of one of her friends and found a poker game at its height. She made her appeal to the men, nearly all of whom were known to her. One of the players made a suggestion that each should "chip in" something; three including the man who seconded the lady's plea responded, the others puffed at their cigars and "gave up" nothing but smoke.

In this same suburb is a congregation run by the "allrightnikes." On the second day Rosh-Hashono a couple of years ago, the פני, the leaders, took the car which passed the Temple and went to Coney Island to observe the ceremony of *tashlich* at Feltman's and Stauch's.

Some time after a trustee of the temple celebrated his silver wedding on Tisho B'Ab and the "allrightnikes" went in full force to the affair. The carriages—it was Saturday afternoon, too—rolled up and down the streets of the suburb. It was Yom Tov, but there was no service in the temple—the doors were closed.

And these men dominate schools and temples and club and are in "Society." Their pictures appear in the Sunday papers. They are all right.

Coming home on the Subway on Thursday last I saw a bunch of "allrightnike" women—I beg their pardon—"ladies" going home from a New Year's celebration at which cards were played. There were six of them, and the half-dozen were the worse for liquor. They were uproarious; they talked of sherry, brandy and

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cards. It was a disgusting sight,  
How Jewish women have fallen!

Place: Reform Temple.  
Time: Saturday morning.  
Preacher: "We stand for reform,  
modernism, etc."

Old lady in pew praying:  
נשמת כל חי תכרך  
(Nishmas Kol Chay Tevorech.)

THE METAMORPHOSIS OF AN IMMIGRANT.

German.	Eastern European.
Orthodox.	Shtreimel.
Conservative	Derby.
Reform.	High Hat.
Radical.	No Hat.
Ethical Culture	Goy.
Apostacy.	Meshmumed.

השטר

### Mistress and Servant.

A GOOD many ladies complain of the insubordination of their servants, and the trouble they experience in getting them to do things when, and just as, they want them done. They also complain that the servants act too familiarly with them.

Many of these ladies are themselves to blame for this condition of affairs. In moments of leisure, they thoughtlessly, so to speak, unbosom themselves to their servants. They tell them not infrequently, the history of their lives, and listen in return to the history of their servant's life.

These *sub rosa* confessions, as they may be termed for lack of a better denomination, beget a certain familiarity which is quite mischievous in its result. These exchanges of confidences tend to destroy the respectful bearing which the servant should always exhibit toward a mistress, and illustrates forcibly the old proverb that "familiarly breeds contempt." A servant should be treated respectfully and properly and as befits her station. Every departure from this rule will breed trouble.

If an officer in the army were to unduly hobnob with one of the privates of his regiment, and make him a confidential friend, he certainly would have no right to complain, if the latter will expect to be relieved frequently from the exigencies of the service which his brother soldiers are compelled to undergo.

So it is with many ladies. Now they sit and hobnob with their servant girls, and a few moments after they endeavor to assume all the hauteur of a royal mistress, and what is most ridiculous, they expect their orders to be obeyed as if they were royal commanders; but they are not, as many have found out.

L'AIGLON.

### Religion and Liberty.

כי לי בני ישראל עבדים, עבדי הם  
"We do not know with what to serve God, until we shall come thither."—Exodus x, 27.

IF we regard with a critical philosophy, the words of Solomon "there is nothing new under the sun" we are forced to admit that he is right. We have most wonderful inventions worked by electricity unknown before it is true, but electricity existed from the world's beginning, hence it is but electricity developed into various utilities. Thus the principle of steam was in existence ever since water was boiled, and so the basis of every invention and discovery was in existence, but their developments are by far more valuable to the world than the original sources from which they sprung. Just so can we say when we hear it remarked, that whatever he taught Israel, Moses copied from the Egyptians and other nations. It is not at all necessary to refute the charge, for if that be true we can well say with Emerson's illusion to Shakespeare who was accused of plagiarism, "he was more original than his originals."

It is an indisputable fact that the religion of liberty was not known before Moses had given utterance to it. Search the mysteries of India; investigate the works of the magicians of Egypt and Assyria; ransack all the literature of pre-Mosaic writings and can you find any promulgation of liberty as that inaugurated by Moses? He led Israel out of slavery, not to set himself up king, or make a king for them of any other person; but speaking to them in plain language in the words of God: כי לי בני ישראל עבדים, עבדי הם "For unto me are the children of Israel servants, my servants are they!" and God's servants must be no man's servants, and had not the Israelites in later ages clamored for a king, at the time Samuel was the prophet, they never would have had a king, but a leader, a prophet, a president, as we style it to-day.

The very words of Moses unto Pharaoh, who at last consented to let Israel go on condition that their cattle should remain in Egypt, indicated freedom in religion, hence freedom in government, when he said: "We do not know what to serve God with, until we shall have come thither," and Moses did not prevaricate. He did not need it for he did all under the guidance of God.

He said what he meant. He wanted to give the people the freedom in every exercise that could possibly be left to the choice of the people. He could have said: "We must have all our people and all our property, for this or that will be our mode of serving God," but his idea, no doubt, was to learn the tendencies of the people and make customs agreeable to their liking and condition; in other words, he wished to—as he did—formulate a

religion with freedom, leaving for the people to decide in what manner they wanted to serve God. This was a sublime idea, but all the people did not at once understand it; it took considerable time, energy and patience to make them comprehend the full import of true religion and of perfect freedom.

To-day, after more than three thousand years of gradual progress, there still exist people who do not understand that import; either they believe that religion is here to hold them involved in obscure and inexplicable mysteries, or to give them freedom to deride God and everything that is near and dear to hearts throbbing with love for God and religion. Religion means light and truth, and at the same time freedom; but not that freedom that corrupts the morals, degrades the principles and depraves character of manhood and womanhood. Religion must elevate and lift up, must make better men and purer women, and if there are any rules to which we are duty bound to perform, they are not such as deprive us of our liberty for that is our inalienable right, but to have uniformity of conforming to duties we owe to God and men, instead of each doing as he sees fit and creating confusion. This is what Moses implied when he wished Israel to be redeemed from bondage and brought to the service of God. The God-fearing man understands that he is free and not enslaved when he serves God. Not like those who served the gods of Egypt, Isis, Osiris, Typhon, Anubis and others that typified immorality and inhumanity and bondage to kings and priests, but that service which Moses, though at first knew not exactly what it would be, defined later as the service of God, the author of light and truth and the Lord of liberty and freedom.

### IN MEMORIAM.

### JOHN STEWART.

AN APPRECIATION.

TOLL the funeral bells of the craft! —a giant in Masonry has fallen. Sound the muffled drums of the great Fraternity!—a model man, a model Mason has gone to his long home, and never will we look upon his like again. John Stewart is no more. He was a man and a Mason in the fullest acceptance of all that these words imply—District Deputy, Trustee, Grand Master. He was more than all these, greater than office or title, and above and beyond all, he was a true Mason, a staunch friend, a willing helper to all brethren! aye, to all men. Never will the one hundred and fifty thousand Masons in the Empire State come to a full realization of what John Stewart did for them and for Masonry, for his indomitable energy, his rare and unique ability, his every thought was devoted to the best interests of the craft in all its branches.

All, all will miss him much, but among his intimate friends there will be a void which none can fill, and more than others our people—the Jewish people—will miss him greatly, for he was a man of wide and liberal views, intolerance was unknown to him; he judged a man as he was himself—as a man. He was the first Grand Master who appointed a Rabbi as one of the Chaplains of the Grand Lodge, and urged upon succeeding Grand Masters the continuance of the custom. He was the first Grand Master to recognize the sectarian sentiment of dedicating lodges to the "Holy St. John," and to emphasize this he dedicated his lodges during his administration "to God and His Holy

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Name." He recognized and appointed many Hebrews whenever a fitting opportunity for so doing presented itself and the appointees had the ability to discharge the duties of the position. The Ninth District will also recognize their irreparable loss and miss him much, for he was a consistent and true friend of our German brethren, and admired and appreciated their good work in Tappan and the zeal and fidelity of the district. The children and inmates of the Home at Utica will miss him, for he was their loving friend and benefactor. All, all will miss him always, every day.

This one consolation we have. We must be grateful that John Stewart lived and had his being, the world is better for that; we who knew him are better for having known him. The good example of his stern integrity, his unflinching honesty, his open, manly and unyielding opposition to all shams and errors, and his sincere friendships have had a good effect upon us all. His noble example of manhood—of true Masonry has had a beneficent effect upon all the brethren, and the high standard he set up for us and the members of the Fraternity is making itself felt throughout the length and breadth of the Empire State, and Masonry has been advanced, elevated and strengthened by the good work accomplished by John Stewart.

And now who will take his place. Who can take his place? It is true that the workman dies, but the work

goes on. Let us hope that some one will be found to go on with the good work on the lines laid down by the dear brother who has left us. But where is the brother who like John Stewart has the willingness to serve the Fraternity, the ability to serve, the time and means to do so, together with a wide and vast experience, and to crown all the inflexible courage of his convictions, the courage to stand up and say No to any thing and every thing that he deems wrong or detrimental to the craft.

May the Supreme Architect of the Universe guide and direct the Grand Master to find such a man in the near future, and that whoever shall be appointed may he work hand in hand, heart and soul with the Most Worshipful Grand Master and with the Board of Trustees for the good and welfare of our dear Fraternity. So mote it be! E. LOEWENSTEIN.

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## Children's Page.

### JUST NONSENSE.

**T**HERE once was a man with a beard  
Who said, "It is just as I feared,  
Three larks and a hen,  
A jay and a wren,  
Have all made their nests in my beard."  
  
There was once a man with a cane,  
Who was so exceedingly lame,  
He never went out,  
For he had the gout,  
Did this old man with the cane.  
  
There was once a boy with a book,  
To his mother he said: "Get the Look."  
Then out came the stick,  
The kid skidoed quick,  
Did this little boy with the book.

### Through the Red Sea and the Wilderness. III.

**A**ND Moses and Aaron went in to let the Hebrews go out of the land. And he would not, but laid more work on the men, and bade them make bricks without straw, and do all sorts of hard tasks.  
And the Lord sent plagues on the land, and the ponds dried up, and all the large streams were turned to blood, and the fish died, and the stench of them made the air scarce fit to breathe. And there was no water they could drink! Then there came a plague of frogs, and they were so thick in the land that Pharaoh said he would let the children of Israel go if Moses would rid him of the frogs at the same time.  
But the king did not keep his word, for as soon as he found the frogs grow less, he said the Hebrews should not go.  
Then the Lord smote the land with lice; but still Pharaoh's heart was hard.  
Then the Lord sent flies in such swarms that there was no place that was free from them, and they made the food not fit to eat.  
And the king told Moses he would

let the bond-slaves go to serve their God, but they were not to go far till the land was rid of flies. Then Moses went forth and prayed to God, and the flies left the land. But still the king's heart was hard, and he would not let them go.  
Then the Lord sent worse plagues: the flocks and herds died; there were boils on man and beast; the crops did not come up, and rain, hail and balls of fire came down from the sky. And still the heart of the king was hard as stone. Then the Lord sent locusts, that ate up all the hail had left, and there was not a green leaf on the trees nor a blade of grass to be seen in the whole land.  
And the king bade Moses to set him free from this plague. And the Lord sent a strong west wind, that blew the flies into the Red Sea. Yet Pharaoh would not let the Hebrews go.  
Then the Lord told Moses to stretch out his hand, and there came up a thick cloud that made the land so dark that the folks staid in bed for three days. And Pharaoh said to Moses: "Get thee out of my sight. For if I see thy face thou shalt die."  
And Moses said: "Thou hast well said: I will see thy face no more."

#### Applying the Lesson.

A little four-year-old boy was being taught politeness at meal time, that he was not to expect to be helped first, and particularly that ladies were always served before gentlemen.  
Soon after, when it was all being digested in his little mind, he said to his mother, who was undressing him at night:  
"Mother, you are going to die first."  
"What in the world do you mean by that?" his mother asked.  
"You will die before I do."  
"And what makes you think I will?"  
"Why, you know ladies always before gentlemen."  
  
"Father, what are wrinkles?"  
"Fretwork, my son, fretwork," replied pater familias, confidently.

#### Expensive Amusement.

Parson Primrose—You may think it smart, little boy, but it never pays to put your tongue out at anybody.  
Bobbie—I know it. The other day I put my tongue out at the doctor, and the old man had to pay him two dollars!  
  
Harold had received his first \$5 bill. He was told that it was to be deposited in the bank, and the details were explained to him. Harold accompanied his mother to the bank, and when ready the book was handed to him. He looked at it a moment, and then, throwing the book across the room, exclaimed:  
"Such a small book for \$5! Why, I can get a bigger one than that for five cents."

#### Beauty and Vanity.

Rabbi Joshua, the son of Rabbi Chananya, was an ugly man. So dark was he that people called him the blacksmith, and mothers would frighten their children saying: "If you are not good I will call the black Rabbi Joshua." At the same time he was beloved by all who knew him, and highly esteemed by the Emperor Trajan for his learning and goodness.

One day, when he was at the palace, the king's daughter laughed at him for being so ugly.  
"Rabbi," said she, "how is it possible for so much valuable wisdom to be stored in such a homely exterior?"  
"Tell me," said Joshua, "in what kind of vessels does your father keep his wine?"  
"Oh," said she, "in earthen vessels, to be sure."  
"But," said he, "that is only what ordinary, common people do. Surely the wine of the Emperor should be kept in finer vessels than those of ordinary folk."  
So she ordered the Emperor's wine to be poured into gold and silver jars. In a short time it had all turned sour. She went to the Rabbi.  
"Rabbi," said she, "what bad advice you gave me. See, the wine which was poured into the gold and silver jars is spoiled."  
"Thus, my daughter, you have learned that it is better kept in homely jars. And so it is with wisdom."  
"But," said the princess, "men may be wise and handsome, too!"  
"Still," said the Rabbi, "they would be wiser without beauty, since beauty leads to vanity and vanity leads not to wisdom."

#### They Were Partners.

A sturdy little figure it was trudging by with a pail of water. So many times it had passed our gate that morning that curiosity prompted us to further acquaintance.  
"You are a busy little girl to-day?"  
"Yes, 'm."  
The round face under the broad hat was turned towards us. It was freckled, flushed and perspiring, but cheery withal.  
"Yes, 'm; it takes a heap of water to do a washing."  
"And do you bring it all from the brook down there?"  
"Oh, we have it in the cistern mostly; only it's been such a dry time lately."  
"And is there nobody else to carry the water?"  
"Nobody but mother, an' she is washin'."  
"Well, you are a good girl to help her."  
It was not a well-considered compliment, and the little water-carrier did not consider it one at all, for there was a look of surprise in her gray eyes and an almost indignant tone in her voice as she answered: "Why, of course I help her. I always help her to do things all the time; she hasn't anybody else. Mother'n me's partners."  
Little girl, are you and mother partners? Do you help her all you can?  
"Who was that man at the door?" asked John.  
"I don't know just who he is," replied mamma, "but I know his face."  
"Well, who is his face?" persisted John.  
"That's a beautiful rug. May I ask how much it cost you?"  
"Three hundred dollars' worth of furniture to match it."

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## CONUNDRUMS.

Why is a turnpike like a dead dog's tail? Because it stops a waggin'.

Why should a horse never be hungry on a journey? Has he not a bit in his mouth?

Which eat most grass, black sheep or white? White, because there are more of them.

Why are the Germans like quinine and gentian? Because they are two-tonics (Teutonics).

Why should you always choose white cows? Because it is of no use milking those that are dun before you begin.

Why is a horse an anomaly in the hunting field? Because the better tempered he is the easier he takes a a-fence (offence).

Why is it that you cannot starve in the desert? Because of the sand—which is there, to say nothing of the Pyramids of Ch(e)pos.

If you suddenly saw a house on fire, what three celebrated authors would you feel at once disposed to name? Dickens—Howitt—Burns!

What is the difference between the manner of death of a barber and a sculptor? One curls up and dies, and the other makes faces and busts.

What is the difference between an alarm bell put out on a window at night and half an oyster? One is shutter-bell, the other but a shell.

What is the most ancient mention made of a banking transaction? When Pharaoh got a check on the Red Sea Bank, which was crossed by Moses.

#### Letter Writing in Ancient Babylon.

It can easily be understood that the reading and writing of cuneiform was not an accomplishment in the possession of every one, writes Professor Friedrich Delitzsch in Harper's for December. Nevertheless, there were plenty of scribes everywhere, especially in the cities, where they sat at the temple gates to be at the service of the public. The frequent representations of scribes are hence interesting, and show that in addition to clay tablets the Babylonians used some sort of flexible material to write upon. The large number of letters which have been excavated, many of them from the ninth century before Christ, indicate that a very active correspondence was carried on in Babylonia by means of messengers, but even more active was the use of writing in commercial dealings, which was strictly enforced by law. Nothing was legally binding unless it was done into writing in the presence of witnesses.

A fool and his money are soon parted,—but it is noticeable that the names of misers are not generally enrolled among those of sages.

#### The Receipt Was Forthcoming

A young Irishman had run up a small bill at the village store, and went in to pay it, first asking for a receipt. The proprietor grumbled, and said it was too much trouble to give receipts for such small amounts. It was just as well to cross the account off, and he drew a diagonal pencil line across the book.

"Does that settle it?" asked the customer.

"Certainly."  
"An' ye'll never be asking for it again?"

"Certainly not."  
"Faith, thin," said the Irishman, coolly, "an' I'll kape me money in me pocket, for I haven't paid it yet."

"Well," was the retort, "I can rub that out."

"I thought so," said the persistent customer, dryly. "Maybe you'll give me a receipt now. Here's the money."

"Professor," said a senior, trying to be pathetic at parting. "I am indebted to you for all I know."

"Pray don't mention such a trifle," was the reply.

You'll be reasonably happy if you stop worrying because you are not.

**Jewish Farmers in Connecticut**

GIVE NEW IMPETUS TO AGRICULTURE.

FRANK PUTNAM has a striking article on this interesting topic in the *New England Magazine*. Connecticut has no port of entry for immigrants, but it is so close to New York and Boston that it gains as many recruits from the incoming army of foreigners as its industries can use. I was told by a gentleman who should know the facts that thirty thousand foreigners took up residence in Connecticut in 1906. Most of them, of course, were attracted by the employment readily obtainable in the factories of the cities. But not all. Many Russian Jews and Italians are buying the abandoned farms.

In the town of Colchester, for example, the Baron Hirsch fund, devoted to settling Jews on European farms, has located a thrifty colony. Its members, by applying themselves and their children to the soil in the fashion of the pioneer Yankees, and to some extent also by specializing to meet new needs of the time, have made farming once more a profitable occupation. Their number is increasing, and they are restoring to the old town its former industrial values. Moreover, since they find here chances of prosperity that were not open to them in Europe, they are not afraid to bring children into the world. They are fecund. Children old enough to help the labor of the farms are assets, as they were in the days of the Yankee pioneers.

And the Jews have this advantage over the Yankee pioneers—namely, that they find ready to hand, a free public school system, of which, under the laws of a benevolently paternal state government, they must give their children the benefits for a considerable part of each year. They have the further advantage of finding what the first pioneers did not find, and that is, a multitude of big city markets, hungry for the produce of their farms and gardens, which the means of rapid transportation of these later days enable them to put upon the markets quickly and profitably.

Many Jews from the old world locate in the cities. Everywhere they are hungry for property. They realize, as too many people of other stocks do not, that property means education, which means power. They are all (though they may have never heard of it) believers in Bernard Shaw's newest dogma; namely, that poverty is a disgrace, and the parent of crime. There are here as everywhere—strong, energetic and a very desirable element of the population.

**A Christian Clergyman on the Jew.**

PREACHING at the First Presbyterian Church, Houston, Texas, last week, the Rev. William States Jacob, the minister, made the following reference to the Jewish people. He said:

"Centuries old is the prejudice against the Jewish people. It has been a sort of tradition among the English speaking people to mock the Jews, to despise them, and to deny them privileges that are not denied to others. And yet, how vast has been the sum of the contributions of Hebrew thought and Hebrew civilization to the wealth of us Gentile people—vast and significant apart from its tremendous gift to the religious and spiritual development in our history.

"If you are a lawyer you must recognize that all that is elemental

and fundamental in law goes back to a Jew—to that first great lawmaker who received his code from the hand of God on the mountain of Sinai.

"If you are a religionist simply in a general sense, you know that there is no religion acceptable to the enlightened reason of mankind that does not go back to Judaism in origin. Outside of Abraham and his seed there can not be found and never has been found a people who worship the one and true God.

"If you have an ear for music and delight in the symphonies of melody, you must know that as oft as you listen to the marvelous productions of the peerless Mendelssohn it is a Jew you are listening to.

"In less than 300 years after the disabilities of the Jews were removed in England a Jew was the Prime Minister of the realm and the virtual ruler of the British Empire. He was taunted and mocked by some thoughtless ones, and you remember how he answered them: "When your ancestors were half-naked savages in the wilds of Brittany, my forefathers were princes in Israel and priests in the temple of the Most High."

"It matters not whether you go into the realm of science or of philosophy, or of literature, or of art, there you will find the Jew has been and left his stamp of superior achievement. In finance we recognize his leadership. We know that Jews, few in number, could foreclose mortgages on Christendom and force it to give up its goods.

"We despise the Jew, and yet there is no field of human activity where the Jew has not stood, with all of the difficulties and hindrances that racial prejudice has set up against him, and everywhere he has stood the equal of every man. I do not think the millennium can come in all of its fullness until Christendom can get away from this ages-old prejudice and learn its duty to the Jews.

**Jews in Portugal.**

LONDON Truth, in a recent issue, refers, in a discussion of the situation in Portugal, to the extraordinarily pronounced strain of Semitic blood in the aristocracy of that kingdom. True, the Portuguese Jews were always regarded as the patriars of their race, and are on record as having protested against the crucifixion of Christ. In this connection it may be timely to recall how King Joseph at one moment took it into his head in the eighteenth century to decree that all Jews should be expelled from Portugal, and that all those of Jewish origin or descent, no matter how remote, should be forced to wear white hats. His Prime Minister, Sebastian de Carvalho, Marquis de Pombal, one of the most famous statesmen of Europe in the eighteenth century, saw that it was useless to argue with the monarch. But on the following day, when visiting the king, he brought with him a couple of white hats, and placed them on the table. The king at once asked what they were for. "They are for myself and also for your Majesty," replied the marquis, thus recalling to the mind of his sovereign that the latter had always prided himself—just as the Kaiser and Edward VII. do today—on being descended from the royal Jewish line as the Founder of Christianity, and of tracing his ancestry back to King David.

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HEIDELBERG, JENNIE.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jennie Heidelberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at their place of transacting business, at the office of Davis & Kaufmann, Nos. 49 and 51 Chambers street, in the City of New York, on or before the 27th day of February next.

Dated New York, the 20th day of July, 1907.  
ISAAC M. SECKEL, BARNETT I. SECKEL,  
Administrators.

DAVIS & KAUFMANN, Attorneys for Administrators, 49 and 51 Chambers street, Manhattan Borough, New York City.

JACOBS, ABRAHAM.—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 Abraham Jacobs, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber at his place of transacting business, at the office of Messrs. Slade & Slade, No. 200 Broadway, in the City of New York, on or before the 20th day of April, 1908.

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

CANNOLD, HARRIS.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Harris Cannold, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of his attorney, No. 140 Delancey Street, in the City of New York, on or before the 30th day of January next. Dated New York, the 8th day of July, 1907.

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



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THE PEOPLE OF THE STATE OF NEW YORK, BY THE GRACE OF GOD, FREE AND INDEPENDENT,  
To Hong Huey, Hong Fook, Hong Look and Empire State Surety Company and to all persons interested in the estate of Hong Chue, late of the County of New York, deceased, as creditors, next of kin or otherwise, send greeting.  
You and each of you are hereby cited and required personally to be and appear before our Surrogate of the County of New York, at the Surrogate's Court of said County, held at the Hall of Records, in the County of New York, on the 31st day of January, 1908, at half-past ten o'clock in the forenoon of that day, then and there to attend a judicial settlement of the account of proceedings of Hong Chue, as administrator, etc., of the goods, chattels and credits of said deceased; and such of you as are hereby cited as are under the age of twenty-one years are required to appear by your guardian, if you have one, or if you have none, to appear and apply for one to be appointed, or in the event of your neglect or failure to do so, a guardian will be appointed by the Surrogate to represent and act for you in the 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.  
JAMES A. DONEGAN, Attorney for [L.S.] Administrator, 7 Beekman Street, New York.



# INSURANCE ITEMS.

**D**URING the past year there has been just about one line of business which has entirely escaped any rumors of financial embarrassments, difficulties, or failures. And that is the business of insurance as carried on by well established companies, practically managed according to the laws established for their safeguarding and guidance.

In addition to the financial stringency and panic of the past few months, the life insurance companies have had to combat with the antagonistic feeling engendered by the disclosures reflecting on the former management of some of the companies. The fire insurance companies had to recuperate from the colossal losses brought by the San Francisco disaster. And yet, during 1907 the life and fire insurance companies together paid to their policy-holders approximately half a billion dollars, and will doubtless pay as much or more during the current year.

The statements of all companies will probably show a decrease in surplus on account of the great depreciation in the current value of securities. But the current value of any particular bond or investment has no real bearing on their value to an insurance company. Such an institution does not have to sacrifice its investments at any time, and as long as the investment is absolutely safe (and the law now limits the kind of invest-

ments an insurance company can make) its value to the company depends upon its dividend paying ability; and not the temporary price which forced sellers are compelled to take.

A first-class mortgage at say 5 per cent is always ventured at its face value. A first-class bond paying 5 per cent should certainly be worth as much, or more, as it has longer to run.

Last week, in reporting, a bad year's business, the president of a large industrial organization said:

"It has been the custom in the past for this company to do its own insuring. This has paid well during a period of five years, but this year has been one of abnormal fire losses."

That is the published result, in a big corporation, of what is experienced by thousands and thousands of individuals. There is no need to go to an insurance company, whether fire, accident or life. You can insure yourself, as long as you don't have a fire or an accident—or don't die. But then it is different. It reminds one of the old adage: "Any egg is good until you have to eat it."

One of the large New York companies loaned during 1907 over \$26,000,000 to its policy-holders on the sole security of their policies. Doubtless many other companies

loaned relatively as much. And this was probably about the only form of collateral on which a borrower could secure the full guaranteed value—and secure it at once—and not have to pay any bonus or fees, and not more than five or six per cent. interest.

Fire insurance commends itself to every man, because he would feel any less himself. The recent flurry has doubtless commended life insurance to many rich men who had previously supposed that they didn't need it. For how many men of large affairs could have died during the past few months and left their estates in such shape that they would not depreciate thousands, or hundreds of thousands of dollars in the settlement—that is if no adequate life insurance was carried to provide ready cash and to protect the rest of the estate.

### Temple Emanu-El.

This Sabbath morning Dr. J. L. Magnes lectures on "Jewish Art." Sunday morning Dr. Silverman will lecture on "A Motion to Abolish Sectarianism."

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The City of New York, Department of Taxes and Assessments, Main Office, Borough of Manhattan, Hall of Records, January 10, 1908.  
NOTICE IS HEREBY GIVEN, as required by the Greater New York Charter, that the books called "The Annual Record of the Assessed Valuation of Real and Personal Estate of the Boroughs of Manhattan, The Bronx, Brooklyn, Queens and Richmond," comprising The City of New York, will be open for public inspection, examination and correction on the second Monday of January, and will remain open up to and including the 31st day of March, 1908.

During the time that the books are open for public inspection, application may be made by any person or corporation claiming to be aggrieved by the assessed valuation of real or personal estate to have the same corrected.

In the Borough of Manhattan, at the main office of the Department of Taxes and Assessments, Hall of Records, No. 31 Chambers street.

In the Borough of the Bronx, at the office of the Department, Municipal Building, One Hundred and Seventy-seventh street and Third avenue.

In the Borough of Brooklyn, at the office of the Department, Municipal Building.

In the Borough of Queens, at the office of the Department, Hackett Building, Jackson avenue and Fifth street, Long Island City.

In the Borough of Richmond, at the office of the Department, Borough Hall, New Brighton, Staten Island.

Corporations in all the boroughs must make application only at the main office in the Borough of Manhattan.

Applications in relation to the assessed valuation of personal estate must be made by the person assessed at the office of the Department in the borough where such person resides, and in case of a non-resident carrying on business in the City of New York at the office of the Department of the borough where such place of business is located, between the hours of 10 A. M. and 2 P. M., except on Saturday, when all applications must be made between 10 A. M. and 12 noon.

LAWSON PURDY, President;  
FRANK RAYMOND,  
NICHOLAS MULLER,  
JAMES H. TULLY,  
CHAS. PUTZEL,  
THOMAS L. HAMILTON,  
HUGH HASTINGS,  
Commissioners of Taxes and Assessments.

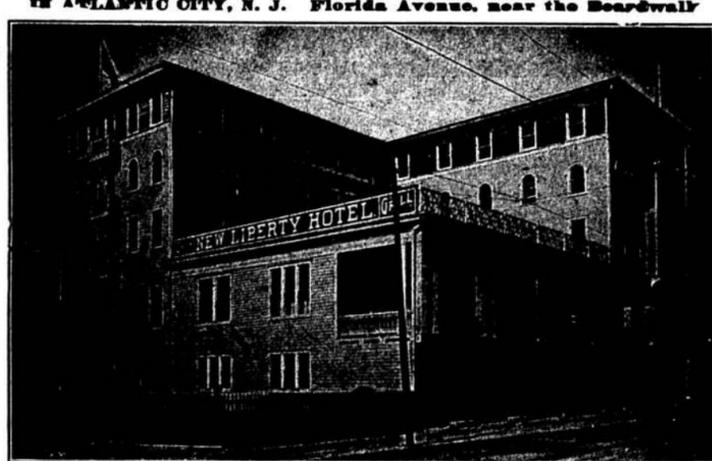
FISHER, PHILIP.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Philip Fisher, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, No. 35 Nassau Street, Borough of Manhattan, in the City of New York, on or before the 14th day of July next.  
Dated New York, the 7th day of January, 1908.

BELLA FISHER, ERNA FISHER, HILDA B. FISHER, EDWARD P. FISHER, Executors.  
MAURICE B. BLUMENTHAL, Attorney for Executors, 35 Nassau Street, Borough of Manhattan, New York City.

NEW YORK WAIST COMPANY.  
State of New York,  
Office of the Secretary of State  
THIS CERTIFICATE, issued in duplicate, hereby certifies that the NEW YORK WAIST COMPANY, a domestic stock corporation, has filed in this office on this 3rd day of January, 1908, papers for the voluntary dissolution of such corporation under section 57 of the Stock Corporation Law, and that it appears therefrom that such corporation has complied with said section in order to be dissolved.  
WITNESSE MY hand and the seal of office of the Secretary of State at the City of Albany, this 3rd day of January, one thousand nine hundred and eight.  
(Seal.) JAMES L. WHALEN,  
Deputy Secretary of State.

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TWO VERY COMFORTABLE rooms for refined gentleman in house with owner; terms very reasonable. 265 W. 121st street.

ALTMAN, BENJAMIN.—In pursuance of an order of Hon. Charles H. Becker, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Benjamin Altman, 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 Edward A. Isaacs, No. 27 William Street, in the City of New York, on or before the 10th day of July, next.  
Dated New York, the 7th day of January, 1908.  
GUSSIE ALTMAN, Adm.  
EDWARD A. ISAACS, Attorney for Administrator, 27 William Street, New York City.

WIDREWITZ, JOSEPH.—IN PURSUANCE of an order of Hon. Charles H. Becker, a Surrogate of the County of New York, notice is hereby given to all persons having claims against JOSEPH WIDREWITZ, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber at her place of transacting business, at the office of KANTROWITZ & ESBERG, No. 329 Broadway, New York City, Manhattan Borough, on or before the 16th day of July, 1908.  
Dated New York, January 6th, 1908.  
PESHA WIDREWITZ, Executrix,  
KANTROWITZ & ESBERG, Attorneys for Executrix, 329 Broadway, New York City, Manhattan Borough.

ROTHSTEIN, LEVY OR LEVI.—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 Levy or Levi Rothstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Davis & Kaufman, No. 49 and 51 Chambers Street, in the City of New York, on or before the 22nd day of July, 1908, next.  
Dated New York, the 6th day of January, 1908.  
IDA ROTHSTEIN, HENRY GANS, Administrators.  
DAVIS & KAUFMAN, Attorneys for Administrators, 49 and 51 Chambers Street, Manhattan Borough, New York City.

**Lillian Court,**  
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FOURTH STREET, LAKEWOOD, N. J.  
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Best of Everything in  
DELICATESSEN AND GROCERIES,  
VEGETABLES AND SELECTED FRUITS.  
Orders Called For and Delivered Daily.

WANTED.—Three old ladies desire board and lodging with private family who keep Kosher and live between Seventieth and Ninetieth streets, east of Madison avenue; prefer ground floor front rooms or elevator apartment. Write full particulars, Mrs. Braun, care of Boerman, Lexington avenue and Seventy-ninth street.

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"If you ar  
recognize that

**TRY TO REMEMBER**

## A NEW RUSSO-JEWISH RESTRICTION.

The pronounced anti-Semitic character of the present Duma is already indirectly making itself felt. According to a decision of the Senate, the right of merchants of the first guild residing outside the Pale to employ Jewish clerks has been considerably restricted. In future they will only be able to employ those clerks in their service when they reside in the Pale, no matter how much their business may grow, and they will not be able to replace clerks leaving for any cause. Of course, they may employ as many Christian clerks as they like, but the restriction will be severely felt and resented. Moreover, although disregarded there is hanging over their heads an old law, which forbids Jews to have Christian employees, and the police know well how to feather their nests in return for the non-enforcement of laws of this nature. The chief hardship of the new restriction is the fact that little reliance and dependence is to be placed on Christian clerks, whose inborn prejudice prevents them from giving wholehearted service to Jewish employers. The new restriction is to be regarded as symptomatic of the general Jewish situation in Russia, and is of very grave significance. It lends color to the rumored projected enforcement of a great number of senatorial rescripts against the Jews

put in force by Plehve, but after his death and during the progress of the Liberal movement suspended by the Minister of Justice pending the settlement of the Jewish question. Plehve, the arch-enemy of the Jews, finding that he was likely to meet with opposition in the Council of Ministers to any direct legislative measure forcing the Jews to emigrate, adopted the method of harassing senatorial rescripts to achieve the same end by indirect pressure, the Jews being forced to flee the country, which he sought to make unendurable for them. Happily, this devilish plan was exposed in the foreign press, and the Japanese war intervened to prevent its being carried into execution. Regard had to be paid to public opinion in England and America, and the moment for a wholesale reactionary campaign was not propitious. But the rescripts had been published, and it was only the action of the Minister of Justice, Manjuschin, which caused their suspension. It now seems as though they are to be put into force, the game being started with this restriction on the employment of Jewish clerks. A new interpretation is to be given to the temporary (!) May laws of 1882, involving greater hindrances to movement in the Pale. The Duma will support the enforcement of these "laws" and the Jews can offer no resistance.

## FROM THE FOUR CORNERS OF THE EARTH.

The Jewish Congregation at Bamberg, Germany, is about to build a synagogue which will cost half a million marks.

Rabbi Isaac Cohen, 60 years old, of Dallas, Texas, was killed near his home on December 25, when he was run over by a train on the Gulf, Colorado and Santa Fe Railroad.

M. Salmonson, the marriage license clerk of Chicago, recently completed his twenty-fifth year in that position. In the last twenty-five years he has issued marriage licenses to over 400,000 couples.

Rev. Alter Abelson, of Temple Beth El, Jersey City, has succeeded Rev. A. E. Philo, of the Hebrew Congregation of Akron, Ohio. Rabbi Abelson is a graduate of the Jewish Theological Seminary.

The singing of sectarian hymns in the public schools of Boston has excited considerable comment amongst the local Jewish ministers. Rabbi Eichler asked for Christian tolerance toward the Jews. Rabbi Fleisher spoke of the Jewish debt to Christianity.

The Executive of the Jewish Community in Vienna, Austria-Hungary, has decided to commemorate the sixty years jubilee of the Emperor by contributing 100,000 kronen towards the building of an orphan asylum for boys.

The Austrian Minister of National Defence is being interpellated by the Jewish deputy, Dr. Heinrich Gabel, with reference to the shooting of a Jewish recruit in Vienna, named Michael Herschkowitz, by a corporal. Dr. Gabel has collected information tending to show that the fatality was not the result of an accident, but a premeditated crime.

Attorney Alfred M. Cohen, former State Senator, was re-elected President of the Cincinnati B'nai B'rith Lodge at its annual meeting last week. The lodge was formed a year ago and Mr. Cohen was chosen its first president. It now has 850 members.

Other new officers are: the Rev. Jacob Mielzinger, vice-president; Benjamin May, recording secretary; Harry H. Friedman, financial secretary; Moses Schwab, treasurer; William Ornstein, monitor; L. W. Kahn, assistant monitor; Samuel Gottlieb, warden; Joseph Mayer,

outside guard; Victor Abraham, endowment fund trustee; Bernhard Freiberg, Louis S. Levi and M. Bauer, trustees.

The following representatives to the Grand Lodge meeting of District 2, which convenes in St. Joseph, Mo., next May, were named: Alfred M. Cohen, Abraham Block, Prof. G. Deutsch, Nathan Drucker, D. Freiberg, William N. Hlib, Louis F. Levi, Max D. May, William Ornstein, J. D. Samelson, Moses Schwab and Jacob Trest.

The members of the Mount Sinai congregation of Hudson City, N. J., gave an entertainment and ball last week at Grand View hall, Jersey City, for the benefit of the building fund for the proposed new synagogue to be erected at Sherman avenue and Griffith street. There was a large attendance and the affair was a complete financial success. For some time the congregation has been at work raising funds for a synagogue. Ground was purchased about a year ago at Sherman avenue and Griffith street, but it was decided not to begin the building until sufficient funds had been raised to complete the work. The fund has been increased during the past few months. Work on the new synagogue will be commenced about April 1, and the long-wished-for house of worship will soon be a reality. The congregation is composed of many well-known merchants in the Hudson City section.

### Jewish Engine Drivers.

The Jewish question in Russia presents a number of curious problems which abundantly illustrate the absurdity of a great many of the restrictions imposed upon the Jews. Some government authority has suddenly discovered that there are Jewish engine-drivers, and has raised the question whether these engineers have the right of living outside the Pale of Settlement. Thus, must a Jewish engine-driver traveling, say, between Vitebsk and Smolensk, put the brakes on at the frontier of the Pale and get out? According to law, skilled technicians have the right of living within the interior of Russia, but is an engine-driver a "skilled technician," or is he, perhaps, only an artisan, in which case he would not be allowed to reside in the Moscow Government? The Senate has decided in favor of the Jewish engine-driver.—Jewish Chronicle.

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You need not study long.  
If you agree with me, you're right,  
And if you don't you're wrong.

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### If You Were Born?

If the second of January was your birthday it was the day that Port Arthur surrendered to General Nogi, 1905.

Was the tenth of January your birthday? Penny postage first came into use on that day, in 1840.

If your birthday occurred on the fifteenth—the first locomotive built in the United States was finished at the West Point foundry shops in New York City on the fifteenth, 1834.

Benjamin Franklin had a January birthday, on the seventeenth, 1706, and Daniel Webster claimed the eighteenth as his birthday, in 1782.

The nineteenth of January seems to be an especially interesting date. Edgar Allan Poe was born on this day, in 1809; so was the great inventor, James Watt (1736). General Robert E. Lee claimed his birthday, in 1807. Gold, too, was discovered in California on that day, in 1849.

The German Emperor was born on January twenty-seventh, 1859.

If you were born on the twenty-eighth, it will help to fix the date of the first train on the Panama Railroad that went through from ocean to ocean, on the twenty-eighth of January, 1855.

If the twenty-ninth is your birthday so it was that of President William McKinley, in 1843. If you were born on January thirty-first so was James G. Blaine, in 1830, and Franz Schubert, in 1797. And so I might continue.—Ladies' Home Journal.

### Young Men's Hebrew Association.

The second term of the educational classes of the Young Men's Hebrew Association opened in the building at 92d street and Lexington avenue on Thursday evening and will continue throughout the season until the middle of May.

All the subjects taught are of a practical nature and are designed to help young men advance themselves either in the business world or assist them in gaining Regents' counts preparatory to a professional career.

Young foreigners desiring to acquaint themselves with the English language or young men who wish to take up a course in commercial law may here find their opportunity.

A class in civil service prepares young men for the Federal and municipal examinations, while a class in political economy attracts young men interested in economic subjects.

Other classes are in mechanical drawing, stenography, typewriting, arithmetic, Spanish, German, Hebrew, Jewish history, bookkeeping, elocution, first aid to the injured and free hand drawing.

Any young man, irrespective of creed or membership in the association, may enroll in these classes by applying at the rooms of the association any evening in the week except Friday.

In addition to the educational classes the association conducts an up-to-date gymnasium, a free reference library containing over 11,000 volumes and gives a course of entertainments and lectures on Wednesday, Saturday and Sunday evenings. Other features of the building are bowling alleys, a lunch room, debating societies, athletic clubs, orchestra, Friday religious services and a Sunday school for children. It also conducts a free employment bureau which secures positions for deserving young men.

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Vol. The Cartanist.

### Baroness Adolphe de Rothschild's Bequest.

The late Baroness Adolphe de Rothschild, following the example of her late husband, has enriched several Jewish institutions in Paris by means of very large bequests. The Comite de Bienfaisance, which in many respects serves the same purpose as the Board of Guardians in London, receives 2,000,000 francs; the Refuge of Plessis-Picquet, 1,000,000 francs; the Rothschild Hospital, 500,000 francs, and the School for Handicrafts, 100,000 francs—in all, 3,600,000 francs (about \$750,000).

### The Late King of Sweden and the Jews.

The late King Oscar, in whose reign the remaining restrictions on the rights of Jews were removed, manifested considerable interest in Jewish history and literature, particularly in the poetry of the Bible and the philosophy of religion. On these and analogous subjects he received valuable instruction from Rabbi Professor Dr. Klein. His Majesty also entrusted a Jew, Councillor Emil Jonas, of Berlin, with the editing of his biography and the translation of his prose and poetic compositions.

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