

THE HEBREW STANDARD

America's Leading Jewish Family Paper

SHEBAT, 14th, 5668.

VOL. LII. No. 2.

NEW YORK, FRIDAY, JANUARY 17th, 1908.

'10 CENTS PER COPY.

GOOD JEWISH WORK:

WHAT IS BEING DONE FOR THE "COUNTRY JEW."

SPECIAL INTERVIEW WITH RABBI ALFRED T. GODSHAW.

THE "Country Jew"—the readers of the HEBREW STANDARD know something of what is being done by our co-religionists outside of this great teeming Jewish city called New York. They know of the Synagogues, the Hebrew Institutes, the Homes and the Hospitals established and maintained by them; this is one phase of the life of the "Country Jew," but there is another aspect—there is the "Country Jew who has nothing, no "shool," no temple, no Talmud Torah, not even a religious School, and it is of that type of "Country Jew" which this article treats.

Some years ago the Union of American Hebrew Congregations awoke to the necessity of doing something for the "un-synagogued" Country Jew, and a Committee on Circuit Work, subsequently changed to Synagogue and School Extension, of which the present Director is Rev. Alfred T. Godshaw, was established. For the past five years Rabbi Godshaw, who is a graduate of the Hebrew Union College and of the University of Cincinnati, has been traveling throughout the "country" establishing congregations, founding schools, and stimulating the communal efforts of the "Country Jew."

Rabbi Godshaw is now on a visit to this city, and was interviewed for the readers of the HEBREW STANDARD.

His entrance into the editorial sanctum was characteristic of the man—modestly, quietly, full of dignity.

"This is Rabbi Godshaw." He impressed us with the fact that he was a rabbi, for although he is young and beardless and rather good-looking, he speaks a pure Hebrew. Our representative accompanied him the other day to the offices of the Yiddish newspapers of the East Side, and a couple of *Maskilim*, who delight in "rabbi-baiting," got hold of him. Result: One of them was unable to keep pace with him in Hebrew and the other just managed to hold his own.

This young Director of Synagogue and School Extension so much "astonished the natives," and at the same time so impressed them with his mission and personality, that the *Jewish Daily News* devoted two columns on its editorial page to him and his work, and the *Jewish Morning Journal*, in big headlines, appealed to its readers to "Help in Organizing Congregations."

This support, coming from the strictly orthodox field, which looks askance upon everything emanating from or smacking of Reform, speaks volumes for Rabbi Godshaw's persuasive powers.

"I am not an orthodox or a reformer," says Rabbi Godshaw in Neo-Hebrew. "עברי אנכי *Ivri Onochi*, I am a Jew." Good common sense.

In 1906 Rabbi Godshaw visited 73 Jewish communities, to some of which he found it necessary to pay more than one call; he gave 54 lectures, spoke in 38 schools, established congregations where none had previously existed, and as a result of this agitation a number of cities will soon boast of houses of worship; others have appointed permanent rabbis, and still others have made arrangements with neighboring ministers for addresses once or twice a month.

In a reply to a request to tell the readers of the HEBREW STANDARD something of his experiences in connection with his work, Dr. Godshaw said:

"My work is primarily to establish schools and congregations. In the little towns, while the parents make an effort to teach their children the Jewish religion, they do not know how to proceed with the establishment of a school.

"The children in many small communities are growing up in complete ignorance of everything Jewish. And there is where our work is needed. We organize schools, send them religious School leaflets and other literature for them. Wherever possible we try to secure the co-operation of a neighboring rabbi.

"As a result of present conditions, the young Jews are completely drifting away from Jews and Judaism. Inter-marriage is on the increase. I remember the case of a Jewish

girl who married a Catholic, that brought the necessity of doing something for the Country Jew very forcibly home to me. The girl, on marrying the Catholic, had embraced that faith. She said that she had never been brought up in any religion, and that she adopted the faith of her husband."

In some communities men have kept itinerants with some learning in their homes for a year or so in order to have them teach their children. Rabbi Godshaw's work is by no means as easy as might appear at first sight. In one of these towns where there was absolutely no organization the organizer was met with strong opposition at the hands of one who said, "If we have a congregation here it will make Rishus."



Rabbi Alfred T. Godshaw.

In many cases where it is not possible to have a neighboring minister come in at intervals, these small congregations are looked after by resident laymen.

At Hallettsville, Texas, a congregation was organized several years ago. The community maintains regular services with a lay reader and with an occasional lecture by Dr. Henry Barnstein, of Houston, Texas, who recently confirmed nine children in Hallettsville.

In Chillicothe, Mo., a school was established for a dozen children. While this may seem like a small matter—still, when it is remembered that there are hundreds of such communities in all parts of the country, the situation assumes tremendous proportions.

At Sedalia, Mo., there was no school or congregational

organization. Since this community has been organized, they have engaged rooms for the use of the congregation and the religious school.

In many communities there are little congregations which have sprung up without outside aid. At Clinton, Mo., there is a congregation that has services every Friday night with a children's choir. At Louisiana, Mo., there is a small congregation with a lay reader that has a regular place of worship. An attempt is being made to visit these communities to assist them and to bring them some message from the outside.

It sometimes happens that organized congregations are temporarily without a minister. Short visits are paid to such communities in order to give them an occasional service. Wherever possible, visits are made to universities to meet the Jewish students. The aim of the department is to lend its efforts in the raising of the status of Judaism. "If we Jews have a mission to the world we must exemplify it first by reaching out to teach our own"—Rabbi Godshaw pertinently remarked.

This work is in charge of the Board of Managers of Synagogue and School Extension, of which Mr. Louis Krohn is chairman, and Mr. Lipman Levy, Secretary. The other members are Israel Cowan, Julius Rosenwald, Solomon Fox, Louis J. Goldman, J. Walter Freiberg, Moritz Loth, Sig. Rheinstrom, Charles Shohl, Samuel Straus, Martin A. Marks and Samuel Woolner. All expenses are paid out of the Union's funds and no remuneration or revenue in any way is expected, nor would any be received.

The above, we think, will be sufficient to indicate the importance of this Synagogue and School Extension work. It is one which should interest all Jews, both orthodox and reform. The "Country Jew" has been neglected too long, and though, even now that that the Union of American Hebrew Congregations is engaged in this splendid work, the activities are limited for lack of funds.

If some of our Jewish millionaires who so lavishly contribute to Ethical Culture societies and other non-Jewish organizations, would bear in mind the great needs of their own people, it would be vastly better.

This work must also have its effect upon lessening the congestion in our large cities. It cannot be expected that the new arrival on these shores who has all his life lived as a devout Jew, will go to a distant part where nothing is done for his spiritual needs. That is one of the great points to be considered by those in charge of Removal Work.

The claims of the "Country Jew" cannot be slighted; the future of the American Jew and Judaism in this country will depend mainly upon how deeply Jewish the "Country Jew" is.

It is, moreover, wrong, we might almost say criminal, to permit the young folks of our people to grow up in ignorance of the Jewish faith, Jewish history, Jewish customs, and to live continually in an un-Jewish atmosphere. It would be "Americanization" carried to its most *illogical* conclusion.

That the Union of American Hebrew Congregation, representing the reform wing of American Jewry, has undertaken the noble task of reviving religion among the "Country Jews" is especially praiseworthy. Here is another object lesson for our orthodox friends.

That Rabbi Godshaw, an American born young man, trained at an institution which does not stand for conservative Judaism, has devoted himself to this work is also deserving of the highest commendation. It shows that the old Jewish spirit of "All Israel are surety one for the other" is not yet dead and that there are still idealists in the pulpit.

To travel for five years all over the country, speaks volumes for the devotion and whole souledness of Rabbi Godshaw.

May his like increase in the land, and may the noble and true Jewish work in which the Union and he is engaged "go from strength to strength"!

THE JEW AS A CITIZEN.

EPIGRAMS AND APHORISMS CULLED FROM THE ADDRESS OF JUDGE WAUHOPE LYNN.

ON Tuesday of last week the Hon. Wauhope Lynn, Justice of the First Municipal District Court, delivered an interesting address on "The Jew as a Citizen" before the Young Men's and Women's Culture Society of Rodeph Sholom. We cull the following excerpts from his interesting lecture, which should make a deep impression, coming from a non-Jewish source:

THE JEW is not a man of war; his instincts are of peace.

HAYM SOLOMON, of Philadelphia, gave his all to Washington.

THE JEW has given us the best gems of intellectual genius in all the arts and sciences.

THE FUTURE of the Jewish citizen is not in great cities, but in the open lands of our country.

THE WORD "citizen," in its narrowest sense, means the responsibility and care of government.

THE GOOD mechanic is possessed of a capital beyond a money value, as he never can be a bankrupt.

THE JEW is the pivot around which centres all that is worthy and notable in ancient and modern history.

WHEREVER commerce spreads its sails, the Jew has always been among the first to carry the banner of civilization.

THE TRADES and expert engineering are pursuits well-fitted to the Jew, as his mind is constructive and analytical.

MODERN citizenship, before helping the nation, requires bonds to be given them, bonds that bear a good rate of interest.

THE children of Israel still live, while the Pharaohs of Egypt, in their long-forgotten past, are covered with the sands of the desert.

TO BE a Roman citizen was greater than to be a king, for the citizenship of Rome was limited to a few, while the kings were many and weak.

ANCIENT citizenship gave freely of its wealth to help the State, and men of your race were celebrated for their many sacrifices to defend your nation.

THE RACE of which I am a humble part has borne arms in every age. We fight from natural instinct, while the Jew is blessed with a temperament of carefulness and reason.

THE blood of the Maccabees, which defended the walls of Jerusalem, is still on the ramparts of Zion, while the legions of the Emperors of Rome are of the earth no more.

YOUR Baron Hirsch has tried to lead his people away from the congestion of the cities, and while no great results have been achieved, yet a beginning has been made.

FROM the City of Rome came the orders of the Emperor to attack the City of Jerusalem and lay waste its people; to-day the citizens of Rome have elected as their mayor one of your race.

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THE GREATEST citizen of the Christian world was a Jew, who from the law and the prophets of his own race gave to a pagan world standards of morality which control the most of civilization of to-day.

THE BEST examples of citizenship come to us from the country, and your race, like others, must fasten themselves to the soil, for in the land lies the best wealth of power, manhood, morality and patriotism.

THE JEW has always been an optimist, and his wonderful piercing eye has penetrated the densest darkness of every passing cloud in his national life, until his soul has been gladdened by the brilliance of its silver lining.

REAL wealth-producers are the happy people of this world. I do not mean the speculator, for his occupation is akin to gambling. I mean the great captains of industry who open up new fields of production in which, by their genius, the earth and sea give forth new riches.

CITIZENSHIP in the modern sense to the Jew is a new thing. The Christian nations have been slow to allow him to rank with them in this civic right; and this might be traced to religious conditions, for the Jews in early times were careful in preserving the rule of their own tribes against all invasions of other races.

CITIZENSHIP has received a rude shock during the past few years, and many idols of the people have been shattered. Witness the breach of trust, the betrayal of confidence surrounding us, and not a Jew among the many who betrayed the public confidence.

THE JEW who believes that he can best ingratiate himself into the favor of his Christian fellow-citizen by abandoning the religion of his ancestors is woefully mistaken. As a general rule, the greater the fidelity he displays to the time-honored traditions of his race, the more he is respected by others.

THE successful races of the earth have had no fixed abode, and the world's history shows that the migratory people have always been the most progressive. I speak of this because I fear there exists a feeling among some of your race that your ancient land should be again built up by the Hebrews.

WHILE the outside world was steeped in ignorance and shrouded in mental darkness, within the walls of the Ghetto the flame of intellectual life glowed with steady brilliance, and poetry and philosophy spread their wings in the huts of the persecuted, rather than in the castles of their lordly oppressors.

IN THIS country it is not necessary for the Jew to bow to the storm or bend his knee like a bulrush to every passing breeze. He can best demonstrate his true American spirit by battling for his rights as an American citizen. There is nothing so much admired and appreciated in this country as true manhood.

THE JEW in politics should have the best standards, as no race has suffered more than his from the abuse of government. Be not blind in your support of Jewish candidates, for great discredit will come upon your people in any racial preference given to men who trade upon the name of Jew, and who oftentimes are but the off-scourings of the race.

MEN of your race came into the world at the dawn of history, and while your children are scattered to the four winds of heaven, it may be your lot to give the world another Mount Sinai, where the broken tablets may be re-assembled, and a new leader greater than Moses, who will restore the tabernacle and place the ark of the covenant where all the nations of the earth will assemble.

MEN OF ISRAEL, you have played a great part in the past—you have suffered much, but your future will be bright if your work is for the upbuilding of the human race; and whether a new Messiah will come to you or not, your lives should be lived in the land of freedom that the generations hereafter shall rise and call you blessed.

THE BEST answer the Jew can make to his persecutors and detractors—particularly those who for ages have mercilessly harrassed him under the garb of religion—is to cite to them the cruelties and wrongs inflicted upon him, and his constant trust in the protecting hand of the God of his fathers.

FROM prehistoric times the Jew has been a home-builder. Next to his altars he worships his fireside. His hearthstone has always been surrounded by wife and children, and no race maintains this love of home stronger than the Jew. I speak of homes in the true sense, not as we see them in this great city.

THE JEW, to be a good citizen, must be true to his race; he must honor his father and mother; he must live up to the law and the prophets; he must, in his sorrow, clothe himself in sackcloth and ashes, and in the day of plenty he must give praise to the Lord of Hosts. Without these he is an outcast, and will make a bad citizen wherever he lives.

FOLLOW pursuits that have the least uncertainty, for worry brings more discomfort to the human race than any other ailment. Be toilers in the arts and sciences; be builders of something. Add to the world's wealth by the creation of some product, and your wealth will be a blessing, and your health a joy and comfort to yourself and family.

THE JEW has always sought the shelter of large cities. This was because he received better protection from his persecutors. This instinct of preservation is no longer needed, and he is now as free to enjoy the open lands of the country as others. I warn you against continuing in large cities, as you will become enervated, weakened in manhood and morality, and, in the end, become degenerate.

THE WORLD is getting smaller each year, and when the pending inventions are completed we will circle the earth in less time than it took the ancient Jew to walk from Dan to Beersheba. Space is being annihilated, and the families of the earth must live in close touch with one another; and we no longer speak of far countries or distant people, for I

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THE IMMIGRATION QUESTION.

A STRIKING ADDRESS
HON. EDWARD LAUTERBACH.

BEFORE the Young People's Auxiliary of Congregation B'nai Shalom, Brooklyn, the Hon. Edward Lauterbach, president of the Liberal Immigration League delivered the following address on the Immigration Question. He said:

"In the last Congress bills were introduced that attached to the privilege of landing, property qualifications, and they passed the Senate unanimously. It was provided that no man should land unless he were possessed of \$30 in lawful money of the United States, or other money of the value of \$30 in United States money, so that a family of five, if it contained children, were obliged to be in possession of \$150 to \$200. It was also provided that no immigrant should land who was not able to read some part of the Constitution in the English language, but this was afterwards modified so that it might be in other languages.

Unfortunately two great patriots came from San Francisco. One was Mayor Schmitz, whose character led him to jail, and the other was Mr. Reuf, an equally ardent patriot. At their behest, in order to exclude the Japanese from California, at the last moment of the session of the Legislature, a bill was passed, which did not contain the proper qualifications, but which did provide that no persons land possessing low vitality. That is to say that the anxious immigrant from Russia, who has left his land under the most distressing circumstances, who had beheld the horrors of the most brutal massacres; that such men and women, after escaping the rigorous inspection of the Russian authorities, after being deprived of their possessions, after reaching Germany, where they were permitted to remain twenty-four hours under the law, after reaching Austria, where they were not permitted to remain at all, should be restricted by laws from landing in America, the one place of refuge, America which has always extended its arms to people of decent character and proper reputation, for the benefit of America, for the success of America. When they came to this shore they were to be excluded on the ground of low vitality, and the law provided that the action of the department, or of some medical officer receiving a salary of from \$1,500 to \$2,000 a year, and whose time was occupied in this examination, that his report as to the low vitality of the immigrant be filed.

"I remember the year 1882, and the occasion that probably caused the enactment of laws in 1883 regulating the matter of immigration. The Jews in Russia had been discriminated against in most rigorous manner. Occasionally the restrictions were modified. They were to be inhabitants of ten restricted districts in Russia and Poland. They came to us because there were no restrictions. They came 4,000 in one day. They came to us, and what has been the result? That these immigrants have

come to us, that the charities have no burden for them, that they did not overcrowd the institutions, the asylums or the charitable organizations. They came to the Ghetto on the East Side. They were all industrious, economical and independent, imbued with their religion and self-reliance.

"Taking Brownsville for an instance. These people have come and built almost a city, almost an empire, by themselves, 100,000 people. These were immigrants who came to our shores. They have increased and made stronger the land which they came, and have become good citizens in full respect, anxious for education.

"If restrictive laws are carried out the Jew has no place to return. Once leaving Russia there is no return. When the prosperity of the country had become checked hundreds of thousands of immigrants became emigrants. Every other nationality, German, Swede, Norwegian, Italian, except the Jew, could return to their native lands.

"John Hay, when he was Secretary of the Navy, spoke on behalf of the Jews who were being prosecuted in Roumania, and had the courage to speak for the Jews.

"Yet recently the Secretary of War has gone to Russia and has extended the right hand of American fellowship to this tyrant, the Czar.

"In reference to the provision that not more than 50,000 people shall be permitted to land in one year from any one country. Last year there came Hebrews from Russia and Roumania, about 156,000. Where should the other 100,000 go, and why should there be a restriction?

"Why should the fourteenth amendment be violated? It is up to us to see the benefit that will accrue to the United States by the continuance of this immigration. Texas alone could take the whole population of Russia upon its shoulders and not know it. We would benefit America by encouraging and not discouraging immigration. It has been the true policy of America to encourage those who desire the benefit of the boon of liberty.

"The Stars and Stripes are broad enough and big enough to shelter and assist, and not to discuss whether there be a benefit or a slight disadvantage."

HEBREW TEMPLE ON THE NILE.

REMARKABLE FIND IN EGYPT.

A REMARKABLE document, not only fraught with great historical interest from the general point of view, but of extreme significance as regards Bible history and the Jewish religion, has just come to light.

It is a papyrus, recently unearthed on the Island of Elephantine, in Upper Egypt, close to Assuan. Its contents have just been published in Berlin, and are now translated for the first time into English in a recent number of the *Expositor*. Only a few months ago, it will be remembered, the fact of there having been a prosperous Jewish colony at Syens—the modern Assuan—about the time the Temple was being rebuilt in Jerusalem by Ezra and Nehemiah, was proved by the deciphering of what are known as the "Moud Papyri."

This new addition to our sources of knowledge shows, however, far more than this. It shows that this little colony of Jews upon the Nile, comparatively fresh from the Babylonian captivity, had not only already become astonishingly rich, but were possessed of an actual temple of their own, an abode of "Jehovah, the God of Heaven," beautifully built of marble and cedar-wood and copper and sculptured stone, filled with choicest treasures, with "chalices in gold and silver," and having an altar for "meal offering, incense, and burnt offering." Indeed, it appears to have been architecturally no less fine, if not a finer, building than the other temple then in process of reconstruction at Jerusalem.

A JEWISH PETITION.

The papyrus has, moreover, a more human interest as well, showing with quite romantic vividness the relations of this little band of Jews with the Persian "dynasts" of the time—Cambyses, Darius, Xerxes—who swept, in turn, upon their conquering march over the eastern world, and held Egypt under Babylonian sway.

In brief detail, the papyrus appears to be a copy of a petition made in 407 B.C.—in the reign of Darius II.—from the Jews of Elephantine to Bagoas the Persian, "Governor of the Jews," for help in the repair of this

same temple, which had been well-nigh destroyed by the surrounding Egyptians.

Tais Bagoas, by the way, may or may not be connected with the infamous Eunich of the same name who murdered three Persian kings in succession a little later on. In any case, he seems to have been equally grasping and corrupt. But the Jews of Elephantine wisely ignored his little faults. "May the God of Heaven," they write in the opening, "appoint thee to mercy before King Darius; may he give thee a long life, and be thou strong and joyous at all times."

The Hebraic petitioner—headed by one Jedoniah—then proceed to tell how their temple had been built even before Cambyses conquered Egypt, and how, though he destroyed the Egyptian temples, he spared this. Afterwards, however, owing to the jealousy of the Egyptian priests, some Egyptian troops entered the Jewish temple at Elephantine and broke its stone columns with mattocks, and burnt its cedar roof, and appropriated all the gold and silver utensils.

PROLONGED FAST.

"When they did this," continues the petition, "we, with our wives and children, put on sackcloth, and were fasting, and praying to Jehovah, Lord of Heaven, who showed us our desire . . . and all those men who devised mischief against the temple were slain."

None the less, "until the present day we are clad in sackcloth, and fasting; our wives are not treated as widows, we have not anointed ourselves with oil, nor have we drunk wine; and meal-offering, incense and burnt-offering have not been offered in that temple."

The petition goes on, not without subtlety: "Now thy servants Jedoniah and his associates and all the Jews of Elephantine say thus: 'If our Master thinketh well to build this temple, lo, unto thy friends which are here in Egypt let a letter be sent from thee concerning the temple of the God Jehovah in the city of Elephantine to build it, even as it was



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built before: and meal-offering, incense, and burnt-offering shall be offered on the altar of the God Jehovah in thy name, and we shall pray for thee at all times, we and our wives and children, and all the Jews that are here, if they do so that this temple be built."

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Tais is added a statement that an appeal had already been made in vain to "Jochanan, the high-priest, and his associates the priests which are in Jerusalem." Lastly, the petitioner frankly bargains that the said Bagoas shall have "a right before Jehovah, God of Heaven," to receive "a thousand silver talents" from those who sacrifice in the temple.

As may be supposed, the papyrus that bears this amazing petition, with its offers of a huge sum like 1,000 talents—equal to the tribute of a whole satrapy—is likely to promote an immense amount of discussion. Hitherto it has been a cherished belief that the only temple recognized by the Jews since the captivity has been that in Jerusalem.

Indeed, Dr. Julius Wellhausen, perhaps the greatest living authority on Jewish history, has asserted that at least in the first century A.D. "both

Samaritans and Jews were as convinced that there was only one place where worship could be offered as they were that God was one." What the effect of the discovery will be upon the religious side of the Zionist movement remains to be seen.

Meanwhile, even for Gentile interests, this manuscript of over twenty-three centuries ago cannot but have its significance, partly of characteristic Jewish shrewdness and business methods—for the papyrus bears traces of being a rough duplicate, made by a clerk for what corresponded to filing purposes—and not least as coming from a land where we ourselves are somewhat in the position of the Persians, and almost from the actual scene of one of the greatest engineering triumphs of modern times.

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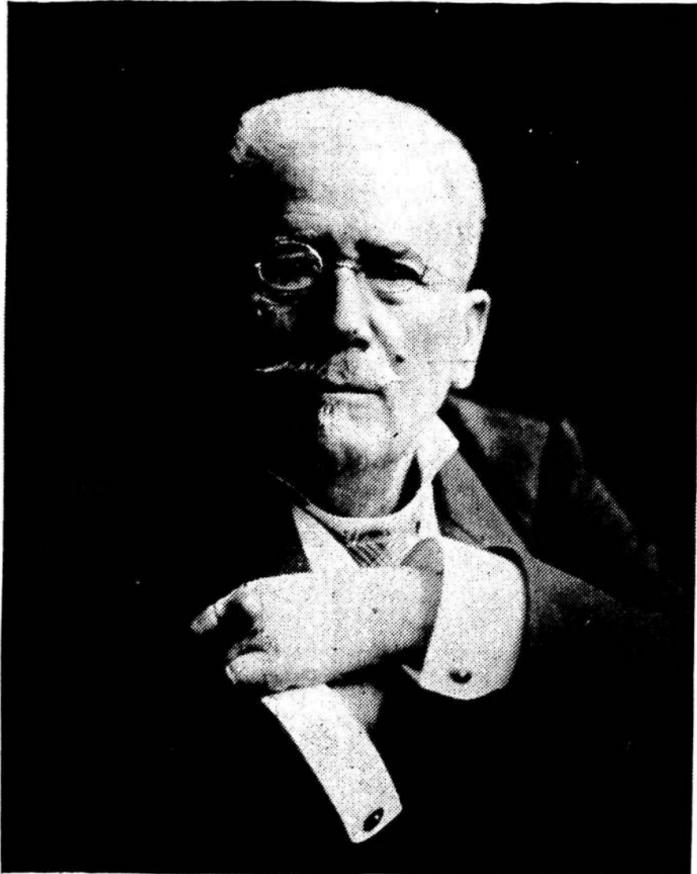
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Abraham Goldfaden, "Father of the Yiddish Stage," poet, lover of his people, has passed into the Great Beyond. Early Thursday morning, after an illness of only a few days, he breathed his last, surrounded by his true, loyal wife, his other relatives and a few intimate friends.

Goldfaden, who was 68 years old, was born in Alt-Constantin, Russia, in 1840. In the seventies he founded what is now known as the Yiddish Theatre. He was his own playwright, composer, stage manager, press agent and instructor of his actors and actresses. Nearly all the

hour announced for the obsequies Eleventh and the surrounding streets were jammed to suffocation. The mounted police and the officers on foot had work cut out for them, but there was no disorder. It was so sincerely impressive. The members of the Actors' Union and the Chazanim chanted Psalms on the way to the People's Theatre, where the funeral service was held. The simple coffin, draped with the Zionist flag, for which he lived and fought, was placed upon the catafalque on a stage guarded by members of the Zion Guards.

Dr. A. M. Radin read a Psalm and



By Courtesy of Jewish Daily News.

ABRAHAM GOLDFADEN,
"FATHER OF THE YIDDISH STAGE."

great actors who now shine upon boards of the Yiddish playhouses owe their entry into the dramatic world to him.

He wrote poems which fired the imagination of the Jewish masses. He was a Zionist long before any one dreamt of a national movement.

He traveled over Russia, Roumania, went to England, came to America, lived in Paris and finally settled here again, writing his last play, "Ben Ami" (The Sun of My People), which he saw produced only a week or two before he died.

The funeral took place on Friday morning last from his late residence, 218 East Eleventh street. Long before

spoke a few beautiful words and then orations were delivered by Rev. H. Masliansky, Dr. Birnbaum, Dr. Blaustein, Mr. G. Selikowitch and others. Chazan Orenstein recited the El Mole Rachamim and it was all over. One hundred carriages followed the hearse, which was drawn by four horses, to the Washington Cemetery, where all that remained of Goldfaden was laid to rest in the plot of the Abarbanel Lodge No. 2, of the I. B. O. A.

We shall publish in our next issue the complete biography and appreciation of Abraham Goldfaden from the pen of the Rev. I. L. Brill.

Prof. Milyoukov and the Jews.

Prof. Paul Milyoukov, the leader of the Constitutional Democrats in the Russian Duma, who came from Russia to make one speech, said in his address in Carnegie Hall last Tuesday evening: "If we can only get the Jews equal rights with the Christians we would probably stay the enormous emigration to your shores. Your gain is our loss; and there is no reason why they should not stay in their native land. Persecution of the Jews is not now so pronounced—largely because the Jews no longer make themselves so conspicuous."

Young Women's Hebrew Association.

Before leaving for Europe Mrs. Jacob H. Schiff presented the association with a check for one thousand dollars.

To celebrate the twentieth anniversary of his marriage Mr. I. Unterberg recently gave the association one thousand dollars.

Last Friday the speaker was Mrs. Belle Friedman, whose subject was "Ideals." She spoke very well to an appreciative audience. Mrs. Dr. Asher was also at the services.

On Sunday night Dr. Pool delivered a splendid address, after which there was an interesting general discussion.

The Wednesday afternoon Hebrew classes now number seven and are doing splendid work. Mrs. N. Taylor Phillips is the energetic chairman of the religious work.

Orach Chaim Sisterhood.

The Orach Chaim Sisterhood, of which Mrs. Simon Wilhelm is president and Mrs. Joseph Mayor Asher is vice-president, will hold a reception in the vestry rooms of the synagogue, Lexington avenue and 95th street, on Sunday afternoon, January 26. Quite an elaborate musical programme has been arranged, and the ladies are working hard to make the afternoon a social as well as a financial success. Among other activities the Sisterhood supports and personally superintends a Hebrew free school of more than three hundred children, who receive daily instruction from an able staff of trained teachers under the guidance of Professor Joseph Mayor Asher, rabbi of the congregation.

Albion Lodge No. 26 F. & A. M.

A memorial service will be held under the auspices of Albion Lodge, of which Rabbi H. P. Mendes, past grand chaplain, is a member, on Sunday evening, 19th inst., at the church corner of Amsterdam avenue and Ninety-second street, in memory of the late father, John Stewart, past Grand Master of Masons in this State.

Brother Stewart was an honored member of this lodge and has been its master six years; he was a constant attendant at all the meetings of Albion.

Dr. Birnbaum Enthusiastically Received.

Writers, journalists, poets, rabbism, bankers, men of business, employers and employees, men and women, young and old—all, all crowded the Webster Hall, on East Eleventh street, on Wednesday evening of last week to do honor to Dr. Nathan Birnbaum (Matthias Acher), the noted Austrian Jewish leader.

The gathering was held under the auspices of the Federation of Galician and Bukowinian Jews in America, and the president of that organization, Mr. B. Semel, occupied the chair.

The audience rose en masse when Mr. Semel concluded by saying: "Let the anti-Semites be proud of their Luegers; we shall be proud of our Birnbaum and we hope to be victorious in the end."

Dr. S. Neuman spoke of Dr. Birnbaum's activities as a champion for the national emancipation of the Jews in Galicia.

Dr. David Blaustein referred to Dr. Birnbaum's mission here and of the great influence of the Jews of New York even on the national politics of the United States.

The next speaker, Mr. Jacob Pfeffer, who founded the Verband of Galician and Bukowinian Jews, made a very deep impression. Mr. Pfeffer spoke of the hardships under which Dr. Birnbaum had labored when he started out as an educator of the Galician Jewish masses a quarter of a century ago. Jewish heroes have never been honored as Dr. Birnbaum is honored this evening. Dr. Birnbaum was a victorious leader—he has succeeded in arousing national self-consciousness in Galician Jewry. Unlike other Jews who carry Jewish culture to other nations, he said, Dr. Birnbaum plucked the flowers of learning and culture from other gardens and out of these he wove a national wreath for our people.

Mr. David Pinski, the Yiddish author and playwright, followed. He recalled his student days when he met Dr. Birnbaum and paid a glowing tribute to his colleague's work in behalf of Yiddish literature.

The Rev. Dr. J. L. Magnes, in a masterly speech, extended a greeting to Dr.

Birnbaum in the name of the American Zionists.

Rev. Joseph Seff spoke of Dr. Birnbaum as the founder and president of the "Kadimah," the first Zionist student society in the world.

Rev. H. Masliansky stirred the audience to the utmost enthusiasm. Speaking first in Hebrew, then in Yiddish, he said that this reception was a great event not only for the Galician Jews but for all the Jews of America.

Mr. Joseph Barondess spoke briefly and appealed to the Jews of this country to try to appreciate Dr. Birnbaum and to honor him when, after the first enthusiasm had worn off.

Mr. Jacob Gordin, the playwright, welcomed the guest in a brief address, and Dr. Chaim Shidlovsky greeted him in the name of the Nationalist Socialists, saying that if they were Nationalists it was due to the guest of the evening.

When Dr. Birnbaum rose to speak the audience applauded and cheered for several minutes. Dr. Birnbaum began his address in German, but also spoke in Yiddish. He began by saying that although he had no direct message from the Jews in Austria, he nevertheless regarded himself in a measure as their Meshuloch, their messenger. It was as though the voice of the Jewish people had urged him to go across the ocean in order to find out how Judaism was faring there, to see whether a limb of the Jewish body was decaying there, or whether this limb was preparing itself to strengthen and to infuse new power into the body and soul of the Jewish nation; and he felt it his duty, in delivering his message, to say that the hopes of the Jewish people for the development of the Jewish masses rested upon the Jews of America.

Dr. Birnbaum, in returning thanks for the words of praise, said that he wanted to tell them what he thought of them and of the Jewish masses in America. He said that they were the nobility, the "Meyuchosim" of the Jewish people. He reviewed the development of the Jewish people during the nineteenth century, pointing out the various stages of development in the Jews of Western and Eastern Europe. He spoke of the assimilation movement among the Jews of

Western Europe, remarking that although this movement had still left some Jews behind, it has left no Judaism behind it. It was different with the Jews of Eastern Europe. There the Jews had familiarized themselves with the nationalistic ideas of the new times, before emancipation had become an actuality, and therefore freedom was awaited there with great anxiety, but they would no longer give up their national culture for this freedom. On the contrary, the national spiritual wealth of the Eastern Judaism was growing daily; new national treasures were added continually to the ancient national foundation of traditions and one of the most precious of these treasures was the "Yiddish" language.

He described the significance of that language, which was to a great extent responsible for the cultural unity among the seven or eight million Jews who speak Yiddish. He also showed how this language has aided toward the preservation and development of the Hebrew language among the Jews of Eastern Europe.

Dr. Birnbaum powerfully described how the New York Jewish quarter, with its great Yiddish dailies and Yiddish theatres, had impressed him. He said that on seeing the greatest Jewish community in the world he was so overcome with emotion that he wept for joy. He was particularly impressed with the growth of the Yiddish theatre and said that the Jewish assimilators are against this theatre because "dead people do not dance."

Dr. Birnbaum regretted the fact that he had already encountered pessimistic tendencies even among the nationalist Jews in this country.

Referring again to the Yiddish language, he said that it would of course be wrong to tell the Jewish masses not to learn the English language, but he believes that a movement should be started to appeal to the Jewish masses to teach their children Yiddish as well as English. Dr. Birnbaum concluded by imploring the Jews of America to break all barriers that separated them from one another and to become cemented by a unifying idea of nationalism.

It was past midnight when the meeting concluded.

Death of Rabbi Bernhard Felsenthal.

SCHOLAR, THINKER AND NATIONALIST.

It is with deep regret that we announce the death of the Rev. Dr. Bernhard Felsenthal which occurred in Chicago on Sunday night, after an illness of only ten days. The deceased was eighty-six years old and had lived in the Windy City since 1858, when he came to this country.

Dr. Felsenthal was born January 2, 1822, at Munchweiler, near Kaiserlautern, Germany. He was educated at the Kreisgewerbschule in Kaiserlautern, the Polytechnic High School, Munich, and the Teachers' Seminary at Kaiserlautern. After teaching for a decade in a small Jewish congregational school, he emigrated to America (1854) and settled at Madison, Ind., where he remained for three years as rabbi and teacher. In 1858 he moved to Chicago, Ill., and accepted employment in the banking house of Greenbaum Brothers. In the same year the Reformverein was founded (June 20) with Felsenthal as its secretary and guiding spirit, in which capacity he published in March, 1859, a pamphlet entitled "Kol Kore Barnidbar: Ueber Judische Reform," which attracted attention both in America and abroad. Felsenthal maintained that the Bible was the product and not the

source of Judaism, and he emphasized the right of the individual and of the congregation to autonomy in religious affairs.

The Reformverein developed into Salmal Congregation, and in June, 1861, Felsenthal became its first rabbi. After officiating for three years he declined re-election and in September, 1864, took charge of Zion Congregation, West Chicago, which had then been recently founded upon the same platform as Salmal Congregation. Felsenthal served this congregation until 1887, when he was relieved from active duty and pensioned as rabbi emeritus. In 1886 Chicago University conferred upon Felsenthal the degree of Ph. D., "honoris causa" and on his eightieth birthday the Hebrew Union College bestowed upon him the degree of D. D. In recent years he has identified himself prominently with the Zionist movement.

Felsenthal's published writings include: "Judisches Schubuesen in Amerika," 1866; "A Practical Hebrew Grammar," 1868; "Kritik des Christlichen Missionswesens," 1869; "Zur Proselytenfrage," 1878; "Judische Fragen," 1896; "The Beginnings of the Chicago Salmal Congregation" (containing also a reprint of "Kol Kore Barnidbar") 1899.

The Hebrew Infant Asylum of the City of New York.

Eagle Avenue and 161st Street.

The annual meeting of the Hebrew Infant Asylum directors will be held on Sunday, January 19, 1908, at 10.30 a. m., sharp, at the Tuxedo Hall, 59th street and Madison avenue, in order to receive the reports of the president and the board of directors, for the transaction of general business and the election of the following officers:

A president in place of Mr. Charles Dittman, a first vice-president in place of Mr. Bert Scheuer, a second vice-president in place of Mr. Sol S. Japha, six directors for the term of three years, one director for the term of one year.

Hebrew Tabernacle Auxillary.

The auxillary of the Hebrew Tabernacle, of 218 W. 130th street, will tender a leap year dance and reception on Wednesday evening, February 19, 1908, at Plaza Hall, 110 East 59th street. Invitations for the dance are now being issued and the committee in charge promise a very sociable evening for all. The novelty of the affair lies in the fact that the young ladies will be in supreme control of the dance, not only in the way of management but also in regards to the music, as a lady orchestra has been secured for the occasion.

To Protect Kosher Butchers.

Assemblyman Graubard has introduced a bill in the Assembly providing that Kosher butchers may dispose of meat in the course of their business on Sundays up to 12 noon.

The Spanish and Portuguese Synagogue.

Rev. Dr. Meldola de Sola, of Montreal, Canada will preach in the above synagogue, Seventieth street and Central Park West, next Sabbath.

At the recent meeting of the Junior League Rev. Dr. de Sola Pool was elected president; Miss B. H. Reitlinger, vice-president; Miss Ethel Hendricks, corresponding secretary; Mr. Edgar Nathan, Jr., recording secretary; Mr. Harris, treasurer; executive, Mr. Clarkson P. Ryttenberg, Miss Vera Wolf, Miss E. Levy, Mr. Fox, Mr. Howard Cohen.

An active year is anticipated. The Sisterhood will have a special meeting on January 31, when the Sisterhood of Work will properly be reorganized to suit the newer conditions. As the ladies of this congregation have maintained for some twenty-five years relief work, personal service, Sisterhood, religious education, its new enterprises will no doubt be well considered before adoption.

The Ladies' Bible Class is continuing its work with increasing numbers, and next Monday afternoon the Book of Ecclesiastes will be finished.

Rev. Dr. Pool lectured before the Congregational Culture Club last Monday night on "A Message from Athens, Rome and Zion," and Rev. Dr. Mendes will lecture on "Spanish Literature" before the Young People's Circle at its next gathering. The Young Men's Circle is planning "an informal" The Sabbath afternoon Bible readings will be Saturday 4 p. m., between the afternoon and evening services. Dr. Mendes will preside.

RABBI FYNE ELECTED.

The Rev. Dr. S. Fyne has been elected superintendent of the Hebrew Orphan Home, Bainbridge street, Philadelphia, Pa. Dr. Fyne is a native of Kovno, (Russia), but spent in England a quarter of a century where he studied, passed the Jew's College examination and was ordained as minister by the Rev. Dr. H. Adler, chief rabbi. He held the position of rabbi for a number of years at Newport (Mon.), and at Swansea (England). He came over to the United States last May and for the present he is holding the position of principal of the Hoboken Hebrew Institute.

While in England he has contributed to every Jewish periodical, such as the Jewish Chronicle, the Jewish World,



Young Israel and to the learned Jewish Quarterly Review, as well as to several non-Jewish magazines. His articles in the Jewish Chronicle on Festival Customs attracted considerable attention. Some of his sermons and lectures have been printed by request and always received favorable comment as being fresh and original. He has been while in England an active worker in the Zionist cause, has spoken on several occasions with Dr. Gaske and other leading Zionists from the same platform, in recognition of which activity his name has been twice inscribed in the Golden Book.

Since he has come to this country Rabbi Fyne contributed many learned articles to the columns of the Hebrew Standard and preached in several synagogues.

Dr. Fyne will bring to his work a devotion and sincerity which will undoubtedly raise the standing of the institution.

The Synagogues.

Congregation Atereth Israel.

Saturday morning Rabbi M. Krauskopf will speak on "The Influence of the Spiritual Leader."

Emanu-El Sisterhood.

Rabbi M. Krauskopf will lecture this (Friday) evening at 8.30 on the subject, "Progress."

The Educational Alliance.

The following will officiate at the children's services Saturday afternoon, January 18: Rabbi, Dr. J. L. Magnes; cantor, Rev. D. C. hn.

Cong. Shaari Zedek of Harlem.

25 West One Hundred and Eighteenth Street. "The Problem of Life in the Ghetto" will be the subject of Rev. Adolph Spiegel's sermon this Saturday.

Temple Israel of Harlem.

One Hundred and Twentieth Street and Lenox Avenue. Rabbi Harris will exchange pulpits with Rev. Dr. Rudolph Grossman this (Friday) evening, and will lecture at Temple Rodef Shalom. Saturday morning Dr. Harris will preach on "A Woman in Israel."

Congregation Orach Chaim.

1461 and 1463 Lexington Avenue. The fifth popular lecture in the course will be delivered by the Rev. Dr. J. M. Asher, rabbi of the congregation, on Wednesday, Jan. 22, at 8.30 p. m., in the vestry rooms of the synagogue. Subject, "Ibn Ezra."

Congregation Hope of Israel.

107 West 116th Street. This Friday evening Rev. Elias S. Solomon of the Congregation Kehilath Israel, Bronx, will lecture on "Hillel." Rev. Solomon will also occupy the pulpit on Saturday morning.

Congregation Anshe Chesed.

This Friday evening at 8 o'clock Rev. Dr. Madison C. Peters will lecture on the subject "Justice to the Jew." Saturday morning Rabbi Gustav N. Hausmann preaches on "The Required Assistance."

Young People's Synagogue.

On Sunday afternoon at 4 o'clock in the Bernheimer building (Phillips & Lunwesky's Hebrew School), 107 W. 116th street, a meeting will be held for the purpose of placing the above congregation on a permanent basis. The attendance of young ladies and young men is specially requested. Rabbi A. T.

G. Glauber,

"The Old Reliable," of twenty years' experience on Grand St., has now opened at the corner of Fifth Ave. and 114th St. with a larger and complete stock of BRIC-A-BRAC, CUT GLASS and FANCY CHINA, and he will be pleased to serve his many friends and patrons in the future as in the past.



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Godshaw, of the Union of America Hebrew Congregation, and the Rev. I. L. Brill, will address the gathering.

Free Synagogue.

Eighty-first Street, Columbus and Amsterdam Avenues.

Sunday morning, January 19, at 11.15 Dr. Stephen S. Wise will preach on "Judaism and the Social Crisis." Sunday afternoon at 3 o'clock the third of a series of meetings for the discussion of "Social Remedies" will be held at Clinton Hall. The subject to be discussed is "Trades Unionism," the speakers, J. R. Buchanan, of the Evening Journal, and S. D. Donnelly. The addresses are to be followed by free and open discussion.

Sunday evening at 8.15 Prof. A. V. W. Jackson, of Columbia University, will give the seventh lecture in the course "Religions of the East," his subject to be "Iran, the Religion of Zoroaster."

Beth Israel Bikur Cholim.

Seventy-second Street and Lexington Avenue. Rev. Aaron Eiseman will preach the sermon this Sabbath morning on the topic "God's Roundabout Path." Children's services will be held on Sabbath afternoon at 3 o'clock in the synagogue. Rabbi Eiseman will deliver sermonette on "Hillel." Bible class of the Young People's League will meet on Monday evening, January 20, in vestry rooms at 8.30 o'clock.

Hebrew Congregation for Deaf Mutes.

Seventy-second Street Synagogue. At the services last Friday evening Dr. Thomas Francis Fox delivered the lecture on the text from Psalms "Though a Host Shall Encamp About Me, My Heart Shall Not Fear."

Throughout the masterly address the lecturer defined the virtues of fortitude in all walks of life, closing with a ringing appeal for exercise of this quality in the early efforts of the congregation to receive that co-operation and recognition which it deserves. The sermon was interpreted orally by Mr. Marcus Kenner.

Dr. Fox is the vice-president of the Fanwood Institution for the Deaf and Dumb. He was at home among the members of the congregation, many of whom were his pupils. His sermon was scholarly, at the same time eloquent, although given in the sign language.

At the services on Friday this week Rabbi Aaron Eiseman will deliver the sermon. Mr. Marcy Kenner will act as interpreter.

ENGAGEMENTS.

BAUM-ROSENHEIM.—Mr. and Mrs. David Rosenheim announce the betrothal of their daughter, Estelle Florence, to Mr. Harry H. Baum. At home Sunday, January 19, three to six, 512 W. 122d street. No cards.

BRUMMER-ROSENBERG.—Mr. and Mrs. Rosenberg announce the engagement of their daughter, Frieda, to Mr. Charles Brummer. At home Sunday, January 19, 1908, No. 898 Eagle avenue, Bronx.

DASHEW-TURITZ.—Mr. and Mrs. Phillip Turitz, of 486 East 141st street, announce the betrothal of their daughter, Esther Miriam, to Leon Dashev. Home Sunday, January 19, three to six.

EISENBERG-BLAUSTEIN.—Mr. and Mrs. H. Blaustein announce the engagement of their daughter, Eva, to Mr. Sol Eisenberg. At home Sunday, January 19, 2206 Seventh avenue, three to six p. m.

GOLDSTEIN-LEWIS.—Mr. and Mrs. H. I. Lewis, of 45 E. 123d street, announce the engagement of their daughter Dora to Mr. Bernard Goldstein. Reception Sunday, Jan. 26, 1908, from 3 to 6. No cards.

HALLE-KITZINGER.—Mrs. R. Kitzinger, of 231 W. 141st street, announce the betrothal of her daughter, Florence M., to Mr. Julius Halle. Notice of reception later.

LIVINGSTON-KOHN.—Mr. and Mrs. Kohn, 54 East 117th street, announce the engagement of their daughter, Thekla, to Mr. William Livingston. Reception Sunday, January 19, 1908, at Yorkville Casino, 210 East Eighty-sixth street, at eight p. m.

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

NIENFIELD-WOLFF.—Mr. and Mrs. Herman Wolff, 1443 Washington avenue, Bronx, announce engagement of daughter, Hattie, to Murrice Nienfield. At home Sunday, January 19, three to six p. m. No cards.

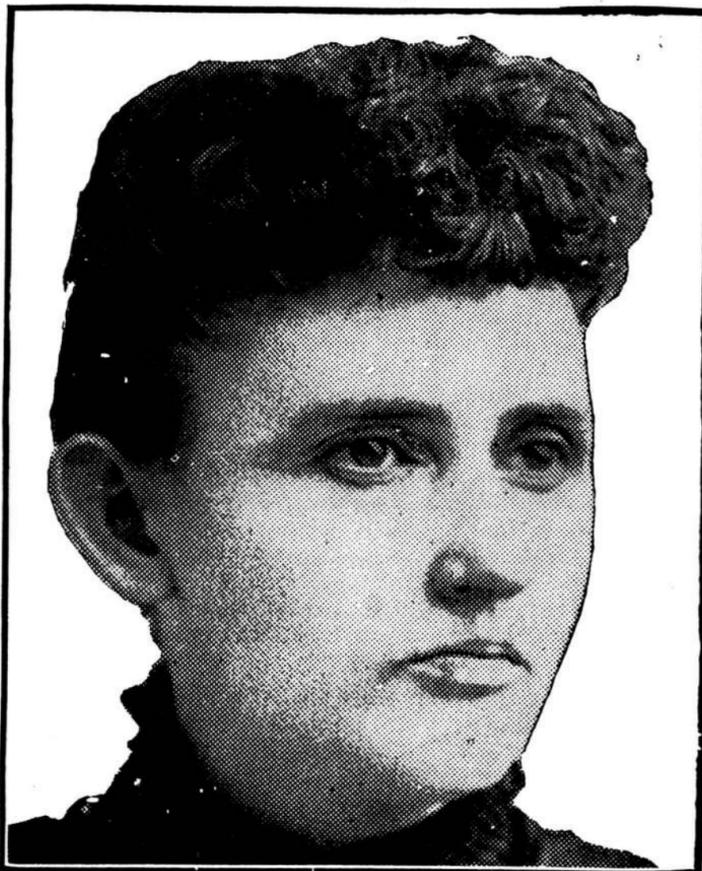
ROGERS-WOLFF.—Mr and Mrs. Sol Rogers, of Seattle, Wash., announce the engagement of their daughter, Miss Florence, to Dr. Maurice W. Wolff, of 105 West 136th street. Reception will be held Sunday, January 19, three to five p. m., at Hotel Savoy.

SACHS-RADEN.—Mr. and Mrs. A. Raden, of 1 West 111th street, announce the engagement of their daughter, Anna, to Mr. Emanuel Sachs. Reception at home, Sunday, January 19, from three to six. No cards.

SCHWARTZ-LEWENGOD.—Mrs. E. Lewengood announces engagement of her daughter, Huldah, to Irving J. Schwartz. At home, 142 East Eighty-third street, Sunday, January 19, from three to six.

STRAUSS-WEILL.—A recently announced engagement is that of Miss Hattie Strauss to Mr. David Weill. They will be at home to their numerous friends on Sunday afternoon, February 2, at No. 40 West 127th street. Miss Strauss is the youngest daughter of Mr. Isaac Strauss, who is well known in fraternal circles as the secretary of Henry Clay Lodge, No. 19, I. O. F. S. of I.

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TEITTE-LIEBERT.—Mrs. E. Liebert announces the engagement of her daughter, Louise, to Mr. John J. Teitte. At home Sunday, January 19, 1908, 156 West 105th street. Reception after seven p. m. No cards. New Orleans papers please copy.

WOLDERS-PAKULSKI.—Mr. and Mrs. Max Pakulski (nee Theresa Kochman) announce the engagement of their daughter, Estelle, to Mr. Morris Wolders. At home Sunday, January 19, after four o'clock, 458 East 183d street, Bronx. No cards.

MARRIAGES

SINGER-HYAMS.—A large assemblage of relatives and friends gathered at Vienna Hall on Sunday evening, the 12th inst., to witness the nuptial ceremonies uniting in marriage Miss Rae Singer, of this city, and Mr. Joseph Hyams, of Montreal, Canada. The ceremony, which took place beneath a floral bower upon which were entwined the Stars and Stripes and the Canadian colors, was impressively performed by Rabbi E. L. Solomon, of the congregation Kehilath Israel, of the Bronx. Miss Fannie Britwitz, of Tampa, Fla., acted as maid of honor. There were no bridesmaids or ushers. A wedding dinner, served in Caterer Turkel's best style, followed, after which the disciples of terpsichore were given their inning. Mr. and Mrs. Hyams left on an extended wedding tour and will make their permanent residence in Montreal.

A WOMAN'S APPEAL

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

Mrs. R. M. Davidson of Bloomington, Illinois, has been cured of Bronchial trouble by Duffy's Pure Malt Whiskey.

Mrs Davidson is loud in her praise of Duffy's Pure Malt Whiskey for the good it has done her, and calls it a life saver.

In a recent letter Mrs. Davidson wrote:

"I can say that Duffy's Malt Whiskey has done me a great deal of good. My trouble is bronchial, and since I began taking Duffy's Pure Malt Whiskey a few months ago, I have wonderfully improved, and know at the same rate of improvement I shall be an entirely well woman in a very short time. I note a gain every day. I recommend Duffy's Pure Malt Whiskey as a life saver."

Thousands of unsolicited letters of gratitude like this of Mrs. Davidson are received from grateful patients who are anxious to extol the merits of this great life saver—Duffy's Pure Malt Whiskey.

Beth Israel Hospital.

The leap year dance and reception of the Young Men's and Young Ladies' Auxiliary of the Beth Israel Hospital will take place this Sunday night at Palm Garden, Fifty-eighth street and Lexington avenue.

This event is looked forward by the elite young men and young ladies with the keenest anticipation and pleasure. They usually make the auxiliary affair the social event of the season.

The proceeds of this affair will be added to the sum to be donated by our auxiliary to the Beth Israel Hospital at its annual meeting, to aid that beneficent institution in the work that it is performing in aiding to ameliorate the condition of the sick who apply for medical aid.

The Beth Israel Hospital has not arranged for an annual ball this year, and to fill this gap the committee on arrangements of this auxiliary, of which Mr. Samuel Maper is chairman, has left no stone unturned to make this affair one huge grand success. Mr. Harry Cohen will act as floor manager and will be assisted by our vice-president, Counsellor Nathan H. Stone.

Young Men's Hebrew Association.

The speaker at the services this Friday evening will be Rev. Dr. Samuel Schulman. At the children's services on Saturday afternoon the address will be given by Mr. Albert A. Raphael.

On Monday evening, January 20th, the thirty-fourth annual meeting of the donors, patrons and members of the association will be held in the auditorium. The annual report of the president and treasurer will be read, and such other business will be transacted as may be properly brought before the meeting. Prominent speakers will deliver short addresses. It is earnestly hoped that all those interested in the work of the institution will encourage the directors by their presence. Ladies are also welcome.

On Sunday evening, January 19th, the Sinsheimer quartette will give a concert in the auditorium, assisted by prominent artists. The small fee of 10 cents will be charged for admission. It being the aim of the committee on social work to cultivate a taste among members for good music, the entertainment will be of high order.

A Splendid Statement.

The sixty-third annual statement of the New York Life Insurance Company shows that that company's progress has not been affected by the financial troubles of the past year. Total assets of practically half a billion dollars, of which over fifty-three million dollars is surplus, attest to the remarkable prosperity and strength of this great insurance company. In view of the low prices prevailing on securities at the end of 1907 the Insurance Department of the State has given permission to the various insurance companies to value their assets on the basis of a monthly average for the year. However, the New York Life Insurance Company has not availed themselves of this permission, but has valued its securities, which are all bonds, no stocks, on the basis of their current market price on December 31, 1907. The company paid in direct cash benefits to policy holders over \$48,000,000, of which nearly \$23,000,000 was paid to beneficiaries under policies which matured by death of the insured. In addition the company loaned over \$27,000,000 to its policy holders on the sole security of their policies at 5 per cent. and without fee or charge. These amounts together show that over \$200,000 was paid out to policy holders in the New York Life each and every day during the past year.

In view of this great record, and of the record made by the New York Life during the sixty-three years of its existence, it seems entirely appropriate for its president, Darwin P. Kingsley, to call the attention of the policy holders to the sections of the new insurance laws which militate against their interests. It is a truism that in a mutual company the policy holders are the company and share alike in its benefits and its losses. Therefore, anything which adversely affects a company affects in the same way its policy holders, and we believe that the statements of Mr. Kingsley published in connection with the statement of the New York Life Insurance Company will commend themselves as good sound business sense to all thoughtful policyholders.

With gay old boys he'd been abroad And, reaching home, was over-oad At sight of wifey on the stair. She barred his way and held him thair. The while she joad and joad and joad.

CORRESPONDENCE.

Jewish Settlements.

A REJOINER BY A UNIVERSITY SETTLEMENT WORKER.

Editor HEBREW STANDARD:

I have read with extreme interest your editorial on Jewish settlements criticising the work done at the University Settlement, and it is certainly unusual that you should take the attitude you do in regard to Dr. Bernheimer's defense. There are no Christian or alien features at the Settlement whatever, nor is there anything there to detract any right-minded child from the tenets of his faith. As for the Christmas trees, you are right in your objection; but that is the only expression of alienism permitted the children. The mothers of the little ones, themselves, are most desirous that the children have all the pleasure and enjoy just as much as the children do the brilliant illuminations, the gayety and all the fol de rol (if you would call it such) that goes to make up a Xmas party.

The children do not realize the meaning of the tree, which to them is merely a tree with "lots of candy and flowers and pretty pop corn balls"; they are there for a good time and they get it. Your own children attend these parties, yet their parents, who are real Orthodox Jews in every sense of the word and who insist that their progeny be amused, cannot support a Jewish Settlement, in which they can be surrounded by real Jewish spirit and traditions.

The writer admits that the policy of the University Settlement is not Jewish in the sense that it does not represent Jewish thought, philosophy or tradition. Neither are all the people who support it, nor all the various educational features of the Settlement entirely Jewish, yet I deny that the influence of the University Settlement is of a negative quality.

You further say that the little ones are "bribed" to sing and dance around the symbol of a strange faith. Well, the symbol is of a strange faith, Paganism at that, but I fancy that you are sufficiently acquainted with the curriculum of a kindergarten and know that singing and dancing is part of that curriculum. What difference then does it make if the little ones dance around what to them is merely a tree with lots of candy and toys on it (for, I assure you, and if you know children at all, you would understand the "tree" has no other significance to their young minds), or if they dance around each other or a object of another kind that their teacher has designated for them? Is this not better to your mind than to let the little ones run around the streets in the neighborhood of their homes and in the filthy halls of the tenements? Do you not think it far more dangerous to their religious principles for them to stand on the corners and listen to the expression of anarchistic and socialistic speakers who not only denounce faith, but the Almighty and all believers?

Then, again, what do we offer our little ones as an attraction in celebration of a holiday or any feast day? Children are only attracted by bribery, and there are not many such schools as the Albert Lucas Sunday Schools in that great big Jewish colony, the East Side, where the children may have something outside of the regular grind. In the public schools, if they cannot participate in the program the Board of Education offers them, since they must abstain from all religious exercises, they may have, with the teachers' kind permission, as an extra treat, extra lessons; instead of singing and gaiety, as in other schools, a few extra problems.

Have you any lecture halls conducted by "Jewish people" where the children can come and listen to a talk on the day or the significance of certain customs that are observed merely for the sake of pleasing the "old folks?" No one would defend proselyting methods such as I have heard were resorted to in the days of long ago. Criticism in its place is well received, but really, there is so little to criticise in the work at the Settlement that your stand is more than unjust.

The lectures are of an educational nature, if they are not on Jewish history, they are on National or Foreign History, equally as important to the Jew. The concerts are not religious, but consist of selections from the greatest composers in the world, and are given under the auspices of a few people who devote all their time to make happy a few hours of others less fortunate than themselves.

We would all prefer that institutions which our children attend should be under entirely Jewish auspices, so that nothing alien would be enacted, but you know full well how hard it is to get the Jewish charity workers and assistants to subscribe to institutions strictly of one faith. Their subscriptions are given to non-sectarian institutions, because the Jew believes that all people are human and are entitled to the world's good. If I remember rightly, some time ago a man whose life is spent in bettering the "existing conditions" on the East Side, resurrecting the Jewish traditions, not only among the children, but the grown folks as well, expressed himself that if the Christians would give him the money they spent in supporting a certain vacation school he would apply these funds to the work at the Jewish Centres Association, since contributions were so hard to get from our own. And really why not? If the people of an alien faith are willing to help us keep our children off the streets, teach them to gain the respect of their fellow-men (not by denouncing their religion, but by educating themselves to the point of pride in their own) it would certainly be criminal not to accept. For it would then be killing not enemies, but friends. You will probably say that the cost is too high, that we then would be sacrificing our children to the aliens. But it is not so. With education and accomplishments come the attendant pride, the establishing of individuality, cleaner living, and a better appreciation of the faith for which so many thousands have martyred themselves.

The writer has been connected with the Settlement for about ten years, first as a club member then as a worker, and sees from a Jewish standpoint, nothing in the methods at the Settlement that should tend to lure one from the faith of his forefathers. If education and cleanliness has this effect upon some of our children, then the sooner we rid ourselves of the bad

Jews, the better for the welfare of the Jewish race. The workers are not mostly "un-Jewish Jews going down to the East Side," but are in the majority of cases, men and women from the ranks, who were members first and are now passing along the good work. Of course, there are a few outsiders, but they are mostly men of University training and men of culture who have special classes at the Settlement. Their aim is not to gain converts, but to educate the greatest number of people in their special sciences or subjects.

It seems to me that if people who are so anxious to criticise would not stand at a distance and be choked by the smoke, but would come down and see the fire at close range, they might realize, too, that the danger after all is not so great, and that nothing is burned except what should be.

Yours very truly,
CORNELIA G. MEYERSON.

U. H. C. Thanks Hebrew Standard.

Editor, HEBREW STANDARD:

The Board of Directors of the United Hebrew Charities appreciates most highly the effort you are making to raise funds for the Society. You will be interested to learn that, as a result of the agitation in our behalf, it will be possible for us to continue our work during the entire month of January.

Yours very truly,
LEE K. FRANKEL,
Manager.

What Does Rabbi Klein Say?

Editor, HEBREW STANDARD:

In view of the fact that the new Hungarian synagogue, situated on West 116th Street, near Fifth Avenue, is supposed to represent the orthodox Hebrew faith, I would call your attention to an occurrence on Saturday, January 4th, 1908, that has been related to me on the highest authority. A number of young men attempted to enter the synagogue, when the persons in charge asked for tickets. Being told that they had no tickets, they were told to go across the street to the millinery or cigar stores, where tickets could be purchased.

The only way to put an end to the work of such hypocrites is to show them up.

Such a duty devolves upon you.
ISAAC SIEGEL,
Counsellor at Law.
132 Nassau St., City.

Where Can He Find It?

Editor, HEBREW STANDARD:

Being unacquainted here, I beg to ask the liberty of your publication in order that I may be informed as to the name of some good musical or literary organization for young men and women—not for boys and girls in their teens.

No doubt some reader of your paper will be kind enough to supply the desired information. A STRANGER.
New York City, Jan. 14, 1908.

Who Is He?

Editor, HEBREW STANDARD:

I would very much appreciate were you to allow a little discussion in your columns.

Is buying stocks on margin to be considered gambling?

Is it proper in any case for a rabbi holding a good position with a prominent congregation to engage in such form of business?

I have met a rabbi who is quite a young man, has a good position with a prominent congregation on

Avenue, and yet he can be seen daily, except Saturdays, in a stock broker's office alongside the ticker from 10 a. m. to 3 p. m. dealing on margin, yet this rabbi does not consider this gambling.

I think it a pity that a young man with such a bright future should be so foolish.

Trusting that you will give this space in your paper, I remain,
C. MANHEIM.

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Musical and Dramatic Comment.

THERE are, doubtless, showier virtuosi of the pianoforte than Mr. Harold Bauer, but as an ensemble player he is incomparable. With Mr. Kneisel and Mr. Willeke, a performance of Beethoven's B flat major trio was given that brought out the intimate charm of that work perfectly. The terms of admiration with which I greeted the first appearance of the new Kneisels a month ago were amply justified by their superb playing at this second concert of Bach's quartet in G minor, and of the "Aus Meinem Leben" quartet by Smetana.

Miss Rita La Fornia, who should be a most versatile singer, thanks to her experience in an astonishing variety of roles when a member of Mr. Savage's English Opera Company, came to the rescue of the Metropolitan company in Philadelphia a few nights ago by replacing the indisposed Sembrich as Rosina in "The Barber of Seville." The stage-name "La Fornia" was suggested to the artist, who is otherwise Miss Rita Newman, of San Francisco, by the name of her native State.

In writing last week of "Louise," which opera, by the way, has drawn three packed houses to the Manhat-

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because it involves the interpretation of an acknowledged masterpiece of literature, but because it is intended as a demonstration of the serious artistic purpose with which Dr. Baumbach undertook the labors of management. He had many difficulties to encounter with the work, which he has condensed into ten scenes, some of them quite elaborate. The costumes, more than a hundred in number, many of them copied from designs by Albrecht Durer, were made in Vienna. The manager asserts that no such costly and complete production of a great play has ever been made in any German theatre in this country.

This is the Louisville Courier-Journal's idea of musical criticism:

If you would be a music sharp,
Then do as I advise,
List to the fiddle or the harp
And look exceeding wise,
Then shake your head and murmur
"Hum!"

I think he slurred the tempo some."

JACQUES MAYER.

The Right Interpretation.

THE following decision made by M. W. J. C. Fitch, Grand Master of the Grand Lodge of New Mexico, will be of interest to our Masonic readers:

"12. A minister immediately after being raised to the degree of Master Mason was requested to act as Chaplain of the Lodge; he refused to act unless permitted to close Lodge prayer, 'only in the name and for the sake of Jesus Christ.

"Held this was not permissible. Blue Lodge Masonry requires a belief in God, but no further religious belief; so that all believers in Deity, whether Christians, Jews, Mohammedans, are equally eligible for membership. It in no wise seeks to interfere with the religious beliefs of its members, and this it can only do by avoiding in its exercises the affirmation of any particular religious belief. Certainly many Christian brethren would object if in the exercises of the Lodge a belief in some particular Hebrew doctrine practically denying Christianity was affirmed, and it would be equally objectionable to the Hebrew brethren if belief in Christianity was asserted. Masonry is neither Christianity nor Hebraism. It is the common ground upon which all men who believe in God and are willing to practice certain fundamental virtues can meet on equal terms.

...

Gustav Mahler's reputation does not rest alone upon his conducting of Wagner's music dramas, for he is also a great Mozart interpreter. Therefore the revival of "Don Giovanni" under his direction will prove one of the interesting events of the Metropolitan's season. The opera will be given a great cast, including Sembrich, Gadski, Eames, Scotti and Chaliapine.

In the Deutsches Theater Dr. Baumbach presented on Wednesday evening (too late for notice in this week's issue), for the first time in this country, an acting version of Goethe's "Goetz von Berlichingen," which he has had in preparation for some time. The production is important, not only

...

Mr. and Mrs. Chas. Galewski, of 36 West 113th street, are at present in Lakewood, New Jersey, and will be away until after Washington's birthday.

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Grand Master M. Samuel Stern, accompanied by Grand Secretary A. Hafer, will visit District No. 2 in convention at Chicago on Sunday, January 19.

On Thursday, January 9, Grand Master Stern, accompanied by members of the Executive Committee, paid an official visit to Naphthali Lodge, No. 10, at the Free Son Building. Official visits were also paid to Joseph Lodge on January 2, and to Rueben Lodge on January 5. There were large turn-outs at all these meetings.

An entertainment and ball held by Mt. Vernon Lodge, No. 271, at the Harlem Casino on Sunday, January 5, was a big financial and social success. The proceeds will be devoted for charitable purposes. This lodge held its installation on January 13, Emil Tausig acting as installing officer.

The officers of Daniel Webster Lodge were publicly installed on January 12 by Bro. Eugene D. Klein.

The Jewish Theological Seminary of America.

531-535 West One Hundred and Twenty-third Street, New York City.

The course of public lectures to be given by the seminary for the year 1907-1908 will take place in the lecture hall of the seminary, 123d street, between Amsterdam avenue and Broadway, New York, on Thursday evenings, at 8.30 o'clock. The third lecture in this course was given by the Reverend Doctor J. L. Magnes, on "S. Holdheim" last evening (January 16), at 8.30 o'clock, in presence of a large assemblage.

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בשלה

FIRST place the United Hebrew Charities upon a self-sustaining basis, and then find fault with its management if you wish.

THE "Epigrams and Aphorisms" culled from the lecture of Judge Lynn, which will be found in another column, will amply repay perusal, and deserve more than a passing recognition. They are the fruits of a cultured mind, a noble heart, a deep religiosity freed from narrow prejudice.

IN adjudging Canon Chase guilty of contempt of court, Judge Marean said: "Mr. Chase is a clergyman. I have no thought to humiliate him beyond that humiliation which ought to follow the fact that he is guilty of criminal contempt. I therefore suspend sentence." And now Canon Chase most likely laughs in his sleeve, and will again "shoot his mouth off" at the first opportunity about the un-American spirit of the Jews in desiring sectarianism eliminated from the Public Schools.

THE quotation from the *Sedrah* of this week, "Lest peradventure the people repent when they see war, and they return to Egypt," particularly applies to those Jews who, when their lawful rights are encroached upon, are afraid of their own shadows, and yearn to go back to Egypt and return to the old "Laissez faire, laissez passer!" (Let it go! Let it pass!) conditions of the past.

"HE took not away the pillar of cloud by day nor the pillar of fire by night (*Sedrah*) is as true to-day as it was when our forefathers were redeemed from Egypt. Nowadays, unfortunately, too many of our people are such "tenderfoots" that instead of following the clear course which leads to freedom, they turn their backs upon the Providence which has led them out of bondage, and return to their old spiritual slavery and the maternal flesh-pots of Egypt.

"WAR with Amalek from generation to generation!" (*Sedrah*.)

War against ignorance in the Jewish pulpit.

War against the bigots who shield themselves behind their so-called orthodoxy!

War against the assimilators!

War against the weak-kneed and the timorous!

War against the self-appointed leaders who kneel before Baal and other "gods."

THE passing away of Mr. Abraham Levy in London, Principal of the Old Castle Street School in that city, has removed from a sphere of activity a man who, for over thirty years, wielded a great influence in the Anglo-Jewish community. Thousands of boys and girls came under his care, and he was beloved by all. He not only strove to give his pupils a good secular education, but also to imbue them with a deep Jewish spirit. As one of the founders of the Jewish Association for the Diffusion of Religious Knowledge, now the Jewish Religious Education Board, Mr. Levy was, perhaps, the first Jewish teacher of a public elementary school to recognize that secular without religious education is of no value. The Rev. Dr. J. Leonard Levy, of Pittsburgh, Pa., and the Rev. M. S. Levy, of San Francisco, Cal., are two of the late Mr. Abraham Levy's brothers, and to them, as well as to the Jewish community of London, we express our condolence at the death of a sincere, loyal, whole-souled Jew and man.

Jewish Settlements.

III.

IT is with extreme pleasure that we give publicity to the "defense" of the University Settlement by Miss Cornelia G. Meyerson, for that lady, who has been connected with the Eldridge Street Institution for ten years, fully bears out our contention that the Settlements, as they are at present constituted, wreak a great deal of mischief.

If, as she admits, we were right when we said that "the policy of the University Settlement is not Jewish in the sense that it does not represent Jewish thought, philosophy or tradition," then her denial "that the influence of the University Settlement is of a negative quality" does not hold good.

Consider, for instance, the matter of the Christmas tree for the Kindergarten. All the explanation Miss Meyerson will offer as to the origin of the tree being pagan, and conveying to the minds of the children "merely a tree with lots of candy and toys on it," cannot alter the fact that the Christmas tree is now "a symbol of a strange faith." And if it must be "a tree with lots of candy and toys on it," why just at Christmas time? Why not a Chanukah celebration? Are the pupils of the Kindergarten not Jewish children?

Had Miss Meyerson been a careful reader of the columns of the HEBREW STANDARD, she would then know that for years past we have contended that the community should establish Jewish institutions in the crowded Jewish centres of our cities.

We maintain that any Settlement or House which does not teach Judaism, and does not deepen or develop the Jewish spirit of our young people, must have a negative influence. The contrary must be the first and principal object of any Settlement in any Jewish district.

We want nothing of any non-sectarian, pagan or distinctly Christian character; and it is for this reason that we are altogether opposed to any institution endeavoring to influence our youth, be it supported by Jews or non Jews, which does not bear a Jewish impress.

The University and other Settlements have been responsible for a great deal of intermarriage, thus setting a very bad example to our Jewish boys and girls; their work has been to transform sane boys and girls into prigs and molly-coddles.

We criticise, not in any destructive or mischievous spirit, but because the time has come when the Jewish Jews in the community must realize that the present day institutions are a menace to Jews and Judaism, and that, therefore, others engaged in constructive work must be called into existence.

Let us take another concrete example: It is highly desirable that our young people, especially those upon whom the economic conditions do not press, shall observe the Sabbath. But athletic meets and balls on Friday evening and on Saturday will not promote the observance of the Fourth Commandment.

And lastly this: While those in charge of the Settlements may be good men and women, they are not Jews and Jewesses, and therefore out of place in the Jewish centres.

How many of the workers trained at the University Settlement are truly imbued with a sincere and deep Jewish spirit? Is it not a fact, and can Miss Meyerson or anyone else deny, that the young people who attend these settlements are more impressed by the Christian devotion, Christian character, Christian spirit and humanitarianism of head workers, leaders and the institutions than with anything Jewish?

The excellent lecture courses of the Board of Education no longer make it necessary for "lectures on National or Foreign History," or on Art and Science to be delivered at the Settlements. We want institutions which shall make for something positive, and that is to see that our boys and girls become whole-souled Jews and Jewesses.

At the Sign of the Dollar.

§ § § § §

WE call particular attention to Counsellor Isaac Siegel's letter, to be found in another portion of this issue. In this communication Mr. Siegel tells us that "a number of young men attempted to enter the synagogue (the new Hungarian Synagogue on West 116th Street) when the persons in charge asked for tickets. Being told that they had no tickets, they were told to go across the street to the millinery or cigar store, where tickets could be procured." This is by no means the first complaint of such character which has been received in the office of the HEBREW STANDARD, but we always thought that our correspondents, some of whom were anonymous, were only joking; but the charge, now being made by a lawyer of standing in the community, can no longer be neglected.

In concluding his letter to us, Mr. Siegel says: "The only way to put an end to the work of such hypocrites is to show them up. Such a duty devolves upon you."

We gladly accept the responsibility, for if there is anything which will tend to bring not only orthodox, but Judaism as a whole, into disrepute, it is the un-Jewish conduct of the managers of the New Hungarian Synagogue, towards the erection of which the public has contributed. We doubt very much if Mr. Schiff would have lent the weight of his name and contributed so lavishly to the building fund had he known that tickets of admission would have to be purchased before any one would be permitted to pray within its walls.

And as if this were not sufficient; to be told to buy tickets on the Sabbath Day. Orthodoxy forsooth. Sham, hypocrisy.

We suggest that the Menorah over the entrance of the synagogue be removed and the Sign of the Dollar, over the broken tablets of the Ten Commandments, be substituted.

Jewish Idealism Not Dead.

TWO events occurred in this city last week which call for special consideration, to wit, the reception to Dr. Nathan Birnbaum, the eminent Austrian Jewish leader, and the death of Abraham Goldfaden, the "Father of the Yiddish Stage," a sweet singer in Israel. Webster Hall, where Dr. Birnbaum was officially received, was crowded to overflowing, notwithstanding the fact that there was a charge of admission to cover the expenses. For four hours the large audience listened patiently to speeches; there was no band; no entertainment; it was purely an intellectual gathering. There were there present young and old, master and workman, all classes, and the man who was so signally honored was only a writer, a journalist, a leader of the masses.

Friday morning Abraham Goldfaden was escorted to his last resting place by at least seventy-five thousand people. Goldfaden was a poor man, wretchedly poor, but that did not matter to the crowd who had not come there with a morbid curiosity to see what was doing. They mourned the man who had a great Jewish soul, who taught the masses of the Jewish people to be conscious of their Judaism, who inspired his persecuted brethren to believe in a bright future for their Nation, who bid them not to despair. The vast concourse followed the bier, sincerely mourning; there were no costly flowers, no masterpieces of the florists art; it was all so simple, so reverential. Only a playwright, only a poet, who in life had been poor, had often gone hungry to bed, had suffered sickness. And they wept because Goldfaden, a "Prince in Israel," had died.

In an age of overweaning materialism, when everything is measured by the Standard of the Dollar, these two manifestations—one in honor of the living, the other in memory of the dead—the Jew, who is popularly believed to be the very incarnation of gross worldliness, has taught his neighbors a masterly lesson in idealism.

The Watch Tower.

שמר מה מליל

I WANT to devote myself this week to matters up-town—that is, to Harlem, for that section of our city is becoming very interesting to the Jewish scribe and observer.

Friday evening I attended the services for young people at the Harlem Federation, 240 East 105th Street, and while the number present was not very large, it was, however, sufficient to fill the small auditorium. The Harlem Federation is a Jewish Settlement, which owes its inception to the Rev. Dr. M. H. Harris, of Temple Israel, of Harlem, and was called into being as a result of the conditions existing among the Jewish youth in that district. At the outset the other congregations of the neighborhood promised to assist both morally and financially, but soon the work was left entirely to Rabbi Harris and a few devoted helpers, one of whom was Daniel P. Hays.

Of course, the Harlem Federation is poor, *der goy hat massel*. If a couple of Christians had founded the "house," and the head worker were a Gentile, how our rich Jews would support it! "This is glorious, uplifting, elevating, non-sectarian work!" they would exclaim in their ecstasy.

The Young People's League of Temple Israel is assisting splendidly, not only in the matter of dollars and cents, but many of their members are giving their personal service.

The services are conducted by a Mr. Weinberg, who reads Hebrew beautifully; the choir of boys and girls, led by Mrs. Robinson, sounded well, and altogether it was a nice little service.

The Harlem Federation is in need of some one who will conduct a Bible Class. Now, don't all speak at once.

Sunday evening I went to the annual meeting of the Up-Town Hebrew Talmud Torah. Some ten or eleven years ago a few earnest and sincere men, who had the cause of Judaism at heart, came to the conclusion that a Hebrew Free School was a necessity on the upper East Side. No sooner said than the thing was done. For years they struggled along, but doing good and efficient work. They were enabled to buy a house at 227 East 104th Street; the few men were then better supported, and were enabled to rent the house next door, and now they are erecting a building on 111th Street, between Park and Lexington Avenues, at a cost of about \$150,000.

The meeting was especially noteworthy for the report of the President of the Talmud Torah, Mr. David Cohen, who, for the past three years, has guided the fortunes of the institution, and who has been its veritable "fairy godmother. Mr. Cohen is not an orator, no speaker; but the manner in which he presented his statement—it was not read from manuscript—showed that the man had a complete grasp of the affairs of the Talmud Torah.

Moreover, he was very modest. Everybody's benefactions were mentioned but his own, and he has done as much as six others put together. He complimented the Principal, Mr. Ish-Kishor, upon the splendid showing of the school, and encouraged his fellow-workers to continue in their good work, and bring to a successful fruition their efforts to give New York the best equipped Talmud Torah.

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The editor has called my attention to the action of the authorities of the New Hungarian Synagogue on West 116th Street, who turned away a party of young men with the remark that they should buy tickets at "the milinery or cigar store" across the way. I cannot use words strong enough to condemn such an action. What right have these people to ask the public to contribute to the building of their "shool" and then refuse admission to any orderly man or woman?

I am informed that Dr. Klein, the rabbi of the Hungarian Jews in this city declines to preach in the new Hungarian Synagogue because there is no railing around the women's gallery. He will have a better excuse now for absenting himself from that un-Jewish place of worship. I wonder whether he will do anything at all. Just let him think what his great father-in-law Samson Raphael Hirsch would have done under similar circumstances.

This leads me to a proposal to establish a Young People's Synagogue in Harlem. The invitation which has reached me asks me to attend a meeting on Sunday afternoon in Room 12 of the Bernheimer Building. I trust that there will be a large attendance of young people who feel the need of such an organization. It is to be regretted that in view of the fact that there are so many beautiful synagogues uptown that it should be necessary to call into existence a new congregation. The fact, however, is that the existing conservative synagogues absolutely drive the young men and women away.

Christmas is gone, but the following editorials from two important European Jewish papers are well worth reprinting, and what is more important, remembering:

Bloch's Wochenschrift (Vienna) has this to say:

The Jewish Christmas tree is sure to be lit up. The monkey-love of many Jewish parents will not allow them to realize that the illuminated Christmas tree is a burning light with which they are branding the souls of their children. In the education of children a certain amount of doggedness is requisite, and especially in this case. To prove this, logic is not necessary; all that is needed is the most elementary sense of mor-

ality. We Jews have for centuries been afflicted with tortures and insults in the name of the Christian religion. Only the mental outlook of a bondman would allow us to imitate customs for the rejection of which our ancestors went to the scaffold. There is no necessity to believe that the little ones would be inconsolable if they did not receive their treat. The children are better than we, and if we inculcate in them, with well-chosen words, a pride in their Judaism, they will gladly give up the gay tinsel.

The *London Jewish Chronicle* says: The agitation among the New York Jews to secure the abstention of Jewish children from Christmas celebrations in the schools, recalls a story which was told by Mr. Zangwill when presiding over a dinner of the New Vagabonds' Club some time ago. A little Jewish girl was invited to a party at which she found a fir-tree loaded with toys and packets of sweets. The sight was familiar to her, and when she went home she told her mother: "Even the Christians keep up Christmas!"

WHY

Should Ethical Culturists be Members of the Board of Directors of Jewish institutions?

השמר

Those Clouds.

צדיק ד' ככל דרכיו וחסידי וגו'
 "He took not away the pillar of cloud by day, nor the pillar of fire by night from before the people."—Exodus, xiii, 22.

THAT Scripture in succinct brevity gives us a statement which has, besides the information it gives, some symbolic idea for its undercurrent had been recognized already by our sages of old, who held שאירע לאבות לבנים that whatsoever transpired to our ancestors are symbols to their posterity; we can, therefore, regard the information given us in our text as a symbolic representation as to what happened to Israel when they had departed from Egypt. They themselves must have regarded it in the same way, otherwise, why should there have been a pillar of cloud designated to lead them by day and a pillar of fire by night? Naturally, it would mean that a pillar of cloud would be best seen and followed by day, and a pillar of fire would shine through the darkness of the night and no further explanation would be needed. The question arises, could there not have been another method? Later writers have taken cloud for a symbol of sorrow, because it generally ushers storms in its wake, although it also, and more often, brings welcome rain; but as the human tendency leans more towards pessimism than optimism, the cloud has been conceived as a symbol of gloom.

In the Orient, however, a cloud is a messenger of joy, bringing with it a promise of rain, of which they can hardly get too much; hence, the cloud referred to here must have been that glad messenger of promise.

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ures where cloud had brought to the people assurances of good. God had appeared in the cloud when he spake to Moses preparatory to the giving of the decalogue on Sinai; and when Moses ascended the mountain to receive the tablets and the designs for the erecting of the tabernacle, cloud covered the mountain and the glory of God rested there. When Moses for the second time ascended the mountain for the tablets, again God descended in the cloud, and when the tabernacle stood completed in all its parts, cloud rested on it and the glory of God filled it; so that cloud everywhere stood as an emblem for good and sanctity. It was then beautifully said by Longfellow:

"Be still sad heart and cease repining,
 Behind the cloud the sun is shining."

Those, then, who believe they see ominous symbols in cloud can look deeper and see God leading Israel, leading all who trust in Him, with a bright sun of salvation shining clearly behind and through it. "The Lord is just in all his ways, and beneficent in all his works" וגו' צדיק ד' ככל דרכיו וגו' Just as he sent the pillar of fire for a proper guidance at night, so was his cloud not less beneficent by day.

There are always people who distrust the counsel of the wisest men. Can we follow them? They think! Will we succeed? Is their plan good? In joy they fear interruption; in sorrow they fear it might become worse. This was the case with Israel when Moses led them out of Egypt. All the miracles and wonders performed in their behalf had no effect on them when the least trouble ensued. They were easily dismayed; though the pillars of cloud and fire by night and day were not taken from them.

Then, again, some of the people redeemed from slavery might have thought that now they would be blest with cloudless suns, with griefless joy. Their lives would be one long period of bliss; then the cloud was to tell them that human life is not destined to be so. In the brightest day, in the happiest joy of life, there comes a cloud to hover over us. In our sweetest delights, sorrow and gloom break in upon us, like a thief in the

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night! What then? Must we despair? Oh, no! In the darkest night, with trust in God, a pillar of fire stands forth, to cheer up the drooping countenance, to brighten up the crushed spirit. That is the symbol of those pillars of cloud and fire of yore. If we trust in God and hope in his message to Israel, in our cloudiest existence, in our gloomiest hours of night, the pillar of fire, of hope, of comfort, will brighten our souls and keep our hearts firm from despondency and despair, for וגו' צדיק ד' God is just in all His ways and beneficent in all His works.

We do not know, we cannot comprehend what is for our best. We must not expect that life oft opening with most delightful auspices will ever be continuous; but if it becomes interrupted by gloom, we must look up to God trustfully; He will not let us sink. The pillar of cloud may come by day, but the pillar of fire will not fail, by night, if we obey God, do our duty to Him and to mankind. Just as he caused our ancestors to go forth from Egypt, giving them the pillars for guides and signs. "He took not away the pillar of cloud by day, nor the pillar of fire by night from the people," so will His loving kindness be with us if we be with Him.

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Children's Page.

BREVITY AND VANITY OF LIFE.

אמרו אשמה דרכי
PSALM XXXIX.

"I SAID, 'I will heed well my way,'
And curb with care whate'er I say,
Lest I offend in word."
In silence, as if dumb, I stood;
I held my peace from hopeful good;
And thus my sorrows stirred.
My heart was hot within my breast;
The fire within destroyed my rest.
Then spake I with my tongue:
"Lord, make me know my end and ways;
What is the measure of my days?
How frail my frame is strung!
"My days are like the early dew,
Mine age is nothing in Thy view;
Life is an empty show.
We walk as shadows in the land,
We gather riches, but whose hand
Shall scatter, who doth know?"

Through the Red Sea and the Wilderness.

(From the Weekly Sedrah.)

IV.

AND the Lord sent one more plague on Egypt: he smote the first-born of men and of beasts, and a great cry was heard through the land. And then Pharaoh had to let the children of Israel go, for he could not keep up this strife with God. And Moses led the Hebrew children out of Egypt, and the Lord sent a cloud by day and a fire by night to show them the way.

And when they were in camp by the Red Sea, they looked up and saw Pharaoh and his hosts, and were in great fear lest he should kill them. And they cried out to the Lord, and blamed Moses that he had brought them into such straits.

As they came to the Red Sea, Moses raised his rod and the sea rose like a wall on each side, and the children of Israel went on dry land through the midst of the sea.

Then Pharaoh and his hosts came close in the rear, and passed down between the great sea-wall that rose at the right hand and at the left. And the waves that had stood still at a sign from God were let loose, and the king and his horsemen were swept out of sight.

When the children of Israel came out of the Red Sea they were three days with naught to drink. And when they came to a stream, called Marah, they found it bitter. And they said to Moses, "What shall we drink?"

And Moses cried out to the Lord, and the Lord showed him a tree, and when he had cast a branch of it in the stream it was made sweet at once. And they came to Elim, where were ten wells and threescore palm-trees, and there they made their camp.

It was not long ere there was a great cry for bread.

And Moses pleaded with God, and when the sun went down that day quails flew into the camp, and they had all the meat they cared to eat. At dawn of the next day, as soon as the dew was off the ground, there came a rain of what was at first thought to be hailstones.

But Moses said it was food that God had sent them to eat, and they were to take all and no more than they would need for one day; for they were to trust in God that he would feed them each day. On the sixth day they were to take what would last them for two days, for no food fell on the day of rest.

This new food was called manna.

As they went on they came to Rephidim, but found no water to drink. And they found fault with Moses. And Moses cried out: "Lord, what shall I do to these, who have a mind to stone me?"

At this time they were near Mount Horeb, where God spoke to Moses out of a bush that was on fire, yet not burnt.

A Gem From the Talmud.

The name of "Bravest of the Brave" On whom should we bestow? On him who turns into a friend His greatest mortal foe.

"Stocks were all down a few points to-day," remarked the broker.

"The idea!" exclaimed his wife. "It's a wonder they didn't advertise it as a bargain day!"

Bleeker—Poor Peckem got it in the neck this morning.

Meeker—How did it happen?

Bleeker—His wife brought him a necktie at a bargain sale.

The Real Need.

"They say that laziness is caused by a germ. What a fine thing it would be if we could find something to kill the thing."

"Oh, no. I know something finer than that. Think how much nicer it would be if we could all find some way to gratify it."

A boy said that he didn't care so much for the sun as he did for the moon. "You see," said he, "the sun only comes at daylight, when we could see just as well without it, but the moon's some use—it shines at night."

The Royal Purple of God's Law.

A CERTAIN king once sent a weaver, and said to him, "Make me a curtain for my palace, and let it be according to this design that I send," and makes in the following words, a beautiful plea for the seventh day Sabbath.

The weaver was happy in receiving such commission, and set about his task at once. But when he looked over the pattern and saw that the groundwork was purple, he was troubled. "The established custom," he said "is to use red for groundwork, but this calls for purple. Now, of a truth, I don't think the king will ever notice the difference at all, and if he does, will acknowledge the red looks just as well; besides it's cheaper and more convenient for me. So the red goes in for groundwork; the rest will all go in just as the pattern indicates."

Imagine the poor fellow's consternation, when the king utterly refused the tapestry at any price. "The stamp of royalty is lacking," was the explanation. "There is not a hint of the royal purple in it; your red doesn't mean anything, except, perhaps, that you have obeyed your own convenience instead of me. I hope your convenience will reward you well for your loyalty, fellow!"

Likewise imagine the surprise and consternation of those who have woven a substitute Sabbath into the great law of Jehovah, saying, it looks as well as the one He ordered, and is according to the custom. The two cases are parallel. The Sabbath commandment is the seal of God's law. It marks him as Creator, and consequently King of all created things. It is the royal color He has chosen, and given as a sign between Him and His own. The king who ordered the purple in the curtain had reasons for so doing. The King who ordered the Sabbath in His law also had reasons for His order, and its change will be like changing the purple of the curtain. The stamp of royalty again is lacking, and disobedience is conspicuous.

Conundrums.

What is the difference between killed soldiers and repaired garments? The former are dead men and the latter are mended (dead).

What is the very best and cheapest light, especially for painters? Day light.

Where should you feel for the poor? In your pocket, to be sure.

What sort of a tune do we all enjoy most? For-tune, made up of bank-notes.

What is the best way of making a coat last? Make the trousers and waistcoat first.

Any difference between a milkmaid and a swallow? Yes; one skims the milk, the other the water.

Single Line Thoughts.

They always talk who never think.

—Prior. Adversity is the first path to truth.

—Byron. A blush is the color of virtue.

—Diogenes. Whoever blushes seems to be good.

—Menander. Fortune befriends the bold.

—Dryden. Books are embalmed minds.

—Bovee. Breed is stronger than pasture.

—George Eliot.

"Did you ever try an anti-fat regimen?"

"Well," replied the ponderous, "I boarded once."

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THE RETURN.

THE STORY OF A WANDERING JEW. (Concluded.)

By Rev. I. L. Brill.

II.

As the words "Sasha! Sasha! my son, my son!" rang through the hall, all eyes were turned toward the spot where the man who had just now appealed to the audience not to assimilate stood. He had grasped the hands of a young man, who, it seems, was the first time in such a gathering. It was none other than Sylvester Sheldon, to whom all this was as strange as everyone else in the place.

"But excuse me; I do not understand," he began in German.

"You are my son, my son Sasha," the older man continued to exclaim. "There is the scar upon your neck. You accidentally burned yourself when you were a little boy. That scar, that sign. You are my son, you are my son!"

The situation was becoming very embarrassing, and Sheldon, who by now was himself deeply stirred, suggested an adjournment to some private room where they could try and come to some explanation.

Under the circumstances this was the best thing to do, and the little party, consisting of Sylvester Sheldon, the old man and two or three others, soon found itself in another room.

Immediately the door had closed upon them, Sheldon began: "I don't understand this at all. You say that am your son, but I am a Christian and you are a Jew."

Breathlessly the others waited for the other man to reply.

"Yes, yes, I know," he at last said, struggling with his emotion. "I know that you are called a Christian, but you are still my son. I am Boris Rothstein. I am the man of whom I told the story at the meeting."

"But how can I be your son—my parents are still living?" persisted Sheldon.

"Your parents?" Rothstein asked in astonishment. "I am your father; your mother is dead."

"Tell me where do you live?" continued Rothstein.

"In America, where I was born," was the answer.

"I will go with you to America, and there you will find that what I say is true."

Sheldon paced up and down the room, unable to grasp all that had happened. Should he return to America? What good would it do? He still loved Rachel Ballin, but there was the barrier between them.

Ah! if he were a Jew!

Sheldon suddenly veered round and stood in front of Rothstein, and, stretching out his hands, exclaimed:

"Yes, I'll go with you. I'll go with you to America."

Boris Rothstein sprang up from his chair, and, throwing his arms about the younger man's neck, exclaimed as he did so:

"My son, my son, my Sasha, my Sasha!"

A week later they were already on the ocean on their journey to the United States. On board ship Rothstein and Sheldon were inseparable. The younger man asked a great deal concerning the life of the man who claimed to be his father, and the latter continually asked Sheldon as to the events of his infant days.

One day Sheldon said:

"I remember very little. I remember, however, a woman whom I called Tanya."

"Tanya did you say, Tanya? My

God, that was her name!" exclaimed Rothstein. "Is she still alive?"

"Certainly," replied Sheldon. "Why, she is our nurse."

Little more remains to be told.

Immediately upon their arrival in New York Rothstein and Sheldon hurried to the latter's home. Tanya, of course, proved to be the old servant of the former. She had escaped from Moscow, and, making her way out of the country, had fallen in with Mr. and Mrs. Sheldon, who had befriended her and the little Boris.

Mr. Sheldon had been the representative of a New York engineering house, and was at that time on his way home.

Tanya had told him the whole story, and the result was that she and the little Jewish boy accompanied the Americans to America, where, as the Sheldons were childless, they adopted him as their son.

The joy of the reunion baffles description. Sylvester Sheldon, under the guidance of his father, returned to Judaism and his people; and, of course, he married Rachel Ballin.

A year later I received a letter from Rothstein, who had gone to Palestine:

"My joy is complete; I can now die in peace. I have found my daughter Olga—Judith now. She is the wife of the Administrator of one of the colonies. Thank God! thank God!"

FREE SONS OF ISRAEL

Office of the Grand Lodge of the United States and District Grand Lodge No. 1, 21 W. 124th St.

Office of the District Grand Lodge No. 2, 108 La Salle Street, Chicago, Ill.

GRAND LODGE OF THE UNITED STATES OFFICERS.

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EUGENE D. KLEIN, Grand Master.
ABRAHAM HAFER, Grand Secretary.
A. E. KARELSON, Treasurer.

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;
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NICHOLAS MULLER,
JAMES H. TULLY,
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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 31st day of January, 1908, papers for the voluntary dissolution of such corporation under section 87 of the Stock Corporation Law, and that it appears therefrom that such corporation has complied with said section in order to be dissolved.
WITNESS my hand and the seal of office of the Secretary of State at the City of Albany, this 31st day of January, one thousand nine hundred and eight.
JAMES L. WHALEN,
Deputy Secretary of State.



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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 subscribers at their place of transacting business, at the office of Davis & Kaufmann, Nos. 49 and 51 Chambers street, in the City of New York, on or before the 27th day of February next.
Dated New York, the 20th day of July, 1907.
ISAAC M. BECKEL, BARNETT L. BECKEL, Administrators.
DAVIS & KAUFMANN, Attorneys for Administrators, 49 and 51 Chambers street, Manhattan Borough, New York City.
JACOBS, ABRAHAM.—In pursuance of an order of Honorable Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Jacobs, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber at his place of transacting business at the office of Messrs. Slade & Slade, No. 200 Broadway, in the City of New York, on or before the 20th day of April, 1908.
Dated, New York, October 8th, 1907.
HARRIS JACOBS, Administrator.
SLADE & SLADE, Attorneys for the Administrator, No. 200 Broadway, Borough of Manhattan, New York City.

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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 Dew, 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. DOWDNEY, Clerk of the Surrogate's Court.
JAMES A. DONEGAN, Attorney for [L.S.] Administrator, 7 Beekman Street, New York

SIXTY-THIRD YEAR NEW-YORK LIFE INSURANCE CO.

346 BROADWAY . . . NEW YORK.

To the Policy-holders:

I submit below a condensed Balance-Sheet, based on market values December 31, 1907, showing the Company's condition on that date. Perhaps in no other year of its history have conditions existed which enabled the Company to serve its policy-holders so widely and so directly. The following facts show, in a general way, actual cash paid to beneficiaries, loaned to and paid for policy-holders and invested for the security of contracts:

Paid to beneficiaries under 8,931 policies which matured by death of insured	\$22,761,594
Paid to holders of 2,354 Endowment policies which matured during the year	5,802,736
Paid to 2,423 Annuitants	1,774,484
Paid to owners of policies surrendered to Company	11,810,853
Paid premiums for policy-holders out of surrender values	21,843
Paid dividends in cash to policy-holders	4,710,461
Paid premiums for policy-holders out of dividends	1,166,892
Direct cash benefits to policy-holders, over	\$48,000,000
Paid to 81,000 policy-holders in loans on the security of their policies at 5% and without fee or charge, over	27,000,000
Paid for investments to cover increase in legal reserve	28,000,000
Total Direct Benefits, Loans to and payments for policy-holders and Increased Reserves, over	\$103,000,000

As evidence of the efficiency with which your Trustees and the Officers of the Company have discharged their duties I invite your attention to these additional facts:

	1906.	1907.
Rate of interest earned on total mean investments in Bonds	4.16	4.24
Rate of interest on Bond investments of the year	4.02	4.34
Rate of income actually realized on Real Estate owned	4.85	5.03
Rate of income actually realized on Real Estate mtges.	4.44	4.55
Dividends to be paid in 1908		\$6,200,000

The Company is sound in every part. That it retains the confidence of its members and that its assets are of a high order is conclusively shown by the fact that its cash income during 1907 was over \$102,000,000.

It is efficiently serving directly one million people, indirectly probably five millions, resident in every country of the civilized world. **It could with increased economy and mutual advantage better serve directly two millions of people and indirectly ten millions.**

As one of the forces in society which foster self-respect, cultivate providence, prudence and responsibility it ought, in common with all kindred movements to be allowed unlimited opportunity, under full publicity. At the present time this Company is by the State limited in its efficiency, limited in its usefulness, and limited in the provisions which it may make for the security of your contracts.

In 1905 the membership of this Company was disturbed and alarmed by revelations in life insurance, revelations which led directly to legislation by New York and by other States. It is impossible now to correct any of the misstatements, misconceptions and misunderstandings of that time; it is too early to attempt to justify either men or companies. Time will do that. But you then asserted yourselves through the force of public opinion, a force against which no man or any body of men can stand for any length of time. Life insurance as a whole was purified.

The sections of the Armstrong laws which demand publicity, compel economies, insure care in investments and protect you against improper transactions with your funds, have aroused a high sense of Trusteeship. They have benefited not only life insurance, but all corporate life, and not a line of those sections should be repealed.

But there are other sections which are dangerous and reactionary. They have already checked the growth and progress of life insurance. This is a national calamity.

The Companies of New York State, which for some years prior to 1905 added about \$500,000,000 a year to the volume of outstanding insurance, will probably record a large loss in 1907. In 1906 these Companies lost \$150,000,000.

In other words the laws have gone too far. Reform was necessary; but reform discredits and endangers its own achievements when it writes vicious and dangerous principles into the statutes of the State.

Against such legislation and against such results you ought now to assert yourselves through public opinion as emphatically as you did against evils in management in 1905. Your personal interests demand it, your duty as citizens who instinctively rebel against laws which open the door to paternalism and socialism also demands it.

Some of the laws which menace your interests and are the product of a false theory of statesmanship are:

1st. **Section 87** (New York State Laws). This limits the free surplus a company may hold. The shrinkage in securities within twelve months represents a wider fluctuation by nearly two to one than the margin the law intends the companies to have for contingencies. The section is dangerous and should be repealed.

2d. **Section 83** (New York State Laws). This has substantially put an end to the issue of insurance on impaired lives,—a branch of the business which up to the enactment of these laws was perhaps unsurpassed in real usefulness. The section should be amended.

3d. **Section 97** (New York State Laws). Under this law the State has undertaken to manage the details of business,—introducing a vicious principle into legislation. Seeking to prevent extravagance the law prevents growth. The section should be amended.

4th. **Section 96** (New York State Laws). This law reverses the present struggle against combinations in restraint of trade, and directly restrains competition by arbitrarily limiting the output of life companies, even when that output is legally issued and is of unquestioned value to the State. The section should be repealed.

5th. **Sections in the Laws of nearly every State in the United States** imposing an income tax on life insurance alone and not on any other interest or business—thus raiding trust funds, penalizing prudence and thrift, and unjustly discriminating against property dedicated to a sacred use.

This Company is not merely a corporation, something apart from you. It is yours,—your property to defend and protect.

The menace to life insurance just now is not in management, but in legislation. The people have been vigilant and effective against the former; the time has come for them to exercise their rights and their authority against the indefensible aggressions of the latter.

A pamphlet giving full information about the condition of the Company at the close of 1907 will be forwarded on request to any policy-holder or any other person interested in life insurance.

Further information about existing laws which are restrictive and dangerous, or about laws proposed from time to time in different legislatures threatening your interests will be gladly furnished, and inquiries regarding such measures are solicited.

New York, January 15, 1908.

DARWIN P. KINGSLEY, President.

Balance Sheet, December 31, 1907.

ASSETS.		LIABILITIES.	
1. Real Estate	\$12,721,861.05	1. Policy Reserve	\$432,872,357.00
2. Loans on Mortgages	50,217,704.06	2. Other Policy Liabilities	5,890,977.35
3. Loans on Policies	73,236,951.23	3. Premiums and Interest prepaid	2,311,879.23
4. Loans on Collateral	900,000.00	4. Commissions, Salaries, etc.	171,141.73
5. Bonds (market vals., Dec. 31, 1907)	334,979,519.85	5. Dividends payable in 1908	6,200,938.18
6. Cash	9,271,727.31	6. Additional Reserve on Policies	2,791,558.00
7. Renewal Premiums	7,487,691.41	7. Reserve for deferred Dividends	35,863,716.00
8. Interest and Rents due and accrued	5,593,357.96	8. Reserve for other purposes	8,306,240.38
	\$494,408,807.87		\$494,408,807.87

IN MEMORIAM.

Eva H. Abraham.

Weep ye Daughters of Israel, Eva Abraham is no more. She departed her ethereal life for the eternal one on the sixth day of January, 1908, when even the elements wept with heartrending tears. Eva H. Abraham was no ordinary Jewess. Eva Abraham was an inspiration. To the many hundreds of her young friends she stood for ideal womanhood. Armed with a spotless character, a charming disposition, a



great big heart, a face more cherubic than the artists have dared to paint, Eva Abraham stood forth like a Colossus—a model of a Daughter of Israel.

Her forty-three years of a most useful life in the welfare of her people deserve a chapter in the history of the Chosen People, and to her friends it was no small pride to boast of her friendship.

Her demise to me has meant a very deep gash in the midst of my heart. To me she was both mother and sister. She was mother to me in the days when I but a Ghetto Child was taken to her home and my eyes opened to the appreciation of men and women who have taught me the meaning of what Judaism stands for. She was my sister in these late years and her guidance and counsel have made me the better man.

She will be sorely missed by her friends. Her place in our hearts will nevermore be refilled. Her memory will always be an open wound.

Her life was a model example of pure womanhood. It stands forth as an example of truth, charity, loving kindness and holy patriotism for the cause of Judaism. And although Eva H. Abraham has been gathered unto her fathers—the Lord rejoices. Eva H. Abraham has come unto her own.

W. H. VERNON-EPSTIEN.

RESOLUTIONS.

At a special meeting of the Society of American Cantors held in New York city on January 13, 1908, the death of the Rev. Alois Kaiser, cantor of the Oheb Shalom Congregation of Baltimore having been announced, the following was unanimously adopted:

It having pleased the All-wise Ruler of the universe to call the Rev. A. Kaiser from the sphere of his activity and usefulness, the Society of American Cantors, whose president he has been in all the years of its existence to the time of his demise, desire to express its profound sorrow at his death.

Brother Kaiser was the personification of originality. His interesting personality combined with great gentleness of manner made him an ideal priest of his people who zealously guarded the sacredness of his calling and shed honor upon the name of cantor.

As a composer of sacred music he holds an honored position among contemporary writers.

Beloved and honored by his fellowmen and as the impartial, amiable presiding officer of this society his memory is safely enshrined in their hearts.

The S. A. C. tenders his relatives and the congregation he served its heartfelt sympathy in the great sorrow which has come to them.

It was ordered that a copy of these resolutions be sent to the family of the deceased and to the Congregation Oheb Shalom. Signed

WILLIAM LOEWENBERG, Secy.

SCIENTIFICALLY KOSHER.

Is there a reader of The Hebrew Standard who does not know the attractive wagons of the Borden's Condensed Milk Co.? Everywhere they can be seen and everywhere the milk supplied by this concern is welcomed.

In view, however, of the general misconception as to the preparation of milk for our tables, a representative of The Hebrew Standard journeyed to Branchville, N. J., on the D. L. & W. to investigate for himself the conditions existing in the great Borden milk station and to judge for himself of the care which is taken to insure the absolute purity of the milk supply.

Branchville is a delightful summer resort situated amidst ideal surroundings. The green sward makes excellent pasturage, and altogether the place is ideally fitted for the purpose to which it is put by Borden's.

Some 30 years ago Rabbi H. Pereira Mendes, and Rev. Jacob Kantowitz, after a thorough investigation gave positive attestation to the absolute "Kashruth" of Borden's milk. They investigated the plants, methods, etc., in the most careful and detailed manner, and it was not until they were absolutely convinced that they issued the Rabbinical certificate.

But three decades is practically a lifetime, a new generation has arisen, and it is to acquaint them with the condition existing to-day and not thirty years ago that a representative of The Hebrew Standard recently hid himself to Branchville.

Upon arriving there the writer was immediately favorably impressed by the large beautiful white structure housing the plant. The scrupulous cleanliness, the almost human machinery in conformity with the latest scientific methods, the circumspection to prevent any foreign matter from entering the milk intended for human consumption, speedily convinced the investigator, especially as he came unannounced, that human ingenuity can do no more than is done here to provide the homes of the people with pure, wholesome and nourishing food.

The first step is to see that the "raw material," or in this case the milk as it is delivered by the farmer or dairyman, shall be absolutely pure, and to accomplish this a contract is drawn in such a manner as to positively preclude any possibility of impurity. This contract gives the inspectors of the company the right to examine the cows, stables, milk houses, feed, utensils, etc.; in fact, anything and everything connected with the dairy at any and at all times, and remove any cow from the herd should it be suffering either temporarily or permanently from any disease which might tend to produce unwholesome milk. As a further precaution should there be any sickness in the family of the dairyman the company must be immediately notified, and to ensure this notification the company agrees to remunerate the dairyman for any loss incurred on the milk during the period of illness or until the danger from contagion has been thoroughly eradicated.

The milk is brought to the plant in forty-quart tightly covered cans and is immediately tested by expert inspectors as to its purity and freshness. This test is minute and exacting, and it is utterly impossible for any milk to pass which is in anyway impure and does not absolutely conform to the high Borden's standard.

The milk then passes through a process of straining whereby any foreign substance is eliminated. It is then carried by a series of pipes to a large reservoir where it again undergoes another sifting process which absolutely removes the most minute particle of foreign matter which may have escaped the first screen. The fluid is then allowed to flow into a large tank wherein it is mixed, giving it an uniformity of quality.

The milk now ready for bottling is carried again through pipes to the floor below, where the bottles are automatically filled and sealed in a manner entirely in keeping with the scientific principles of the firm and which is the result of fifty years of practical experience.

The filling completed, the bottles are put in boxes containing twelve each, and packed and covered thoroughly with ice, placed in refrigerators and are thus conveyed to New York and delivered to the consumer in the very same boxes in which they leave the plant.

Before the cans in which the farmers bring the milk to the plant are returned they undergo such a cleansing as to make it absolutely impossible to allow anything to cling either to the inside or outside of the can. The cans are placed upon an opening through which a powerful spray of water is pumped, being thoroughly rinsed. They are then scoured with a mineral soap which does not contain any "Trefah" matter. They are then washed in a large tank, after which they receive a stream of boiling water, the result of this process insuring positive cleanliness and making the cans sweet smelling.

The bottles are placed in a steam carriage or chest holding about 500 at a time, a cover or jacket is placed over the carriage and the interior filled with steam, and the exceedingly high temperature precludes the possibility of any germs existing.

The water used in the process is from a spring on the property—in fact, in locating a plant, Borden's consider an absolutely pure water supply one of the prime essentials.

From this brief description of what The Hebrew Standard investigator observed, it must be evident to the most sceptical, that human ingenuity and inventiveness can discover no more hygienic and sanitary methods for supplying absolutely pure milk. From the moment the milk leaves the cow, even

before the animal is chosen for milking purposes, until it reaches the homes of the people, Borden's make cleanliness, purity, sanitation and hygiene a certainty. This company has reached the acme of milk production, and it is therefore not surprising that the lives of thousands upon thousands of human beings have been sustained—we might almost say saved by the use of Borden's milk.

BROOKLYN.

Temple Emanu-El.

The annual election and installation of officers of Temple Emanu-El, of Borough Park, took place on Thursday last at the Borough Park Club House. The officers for 1908 are as follows: President, Simon Frank; vice-president, M. Kraushar; treasurer, I. Marks; secretary, B. Hernhutter; trustees, M. Baron, J. Thaler, P. Ferro, A. Thaler, I. Blumberg and M. Silverman. The new administration has the task of finishing up the temple which was begun, and expect to carry out and complete the work within six months' time.

The Rev. Dr. Michaelson, of B'nai Shalom, will deliver a lecture to this congregation on Sunday, January 26, at 8 p. m., at the Borough Park Club House, Fifthieth street and Thirtieth avenue.

Marriage Announcement.

The wedding of Miss Pauline Sarzin to Mr. Charles Cohn will be solemnized on Sunday, January 19, at the bride's residence, No. 1226 Thirty-ninth street, Borough Park. Only immediate relatives will be present.

Miss Eleanor Robson, who comes to the Montauk on Monday, January 20, has never had a more successful or more delightful play than "Salomy Jane," which has been written for her by Paul Armstrong, and which is said to embody at once all the more salient features that should go to make up the great American drama. Miss Robson herself has achieved one of the most artistic successes of her varied career and the New York press has been universal in expressing the opinion that the actress has at last found the work and type of character that is most suitable for her. Nothing like the success of both play and star has been seen in many years, and the present opportunity of seeing both is one that should not be neglected.

IN THE THEATRES.

Eva Tanguay, the cyclonic comedienne, will introduce her latest vaudeville offering at the Colonial Theatre next week, including "That Don't Bother Me." Clayton White and Marie Stuart have a continuation of their well-known farce "Dicky," entitled "Paris," and Albert Whelan, an Australian comedian, makes his American debut. Other attractions will be the Wotpert Trio, Valoni, the Exposition Four, Konorah, and the Four Dainty Dancers.

Horace Goldin and company make their appearance at the Alhambra next week and will introduce a series of new and mystifying illusions that are little short of marvelous. Many new tricks in magic will also be introduced which go toward making this act the biggest and best magical act that has ever appeared in America. Others on the bill will be Alcide Capitaine, Whit Cunliffe, Maidee Scott, Binns, Binns and Binns, Joe Welch and company, Donald and Carson, and Ryan and Richfield.

The latest production at the New York Hippodrome is the colossal spectacle, "The Battle of Port Arthur," and it has proven to be the greatest sensation this playhouse of great things has ever had. In two scenes of cycloramic grandeur and wondrous realism, the battle of 203-Metre Hill is shown, and in the conflict one thousand people participate, and one hundred horses, including real Cossacks, are in charge. The battle is fought in a dashing rainstorm, while gun boats float about in the Hippodrome's big tank until sunk by shells from the fort. Every newspaper in New York has proclaimed in positive praise the sensational success of this stupendous spectacle. To this is added the musical melange, "Lady Gay's Garden Party," and here is introduced the best circus the Hippodrome has ever offered. The big ballets follow.

One of the largest public dinners given in recent years was that of the Lotus Club on Saturday evening, January 11, at which Mark Twain was the guest of honor, and a number of eminent speakers delivered post-prandial addresses. As at all large public dinners in recent years Pommery Brut was the only wine served, a fact which speaks volumes for the growing popularity of this favorite champagne.

Jewish Endeavor Society.

"The Mishna" is the subject of the lecture to be delivered by the Rev. Dr. Bernard Drachman this Sunday evening, January 19, before the Jewish Endeavor Society, at 213 East Broadway. This will be the fourth in a series of ten lectures on Jewish literature. The course is given regularly every first and third Sunday evening at the rooms of the society, and the public is cordially invited to attend. An open discussion follows each lecture.

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FLEGENHEIMER, ALFRED—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 Alfred Flegenheimer, 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 Nathan, Leventritt & Perham, No. 27 William Street, in the City of New York, on or before the 27th day of July, 1908, next.

Dated New York, the 9th day of January, 1908.
ANTOINETTE FLEGENHEIMER, Administratrix; NATHAN, LEVENTRITT & PERHAM, Attorneys for Administratrix, 27 William Street, Borough of Manhattan, New York City.

WINDHOLZ, MINA—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 Mina Windholz, 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 Samuel Marcus, No. 299 Broadway, Borough of Manhattan, in the City of New York, on or before the 28th day of July next. Dated New York, the 14th day of January, 1908.
FRANK WINDHOLZ, Executor.
SAMUEL MARCUS, Attorney for Executor, 299 Broadway, New York City.

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THE JEWISH RACE.

BY CANON HOPCRAFT, OF ADELAIDE, AUSTRALIA.

THEY have been exiles, and not only exiles, but wanderers. Tied to no common soil, they have yet kept their language and faith—they have been patriots without a patria. Some have compared them to the gypsies, who have been wanderers now for five centuries. Some have thought that medieval Greece, deluged with invasion many times a century, sustained as hard a trial, but the difference is considerable, though it is a difference of degree merely, and not of kind. It is to be explained, however, far more adequately by the social and historical influences just now indicated than by an appeal to the external forces of soil and climate. That spirit of isolation, which was at first forced upon them, from without, as a religious duty, at last evolved itself as the most salient mark of the national character. If we were to rank races according to their sympathetic power, their capacity for assimilation of inferior types, or for acceptance of what is superior, the Jew, perhaps, would stand lowest in the scale. The Roman could conquer and could assimilate what he conquered. The Gaul and Goth could recognize their superior, and be proud of the Roman tongue and name: but the Jew could neither spread civilization nor receive it. Yet that very incapacity gave him strength. Proud he was; not like the Greek—vain; but his pride was not that of the Roman sitting on the world's throne; nor was it the pride of intellect, nor yet of the fiery tempered honor of the feudal cavalier. It was a profoundly egotistic and sectarian feeling. A Volscian war breathed peace within the walls of Rome; but the factions of Eleazar, John and Simon raged as fierce as ever when the siege towers of Titus had shattered their inmost walls. Their history, from Moses downwards, tells of stiff-necked rebellion, of fatal incapacity for obedience.

Their was a granite temperament, fetched from volcanic depths, and it issued from the hottest fire of persecution, more intractable and adamant than before.

We must not pass by their intellectual exertions during the middle ages. They rivalled the schoolmen in metaphysics; they surpassed all but the Arabs in science. Without believing that twelve thousand students filled the Jewish schools at Toledo, it seems highly probable that the Jews in that city, in the thirteenth century, could boast of more astronomers than were to be found in all the rest of Europe. Medicine was their other favorite pursuit. The Jews of Spain supplied physicians to all the European Courts, and to not a few of the Popes.

Without entering into a discussion of their metaphysical writings, it is enough to point out their two distinct lines of thought. There was a system of orthodox scholastic theology. There was a system of pantheism which veiled itself under theological terms. Under the modest guise of a commentary on the Pentateuch, and veiled often by monstrous allegories, there is to be found a spiritualistic system singularly like that attributed to Zoroaster—that God is an all pervading spirit is the prime and only true substance; that of the eternal

activity of such a spirit the whole scale of being is an emanation; that matter is a lower form of mind; that evil is a lower form of good; that matter and evil are connected, as the lowest step, the shadow, the outer husk or rind of existence. Such was the solution—not widely different, perhaps, from that of modern pantheists—of the hopeless problems of creation, and of moral evil.

But, after all, if we would find the full outpouring of their spiritual life during these times of sorrow, we must seek for it in the psalmody of their synagogues. It was not until centuries after the fall of Jerusalem, that poetry or music entered into their services. A long extempore prayer, with a few ejaculatory responses, was their simple liturgy.

Gradually these prayers fell into parts and proportions unconsciously established. At last, sound asserted her sway, and rhymed hymns are found as early as the eighth century. The interweaving of Bible verses was, of course, an essential ingredient in those hymns, shouted often extempore by the leader of the service. At the close of the stanza the expectant ear of the assembly was half surprised, half charmed, by some passage of warning or promise given to their fathers 2,000 years before, and the strong, full keynote summed up and blended in one the varying emotions of the verse—pity and exultation, devotion and sullen hate.

These poems are full of sublime pictures of outward nature which recall, and that not by mere plagiarism, Isaiah, Job and David. No Christian poet could ever realize as the Jew realized, the beauty and the terror of Nature to be the visible manifestation of the power of God.

To Him sing the lips of all creatures. From above and from beneath has His glory sounded. The earth cries there is none but Thee; And the heavens that Thou alone art holy. Majesty issues from the deep, and harmony from the stars. The day sends forth speech and the night singing; The fire declares his name, the woods utter melody, The wild beasts tell of the greatness of God."

These poems are full, also, of what distinguishes Jewish poetry from that of other ancient nations—of the personal experiences, struggles and aspirations of the soul.

Of more public and stirring themes there was no want. They sang of the certain doom of the oppressor, and it lightened the miseries of time to know that their revenge would be co-equal with eternity. They sang the sublime unity of their God and the wonders He had done for them; for they knew themselves the centre of the universe; the one spot in God's lost creation, where He had deigned to set his foot—children in a strange, unholy land, for whom their Father feared the poisonous air of friendship and prosperity; driven hither and thither, but floating in the sole ark of God on the gloomy sea of the dark ages.

HOTEL DORRANCE
EUROPEAN PLAN.
PROVIDENCE, R. I.
CHARLES T. MC CARTHY.

Thus the Jews lived in Europe. Amidst the young nations revelling in life and strength, clothed in a religion that satisfied their high, imperfect cravings, intruded this worn, aged stranger, telling of an older creed.

The swift, fierce tide of people sweeping by him, the falling empire, the barbarous kingdoms, the uprising of cities and cathedrals, the hydra-headed growth of heresy—were all hateful unrealities to him—were as the confused voices of the night, as the bewilderments of a dreary pageant.

He had seen the birth of European nations. He had stood by when London and Paris were built. The Eternal wanderer trod from city to city, from century to century, with the mark of Cain upon his brow, with a life that could not be touched, and with no hope of death.

Yet not without hope of national reconstruction! So their own prophets sang; and such, I believe, is the conclusion to be drawn from the analogies of history. It has been said that nations never die; that material power may pass away, that subjection to a foreign sword and civil discord, or the decay of faith and the loosening of law, and all the other ills nations are heir to, may overwhelm them with a spiritual torpor that shall make their history a blank for centuries, and yet they shall rise again. England was not robbed of her Saxon character by the Conquest; France, in the fifteenth century, halved by pestilence and lacerated by English wars, rose up to found her grand monarchy; Germany survived the massacres of the thirty years.

The cause of national consistency is co-operation of the present with all generations past to whom is due, not life only, and the arts and luxuries of life, but opinion, character, faith and law. Each century is the product of the combined centuries. The formative influence of the past upon each generation is as actual and real as the force of gravitation, and it follows that as time grows older it augments with accelerating ratio. But great men, great actions, a social and personal life founded and bounded together by deep religious feeling, these alone form the hereditary mould, that family likeness, that congenial cast of disposition, which grows strong with time, and with stands the assaults of oppression, exile and moral degradation.

Young Men's and Young Ladies' Auxiliary Beth Israel Hospital.

A special meeting of the Young Men's and Young Ladies' Auxiliary of the Beth Israel Hospital took place at the hospital building, corner Jefferson and Monroe streets, with Mr. Levy, the president, in the chair.

Major Kaufman Mandel, one of the trustees of this institution, made a most vigorous appeal to the assembled members for their aid and support to keep up the good work that the members were doing in aiding the worthy and needy who apply for medical aid.

The next speaker was the Honorable Joseph Levenson, who complimenting the young ladies for the kind interest displayed by them in the work that the organization had dedicated to perform, paid a glowing tribute to the members in general and told of the suffering amongst the needy of which the middle class of people have no knowledge.

The superintendent of the hospital, Mr. Louis I. Frank, explained the various rules and regulations by which the hospital was run and how many who were thought to be hopeless cases were saved from the grave. He read many testimonials from cured patients who were discharged from the hospital praising the kind treatment they received at the hands of the attaches of the above institution.

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Vol. The Curtain.

ALTMAN, BENJAMIN.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Benjamin 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 KANTROWITZ & ESBURG, No. 220 Broadway, New York City, Manhattan Borough, on or before the 23d day of July, 1908.

Dated New York, the 7th day of January, 1908.

GUSSIE ALTMAN, Administratrix.

EDWARD A. ISAACS, Attorney for Administratrix, 27 William Street, New York City.

WIDREWITZ, JOSEPH.—IN PURSUANCE of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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 & ESBURG, No. 220 Broadway, New York City, Manhattan Borough, on or before the 23d day of July, 1908.

Dated New York, January 6th, 1908.

PESHA WIDREWITZ, Administratrix, C. T. A. KANTROWITZ & ESBURG, Attorneys for Administratrix, C. T. A., 220 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, Nos. 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.

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ROSENWALD, CARL.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Carl Rosenwald, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business, room 437, No. 42 Broadway, Borough of Manhattan, City of New York, on or before the 21st day of March next. Dated New York, the 12th day of September, 1907. M. S. GUTERMAN, Attorney for Administrator. THEODORE ROSENWALD, Administrator.

BEAR, SAMUEL L.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel L. Bear, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, No. 60 Wall Street, in the City of New York, on or before the 14th day of February, next. Dated New York, the 2nd day of August, 1907. THOMAS & OPPENHEIMER, Attorneys for Executors, 60 Wall Street, Borough of Manhattan, New York City.

ULMANN, ADOLPH.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Adolph Ullmann, late of the Borough of Manhattan, City and County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Meighan & Necarsulmer, No. 38 Park Row, Manhattan Borough, City of New York, on or before the 1st day of February next. Dated New York, July 22, 1907. MATHILDE ULMANN, JAMES ULMANN, Executors. MEIGHAN & NECARSULMER, Attorneys for Executors, 38 Park Row, Manhattan Borough, New York City.

WECHSLER, BENJAMIN.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Benjamin Wechsler, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business at the office of Wolf, Kohn & Ullman, No. 203 Broadway, Borough of Manhattan, in the City of New York, on or before the 28th day of June next. Dated New York, the 10th day of December, 1907. ALBERT B. WECHSLER, HENRY B. WECHSLER, Executors. WOLF, KOHN & ULLMAN, Attorneys for the Executors, 203 Broadway, New York City.

LEVY, MITCHEL.—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 Mitchel Levy, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, office of James C. de la Mare, No. 299 Broadway, Borough of Manhattan, in the City of New York, on or before the 4th day of February next. Dated New York, the 26th day of July, 1907. BERTHA LEVY, Executrix. JAMES C. DE LA MARE, Attorney for Executrix, 299 Broadway, Manhattan, New York.

LITTMAN, MORRIS.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris Littman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of M. S. & I. S. Isaacs, No. 63 William Street, in the Borough of Manhattan, City of New York, on or before the first day of February next. Dated New York, the 15th day of July, 1907. JOSEPH L. BUTTENWISER, ELIAS LITTMAN, HENRIETTA LITTMAN, SELIG LITTMAN, Executors. M. S. & I. S. ISAACS, Attorneys for Executors, 63 William Street, Borough of Manhattan, New York City.

BERNSTEIN, HIRSH.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Hirsch Bernstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business, at the office of John Marcus, No. 43 Cedar Street, in the City of New York, on or before the 4th day of March, 1908. Dated New York, August 23rd, 1907. LOUIS BERNSTEIN, Administrator. CHAS. F. GENTZLINGER, Attorney for Administrator, 29 Liberty Street, New York City.

JOSEPHTHAL, LOUIS.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Josephthal, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of John Marcus, No. 43 Cedar Street, in the City of New York, on or before the 4th day of March, 1908. Dated New York, the 1st day of September, 1907. MARTHA JOSEPHTHAL, SIDNEY L. JOSEPHTHAL, NATHAN E. BRILL, GEORGE S. HELLMAN, Executors. JOHN MARCUS, Attorney for Executors, 43 Cedar Street, New York City.

POLLOCK, MINNA R.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Minna R. Pollock, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, to wit: Broadway Trust Company, No. 786 Broadway, in the City of New York, Manhattan Borough, on or before the 29th day of January next. Dated New York, the 12th day of July, 1907. CHARLES S. RICH, Broadway Trust Company, Executors. MESSRS. H. & J. J. LEBESER, Attorneys by Charles S. Rich, 220 Broadway, New York City, Manhattan Borough. IKA LBO BAMBBERGER, Esq., Attorney for Broadway Trust Company, 220 Broadway, New York City, Manhattan Borough.

HIBSCH, MILDRED.—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 Mildred Hibsch, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business at the office of Julius Silverman, No. 150 Nassau Street, in the City of New York, on or before the 27th day of April, 1908. Dated New York, the 11th day of October, 1907. JULIUS SILVERMAN, Attorney for Executor, 150 Nassau Street, Manhattan Borough, New York City.

FLECK, HENRY.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Fleck, 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 Joseph Kaufmann, No. 51 Chambers Street, in the Borough of Manhattan, City of New York, on or before the 15th day of June, 1908. Dated New York, November 27, 1907. GUSSE FLECK, Administratrix. JOSEPH KAUFMANN, Attorney for Administratrix, 51 Chambers Street, Manhattan, New York City.

NEW YORK SUPREME COURT, NEW YORK COUNTY. ROSIE KLEIN, Plaintiff, against ISIDORE KLEIN, Defendant. SUMMONS.—Action for an absolute divorce. To the above named Defendant: YOU ARE HEREBY SUMMONED to answer the complaint of the above named plaintiff, and to serve a copy of your answer on the plaintiff's attorney within twenty (20) days after the service of this summons upon you, exclusive of the day of service; and in case of your failure to appear or answer, judgment will be rendered against you for the relief demanded in the complaint of the plaintiff herein. Dated New York, October 19th, 1907. STANISLAUS N. TUCKMAN, Attorney for Plaintiff, Office and Post Office Address: 320 Broadway, New York City, Borough of Manhattan.

ROSENSTEIN, ISAAC.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Rosenstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Stroock & Stroock, 220 Broadway, in the City of New York, Borough of Manhattan, on or before the 15th day of March, next. Dated New York, the 30th day of August, 1907. THERESA ROSENSTEIN, Executrix; LOUIS ROSENSTEIN, SIDNEY ROSENSTEIN, WILLIAM H. ROSENSTEIN, Executors. STROOCK & STROOCK, Attorneys for Executors and Executrix, 220 Broadway, New York City, Manhattan.

STEINHARDT, MAX.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max Steinhardt, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, No. 74 Broadway, in the City of New York, on or before the 23rd day of May, 1908. Dated New York, the 20th day of November, 1907. MOLLIE F. STEINHARDT, Administratrix. STRASBOURGER, WEIL, ESCHWEGE & SCHALLEK, Attorneys for Administratrix, 74 Broadway, New York City.

WEINBERG, PHILIP.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against PHILIP WEINBERG, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at the place of transacting business of the Executors, to wit: at the office of Kantrwy & Esberg, 220 Broadway, New York City, Manhattan Borough, on or before June 1, 1908. Dated New York, November 7, 1907. AKIBA WEINBERG and ABRAHAM LEVY, Executors; and MIRIAM RICHTER, Executrix. KANTRWY & ESBERG, Attorneys for Akiba Weinberg and Abraham Levy, Executors, 220 Broadway, New York City, Manhattan Borough. JULIUS HENRY COHEN, Attorney for Miriam Richter, Executrix, 15 William Street, New York City, Manhattan Borough.

MEYER, GUSTAVE A.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Gustave A. Meyer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at her place of transacting business, at the office of Hess, Churchill & Marlow, No. 74 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 17th day of February next. Dated New York, the 25th day of July, 1907. THERESA MEYER, Administratrix. HESS, CHURCHILL & MARLOW, Attorneys for Administratrix, 74 Broadway, Borough of Manhattan, New York City.

OCHS, JACOB J.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob J. Ochs, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at her place of transacting business, at the office of Herman Herat, Jr., No. 119 Nassau St., Borough of Manhattan, in the City of New York, on or before the 25th day of April next. Dated New York, the 7th day of October, 1907. MINNIE E. OCHS, Executrix. HERMAN HERAT, Jr., Attorney for Executrix, No. 119 Nassau Street, Borough of Manhattan, New York City.

BARNETT, SAMUEL.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Barnett, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Marx & Freyer, No. 27 Broadway, in the City of New York, on or before the 9th day of July next. Dated New York, the 28th day of December, 1907. SARA BARNETT, BENJAMIN BARNETT, LENA GREENWALD, Executors. MARX & FREYER, Attorneys for Executors, No. 27 Broadway, Borough of Manhattan, New York City.

SCHENBERG, ISAAC.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Schenberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of her attorney, Isaac Levinson, No. 220 Broadway, in the City of New York, Borough of Manhattan, on or before the first day of May next. Dated New York, the 7th day of October, 1907. ISAAC LEVINSON, Attorney for Executrix, 220 Broadway, Borough of Manhattan, N. Y. 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 20th day of January next. Dated New York, the 5th day of July, 1907. DAVID KESPER, Executor. EMIL A. KLEIN, Attorney for Executor, No. 140 Delancey Street, New York City, Manhattan Borough.

WELLHOUSE, FANNY.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Fanny Wellhouse, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business at the office of Louis Stekler, No. 281 Broadway, in the City of New York, on or before the 27th day of June, next. Dated New York, the 19th day of December, 1907. MAX L. YOUNG, Executor; LOUIS STEKLER, Attorney for Executor, 281 Broadway, New York City.

BAUMGARTEN, WILLIAM.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against William Baumgarten, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Harold C. Knoepfel, 5 Beekman street, in the City of New York, on or before the 5th day of February next. Dated New York, the 25th day of July, 1907. CLARA LEE BAUMGARTEN, PAUL J. BAUMGARTEN, Executors. HAROLD C. KNOEPEL, Attorney for Executors, 5 Beekman Street.

BARNARD, HENRY.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Barnard, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business at the office of Maurice B. Cohen, No. 44 Broadway, Borough of Manhattan, in the City of New York, on or before the 27th day of February, 1908, next. Dated New York, the 7th day of August, 1907. SAMUEL NAUHEIM, PHILIP BARNARD, Executors. MAURICE B. COHEN, Attorney for Executors, 44 Broadway, Borough of Manhattan, New York City.

WELLER, MARX.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Marx Weller, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, No. 115 Broadway, in the City of New York, on or before the first day of February, 1908. Dated New York, the 15th day of July, 1907. DOROTHY WELLER, CHARLES H. WELLER, ALBERT WELLER, Executors. HAYS & HERSHFELD, Attorneys for Executors, 115 Broadway, Borough of Manhattan, New York City.

HIRSHFIELD, MARCUS.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Marcus Hirschfeld, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business, at the office of David J. Gallert, No. 31 Liberty Street, in the City of New York, on or before the fifteenth day of July next. Dated New York, the 28th day of December, 1907. CLARA LEE HIRSHFIELD, Executrix; DAVID J. GALLERT, Attorney for Executrix, 31 Liberty Street, Borough of Manhattan, New York City.

BAUMGARTEN, WILLIAM.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against William Baumgarten, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Harold C. Knoepfel, 5 Beekman street, in the City of New York, on or before the 5th day of February next. Dated New York, the 25th day of July, 1907. CLARA LEE BAUMGARTEN, PAUL J. BAUMGARTEN, Executors. HAROLD C. KNOEPEL, Attorney for Executors, 5 Beekman Street.

WEISBECKER, SOLOMON.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Solomon Weisbecker, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, No. 74 Broadway, Borough of Manhattan, in the City of New York, on or before the 20th day of February next. Dated New York, the 12th day of August, 1907. SAMUEL STRASBOURGER, MORRIS J. SCHUSTER, Executors. STRASBOURGER, WEIL, ESCHWEGE & SCHALLEK, Attorneys for Executors, 74 Broadway, New York City.

MALMBERG, JOHN A.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against John A. MalMBERG, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Adam Wiener, No. 320 Broadway, Borough of Manhattan, in the City of New York, on or before the 28th day of January next. Dated New York, the 16th day of July, 1907. CHARLES G. STEVENSON, IDA M. JACOBSON, Executors. ADAM WIENER, Attorney for Executors, 320 Broadway, Borough of Manhattan, New York City.

Leveridge, Samuel G.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel G. Leveridge, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Greenberg, Nos. 61-65 Park Row, in the City of New York, on or before the 31st day of January, 1908, next. Dated New York, the 29th day of July, 1907. LOUIS COHEN, SELIG BAUM, Executors. HARRIS GREENBERG, Attorneys for Executors, 61-65 Park Row, Borough of Manhattan, New York City.

SEMEL, GEORGE.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against George Semel, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Goldfogel, Cohn & Lind, attorneys, No. 271 Broadway, in the Borough of Manhattan, City of New York, on or before the 1st day of June next. Dated New York, the 7th day of October, 1907. IDA SEMEL, Executrix; HENRY KATZENBERG, Executor. Goldfogel, Cohn & Lind, Attorneys for Executor, 271 Broadway, Borough of Manhattan, N. Y. C.

GOLDSMITH, SAMUEL L.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel L. Goldsmith, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Leo Levy, No. 90 Wall Street, Borough of Manhattan, in the City of New York, on or before the 15th day of May, 1908 next. Dated New York, the 1st day of November, 1907. HELEN R. GOLDSMITH, Executrix. LEO LEVY, Attorney for Executrix, 90 Wall Street, Borough of Manhattan, N. Y. City.

BEHRENS, SIMON.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Simon Behrens, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Max D. Steuer, his attorney, No. 115 Broadway, in the City of New York, on or before the 21st day of January next. Dated New York, the 19th day of July, 1907. CHARLES ROTH, Executor. MAX D. STEUER, Attorney for Executor, 115 Broadway, Manhattan, New York City.

STEIN, JOSEPH.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, dated December 3, 1907, notice is hereby given to all persons having claims against Joseph Stein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at their place of transacting business, the office of L. & A. U. Zinke, No. 290 Broadway, Manhattan Borough, in the City of New York, on or before the 17th day of June next. Dated New York, the 3d day of December, 1907. HENRIETTA STEIN, WILLIAM BAUMAN, Executors. L. & A. U. ZINKE, Attys. for Executors, 290 Broadway, New York.

ROTHSCHILD, AMANDA.—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 Amanda Rothschild, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business at the office of Harry R. Kohn, No. 42 Broadway, in the City of New York, on or before the 22d day of May next. Dated New York, the 11th day of November, 1907. LOUIS F. ROTHSCHILD, SIMON F. ROTHSCHILD, MAURICE ROTHSCHILD, Executors. HARRY R. KOHN, Attorney for Executors, 42 Broadway, Borough of Manhattan, New York City.

ROTHSCHILD, AMANDA.—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 Amanda Rothschild, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business at the office of Harry R. Kohn, No. 42 Broadway, in the City of New York, on or before the 22d day of May next. Dated New York, the 11th day of November, 1907. LOUIS F. ROTHSCHILD, SIMON F. ROTHSCHILD, MAURICE ROTHSCHILD, Executors. HARRY R. KOHN, Attorney for Executors, 42 Broadway, Borough of Manhattan, New York City.

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Not more than three garments at any price to a customer.

CORSET COVERS— Nainsook and Cambric—deep yoke of wide lace inserts joined by lace heading—trim'd armholes, ribbon finish—worth .20.....	.17	DRAWERS— Good Muslin—h. s. tucks or deep lawn hemstitch ruffle, with cluster of fine tucks—reg. .20.....	.18
Cambric and Nainsook—three lace inserts, with ribbon or yoke of solid emb'y; also other styles, with lace emb'y, ribbon, etc.—worth .50.....	.35	Good Cambric and Muslin—wide ruffles of French or open emb'y, lace and inserts and plain or h. s. tucks—reg. .40 and .50.....	.35
Nainsook Corset Covers—Yokes of lace insertings, with and without emb'y inserts—ribbon run beading and bow finish—worth .65.....	.40	Fine Cambric and Muslin—umbrella ruffles of handsome emb'y or lace and inserts; also sectional ruffles with h. s. tucks—reg. .70.....	.50
Sheer Nainsook—criss-cross, pointed or perpendicular lace inserts with all-over emb'y medallions or stitching—reg. .98.....	.60	Finer Drawers to \$4.98.	
Finer Corset Covers to \$3.98.		CHEMISES— Muslin—plain or hemstitched ruffles—instead of .39.....	.27
SKIRTS— Muslin ruffle, with lace and inserting or tucks—reg. .50.....	.30	Muslin and Cambric—lace or emb'y—ribbon run—worth .60.....	.40
Muslin and Cambric—deep tucked flounces—ruffle finish, with Point de Paris, Torchon or Val, lace and inserts or tucks and wide emb'y—reg. .98.....	.65	Skirt Length Chemises, also Combinations—fancy yokes, with lace or emb'y trim'd skirts—elaborate styles—worth \$1.69.....	.98
Cambric—deep flounces with ruffles of wide embroideries or several rows of lace, with and without clustered tucks—worth \$1.98.....	1.24	Nainsook—regular and skirt length—yokes of perpendicular lace or emb'y trim'd skirts—also crossover lace inserts, ribbon finish—reg. \$2.98.....	1.95
Cambric—extra full—knee flounces with wide wheel emb'y inserts and ruffles of four wide inserts and lace; also other styles—reg. \$2.98.....	1.95	Finer Chemises and Combinations to \$5.98.	
Dressy Lawn Skirts—Circular flounce of eight attached rows of Val, lace with wide satin ribbon—reg. \$4.98.....	2.98	WOMEN'S NIGHT GOWNS— Muslin, solid tucked yoke or cluster tucks with two emb'y inserting—reg. .59.....	.30
Dressy Skirts of Nainsook and Lawn—23-inch flounce made entirely of fine Val, lace inserts, or skeleton lace flounce—both styles with ribbon run beading—elsewhere a special at \$4.98—our price.....	3.04	Nainsook—Round or Square Neck, two wide inserts of Maltese lace—reg. .98.....	.60
Finer Skirts for \$24.98—among them imported creations with knee flounces of handsome open or French hand embroideries in floral, dot and other effects; also exquisite lace trim'd models.		Cambric, Muslin and Nainsook—High, Square or Round Neck of handsome French or open emb'y, with tucks, ribbons, etc.—short or long sleeves—reg. \$1.39.....	.95
		Nainsook—Yokes of fine French emb'y and ribbon or emb'y and lace—reg. \$2.98.....	1.95
		Fine Cambric Night Dresses—round neck, with pointed yoke entirely of French dot emb'y and Val, lace inserts—wide ribbon run—sleeves have three rows lace and satin ribbon run lace beading—worth \$4.69.....	2.98

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Satin Figured Tapestry—Oriental stripes—48 and 50 in.—reg. .40.....	.20	Silk and Mercerized Damasks, Gobelin and Verdure Tapestries—at least 40 styles—regularly \$1.50 to \$2.25.....	.98
Pettit Points and Heavy Cotton Armures—value .75.....	.40	Highest grade Damasks made in any market, comprising silk Organzines and Satin Damasks of rich colorings, in such heavy designs that they have the effect of hand emb'y—in all of these magnificent goods there are lengths sufficient for entire room draperies—	
Silk Damasks, Silk-and-Linen Novelties, Fig'd Velours, silk Gobelin and heavy wool effects suitable for furniture and wall hangings—worth up to \$2.98.....	1.40	\$5.00 to \$7.00 fabrics.....	2.98
A magnificent assortment of French and American silk Damasks, Brocades and Brocates—every color combination from cream to crimson; also plain silk Moires, Empire, Louis XIV. and XV. designs—worth \$3.50 and \$4.....	1.98	\$9.00 to \$15.00 fabrics.....	4.98
		Descriptions fall to give the right idea of the exceeding beauty and richness of the foregoing—they must be seen.	

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