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The Jews of Providence, R. I.

BY PHILIP V. MARCUS.

The story of Providence will ever be associated with the expulsion from the Massachusetts Bay Colony of an ardent believer in Freedom of Conscience and Religious Liberty. Because, as the histories tell us, his peculiar tenets did not coincide with the accepted doctrine, Roger Williams, individualistic to an extent far ahead of the times, was banished from the early Commonwealth Community, and with his faithful servant, trudged southward through a deep January snow in 1636 to establish, some months later, a sparse settlement at the head of Narragansett Bay. This little township proved the nucleus of what is now not only the capital of the State, but the first and richest city in Rhode Island, and a municipality whose sterling worth deservedly merits the fame which it enjoys in other quarters of the globe. It has been said that the history of Providence is the history of the State of Rhode Island, but, to speak with greater exactness, we ought to turn this statement around. To be sure, the whole region (less than one-two hundredth the size of Texas) is smaller than any other Commonwealth in the Union but one, and yet, as regards density of population, it stands at the head of the list. Of the four hundred thousand odd souls which Little Rhody shelters, about half, in round numbers, are to be found within the confines of Greater Providence. Add to this the fact that the city is an important political factor in the State's affairs, and it is not difficult to see why and how the capital reflects in its development the growth of the entire Commonwealth.

The territory has a history that is peculiarly its own, and many are the stages of progress it has passed through. The existence of an old stone mill at Newport and other ancient relics point to the visit of English or Dutch settlers long before Roger Williams ever thought of leaving England. But for practical purposes, this romantic region remained in full possession of the redmen until the early part of the 17th century, when the founder of the chief city landed at old Seekonk and gathered about him the beginnings of the settlement. The friendly greetings of the Indians were followed by a purchase from them of a tract of land which was destined to become the centre of the city of Providence. Since that time, although beset with all sorts of drawbacks and difficulties, the municipality has passed through a series of changes which are truly remarkable. From a mere village

with only a score of poorly planned roads, and geographical conditions not of the best, apart from the reluctance of others to join the early settlers, Providence has grown into as prosperous a community, comparatively speaking, as can be found anywhere, and as regards size, ranks well within the first twenty cities of the land.

But the development has been rather unsteady, unless we take only the last half century into con-

sideration. Indeed, the very early history of the city was quite slow in the making. In time there arose a fear of the Indians, and the expected troubles with the various tribes were inaugurated. These difficulties, added to the strife which the local colonists were having with settlers to the north and west, gave the early townfolk little opportunity for upbuilding the region they inhabited. In addition to this, an effort was being made to politically establish the community, but opposition was encountered at every turn. After a dozen years of occupation, Williams succeeded in se-

curing a patent and some time later went to England and returned with a charter for "Rhode Island and Providence Plantations." Meanwhile other differences sprang up, and local rivalry became a feature in the struggle for existence. Newport, to the south, was beginning to show her hand and outbid its northern neighbor for the control of affairs. These and many other things served to somewhat retard if not actually hinder the early de-

velopment of Providence proper, and for well-nigh a century the city was marked by only those changes which are incidental to the natural growth of population.

But the community soon awoke to a realization of its power, and the possibilities afforded by the location of its home, so that some active measures for the upbuilding of the city were inaugurated. And, indeed, with the manifestation of greater interest in material affairs we hear less of the idea of tolerance in the spiritual realm, although the ideal of free worship is never lost sight of. To say the least,

it was evident that people had begun to think much of other things. In 1686, just 50 years after the founding of the city, there were in the colony not more than 500 inhabitants. These pioneers soon turned their attention to practical pursuits.

At the beginning of the 18th century agriculture claimed the attention of all, but a change was becoming apparent, and the commercial tendency soon ripened into a

products of the other hemisphere. The news of probable strife with Great Britain helped largely to destroy this shipping trade, the very hazardness of such undertakings reducing the number of voyages.

In the early part of the 19th century the political arena became more than ordinarily active, and Providence played no small part in the events which led up to the adoption of a new State constitution. But all the progress that had gone before, of whatever sort that may have been, was merely a kind of preparation for the development of the last 50 or 60 years, for it is in that period that Providence finds itself.

This past half century has been the era in which the city has reached its highest crest of manufacturing capacity, and risen to the attainment of that industrial efficiency which it maintains at the present time. Since the Civil War especially Providence has made great industrial strides. Having failed as an agricultural community, it tried to become a commercial terminal. But Boston was too far ahead in the race to be beaten, and the Blackstone Canal (which might have been a paying venture if built when the plan was originally conceived) proved a failure only because railroad lines had been and were being built with other ends in view.

Left thus to turn to its old stronghold, manufactures, Providence set to work with a will and to-day it enjoys the distinction of being one of the richest per capita cities in the country. In 1900, according to the census, the city was sixth among industrial centres in the number of wage earners employed and capital invested, and since then there has been a very rapid increase. The products are chiefly those of skilled labor. Providence stands first in the production of fine woolen goods. Its silverware is far-famed and sent all over the world, while its machine shops are unsurpassed. Here is also the recognized home of the jewelry trade of the country, and all grades of such merchandise are manufactured. In some industries Providence has the greatest shops of its kind in the world.

With this marked growth in material property there has come a corresponding advance in other lines of development. Buildings of all sorts of beautiful designs and costly material have sprung up, noticeably in the centre of the city, and in the fashionable residential districts handsome homes are constantly being erected. Six years ago there was finished in Providence



New State House, Capitol Hill.

Providence, R. I.

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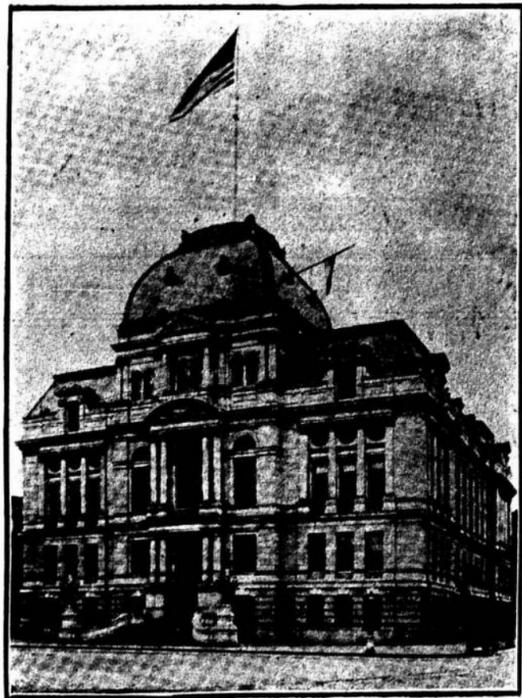
reality. The progress was indicated by the comparatively large increase in population, which by 1750 had reached to almost 3,500. Along with the political and social advance there was marked development both in commercial and industrial lines. Various sorts of manufactures were born; merchants sprang up in several parts of the town, and shipping began to assume fairly large proportions.

Just prior to the war of 1812 Providence enjoyed a marine commerce unsurpassed and ships left from the local port for all parts of the world, bringing back the finest

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the new State capitol, one of the finest structures of its kind in the land. All the public buildings, and those of Brown University, are well located near the heart of the mu-



Providence City Hall.

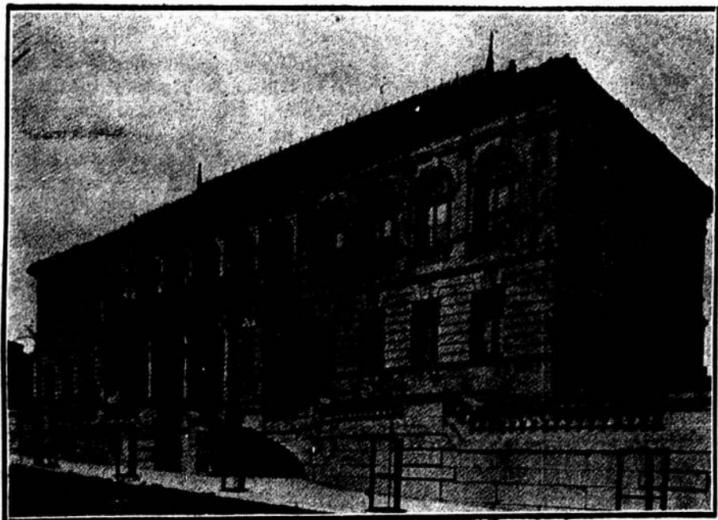
nicipality, and improvements are constantly going on. Exchange Place, the approach to the new train depot, was recently remodelled, and is acknowledged to be among the best "entrance views" in eastern cities.

Apart from the rich historical tra-

pered by the cool breezes from the water to the southward.

The hospitality of Providence is far-famed and probably accounts for the large number of conventions

which regularly gather at that place. In the gay summer time the city, with its long line of shore resorts, becomes the destination of many outsiders, and Narragansett Bay is well known throughout the East for its delightful watering places.



Providence Public Library.

dition which naturally attaches to Providence, the city possesses many natural advantages which "draw" tourists during every month of the year. With the institution of the Metropolitan Park system, the locality will easily become the beauty spot of New England. The climate is rarely of the suffering sort at either of the extreme seasons, the severe cold of winter being shut off by hills on the north and the hot rays of the mid-year sun being tem-

Thus we see the gradual transformation of Providence from an agricultural to a commercial and then to a manufacturing community. Nor have other phases of its existence been dormant. Along with its political intensity the capital has become a great social and intellectual centre. It now numbers upwards of 200,000 souls, all striving like one big family for the maintenance of the prestige so proudly earned.

SKETCH OF THE JEWISH COMMUNITY.

The spirit of free religious worship upon which basis Providence was founded by Roger Williams must have served, no doubt, to attract a large number of Jews to the locality, although persecutions during those days were not so prevalent as one might imagine. However, the records of the very earliest Jewish settlers in Providence have not come down to us with exactness, and it is somewhat difficult to determine how many and just who of our faith were among the inhabitants of the city up to the middle of the last century.

Beyond a doubt, the stronghold of the first Jewish community in Rhode Island was at Newport, which is sometimes referred to as the "cradle of American Judaism." The purely religious life got its safe footing there before the close of the 17th century, and, in its own small way, became an active force throughout the State. Most of the Jews at that time came from Portugal, Spain and the West Indies, and were great commercial traders, sending heavily-laden ships to various parts of the old hemisphere. As early as 1658 we hear of the Campannalls, the Pacheckoes and the Levis in Newport, and thereafter many families came to join the colony. But with the increase in population, strength and wealth, the natural opposition bred of jealousy made it necessary for several Jews, headed by Simon Medus and David Brown, to obtain from the General Assembly in 1684 a declaration that they "might expect as good protection as any stranger * * * residing amongst us * * * being obedient to His Majesty's laws." During the 18th century many Jews fled from the Inquisition to the free shores of Rhode Island, and in time became wealthy commercial magnates. The Lopez Brothers (Aaron and Moses), of Newport, were among the most prominent and successful traders along the coast and sent many craft to other quarters of the world. With the decline in commerce, and the entrance of new elements of progress, the Jewish population at the fashionable watering place decreased to about 200 families just prior to the American Revolution.

In passing one cannot refrain from speaking of the intensely religious life that prevailed among the early Newport Jews, and it is probable that what members of the faith, if any, were in Providence at the time went to the city-by-the-sea in order to be able to worship better. The great Portugal earthquake was responsible for the coming to Newport of Isaac Touro, and it was during his incumbency as a "Chazan" that the congregation dedicated a synagogue as early as December, 1763. And the sons of Isaac were responsible for the opening there of the first Jewish cemetery in America. From some accounts that have come down to us it appears that this apparent rise in power was frowned down upon by some, as evidenced by the treatment accorded Aaron Lopez and Isaac Elizar, who were refused naturalization under a peculiar State law, which, however, was later removed from the statute books.

With the decline of maritime commerce and the opening up of new modes of travel at the beginning of the last century, the Jewish population of Newport decreased rapidly, and many of the younger residents left to seek their fortunes elsewhere. The records fail to tell us whether or not any of these settled at Providence. It is probable, however, that a brief stay was made in the city, and that departure was made only when it was found that the opportunities for advancement were not yet fully developed. At

any rate, the fact remains that the decrease in the population of Newport Jews did not show a corresponding increase in the Jewish population of Providence. The loss at Newport was only short-lived, and ceased after a time, but nothing in the way of a positive and gradual gain in numbers has been noticeable there since then, the conditions being more or less normal, with a tendency to diminish.

In Providence, on the other hand, the movement has been just the other way, and the totals of Jewish population have grown with somewhat surprising rapidity. In the last five or six decades, during which period practically the entire development has taken place, the increase in numbers has been especially marked. With this, there has come a corresponding Jewish activity wide and far-reaching in its scope, and of such important dimensions that the older residents would hardly have predicted such a strong communal interest several years ago. Nor has the increase of population been wholly due to the natural growth of the community. Many were attracted to the city by

100 years there is little evidence to indicate anything like the beginning of communal life. At least we have the testimony of some of the oldest present living that when they first arrived it was no easy task to obtain the usual quorum for a "minyem," and that not until shortly before the Civil War were there signs of a real Jewish community in the city.

The first Jews that definitely settled in Providence came from Germany, and they had been here some time before the earliest of the persecuted from Russia began to make their homes in the city. This made it natural for the reform branch of the Jewish community to first come into existence. As early as 1850 and 1852, when the oldest of the present living Jews in the city arrived, they found about a dozen of their faith already settled here, and these, it was estimated, had been established only a year or two. We learn of the existence at that time of Solomon Pareira, Messrs. Hershon and Rashcover, L. Halberstad, Raphael Frank, Abe Goodman and a few others. In the 50s there were possibly not more than 30 or 40 Jews throughout the city. And the majority of those mentioned have passed away. Probably the



Roger Williams' Monument.

Roger Williams' Park.

the news of opportunities; others had friends or relatives here, and still others almost unconsciously made Providence their destination, the city being a convenient stopping place from either Boston or New York, where nearly all newcomers leave the ocean liners.

Although it cannot be stated authoritatively, there appears to be some reason for believing that there were some Jewish residents in and about Providence before the opening of the last century. But these must have been scattered and hardly known to each other. Even during the first few decades of the past

oldest living of the Jewish residents here at the present writing is David Frank, who came to Providence in 1852, when quite a young man. Upon his arrival he found among others Julius Nathan, a tailor, and the Stern Brothers, Abraham and Joseph, established in the clothing business. Another of the very old living members of the Jewish community up to last year was Lewis Lewissan, who is reported to have left for Rochester. Only the vaguest accounts of the first Jewish comers have been handed down, but from what little information is obtainable it appears that they

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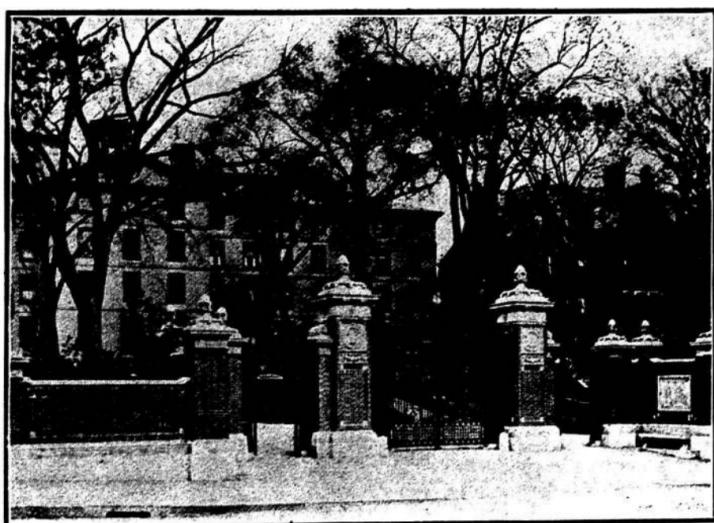
EUROPEAN PRESCRIPTIONS DIS-
PENSED.

were few indeed, rarely sufficient to form a "minyan," and not at all organized into anything like a regular congregation.

In the year 1855 we begin to obtain some definite data regarding the growth of the local community. Although the Jewish population at first did not increase with any noticeable rapidity, it soon took steps naturally to form itself into a compact religious body. At the May session of the General Assembly in 1855 we find about a dozen Jews petitioning for a charter to be organized as the Congregation Sons of Israel. The records indicate that among those to whom Secretary of State John R. Bartlett issued this document were Joseph Stern, Solomon Pareira, Abraham H. Goodman, David D. Young, M. Marks, L. Halberstad, Henry Solomon and Isaac Fish. Thus, the first Jewish community was organized, though with no place to worship, and with

who still remain a part of the community are Mr. Potoshinsky, M. Frank and a few more members belonging to the same orthodox congregation. It took some time, however, for the religious organization to attain to the somewhat important position which it now occupies, and several phases of progress were passed through in the struggle for existence.

Once firmly established, the orthodox worshippers devoted their attention to the erection of a synagogue of their own, and in this the efforts of the Sons of Zion—as that congregation is still called—were crowned with success. Soon afterwards, in the 80s and early 90s, the orthodox population began to increase in large numbers, and several new congregations were organized, there now being upwards of half a dozen in various parts of the city. The majority of the newcomers were from Western Russia



Van Winkle Gates.
Main Entrance to Brown University.

only a score or two of families to compose the congregation.

The members found little difficulty securing places for prayers and regular services. Soon, however, the reform wave came along, and some of the congregations began to differ with others as to the mode of worship. As a result, those that favored the older and more established forms organized themselves into the Sons of David. But it was found that there was not enough congregation for each to exist separately. Thus things went along rather unsatisfactorily until 1874, when both branches united under a second charter, the consolidated organization taking the name of the Congregation Sons of Israel and David, and being still in existence as one of the most influential religious bodies in the city.

All this activity proved to be entirely with the reform branch of the community, for it was before any considerable portion of the orthodox Jews had settled in the city. Nor did this religious organization help to materially increase the population, and up to 25 or 30 years ago the number of Jewish residents in the city was only between three and four hundred. It was about that time that the earliest of the Russian Jews began to arrive, and as immigration grew in proportions the Jewry of Providence began to increase in numbers.

Nothing definite is known as to who were the first orthodox Jews to make their homes in the city. The very earliest in the recollection of an aged living resident have all passed away, while some, as in the case of Charles Cohen, S. Wiseman and others, have moved to other places. Some of the early comers

and that vicinity, eager for the slightest opportunities to make their own way in the world.

In Providence they found every advantage open to them, and, while the religious life was making its quiet, natural progress, the Jews began to take an active interest in the commercial and industrial life of the city, with the result that many are now in fairly well-to-do circumstances, with their own establishments of almost every kind and size. The impetus thus given to the communal life is reflected in the growth of the population. It is believed by some that the next national census will show the existence of about 20,000 Jews in Greater Providence, and when we consider that just previous to 1890 there were not more than 600 or so Jewish souls in the city, the proportion of increase is rather remarkable, particularly in view of the fact that no similar ratio of growth can be shown at any other period of time.

The older and reform branch of the Jewish population is scattered in fine residences throughout the south part of the city, while the orthodox Jews are located chiefly in the north end of the municipality. The oldest and most thickly populated "gegend" is in the vicinity of Shawmut street, while the region about Constitution Hill is next in point of time and numbers. Within the past few years another colony has grown up around the Willard avenue section of South Providence. The feeling among the orthodox congregations and between them and the reform organizations is of the most cordial nature, and the zealous workers of each are constantly working in unison and

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At the present time the Jewish people are generally recognized as a growing factor in the city's population, especially from the industrial point of view, as owners of some fine manufacturing establishments. Others are artisans of the highest grade in various lines of occupation, while still others are successful merchants of excellent standing in the community, and these have at times been tendered nominations for public office. In

the strictly professional callings their activity has not been so noticeable, probably because the attention of the community has been claimed by other matters. But the younger generation bids fair to supply this and all other needs that may arise. Already the university is sending forth local graduates who in future will become rabbis, teachers, lawyers and doctors. The community has earned the esteem of its neighbors and the indications are for an even greater distinction in time to come.

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RELIGIOUS LIFE.

The religious life of the Jewish community in Providence dates back about 50 years to the inception of the congregation Sons of Israel and David which now occupies the structure at the corner of Friendship and Foster streets. Torn asunder by differences after taking out its initial charter as early as 1855, it soon became reconciled with the opposing faction, and in 1874 both branches

Hellman; treasurer, Isaac Holm; trustees, J. Shartenberg, H. Robinson, S. Lederer, L. Lyons, I. Ottenberg, Caesar Misch, Leon Krieger, Mr. Swartzkopf, D. Bernkopf, and H. Cutler. Mr. L. Hartmann is the financial secretary; Mr. M. Levine, recording secretary, and Mr. L. Green, sexton. Associated with this congregation and doing a large amount of valuable work is the local branch of

The Orthodox Congregations.

Religious activity among the Orthodox Jews of Providence began about thirty years ago. Before that time worship was either private and disorganized or with the already established body of reformers. Some of the more staid members of the Orthodox community can well remember the beginnings of communal worship among them. With the arrival of the first newcomers,



Congregation, Sons of Israel and David.

were united into a strong congregation as far as spirit and enthusiasm are concerned, although not large in numbers. Its members first worshipped in some of the Orthodox synagogues, and later meeting places were obtained in various parts of the city. At various times gatherings for prayer were held in the old Brown Hall on South Main street and on Weybosset and Westminster streets. About twenty-five years ago the new structure now in use was erected, and Rev. T. Voorsanger, now in California, became the leader of the congregation, which by that time had reached to somewhat fair proportions. Since then the pulpit has been occupied by several eminent men, among them being Dr. David Blaustein, who later became superintendent of the Educational Alliance, now of New York. Others who have led the congregation since then are Dr. Bennet Grad and Gustav W. Hausmann. The present incumbent is Rabbi Henry Englander, a magnetic young man, who by his earnestness and spirit has already won a high reputation, though less than a year in the present pulpit. The members of the reform congregation number about 150 and include some of the wealthiest members of the Jewish community. There is now under consideration a project for increasing the size of the edifice in which worship is held, as it appears to be inadequate in proportions. The officers of the congregation for the current year are as follows: President, Simon Elias; vice-president, Leopold Diamond; secretary, Robert

the Council of Jewish Women, presided over by Mrs. Caesar Misch. Mrs. L.



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Pres. Providence C. J. W.

Kruger is president of the Ladies' Auxiliary at this edifice.

the number soon increased to fair proportions, and before 1880 the community had become banded together as a compact organization. The first Jewish synagogue was established in a type of wooden building near and afterwards over the old station on Canal street. This was probably the earliest of the Orthodox congregations, and was the forerunner of the principal one of modern times. It went under the name of B'nai Zion, and was small in number, comprising not over forty men. Rabbi Lipshitz led the members during that period, and worship was at frequent intervals held at different places. This religious body, however, has survived, now has a structure of its own and is recognized as one of the most powerful among the Orthodox people.

Some while after its inception some of the worshippers withdrew and with others who had not belonged there, formed a new religious group. They styled themselves the Russian Congregation, were composed of about 25 members, headed by President List, and met near the corner of Canal and Charles streets before finally moving to their present location.

Since the establishment of these early religious bodies they themselves have grown in size and importance. Many new congregations of all dimensions and shade of belief have also been organized whenever enough Orthodox people have gathered to form a shule, and some synagogue is within easy access of every member of the community.

Sons of Zion Congregation.

This is easily the oldest of the Orthodox congregations in Providence at the present time. It is in direct line a development from the original religious group of the North End and during the late 80s was organized in its present

are offered in the way of Hebrew training. The congregation is in charge of Rabbi D. Bachrach and Cantor M. G. Wechsler. During the present year the officers are: President, Sydney Kaplan; treasurer, A. Abrich; secretary, Isaac Segal. The more prominent mem-

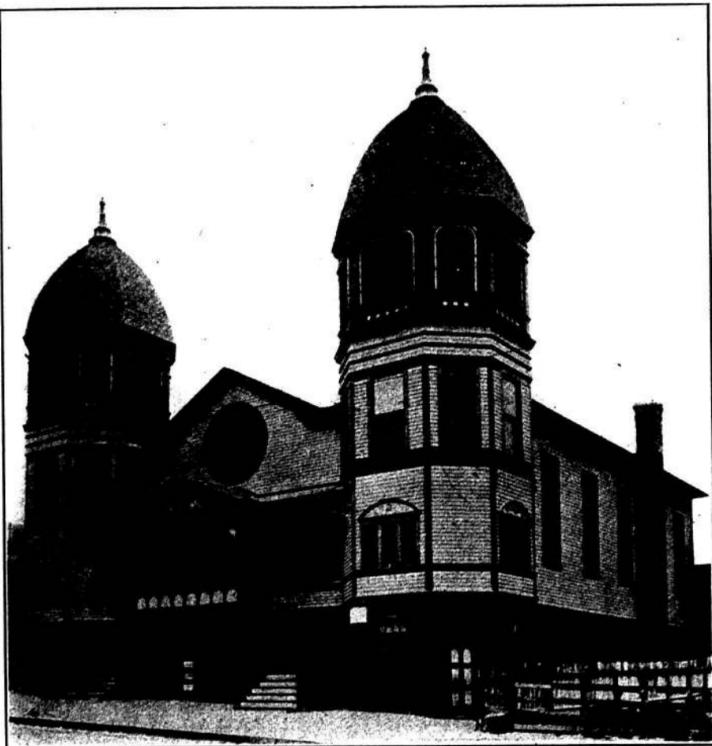
congregations have been organized. In a few instances the members do not number much over 30 or 40, and have no synagogue of their own. Such are several small places of worship in the heart of the Shawmut Street Colony.

As far back as 1889 a group of Roumanian Jews organized themselves in the South Providence section of the city. They have since had many followers in that vicinity and under the name of the Ahavath Shoulom Roumanian Congregation worship regularly in a hall at 240 Willard avenue. The members number about 40 or 50. Other groups sometimes worship on Robinson street, while some Roumanians frequently occupy Cannonicus Hall, near Winter and Cranston streets, during the holidays.

The old body of Russian Jewish worshippers, one of the first in the city, though not surviving as a unit, is now located in a small synagogue of its own on Chalkstone avenue. It was more strongly organized in 1891 under the name of the Mishlan Israel Anshe Russian Congregation. It now contains almost 75 members, who are fortunate in having as their leader the eminent Rabbi S. Rubinstein. During the past year the officers were as follows: President, Chas. Green; treasurer, A. Rosen, and secretary, Mr. Dauer.

One of the newest synagogues in the city is the one located on Douglas avenue between Orms and Goddard streets. The structure is only a sort of vestry at present, but regular services are held here at the usual periods. The worshippers look forward to an early completion of the entire edifice. It is less than a dozen months that the Congregation Sons of Jacob consecrated this edifice to worship, and elaborate exercises were held at the time. Rabbi Rubinstein usually leads the congregation.

Since the erection of this last structure and the plan of many worshippers to gather for prayer and special services in particular places set apart for this purpose, the danger of congestion at the chief synagogues has been somewhat removed. The population, however, has increased so rapidly of late that there is still room for more worshipping places among the Jewish



Congregation Sons of Zion.

form. The congregation, which probably represents the centre of orthodoxy, embraces the majority of the purely foreign population, and has a handsome synagogue of its own on Orms street. On every Sabbath, and especially during the holidays, the auditorium of this edifice is filled with many worshippers, the daily services being also well attended. There are about 150 members in the regular congregation, the officers for the current year being as follows: President, M. Potoshinsky; treasurer, H. Lyon; secretary, I. Rose. Fine music by an able choir frequently attracts many of the younger element to this rather than other synagogues on the holidays.

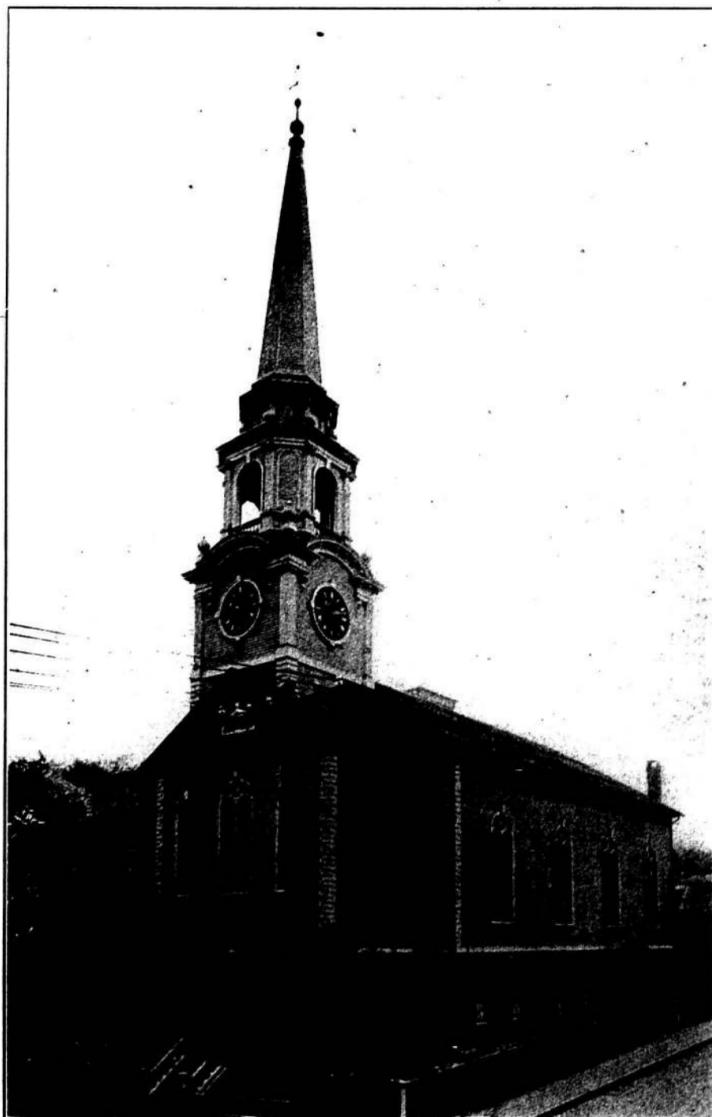
The structure on Orms street was built in 1853-1892. Rabbi Israel Sissel Rubinstein is in charge of this important place of public worship, where he ministers to four congregations—the Sons of Zion, the Russian Synagogue on Chalkstone avenue, the B'nai Jacob Synagogue on Douglas avenue, and the Agudes Achim Synagogue in South Providence. He has also under his care several Chevras, and extends his jurisdiction over nine "Schochtim" and seventeen butcheries. He is a "Rav" in the full meaning of the Orthodox term. Part of his duties is the daily delivery of a homiletic discourse, explaining the "Ane Yankov" before "Minchah" and to preside over a "Chevrah Shas" at 7.30 every evening. The meeting place is the Orms Street Synagogue. There assemble listeners from the four Orthodox congregations and "Chevrahs" under the chief's jurisdiction.

members of this congregation are Messrs. I. Rose, L. A. Petow, Priest, Wolf, Joskovich, and Fierstein.

Ahavath Shoulom Congregation.

The Ahavath Shoulom Congregation is the youngest of all the Jewish communities in this city, having been organized in October, 1904, although active communal worship was not instituted until some time afterwards. The congregation occupies a position about midway between the two extreme parties, and is composed of upwards of 130 members. Many of these, while belonging to the so-called foreign population, hold excellent positions commercially, and have already become assimilated civically and linguistically. Many have reared large families and live in comfortable style. They have not actually drifted away from orthodoxy, but they have a desire to accelerate the Americanization of their youth and occasionally invite the rabbi of the Reform Temple to preach at their synagogue. The congregation now occupies an edifice at the corner of Scott and Howell streets, familiarly known as the "Howell Street Schule." This structure, which was formerly the Fourth Baptist Church, was purchased by the Orthodox congregation for \$12,000 about a year ago, and was immediately remodeled and fitted up into a fine synagogue. Considerable attention is paid here to the education of the children, and excellent advantages

Other Congregations. Since the formation of the chief religious communities mentioned, and in some cases even before, several smaller people, and some congregations are considering the project of making enlargements to accommodate the added attendance.



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JEWISH EDUCATION.

As yet Providence can boast of no such institution as a "Hebrew Free School" such as may be found in other cities, a distinct building where all Jewish children may gather and receive competent instruction as in the public halls of learning. A movement, however, looking toward the accomplishment of such results would, no doubt, receive the highest degree of favor and recognition. Indeed, a step in this direction has already been taken by the Reform Congregation, which, although it cannot set apart a building for this special purpose, has made arrangements to accommodate all children over seven years at a New Free Sabbath School which meets every Saturday afternoon and is in charge of Rabbi Englander, assisted by an able staff of teachers.

The fact that there has been no distinct institution for the education of the Jewish young folks in their religion and history does not mean, however, that the Providence Jews have neglected their children in this respect, although most of the development along this line has come within the past few years. Before that period (and to a large extent now) the instruction was chiefly at the "chider," but with the Americanization of the younger element, the idea of the school as a place to be taught became more attractive to the children.

This served as a stimulus to the ideas already cherished by the older members of the community, and made it easy for them to take immediate steps for the establishment of courses of instruction at their respective synagogues, and now there is hardly an edifice but has its school and full quota of students.

At the Reform Congregation on Friendship street the regular system of instruction embraces about nine classes, with as many teachers and over 125 pupils. Until recently only one meeting a week was held. Now there are sessions on Saturday and Sunday mornings, when competent teachers instruct the young in Jewish religion, literature and history. The best of interest prevails in the work of the school, the graduates of which have formed themselves into an alumni organization.

In the Orms Street Synagogue, the home of the principal Orthodox congregation, the school is in charge of four teachers who take care of four large classes, comprising over 150 scholars. The increasing number of pupils at this place has been well taken care of and amply provided for. Here, as in the other schools, the instruction is of the

highest grade and substantial progress is regularly noticeable.

It only remains, in this connection, to say a word about the system in operation at the Howell Street Synagogue. This school was organized largely from the interest manifested in the education of the young, and with such purpose in aim found its existence eminently successful. Although the congregation was not the first to have a school, its action served as a strong impetus to the educational side of religion. At the present time daily lessons in Hebrew and kindred subjects are given after four o'clock to about 160 children, divided into half a dozen classes, and in charge of three competent instructors.

Such effort and similar endeavors at other synagogues indicate in no small degree the successful activity along this line among the Jewish young persons of Providence. And all this development has come within a comparatively short space of time. For the future there are evidences that ample accommodations are being and will be made for this distinctive feature of instruction to the Jewish youth.

In the general field of education the Jews of Providence began some time ago to take an active interest. Even during the '80s there was the Wendell Phillips Educational Club, an organization among some of the older folks for mutually beneficial purposes. At the present time many adults in search of knowledge find no difficulty in obtaining through some means information along any particular branch desired. The younger generation are zealous in the public schools and making good records, while many attain distinction by continuing through the university and professional school. This development is only of recent growth, however, and greater things are expected of the younger generation in time to come, though just now the strictly professional class is somewhat limited in numbers.

The professional men do not belong to any particular congregation. They come from all classes. There are four Jewish lawyers and six medical men in Providence. The lawyers are Messrs. J. Jerome Hahn, Frank H. Bellin, Leonard N. Zisman and Daniel M. Potter. The medical men are Dr. Max Gomberg—an expert chess player who won in a tournament, Rhode Island against Nebraska; Dr. Hyman Chester, Dr. Mark Plainfield, Dr. Fishman, Dr. Aaron Maroff and Dr. Saul Lewando.

PHILANTHROPIC ACTIVITIES.

With the advent of a large number of immigrant Jews during the '90s and since then, the members of the Orthodox population was swelled to large proportions, and within a short space of time the size of the community increased very materially. This heavy addition to the regular quota of struggling residents naturally brought with it many social problems, and as usual the active workers in the heart of the colony set to work planning and carrying into operation some means for the solution of the new difficulties. It is an old adage that the Jews generally know how to and are well able to take care of themselves. There was no exception to this broad rule in Providence, and the result was that, in short order, the conditions were considerably relieved. But the community was growing rapidly and it was thought advisable to make some sort of provision for the future.

Up to about a dozen or more years ago most of the efforts along this line of helping the needy was of a private nature. Although all the newcomers are of an industrious turn of mind, many lacked funds with which to start in life, and others of small means needed certain sums to tide them over special periods. Largely to provide for such necessary occasions there was organized in 1903 the "Gemilath Chesed" or Hebrew Free Loan Society of the North End. This society lends money to poor people without interest. It is made up of about 150 members, contributing about \$500 of income. The officers for the current year are: President, J. Kroll; treasurer, H. Wolf; secretary, B. Rosen. Last year a flourishing branch of the society, with an even larger membership and as great an income, was formed at the Millard Avenue Synagogue in South Providence. The present officers at the branch are: President, D. M. Grant; treasurer, C. Sherman, and secretary, B. Bander. This organization is a great power for good in the Orthodox community.

Only several months ago there was incorporated the Miriam Hospital Association, which first came together as an organization in 1902. Its present officers are: President, Mrs. S. Rotke;

treasurer, Mrs. D. S. Adleman; secretary, Max Fierstein, and there are now about fifty members contributing nearly \$400 in income. The object of this society is to support beds for Jews in the local hospitals, and eventually to establish a Jewish hospital. Of these aims the former is already accomplished and endeavors toward the latter are earnestly being made by the active workers of the organization. Thus every possible provision is being made for the Jews of Providence who may be in need of surgical or medical assistance.

About two years ago when the news of terrible massacres of Jews reached this country from the Czar's lands, the local community, in common with others throughout the United States, were moved to action by the tidings of persecution and bloodshed which left so many without friends or homes. As a result, the United Jewish Relief Committee, with Harry Cutler as president; Caesar Misch as treasurer, and William Baxt as secretary, was organized at Providence in 1905, the object of the body being to collect funds for the relief of the Russian sufferers.

Over on the west side of the city—at 881 Westminster street, and formed even before 1880, is an old organization known as the Montiflore Ladies' Hebrew Benevolent Association, with officers for the current year as follows: President, Mrs. D. C. Fink; treasurer, S. K. Grover; secretary, Mrs. J. A. Wolf. There are upwards of eighty members in the society, contributing a fair income. The purpose of the association is mutual benefit and charity.

Apart from the special fraternal orders and the secret societies, some mention should be made here of the Providence Workingmen's Beneficial Association (commonly designated P. W. B. A.), prominent for containing some middle-aged and well-known members of the North End community, as well as several younger business men. The organization, which was formed Feb. 22, 1891, by ten men, including its chief organizer, Peter Marcus, now comprises over 125 members, and, as of old, has beneficial purposes as the aim of its existence.



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This does not exhaust the philanthropic and charitable activities, although much of such a nature, especially among the members of the Reform Congregation, is carried on in a private and unostentatious manner. Besides, several organizations other than those mentioned while not formed primarily for charitable purposes, contribute in their own way to this kind of work whenever necessity or the occasion demands it of them.

Though there is much activity along such lines, the effort would result in more being accomplished if there was greater centralization in the work. The

need for such a change which will unite and give efficiency to the scattered endeavors of many earnest workers, is being emphasized even at the present time by the movement which is on foot for the establishment of a Hebrew Institute, patterned somewhat after the Educational Alliance of New York. Already a building has been purchased and a charter granted. When the structure is fitted up it will not only become the intellectual centre of the communal life, but the central home as well of the federated activities along charitable and philanthropic lines, and a source of credit and esteem to the Jewish population of the city.

JEWISH CEMETERIES.

The Jewish community of Providence possesses its own burial grounds, although there is not a separate cemetery for each congregation. That there are few divided tracts of land is shown by the fact that in one instance several different organizations use the same region for burial purposes.

To the south of the city is the Lincoln Park Cemetery, where some of the oldest members of the Orthodox families have been laid at rest. This ground is owned by the Congregation Sons of Zion, but is also used by the Ahavath Shoulom Roumanian Congregation, the Ahavath Shoulom Russian Congregation,

the Congregation Beth Israel, the Congregation Ahavath Shoulom of Pawtucket, R. I., and the Hebrew Beneficial Association of Central Falls, R. I.

The burial ground, or at least a portion of the territory known as the Moshassuck Cemetery, is owned by the Sons of Israel and David, which worship at the Reform Temple. This congregation also owns the Reservoir Avenue Cemetery, one of the oldest of its kind, and historically interesting because the initial price of land for burial purposes here was donated by Solomon Pareira, a charter member of the original religious body.

VARIOUS ORGANIZATIONS.

It would be well-nigh impracticable, both for want of space and time, to give under this heading a complete and accurate list of the manifold organized groups which are fairly well established in the Providence Jewish community. Leaving out of consideration the independent adult organizations which have some private special aim as the goal of their existence, and eliminating any consideration of business, strictly fraternal, and so-called secret societies, we are left to deal practically only with organizations among the younger folks.

This spirit of socialization is of fairly recent growth and appears to be more prevalent among the Orthodox people than among the Reformers, probably because there are more of the first mentioned class. At the Reform Congregation there is the Temple Alumnae, composed of the graduates of the Sabbath School and the usual ladies' auxiliary, in addition to the local branch of the Council of Jewish Women. Up to a comparatively short time ago an organization known as the Oxford Club, and existing chiefly for social purposes, appears to have flourished on the West Side. It was composed largely of Reform Jews, but of late seems to have decreased in importance, if not in existence altogether.

In the North End of the city, however, there seems to be no dearth of organizations of young people. The majority have been found very recently and new ones arise with astonishing rapidity. In this brief sketch one can pause to enumerate only those social and educational societies which seem to be best known.

Probably the oldest and most prominent of such organizations is the Young Men's Hebrew Association, which contains, in addition to the usual quota of youth, many middle-aged members and a number of successful young business men. The object of the association is stated to be the construction of Jewish public schools and hospitals, with Jewish teachers and attendants. Following are the present officers of the society: President, Dr. A. P. Bobles; vice-president, Adolph Gorman; treasurer, Oscar Klemmer; recording secretary, Louis Rotke; financial secretary, Nathan Hahn.

Next in importance probably among the organizations of younger men is the "Hebrew Educational Alliance," which was formed on Dec. 10, 1898. The members' ages vary between 21 and 26 and almost all are educated, many being high school graduates, while some are now in college. "Education" is the keynote of the society's existence. Its

present officers are: Joseph Brown, president; Arthur Sundlun, vice-president; Joseph Copeland, recording secretary; Max Klein, financial secretary; Abraham V. Flints, treasurer.

Among the older organized groups there is always mentioned the "Touro Guards," which banded together as a compact society on July 16, 1903. It consists chiefly of young business men whose object of association is "military, social and beneficial." At the present time the officers comprise: Louis Zurier, president; N. Schutzman, vice-president; V. M. Lichtenstein, recording secretary; C. Levy, financial secretary, and Max Copeland, treasurer.

The Young Men's Endeavor Association was organized Feb. 22, 1902. It consists of fairly intelligent young men between the ages of 18 and 21, the fellows being banded together mainly for "sociability and friendship." This year's officers are as follows: Morris Cohen, president; Benjamin Rabinowitz, vice-president; Morris Graubert, recording secretary; Joseph Schechter, financial secretary, and Jack Ponce, treasurer.

The Young Hebrew Athletic Club is the name of a new society organized Jan. 14, 1906. The members' ages range between 17 and 20 years and many are now seniors in the local high schools, while the majority have received some instruction. The purpose of this association is stated to be sociability, friendship, education and athletics. At the present time the following are the society's officers: President, Morris Grossman; vice-president, Hyman Siegal; recording secretary, Barney Taber; financial secretary, Nathan Braverman, and treasurer, Harry Levin.

The Young Men's Progressive Association was organized Jan. 3, 1906, and consists of young men between the ages of 19 and 25, whose purpose in banding together as a society is sociability and progress. For the current year its officers are: Joe Green, president; Joe Marcus, vice-president; Abraham Arnold, recording secretary; Abraham Nelson, financial secretary; Samuel Brier, treasurer.

The Daughters of Ahavath Shoulom was organized in 1905 and consists of young ladies between the ages of 19 and 23. This society is an auxiliary of the congregation which occupies the Howell Street Synagogue, and has "sociability and friendship" as the aim of existence. Its present officers are as follows: President, Pauline Haufmann; vice-president, Bertha Krall; treasurer, Rose Marshak; recording secretary, Ida Bomstein, and financial secretary, Martha Raphael.

The Young Ladies' Progressive Circle was organized on Nov. 22, 1905, and some of its members are well known in North End society. The object of the organization is sociability, and its officers for this year comprise: Bessie Taty, president; Ella Cohen, vice-president; Jennie Lipsy, treasurer, and Ray Lubinsky, secretary.

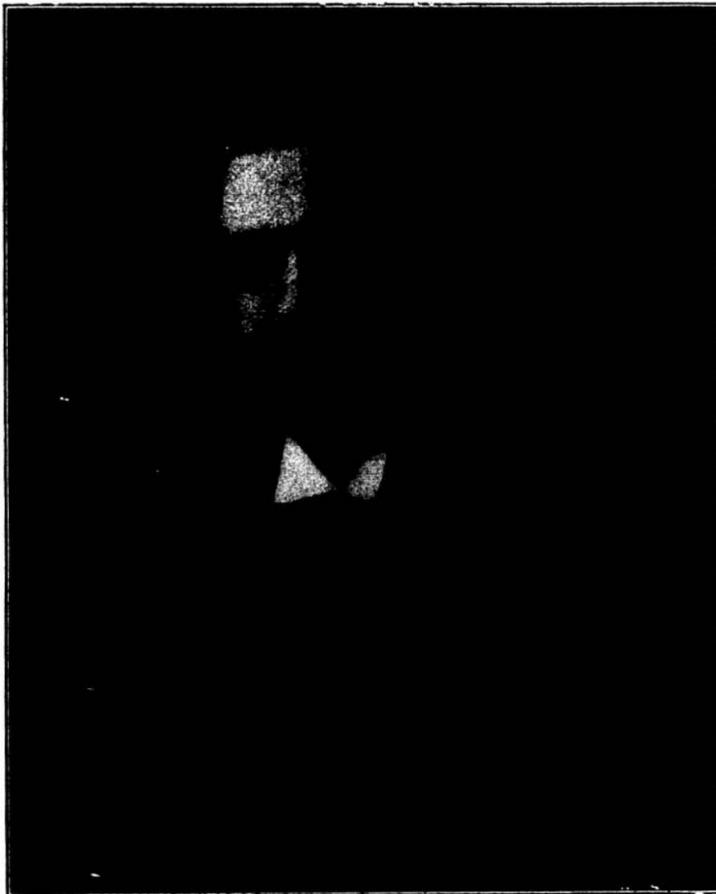
This list does not exhaust the number of organized groups among the Orthodox young people, and there may be more of various shades of importance in different parts of the city. Since the Reform Jews number about one-fifth of the Orthodox element their activity in this line is not so widespread, but in the North End the "social season" is a busy one.

Harry Cutler.

No member of the Providence community is held in greater esteem than Mr. Harry Cutler, whose distinguished and successful career, entirely self-made, has won for him an established and respected position, not only among his own people but in the ranks of the gen-

and public aspects, is a source of deserved pride among the members of the local community.

Nor is Mr. Cutler's excellent reputation confined within the boundaries of city or State. Of sterling worth and character, both as a successful merchant and an efficient social worker, his



Harry Cutler.

eral population as well. Known widely and highly regarded throughout the city, he has found time to interest himself in many forms of activity along philanthropic and social-betterment lines, in addition to giving his attention to the jewelry business of which he is at the head. Although not a native of this country, and still a comparatively young man, Mr. Cutler serves as an admirable example of the self-developed personality gained solely through undivided endeavor, and his life, in all its private

fame has spread throughout this section of the country. In business and fraternal circles, as well as in general affairs connected with the welfare of the Jewish people, his ability as an executive official has been recognized and meritoriously rewarded.

Born on May day in 1874 at Yelisavetgrad, in the Guberina Cheason, Russia, Mr. Cutler, when only about nine years old, and accompanied by his mother and sister, migrated to the metropolis of this country. Conditions soon demanded a

display of the young man's earning capacity, and he started making his own living by securing employment at a canning factory at Farnham, N. Y., near Buffalo. Some time afterward, he removed to this city, and took up various occupations, being obliged to neglect his education in order to provide the means of support for those about him. Later, he was employed for a brief period in the cotton mills of Fall River, and in a picture-frame factory. Finally, Mr. Cutler obtained a position in one of the jewelry shops of Providence, eventually going into business for himself. He is now at the head of the Cutler Jewelry Company, whose products are shipped to all points of the compass. In addition to this, Mr. Cutler has several other business interests which engage his attention.

Despite his handicap in the way of education—for the young man was obliged to forego the advantage of an efficient school training—Mr. Cutler has striven and well succeeded in overcoming this and other barriers to success. His energy and perseverance have won for him a position of deserved prestige, and the conferring of various honors have attested to the popularity in which he is held. Besides being widely identified with many societies in and out of town, Mr. Cutler is actually affiliated with several organizations.

He is prominent in local Masonic circles, being a member of Providence Chapter, No. 1, and Master of Redwood Lodge, No. 35. He is also the first vice-president of District No. 1, I. O. B. B., and belongs to Hagal Lodge, No. 132, is a member of Eagle Lodge, No. 125, and Moshassuck Encampment, No. 4, I. O. O. F., and of the Providence Lodge, No. 14, B. P. O. E.

Nor does this list exhaust the honors to which Mr. Cutler can lay claim. Recently, he was made a member of the Executive Committee of the American Jewish Committee, a national organization. In business circles he is known as the president of the New England Mfg. Jewelers and Silversmiths' Association. He is a member of the Board of Delegates on Civil and Religious Rights of the Union of American Hebrew Congregations and president of the United Jewish Relief Committee of this city.

Mr. Cutler was married several years ago in this city. He is a member of the Congregation Ahavath Sholom (Orthodox) and also of the Congregation Sons of Israel and David (Reform), being a trustee of the latter institution, a member of the Sabbath School Board, etc. With all these varied activities and a business on his hands, he has been able to receive the nomination of representative to the State Assembly from Providence and found time to interest himself deeply in the philanthropic and charitable life of the Jews in this city. At the present time, he is prominently identified with the movement for the establishment of a Hebrew Institute, to be the home of an organized system of Federated Charities.

As illustrating the rise from a lowly position to one of recognized significance, Mr. Cutler's career is one to be proud of, and because of its self-made character, well worthy the study and emulation of every Jewish young man.

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Mr. Frank H. Bellin.

was born on June 9, 1878, at Elizabethgrad, Russia. He was nine years of age when he arrived with his parents in New York. Mr. Bellin is a splendid example of what an earnest youth may accomplish by hard work and perseverance. Being one of ten children he was called upon to assist in maintaining the family when the father got to be too old. Young

the youth's ability that he took him into partnership. Mr. Bellin was five years in partnership with Judge Johnson. In 1904 Mr. Bellin was elected Judge of the Probate Court at Central Falls. He vacated the position in February, 1906, and refused to be a candidate for re-election. Mr. Bellin received all his elementary education at the public schools of Central Falls, was first engaged as a dry goods clerk with his parents there and



Mr. Frank H. Bellin

Bellin went to school in the morning and worked in the store in the afternoon and evening. Soon he had to leave school altogether, but he was determined to carve out for himself a career and he achieved his end by means of the Chicago Correspondence School. He took his LL. B. degree and was admitted to practice at the Rhode Island bar. Clarke H. Johnson, judge of the State Supreme Court, who was one of young Bellin's examiners, was so struck with

served as Councilman for a period of three years in that city. Some while ago he removed to Providence and recently took into his office a younger brother lawyer, just admitted to the bar.

Besides being a member of the Ahavath Sholoam Congregation, Mr. Bellin is affiliated with the Young Men's Hebrew Association, Lincoln Republican Association, Red Men, Knights of Pythias, and Foresters of America.

Leopold Dimond.

Mr. Leopold Dimond, the vice-president of the Reform Congregation, was born in New York city in 1845. He was brought up to mercantile pursuits, and in 1862 he took Horace Greeley's advice.

sons stand higher in the estimation of the general community than Mr. Leopold Dimond, who is a kindly and thoroughly humane man. In 1892-3 Mr. Dimond sat as representative for the city of Providence in the Rhode Island Legislature,



Leopold Dimond.

He went West and stayed three and one-half years in San Francisco. On returning to New York he married and established a business in Providence. Mr. Dimond's affiliation with the "O'Gorman Company"—The Big Store—and many other business enterprises, give him a foremost position in the mercantile community of Providence. Few per-

but has refused to continue in politics. He is a distinguished Free Mason, Odd Fellow, Ben Berith, Free Son, of Benjamin and belongs to many Jewish fraternal and charitable institutions.

Mr. Dimond has three sons and one daughter. Two of his sons now conduct the business in Providence, and the third son manages a business in Boston.

Rabbi Israel S. Rubenstein.

Though comparatively a newcomer to Providence—being resident here for less than half a decade—Rabbi I. S. Rubenstein is recognized both in and out of the city as one of the finest Hebrew scholars in this vicinity. When not ministering to any of the several congregations that demand his services, or otherwise engaged in religious activity, one is sure to find him in deep study at his library. He is now about to send some articles to a new edition of Jewish Encyclopaedia, but even in the land of the Czar, where he was born, the rabbi was a literary writer of considerable excellence, and frequently contributed to the current Hebrew journals of that country.



At the present time he is the leader of no less than half a dozen orthodox congregations, as follows: The South Providence Hebrew Congregation, the Congregation Beth Israel Anshe Austria, Congregation Beth Israel Anshe Slavite, the leading Congregation of Sons of Zion on Orms street, Congregation Sons of Jacob on Douglas avenue, and the Russian Congregation on Chalkstone avenue.

Generally conceded to be at the head of the local orthodoxy, the rabbi is one of the newer school, having the viewpoint of modern life. He has that Veltaushaning which embraces an excellent knowledge of modern literature and philosophy, besides being recognized as a master in Hebrew studies.

Rabbi Rubenstein is a son of the rabbi at Plesk, near Grodno, Russia. He was born at Plesk, near Grodno, thirty-three years ago. Being a well-known "Mizrachi" his fame spread amongst the foreign population of the East Side of New York and the Minsker Congregation, 89 Henry street, induced him to come out as their rabbi. After eighteen months with the Minsker Congregation, Rabbi Rubenstein accepted the position at Providence which he has now occupied about 3½ years. Rabbi Rubenstein is a great Talmudical scholar and a very excellent administrator. He is also a lover of peace, and works hard in the interest of peace.

Sydney Kapland.

Recognized as one of the founders of the Ahavath Sholoam Congregation, and for a long time its president, Mr. S. Kapland enjoys the esteem of the orthodox community. He is known as a yeast merchant in the north part of the city. Born in 1869 at Rossain, in the govern-



ment of Kovno, Russia, he arrived in United States fifteen years ago, and soon interested himself in the education of the Jewish youth. Mr. Kapland proved himself a zealous and efficient organizer and it was largely through him that the congregation, of which he was president, became organized, chiefly for educational purposes. At the Howell Street Synagogue, where Mr. Kapland attends, upwards of 150 children are taught Hebrew daily after four o'clock by competent teachers.

Mayor Nathan, of Rome, was warmly received by the King of Italy in election. If he had been defeated in the election, a Jew would have been Mayor of Rome, nevertheless, as his opponent was also a Jew.

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Dr. A. P. Fishman.

Though practically a newcomer in the city, Dr. Abraham P. Fishman has already succeeded in establishing himself as a most able physician, and is held in high regard, especially by the Providence Jewish community. Born in the Czar's land on August 8, 1879, the doctor



reached this country at the usual early age, and went to live at Newark, N. J. After receiving his preliminary education at public and high schools of that city, he decided to take up the study of medicine and went to Philadelphia to complete his course. There he took up his professional training at the Jefferson Medical College, from which he graduated with honor at the close of the regular term.

About three years ago, Dr. Fishman established himself in Providence, and though a young man, achieved success from the start. Besides being a member of the local Haggal Lodge, No. 132, I. O. B. B., and of the Star of R. S. Lodge, O. B. A., he is associated with the Rhode Island Medical Society. Efficient in method and congenial in disposition, Dr. Fishman has won for himself a place of worthy esteem among the local residents.

Rabbi Henry Englander.

The Reform Temple is the centre of religious activities of the "Sons of Israel and David Congregation." The minister of this congregation, whose members are the wealthiest in the community, is the Reverend Henry Englander, a native of Cracow, Austria, who arrived with his father in this country when he was only twelve months old. He received his education in Cincinnati and is a graduate of the Hebrew Union College. Rabbi Englander is an earnest and studious young man, and, although he has only occupied his present position a comparatively short time he has already established for himself an enviable reputation, and his ability as a student of Semitics has found recognition outside his own congregation by the appointment as lecturer at Brown university.

Peter Marcus.

Among the older residents of the Jewish community in Providence is Peter Marcus, recognized as one of the earliest of those to become established in the North End section of the city. A quarter of a century among the local population has earned for him a place of deserved esteem among both the Jews and Gentiles. He was born on the 4th of July, 1862, at Kiev, Russia, and received his only education in some public and Hebrew schools of that country. When 20 years old he married and came to this country, settling at Providence, where he secured employment at the Gorham Manufacturing Company. After fifteen years of association with this firm, Mr Marcus established himself independently as a watchmaker and took up the jewelry business, in which he is now engaged.

He was among the first to interest himself in the intellectual advancement of the Jewish people, being a charter member of the old Wendell Phillips Educational Club. An expert in his line from the old country, Mr. Marcus has steadily plied his vocation here, and is held in high esteem for his worth of character and business integrity, especially among the many merchants with whom he has had dealings. Interested deeply in social welfare, he has found time to become actively associated with many organizations, among which are the following: K. of P., What Cheer lodge No. 24; Star of R. I. O. B. A., No. 330; Workman's Circle, Branch No. 14; Providence Workmen's Beneficial Association, Providence Gemilath Chesed (director), and Local National Protective Legion.

Leonard N. Zisman.

An example of what pluck, perseverance and energy can accomplish is shown in the career of Leonard N. Zisman, a well-known practicing attorney of Providence. Mr. Zisman's birthplace was Simferopol, Crimea, Russia, where he resided until he came to Providence at the age of 10 years. He obtained employment in a mill as weaver until his sixteenth year, attending school at nights and then worked as an optician, continuing his nightly studies until finally he was admitted to the bar, and now enjoys a large and profitable clientele. Mr. Zisman was one of the organizers of the Young Men's Hebrew Association,

David Franks.

Probably the oldest living Jewish resident in the city at the present time is Mr. David Franks, who has been established here since his arrival in the early 50's. A residence of half a century in the city of Providence is something which no considerable portion of the local population can lay claim to, and Mr. Frank is one of those to enjoy this distinction. Born at Forcheim, in Bavaria, on Dec. 16, 1832, he came direct to this city from the old country. Being only 20 years old at the time, he sought out a relative and was established in business. For a quarter of a century and during the Civil War period, he occupied a store in the old Arcade. A decade later, he started in the auction business, which has engaged most of his attention since that time.

Meyer Potter.

Mr. Meyer Potter, a native of Warsaw, Russian Poland, has lived 35 years in the United States and 29 in Providence. He was born in 1850 and shortly afterward came to this country. From a dry goods canvasser he became a merchant in that line, and is long established in this city. Mr. Potter has been for 22 years, and still is, president of the Congregation Sons of Zion. Other societies with which he is connected are the B'nai Brith, Sons of Benjamin, Sons of Jacob and Providence City Lodge, O. B. A.

Mr. Sigmund Lederer.

As an example of a self-made man who is the architect of his own great fortune, Mr. Sigmund Lederer's commercial career should serve every Jewish youth for emulation. From the age of seventeen he has been self-dependent, and now is reckoned amongst the foremost manufacturers and real estate owners in Providence, the centre of the jewelry trade in the United States. He was born on February 2, 1850, in Chilstaw, near Klattau, Bohemia, and arrived in the United States in November, 1867. He stayed in New York till January, 1870, where he was engaged in clerking and gaining experience of his adopted country. Then he went to Attleboro, Mass., and apprenticed himself for two years with Hayward & Briggs, prominent manufacturers of high grade plated jewelry. Having learned thoroughly the jewelry business, Mr. Lederer left the employ of Hayward & Briggs in March, 1875, to enter in business on his own account, associating himself with Edward Seery and his own cousin, Mr. Benedict Lederer, starting in Providence in a small shop in Summer street. Very soon the business grew and extended, until the energetic young firm could not hire sufficient floor space in the Summer street building. In 1882 the firm built on land 40x105 feet at the corner of Stewart and Conduit street a five-story factory, which formed the nucleus of the present large establishment, now accommodating five hundred operatives. In 1891 an addition was built on 50x51 feet of land adjoining in Stewart street, and the structure was carried to a conformity of seven stories.

The old firm of S. & B. Lederer was changed to a corporation in 1899 and exists now under the style of "S. & B. Lederer Company." They employ from 250 to 300 hands.

In 1889 the firm bought out the plant of William K. Atwood & Co., manufacturers of high grade gold filled chains, and established the firm of The Providence Stock Company, under the management of Mr. Sigmund Lederer. This company, which in 1899 was also changed into a corporation, manufactures only the high grades of rolled plated and gold filled chains and 10 karat gold jewelry. This concern occupies now the seventh floor of the Lederer factory, at 100 Stewart street, and employs from 100 to 150 hands.

The Lederer Realty corporation is a third association which in 1899 was called into existence for the purpose of dealing, owning and controlling real estate, and the corporation now owns some of the best properties in the business section of Providence.

In 1876 Mr. Sigmund Lederer married Miss Fannie Weis, a native of Bohemia and a sister of his intimate school friend Jacob Weis, now resident in New York. By this marriage Mr. Lederer had three daughters, all of whom are married. The oldest is Mrs. Joseph Wolf, of Providence. The second married Mr. Henry Slartenberg, of Pawtucket, R. I., and the third married Mr. Charles Kellner, of the firm Kellner Brothers, New York city. Mr. Lederer's first wife died in 1882, and in 1886 he married his present wife, Miss Bertha Volmer, of New York city, by whom he has one daughter, who is not married.

Mr. Lederer is one of the hardest worked men in America; nevertheless he is one of the most courteous and humane, and withal a true Jew, who will make time to listen to a good cause in the midst of overwhelming business. The name of Lederer stands very high in Providence, where it is synonymous for honesty and integrity.

Herman Paster.

Herman Paster is one of our co-regionalists who is well-known in political and fraternal circles, at present being a Deputy Sheriff of Providence County. He was born in Krakau, Austria, in which city he attended the public schools. He is a member of the Congregation Israel and David, president of the Machzka Hadas, and a member of Abraham Lodge, No. 62, Sons of Benjamin; Roger William Lodge, No. 259, Order B'rith Abraham; Providence Lodge, No. 214, Improved Order B'rith Abraham; Redwood Lodge, No. 35, F. & A. M.; Herman Lodge, No. 15, K. of P.; Providence Lodge, Order of Workmen, and the Hebrew Beneficial Association.

Dr. Hyman Chester.

Dr. Hyman Chester was born in 1870 at Koidanoff, near Minsk, Russia. He was intended for the rabbinate. He arrived in New York in 1888. Then followed the hardships which the emigrant usually encounters in this country. Young Chester ultimately got a position as car conductor at a salary of \$14 a week and in three and a half years



saved sufficient to study medicine. He studied one year at the Jefferson Medical College in Philadelphia; then at the College of Physicians and Surgeons, Baltimore, and graduated from the Maryland Medical College. After doing clinic work at the Good Samaritan and obtaining "48 academic counts" Dr. Chester qualified in New York and settled to practice at Providence.

Albert I. Pobirs.

The subject of this sketch hails from Russia, where he was born in 1873. While in his native land Mr. Pobirs was prepared for the career of mechanical engineer, but owing to the limited number of Jewish students allowed to enter the Imperial Engineering Schools he failed to obtain admission into that institu-



tion. Mr. Pobirs decided to emigrate to America in 1899, and at first settled in Providence and afterward in New York. Here he took a course of English at the Senftner Preparatory School and afterwards entered the New York College of Dentistry. Later he removed to Baltimore, where he became a regular student in the Baltimore College of Dental Surgery and a special student in the Baltimore College of Physicians and Surgeons. He graduated in 1905 with the degree of D. D. S., and returned to Providence, R. I., where he is now actively engaged in the practice of his profession.

Mr. Pobirs is married and the father of a four and a half year old boy, is a member of the I. O. B. B.

Morris Steiner.

A well-known merchant and real estate operator of Providence is Mr. Morris Steiner, whose nativity is Austria, where he received his early education, afterward emigrating to this country and settling in Newark, N. J., where he completed his schooling. Mr. Steiner is a member of the Ahawath Shalom Congregation and is affiliated with the Odd Fellows, Benai Berith, Young Men's Hebrew Association and Order B'rith Abraham, being a District Deputy in the latter fraternity.

The Manchester University (England) has decided to honor the memory of Dr. Julius Dreschfeld, late professor of pathology and medicine, by founding scholarships for poor medical students, who shall compete for it annually, and by placing his bust in a prominent niche of the university. Dr. Dreschfeld was a German Jew, born in Wurtzburg.

The Home for the Aged and the free kitchen of Sefed, the chief city of Galilee, which contains twelve thousand Jewish families, are closing for want of funds, while the only hospital there is the one established and supported by the English Mission.

Rabbi D. H. Bachrach.

One of the oldest of the active religious workers in Providence is Rabbi D. H. Bachrach. For a long time practically the chief of the local rabbinate, Mr. Bachrach has been recognized as an able scholar of the Hebrew religion and literature. Born at Brestovitz, Russia, on September 30, 1864, the rabbi soon entered some public and private schools of his native land, continuing in the Hebrew universities, where his religious education was completed.

Rabbi Bachrach, however, did not at once engage in his chosen vocation. It was as a dry goods merchant that we find him first engaged, and as such he continued till 1888. Since then he has devoted all his time to religious effort, and has proved an efficient worker in this line of endeavor. The rabbi is affiliated with the Congregation Ahavath Sholoam, and has also under his charge the Machtzelsa Hadas Congregation, of South Providence, while in fraternal circles he is associated as a member with the Maccabee Lodge, O. B. A., and the Hebrew Standard Lodge, Independent O. B. A. His learning in the Hebrew studies is well known throughout the orthodox community.

Simon Elias.

The President of the Reform Temple is Mr. Simon Elias. This amiable philanthropist, who is a general favorite with the Jewish community of Providence, was born on 17 June, 1847, at Gnesen, in the province of Posen, Germany. A more humane gentleman and thorough Jew would be difficult to find in the Union.



Mr. Elias has resided in Providence for thirty-five years, and is one of the most esteemed citizens.

Isaac Hahn.

Mr. Isaac Hahn, the treasurer of the congregation Sons of Israel and David, is a veteran of the civil war, and has resided thirty-six years in Providence. He is largely interested in real estate. He is a Democrat and has sat in the State Assembly. "General" Hahn is one of the most popular men in the capital of Rhode Island. His son, J. Jerome Hahn, is one of the cleverest lawyers in Providence.

Sigmund Rosen.

Mr. Sigmund Rosen was born in Russia in 1870, and his first employment was in the jewelry line. He is now en-



gaged in the real estate and insurance business and has succeeded in establishing a large clientele. He is a member of the Willard Avenue Congregation and the Independent Order B'nai Brith.

Musical and Dramatic Notes.

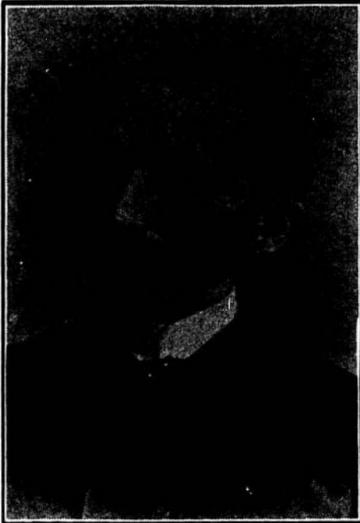
Fritz Kreisler gives a violin recital at Carnegie Hall on Saturday afternoon, the 15th....The Deutsches Theatre offers "Goetz von Berlichingen" to-night and to-morrow afternoon. "Hertha's Hochzeit" will be repeated on Saturday evening....At its third concert next Tuesday evening the Kneisel Quartet will perform a new quintet by Chas. M. Loeffler, Mendelssohn's quartet in D major, op. 44, No. 1, and Brahms' quartet for piano and strings, op. 26....After many and thorough rehearsals Mr. Damrosch will present at the Symphony Society's concerts to-morrow evening and Sunday afternoon Tschalkowsky's opera "Eugene Onegin." During the last six Sunday concerts the first chronological cycle of Beethoven's works ever produced in New York will be given. Besides the nine symphonies the programmes will contain: Trio for two oboes and English horn; romance in G for violin; scene and air "Ah! perfido"; concerto for piano in G major; overture, "Lenore" No. 3; overture to "Caglianus"; sonata for piano, "Les Adieux"; three canons and the Benedictus from the mass in D....That master of the art of singing, Pol Plancon, reappears at the Metropolitan this evening. The opera is "Faust," with Eames and Caruso in the cast.

Beth Israel Bikur Cholim.

Seventy-second Street and Lexington Avenue. Rev. Aaron Eiseman will preach the sermon on Sabbath morning, on the topic, "The Value of Our Enemies." Children's services will be held Sabbath afternoon at 3 o'clock. Rabbi Eiseman will preach the sermonette on the topic, "The Deaf and the Blind." The Beth Israel Sisterhood will meet on Wednesday afternoon, February 5, at 2 o'clock, in the vestry rooms of the synagogue.

G. B. Brooks.

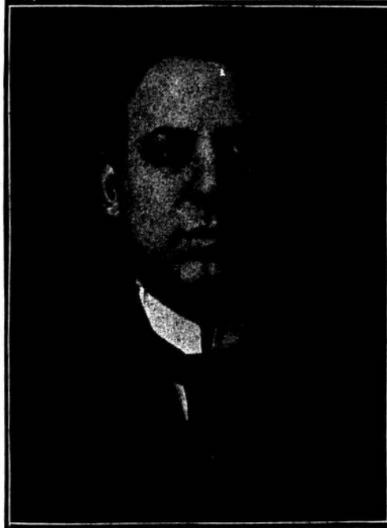
Mr. George B. Brooks was born in Poloty, Russia, on October 25, 1867, and came to this country thirty years later, engaging early in the business of finishing cotton goods. He is now well established as a wholesaler in that line. Mr. Brooks was a president of the old Russian Congregation, is a member of the Ahavath Sholoam Congregation at



present time and belongs to Order Brith Abraham. He has been a nominee on the City Council ticket from his ward; was also representative at large from the city to the State Assembly.

M. B. Gomberg.

Among the more prominent of the Jewish physicians of the city is Dr. Max B. Gomberg. He was born at Elizabethgrad, Russia, on March 2, 1874, but came to this country when quite young. He received his early education at the public schools in Pennsylvania, and finished his training in the University at Philadelphia. Dr. Gomberg has been established in Providence for about a dozen years, and in that period has won a



place among the professional fraternity in this section. As a Free Mason he is associated with the Redwood lodge. Other organizations with which he is affiliated as a member are Order Knights of Maccabees, Tokalon Club, Pawtucket, R. I., Medical society, and American Medical Association.

Daniel M. Potter.

Daniel M. Potter is a prominent member of the Providence bar and although a young man and lately admitted has



established a very lucrative practice. He is a son of the president of Providence's leading orthodox congregation, is a graduate of Brown University and of the Harvard Law School.

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Frank Scohard.
Frank Scohard is a well-known plumber of Providence, R. I. He was born in Russia on March 16, 1875, and received his education in San Francisco,



Cal., to which place his folks had emigrated. Mr. Scohard is married, a member of the South Providence Hebrew Congregation and a member of several Jewish fraternities.

Money the National Idol.
KANSAS CITY, Mo., Jan. 23.—"The deep impulse of our life in America, the ideal which is becoming a national idol enshrined in the hearts of the majority," said the Rev. Samuel Schulman, of Temple Bethel, New York city, in an address this evening on "Money as a Measure of Manhood," before the Knife and Fork Club, of this city.

"In no age as at present," declared he, "has money come to be recognized so frankly and universally as the common denominator by which to measure the merit of men. The practical invention, the catchy novel, the popular virtuosos, all compel attention by the bigness of the price they exact."
But there was some ethical justification for the deference given to the possession of money, he continued. "It invariably spells success," said he. "It may, owing to the trend of the times, and to the overwhelming industrial character of our civilization, be over emphasized; it may obtrude itself too much upon the thought of men, and by its insistence upon its exclusiveness as a measure of men's values, may warp the judgment, but within its rightful limits it is a test and is an expression of man's utility to his fellowman."

Jewish Endeavor Society.
The next lecture before the Jewish Endeavor Society will be delivered by Louis I. Egelson on "Jewish Poets in the Middle Ages," on Sunday evening, February 2, at 8.30 o'clock, at 213 East Broadway.

An interesting entertainment will be part of the programme at the annual ball of the society, to be held on Sunday evening, February 23, 1908, at 8 o'clock, at the Plaza, 110-112 East 59th street and Park avenue. The members of the society are very much interested to make this affair a financial success, for the proceeds will be added to the fund which the society is gathering to erect a model synagogue, having an orthodox service with a sermon in English, and wherein a religious school can be maintained, and classes and lectures held. It is hoped that the public will lend its aid in this worthy cause.

Dinner to J. L. Sossnitz.
A banquet in honor of Mr. J. L. Sossnitz will be given on Tuesday evening, Feb. 4, at the Home of the Daughters of Jacob, 301 East Broadway.

Max Simons.
Max Simons, senior member of the firm of Simons & Potter, well-known



furriers of Providence, was born in Cordage, Russia, on February 25, 1870. He has been a successful merchant for many years, is married and a member of Roger Williams Lodge No. 359, O. B. A.

Max Potter.
Max Potter, junior member of the firm of Simons & Potter, is a native of Se-



bastapol, Russia, and received his early education in the "Volkshule" in his native city. Mr. Potter was practically brought up in the fur trade, and is recognized as an expert in his line.

Miss Rothschild's Musicals.
Miss Gertrude G. Rothschild, of 4 East Sixty-seventh street, gave a musicale at her home last Sunday afternoon. Mme. Kirkby-Lunn and Mrs. Robert Ide sang. Among those present were Mr. and Mrs. Andrew McKenney, Mr. and Mrs. Elmer Black, Edward Schermerhorn, Miss Amy Schermerhorn, Viscount Robert de Perigny, Arthur N. C. Treadgold, Gaston Velten, of the French Legation; Lucien Bonzon, of the French Consul; Count de Pontac, Count Scherep Spiritovitch, Mr. and Mrs. Albert Lewison, Mr. and Mrs. S. R. Gugenheim, Mr. and Mrs. Ley Vernon, Mr. and Mrs. Benjamin Stern, and Miss Hughes.

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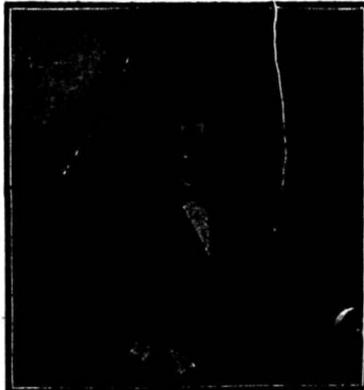
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Abraham Basar.

The subject of this sketch is well-known in business circles as a manufacturer and has other interests in the paper and metal lines besides being an investor in real estate. He is an Austrian by birth, having first seen the light of day on January 25, 1860. He is



a member of the Austrian Hebrew Synagogue and of the Order B'rith Abraham.

The official report to the French Government of the circumstances surrounding the murder of the French physician, Dr. Meauchamp, at Marrakesch, pays a warm tribute to the Jews who sheltered the French party in their Mellahs, at grave risk to themselves.

Milton Hellman.

One of our popular young co-religionists is Mr. Milton Hellman. He first saw the light of day in Russia on October 12, 1881, and arrived in Providence at quite



an early age, receiving his education in the Providence public schools. After leaving school he secured employment with Messrs. S. & B. Lederer, and is an expert enameler of jewelry. Mr. Hellman is a notary public, a member of the South Providence Hebrew Congregation, was secretary of the Young Men's Hebrew Association from 1902 to 1906, is a member of the South Providence Gemilath Chesed, Lubliner Benevolent Association and secretary of the R. I. B. W. Association.

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KALMUS, MINNIE.—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 Minnie Kalmus, 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 Kantrowitz & Esberg, No. 320 Broadway, Borough of Manhattan, in the City of New York, on or before the 14th day of August next.
Dated New York, the 27th day of January, 1908.
PHILIP KALMUS, AUGUST KALMUS, JOSEPH S. AUERBACH, Administrators.
KANTROWITZ & ESBERG, Attorney for Administrators, 320 Broadway, Borough of Manhattan, City of New York.

HOLZWASSER, JONAS.—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 Jonas Holzwasser, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of their attorney, Samuel Marcus, No. 299 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 29th day of July next.
Dated New York, the 21st day of January, 1908.
HARRIS E. GOLDSTEIN, HYMAN HARRIS and LEMUEL BAUM, Executors.
SAMUEL MARCUS, Atty. for Executors, 299 Broadway, N. Y. City.

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NEW YORK, FRIDAY, JANUARY 31st, 1908. SHEBAT. 27th. 5667

משפטים מ'ר"ה

ROSH CHODESH ADAR, I. will fall on Sunday and Monday of next week, the first of the month being on the latter day.

Who Shall Succeed Dr. Frankel?

OWING to the resignation of Dr. Lee K. Frankel, manager of the United Hebrew Charities, the directors of that institution will be called upon to elect a successor.

The first question to be asked is, "What kind of a person shall the new manager be?" and then the second query, "Is scientific charity, in which there is so much reason that very little heart is left, to be perpetuated?"

Recent events within the community, the failure of the directors of the U. H. C. to obtain any adequate support give the obvious answer. There is a general concensus of opinion that in the administration of our charitable and philanthropic institutions the head shall not be the dominating factor. Jews, that is Jewish Jews, consider repulsive the regarding of the poor as so many cases to be referred to by number and to be indifferently treated, and they certainly view with horror the prospect of spending two and a half dollars for administrative purposes for ever dollar expended in the relief of the needy and the sick. The community is not opposed to organized charity, but it certainly will not tolerate the permanent "scientific charity" system.

It is therefore out of the question that any one, holding the extreme opinions of Dr. Frankel, can be acceptable to the community at this juncture. This by no means casts any reflection upon Dr. Frankel. He thought it for the best of the poor, no doubt, to administer charity in that manner, and he is entitled to every respect for these views, but the community does not agree with him.

The new manager must be a man or a woman who shall be possessed of heart as well as brains; who shall understand that class of people who come to the charities for relief; who shall have plenty of the milk of human kindness with out in anyway being a mollycoddle. There should be no difficulty in securing the services of such a person, and of all those whom we know might be eligible, the name of Miss Henrietta Szold stands out pre-eminent. Miss Szold, daughter of the late Rabbi Benjamin Szold of Baltimore, is a lady who, being a thoroughly earnest and sincere Jewess, would be able to make of the United Hebrew Charities a real Jewish institution. Her earnestness, her temperament, her devotion to the Jewish cause, would make her an excellent choice, and we are sure that her appointment would be welcomed by the whole of the community, but especially by the worthy poor, for she would administer the U. H. C. in the grand spirit of Jewish צדקה,—true, ennobling charity.

The Hebrew Immigrant Aid Society.

IF ever a gathering proved the wisdom of the establishment of any organization, it was the annual meeting of the Hebrew Immigrant Aid Society held on Sunday last, for the reports of the activities during the past year showed that the Society has earned the right to be considered one of the most important of our communal institutions, and therefore entitled to the most generous support.

At an expenditure of only \$8,893.52, the income was \$833.80 short of that amount, the Hebrew Immigrant Aid Society has supplied valuable information to nearly twenty thousand people, many of whom came from all parts of the country; has, by means of its Department of Distribution, which has only been in operation for little more than half a year, sent to their destination with proper guidance 10,286 immigrants; has furnished help for many new arrivals who would otherwise have been excluded. It maintains an excellent representative in the person of Mr. Alexander Harkavy, at Ellis Island; has assisted financially those who were deported; has helped some sick and destitute persons to return to their native countries; has found employment for a large number of immigrants who had no friends to help them. It has established relationship with the Jewish committees abroad, so that those deported are taken care of when they land on the other side, and, what is more important than all, sends abroad information in regard to the class of immigrants desired here, thus avoiding a great deal of misery and hardship.

In 1902 the Hebrew Immigrant Aid Society was called into existence at the instance of Mr. Max Meyerson, who was at that time President of the Rabbi Yochanan Lodge No. 144, I. O. B. A. Three East Side Societies, whose names are certainly not to be found in the Directory of Charities, came to the assistance of Mr. Meyerson, and made the life of the organization a certainty. Again striking evidence of the self-help efforts of the so-called *schmorrers*, whom the professional scientific charity-mongers and so-called sociologists hold up to scorn and derision.

Since 1902 the Hebrew Immigrant Aid Society has done magnificent work, and the fact that its endeavors in behalf of the immigrant are of the greatest value is testified by the statement that support came from all over the country.

If any further proof of the excellent character of the institution were needed, a visit to the offices at 234 East Broadway would convince even the most sceptical that the Hebrew Immigrant Aid Society is worthy of having its name inscribed upon the Roll of Honor of Communal Institutions.

An Insidious Attempt.

A CONFERENCE was held yesterday between representatives of the Union of Orthodox Jewish Congregations, the Board of Jewish Ministers, the Union of Orthodox Rabbis and the Committee of 5-15-50-60, otherwise known as the "American Jewish Committee," for the purpose of considering what steps should be taken in the matter of sectarianism in the Public Schools. This is rather a strange proceeding, for when the campaign against sectarianism in our Public Schools was at its height the Union of Orthodox Rabbis, the Board of Jewish Ministers and the American Jewish Committee were eloquently silent, and the brunt of the battle had to be borne by the Union of Orthodox Jewish Congregations. Why this sudden awakening? Why this stirring of what seemed a dead conscience? Co-operation is to be welcomed, but care must be taken that the organization which in the past has effected so much in behalf of Judaism and Jews, shall neither be shelved nor relegated to comparative obscurity, and its place be taken by moribund bodies whose past records do warrant neither trust nor confidence.

Let us examine the achievements of the four organizations who met in conference last night, for we will then be in a proper position to better judge their fitness as representatives of the real Jewish community in this matter, as well as many other matters affecting the defense and preservation of our Faith.

The Union of Orthodox Rabbis has, for the most part, busied itself with *בשר בשר* *Buser Kosher*, the question of *kashruth* in so far as the licensing of butchers and *schochetim* are concerned; but beyond that, with the exception of placing two Yiddish newspapers in *Cherem*, as effectual, perhaps, as the Pope's bull against the comet, and the passing of some pious resolutions, has accomplished nothing.

The Board of Jewish Ministers has a record equally as brilliant. For years the question has been asked by the community, and even by the ministers themselves: What does the Board of Jewish Ministers do? and the eloquent answer has been: Nothing. Some years ago at a meeting of the Council of Jewish Women, at which the "Young Man and the Synagogue" was discussed, the Rev. F. de Sola Mendes, who is now president of the Board, defended his organized colleagues by stating that the Montefiore Home was due to their conception. This is nearly twenty-four years ago, and since then—oh, let us in the broad spirit of Jewish charity draw a veil over the Board of Jewish Ministers.

The American Jewish Committee, which started with so much fanfare trumpeting, and of which we have always stood in reverential awe, shrouding itself in a cloud of mystery, which the HEBREW STANDARD succeeded in penetrating and revealing, has an enviable record. Its secretary has written some letters to the various Jewish organizations abroad, the *Hil-nei* case has been discussed, and we have been told that conditions in Russia and Roumania were bad—"merely this and nothing more."

Now what has the Union of Orthodox Jewish Congregations accomplished?

It has rescued Jewish children from pro-Christian penal institutions and has seen that they were placed in Jewish homes.

Has safeguarded the observance of the Jewish Sabbath and taken part in legislation for the protection of the Sabbath Observer.

Has preserved the honor of the Jewish name in the famous Weissbard murder case.

Has secured recognition of the Jewish Holy Days by the State Boards, Colleges, Universities, and even private firms.

Has secured from the Mayor, Postmaster, and other public officials, here and in Chicago, special instructions for the observance of the High Holy Days by the Jewish employees.

Has rescued Jewish children from the soul snatchers at Milford Haven.

Has taken steps in the Kishineff massacre and in the collection of funds for the sufferers.

Has prevented the deportation of Jewish immigrants when all other agencies failed.

Has secured from the Board of Health extension of time for Jewish junk dealers to keep their wagons on the streets.

Has taken steps in all matters affecting *kashruth*.

Has participated in the establishment of schools for blind and deaf mutes.

Has been instrumental in establishing synagogues in Cuba and South America.

Has sent Mazoth, etc., for the Jewish soldiers and obtained furlough for them to observe the Holy Days.

Has taken action in preventing the passage of immigration laws.

Has made representations to the Department of Agriculture in the matter of the Prohibition of the Shechitah.

And, last and most important of all: Conducted the well-known Harding Case, which resulted in bringing the whole question of Sectarianism in the Public Schools before the general public.

This record, these splendid achievements for Judaism and Jews, always taking the initiative in every matter looking to the betterment of their co-religionists, entitles the Union of Orthodox Jewish Congregations to take the lead in all matters regarding the well being of the community.

Not until the other three organizations can show a similar list of activities dare they claim any recognition.

It appears to us that this conference is only a means of providing an entering wedge for the self-appointed, self-constituted, irresponsible mathematical committee of 5-15-50-60, yclept the American Jewish Committee.

Let the Union of Orthodox Jewish Congregations beware of gift-bearing Greeks, lest by this unholy alliance its identity is lost and its usefulness consequently becomes impaired.

Let there be no hauling down of the flag, no surrender of rights, no trucking to those who perhaps unwittingly misrepresent us and who have failed in the past to uphold the honor and to safeguard the interests of our people.

The Revolt Has Begun.

AT two very important communal meetings held on Sunday "Scientific Charity," as the community has unwillingly been forced to understand it, was bitterly denounced by various speakers. Professor Schechter ridiculed the idea of a school for teaching charity. Mr. Jacobi, the vice-president of the Hebrew Free Loan Association, made the significant statement, amidst loud applause, that if they had, in addition to their present capital, one-fourth of the amount contributed by the public to the United Hebrew Charities, the Gemiluth Chassodim would be able to assist a larger number of families, who would, moreover, become entirely self-supporting.

At the annual gathering of the Hebrew Immigrant Aid Society, the Rev. H. Masliansky was even sharper in his attack upon "Scientific Charity," and again the cheers were loud and long. In addition to these manifestations, publicly expressed, there comes the gratifying news that the successor to Dr. Lee K. Frankel, the retiring manager of the U. H. C., is to be some one in touch and in sympathy with the mass of the people, and must be acceptable to the East Side of the community. Support of the U. H. C. is conditioned upon that contingency.

These facts speak more eloquently than words. The element which has always been regarded as *schmorrers* has arisen and demands to be heard.

Rev. Masliansky in the course of his remarks, referring to the slurs cast upon the Russian Jews, said: "Let the Germans look after their own poor; there are enough German *schmorrers*." If the leaders of the community are wise, they will accept this manifestation on the part of the erstwhile immigrants with good grace and endeavor to work in harmony and in sympathy with them. Should they persist in their policy of indifference and contempt of the demands of the great majority of the community, the undesirable, though resultant cleavage, will be due to their obstinacy and shortsightedness.

One thing is certain. *Old conditions can no longer prevail.*

There can no longer be any domination of the few.

There either must be co-operation or the minority will be relegated to the rear.

THE REVOLT HAS BEGUN.

North American Relief Society for Indigent Jews at Jerusalem, Pal.

למען ציון לא ארזשה

New York, Shebat 25, 5668.

FROM authoritative sources we have received information that on account of a famine great distress prevails at the Holy City of Jerusalem. The faithful are requested to send to the undersigned liberal donations, which will be cheerfully acknowledged, and which, through Rev. Dr. Adler, the Chief Rabbi of Great Britain, will be forwarded to the Holy City and there distributed by the legally constituted authorities.

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Work for the restoration of health may be performed even on a Sabbath and the more one is careful in the observance of this, the more praise is due him.—(Yoma, 84-)

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Divorce.

SINCE the judges in this city are trying Divorce cases in open court, instead of permitting these actions to be conveniently disposed of in the quiet of some law office, before a referee, we are, through the alertness of the daily press, getting to learn of the vast number of these proceedings which are pending.

It is eminently proper that the differences of the conjugally related should be considered in the solemn precincts of the Temple of Justice, for it can readily be understood that many who soon become tired of the connubial yoke are thus deterred from invoking the aid of the law to divest them of it, and would rather bear the ills they have than parade their grievances in the openness of the halls of justice.

Yet, notwithstanding this deterrent, there is a sufficiently large number of these *messulliances* awaiting disposition to show that the bulls in the matrimonial market are rampant enough.

Quite a number of the applications to sever the marriage relation have been refused by the courts, and the judges have taken upon themselves the task of reading the unsuccessful parties a lecture couched in very direct language. Of course, this does not mend matters; its rubbing it up "agin the grain," and two beings are kept bound together without anything but misery staring them in the face.

Of course, where children have been born to bless (?) the union, it is highly proper that the hands of justice shall move with care in disturbing the marriage relation, if only for the children's sake, and the decree should only be given in deserving cases; but where there is but man and wife, who are leading a "cat and dog" life, the countenance of the Court should look down benignly upon them and let them go asunder.

Much has been written upon the divorce question, but we are far from a satisfactory solution of it as ever. Some of the States say: Let them go, and frame statutes to make the going easy; others, by provisions of law upon the subject, keep them in the marriage grip until death shall part them. Which is the better course has not yet been settled.

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It is remarkable, however, that so many, who would at one time "have died for each other," should so quickly like to kill each other. Too many, entirely too many, believe they love each other, without having examined themselves or gone on probation, and the result is but too frequently a speedy marriage; and but too soon we see these incompatibles, who called Heaven to witness their fervent love, cordially hate each other.

Marriage is entirely too easy, and the recklessness with which this contract is assumed by so many cannot but, in the very nature of the clashing conditions which exist, and which only make themselves patent when too late, bring about any other result than that which daily greets us. There should be more restrictions upon marriage, and there would be less divorce. There should be less haste; more probation. L'AIGLON.

Correspondence.

At the Sign of the Dollar.

It grieves me greatly that such a well-known and honorable publication as the HEBREW STANDARD should in the bitterest of terms and without any apparent good grounds, have denounced the Hungarian congregation of W. 116 St. as a nest of hypocrisy, of sham orthodoxy. Did you carefully investigate the charges brought by the learned counsellor, Mr. Siegel, against the above congregation? Because he informed you that a party of young men were refused admission to the synagogue without presenting tickets, and that they were there told by some individual to buy them across the street, can either you or the counsellor conclude from that the congregation is hypocritical and a sham.

This congregation never had even the faintest idea of subordinating the holy services on the Sabbath to pecuniary ends. Your accusations are unfounded for they are the result of unrighteous indignation. If the HEBREW STANDARD'S representative would have visited on some Sabbath or other the Hungarian Synagogue on W. 116 St and noticed the state of affairs, both within and outside the building, the matter would surely have explained itself. The sale of tickets was authorized solely to preserve order and decency during the services. It was the first and only experiment in this direction. It was done to keep back the mob of men struggling to enter and the young dandies who came in merely to ogle the women in the balcony with their pincers nez.

"And Moses and Aaron fell upon their faces and said: O God, this man doth sin, and with all the congregation wouldst Thou be wroth?" (Korach, Chap. xvi.)

It is to be regretted that you have allowed your judgment to be swayed

by the rash and inconsiderate opinion of a certain person. I ought not to inform you that a congregation which has been for 35 years, and still is one of the foremost exponents of orthodox Judaism in this city, would never demean itself as far as to tell people to buy tickets for Sabbath services on the Sabbath day itself. You cannot justly criticize the congregation on that point, because some bystander insolently remarked to a young man, on Jan. 4, 1908, that he should purchase entrance. The Hungarian congregation on W. 116 St. can do no more than it has already done, in strictly prohibiting such utterances on the part of all connected with it. You cannot hold it responsible for something beyond its power to control.

I trust that you will eventually reconsider your editorial, "The Sign of the Dollar," and correct the criticisms therein. You would greatly oblige me if you would place this letter in your columns.

Thanking you in advance, and hoping that you will take no offense at my comments.

D. BERLINER,
Sec'y Hungarian Cong. Ohab Zedek.
612 E. 8 St.

[Our reply will appear in the next issue.—Ed. HEB. STANDARD.]

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.

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Announcement!

Commencing Tuesday, February 4, 1908, we will place on sale at our Furniture Corner, 305-7 Grand, corner of Allen Street, New York City, the samples purchased by us from the 34th Semi-Annual Furniture Exhibition, held at the Grand Central Palace, January 13th to 31st.

These samples comprise the latest models of PARLOR, LIBRARY, DINING-ROOM AND BED-ROOM FURNITURE, all manufactured for the Spring of 1908.

We will sell them at less than manufacturers' cost, as we have succeeded in obtaining these samples at our own price.

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SHARP PROTEST AGAINST SCIENTIFIC CHARITY.

PROF. SCHECHTER, MORRIS JACOBI AND REV. H. MASLIANSKY DENOUNCE MACHINE-MADE PHILANTHROPY — ANNUAL MEETINGS OF HEBREW FREE LOAN ASSOCIATION AND HEBREW IMMIGRANT AID SOCIETY—MR. ARTHUR CONCORS HONORED.

Last Sunday was a red letter day on the East Side for two of its most useful institutions—to wit, the Hebrew Free Loan Association and the Hebrew Immigrant Aid Society—held their annual meetings. The first gathering took place in the building of the H. F. L. A. at 108 Second Avenue and the second one in the auditorium of the Educational Alliance on East Broadway.

Both meetings were well attended, but especially so the latter one, the large hall being filled to overflowing. The last mentioned gathering was also made noteworthy by a presentation to Mr. Arthur Concors, chairman of the Committee of Ways and Means, and one of the hardest workers of the Hebrew Immigrant Aid Society. What, however, was of greater importance is the fact that at the two meetings scientific charity was bitterly denounced, the speeches being punctuated with loud and prolonged applause. Indeed it was remarked by one who has made a deep study of East Side conditions that the emancipation of the East Side had begun.

HEBREW FREE LOAN ASSOCIATION.

The meeting of the Hebrew Free Loan Association was presided over by the president, Mr. Julius J. Dukas, and was opened with prayer by the Rev. Dr. B. Drachman.

The annual report was read, of which the following is an extract that was read by the chairman.

The association is run on the plan of utilizing the yearly membership fees to defray its running expenses and using its contributions as capital to be lent out again and again and year after year. The money that was first put in the association's treasury is still being used and is being gradually increased. There were 1,392 more families assisted in 1907 than in 1906, and more than \$73,000 more lent. The number of small tradesmen and mechanics who have been assisted has increased from 227 sixteen years ago to 15,797 in 1907, in which time almost \$3,000,000 has been lent.

"Our losses," said Mr. Dukas, "on the half million we lent during the year were only \$2,812.60, or three-quarters of 1 per cent., a marvelous testimony to the honesty of our clients when we take into account the terrible crisis through which so few have passed unharmed. In the year of our panic we had fewer losses than in that of prosperity."

A fuller extract of the report will appear in another issue.

The report having been adopted the speechmaking began, the first speaker being the Professor S. Schechter, president of the Jewish Theological Seminary, who said that he did not understand statistics and figures and that they always gave him a headache, but from the report he gathered that the society taught the giver how to give to the recipient without degrading the latter. He knew that the methods employed in Europe could not very well be used here, because conditions were so different, but why there should be need of a school of charity he did not know. He made a strong and powerful plea for a return to the old conception of Jewish charity. It was essential that the self-respect of the recipient be retained.

Mr. Jonas Weil, president of the Lebanon Hospital, in a very happy speech congratulated the directors of the society upon their excellent work during the past year and eloquently appealed to the audience to make it possible for them to extend the work of the organizations.

Major Kaufman Mandel, too, spoke a few words in appreciation of the efforts of the society, and then a resolution thanking the president and the vice-president, Mr. Jacobi, for their signal services.

The speech of the gathering was, however, that of Mr. Jacobi, who declared that if they had one-fourth of the money of the U. H. C. they could reach more families and do more good.

He said: "The United Hebrew Charities closed its doors recently, announcing that it needed \$100,000. If we had that additional sum we could aid at least three

thousand families a year, and before we had used up the money it would assist thirty thousand families. This is a unique charitable institution. Whereas the so-called scientific institution spends about \$2.50 to give \$1 in charity. In the last year we assisted persons to the extent of half a million dollars at the trifling expense of about \$9,000. And not only do we relieve them, but we make them self-supporting.

"Our idea of a charitable institution is to do the most good with the least money, and there is surely no better plan to assist the poor than ours, nor an institution which assists more poor adequately.

"The people to whom the money is lent consist of poor tradesmen, mechanics, peddlers, etc. No interest is charged, and no sum larger than \$200 is lent. Every person who receives assistance must have two or three financial guarantors. If their capital were larger they might afford to dispense their loans without a financial guarantor, depending on a moral guarantee."

He was followed by Dr. Drachman, who said:

"Misery is the compelling force which makes Socialists and Anarchists. The relieving of this misery, and at the same time strengthening the object, is the great social problem which many institutions in this city are attempting to solve. I believe that the day will come when the city, State and Union will adopt methods similar to those used by this organization to supplant the existing charity organizations."

After a few words by Mr. N. Aleinikoff the proceedings terminated.

HEBREW IMMIGRANT AID SOCIETY.

At the meeting of the Hebrew Immigrant Aid Society, which has its offices at 234 East Broadway, was presided over by Mr. Max Meyerson, the president and founder of the society. On Aug. 30, 1902, Mr. Meyerson called the society into



DR. MAX MEYERSON, Founder and President.

existence, and since then he has been its leading spirit.

The following is an extract of the annual report: "Jewish immigrants at this port in 1907 numbered 106,968, a decrease of 49,996, as compared with the number which arrived at the same port in 1906. Of these, 76,740 came from Russia; 14,968 from Austria; 7,717 from Hungary; 5,621 from Rumania; 1,036 from England, and the rest from all other countries on the Continent; 74,996 were destined to New York, and 31,972 were destined to outside points.

"This society has its work divided into three departments: bureau of information, Ellis Island bureau, and department of distribution. The bureau of information was sought for aid and advice by nearly 20,000 people, among whom were many from all over the United States. The Ellis Island bureau had to deal with many more cases than before, as a result of Alexander Harkavy's recent trip to Europe and to Canada, where an understanding was reached between the Jewish committees at those ports and Hebrew societies at this port. There exists now complete harmony between all the Jewish institutions here and abroad, whose aim it is to aid Jewish immigrants. Owing to the new law, which provides for the acceptance of bonds for some excluded immigrants, the Ellis Island bureau has been heavily taxed with work; so much so that the addition of more help has become imperative.

"During the seven months that the society has conducted the department of distribution, it has delivered to their

destination 10,268 immigrants, under the protection of competent guides. A nominal fee was charged to those immigrants who, in the judgment of the management, could afford to pay it; but it is to be recommended at the annual meeting that all charges to immigrants be hereafter abolished and other means adopted to cover the expenses."

Dr. J. L. Magnes, who spoke after the report had been adopted, referred in eulogistic terms to the work of the society.

PRESENTATION TO MR. ARTHUR CONCORS.

Mr. Arthur Concors, chairman of the Committee on Ways and Means, was then presented with an illuminated address in appreciation of his distinguished services. Although Mr. Concors lives in New Rochelle, yet he is every day in the offices of the society, the printing bill of which, moreover, he has footed for the past two years.



ARTHUR CONCORS, Chairman, Ways and Means.

Mr. Jacob Massel, the chairman of the Propaganda Committee who made the presentation, paid a glowing tribute to Mr. Concors, who being an immigrant himself, a native of Kislina, had devoted his life to the work of helping the immigrants of to-day.

Counselor John L. Bernstein, one of the vice-presidents, read the address.

Mr. Concors, who received an ovation from the large audience, returned thanks in a few graceful words, promising to continue his efforts on behalf of the immigrant.

Dr. Nathan Birnbaum said he was glad to see that the Eastern European Jew was developing himself and becoming independent in their communal affairs.

When Mr. Alexander Harkavy, the representative of the society at Ellis Island, rose to address them the audience cheered itself hoarse.

Mr. Harkavy described his work at Ellis Island, where he, together with Mr. Irving Lipshitz, the representative of the United Hebrew Charities, were stationed. Mr. Harkavy told those present how to act when coming for their friends, and appealed to them not to make the work more difficult for them.

Dr. David Blaustein declared that the work of the Hebrew Immigrant Aid Society was more important than those of the educational institutions.

The Rev. H. Masliansky then made his attack upon "Scientific Charity." He said that there was a time when they could not fill that hall unless some prominent "up-towner" was advertised to speak, but all that had changed now.

Rev. H. Masliansky said that "Scientific Charity" was like "sour sugar or sweet sour soup." They were engaged in the noble work of bringing freedom to their persecuted brethren and he wished the society every possible success.

The Rev. P. Jaches appealed to each member of the audience to be a missionary in behalf of the society.

The last speaker of the evening was Mr. Jacob Massel, who in eloquent words called upon the audience to help the organization.

A large number of new members were enrolled.

An interested spectator was Counselor W. H. Weissager, representative of the Hebrew Immigration Society of Baltimore.

The following were elected directors: M. Ettenberg, David Blaustein, Joseph Barondes, Herman T. Mendelson, Morris Assofsky, Morris Bland, John L. Bernstein, Meyer L. Cohn, Arthur Concors, Abraham Cooper, A. M. Evalenko, Harry Fischel, B. Greenberg, Louis Glass, Louis Gordon, H. Hyman, Rev. Philip Jaches, Albert Kruger, H. Linetsky, Leo Lerner, Benjamin Levinson, Nathan Lambert, Max Meyerson, Rev. H. Masliansky, Jacob Massel, Kaufman Mandel, I. Saperstein, David Wasser, E. Schechter, Abram Wazberg and Max Sincoff.

I. O. B. B.

The annual session of the Grand Lodge District No. 1, I. O. B. B., will commence Sunday morning, February 2, at the Harlem Casino, 124th street and Seventh Avenue.

At the seventeenth annual meeting of the Consumers' League of the City of New York Frederick Nathan was unanimously re-elected president.

The Synagogues

Congregation Shaari Zedek of Harlem. On Saturday 1st prox. Dr. Spiegel will lecture on "Humanity."

The Educational Alliance, East Broadway and Jefferson Street. The following will officiate at the children's services Saturday afternoon, February 1. Rabbi, Rev. M. Kopfstein; cantor, Rev. H. Silverman.

Cong. Anshe Emeth of W. Harlem. Rev. Dr. Gustav H. Hausmann will lecture this Friday evening at 8 o'clock on the subject "Influence of the Jewish Home." Rabbi L. Zinsler will lecture Saturday morning on "The Duty of the Employer to His Employee."

Temple Israel of Harlem, Lenox Avenue and 120th Street. This Friday evening the subject of Dr. Harris' lecture will be "Great Men in Israel." Saturday morning's subject of sermon "Judgment."

Congregation Ez Chaim of Yorkville, 107 East Ninety-second Street. Dr. J. D. Spear will preach on the subject "Religion and Conscience" this Sabbath. Friday evening services at 5 p. m.

Seventieth Street and Central Park West. Rev. Dr. David De Sola Pool will occupy the pulpit on Sabbath, Feb. 1, taking for his text: "Statutes and Judgments."

Free Synagogue. On Sunday morning at 11.15 Dr. Wise will preach on "Reform and Reformers." Mrs. R. Kohut will give an informal talk to the pupils of the Religious School Sunday morning at 10.45.

University Settlement, 184 Eldridge Street. Saturday afternoon talks are given by Dr. David Blaustein on "Jews and Judaism in the Nineteenth Century," in the Head Worker Apartments at 4.30.

Congregation Orach Chaim, 1461 and 1463 Lexington Avenue. The sixth popular lecture by the Rev. Prof. J. M. Asher will be held in the vestry rooms of the synagogue, Feb. 5, at 8.30 p. m. Subject: "Maimonides." The public is cordially invited.

Mount Sinai Hospital.

ANNUAL MEETING—BUST OF ISAAC WALLACH UNVEILED—GIFT BY ADOLPH LEWISOHN.

The annual meeting of the Mount Sinai Hospital was held on Sunday morning last at the institution. Mr. Isaac Stern, the president, occupying the chair.



Bronze Bust of the late Isaac Wallach

The annual report, of which the following is an extract, shows that Mr. Adolph Lewisoahn had donated \$6,000 to the endowment fund. Other donations received during the last year amounted to \$18,892.12. The total income in 1907 amounted to \$351,837.19, while the expenses amounted to \$383,057.48.

The excess of expenses was caused by increased facilities and increased number of patients. There were 90,978 applications for treatment; 6,173 patients were admitted to the hospital, of whom 4,078 were discharged as cured; 1,067 were relieved, and 439 unrelieved. There were 620 deaths.

During the morning a life-sized bust of the late president of the hospital, Mr. Isaac Wallach, was unveiled in the main corridor. Mr. Wallach had been identified with the great institution for nearly three decades, and a great deal of its success was due to his untiring efforts.

The interior decorations and artistic arrangements of the large salon of the Vanderbilt mansion, in which the celebrated Vanderbilt-Szechenyi wedding took place last Monday, given in the daily press furnish no adequate description of the real merit from an artistic point of view. They were under the supervision of Hollander & Co. Mr. Hollander has had charge of the decorative work in the Vanderbilt house for the past eight years and his artistic judgment has at various times elicited the commendation of his numerous patrons.

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With minimum trouble and cost biscuit, cake and pastry are made fresh, clean and greatly superior to the ready-made, dry, found-in-the-shop variety.

Rabbi Israel Installed.

The members and friends of the Congregation Adath Jeshurun filled the large synagogue at Blue Hill Avenue and Brunswick Street, Boston, Mass., on Jan. 13, at the installation of its new spiritual head, Rabbi Phineas Israel. Many members of other Jewish congregations of Boston and Roxbury were present. A number of handsome floral gifts graced the reading desk.

The exercises were opened by Nathan Pinansky, president of the congregation, who introduced Rabbi M. M. Eichler, of the Temple Ohabei Shalom, as the installing officer. In opening his address Rabbi Eichler said in part:

"As the minister of the oldest congregation of Boston I greet the first rabbi of the youngest congregation in the city. This is a practical age, and the practical man is the object of admiration. Yet what is a practical man? One who looks out for himself.

"Let not the teacher of religion be practical in this sense. Let him be an idealist, a visionary, a seer. Let him see and make others see. Let him stand on the heights and inspire others to climb upward. Let him be a prophet of righteousness, thundering at injustice, whether it be perpetrated in high places or low. Let him be a father, a priest, a shepherd, leading his flock, gently, lovingly and in pastures green."

After the address Rabbi Eichler installed Rabbi Israel. Rabbi Israel took as the theme of his address "The Duties of the Minister and the Congregation." He is an eloquent and forceful speaker, with a rich, clear voice. He made a strong plea to his new congregation to aid him in his work, pledging his entire time to the work of himself.

At the close of his address Rabbi Nathan Blechman, of the Mishkan Teffla Synagogue, welcomed the new rabbi. Both Rabbi Eichler and Rabbi Blechman are intimate friends of the newly installed rabbi, having attended college with him.

Rabbi Israel is a native of Russia, and came to America sixteen years ago. He settled in Hartford, Conn., where he received his public school education. He attended the Jewish theological seminary, Columbia University, and New York City College. Before coming to this city he served three years in Des Moines and two years in Williamsport as rabbi. He is an excellent Talmudic scholar and an ardent Zionist.

The installation exercises were followed by a collation, which was served in Brunswick Hall, which is connected with the synagogue. The exercises here were also opened by President Nathan Pinansky, and addresses were made by the previous speakers and the officers of the congregation.

Jewish Congregational Society.

The inaugural service of the above was held in Rooms 11 and 12, Bernheimer Building, 107 West 116th Street. Cantor Wolkowitz, assisted by the boys' choir of Phillips and Lunevsky's School, officiated, and the address was delivered by the Rev. I. L. Brill.

Services are held every Friday evening at 8.15. The attendance of young men and young women is cordially invited.

Mr. Bryan at the Y. M. H. A.

A special entertainment tendered to students and schoolboys will be held on Wednesday afternoon, Feb. 5, at 4 o'clock in the auditorium. Hon. William Jennings Bryan has kindly consented to be present on this occasion and will deliver a heart-to-heart talk.

Admission will be by ticket only, which may be obtained by members at the rooms of the association.

The speaker at the religious services on Friday evening, Jan. 31, will be Dr. Ludwig B. Bernstein.

At the annual meeting held on Monday evening, Jan. 20, the following directors were elected to serve for a term of three years: Meyer Auerbach, Samuel Heller, Levi Hershfield, Lawrence W. Mack, Percival S. Menken, Dr. Louis S. Rosenstiel, Jacob Stein.

On Sunday evening, Feb. 2, a regular monthly social entertainment will be held in the auditorium. The Metropolitan Boys' Military Band, composed of former inmates of the Hebrew Orphan Asylum, will render selections, and other excellent talent will take part. Speeches will also be delivered by the presidents of the various literary and social clubs connected with the institution.

Do not be satisfied with an indefinite "emulsion" which may disguise impurities, but which does not exclude them.

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may be obtained of any good druggist. It is made and bottled in Norway, thus reaching you without possibility of adulteration. It is so pure that it is entirely free from all Disagreeable Taste or Odor

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SOLE AGENTS

BIRTH.

MANDELBERG.—To Rev. and Mrs. Joseph Mandelberg, of 3465 Reading road, Cincinnati, Ohio, a daughter, on Monday, January 20.

BAR MITZVAH.

OSHINSKY.—Mr. and Mrs. Joseph Oshinsky, of No. 233 East Sixty-eighth street, announce the Bar Mitzvah of their son, Emanuel M., at the Synagogue Zichron Ephraim, No. 165 East Sixty-seventh street, on Saturday, Feb. 1, 1908.

Hebrew Technical Institute.

The annual meeting of the members of the Hebrew Technical Institute will be held on Sunday, February 2, at 10.30 o'clock a. m., at the Technical Institute, 36 Stuyvesant street. The reports of the past year's work will be read. An election will be held for seven directors to serve three years to take the places of the following, whose terms of office expire: Joseph L. Buttenwieser, Irving Lehman, Miss Miriam Fisher, Henry M. Leipziger, Edward Lauterbach, Louis Sceberger, Eugene E. Spiegelberg. An election will also be held for two directors for two years to fill vacancies.

In Honor of Mr. A. H. Rosenberg.

On Sunday afternoon at the residence of Counselor M. Salem, 208 East Broadway, a meeting was held for the purpose of making arrangements for the celebration of the anniversary of the seventieth birthday of Mr. A. H. Rosenberg, the well-known Hebrew scholar and litterateur, and for the publication of his Hebrew Biblical Encyclopedia.

Mr. Ephraim Delnard, the noted Hebraist, occupied the chair, and Mr. Salem acted as secretary.

A strong committee was appointed to make all the necessary arrangements after speeches in eulogy of Mr. Rosenberg had been delivered.

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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ENGAGEMENTS.

BERMAN-MOSHKOW.—Miss Helen Berman to Mr. Hyman Moshkow. At home at No. 212 East Broadway on Sunday, February 2, from 3 to 6 p. m.

DAVIS-ROSENSCHEIN.—Miss Martha Rosenschein to Mr. Herman Davis. At home February 2, 1908, 3 to 6 p. m., 131 West 137th street.

EISLER-WALLACH.—Mr. and Mrs. Samuel Wallach, 124 West 118th street, beg to announce the engagement of their daughter, Miriam, to Nathan A. Eisler.

GOLDSMITH-HARRIS.—Mrs. Henrietta Harris announces the engagement of her daughter, Cyrill, to Mr. John Goldsmith. Reception Sunday, February 9, 3 to 6, 24 Lenox avenue.

HALLE-KITZINGER.—Mrs. R. Kitzinger, of 231 West 141st street, announces the betrothal of her daughter, Florence M., to Mr. Julius Halle. Reception Sunday, February 9, after 7.30 p. m., Herstadt, 29 West 115th street.

HENOCHSTEIN-ROTH.—Mr. and Mrs. Morris Roth, 168 East Ninety-fourth street, announce betrothal of their daughter, Carrie, to Mr. Philip Henochstein. Reception at home Sunday, February 9, from 2 to 6 p. m. No cards.

KALISKI-LEVY.—Mr. and Mrs. A. I. Levy beg to announce the engagement of their daughter, Dorothy, to Mr. Arthur Kaliski.

LEVIN-GORDON.—Mrs. B. Gordon announces the betrothal of her daughter, Leah, to Mr. Isidor Levin. Home February 2, 1908, from 3 to 6, at Mr. and Mrs. S. Remer's, 243 East Broadway. No cards.

LISNER-RAPP.—Dr. and Mrs. Samuel Rapp, of 134 East Seventy-ninth street, announce the engagement of their daughter, Jessie, to Mr. Sidney Lisner. At home Sunday, February 16, 1908, from 3 to 6 p. m. No cards.

MOSHKOW-BERMAN.—Mrs. R. Berman announces the betrothal of her daughter, Helen, to Hyman Moshkow. At home Sunday, February 2, from 3 to 6 p. m., 212 East Broadway.

ROSENBERG-OPPENHEIMER.—Mrs. Bessie Oppenheimer, 106 West 114th street, announces the engagement of her daughter, Amella, to Dr. Rosenberg.

WEILL-STRAUSS.—Mr. Isaac Strauss, of 40 West 127th street, announces the engagement of his daughter, Hattie, to Mr. David Weill. Reception Sunday, February 2, from 3 to 6 p. m., at Free Sons' Hall, 21 West 124th street

MARRIAGES

PHILLIPS-MARKS.—Miss Estelle Phillips, daughter of Mr. and Mrs. I. Phillips, and Mitchell Marks, brother of Edward Marks, were married at Vienna Hall, in East Fifty-eighth street, on Sunday night by the Rev. Dr. Davidson. Two doves, omens of love and happiness, were liberated after the ceremony and flew about the hall.

COHEN-DAVIS.—The wedding of Miss Dorothy Cohen to Mr. Benjamin A. Davis was solemnized in the presence of a large number of relatives and immediate friends at The Vienna, Fifty-eighth street and Lexington avenue, on Wednesday, January 15. After the marriage ceremonies were concluded a dinner was served by Turkel to the large number of guests present.

Eva H. Abraham Society.

For the purpose of perpetuating the memory of Eva H. Abraham, a society is to be organized on Sunday evening, Feb. 9, 1908, at the University Settlement, 184 Eldridge street. All her friends are urged to join the worthy movement by being present at the initial meeting or by communicating with Mr. W. H. Vernon-Epstein, 52 William street.

BORDEN'S BULLETIN

A Weekly Presentation of Facts Relating to **PURE LACTEAL PRODUCTS**

NUMBER THREE

The Food Value of Clean Milk.

It is a well known physiological fact that we are benefited by the quantity we digest of any food we take and not by the quantity we eat or drink.

To sustain our bodies and to enable us to do our allotted work we must partake of a given amount of food with a given ratio of "flesh formers" and "energy yielders." The flesh formers build and repair the body. The "energy yielders" or "heat makers" furnish heat to keep the body warm and strengthen the muscular power with which to do the work.

The lean part of meat, the white of eggs, the casein of milk and the gluten of wheat are "flesh formers."

Any edible containing fat whether from meat, milk, oils, starches or sugar comes under the general term of "heat maker." The fats of the substances we eat and digest are all burned up in the body and supply first body heat and then muscular power.

"Flesh formers" are the most expensive and while they may be used to supply any deficiency in "heat makers" it costs too much to provide it that way. On the contrary, however, "heat makers" can never supply any deficiency in "flesh formers," hence the vital necessity of having the right proportion properly balanced of both elements in our food.

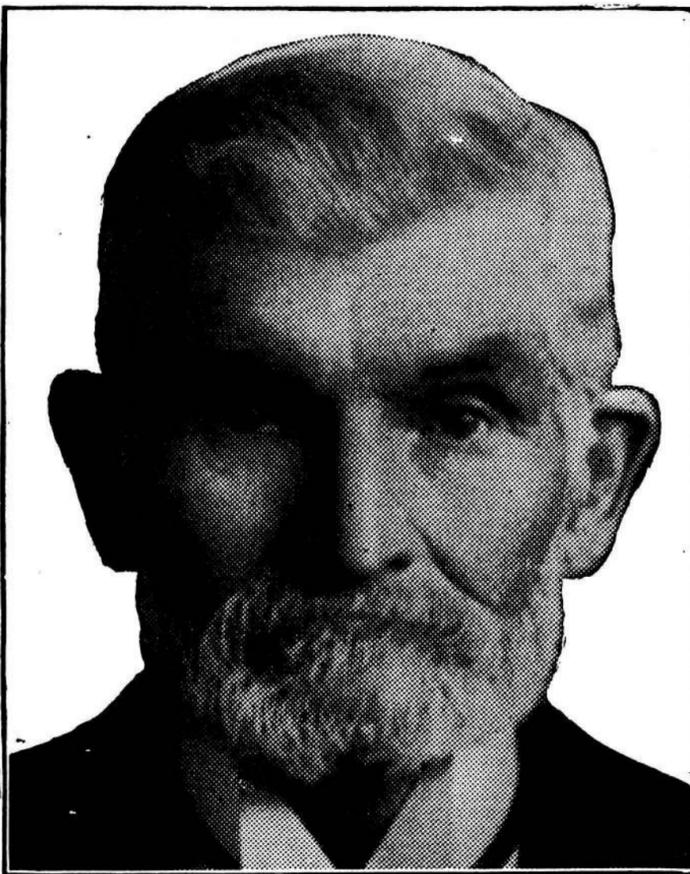
MILK IS THE ONLY PERFECT AND COMPLETE FOOD. The "flesh formers" and "heat makers" are in the right proportion—proper balanced—AS NO OTHER SINGLE FOOD IS.

One single quart of GOOD, PURE milk furnishes as much digestible nutriment as are contained in 1 pound of beef chuck, 1 pound of fowl, 1 pound of veal shoulder, 9 ounces of veal cutlets, 2 pounds of codfish, 2 pounds 5 ounces of bluefish or 1 pound 5 ounces of potatoes and other foods of similar proportion.

But to obtain these desirable results it is essential that the milk should be absolutely clean. **BORDEN'S CONDENSED MILK IS GUARANTEED SO.** (To be continued.)

BORDEN'S CONDENSED MILK CO. "LEADERS OF QUALITY" EST. 1857.

One Bottle Cured Grip



MR. M. D. WINGATE

great medicine for old people. My wife used it for throat and lung trouble, and she thinks it has done her more good than anything else she ever tried."—M. D. WINGATE, Petoskey, Mich., April 12, 1907.

Duffy's Pure Malt Whiskey

is an absolutely pure distillation of malted grain; great care being used to have every kernel thoroughly malted, thus destroying the germ and producing a predigested liquid food in the form of a malt essence, which is the most effective tonic stimulant and invigorator known to science; softened by warmth and moisture, its palatability and freedom from injurious substances render it so that it can be retained by the most sensitive stomach.

If you wish to keep young, strong and vigorous, and have on your cheeks the glow of perfect health, take Duffy's Pure Malt Whiskey regularly, according to directions. It tones and strengthens the heart action and purifies the entire system. It is recognized as a family medicine everywhere.

CAUTION—When you ask your druggist, grocer or dealer for Duffy's Pure Malt Whiskey be sure you get the genuine. It's the only absolutely pure medicinal malt Whiskey and is sold in sealed bottles only—never in bulk. Look for the trade-mark the "Old Chemist" on the label, and make sure the seal over the cork is unbroken. Price \$1. Illustrated medical booklet and doctor's advice free. Duffy Malt Whiskey Co., Rochester, N. Y.

Dr. A. S. Isaacs' Lecture Tour.

Dr. A. S. Isaacs gave his celebrated new lecture on "Holland and the Art of Josef Israels," before the Council of Jewish Women, of Pittsburg, Pa., on January 23, and will repeat it at Albany, N. Y., on January 29. Early in February, Dr. Isaacs will give his "Story of the Synagogue" in New Haven, Hartford, Springfield, Boston and Providence. This lecture, with 125 illustrations, has been given sixty-five times.

IN THE THEATRES.

The New York Hippodrome is the only place in the world where one may see colossal spectacle, merry musical melange, novel circus and glittering ballet all in one evening's or matinee entertainment. In the new spectacle, "The Battle of Port Arthur," the New York Hippodrome not only has the largest production ever made in the big playhouse, but one that caught popular favor immediately and made it the talk of the town. Nothing so colossal, so realistic of the actualities of war has ever been presented. A thousand people and one hundred horses appear in the two scenes, which occupy every inch of the immense stage and utilize every bit of the theatre's marvelous equipment for startling effects.

Robert Hilliard, long one of the best-known stars on Broadway, will present a new and strong one-act play by Campbell McCullough, called "As a Man Sows," at Keith & Proctor's Fifty-eighth street Theatre next week. James Harrigan, the tramp juggler; the Elinore Sisters, who have deserted their musical comedy starring tour to return to vaudeville; Elsie Boehm, female baritone, are among the featured attractions. Others of almost equal importance are Mr. and Mrs. Gene Hughes, the De Vole Trio and the Stavordale Quintet.

A complete three-act comedy abbreviated into a one-act tabloid form under the title of "A Night on a Houseboat" will be the headline feature for the week of Feb. 3 at Keith & Proctor's 125th street Theatre. Ethel McDonough, "The Girl Behind the Drums," will be the special added attraction, and a novelty will be presented in Kemp's "Tales of the Wild," a remarkable series of colored photographs taken by Mr. and Mrs. Kemp during a trip they made through the least known section of Arizona.

The Harlem Opera House offers one more popular Broadway success for the week of Feb. 3, "The Earl of Pawtucket." August Thomas, its author, has already to his credit many successes, and "The Earl of Pawtucket" is probably the best comedy that he has ever written. The company has been carefully cast, as follows: Beatrice Morgan as Harriet Fordyce, John Craig as Lord Cardington, Wm. A. Norton as Senator Barker, Wm. C. Carr as Judge Fordyce, Robt. Lee Hill as Mr. Seaford, Dudley Hawley as Arthur Weatherbee, George Howell as Mr. Silas Hooper, Emilie Melville as Miss Jane Putnam, Grayce Scott as Ella Seaford,

Mr. M. D. Wingate, of Petoskey, Mich., who was laid up with grip for several weeks was completely cured by one bottle of Duffy's Pure Malt Whiskey after other medicines failed to do him any good.

Mrs. Wingate received more benefit for throat and lung trouble from taking Duffy's Pure Malt Whiskey than from all other remedies.

Thousands of letters like the following are received from grateful men and women who cannot say too much in praise of Duffy's Pure Malt Whiskey for the benefits derived from its use.

"I wish to tell you and the public what your Pure Malt Whiskey has done for me. Last February I was taken with a severe attack of the grip that laid me up for several weeks. The doctor gave me his usual remedy for grip, but I did not improve, and as I had used several bottles of your Malt Whiskey, I procured a bottle and took it according to directions. In a day or two I felt much better, and by the time I had used the one bottle I was much stronger. It is surely a

great medicine for old people. My wife used it for throat and lung trouble, and she thinks it has done her more good than anything else she ever tried."—M. D. WINGATE, Petoskey, Mich., April 12, 1907.

Next week's bill at the Colonial Theatre will again have an international flavor, being headed by Marie Lloyd, who is making her farewell American appearance, and Josephine Cohan, sister of the only Geo. M. Cohan, who makes her American reappearance in a playlet, "A Friend of the Family." Fred Niblo will offer his rapid-fire humorisms, and Willard Simms & Co. will present the screaming farce, "Flinder's Furnished Flats." The rest of the entertainment will be offered by Ollie Young and Brothers, Urbani and Son, the Max Tourbillon Troupe, Charles Leonard Fletcher, Brown and Navarro, and the perennial Vitascope.

Eva Tanguay, the cyclonic comedienne, will tell patrons of the Alhambra next week how care-free she is and how little she makes of troublesome matters. Clayton White and Marie Stuart offer "Cherie," a side-splitting comedy full of up-to-date slang.

Highly Successful Entertainment. At the Alhambra Hall, on Saturday evening, January 25, the Temple Adath Israel Sisterhood held their tenth annual entertainment and ball in aid of the sisterhood of the synagogue.

The ball was a great success financially and socially, and judging by the attitude and approval of those who helped support it shows that the committee had not thrown their untiring efforts to help make this ball a success to the winds.

Among the ladies to whose tireless efforts the great success was largely due, and who formed the committee are: Mrs. J. Freeman, Mrs. J. Cohey, Mrs. G. Wolf, Mrs. J. Wortman, Mrs. L. Richmond, Mrs. H. Lock, Mrs. B. Bondy, Mrs. J. Horwitz, Mrs. E. Petzele, Mrs. J. H. Joseph, Mrs. J. Myers, Mrs. J. Gewin and Mrs. A. Adler.

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 THE SOUL KISS
 With
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 The World's Greatest Dancer.

**Brooklyn Hebrew Educational
 Society.**
**ANNUAL MEETING—INTERESTING
 REPORT.**

The meeting on Sunday, 19th inst., of
 the Hebrew Educational Society, in Wat-
 kins street, Brownsville, Brooklyn, was
 attended by as many men and women
 and young students of the institution as
 could be packed into the hall.

The meeting was held rather late, after
 the debating societies and other young
 people's organizations had ended their
 session in the building.
 The first part of the meeting was de-
 voted to a regular business session of
 the Woman's Auxillary.

Mrs. Blum, the president, reviewed
 briefly, in an address of much feeling,
 the work of the society. She told what
 had been done for the children and the
 mothers, and urged upon her hearers the
 importance of supporting even more cor-
 dially the remarkable efforts of the or-
 ganization.

The regular meeting of the society fol-
 lowed the address of Mrs. Blum, and the
 report of the treasurer of the Ladies'
 Auxillary.

Mr. Rothschild, the president of the
 society, made a detailed report of its ac-
 tivities during the past year.

His report shows that tens of thou-
 sands of young people are benefited by
 the admirable institution of which he is
 the head. He gave in detail the very
 complicated task which the society un-
 dertakes and carries out admirably.

He impressed upon his hearers the duty
 of the citizen to assist in the work and
 provide for its growth.

Mr. Rothschild carefully emphasized
 the fact that the work of the society does
 not by any means parallel that of the
 public schools.

The aim of the society is, on the con-
 trary, to prepare for intelligent public
 school work thousands of young people
 who arrive here lacking knowledge of
 English.

After Mr. Rothschild's thorough analy-
 sis of the society's work, Surrogate Ket-
 cham made a speech—a very good one.

He urged the newcomers to reject the
 ordinary theory that it was a great favor
 to take them in here. He said in sub-
 stance:

"We immigrants of day before yester-
 day have no right to put on airs to the
 immigrant of to-day."

He told the society that the Jew from
 foreign lands should look upon this not
 merely as a refuge but as his home and
 permanent home.

Mr. Ketcham told his interested hear-
 ers the trip of Columbus was financed by
 two men in the Spanish Court. "It was
 Jews, and not jewels of the Queen, that
 made the trip of Columbus possible," he
 said.

He urged obedience to the laws as the
 first duty of all citizens; obedience based
 on affection for the flag.

At the end of Mr. Ketcham's talk Mr.
 Arthur Brisbane spoke.

A visit to all parts of the society's
 building thoroughly justified Mr. Roth-
 schild's statement that the man who can
 afford to help the work of the society
 and falls to do so neglects his duty and
 a great opportunity.

The much-talked-of play, "The Man of
 the Hour," by George Broadhurst, will
 be presented for the first time in Brook-
 lyn at the Montauk Theatre for one
 week, beginning next Monday, Feb. 3,
 with matinees Wednesday and Saturday.
 It is safe to say that no play on the
 American stage to-day has attained such
 widespread popularity. As is well
 known, it holds a record of two years'
 continuous run at the Savoy Theatre
 Manhattan. The company presenting it
 in Brooklyn is one of the strongest ever
 organized for the production of an Ameri-
 can play. "The Man of the Hour"
 tells a throbbing love story of city life,
 and is undoubtedly the greatest play of
 modern times. There will be no ad-
 vance in the usual prices of the Mon-
 tauk Theatre, and matinees will be given
 Wednesday and Saturday.

Free Sons of Israel.
 Two hundred and fifty members of the
 Independent Order Free Sons of Israel,
 with their wives, attended the opening
 session and the twentieth annual ban-
 quet of District Grand Lodge No. 2 in
 the Sherman house, Chicago, Ill., on
 January 19.

The following officers were elected:
 Grand master, Israel Anderson Loeb,
 Chicago; first deputy grand master,
 Charles F. Lowy, Chicago; second deputy
 grand master, B. Brachman, Milwaukee,
 Wis.; third deputy grand master, Albert
 Well, Chicago; grand secretary, Eli
 Brandt, Chicago; grand treasurer, Ignatz
 S. Lurie, Chicago; Executive Committee,
 Leopold Reiss, Louis Witkowsky, Charles
 H. Kirschner, Henry Kohn, Edward Er-
 man, and Sol Kahn of Chicago, and
 E. M. Sichel, of Leavenworth, Kan.
 M. D. Rosenbach, of Chicago, was
 elected district representative to the na-
 tional grand lodge.

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 dress Miss Jennie Davidson, 46 Cottage
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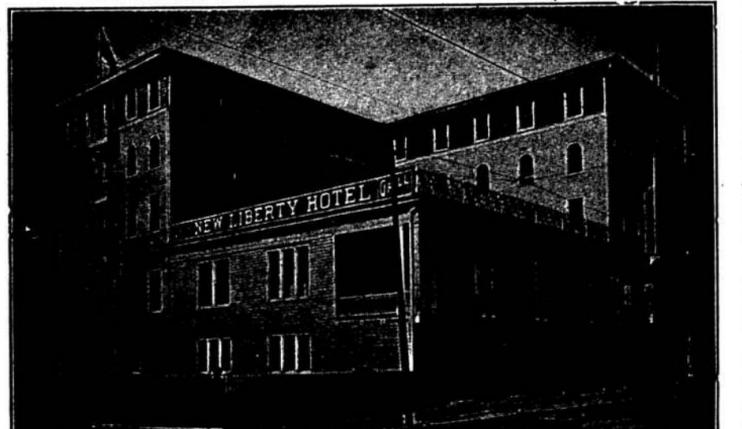
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 Also Proprietors of Hiller House,
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 Superbly located, the Cottage has all improve-
 ments, Gas, Bath and Steam Heat.
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 125 CLIFTON AVE., LAKEWOOD, N. J.
 Competent opticians. All repairs
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 its own perfect work. Other soaps chemically
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 by excess of alkali absorb the healthful secre-
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 2,381,248 healthily opened pores of your skin will
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 A delicate preparation of the purest ingredients,
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IS ALWAYS GOOD WHISKEY

The Jewish Immigrants in New York.

FROM RUSSIAN OPPRESSION TO AMERICAN FREEDOM.

A SERIES of articles by "an occasional correspondent" has been appearing in the London Times under the title, "A Year Amongst Americans." In the course of two contributions published recently, the writer dealt in the main with the East Side of New York and its Jewish population, and says:

"The Russian Pale, which was created in 1843, includes the old kingdom of Poland and the north-west provinces of Russia which originally belonged to Poland. The Jews in this vast territory number only about 5,000,000 in a total population of about 42,500,000; but as they are not allowed to own or cultivate land, they necessarily crowd into and congest the towns. There some acquire wealth, which procures protection; but multitudes are huddled together in poverty and fear, borne down in the press and strife for existence—a despised and persecuted race. Ragged, half fed, crushed mortals, without any hope of rising out of their misery so long as they remain within the Pale beyond which, in Russia, they may not go, they yet are saved from utter despair by the faith which they cherish with religious fervor and, in religious phrase, express—the faith that the justice and mercy which they find not in the Russians whom they have seen are, perchance, in the Americans whom they may one day see, and are certainly and eternally, in spite of outward seeming, in their Unseen Jehovah, by Whom, in token thereof, in the holy place of His Temple, the Law and the Mercy Seat were enshrined. This faith is kept alive by letters which they receive from their sons and daughters and from friends and acquaintances in America, and which are sometimes read aloud in the synagogues, testifying to

a reasonable chance, even for Jews, a chance of getting a fair start in life and rising above poverty, degradation and shame in a land where

"Men live in a grander way
With ampler hospitality.

"The voyage across the sea seems to these modern Jews no less hazardous a venture than their fathers' journey through the wilderness; but they commit themselves to the Divine guidance and protection, and come, a great host to this land, which already has 15 per cent. of the Jews of the world, who are only one-half of the 1 per cent. of the population of the world, and has, in New York alone, 800,000 members of this race—a greater number than ever before was gathered together in one place, even in Jerusalem in her palmiest days. How, then, does it fare with them here? Do they find America their land of promise, or are they still 'strangers and wanderers as all their fathers were'?

"FOR THE CHILDREN'S SAKE.

"One morning, during my residence in the University Settlement in New York, in the heart of the Ghetto, as I was strolling along 'the Bowery,' I saw two Jewish children, both bonnie bairns, eagerly scanning a 'poster' at the door of a Jewish theatre. Many people, Jews without exception, were pressing in, and the faces of the children showed that they had the desire, but not the means, to join them. In spite of the Yiddish jargon in Hebrew characters on the placard, I read the announcement of a matinee 'for the children's sake,' and I offered to pay these children's way. They accepted on condition that I should get their parents' consent and should go to the entertainment with them—a prudent and proper precaution on their part. The parents neither spoke nor understood English, but I mustered up enough Russian to convey my request, and when they learnt that I was living in the Settlement, they accepted me as *tchestnie tchelovek* (i. e., an honorable man), and proved their confidence in me by giving permission to others of their children than those whom I had invited to go to the

theatre with me. I was, I believe, the only *Shagitatz* (i. e., Gentile), and my companions were the only children there. My little knowledge of Yiddish had proved a dangerous thing; the title, not the intention of the entertainment, was *For the Children's Sake*. I had expected a pantomime; but it was a tragedy of Jewish life in New York that had been advertised, and the children showed appalling familiarity with the scenes that were depicted on the stage, and gravely assured me, out of their own experience, that it was a very realistic play. We were first transported to Russia, where we found several parents discussing letters which they had received from America, and heard them resolve to emigrate there—for the children's sake.' We came to America with a band of immigrants and settled in New York. There we saw the children becoming Americanized in speech, in manner, and in dress, but becoming also Judaized in religion and morals—losing their own souls while they gained the world. And, finally, we beheld the parents heartbroken over the disastrous results of their experiment, and heard them resolve to return to poverty and persecution in Russia—for the children's sake.' I have seen many Yiddish plays since then, most of them mere sketches, bits of local color or broad patches of caricature; and although few of them express the deepest characteristics of the Americanized Jews, or grasp more than what is exotic and superficial in them, yet it is not without significance that all the characters in the end come to actual or constructive grief owing to the disintegrating and demoralizing effect of their new environment. And now that I have had some insight into their lives and longings, their sorrows and joys, their many shortcomings and crimes, and the meaning of them all, I can say, with my little Jewish friends, that these are 'very realistic' plays. Of course, I have seen much else than the plays present. Much else is apparent on the surface, and is the first that all, and all that most, observers ever see; and there is general complacency on the part of native Americans as they regard the Americanized Jews in their midst. But beneath the surface of the 'Ghetto' of New York there is as deep a storm and stress of human life, and as intense a ferment of feeling, as is to be found in the Russian pale. I have heard Jews curse America as deeply as ever, even by Jews, Russia was cursed; and a prominent Jew who has spent his life in the interests of his race, has told me that he has heard the elders in Israel curse Columbus for having discovered America, the land to which they came and from which, renouncing all its opportunities of material gain, they would gladly go to Russia again, with their children, 'for the children's sake,' were it not that, owing to the Russian closed door, they themselves cannot go back although they would, and that, owing to the open doors in America, their children would not go back if they could. At the Jews' domestic celebrations of the Passover Feast the eldest son represents Elijah, who is supposed to appear and renew the Messianic hope. America needs the immediate fulfilment of the prediction of 'the Book' which Gentiles

and Jews alike revere:—'I will send you Elijah the prophet, . . . and he shall turn the heart of the fathers to the children and the heart of the children to the fathers, lest I come and smite the earth with a curse.'

"THE MODERN FAUST.

"The Jews are the largest productive force in New York and the greatest contributors to its wealth, and although many of them remain in poverty, and in some parts of the 'Ghetto' there is greater overcrowding than in any part of the 'Pale,' or, indeed, of the world, yet in America Jews nowhere crowd the workhouse, nor are they ever a serious drain on private charity. Those who amass great fortunes are comparatively few; but the average of material well-being is higher than that which Jews have reached elsewhere. But if to all everywhere, then especially to Jews in America, there is danger, not only in the possession, but also in the pursuit, of wealth. The Jew must work on Saturday, and so violate his Sabbath and disregard his synagogue if he is to achieve success. Thus he begins by sins of commission and omission, doing what he believes he ought not and leaving undone what he ought to do. 'Oh, if you knew,' says a character in *The Children of the Ghetto*, 'if you knew how young lives are cramped and shipwrecked at the start by this one curse of the Sabbath!' Many of the elder Jews, especially these from Russia, where the letter of the law is strictly observed, when this discovery comes, make an heroic sacrifice. Prejudice and prescription, depriving them of the attractions of public life in Russia, have thrown them within themselves to find happiness in their idealized hopes; and rather than make gain by denying their faith, they leave the factory or shop in which they have found employment and spend their lives as pedlars in order that they may be free to keep the feasts and fasts, the holy days and holidays appointed by the law. But their children, almost without exception, but seldom from conviction, easily surrender, and soon they learn to despise the ideals as well as the practices which they had been taught to cherish in the Russian Pale. A very learned and sagacious Scotchman, the late Thomas Davidson, who founded in London the Fabian Society, which he left when it was captured by Socialists, and who wielded remarkable influence in the New York Ghetto in the later years of his life, had the insight and courage to direct a number of young Jews to the study of Goethe's *Faust*, in order, as he said, 'to help the young people, who, amid many difficulties and misgivings, are crossing the desert from the Egypt of spiritual bondage to the Promised Land of Freedom to find their way and to settle down to a worthy life after their arrival.' The story of Gretchen is that of many daughters of Israel in New York. Their nature, their *Geist*, as Mephistopheles would say, is fundamentally good, like hers, and would suffice to save them in their old world, but is insufficient for the new world of experience to which they have come. Like her, they are naive where they ought to be wise, childish where they ought to be experienced, romantic where they ought to be moral, dependent upon outside ritual and opinion where they ought to be self-poised. And in all this, in their case as in hers, is the result of the mediaeval training which prevailed in Germany in Goethe's days and prevails in Russian Jewry to this day, in the synagogue, the family, and the

(Continued on Page 20.)

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For the Hebrew Standard.

The Will of the Young.

BY IRVING DEACONE.

"Hear ye, hear ye, hear ye, all those having business at this Court draw near and give their attendance; let all others depart." The youthful Clerk of the Court then turned to the Sheriff. "Sheriff, return all precepts to you delivered and returnable this day at this Court."

The sheriff, Abe Diamond, a lad of thirteen, whose face was iridescent with a beaming, good-natured smile, handed the fourteen-year old lanky clerk, a number of documents, which appeared to be legal in their nature. They were warrants, subpoenas and other papers, showing that sentences which had been previously pronounced had been duly executed.

With a searching glance the clerk scrutinized the writs, and then passed them up to the Chief Justice. The latter, a tall, dignified boy of fifteen, with broad shoulders and an excellent physique, justified the choice of his classmates; for Morris Bernstein was all that the fine system of athletics in our schools could make him. To see him walking with stately tread into the court room, otherwise known as the Science Room, was a sight well calculated to strike terror into the hearts of the most hardened of youthful law-breakers, and to awaken a feeling of admiration among the adult spectators. His sedate aspect and dignified mien inspired all youthful offenders who were haled before him with awe and dread.

Having glanced at the sheriff's return, he deliberately lifted his pen and signed the papers. Then turning to Isaac Chancer, he nodded in his direction, such a nod as Jupiter is said to have executed in the days of the ancients. The Supreme Court of School State 409 was now in session.

"State against David Toborisky. Toborisky, stand and come forward." A sheriff from one of the cities,

known in these days as Class 8, A B I, but which the reader will remember as the second grammar, arose and led a meek looking culprit to the bar.

The Chief Justice took the warrant from the clerk's hands and read: "David Toborisky, you are charged with a serious offense, that of disturbing the peace of your school city by throwing a grammar, an arithmetic and a geography out of the hands of one, Philip Cohen, on Monday, the twenty-eighth day of October, 1907, at three o'clock in the afternoon, in front of this school. You have heard the charge; what do you plead, guilty or not guilty?"

Thoroughly frightened, the little defendant murmured: "Guilty." His voice had sunk to a whisper, so that only the judges could hear him.

"Have you anything to say why sentence should not be pronounced against you?" impartially inquired the judge.

He had nothing to say. The presiding justice then conferred in whispers with his two colleagues. After a few seconds of such conversation he rendered his decision.

"David Toborisky, I find you guilty. This, however, being your first offense, the Court is inclined to be lenient with you. On Monday morning next you will apologize to Hyman Lobashofsky for throwing his books out of his arms. Sheriff, remove the defendant.

This case being thus disposed of, the sheriff withdrew, the convicted boy following at his heels. The Court was now ready for its second case.

In the case of the State against Jacob Pawlotsky, the indictment showed three distinct counts: (1) That, while passing from room to room after the conclusion of the Science lesson, he began to jig; (2) That he spoke when his teacher was writing on his blackboard; (3) That when the city or class policeman threatened to arrest him, he directed vile language against that officer. At an inquest held in the Judge's chambers during the previous week it was learned that Master Pawlotsky was a chronic law-breaker. His teacher had nothing good to say of him, nor had any of his classmates. Accordingly he was advised to plead guilty, "in order," as the judge remarked, "to save the time of the Court."

Pawlotsky had no witnesses in Court, and, realizing his plight, did

plead guilty. In answer to the Justice's query: "What have you to say why sentence should not be imposed upon you?" his teacher had sent the following note:

"To the State Court of 409:

"Since the beginning of the term Jacob Pawlotsky has behaved very badly. His mark in department is C.

"But last Monday he was served with a warrant to attend Court. Since then, I am glad to say, he had improved wonderfully.

"In view of this fact, I respectfully petition your Honor to be clement toward him.

"Respectfully submitted,
"EMMA J. ROONEY."

Silence reigned in chamber. Again the Judge conferred with his two associates. Finally he spoke:

"Jacob Pawlotsky, as you have pleaded guilty at the instigation of the Court, I suspend sentence on the first charge. Whereas your teacher has spoken well of your conduct in the classroom during the last week, and in order that you may continue to improve, I dismiss the second count. The third charge, however, is a very serious one. That your conduct may not be repeated, and to impress upon the citizens of this School State that they must honor and obey the officers of this Court, I sentence you to stand up in the Assembly Hall next Monday morning and apologize to the officer whom you insulted."

The faces of the schoolchildren who comprised the audience were glum and grave, as the Sheriff escorted his prisoner back to his class.

This Court conducted by schoolchildren in which the judges, the other officials and the culprits are all pupils between the ages of ten and fifteen years, is undoubtedly accomplishing remarkable results. The punishments in nearly cases, conform with Herbert Spencer's consequences, and illustrate: Miss Carey's views

"We get back our mete as we measure,

We cannot do wrong and feel right; Nor can we give pain and gain pleasure,

For justice avenges each slight.

From Other Wells.

GOD GIVEN MISSION.

Organization is the watchword, and if the womanhood of the country would do this the salvation of the world is assured. The women of today do not realize that theirs is a God given mission, but upon the womanhood and motherhood depend the destinies of the nations.—Rev. W. W. Nevins, Baptist, Washington.

POWER OF GRIT.

Grit is that element of character which in itself has the power to control and command. It pilots the ship through sunshine and storm, through sleet and rain, even when there is a leak and the crew in mutiny, and never gives up the helm until it steers into the harbor of success. It will bring a man through when every other quality will fail him.—Rev. Dr. Madison C. Peters, Baptist, New York.

NECESSITY OF IDEALS.

It is absolutely necessary for us to have ideals. If we have none, then we will sink to the level of the beasts of the fields. We will go through life as dumb driven cattle and not as heroes with the light of God shining in our faces. If we wish worthily to achieve our destiny, then there must ever before us "the vision splendid."

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Our religion as the highest of ideals beckons us upward and bids us go forward and practice what we believe in daily life and duty.—Rev. George Downing Sparks, Episcopalian, West Islip, L. I.

MAN'S CHIEF SUCCESS.

Success in life is measured by the amount of money which a man succeeds in scraping together. You hear it said on every hand, "He was a good man, but not very successful," meaning that he had not made a great amount of money. A man has attained the very greatest success if he lives a good life. A man is a failure if he fails to make himself, no matter what else he may make. If that be correct, then it follows that the man who succeeds in making the noblest character is of the greatest value to society.—Rev. M. E. Dunn, Presbyterian, Spokane, Wash.

TRIBUTE TO TEACHERS.

The teacher is the true ruler of society. What is the secret of the teacher's primacy among men? Omnipotence, for man is the power of ideal. Here are where the failures of life come in. Men ignore the ideal and put their trust in things. They trust in wealth. Wealth alone can never bring in the golden age. "Gold is good, but a good man is better than gold." They trust in strength and might. The soldier will be forgotten. The man who lived chiefly to weave a crown for himself will be lost in oblivion. Men put their trust in political systems. The glory of life is its ideal. And the schoolmaster is the man with an ideal; hence he is

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the glory of the town.—Rev. Dr. N. McGee Waters, Congregationalist, Brooklyn.

BELIEVERS IN PRAYER.

The strongest believers in prayer are not those who think some outward blessing has come to them in answer to their supplication, but those who have felt its power in temptation, its comfort in sorrow, its hope in bereavement, its inspiration when striving for higher ideals of life and duty, and we must think that it belongs essentially to spiritual things, the life we share with the spirit. Here its effects and results are not exceptional, not an occasional incident that may be doubted or explained away, but an experience within the reach of any one who will put it to the test. And, after all, is not this the supreme test of the value and use of prayer? Not that it has sometimes healed the sick, been the means of help in danger or brought an opportunity, but that it actually nourishes and strengthens all that is best and sweetest and most godlike in the soul.—Rev. Alexander T. Bowser, Unitarian, Atlanta, Ga.

To the man of reason faith is a practical help. It's a step in the ascent of belief.—Rev. Father Wm. J. Dalton, Roman Catholic, Kansas City.

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Children's Page.

Through the Red Sea and the Wilderness.

(From the Weekly Sedrah.)

VI.

WHEN they came to Mount Hor, and were yet a long way from Canaan, Aaron died, and there was great grief at his loss. They were sick at heart and foot-sore, and spoke hard words of God and Moses. "There is no bread here for us," they said, "and no water, and we loathe this manna." And for this sin God sent snakes into their camp, and they bit the children of Israel so that a few of them died. Then they plead with Moses to rid them of the snakes, and make their peace with God.

And Moses prayed for them. And God told him to make a snake like to those which bit his flock, and set it up on a pole. And all those who would look at this brass snake should be made well. And Moses did so.

And Moses led his flock till they came to the plains of Moab. And Balak, the king of that land, thought they had come to fight with him, and he sent a man named Balaam out to curse them and drive them back. He told Balaam he would make him a rich man if he would do this thing, and as Balaam was fond of wealth, he said he would do the king's will. So he set forth on his ass, and had not gone far when he met an angel with a drawn sword in his hand. Balaam did not see him, but the ass did, and turned out of the road. But the angel went on and stood in a place where there was a wall on each side.

When the ass came to the place she went close to the wall and tried to get by. But she hurt Balaam's foot, and he struck her and made her go on. And the angel went on and stood in a place where there was no room to turn to the right hand or the left.

Then the ass shook with fright and fell down on the ground. And Balaam struck her with the staff that he had in his hand.

And the Lord made the ass speak like a man, and say: "What have I done to thee that thou hast struck me these three times?"

Balaam said: "To make thee move on; I would that there were a sword in my hand, for I would kill thee."

Then the ass said: "Am I not thine? and have I been wont to do so to thee? And Balaam said: "No." Then the Lord made Balaam see the angel that stood in the way with a drawn sword in his hand, and Balaam bowed his face to the ground.

Then the angel said: "Why hast thou struck thine ass these three times? Lo, I came out to stop thee, and to turn thee from the way of sin. And the ass saw me, and turned from the path, and if she had not done so I would have slain thee."

Then he said to Balaam: "Go with the men the king has sent, but say only what I shall tell thee."

So Balaam went with the men, and when Balak heard that he was come he went out to meet him. The next day Balak took Balaam to a high place, from whence he could look down on the camp of Israel, and curse them.

But the Lord would not let him curse them, but made him speak good things of them. This was done on three high mounts, and at last the king was wroth, and said to Balaam: "I sent for thee to curse my foes, and lo, these three times thou hast blest them."

And Balak bade him make haste and go back to his own home. And Balaam went off as poor as he came, for Balak gave him none of his gold.

The Lord brought Moses and his flock to the banks of the Jordan, which they would have to cross to reach the land of Canaan. And while they were here, Moses went up to the top of Mount Nebo to talk with God. And God told him how large the land was that he would give to the children of Israel. And he said that Moses should look on it, but should not step foot in the land. And Moses died on Mount Nebo, and though an old man, was well and strong till the Lord took him. And no one knows in what part of the earth his grave was made.

Conundrums.

Why is a newspaper like an army? Because it has leaders, columns and reviews.

What would give a blind man the greatest delight? Light.

What is the best advice to give a justice of the peace? Peace.

Who is the greatest terrifier? Fire.

What is that which, though black itself, enlightens the world? Ink.

When is a sailor not a sailor? When he's a-board.

A young tailor named Berry, who succeeded to his father's business, went in his bill to M. T. Pockette ahead of time. Pockette, with virtuous rage, sent the following reply: "You must be a goose—Berry—to send me your bill—Berry—before it due—Berry. Your father, the elder—Berry—had more sense. You may look very black—Berry—and feel very blue—Berry, but I don't care a straw—Berry—about your bill—Berry."

After he had been in deep thought for several minutes Mr. Henpeck said: "I have made up my mind." "Have you?" his wife replied. "It seems to me it took you a long time, considering what you had to make up."

In the Sewing-Room.

"You are a pushing sort," said the Scissors to the Thimble.

"Yes," replied the latter, "but I'd like your life better. It's just ripping. And you?" to the Needle.

"Well," replied the latter, "my life is just sew-sew. But then, though not a blunt individual, I generally come to the point."

"O, you have an eye to things," interposed the Pin; "but I generally control matters by my head work."

"I am sorry," remarked the Spool, "that I can't be serious, for I'm in a continuous round."

But here the seamstress appeared, and soon all felt themselves in pretty much of a box.

Latz—A scientific writer says that a man is shorter during the day than he is at night. Do you believe it? Katz—Yes; at least a married man is. His wife usually goes through his pockets in the early morn.

FROM ME TO THEE.

A Hymn for Children.

BY NINA DAVIS.

MY glad heart gives thanks to Thee, Lord, our Lord; My full heart would say to Thee One sweet word.

All I have Thou givest me; I can give Only praise that sings in me While I live.

Let it but seem good to Thee When I pray, When my song comes in to Thee Day by day.

Thou wilt take the song from me, Lord above, My small song sent forth from me, Made of love.

Great glad songs go up to Thee, God most dear, Worlds of song—yet this from me Thou wilt hear.

The Military Alphabet.

A is for the army, To fight for the right.

B is for the bugle, So shining and bright.

C is for the cannon, And loud is its roar.

D is for the drum In the fife and drum corps.

E is for the engineer Building the bridges.

F is for the flag Floating high on the ridges.

G is for the general, Splendid and brave.

H is for the horse, Which is never a knave.

I is for inspection Of soldiers so trim.

J is for the jelly Anne sent to sick Jim.

K is for knapsack, With sugars and teas.

L is for leggings From ankles to knees.

M is the march In row after row.

N is the news That left home long ago.

O is the officer Hurrying by.

P is patrol, Lest the foe should creep nigh.

Q is the quartermaster, Busy and grim.

R is for rifle, To take life or limb.

S is for sword, Neither broken nor bent.

T is the tent, Where the wounded are sent.

U is the uniform, Fancy and gay.

V is for victory— What a glad day!

W is the wounded; Be gentle and kind.

X is the X-ray, The bullet to find.

Y is Yolande, The girl left behind.

Z is the zipp Of the bullet, and so

We finished the letters, And now we must go.

—Bessie Warren Campbell, in N. Y. Herald.

"Cawn't" versus "Can't." There are people who haunt Our lives with their rant. Sometimes they say "cawn't," Then forget and say "can't."

Latz—A scientific writer says that a man is shorter during the day than he is at night. Do you believe it? Katz—Yes; at least a married man is. His wife usually goes through his pockets in the early morn.

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Here are a few samples: Shakespeare wrote a play called "The Winter's Sale."

The Crusaders were a wild and savage people until Peter the Hermit preached to them.

The chief crops of England are corns, the chief exports are Liverpool, Southampton and the River Thames.

"The Complete Angler" is another name for Euclid, because he wrote all about angles.

Strafford ruled the people with an iron bar (rod of iron).

The letters of the alphabet are divided into continents and bowels.

The king carried his sepulchre in his hand.

The Rhine is boarded by wooden mountains.

Playing School.

"How many seed compartments are there in an apple?" he queried.

No one knew.

"And yet," said the school inspector, "all of you eat many apples in the course of a year, and see the fruit every day, probably. You must learn the little things in nature."

The talk of the inspector impressed the children, and they earnestly discussed the matter at recess time.

"The teacher the next day overheard this conversation in the play yard. A little girl, getting some of her companions around her, gravely said: "Now, children, just s'pose that I'm Mr. Inspector. You've got to know more about common things. If you don't, you'll all grow up to be fools. Now tell me," she said, looking sternly at a playmate, "how many feathers has a hen?"



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The Jewish Immigrants in New York.

(Continued from Page 17.)

society of the Pale. Against the temptations which beset them here the frail external buttresses of their moral life are powerless, and before they win any internal support the sad experience of Gretchen's life too often becomes theirs; and we can only hope that in their hearts, as in hers, God sits in the form of a right will, and that therefore ultimately, through their very disintegration, they will reintegrate themselves. And may we not also hope for the ultimate reintegration of Judaism in America, where representatives of all the countries and customs of the dispersion are gathered together? Will not a new Judaism emerge, full of promise both for the Jew and for humanity at large, when the breadth and practicality of the German 'Reformed' Jews, the idealism and spirituality of the Russian 'Orthodox' Jews, and the simple dignity and intelligent regard for the past of the Portuguese 'Sephardic' Jews shall have fused with each other and blended a'l that is best in 'Gentile' culture with the sublimities of the ancient faith?

"DECAY OF IDEALS.

"But meanwhile the Jewish parent whose son, having abandoned orthodox, can never say *Kaddish* over his parents grave, and whose daughter even has become *Pasha Yisroila*, a sinner in Israel, sees only that the glory has departed from his home and his race. On the night of the Jewish Passover feast of this year I was a guest in a Jewish home. I had come from Russia, and therefore if I could not repay hospitality with *chiddush*—i.e. some new thought on religious topics or some ingenious explanation of a Biblical or talmudic difficulty—as was done in olden days, I could at least give my hosts some news of their own people in their native land. In Russia I have witnessed many touching and inspiring religious rites in Jewish homes. Through the celebration of these during many generations the sanctity of the home and an idealised conception of family life has become an elevating tradition, linking the Jew with a golden chain to his fathers before him and to all in his home, and I have seen a poor Jew, the object of the derision of the 'Gentiles' outside, throw off his garb of shame in the home and clothe himself with majesty and authority as he prepared to perform the religious rites of his race. But here, on the Passover occasion to which I have referred, while the parents with great reverence celebrated the deliverance from Egypt by solemn observance of the prescribed rites, the son, when called upon to take the *matsa* or unleavened bread and pace up and down the room with it in symbolic allusion to the escape from Pharaoh's bondage, and, again, midway in the service, to creep outside the room and then return to typify the entrance of Elijah as the harbinger of the Messiah, flatly refused, and he was upheld by the other children, who openly derided the whole ritual and the memories and hopes which it was intended to keep alive. The parents were heart-broken over their children's apostasy; and they had also the mortification of knowing that their parental authority, once supreme, had vanished in this land. In Russia, to this day, Jewish parents, often through the good offices of the *shadchan*, or matchmaker, marry their children at an early age and maintain them, it may be during many years, till they can support themselves, cheerfully bearing the burden because, by early marriages,

the chastity of their sons and daughters may be secured. But in America the children support their parents, who are often pathetically dependent upon them, even as interpreters of the speech and customs of the people amongst whom they have chosen to dwell; and as, in the altered circumstances, early marriages are the height of imprudence in those who wish to succeed, the parents see another of the safeguards of the morality, and often see also the morality of their children swept away. Nor is another religion or a higher morality easily or often found. For although, outwardly, the Jewish immigrants, and especially the younger generation of them, come quickly to resemble the Americans amongst whom they live, they remain very unlike them in their inner life, in those deeper things which spontaneously express themselves and are too fixed in their nature to be wiped out by the mere touch of a stranger. Thus they are prevented from intimate relations with the best Americans, and are apt to come into closest contact with the residual heathenism of the new civilization into which they have come; and often it is this which makes the most vital impression upon them during their first years here, taking hold of the innermost sources of their lives and coloring their beliefs and their acts through a hundred hidden veins. Small wonder is it that the elders, many of them, 'curse their day'! The Jewish youths, indeed, seem to be content; but under even their heedlessness there still broods silently the deep religious and moral instinct of the real Hebrew heart.

"Inevitably, when new moral sanctions are being sought, there is danger that some of the fundamental and permanent foundations of morality will be ignored; and when I consider how deep and universal is the upheaval in which immigrants in general, and Jews in particular, are involved by their transference to America, the remarkable fact, to me, who have seen much, and heard more, of their demoralisation, is that these foundations have been so little disturbed. And when I recollect Jews whom I have met in America, men like Secretary Straus, Judge Mack and Rabbi Felix Adler, prominent in politics, education, and philanthropy, who have settled the ancient quarrel between the life of thought and the life of action by leading both, and many others unknown to fame, whom I have met in social settlements and in their homes, whose lives are noble and serviceable from end to end, and especially when I consider that the Jewish race has proved itself the greatest historic force to affect beneficially every aspect of modern civilisation, I realise that some Jews are already of the forces that are maintaining American national ideals, and I grow confident that, were all who are pouring into the country properly related to the best American life, it would be with the co-operation, if not even under the leadership, of Jews that America would marshal herself for a new intellectual and moral advance. But, unfortunately, the great mass of Americans say, with placid contentment, that, as the immigrant has been given the rights of American citizenship, all their obligation towards him has been fulfilled, and so they abandon him to the worst influences of his new environment, and too often his citizenship becomes a menace to the State.

"ANTI-JEWISH PREJUDICE.

"Prejudice asserts itself against the Jews. Certainly, it is not as intense as that against which, in other countries and in earlier times, the Jew has stood helpless and dismayed and well-nigh speechless. No more has he to endure the great personal disrespect and mockery; no more is he subjected to positive ridicule and humiliation. Yet prejudice against him exists and must be accepted as a fact, deplorable in its extent and fraught with incalculable danger. And even in America Jews, not excepting the most successful, many of whom I have closely scrutinised, fail to shake themselves entirely free from the traces of self-questioning, self-disparagement, and lowering of ideals which ever accompany repression and are bred in men who live in an atmosphere of contempt, however carefully it may be veiled.

"Evidence of a vast prejudice abounds on every hand. It finds expression in the term 'Sheeny,' which is American for Jew. 'Do you think I would go and hear a Sheeny talk?' an American, whom I had not supposed to be illiberal, asked me, not without scorn, when I had suggested that he should come with me to a 'Reformed' synagogue to hear a famous Rabbi preach. 'The house is full to overflowing!' I overheard an hotel clerk say to an applicant for a room who, like myself, had neglected to make arrangements in advance of arrival. But when those who were behind, and of whom I was one, were preparing to go elsewhere, we were told that there was accommodation for us all. At the cost of a lie the clerk, acting under orders, had protected us from contact with a Jew. And the Jew, doubtless, merely pretended to be deceived, and without any pretence was embittered, by the ruse. One of the most charming women of this country, whose women are supposed to excel in charm, proved to be a Jewess. Her features did not betray her, and for a time she found no necessity to betray her race; but when at last, under an obligation of honor, she made it known, she was treated as a pariah by some of those who had been her most trusted friends. A professor at a college upon which he sheds lustre, with whom I once discussed the racial problem, has a daughter who came home in tears proclaiming that her companions had charged her with having 'crucified their Lord;' it then dawned upon the sensitive soul of the child that, although alike in heart and life and longing to her playmates, she was shut out forever from their world by a veil which even her father, for all his fame, could neither tear down nor creep through. Of course, isolated instances such as these may be found in every land where Jews are found; but in America, more clearly than in any other country that I know except one, they are symptoms of a disease that threatens the life of a nation. I have met an old fellow-student who holds an important academic position in America. He finds that here, as never in England, he has to keep strict guard over himself to prevent himself from being vulgarised by anti-Semitic feeling, even although the Jews of his acquaintance impress him as being worthy of esteem. While I was his guest it happened that a Jew bought a house in the street in which we were. Great was the indignation and loud were the protests of the other householders, although all of them confessed that they knew nothing against the man except his race. In many cities, as, for example, St. Louis, Missouri, property in the best residential dis-

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tricts cannot be acquired by a Jew, and any other who buys must come under legal obligation not to sell or lease 'to boarding-house-keepers or Jews.'
 "Against all alien groups, and not against Jews alone, prejudice exists; and for each class a contemptuous name has been coined and is in common use. 'Even the Americanised child,' a prominent social worker says, 'copies the contemptuous attitude towards foreigners which he sees all about him, and so disrespect of aged parents who have had no chance of becoming Americanised is learned; and the serial results are most serious.'
 The writer promises in a future article to deal with the efforts being made by 'native' Americans to meet the needs of these 'alien' Jews 'who have lost their guiding star of the past and are seeking a new ideal in the great night that has fallen upon them.'

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which he and Mr. Ish-Kishor had been making for the formation of children's circles. The aim is that the study of Hebrew constitute the chief activity of these circles, and it has been pointed out that they would be of great educational value from the Zionist view-point. Several such circles have already been organized, and they promise to be successful. The committee expressed its readiness to encourage such activity. It was suggested that an effort be made to collect statistics concerning existing Talmud Torahs and the other Jewish schools, with a view of creating a basis for future work of the Educational Committee. In connection with some observations which were represented of Talmud Torahs in various large cities, it was recommended that a Convention of Hebrew teachers and educators be called in conjunction with the next Convention of the Federation. It was decided that the calling of such a Convention to be considered by the executive meeting, and reported on at the next meeting. A committee, which was appointed to make arrangements for the next Convention of the Federation, is made up of the following: Dr. Magnes, Dr. Gordon, Dr. Radin and Mr. Margolis.

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Federation of American Zionists.

MEETING OF THE EXECUTIVE COMMITTEE.

A MEETING of the Executive Committee of the Federation of American Zionists was held on Sunday evening, January 19, 1908, at the home of the Secretary, Dr. J. L. Magnes. There were present: Dr. Harry Friedenwald, in the Chair, Dr. Sneller, Mr. S. Abel, Dr. H. J. Epstein, Prof. I. Friedlander, Mr. A. Goodman, Dr. Benjamin Gordon, Mr. L. B. Livingston, Mr. L. Lipsky, D. H. Liberman, E. W. Lewin-Epstein, E. Margolis, H. Newstad, N. Premsky, Rev. A. M. Radin (Prof. Gottheil and Mr. Ish-Kishor by invitation), and the Secretary. Apologies for non-attendance were received from Mr. Fromenson, who is ill, and Mr. Kahanowitz, who could not come here from Greensburg, Pa.

The President formally announced, with deep regret, the decease of Frau Julie Herzl, wife of the late leader,

and of Dr. B. L. Felsenthal, of Chicago, honorary Vice-President of the Federation. It was ordered that a letter of condolence be addressed to the Herzl family on behalf of the Executive Committee. A committee, composed of Mr. Margolis and Dr. Radin, was appointed to draw up resolutions in memory of Dr. Felsenthal.

The Secretary made an important statement in regard to the establishment of a branch of the Jewish Colonial Trust in New York, and steps were taken for the speedy promotion of this plan. The Secretary further reported that the Actions Committee was conducting an active and strenuous campaign in behalf of the pastefond. Much stress had been laid on this work in *Die Welt*, and in official and personal correspondence received from headquarters. It was moved and carried that the Federation undertake to make the largest possible collection for this purpose, and that a committee be appointed to conduct this work in a thorough and systematic manner. The committee appointed consisted of Mr. Margolis, Dr. Radin and Rev. Mahliansky, with power to co-operate.

In connection with the report of the National Fund Committee, which was presented through its Chairman, Mr. E. Margolis, it was shown that the National Fund boxes had proved to be a good means of collecting money for this fund. Some difficulty had been experienced in securing as large a number of boxes as could be distributed, the demand being very big. The receipt was also noted of a large quantity of National Fund post-cards, which the National Fund Committee will endeavor to advertise and distribute.

Dr. Malter, in behalf of the Educational Committee, spoke of the efforts

Reminiscences of Disraeli.

IN a recent number of "McClure's," among her reminiscences, Ellen Terry gives a brief picture of Disraeli as she met him at the house of her husband, George Frederick Watts, the painter. She was at that time a girl hardly seventeen, and her husband was nearing fifty, and was surrounded by personages whose names still bear the distinction they did in those days. Under the caption, Gladstone, Disraeli and Tennyson, Ellen Terry tells of her youthful impressions of these great personages. This is what she says of Disraeli:—"Of Disraeli, I carried away even a scantier impression. I remember that he wore a blue tie, a brighter blue tie than most men would dare to wear, and his straggling curls shook as he walked. He looked the great Jew before everything. But 'there is the noble Jew,' as George Meredith writes somewhere, 'as well as the bestial Gentile.' When I first saw Henry Irving dressed as Shylock, my thoughts flew back to the garden party at Little Holland House, and Disraeli. I knew I must have admired him, for the only other time I ever saw him he was walking up Piccadilly, and I crossed the road just to get a

good look at him. I even went the length of bumping into him on purpose. He took off his hat, muttered, 'I beg your pardon and passed on, not recognizing me, of course, but I had had my look into his eyes. They were very quiet eyes, and didn't open wide. I love Disraeli's novels—like his tie, brighter in color than any one else's. It was 'Venetia' which first made me see the real Lord Byron, too. In 'Tancred,' I recall a description of a family of strolling players which seems to me more likely the real thing than anything else of the kind in fiction. It is strange that Disraeli's novels should be neglected. Can any one with a pictorial sense fail to be delighted by their pageantry? Disraeli was a heaven-born artist, who, like so many of his race on the stage, in music, and elsewhere, seems to have had an unerring instinct for the things which the Gentile only acquires by labor and training. The world he shows us in his novels is big and swelling, but only to a hasty judgment is it hollow."

"Kamp Kohut Kobossee."
Messrs. Geo. Alexander Kohut and Harry Rich Mooney announce that, beginning with the season of 1908 Camp Cobossee and Kamp Kohut will be conducted under their personal management and that henceforth the two camps will be known as "Kamp Kohut Kobossee." The camp will be situated at Monmouth, Maine, and the purpose in so combining is to extend the scope and the efficiency of both institutions and to enable the directors to offer increased advantages to those entrusted to their charge. Further particulars can be obtained from Geo. Alexander Kohut, No. 781 West End Avenue, (phone 3644 Riverside), or Harry Rich Mooney, 37-39 West Fourteenth Street (phone 5337 Chelsea).

Rabbi Eichler Re-elected.
Rabbi M. M. Eichler was re-elected by Temple Ohabei Shalom, Boston, Mass., for a term of three years. The committee that notified the rabbi of this handed him a substantial check as a mark of appreciation.

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Children's Friend League.
The Children's Friend League, a charitable organization well known in Harlem, will hold its annual entertainment and ball on Sunday evening, February 2, at the Plaza, 110-112 East Fifty-ninth street, between Lexington and Park avenues. The entertainment will consist of an all-star vaudeville performance, many well known artists having donated their services.

The dues of this organization are \$3 per year and any lady interested can obtain further particulars from the secretary, Miss F. M. Pilzer, 420 First Avenue, New York City.

Monument to Mendelssohn.
Berlin's wealthy Jews have completed plans for the erection of a magnificent bronze statue of Mendelssohn, the composer, in front of one of the Jewish gymnasiums. It will be the first statue of a Jew ever put up in the capital.

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I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whittish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex.

I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always results from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write today, as you may not see this offer again. Address
MRS. M. SUMMERS, Box 478 • South Bend, Ind., U. S. A.

A Cowardly Attack.

ANTI-SEMITES' FOOLISH DIATRIBE.

TOWARD the close of the dinner of the Chenango County Schools at the Hotel Astor Wednesday night of last week, William H. Corbin, in a speech on the Oxford Academy in Chenango County, criticised Jewish immigration. His speech was received with some applause.

"If the country is to continue to feed the city with boys, as it surely will," he said, "it must educate them better than ever before. Another stream of young life is now pouring into the cities. As at Jerusalem on the Day of Pentecost, so now in New York there are Jews out of every nation under heaven, and from heaven knows where. Among them come countless youths, ignorant and dirty, but alert and eager; humble, but with the humility of the gutter and not of the farm. They are crowding the schools and High Schools, and grabbing at learning as something got for nothing, as they would grab for bread; ready to work at the most menial tasks, with the inherited sense of want and necessity; crowding their way up into the profession, to practice them as the merest trades for getting money; working with avidity, skill and cunning, but with low ideals and sordid practices."

Order of Knights of Zion.

MANY matters of interest to Jews generally, and Zionists in particular, were discussed and transacted at the Annual Convention of the Order of Knights of Zion, the Zionist organization of the West, which was held during the early part of the last week in the City of Chicago. According to reports received in this city, the Convention was particularly successful, and much enthusiasm prevailed throughout the sessions and mass meetings that were held in connection with it. The activity and enthusiasm of the Convention came to a sudden stop as the session of Monday morning was to be opened. The sad news was suddenly made known of the death of Rabbi Bernard Felsenthal, a sainted figure in the Zionist movement in America. The news threw the gathering into consternation. The business session of the morning was postponed. The ball, which was to be held in honor of the delegates on Monday evening at the Lessing Club, was turned into a memorial meeting, and eloquent eulogies were delivered on the great Jewish teacher and thinker.

The Convention, which was held in the Hall of the Sochari of Eber (devotees of the Hebrew language, 47 Johnson Street), was made up of 90 delegates and officers, representing 24 "Gates" or Societies, which constitute the membership of 1,500 persons, all in good standing. The annual report of the Grand Master, B. Hurowitz, showed that the Order had been making good progress. An interesting incident of the opening of the Convention was the delivery of an eloquent Hebrew speech by the 14-year-old son of the Grand Master,

namely, Master David Hurowitz. Mr. Leon Zolotkoff delivered the address of welcome.

Among the decisions of the Convention, which are directly of interest to the Zionist movement, was the resolution passed by which the organization becomes affiliated with the Federation of American Zionists. The Order is to pay the Federation annual dues for everyone of its members, and it undertakes to carry on Zionist work in ten of the middle Western States.

It is understood that, even after the Order shall have attained a membership of 3,000, and thus gain the right of becoming a Federation body in itself, it will continue to be affiliated with the Federation. It was decided to engage speakers and organizers to form Zionist societies in and about Chicago. It was decided to call upon shareholders of the Jewish Colonial Trust to vote against the proposed changes of the statutes of the bank, making it possible to expend Zionist funds on work outside of Palestine and adjoining lanes. It was decided to have a mass meeting not less often than every two weeks. The week of Purim was designated as the Shekel week. Every shekel payer shall have the right to vote for the Zionist Congress. It was decided to form a literary bureau for the publication and promulgation of Zionist literature. Every member of the Order will be expected to sell at least three shekelim during the Shekel week.

The following officers were elected for the ensuing year: Leon Zolotkoff, Grand Master; Dr. George Sultan, First Vice-Grand Master; Rabbi M. Shoenfield, Milwaukee; Second Vice-Grand Master; Max Selman, Grand Recorder, and Max Goldman, Grand Treasurer. Orators: H. Hurowitz, Rabbi Gold, Rabbi Bugskie, Wm. W. Kaplan and P. P. Breakstone. There were also elected five Chairmen on the various Committees and a Board of Directors of twenty-one members.

Young Women's Hebrew Association.

THE classes of the Young Women's Hebrew Association are now preparing for the second term which starts February 3rd, 1908. Every effort is made to keep the standard of the classes up to that in the best schools and the interests of the girls are at all times considered. Jewish young women can register for the classes any day or evening excepting on the Sabbath. The increased facilities in the Association makes it possible to admit a larger number of girls to the classes.

The Dressmaking Class, which has been doing excellent work, is now prepared to take new students who will be given a thorough knowledge of sewing. A student of this class is prepared, when she finishes the full course, to do dressmaking work in all its branches.

The Bookkeeping Class will be given special attention, as the success of the girls of this class has shown that women are well fitted to do this work; it has also been found that there is a demand for good bookkeepers. The Stenography, Typewriting, Arithmetic, Spelling, English, French and German classes are all prepared to give every attention to new students. The Elocution Class is doing much new work and is growing so rapidly that only a limited number of students can be admitted in the second term.

New classes will be formed in the gymnasium, as well as registration taken for the few that can be ad-

mitted to the class now working. Special class will be formed for mornings and afternoons if applications for such classes are made within the next month.

An Art Class has recently been formed. This class will give the student a knowledge of drawing and painting and train them to an intelligent appreciation of all works of art.

The Library has been improved in many ways. A new Social Room has been opened, and all the social features have steadily increased. Lectures and entertainments are frequently given. The clubs are all increasing their membership and new clubs are forming.

The speakers at the Friday evening services have included some of the best known men and women in the city. The attendance is steadily increasing and every effort is made to make these services a vital force in the lives of all who attend them. The evening Bible and Hebrew classes, which are free to members, are doing excellent work, and all Jewish young women would find them an inspiration. The Sunday School and Hebrew classes for children can now only admit new children when some student leaves the classes. Children's clubs meet every afternoon and are doing good work. New clubs are constantly being formed for the children.

The Employment Bureau, Legal Aid Bureau, General Information Bureau and Penny Provident Fund are all being used by an ever increasing number of girls.

CORRESPONDENCE.

Right in His Objection.

Editor, HEBREW STANDARD:

At a meeting recently held by Daniel Webster Lodge, Independent Order of Free Sons of Israel, of which I am a member, a motion was passed appropriating the sum of five hundred dollars (\$500) for a testimonial to a member of the Lodge, because he is a member for nearly forty years. If the resolution were that this \$500 be raised by subscription amongst the members, it would not concern me, although such an amount is excessive. But that so enormous a sum should be taken from the Lodge Funds which is held for widows and orphans and for sick and needy members, I believe is an outrage, particularly when the dues of members will have to be raised all the time on account of deaths. The member who is intended to receive this testimonial was present in the Lodge room when this motion was made. No man who has the interest of the Lodge at heart should allow \$500 to be taken from widows' and orphans' money to buy him a present.

I hope you will insert this, in order that the action of the Lodge may be possibly reconsidered.

MEMBER OF DANIEL WEBSTER LODGE, I. O. F. S. I.

Pray to God, at the beginning of all thy works, that so thou mayest bring them all to a good ending.—*Xenophon.*



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The City of New York, Department of Taxes and Assessments, Main Office, Borough of Manhattan, Hall of Records, January 10, 1908.

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

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

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

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

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

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

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

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

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

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

HOTEL DORRANCE

EUROPEAN PLAN.

PROVIDENCE, R. I.

CHARLES T. MCGARTNEY.

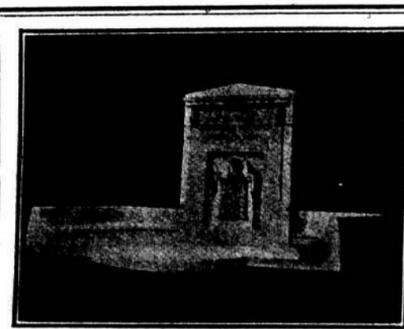
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HIRSHFIELD, MARCUS.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Marcus Hirshfield, late of the County of New York, deceased, to present the 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.

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.

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

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.

MATSHAK, SAMUEL.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Matshak, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Walter J. Rosenstein, Esq., No. 31 Liberty Street, in the City of New York, on or before the 15th day of June next.

Leveridge, Samuel G.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel G. Leveridge, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Harry Greenberg, Nos. 61-65 Park Row, in the City of New York, on or before the 31st day of January, 1908, next.

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 Goldfarb, Cohn & Lind, Attorneys, No. 271 Broadway, in the Borough of Manhattan, City of New York, on or before the 1st day of June next.

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 Lee Levy, No. 90 Wall Street, Borough of Manhattan, in the City of New York, on or before the 15th day of July, 1908, next.

HIRSCH, 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 Hirsch, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Julius Silverman, No. 150 Nassau Street, in the City of New York, on or before the 27th day of April, 1908, next.

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. 280 Broadway, Borough of Manhattan, in the City of New York, on or before the 14th day of July next.

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.

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, to serve a copy of your answer on the plaintiff's attorney within twenty (20) days after the service of this summons upon you, exclusive of the day of service; and in case of your failure to appear or answer, judgment will be taken against you for the relief demanded in the complaint of the plaintiff herein.

ROSENSTEIN, ISAAC.—IN PURSUANCE OF an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Rosenstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Stroock & Stroock, 320 Broadway, in the City of New York, Borough of Manhattan, on or before the 15th day of March, next.

ROSENSTEIN, SIDNEY ROSENSTEIN, WILLIAM H. ROSENSTEIN, Executors. STROOCK & STROOCK, Attorneys for Executors and Administratrix, 320 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 subscribers at their place of transacting business, No. 74 Broadway, in the City of New York, on or before the 23d day of May, 1908.

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 & Esberg, No. 320 Broadway, New York City, Manhattan, Borough, on or before the 23d day of July, 1908.

ROTHSTEIN, LEVI 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 Levi 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 & Kaufmann, Nos. 49 and 51 Chambers Street, in the City of New York, on or before the 22nd day of July, 1908, next.

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. 44 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 17th day of February next.

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 his place of transacting business, at the office of Herman Harst, Jr., No. 119 Nassau St., Borough of Manhattan, in the City of New York, on or before the 25th day of April next.

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. 267 Broadway, in the City of New York, on or before the 8th day of July next.

SCHNEINBERG, ISAAC.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Schneinberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of her attorney, Isaac Levinson, No. 280 Broadway, in the City of New York, Borough of Manhattan, on or before the 1st day of May next.

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 Stecker, No. 26 Broadway, in the City of New York, on or before the 27th day of June, next.

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

ROSENWALD, CARL.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Carl Rosenwald, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business, room 498, No. 42 Broadway, Borough of Manhattan, City of New York, on or before the 21st day of March next.

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.

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 26th day of June next.

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, at the office of James C. de la Mare, No. 299 Broadway, Borough of Manhattan, in the City of New York, on or before the 4th day of February next.

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 subscribers at the office of Edward A. Isaacs, No. 27 William Street, in the City of New York, on or before the 10th day of July, next.

BERNSTEIN, HIRSCH.—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 Edward A. Isaacs, No. 29 Liberty Street, Borough of Manhattan, City of New York, on or before the first day of March, next.

JOSEPHTEAL, 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 Messrs. Zinke, No. 48 Cedar Street, in the City of New York, on or before the 4th day of March, 1908, next.

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.

JACOBS, ABRAHAM.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Jacobs, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business at the office of Messrs. Slade & Slade, No. 200 Broadway, in the City of New York, on or before the 20th day of April, 1908.

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

Manhattan & Bronx Communal Directory.

SYNAGOGUES AND TEMPLES.

ADATH ISRAEL, 350 E. 57th st.

ADATH ISRAEL, 793 E. 169th st.

ADATH JACOB ANSHE SLOBODKIN OF HARLEM, 36 W. 114th st.

KHAL ADATH YESHURUN, 12 Eldridge st.

ADATH YESHURUN OF HARLEM, 112 E. 110th st.

ADATH YESHURUN OF JASSY, 58-60 Rivington st.

ADERETH EL, 135 E. 29th st.

AGUDATH ACHIM ANSHE KURLAND, 175 Eldridge st.

AGUDATH JESHORIM, 113 E. 86th st.

AHAWATH ACHIM (West Side Hebrew Congregation), 9th av., near 55th st.

AHAWATH CHESD SHAAR HASHOMAYIM, 55th st. and Lexington av.

ANSHE CHESD, 160 E. 112th st.

ANSHE EMETH OF WEST HARLEM, 144 W. 131st st.

ATERETH ISRAEL, 323 E. 82d st.

ATERETH ZEVI, 347 E. 121st st.

BENE ISRAEL, 225 E. 79th st.

BENE ISRAEL KALWARIER, 13 Pike st.

BNAI PEISER, 127 E. 82d st.

BENE SHOLOM, 526 E. 5th st.

BNAI JESHURUN, 65th st. and Madison av.

BETH ABRAHAM TALMUD TORAH, E. 146th st., bet. Brook and St. Ann's avs., Bronx.

BETH BNAI ISRAEL (Branch of Temple Israel of Harlem), 311 E. 116th st.

BETH EL, 5th av. and 76th st.

BETH HAMIDRASH ADATH YESHURUN, 238 E. 102d st.

BETH HAMIDRASH HAGODOL, 60 Norfolk st.

BETH HAMIDRASH HAGODOL OF HARLEM, 110 E. 105th st.)

BETH HAMIDRASH HAGODOL OF THE BRONX, 1044 Westchester av. (New site, Forest av., near 160th st.)

BETH ISRAEL BIKUR CHOLIM, 72d st. and Lexington av.

EMANUEL, 5th av. and 43d st.

EZ CHAIM OF YORKVILLE, 107 E. 92d st.

STEIN, JOSEPH.—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 Joseph Stein, 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 Kantrowitz & Esberg, 320 Broadway, New York City, Manhattan Borough, on or before June 1, 1908.

AKIBA WEINBERG and ABRAHAM LEVY, Executors; and MIRIAM RICHTER, Executrix. KANTROWITZ & ESBERG, Attorneys for Akiba Weinberg and Abraham Levy, Executors, 320 Broadway, New York City, Manhattan Borough.

JULIUS HENRY COHEN, Attorney for Miriam Richter, Executrix, 15 William Street, New York City, Manhattan Borough.

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 25th day of July next.

FRANK WINDHOLZ, Executor. SAMUEL MARCUS, Attorney for Executor, 299 Broadway, New York City.

HAND IN HAND CONGREGATION, 723 E. 145th st., Bronx.

HEBREW TABERNACLE, 218 W. 130th st.

TEMPLE ISRAEL OF HARLEM, 120th st. and Lenox av.

KEHILATH ISRAEL, 1162 Jackson av., Bronx.

KEHILATH YESHURUN, 117 E. 85th st.

KENESETH ISRAEL OF HARLEM, 24 W. 114th st.

MELE'E SHOLOM, 170 E. 114th st.

MIKVEH ISRAEL OF HARLEM, Bernheimer Bldg., 116th st. and Lenox av.

MONTEFIORE CONGREGATION, Macy and Hewitt pl., Bronx.

MOUNT ZION, 113th st., between Madison and Park avs.

NACHLAS ZEWIE, 36 E. 109th st.

OHAB ZEDEK (First Hungarian Congregation), 172 Norfolk st.

OHAB ZEDEK, W. 116th st. near 5th av.

ORACH CHAIM, 1461 Lexington av.

PEOPLE'S SYNAGOGUE, The Educational Alliance, E. B'way and Jefferson st.

RODEPH SHOLOM, Lexington av. and 63d st.

SHAARE BEROCHO, 354 E. 57th st.

SHAARE SHOMAYIM (First Roumanian Hebrew Congregation), 91 Rivington st.

SHAARAY TEFILAH (West End Synagogue), 160 W. 82d st.

SHAARE ZEDEK, 38th-40th sts.

SHAARE ZEDEK OF HARLEM, 25 W. 118th st.

SHEARITH BENE ISRAEL, 22 E. 113th st.

SHEARITH ISRAEL (Spanish and Portuguese Synagogue), 70th st. and Central Park West.

UP-TOWN TALMUD TORAH ASSOCIATION, 1 W. 113th st. and 227 E. 104th st.

WEST END PINCUS ELIJAH, 203 W. 100th st.

ZICHRON EPHRAIM, 163 E. 67th st.

