

# THE HEBREW STANDARD

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(For the Hebrew Standard.)

### PURIM AND ST. PATRICK'S DAY.

BY HALITVACK.

IT is a toss-up between a Purim story and a St. Patrick's story. Which is it to be? A chronological coincidence gives rise to this question. We have this year Purim and St. Patrick's Day coming together, and for the life of me I cannot make up my mind, is it Purim that falls on St. Patrick's Day, or is it St. Patrick's Day that falls on Purim? If I only could have my own way, I would get out of it altogether, and write nothing at all; but I have to write something, the one or the other, quite in spite of myself. Well, thank goodness for that. It might have been worse. I knew a man that wrote all his life in spite of others.

There is positively no getting away for me. I have to write something, as a matter of "*Mimo-Naphshoch*," is it Purim that falls on St. Patrick's Day, then as an Irish Litvack I must make it a Purim story; *verkehrt*, is it St. Patrick's Day that falls on Purim, then as a Litvack Irishman I must write a St. Patrick's story.

But there again, so very Irish-like, I have only been trying to answer a question by asking another. The question is still which is it to be; for there is the question, what am I?

But wait a moment. I think I have been a Litvack before I was Irish. But that reminds me; was not Purim there long, long before ever they dreamt of St. Patrick's Day?

Aye, then it is settled. It is Purim that falls on St. Patrick's Day. It is to be a Purim story, but with a St. Patrick's touch about it; there is no getting over that.

When I come to think of it, I see it that there used to be a certain affinity, at least in one point, between Purim and St. Patrick's. Our sages thought it well to advise us to drink enough on Purim till we knew not between "Blessed be Mordecai and cursed be Haman"; and it used to be the tradition with the Irish that they were bound to drown the shamrock on St. Patrick's Day; and though this may seem a small undertaking on the face of it, so insignificant a plant as the shamrock is, still, I can tell you, I often knew it to take a mighty hard drowning before it was finally drowned.

But that only used to be; it is no more. The affinity between Purim and St. Patrick's Day is gone, for we no longer drink on Purim; perhaps

because so many of us can manage to confound Mordecai with Haman without drinking. The Irish no longer speak of drowning the shamrock. We seem to be quits now—we Jews with our Purim, and the Irish with their St. Patrick's Day. Yes, on that score we are quits; but how do we stand for the rest?

We have had our Purim longer with us than ever the Irish had their St. Patrick's. What have we done with that sacred charge left us by

forced the whole world to recognize and respect wherever they are strong in numbers. The Irish are true to themselves. We Jews are not.

It is only when we are caught in a tight corner, from which there is no getting out, that we pretend to make the best of a bad job, and say we are proud of being Jews. It is a lie. We are not. We fling it as a defiance in the face of our traducers; but in our heart we do not experience the merest feeling of resignation to our being Jews. We are not proud of our ancient institutions; but we are ashamed of them; and some of them we do not think it worth while to be ashamed of; but we simply despise

(For the Hebrew Standard.)

### PURIM---AS IT WAS---AS IT IS NOW.

BY DR. DAVID DAVIDSON.

BOOKS have their fate (*Habent sua fata libelli*), even words and names have their peculiar destiny. What a terrifying sound there was once in the word—Purim. It seemed to signify the horrors of an approaching catastrophe. Purim—lots. The echo of this sound was the wailing of a whole nation, the cry of despair of women and children. O blind, wicked man! He casts lots and coins words, miscalculating their ultimate meaning.

into a sound and sign of a whole nation's rejoicing.

Mord'cai Hay'hoodee—The Jew!

This is certainly a remarkable designation.

If to-day a member of our race does a deed, good or evil, we are accustomed to find his name linked with the epithet—"Jew." A., The Jew has done this or that; B., The Jew has been appointed to such and such an office. But to find a by-name expressive of a man's race and religion already in a book of our Bible is certainly something extraordinary. This cannot be a matter of chance or caprice. Indeed, what a marvelous revelation in this name and title—Mord'cai the Jew! It is the key to the mysterious and seemingly extravagant statement of the Sages, that even if all festivals were to be abolished, the Purim festival would remain. Let us, then, understand the phrase—Mord'cai Hay'hoodee. What means Mord'cai? From what is it derived? Some thought it is the Syriac *More-dacyo*, i. e., pure myrrh. Others thought Mord'cai stands for the name of the prophet Malechai. But there is no need for such hair-splitting definitions. The name Merodak is well known in the Bible; it was the name of a Babylonian idol, also the name of a Babylonian king.

Now, this is the lesson of lessons, which retains its meaning, its truth, its vital force for all ages.

No matter what your name is; no matter whether the world calls you John or Smith—let me know what you are, what principles you advocate, for which ideals you live. If what you profess is false, what you proclaim is wrong, and what you do is wicked and inhuman, then your name may be that of a deity, your title may be that of a king—you are doomed to failure; your lot is cast, never to be revoked or frustrated by the combined forces of all nations. But if that which stirs within you, and sustains you and inspires you; has the stamp of truth divine, then you live and endure and conquer in spite of the hatred of a whole world, in spite of the persecutions of countless millions of Hamans.

Mordecai! Thou hast survived the Merodacks—kings and deities—because thou hast been Hay'hoodee the Jew, erect among a multitude of cringing slaves, and undaunted by



(From an old Dutch print.)

### A Purim Ball of the Eighteenth Century.

our fathers? and what have the Irish done with their St. Patrick's? Where is our Purim now?

When the 17th of March comes around this year it will be Purim, and it will be St. Patrick's Day. We Jews are a good three-quarters of a million strong in New York. The Irish cannot be so many more—or are they at all so many? But on the 17th of March next all New York will know it is St. Patrick's Day. The air will be full of it; the columns in the press will be crowded with it. Where will our Purim be?

The Irish are a proud, self-conscious race—proud of their tradition; proud and keenly conscious of their ancient institutions, which they have

them. When a Jew is Jew enough to shut his store or his office for Yom Kippur, he just puts a tag on the door or in the window, saying that the establishment will be open the day after. He studiously avoids telling why it is shut to-day. We are ashamed of the greater part of our traditions; we despise the rest; we neglect it all.

Purim Day; St. Patrick's Day. The one has risen to a glorious height; the other has faded away into nothingness. It lives nowhere. It has no place in our mind; so many of us do not ever know when it is due; it has no place in our heart; we have not a shred of tender feeling left for it; it

(Continued on Page 2.)

There is profound wisdom in the Midrašic statement: "Haman rejoiced that the lots, cast for Israel's destruction, marked the fatal day in the month of Adar. He thought the month unlucky for Israel, for on the seventh of Adar the people had lost by death their great leader, Moses. The wicked fool, blinded by his hatred, had overlooked the fact that Moses was also born on the seventh of Adar." O glorious lesson! Though Mores' mortal frame has vanished, his God-given light could not be quenched by death. Before that light paled and faded into night all the lights and altar-fires of the ancient pagan world, and Purim, once a word of terror, has been turned

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the pernicious conspiracies of Hamans. Verily, this is a lesson for all ages. For mighty antagonistic forces and irreconcilable principles are still at war. Who will win? What will be the final issue?

We hear the answer in the inspired and triumphant exclamation of Moses; it is recorded in the history of ages; we even hear it from the mouth of Israel's enemies.

Hearken to the still sounding voice of the world's greatest teacher:

"Happy art thou, O Israel. Who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency, and thy enemies shall fawn upon thee, and thou shalt tread upon their high places."

Hear the testimony of the enemies: "Then said his (Haman's) wise men and Zereth, his wife, unto him: If Mord'cai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shall surely fall before him."

Purim—Mord'cai and Esther—Haman and Zeresh—mere names and sounds, yet vocal with the most stirring lessons. They form an epitome of an eventful Past; they presage the Future of Humanity.

It is the old, yet ever new, message to Israel:

"God is our portion—He has destined our lot."

"Though weeping in the evening, yet there is rejoicing in the morning."

Surely they recede slowly, gradually, the shadows of the night at the approach of day.

They vanish slowly, gradually, the midnight shadows of hatred and evil before the rising and ever-growing sun of Israel's light of truth.

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**Purim and St. Patrick's Day.**  
(Continued from Page 1.)

has no place in our home; there is not an atom about the house that points towards Purim; it has little place in the synagogue—how few of us come to the synagogue on Purim Day more than any other day in the year!

We Jews and the Irish—two despised races. The Irish have lived down the world's contempt; we Jews have not. We are living up to it. We despise ourselves. The Irish never despised themselves. Now they have risen superior to the prejudice of an ignorant and an unsympathetic world. The Irish have proved themselves amongst the finest races in the world, because a race that believes in itself is of the world's best.

Even while compelled to sleep the sleep of the submerged, they still kept awake to their latent possibilities; and they have shaken the torpor off them, have swept the cobwebs off their skies, and have risen to the full light of the sun. No longer do they spend their national holiday in the back kitchen of the shabenee drowning the shamrock. The tables have been turned; St. Patrick's Day is a clean day, when all the beer houses throughout Ireland are shut, by the sheer will of the people; it is a great day, when the British Parliament has been forced to sanction it as a State holiday, and when the bluest blood in the British army is proud to sport before all the world the Irish emblematic little plant. What of us Jews and our Purim! Where are we? Where is it?

**A GREAT ERROR.**

No error that the human mind is capable of committing is greater than indifference to religion. Religion is the most fundamental duty of man. It is the chief happiness of man. Religion flows direct from the rational faculties which he has received from God. Man has nothing in himself, but owes all to God, and therefore is absolutely bound to fulfill the will of his creator.—Rev J. Havens Richards, Sr., Roman Catholic, Boston.

**Sabbath above Weekdays.**

"Thou art my single day. God lends to heaven,  
What were all earth else, with a feel of heaven."  
—Robert Browning.

**R**ABBI AKIBA was once asked by Governor Turnusrupio: "Why are your sabbath days considered holier than ordinary days? Did not your God create them all?" "Why art thou considered higher than the other people?" asked Rabbi Akiba in return. "Are not all others Roman citizens as well?" "Oh yes," replied the governor, "but I have been appointed by the king to be the governor over them." "So has the Lord our God, who is greater than all kings," retorted Rabbi Akiba, "appointed the sabbath day to be sanctified more than the rest of the days of the week."—TANCHUMA 33.

**R. A. Maas Has the "Rightway."**

Mr. R. A. Maas, formerly with Repetti, has launched in business for himself, having purchased the palatial "Rightway" confectionery store, 124 Lenox avenue, just above 116th street. This store is the grandest confectionery establishment in New York, if not in the United States. It is spacious, it is elegantly furnished and fitted with most expensive mahogany fixtures, and the sitting room in the rear is the most aesthetic refreshment place in all the world. Not only is the furniture luxurious in its simple grandeur, but the art pieces, the marble statuary and the tone of the decorations harmonize with the elegant character of everything pertaining to the place, which is appropriately called the "Rightway." The soda fountains are of the latest and most approved designs, and at the counters only flavors of pure fruit juice are served.

The chocolates, bon-bons, caramels, etc., sold here will be produced under Mr. Maas' direction, and this fact must commend itself to the purchasing public. Mr. Maas knows the confectionery business in every branch, and he knows that the consumers of candy are willing to pay for confections in their purity, and he will have no other kind for sale, which, of course, will be adhering to the Rightway. It is intended to make this the model Harlem establishment of its kind, and Mr. Maas has already given signs of his popularity by the evident increase of business of a high-toned character, the kind he caters to and in a Jewish neighborhood that will sustain the artistic and the ideal when everything is done the "Rightway."

**B'nai Brith Home.**

A Purim entertainment under the auspices of the Ladies' Auxiliary Society will be given at the B'nai Brith Home, in Yonkers, on Tuesday, March 17, at 2 p. m.

**Mount Moriah Hospital.**

Under the auspices of the Federation of Galician and Bukovina Societies a concert and ball in aid of the fund of the Mount Moriah Hospital will take place at the Grand Central Palace, Saturday evening, March 23.

**Rev. de la Penta Elected.**

The Rev. I. de la Penta, formerly of the Spanish and Portuguese Synagogue of this city, has been elected assistant chazan of the Congregation Shearith Israel, Montreal, Can., of which the Rev. Meldola de Sola is the minister.

**For Charity Sake.**

Under the auspices of the combined lodges of the Third District of the Knights of Pythias a minstrel show and reception will be given at the Terrace Garden on March 25. The proceeds of the affair will be devoted to the building fund of the Pythian Home for dependent aged and decrepit members of the order.

**U. H. C. Committee of 250.**

The next meeting of the Committee of Two Hundred and Fifty will take place on Sunday morning, March 15, 1903, at the Hebrew Charities Building, Twenty-first street and Second avenue, at 10.30.

At the Montauk Theatre next week Ethel Barrymore will be seen in the new play, "Her Sister" by Clyde Fitch and Cosmo Gordon Lennox. The engagement is for six nights, with matinee on Saturday only.

"Her Sister" is a three-act comedy and is thought to accord very happily with Miss Barrymore's temperament, the burden of the piece resting on the shoulders of the young artist, since she is adorably expert in the art of love-making; besides, she has the rare resources of her inherited stage craft upon which to draw.

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(For the Hebrew Standard.)  
**THE ANGEL'S MISTAKE.**  
THE TRAGEDY OF TWO SOULS.  
BY HALITVAACK.

(Conclusion.)

"Say it as I bid you—say it plain, Olga is not dead. Say this, or you are a barman on the spot!"  
"She is not—not—not! Olga is not dead! Oh, take off!"  
"Swear by your beard!"  
"Oh, God have mercy on my shamah! Let me go, David, and I will swear by—oh, don't choke me so—don't tear my beard—I will, I will, I will—I swear by my beard that Olga—that—that Olga was not dead three weeks ago."  
A sudden light dawned upon David. He withdrew his hands immediately, and stood lost in his own reflections.  
"Itzick, dear old Itzick!" he presently began, in his meekest tone, "I am sorry with my whole heart for what I have done to you. Forgive me, my own old Itzick, and tell me the honest truth—is she really, really dead?"  
Itzick lifted his eyes up to heaven for guidance, and then he said:  
"She is not."  
"Itzick, I am afraid you don't tell me the real truth this time. Tell me all—tell me the whole truth—is Olga really and truly dead?"  
"She is—she is—she is not—not."  
"You stubborn old liar! How dare you tell me such lies! I am telling you she is."  
"She—she is—she was—she—she—she—"  
"You wretched, trephah old liar! Say at once she is! Say Olga is dead, or I'll split your old head against this very block!"  
"Oh, let go, let go my throat!"

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Olga is—was—is not—she—she, is dead—dead! Let go, let go!"  
"Swear by your beard!"  
"I swear by my beard, my honest white beard, and by my share in the world to come, that Olga is dead—dead—dead, and buried near her grandfather's grave, by the two tall trees. I swear all this by my beard and by my share in the world to come. Let go now—let go!"  
"Say Amen!"  
"Amen—Amen—Amen!"  
Itzick was thereupon liberated. He picked himself up as best he could, and, puffing and panting, he started at a trot for the Beth-Hamidraah, casting meanwhile distrustful glances across his shoulder.  
"She is dead—she is dead—she is dead!" David murmured, and he came trudging behind, doubled in two.  
"She is dead—she is dead—she is dead!" he said to the tall, tall trees, as he was wandering, not knowing whither, along the open highway.  
And the trees shook their tall, tall heads, and groaned back: "Alas! Alas! Alas!"  
"She is dead—she is dead—she is dead!" he said again, looking straight into the face of the full, round moon.  
And a great tear rolled down the pale cheek of the moon, till a dark cloud came to hide it.  
Three weeks after Rachel read the following letter:  
"Heidelberg, Gaisberger Strasse, No. 18.

"To my dearest and only friend Rachel:

"I know it all now; I could not believe it at first. I could not understand how it was possible for Olga to die without me feeling the death agony. It seemed to me that if Olga had cut her finger at home my blood was bound to come trickling down in Memel. Do not think, Rachel, that the day you introduced me to Olga was the first time she and I met. My soul knows it best. Olga and I had been floating through space hand in hand together for ages before the Creation. She and I were one, and were meant to be one for all time to come. It was merely the mistake of the Angels of Incarnation, who turned us out a pair of misfits. You see now the Angels have found out their mistake in time, and took Olga back to keep her for me in all her snowy purity. Olga is dead to her father and mother and friends, in order that she may live for me, for me alone, even as I live for her, for her only. It is now I feel strong and contented, knowing full well that Olga is waiting for me there amongst the stars. What a dreadful blunder, had Olga been left on earth much longer! Somebody would have usurped her. She would have become somebody else's wife—oh, horrible!

"But it is well now. Olga has gone up to the highest and brightest star where nothing unholy or profane may reach her, and there she waits for me. It is not for me to know when I shall be ready for her. I am studying hard now. I do not ask myself any longer what I am to be or what is to be my place in this world. I only feel I want to study, study and learn, till God says 'enough' and puts out my breath, and then I shall be ready for my reward.

"Dear Rachel, I have only one word more to say to you. Do not fret over Olga. I know you may not see it as I do, but I tell you, Rachel, as sure as my right hand is guiding this pen, we shall meet on the highest, highest and brightest star—all three of us!"  
DAVID.

[THE END.]

(For the Hebrew Standard.)

## נשקו בר

I FIND, in a recent issue of the London Jewish Chronicle, the following exegetical note:

"No Biblical text is more difficult to translate than the נשקו בר of Psalm ii, 12. 'Kiss the son' (whether the word 'son' be written with a small or capital S) is generally rejected, although King David has, in a previous verse of the same Psalm (verse 7), been called the Lord's son. The Greek has 'lay hold of instruction'; others prefer 'Worship in purity.' Professor Alfred Bertholet now suggests, by a slight change of the text, an attractive new rendering. Taking the words:

יגלו ברעדה נשקו בר

he would place the last two words after the first letter of יגלו, and read thus:

נשקו ברעדה

'Kiss his feet with trembling.' The phrase 'kiss his feet' occurs on the Babylonian inscriptions as a term of homage. Thus the passage would run:

Serve the Lord with fear  
And kiss His feet with trembling."

The suggestion is ingenious—but strained, and surely not grammatical. Verbs פָּקַד drop the ך in the imperative. נשקו takes ל and not כ as its preposition, e. g.,

וּשְׁקוּ לְרַחֵל, שְׁקוּ לִי &c.

Prof. Bertholet's ingenious but unacceptable emendation has the further demerit of being decidedly unnecessary.

There is really no difficulty in translating בר by "son." The Jewish reluctance to accept the obvious meaning is due to the Christian far-fetched reading of an allusion to Jesus in the phrase, which they render "Kiss the Son."

Psalm ii is very simple and straightforward as it stands, if we reject theological distortion of meaning. There is no justification in the Hebrew text for the insertion of the word 'saying' at the end of the second verse, which should be a complete sentence. The third verse, then, in place of being a quotation from the speech of "the heathen," remains part of the appeal to Jewish patriotism, which is the object of the poem.

It was written at a period when Judah trembled with fear of heathen suzerainty. The "heathen" had sneered at the Jewish national hopes.

The poet encourages the Jews to cling to their own patriotic ideals. God is mightier than all נְסִיכֵי אֲרָץ, earthly kings, who band themselves together, not against Judah, but against the Lord, who "sitteth in the heavens" and watcheth their vain ragings against his plans with amusement.

What, the Eternal (YHWH) hath anointed a king, and heathen kings and rulers band themselves against him? "I have anointed a king," saith the Eternal, "over Zion. . . I have said unto him, 'Thou art my son; I have begotten thee to-day. If thou ask for it, thou shalt have all the nations for thine inheritance and the whole earth for thy possession.'" The poet counsels the Kings and Shofetim of the land to accept God's decree, and to pay due respect to His "son"—the king in Zion.

Any difficulty a student might experience about this Psalm would at once be dispelled by a perusal of Arnold B. Ehrlich's German translation, with its ample and illuminating notes. He renders נשקו בר by "huldigt dem Sohne"—i. e., "Honor that son" (the king in Zion, "this day begotten").

It is one of the besetting faults of the English translators that, in order to obviate theological objections, they tamely, and often inanely, cling to the original, or radical, meaning of a word—which may in process of time have undergone great transformation in force—even when the context loudly proclaims a secondary or tertiary significance.

"Kiss" here, obviously, means "pay honor to" or "declare allegiance to"; and "the son" is Israel's reigning monarch—God's anointed king. "Kiss the son" in its literal meaning, and "Kiss the Son" with an idea of a reference to Jesus, are equally preposterous and unpardonable.

JACOB GOLDSTEIN.

A Record Week at the Y. M. H. A.

Last week the association was replete with activity and life and established something of a record. It evidenced the fourfold work of the institution—the social, athletic, religious and intellectual improvement of young people; and in that one week were crowded some very strong attractions.

The intellectual side of the work was best exemplified in the large attendance in the educational classes, the library, and at the public lectures.

The religious side was forcibly illustrated at the Friday evening services, where Rev. Elias Margolies spoke to a large gathering of young people, and it being the eve of Washington's Birthday, the air was tinged with patriotism, the services concluding with the singing of the National Anthem.

On Saturday afternoon at the religious services, a special musical programme was arranged by Rev. H. L. Martin, and the children's choir outdid itself in the singing. Mrs. Rebekah Kohut gave a very excellent patriotic talk which was much appreciated by the large number of children and elders present. Some essays read by the children of the school met with favorable comment.

games was scheduled and some very exciting contests took place. The events included a pole vault for distance, hop step and jump, potato race, high jump from spring board, and concluded with the exciting game of basketball between the association's midget team and that of an outside club. The score was 21 to 7 in favor of the association's team.

The social work of the association was emphasized in two events which took place on Sunday afternoon and evening, respectively. The first of a series of rally meetings for young men took place in the afternoon. The presiding officer, Judge Henry W. Unger, commented on the large outpouring of young men who crowded the hall to listen to the address of Rabbi Samuel Schulman, who in his usual characteristic and eloquent style gave a heart to heart talk on the subject, "Possibilities of Youth," and won an ovation for his masterly effort. An excellent literary and musical programme was also rendered.

This was the first of a series of rally meetings which will be held throughout the season, and in addition to the various Jewish ministers, such men as Secretary Taft, Bishop Potter, Dr. Lyman Abbott and other well known speakers will be invited to address these gatherings. Some of the most prominent men of the Jewish community have already signified their willingness to act as presiding officers.

The object of the meetings is to attract young men from other parts of the city and get them in touch with the work of the institution. The association certainly succeeded in its first attempt, for the hall was filled with young men, many of whom had never before been inside the building.

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Safeguards your food against acid and phosphates of lime

**The Synagogues**

**Temple Emanu-El.**  
Dr. Silverman will preach this Sabbath on "The Jewish Atheist." Sunday at 11.15 a. m. Dr. Magnes lectures on "Purim."

**Shaari Zedek of Harlem.**  
Rev. Dr. Adolph Spiegel of Congregation Shaari Zedek of Harlem will lecture on the subject, "The Relation of Mysticism to the Jewish Religion."

**Congregation Etz-Chaim of Yorkville.**  
Ninety-second Street.  
Saturday morning Rabbi Isidor Heicher will occupy the pulpit. Subject of sermon, "The Pulpit in Modern Life."

**Congregation B'nai Jehusim.**  
Sixty-fifth Street and Madison Avenue.  
Saturday morning, March 14, Rabbi B. A. Zimner's sermon will be on "Antisemitism in Its Inefficiency and Development."

**The Educational Alliance.**  
East Broadway and Jefferson Street.  
The following will officiate at the Children's services—Saturday afternoon, March 14: Rabbi Dr. A. Lyons, Cantor Rev. H. Silverman.

**Congregation Anshe Chesed.**  
Rabbi Gustav N. Hausmann will lecture Friday evening, 8 o'clock, on the subject of "Purim," and on Saturday morning the subject of the sermon will be "Personal Service."

**Congregation Mickveh Israel of Harlem.**  
Rev. H. S. Morais will be the speaker at this Friday night's lecture. His subject will be "Some Jewish Women." The lecture is to be held at the synagogue at 8.15 p. m.

**Shaari Zedek of Harlem.**  
Rev. Dr. Jacob Tharlan, of Vienna, will lecture at the Congregation Shaari Zedek, 35-40 Henry street, Saturday, the 14th inst. His subject will be "The Hilsner Case." Dr. Tharlan is a grandson of the late Rabbi Dr. Elias Guttmacher, from Graetz, and a son-in-law of Dr. Bloch, of Vienna.

**Free Synagogue.**  
The subject of the address on Sunday morning, March 15, at 11.15, by Dr. Stephen S. Wise, of the Free Synagogue, Eighty-first street, between Columbus and Amsterdam avenues, will be, "What Is the Jewish Question? Some Proposed Solutions." Seats are free and all are welcome.

**Spanish and Portuguese Synagogue.**  
The Polones Talmud Torah School of the Spanish and Portuguese Congregation, Central Park West and Seventieth street, will this year celebrate its one hundredth anniversary.

It has lately received from Mr. Adolph Wallach a gift of \$1,000, the interest of which is to be expended for prizes in memory of his late brother, Mr. Antony Wallach, who was for many years a trustee and treasurer of the congregation. These prizes are to be known as "The Antony Wallach Memorial Prizes."

**Congregation Kehillath Israel.**  
112 Jackson avenue.  
Rabbi E. L. Solomon, will lecture this Friday evening on the "Amoraim." On Sabbath morning Rev. Solomon will preach on the text, "Obedience is Better Than Sacrifice."

The Sabbath afternoon services for children are well attended by old and young alike. On Wednesday evening, the 18th of March, a Purim entertainment will be given at the synagogue to the children of the Kehillath Israel school.

**Beth Israel Bikur Cholim.**  
Seventy-second Street and Lexington Avenue.  
Rev. Aaron Eisenman will preach a Purim sermon on Sabbath morning on the topic, "The Old Story." At the special services for the deaf held on Friday evening Rev. Dr. J. L. Magnes of Temple Emanu-El will lecture. His sermon will be interpreted in the sign language. Children's services are held on Sabbath afternoon at 3 o'clock. Rabbi Eisenman will preach sermon on "Purim."

The school of the synagogue will give a Purim play, entertainment and dance Purim eve, March 16, at the Plaza Assembly Rooms.

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**Hartford, Conn.**  
(Special correspondence to the Hebrew Standard.)  
In view of the near approach of the convention, which is to name a candidate for Mayor of Hartford, on the Republican ticket, we wish to present to our readers a few important facts concerning the career of the Hon. E. W. Hooker, who has announced his candidacy.  
Mr. Hooker comes of the famous Hooker family whose name is rooted in the very cornerstone of Connecticut's history. Thomas A. Hooker was the American colonial settler, who moved from Massachusetts to Connecticut in 1636 and founded the town of Hartford, where he died. Now another Hooker, he of the eighth generation, comes along, and wants to be mayor of the town his ancestor founded. Well, nothing could be more appropriate and this feeling among many of Hartford's citizens, that it would be a nice thing for a descendant of the Hooker who founded the town to now become its chief executive after 272 years. Of course this is sentiment, but it is the sort of sentiment that Hartford likes and it is the kind that is firmly imbedded in the aristocracy of the capital town. Hooker is a blue blood and he will get the full support of that element. And at the same time he is a good mixer and hasn't paraded his ancestry before the public as his chief argument for the nomination. Hooker is relying on what he has himself accomplished as a public benefactor. Hooker's record as a member of the last Legislature in the House is something of which he may well feel proud. He was the House chairman of the Committee on Banks. This bank committee was the best one any Legislature had had for



HON. E. W. HOOKER.

many a session. There were many evils in the Connecticut banking system that needed correction. And Hooker went after those evils like a man whose bread and butter depended upon it. The combined power and influence of the great corporations and the trust companies of the State could not budge Hooker from his determination to enact legislation that would safeguard the public. Neither flattery nor brow-beating could pull Hooker away from his well-laid plans to enact such legislation, and the result of his efforts, backed up by the co-operation of the other members of the banking committee, resulted in enacting legislation that was a long step in placing Connecticut's banking laws where they belong so far as safety to deposits are concerned. Another law that Hooker was in favor of was the eight hour bill for laboring men.

Hooker's record in the Legislature is standing him in good stead now with the public and will go a long way toward winning him votes for the nomination.

Hooker was one of the strongest opponents of the Connecticut bucket shops and it is hard to see how there would have been no extension of time legalizing a thing that is believed to be contrary to the laws of the State.

The proposed new law in relation to Sunday observance was in charge of Representative E. W. Smith of Hartford and Mr. Hooker supported the change from our present law and voted with Mr. Smith in favor of its passage, but it was defeated in the House by votes of the farmers, who are not as liberal in their views as the city members of the Legislature.

Mr. Hooker has in every way shown himself to be a friend of our fellow-citizens, and should be secure the nomination, and we trust he will, our people will find him at all times ready to serve their interests in the best manner possible. We wish him success in his candidacy.

An important event in Hartford social circles was the engagement reception tendered on Sunday evening last by Mr. and Mrs. Henry Jonas to their daughter, Elizabeth V., whose engagement to Mr. David P. Lavietes was recently announced. Hooker supported the relatives and friends called to offer their congratulations and a very enjoyable evening was spent by all who had the good fortune to be present.

Mr. Jonas is one of Hartford's leading Jewish citizens. He was a member of the Court of Common Council for two years and a member of the Board of Aldermen for two years. He is a past Chief Ranger of Court Abraham Lincoln, F. of A. and is a member of the following fraternities and organizations in most of which he has held office; I.

O. O. F., K. of P., O. K. S. B., I. O. S. B., I. C. O. F. S. of I., and Congregation Adath Israel.  
A ladies' whist was given as the regular monthly affair at the Touro Club on Thursday evening last and was largely attended. Since the installation of Mr. Sidney Bacharach as president and the other new officers, the club has made rapid strides and progress, materially, and to-day is one of the leading Jewish social organizations in the country.  
**Borough of Richmond.**  
(DELAYED FROM LAST WEEK.)  
The second open meeting of the Young Folks' League of Temple Emanu-El on Sunday last was a decided success. These gatherings in Temple Hall are like the regular meetings of a large family, and are a great help to the spiritual development of the congregation. The members of the league are the sons, daughters, brothers, cousins, other relatives of the members and seatholders of the congregation, and therefore part and parcel of the Temple. The object of all these other gatherings is to attract the young to the Temple, making it a rallying point and a centre for all its activities. Among those who participated in the programme were Saul Bernstein, with an interesting lecture on the Jews in England; the Misses Gertrude Mord, Josephine Mendelsohn, Lewis Smith, pianino recitals; Miss Dora Saron, recitation; Mrs. Julius Schwartz, who volunteered in the last moment in a short imitation of Agnes Sorma, in German; Master Leon Chesney, in a violin solo; a trio by Messrs. Gold and Miss G. Mord, and a vocal solo by Mrs. Sol. Weintraub.  
Little Richmond is hustling so far as Judaism is concerned. Temple Emanu-El is not only a beautiful edifice, but the members and leaders of that flourishing congregation are diligent laborers, and up to the minute they do for the cause of our faith.  
Last Sabbath the lovely sanctuary was crowded. There was a large contingent of young folks. Rev. A. Goldfarb, assisted by a double quartette, rendered the ritual, edifying the worshippers by the rendition of the dear old traditional melodies. Lewis Goldfarb, son of our esteemed members, Mr. and Mrs. Alexander S. Molnar, was bar mitzvah, and acquitted himself splendidly. He made an address which touched the audience and gave eloquent testimony of the youth's enthusiastic adherence to the ancient faith. Rev. A. Goldfarb pronounced the benediction over the bar mitzvah, and the president of the congregation delivered a soul-stirring charge to him.  
The Sunday following the usual school services were held. In the afternoon the members met to discuss the next annual entertainment for the building fund, and in the evening the Young Folks' League of the temple met to prepare for the next open meeting to be held March 8. The activity of the different branches is in line with the desire of the Temple leaders to draw young and old Israel nearer to the Temple, making it a rallying centre of Jewish thought and activity. Any one who saw the meeting of the young folks and the new members enrolled cannot but rejoice if he really means well for the Temple and realizes the ideal for which we all have to strive.

The twelfth annual entertainment of the Hebrew Ben. Society, held last Tuesday, was a brilliant success artistically, socially and financially. Again Jew and Gentile met under the canopy of charity and humanity. President Julius Schwartz made a fiery address, lauding the zeal of the members and returning thanks to the generous contributors to the charity fund. Rev. Dr. J. C. Howard of the Methodist Church gave a fine address full of elevating thoughts.

Miss Stella Strauss, daughter of Mr. and Mrs. Gustave Strauss, received a medal for proficiency in French from the French Alliance. The accomplished young lady has entered Barnard College and we wish her success and good luck. The father of the young lady is the treasurer of Temple Emanu-El and is wearing a smile that won't come off.

Elsie Susskind, daughter of Mr. and Mrs. Wm. Susskind, is recovering from the effects of a serious operation. May she soon return to her beloved ones in perfect health.

Mr. and Mrs. C. Greenwald were surprised on the occasion of their thirtieth wedding anniversary. Led by Mrs. Leo Sander, a number of friends took her home by storm last Monday night, and didn't all have a great time? Mr. and Mrs. Greenwald are prominent members of Temple Emanu-El, Mazol Toy!

The regular monthly meeting of the Hebrew Ben. Society was held at the home of Mr. and Mrs. Morris Mord. After the business was disposed of the members present were ushered into the spacious dining room, where full justice was done to the things like mother used to make. Mrs. Mord is a fine hostess and no mistake.

Next events in the Temple: Second open meeting of the Young Folks' League and installation of 21 new members, March 8; Purim festival, by the pupils of the Sabbath school, March 22; bar mitzvah of Frederick Solomon, March 14. This makes the sixth bar mitzvah since the Temple was organized.

**WANTED**—By Congregation Etz Chaim, of Yorkville, a competent rabbi. Apply evenings to Mr. A. Galewski, 50 West 119th Street, of Mr. Louis Mark, 1194 Park Avenue.

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A Weekly Presentation of Facts Relating to  
**PURE LACTEAL PRODUCTS**  
NUMBER EIGHT  
**SAFEGUARDING AGAINST TUBERCULOSIS IN MILK.**  
Commissioner Charles A. Wieling, of the State Department of Agriculture, in his annual report submitted to the Legislature last month, endorses the fight which an intelligent public is making against the use of milk from tuberculous cows.  
The Commissioner recommends relative to tuberculosis "that some authority and adequate means should be given, to the end that milk should not be sold upon the markets of this State that comes from diseased herds, particularly from herds suffering from tuberculosis."  
He recommends also an "examination of each and every herd from which milk is drawn and sold for consumption as such, and adequate subsequent action."  
Tuberculosis is a twin ally of Death, and it is the paramount duty of every parent to protect his family from the dreaded white scourge.  
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(To be continued.)  
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NEW YORK, FRIDAY, MARCH 13th, 1908. VE-ADAR, 10th, 5668

יקרא פ' וכו'

A MERRY PURIM.

PURIM falls on Tuesday and Wednesday of next week. The Megillah is read on Monday evening.

THE passage of Assemblyman Graubard's bill for the regulation of the dance hall is a matter of congratulation. The evil these places of 'amusement' are responsible for is positively heart-breaking.

THE opening of Kosher 'kitchens' on the lower East Side and in Brooklyn is a step in the right direction. These cheap, but wholesome, restaurants supply a real need.

John Bull, a London weekly, says: "The true reason for the prejudiced view taken by the world of the Jewish race has been explained at last. The Jews, it is alleged, invented the bagpipes."

A UNION of Orthodox Congregations has been formed in Brooklyn. This is certainly of importance, for it is indicative of the advance which is being made in the community. There is hope for New York Jewry yet.

THE Cincinnati Enquirer says: "The Jews will this year celebrate St. Patrick's Day. The Irish will return the compliment by observing the Jewish feast of Purim." They will doubtless liquidate all former grievances.

THE Roumanian-Jewish organizations in this city are emulating the example of the Galician and Bukovina Societies, and have formed a Federation of Roumanian Societies. This spirit of co-operation is certainly commendable.

THE selection of Mr. Morris D. Waldman as Manager of the United Hebrew Charities in succession to Dr. Lee K. Frankel is an excellent choice. In addition to possessing great executive abilities, Mr. Waldman has a good Jewish heart.

THE poor deluded fool who tried to kill the Chicago Chief of Police was a Jew—and the Czar of Russia is a Christian, with this distinction, however: the "Jewish" Anarchist never went to synagogue, while the Russian Anarchist is the head of the Christian church.

AS well as the evil-doer is punished for every transgression in eternity, so is the righteous punished in this world: and as well as the righteous meets his reward for every good deed, so is the wicked rewarded for every meritorious deed that he performs. (Taanith, f. 11.)

IN whatever instance a man follows his inclinations against the will of God he will surely be drawn to account. If he is not immediately punished, he should not imagine that his deed was ignored. The Lord is long-suffering but he insists upon justice at the end. The punishment of the sinner is sure to come when the measure of sins be filled. (Medr. Riv. to Num.)

THE proposal of Mr. Israel Abrahams, Reader in Rabbinic and Talmudic Literature, Cambridge University, England, that a University for Jerusalem be established, is certainly interesting. Mr. Abrahams says that "Jerusalem is an ideal place for a Jewish University. . . . Jerusalem is still a name to conjure with." What is particularly striking, is that this proposal should emanate from a man who in other years has been bitterly opposed to anything having the least connection with Jewish nationalism.

TAKE Joy home,

And make a place in thy great heart for her, And give her time to grow, and cherish her; Then will she come and often sing to thee When thou art working in the furrows! aye, Or weeding in the sacred hour of dawn! It is a comely fashion to be glad— Joy is the grace we say to God.

—JEAN INGELOW.

THE Union of American Hebrew Congregations is sending a representative into Mexico to organize congregations and Jewish societies wherever a sufficient number reside. Rabbi Martin Zielonka, of El Paso, Texas, the only rabbi on the Mexican border, has been asked to do this missionary work, because of his acquaintanceship with Mexican customs and with many people who reside in the Republic. It remains to be seen in what spirit our co-religionists in Mexico will regard this movement, and whether they will assist in organizing into congregations or societies. At the present time there is no permanent Jewish organization in Mexico.

Communal Indifference.

WITHIN the past week two meetings of note have been held and it is sad to record that the attendance at both was not commensurate with their importance.

Notwithstanding the fact that the Hon. Alton B. Parker was the chief speaker at the annual gathering of the Jewish Protector and Aid Society, the attendance was very slim and consisted for the most part of the directors of the institution and their immediate friends.

At the meeting of the New York Branch of the Jewish Theological Seminary the number of people present was pitifully small. This is very much to be regretted.

The two institutions are sadly in need of funds, and unless more generous help is forthcoming their usefulness will be sadly impaired.

Of course, there is nothing spectacular about the Seminary or the Protector. The work of rabbis and teachers does not show immediate results and the same is true of the Hawthorne School. In fact no educational institution can be measured by immediate results. Their work is of permanent character and it is, therefore, the concern of every member of the community to strengthen the hands of those responsible for the management.

The Spirit of Purim.

OUR valued contributor, "Halitvak," in his preachment "Purim and St. Patrick's Day," regrets the unimportance with which Purim is now regarded by far too many of our people. He points to the Irishman, who, by reason of his consistency and pertinacity, has raised the dignity of the observance of the day in honor of his Patron Saint.

"Halitvak's" reminder of our lassitude is timely. The story of Esther, Mordecai and Haman teaches so great a lesson that it were a pity if the celebrations in connection with Purim should be lessened to any degree.

Heroism, loyalty, faith, are qualities which the modern Jew needs, in view of the Sturm und Drang period through which his people is passing. Twenty centuries ago Jew-baiting in Persia; two thousand years later rabid anti-Semitism in "cultured" Europe. The world changes little, after all. Amalek still lives.

Higher Critics would have us believe that the events recounted in the Book of Esther are but the imaginations of a fertile brain. Poor, destructive critics! It is so easy to tell a people that things really did not happen. "Scientific" investigation may have brought to "light" the "fact" that Haman, Esther, Mordecai, all, all of them, were myths, but the story remains; the truths the Megillah Esther would inculcate cannot be destroyed, eminent Jewish sages saying, that the Feast of Purim will always be remembered when other festivals are no longer observed. The Spirit of Purim is beautiful, and we make the "scientific investigator" a present of his data. We prefer the old Jew who celebrated Purim by making merry, by remembering the poor, by helping the needy, by sending little loving gifts to his near ones and dear ones.

Do not some say that the whole story of St. Patrick and the snakes is only a legend? Yet every true son of Erin will wear the shamrock and fly the Green Flag with the Golden Harp, and in this manner promote the glory of Old Ireland.

This is the spirit in which Purim should be kept. It should deepen the pride in our people and in our destiny as a nation. Let the Higher Critics investigate, but the loyal Jew should continue to enjoy himself on Purim, and bring gladness to others.

A Lesson to Our Reform Rabbis.

Fusion means submersion, disappearance, death. Is it strange that we should set our faces against it? Is there any nation, any race, any community under the sun that would do otherwise, that would court extinction by making it a policy? If there is one, then it is moribund already, for it has parted with the aims and the ideals which alone justify and nourish the corporate life. But we Jews are full of life, and want to live. We want to live because we have convictions, latent sometimes, perhaps, but none the less real, convictions which give us the right to live. We want to live because, in some more or less defined way, we are conscious that our survival will be of benefit to the world. Are we to be blamed, then, for struggling against disruption? Should we not be deserving of the deepest reprobation if we retired from the age-long fight, with all its painful self-sacrifice, all its proportionate glory? The thinly veiled anti-Semitism which invites us to extinguish ourselves by intermarriage and similar devices is only one side of the shield. Let us think of the scorn and the indignation with which many a Christian regards the conduct of the renegade Jews, disloyal to his religion, heedless of the dignity of his descent. How immeasurably greater would that scorn and indignation be if it was deserved by the race, if fusion and, with it, disavowal of the ancient covenant were frankly made a part of the Jewish programme.

Firmly we are resolved to keep up the old system of noble ideas and ritual discipline, in the conviction that the weapons that have proved themselves potent through the ages will still be effective in our time. The heroic story of Israel is not going to end in an anti-climax of cowardice, if we can help it. But none the less shall we cherish humility in our hearts. For are we in the place of God? No; we are but lowly instruments in His hands. And for all men, whom we humbly seek to help along the upward way, we shall keep the brotherly feeling inculcated by a religion which declares the whole human race equal in the sight of a just and loving God.

THE above excerpts are from a sermon on "Jewish Separateness" by the Rev. Morris Joseph, minister of the Upper Berkeley street (Reform) Synagogue, London. They are commended to every Reform Rabbi in this country, who advocates intermarriage, performs such ceremonies and tells the Jewish people to be untrue to themselves and lose themselves in the maelstrom of their environments.

Rabbi Joseph says "Foolish and criminal should we be to quit a position of vantage which has saved us for thirty centuries." Good, sound common sense doctrine worthy of a Jewish teacher.

"And we Jews are an army. Let us disband, and fight never so ardently, never so bravely, each for his own hand, or let us range ourselves under the banner of some new sect, the Unitarians, the Theists, the Ethical Culturist, and we shall throw away three quarters of our effectiveness."

We thank the spiritual guide of a reform congregation for the lesson which he is preaching his colleagues. It is time that we overthrow the baneful teachings or the radical spiritual guides in our midst.

Purim Points.

The following questions were asked by a sabbath-school teacher and answers given by one of his bright pupils.

How many holidays and how many holidays have we?

We have three holidays and four holy days.

What are the holidays?

They are Hanukah, Purim and Day of Atonement.

What! How do you make that out?

We have a jolly time on Hanukah, so have we on Purim and also on Yom Kippur.

Is it right to have a jolly time on Yom Kippur?

Sure, the Bible calls it יום פורים (yom K'purim), a day like Purim.

Show the poor man and assure him That you think of him on Purim By sending him sh'ach monos.

A certain Hebraist reading the book of Esther in vowelless Hebrew, informed his friend that Ahasverus had rabbin in his house, for it reads כן יסר ביהוה 'רב' כל רב' ביחוד for yosad, he rendered it: "For thus founded the king upon every rabbi (rav) of his house".

The next mistake he made when he read זכור את ושתי (zachar at, in stead of es, Vashiti) "Thou art a male, O Vashiti," and he did not wonder that the king chose another queen.

That same scholar found that Isaiah was a Chazan, because it says וזון ישעיהו Chazan Yeshayahu. For the same reason Obadiah was also a Chazan.

Do not make an empty promise, But send the rabbi, chazan, shammes A suitable sh'ach monos.

Purim is the "feast of lots" and there are lots of realstatnicks who have lots of lots to sell, which if accomplished, would make their Purim a season of gladness and bring them lots of festive enjoyment.

The jovial character of Purim is forcibly illustrated in the saying of the Talmud. "One should drink on Purim until he can no longer distinguish between ארורתן הרבנים "Cursed be Haman" from ברוך מרדכי "blessed be Mordecai". This has been ingeniously explained as referring to the letters occurring in the sentences ארורתן וברוך מרדכי—contained in the prose—poem read in the synagogue service on Purim—in each of which the numerical value of the letters amounts to 802.

Heut ist Purim, Morgen ist Sabbat; Gebt mir a Kreuzer Und werft mich hinaus.

The looting at Pekin by the Russian, French and German soldiers was a disgrace to civilization. The American army refused to participate in the booty. Doubtless they had read the book of Esther and imitated the example of the Jews of whom at the discomfiture of Haman it is said ונבנתו ידם "but on the prey they laid not their hands."

Of the modern Rabbi who did not observe the feast of Esther, Moshey Slappak said, am taanith est er.

The subscription price of THE HEBREW STANDARD is \$2 per annum, payable in advance. This is no Purim joke.

Let the U. H. C. allure him On the joyful, merry Purim, Who ere this thought not of it; And send there his sh'ach monos Heaven will grant him sure a bonus, With well returning profit.

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Many modern Jewish women disagree with what they term the un-American Purim edict (*Esther*) ליהנות בל אש שרר בכיתה "that every man should be the master in his own house" and to talk in "plain language"—to his wife.

Ashvueras was right, "aber es is gar kein use das man dawka dut."

You better say a few less psalms, And give some more of cheerful alms, You may call it sh'ach monos.

The disciples of Higher Criticism may at this season of the year worry their heads whether Esther really was *Ishtra* the Babylonian Goddess or Mordecai a Babylonian deity named *Marduck*; but sensible Jews prefer on Purim to drink to the memory of Esther and Mordecai and have a good time generally, as all loyal Jews should.

According to some Talmudic commentators instead of "מרדכי יהודי" we should read, "מרדכי יהודי" meaning "one who declares the unity of God."

The reader pronounces the names of the ten sons of Haman (*Esther ix. 1, 10.*) in one breath to indicate their simultaneous death. Their sad fate is enough to take away one's breath.

In olden times it was customary in some countries to write "Haman" on the soles of their shoes, and when his name was pronounced during the reading of the *Megillah*, to shuffle their feet in the dust so as to obliterate it.

It is customary since the times of the Geonim to unroll the whole *Megillah* before reading it, in order to give it the appearance of an "iggeret"—epistle.

"Sending gifts to the poor" is particularly emphasized as a Purim observance—which may with propriety be kept up during the whole year.

The custom of making a noise during the reading of the *Megillah*, when the name of Haman is read, is still observed in many ultra orthodox synagogues, and naturally is provocative of boisterous disorder and unseemly levity, which, no matter the origin or the occasion, is very un-Jewish.

In Poland, Russia and Galicia the

boys provide themselves with rattles (*Haman Klopfers*), and it is almost impossible to suppress the inevitable confusion.

It is said that in Kalwaria the congregation erected a *Kallakotkie* (rattle) of such immense proportions that it required the combined strength of two men to work it—hence the residents of that place are nicknamed *Kalwaria Kallakotkes*.

### A Good Talmudic Story.

IN the Talmud (Tract. *Megillah*, 7b) there is the following quaint and humorous narration:

"Abaya bar Abba and Rabbi Chanani bar Abbin were wont to exchange hospitality on Purim. Rabba used to say: 'It is the duty of every man to get so tipsy on Purim as to get drunk on wine until he can no longer distinguish between "Blessed be Mordecai" and "Cursed be Haman." Rabba rose and slew Rabbi Zira. In the morning he supplicated, and the dead came to life again. Next year he invited him again to the feast, to which he replied: לא ככל עתא ושעתא נסא מתיחיש ניסא "Nay. We cannot hope for a miracle every time!"

### Purim.

THE Talmud, humorously says that a good Jew must drink wine on Purim until he can no longer distinguish between "Blessed be Mordecai" and "Cursed be Haman." This was I presume one of the methods adopted by our good old forefathers, in rejoicing over the downfall of Haman. They had great times of old during the Feast of Esther, when Purim became the Jewish Carnival.

The Mosaic injunction which forbids men and women to dress alike and the biblical command that, "A man shall not put on woman's garments", were set aside on these occasions, and women dressed in male attire and men clothed themselves in women's attire, and with grotesque masks paraded the streets, and made the welkin ring with their mirthfulness.

In the olden days the Jewish young-

sters, on these occasions, formed a sort of line of battle and pelted each other with nuts, until this fruit gave out, or they became earlier exhausted; while the men rode through the streets blowing trumpets, and horns, carrying an effigy representing Haman, which they in closing the hilarity of the day burnt at the stake with much mock ceremony.

All kinds of exercises of a frolicsome character were indulged in on Purim. Almost everything was lawful the people proclaimed, even to the extent of poking fun at the Rabbis.

The demand of frolicsomeness by the Jew for Purim amusements was everywhere universal. This brought about the Purim-spiele, or Purim-plays, and Purim buffooneries. The plays in the Jewish-German-Jargon won great popularity and were conclusively funny.

In the ghettoes, Purim was the scene of intense frolics and jollification and all kinds of fun reigned with undiminished vigor during the carnival and a wide joyous licence was permitted at this time even within the sacred precincts of the Synagogue.

In our own time in this country, Purim was made for many years the occasion of jollity and frolic. Purim plays were given, and *bal masques* were held to such an extent that every ball room or dance hall—large and small—was impressed into service, and engaged a year ahead of the event. The Jewish youth and maidens for the nonce became clowns, harlequins, columbines, kings, queens, princes and what not in *masque*, and hilarity reigned supreme at these gatherings.

For a long time parties of friends also dressed in costumes of the courtier, to the clown; of the queen to the milkmaid, and often of the most grotesque make-up and friends on Purim evenings. This custom however received a sudden and severe check, when some years ago the police of this city arrested the merry-makers, and ended up by halting a carriage occupied by a number of wealthy ladies *en masque*, and taking them to the police station, on a charge of violating a city ordinance, i. e. wearing mask in public.

The Purim balls have also been generally abandoned, the Purim plays altogether, and whatever hilarity now marks the Feast of Esther, obtains within the family circle: there is no joyous carnival and merry-making. The *Megillah* and the *Purim Kräpfechen* and the *Hamantaschen* are still with us and the Luach points out the day of the festivity, but the Purim-plays and the merry-makers have disappeared. L'AIGLON.

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# Children's Page.

## QUEEN ESTHER.

**MY DEAR CHILDREN:**—On Tuesday evening of next week the Feast of Purim will be ushered in. The principal character in connection with the celebration is Esther.

Queen Esther, of the tribe of Benjamin, was the daughter of Abihail, the uncle of Mordecai. She was left without parents at an early age, so her cousin Mordecai took her under his care. Ahasuerus ordered all the beautiful young females of his empire to be brought before him that he might select a queen.

Esther the Jewess, who was most fair to look upon, and withal amiable and agreeable in manner, was the one of his choice. So putting the royal crown upon her head, he declared her his queen, 518 B. P. E. Ahasuerus made splendid feasts, and great rejoicings took place to celebrate his nuptials, but soon two of his head servants conspired to take his life; uncertain the head that wore a crown in those days! Mordecai discovered the plot in time to notify his cousin, Queen Esther. It seems that a man by the name of Haman was promoted prime minister of the Persian empire, and all the servants were ordered to do him homage by bowing to him. Mordecai, although a down trodden, despised Jew, felt that this was exacting too much, so refused. This, of course, irritated the newly-promoted Haman, and he was determined to revenge himself. Disdaining to notice the hated Jew, alone he contrived a plan whereby he thought his revenge would be amply satisfied. So gaining access to the king, he told him his story, and succeeded in getting his permission to issue an edict killing all the Jews in the empire. This was a bold stroke for Haman, but we shall see how well he succeeded.

It appears that Queen Esther had not told Ahasuerus that she was a Jewess, as her cousin Mordecai, knowing well the prejudice against her nation, had instructed her to keep it from him, but now the time had come when he must know it, as he had sanctioned a most cruel massacre of her unfortunate but beloved people. Queen Esther was certainly in a most trying situation, and knew those haughty, whimsical despots were not to be trifled with. It was a law among the Persians that no person should come into their presence uncalled. Queen Esther, his own wife, risked her life in daring to approach him, but he must be informed of the true state of things, and she was the only one who could do it.

In these days of heathenism these proud kings gained the adulation and fear of their subjects by just such arrogant, cruel assumptions of power; but in the enlightened freedom of this the nineteenth century, we look upon them with disgust, not unmingled with ridicule. For puny man thus to exalt himself is indeed ludicrous.

Our distressed queen nerved herself with all the courage she could summon, presented herself, and it is said almost paled with terror; but the king chanced to be in an affectionate mood, and, upon seeing his beautiful queen, waved his golden sceptre and embraced her. He then asked her what she wished, but she only invited him and Haman to a splendid feast. He then asked her again, telling her she should be gratified even to the half of his kingdom, and she invited them again. But that night the king tossed upon his sumptuous bed unable to sleep. Not wishing to waste time, he ordered the records of his empire to be read. God was doing His work, preparing this man to carry out His wise designs.

When the part was read referring to Mordecai, who had saved his life, he asked if he had been rewarded. Just then Haman entered, about to ask permission to hang Mordecai upon a gallows which he had erected. He was called in, and asked what should be done to the man whom the king delighteth to honor.

Haman, not seeing the trap which was about to spring, answered: "To be clothed in royal robes, set upon the king's horse, with the royal diadem upon him, and carried through the streets with couriers shouting, 'Thus shall it be done to the man whom the king delighteth to honor.'"

Thereupon Mordecai, the despised Jew, was ordered to be treated in this manner.

Again the third time the king asked the queen what she would have, reiterating his former assurances. Our noble queen now saw her time, and feelingly told him how it was in his power to save his devoted wife and queen's life and that of her beloved people. When he found Haman was the plotter of this wicked scheme he flew into a rage, and when told that he had in his own house a gallows prepared for poor Mordecai, and though the law of the Persians could not be changed, and he had said that the Jews should be destroyed, he allowed Queen Esther and her cousin to write to the people in the different provinces to prepare themselves for a bloody war. This defeated the plans of the heathen, and thus was the awful massacre averted.

Does not that show us that even in this world sin is punished and virtue rewarded? This story of Queen Esther has a pathos and power which finds its way to every heart. Where can we find such beautiful stories as in the Book of Books?

Mrs. Liebermeyer—"People are never satisfied in this world." Mr. Liebermeyer—"Oh, I don't know; you never heard of a man eloping more than once, did you?"

Mrs. Isaacs—"That chicken you sold me yesterday was tough as sole leather. Really, I believe the bird was as old as I am." Shoochet—"And surely, Mrs. Isaacs, you would not call yourself old!"

"Dear," said the melancholy wife, "if you die first you will wait for me there on that far shore, won't you?" "I guess so," replied her husband, with a yawn. "I've always had to wait for you wherever I go."

There is no difference between the present state of the world and the state of Messianic times, but that there will be no servile subjection in the latter. (Berachoth, f. 54.)

**Old King Cole Song.**  
Old King Cole was a jolly old soul,  
And a jolly old soul was he, was he,  
And he called for his pipe and he called  
for his bowl,  
And he called for his fiddlers three.  
Now every fiddler he had a fine fiddle,  
And a very fine fiddle had he, had he.  
Then tweedle dee, tweedle dee, went the  
fiddlers,  
Tweedle, deedle, dee!  
For so merry we'll all be, tweedle dee,  
For there's none so rare, as can com-  
pare  
With these Sons of Harmonies!

Now old King Cole was a jolly old soul,  
And a jolly old soul was he, was he,  
And he called for his pipe and he called  
for his bowl,  
And he called for his pipers three.

Now every piper had a very fine pipe,  
And a very fine pipe had he, had he.  
Then too-ral-loo, too-ral-loo! blew the  
pipers,  
Too-ral-loo, rai-loo!  
For so merry we'll all be, rai-loo, etc.

Now old King Cole was a jolly old soul,  
And a jolly old soul was he, was he,  
He called for his harpers three.  
Now every harper had a very fine  
harp,  
And a very fine harp had he, had he.

Then twang-a-twang-a-twang went the  
harpers,  
Twang-a-twang-a-twang!  
For so merry we'll all be, twang-a-twang,  
For there's none so rare, etc.

### Precocity,

popularly know as Chutzpsh on the part of some of our Jewish youth is almost proverbial; but it surely has never exceeded that of the little one of some ten summers, who presented himself for the first time at one of the Albert Lucas Religious Schools, and, upon being asked by the superintendent for his name, gave that of "Morton Arnold." "And what is your father's surname?" queried the teacher, somewhat suspiciously. "Aaron," promptly came the unhesitating answer. "And what do they call you at home?" pursued the teacher. "At home," replied the boy, with calm emphasis on his words which meant much, "at home they call me 'Mo!'"

### Professional Criticism.

"But," sneers the tattooed lady, "the contortionist is such a piece of vanity!"

"I have never noticed it," argued the wild man. "He always seemed to me to be a perfectly modest, unassuming fellow."

"Unassuming!" exclaimed the tattooed lady. "And half the time he is simply wrapped up in himself."

When a girl takes her eyes off the hero long enough to tear the paper from her caramel she is getting over it. The real rabid matinee girl pops it in, paper and all, rather than miss the merest flicker of one of the gold teeth of her idol.

When a girl frizzes her hair all out, rear and aft, wears a dinky little hat over her left eye, clutches her dress so tightly that one shudders for fear it will burst, and walks with a sinuous curve inclined over at an angle of 45 degrees, she looks down herself proudly and says to herself that after all there's nothing like style.

A lady visiting the religious school in her neighborhood heard the teacher giving a lesson on the wanderings of the Israelites in the desert. "Now, what is a desert?" asked the teacher.

Mosey Moss, a little fellow promptly replied: "Please mam, a place where there is no stores."

"Professor," said the bad young man of the class, "the scientists tell us the anthracite supply of the world will be completely exhausted in a little over sixty years. What are we to do for fuel then?" "My friend," replied the venerable man, "By that time, in all probability, you will have gone where the fuel supply is inexhaustible."

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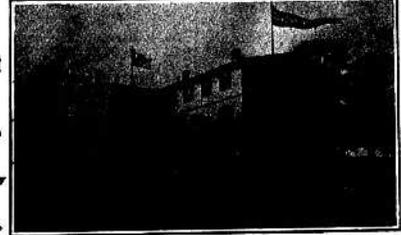
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Why are bookkeepers like chickens? Because they have to scratch for a living.

Why are deaf people like India shawls? Because you can't make them here (hear).

What is the difference between a spendthrift and a pillow? One is hard up, the other soft down.

Why is an undutiful son like one born deaf? Because your voice is lost upon him.

### Single Line Thoughts.

To be ever polite is to be rude.—Japanese Proverb.

There is no gambling like politics.—Disraeli.

Politics is the science of exigencies.—Theodore Parker.

Poverty is the sixth sense.—German Proverb.

Power, to its last particle, is duty.—John Foster.

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First, That the name of the firm under which said partnership is to be conducted is L. & C. Stern, with offices at 225 West Ninety-fifth street, in the City and State of New York.

Second, That the general nature of the business intended to be transacted by such co-partnership is the manufacture and selling of ladies' and mens' wearing apparel...

Third, That the names of all the general and special partners interested therein and their respective places of residence are as follows: Louis Stern, residing at 1245 Eighty-third street, Borough of Brooklyn, City and State of New York...

Fourth, That the amount of capital which the said Walter J. Ehrman, Carl Stern, Louis Stern, Herman Kratzstein and the other said special partners, has contributed to the common stock in cash is the sum of five thousand (\$5,000.00) dollars...

Fifth, That the said partnership is to continue and exist from the 17th day of February, 1910. Dated February 20, 1908.

LOUIS STERN (L. S.) CARL STERN (C. S.) WALTER J. EHRMAN (W. J. E.) HERMAN KRATZSTEIN (H. K.) In presence of S. KAHAN, Notary Public, New York Co.

JACOB WEINSTEIN-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 Jacob Weinstein, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber at his place of transacting business...

SWORN to before me this 20th day of February, 1908. G. E. MACOY, Notary Public, New York Co.

STERN, 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 Stern, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber at his place of transacting business...

WEINBERG, PHILIP-In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Philip Weinberg, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber at his place of transacting business...

KEMPNER, RACHEL-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 Rachel Kempner, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber at his place of transacting business...

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 therefor to the subscriber at his place of transacting business...

ROTHSCHILD, AMANDA-In PURSUANCE of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Amanda Rothschild, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber at his place of transacting business...

LESZYNSKI, MINNA-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 Minna Leszynski, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber at his place of transacting business...

ROSS & SNEUDAIR, Attorneys for Executor, No. 306 Broadway, New York City.

THIS IS TO CERTIFY that the undersigned have formed a limited partnership, pursuant to the provisions of the laws of the State of New York, the name of which partnership is to be conducted in LEE LEVEY, and the county wherein the principal place of business of such partnership is to be located is the county of New York.

LEE LEVEY, GERSON LEVEY, DANIEL S. LEVEY, GEORGE LEVEY, and MORRIS APPLE, to me known and known to me to be the individuals described in and who executed the foregoing instrument and they duly severally acknowledged to me that they executed the same.

SWORN to before me this 20th day of February, 1908. G. E. MACOY, Notary Public, New York Co.

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 therefor to the subscriber at his place of transacting business...

SOLOMON, JOSEPH B.-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 S. Solomon, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber at his place of transacting business...

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 therefor to the subscriber at his place of transacting business...

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 Altmann, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber at his place of transacting business...

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

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 Borough of Manhattan, Borough of Queens and Richmond, comprising the City of New York, will be open for public inspection, examination and sale on the second Monday of January, and will remain open to and including the 31st day of March, 1908.

FRANK PURDY, President; LEON RAYMOND, NICHOLAS MULLER, CHAS. PUTZEL, THOMAS L. HAMILTON, AUGUST HASTINGS, Commissioners of Taxes and Assessments.

CERTIFICATE OF LIMITED CO-PARTNERSHIP OF THE UNDERSIGNED, DESIROUS of forming a limited co-partnership, in pursuance of the statutes of the State of New York, do hereby certify that the name of the partnership is to be conducted in G. EDWARD GRAFF, and the county wherein the principal place of business of such partnership is to be located is the County of New York.

G. EDWARD GRAFF (G. E. G.) WILLIAM E. GILMORE (W. E. G.) In presence of DUDDLEY DAVIS, Notary Public, New York Co.

On this 7th day of February, one thousand nine hundred and eight, I, Dudley Davis, in the presence of the within named G. EDWARD GRAFF and WILLIAM E. GILMORE, to me known and known to me to be the individuals described in and who executed the foregoing certificate, and they duly severally acknowledged to me that they executed the same.

BORSTEIN, 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 Borstein, late of the County of New York, deceased, to present the same with vouchers therefor to the subscribers at their place of transacting business...

COHEN, DAVID B.-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 David B. Cohen, late of the County of New York, deceased, to present the same with vouchers therefor to the subscribers at their place of transacting business...

OCHE, 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. Oche, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber at his place of transacting business...

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 therefor to the subscribers at their place of transacting business...

SCHNEINBERG, ISRAAC-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 Israac Schneinberg, late of the County of New York, deceased, to present the same with vouchers therefor to the subscribers at their place of transacting business...

WELLSHOE, FANNY-In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Fanny Wells, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber at his place of transacting business...

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 therefor to the subscribers at their place of transacting business...

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 therefor to the subscribers at their place of transacting business...

ECKSTEIN, EMILIE-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 Emilie Eckstein, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber at his place of transacting business...

WELSCHER, 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 Welscher, late of the County of New York, deceased, to present the same with vouchers therefor to the subscribers at their place of transacting business...

WESTHEIMER, NATHAN-In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Nathan Westheimer, late of the County of New York, deceased, to present the same with vouchers therefor to the subscribers at their place of transacting business...

FLIECK, 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 Flieck, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber at his place of transacting business...

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 therefor to the subscribers at their place of transacting business...

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 Hirshfeld, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber at his place of transacting business...

SEMEL, GEORGE-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 George Semel, late of the County of New York, deceased, to present the same with vouchers therefor to the subscribers at their place of transacting business...

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 therefor to the subscribers at their place of transacting business...

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 therefor to the subscribers at their place of transacting business...

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 therefor to the subscribers at their place of transacting business...

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 therefor to the subscriber at his place of transacting business...

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 therefor to the subscribers at their place of transacting business...

ABAUZ FRENCH AND AMERICAN BAKERY, HIGH-GRADE PASTRY, 164 1/2 A ST. Between 6th & 7th Ave. Tel. 5143 Madison Sq. Near Lenox Ave. Tel. 5433 M'gside. Orders for Parties, Kaffee Klatches, etc., promptly executed.

Chas. Meyer, PHARMACIST-APOTHECARY, 1667 Second Avenue, Corner 96th Street, NEW YORK.

WELLSHOE, FANNY-In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Fanny Wells, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber at his place of transacting business...

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 therefor to the subscribers at their place of transacting business...

# HEARN

FOURTEENTH STREET. West of Fifth Avenue.

## New Spring Broadcloths Voiles Panamas Serges And Other Fashionable Dress Goods

Comparison of our prices with those elsewhere asked for equal qualities will prove, beyond a doubt, our claim to best values.

44 and 46 inch Shadow Stripes and Check Taffetas—also Panamas in leading Spring shades, including Copenhagen, Reseda, Alice, etc.....	.69	Imported Fancy All-Wool Voiles—45 inch—self stripes, checks and corded effects—black and colors.....	1.10
New Herringbone Suitings—all-wool—light and medium—checks and stripes—worth \$1.29.....	.98	54-inch Chevron Stripe Serges—all wool—Alice, Copenhagen, Navy, gray, leather mahogany and other tints of brown, black—quality universally sold at \$1.50.....	1.39
New Hair Stripe Panamas—white, self and contrasting effects on black and colors—54 inch—elsewhere \$1.49.....	1.29	Fancy Stripe Broadcloths—54-inch—latest Spring tonings—elsewhere \$1.89.....	1.49

## Continuation of Our Important Offering of Silks from Auction Sale!

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We take this method of introducing our splendid assortment of PURE LINEN Table Damasks and Napkins to those who may not be acquainted with our complete stocks of Irish, German and Scotch Napery.....At all times we carry assortments surpassed by no other house, and equalled by few.

FOR THIS WEEK:

Full Bleached Table Damaska—All Linen—70 inch—usually 79.....	.59
Napkins to match reg. \$1.08 doz.....	\$1.59
Full Bleached Table Damaska—All Linen—60 inch—usually .55.....	.39
Extra Heavy Cream and White—All Linen—68 to 66 inch—reg. .64.....	.49
Fine Satin Damaska—All Linen—70 inch—usually .98.....	.69
Full Bleached and German Silver Bleached—All Linen—70 inch—reg. \$1.19.....	.98
Extra fine Satin Double best designs—No Napkins to Damaska—All Linen—70 inch—match—therefore \$1.09 usually.....	1.10

LINEN NAPKINS—Full Bleached—Reg. ....

18-in. \$1.39 doz. ....	.98	22-in. \$2.89 doz. ....	2.29
19-in. \$1.79 doz. ....	1.49	23-in. \$3.19 doz. ....	2.49
21-in. \$2.39 doz. ....	1.98		

Special Values also in finer grades. All the foregoing Damasks and Napkins are PURE LINEN, but we do not confine ourselves to Linen alone, to meet demands of a varied trade, we also offer great assortments of Union Linens and the wonderful Mercerized Damaska whose rich gloss, snowy bleach and beautiful patterns have won such popular favor; excellent goods, at exceedingly popular prices that economically fill household needs!

HERE—ALL QUALITIES  
Linen—Union—Mercerized.  
Sold on their merits.  
No misrepresentations.

### Extraordinary Sale of Wostenholm Razors

The famous G. Wostenholm IXL—usually \$1.49 and \$1.98.....

A large lot that came to us at a great cut in price, because of cancellation of order by a Western house, for whom they had been specially manufactured, one of those trade transactions that the maker suffers by, but through which our customers profit.

### Stylish Hand Bags Durable Suit Cases

Prices always interest—here are some for new Hand Bags and Suit Cases that will prove particularly so:—

Hornback Alligator Envelope Bags, calf lined—inside compartment—worth \$5.00.....	2.98
Real Seal Envelope Bags—large size—top strap handle—chamois lined—change compartment—separate purse and mirror—calf lined—worth \$5.49.....	3.98
Leather Carriage Bags—black and colored—10-inch interlocking riveted frame—leather lined—purse and card case—good value at \$2.00.....	1.69
Leather Envelope, Swagger and Carriage Bags—moire lined—large and medium sizes—lit and soft leather handles—black, colors and marbled—fitted—\$1.00 values.....	.69
Others with double flap—inside or outside—change compartment or purse—black and colors—worth up to \$2.00.....	.98
Cowhide Suit Cases—heavy leather—capped corners—linen lined—with and without shirt fold.....	4.98
Japanese Cane Suit Cases—24 inch—leather capped corners—strong leather handles—mushu lined—inside straps.....	3.98

### Blankets

For Spring and Summer] Hotels, cottages and boarding houses will find it greatly to their interest to test these offerings specially made to popularize the new basement additions:—

Heavy white cotton fleece, 10-4 size, for single or twin beds—blue and pink border—regular price .79.....	.49
Heavy Gray Fleece—pink and blue borders—11-4 size for double beds—excellent for Summer hotels and cottages—instead of \$1.29.....	1.00
Heavy Eldarown finish Blankets—12-4 size—value \$2.98.....	1.98
Twin Bed Blankets—white and sanitary—heavy quality—value \$4.50.....	2.98
New Jacquard Blanket Comfortables—light and dark combination colorings—splendid for Summer—heretofore \$5.98.....	3.98
All Wool California Blankets—white and plaid—11-4 size for large beds—the greatest values yet.....	4.98
Superfine white California all wool Blankets—4 size—guaranteed pure wool—delicate pink and blue borders—silk binding—value \$9.98.....	5.98
Our price is way below that asked by jobbers. All wool Baby Blankets—48x80 inches—white, pink and blue—until now \$4.98.....	2.98

Balance of a late Purchase. Great Bargains.

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Bought from one of New York's leading decorating firms, who in this transaction closed out to us their entire Stock of Samples and Short Lengths of the most stunning and effective Damasks, Velours, French Jutes, All-Wool Tapestries, Silk Warp Prints, Art Draperies, Taffetas, etc.—every class of fabric in use for walls, draperies or furniture—city home or country cottage—being represented.

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39c yard	69c yard	98c yard	1.98 yard
Values up to .98.	Values up to \$1.75.	Values up to \$5.00.	Values up to \$15.00.

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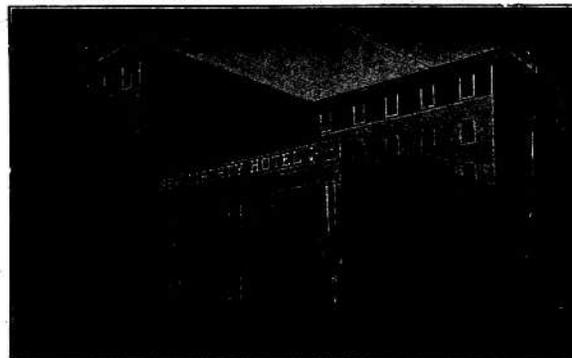
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