

# THE HEBREW STANDARD

## America's Leading Jewish Family Paper

NISSAN, 30TH, 5668.

VOL. LII. No. 17.

NEW YORK, FRIDAY, MAY 1st, 1908.

10 CENTS PER COPY

## REPORTER OXENKOP THE SONG OF SONGS

(A PICTURE FROM MY WESTERN GALLERY.)

By Ezekiel Leavitt.

A few months ago, while in St. Louis, I was sitting in my room and enjoying the capering of my landlady's shaggy little pug-dog, which was fawning upon me, and furthermore the "criticism" on my poems by a *tchin*-writer. Suddenly the door bell rang and soon after the housemaid ushered into my room a stout young fellow with a bulldog face and idiotic eyes.

"Are you Professor Leavitt?" he asked with humility.

"First of all, please do not call me professor, because . . ."

"Why?" interrupted my visitor "I read in the papers that you were a Professor of Hebrew and Religion in a Russian Gymnasium, if I am not mistaken at Kishineff, and you are entitled to this name."

"I know that I am entitled to this name, but I do not believe in titles altogether, and especially when titles are so misused, as they are in America. Getzel *Badchon*, whose place is in a circus, calls himself 'professor'; Shmeril *Shadchon* calls himself 'reverend' and Yekel *Mohel* calls himself 'surgeon'. . . . No, I do not care for titles!"

"You are too modest!" he replied "and modesty is a bad policy. Take for example myself! Were I modest, I would still be in my native land, in Roumania, and would continue my work as an apprentice to my uncle the shoemaker. I am proud to tell you, that I was a shoemaker, for I am a socialist, and all my comrades are tailors and shoemakers. . . . And do you know what I am now? Here I am!"

And saying this, he handed me a card, which was as big as a sheet of foolscap, and I began to read:

"Oscar Oxenkop

Member of the 'Arbeiter Ring'; treasurer of the 'Yom Kippur Ball Society'; solicitor for Wolf the tailor; ex-janitor of the local Yiddish daily; member of a dramatic club; secretary of a non-prohibition association; author of 'Oh, how good for all'; (a dozen typewritten copies); 'The New Lie'; 'Foolish Promises'; etc.; etc.; etc.; and reporter of the 'Look Out' for St. Louis and vicinity."

"As I see you are a jack of all trades!" I remarked sarcastically, turning to the reporter, "but what, I pray, can I do for you?"

"Would you like to become a member of the 'Arbeiter Ring'? It is a very good society, as I am a Jew."

"Well, what else?"

"Would you like to give a donation to the 'Yom Kippur Ball Society'? We had a deficit last year. You know why? Let me tell you; we prepared too much of ham sandwiches and lager beer for the use of our members after *Kol Nidrei*, and they did not all come, and we were compelled to give away the ham and beer to negroes and to Irishmen for a little nothing, losing thereby a lot of money."

"I am against such balls, and I consider the members of such societies as *hesker yungen* (wanton fellows)."

"Very well! Let us then speak business! Would you like to have a stylish pair of pants for half of its value? As you saw from my card, I am soliciting for the famous tailor Wolf, who you know is a near relative of mine, and I am in a position to ask him to make you a nice pair of pants at a very low price."

"You are very kind indeed, but though I am a Hebrew poet, I have more than one pair of pants. An unusual thing for a poet, isn't it so?"

(Continued on page 3, 1st column).

WHAT VERDICT IS TO BE PASSED UPON IT?

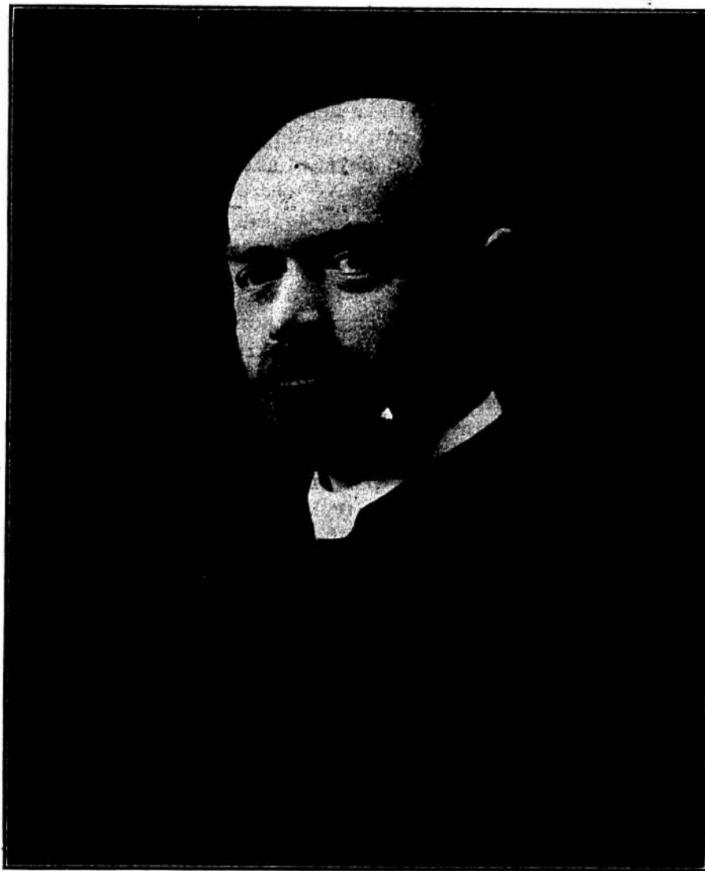
By Rev. B. H. Rosengard.

IT has been a long established custom in Israel to recite this Song of Songs, in the House of Worship, during the festival of Passover. I now propose to analyse this book, and probe its aim and purpose. We shall then see, in how far it deserves its place as an integral portion of

Holy Writ. For, there can be no doubt, that any volume that is incorporated in the authorised Canon of the Law, must have lofty tendencies. It must aim at something ideal. It must hold forth to those, who eagerly ponder therein; a sublime mirror, and worthy spectacle, so that virtue and morality shall be the result thereof. Isaiah, and the lesser prophets, fully illustrate as to what the tendency of such books should be. These inspired bards have been admonished from time to time to predict the coming event, that will shape the destinies of their brethren.

Job's didactic harangues afford food for deep reflection, as to the mysteries of life, and the unequal distribution of wealth, rank and intellect. Thus, from such premises, we find an ample plea for the integrity of the Scriptures. But now we come to deal with quite a distinct branch of Hebrew literature—the Song of Songs. We do well to ask:—What verdict shall we pass upon it? What do its contents teach us? Is it an inspired book to be ranked among the productions of the great prophets? In a word: Are its drifts moral and religious, or purely imaginative; delineating to us in dramatic language the beauty and simplicity of the lives of a shepherd and shepherdess, whose affection for each other is so strong as to despise the preferments of kings and princes? There is also another question, though a less important one, and that is: What connection has this apparently "romantic" book with the festival, which chiefly celebrates the great Exodus? Now, in questions like these, we must seek shelter under the redeeming shadows of our ancient sages, and drink the pellucid waters of their profound wisdom. And thus, whilst not disclaiming the interpretations of other eminent writers, we shall mainly draw our conclusions from the Talmudic doctors and Midrashic commentators, who, by virtue of their great learning and piety, are to be accepted as the only trustworthy guides of the Sacred Writ. Some modern writers have denied this book any religious tendency. They aver that this small composition contains nothing more than a dialogue between two affectionate lovers, who remain unconditionally true to each other, even unto death; and the only object of this book forming part of the scripture, is merely to give us an insight into the genius and versatility of the Hebrew language in the realms of fiction and drama. But it is needless to say that such is by no means the case. It was very far from the object of the author to give us a mere profane work, embellished with beautiful imagery, but divorced from the religious and moral idea. This book has, according to our sages, a sacred character. It breathes throughout sublime sentiments. By its imaginative strains it aims to attract man to God. We must bear in mind that we are always drawing fresh inspiration from the great Fountain of goodness and wisdom. We are placed in the position of tender sheep before a loving Father and Shepherd, who manifests His solicitude for the welfare of His flock, in spite of their occasional perversions.

That notwithstanding the loving kindnesses of God, and His benefactions, we do not exhibit in our general action, anything like gratitude for the



RABBI B. H. ROSENGARD.

The Rev. B. H. Rosengard rabbi of the historic Touro Synagogue at Newport, R. I. is a native of Poland. He was brought to London at a very early age and received his first education at the Jew's Free School and later on at the City of London College. He studied classics under the Rev. Dr. Charles Edwards, M.A., Principal of Bala College, N. Wales, and systematically studied Rabbinic and Talmudic literature under the Dayanim of the United Synagogue, the Revs. B. Spiers and J. Reinowitz. He also received a musical training at the London Conservatoire of Music.

Rabbi Rosengard is the author of a number of pamphlets including "England, Past and Present," "The Home and Hope of Our Race," "Yehuda Halevi—Poet and Patriot," "Readmission of the Jews into England," "The Mother of Parliaments," etc. etc. He has preached in most of the Constituent Synagogues in London and has occupied the pulpit of many important communities in the United Kingdom. The Rev. Mr. Rosengard has been a prolific contributor to the Jewish and general press and wields a ready and vigorous pen in controversy and defense of the Jewish Faith and race.

Almost immediately upon his arrival in America in August 1906 he received several calls accepting the one at Newport, R. I., owing to its historic importance and to the fact of its being the premier Jewish Congregation in North America.

Rabbi Rosengard's zeal and learning, and his unflinching devotion to the weal of his community, have won him golden opinion.

immense boons of which we are the constant recipients.

This book, therefore, reminds us in somewhat veiled and allegorical language, to show a spirit, of heroism, and vindicate our loyalty to the Supreme Creator, when in a state of emergency; and when the peremptory call of duty demands from us such a vindication.

But this book is also of a diversified nature. It sometimes contradicts itself, in this respect, it resembles Ecclesiastes in the manifold conclusions. Here and there we find a word of rebuke for our frequent remissness; and on the other hand, we hear expressions of approbation for the bright side of our action.

As a whole, the Canticles speak sentiments of purity, of morality, and exhort us to manifest an abiding trust in, and fidelity to God. The Almighty is here called *Shlomo*—(from the root *Shalom*, signifying peace)—the King of Peace. He has betrothed unto Him an exquisite maiden—the *Shulamith*, meaning Israel, whom He tried and found worthy of His trust. And she is equally resolved to follow the dictates of her Beloved and observe His precepts, ay, even the dogmas, to which some so-called enlightened men of modern times are somehow opposed. The Shulamith pledges herself to be a faithful mate to her divine Bridegroom, Who led her triumphantly from a condition of four centuries of slavery, and from a country wherein every element that contributed to establish a free common-wealth, was systematically suppressed.

It will be seen that Solomon, the wisest of kings, has planned this book in the form of a dialogue, between two firmly devoted companions, the one of whom has chosen the Shulamith—the peace loving people of Israel for His trustful worshippers; whilst she has in like manner plighted her troth in Him; and thus they become united in a bond of everlasting affection. For the sterling qualities, discernible in each other, are mainly the cause of that happy consummation.

This book, though limited in compass, is of unique interest. The celebrated Rabbi Akivah (1st Century, A. D.) avers that no day in the annals of creation was as important, or fraught with so much interest, as that on which the sacred book of Canticles was given to the world. For while all other scriptural poetry is holy, the Song of Songs is *Sancta sanctorum* viz—most holy; because it enjoins the fear of God as the first elements of wisdom, and the acceptance of the yoke of the kingdom of heaven.

I will here pause for a while, in order to prove the unsoundness of the theory of those who assert that this book is of a profane character, and that it has no moral or ethical tendencies. Now, no book is held in greater esteem and reverence than that of Ecclesiastes, which propounds a host of ethical truths, and lays down rules of conduct during life; and yet we are told that this very encyclopædia of moral teaching was thought to be expunged from authorized canon of scripture, and relegated to the

Apocrypha, simply because of its ambiguous and discrepant conclusions; were it not for the last few redeeming verses, which impress upon us the fear of God, and the observance of His commandments as *the whole duty of man*. How is it then, that the book of Canticles—which does not seem to have such redeeming features and the sentiments of which are couched in dramatic style—does form an integral portion of Holy Writ! Surely then, this book has moralising and ethical aims. "Who is this that cometh up from the wilderness, leaning upon her beloved!" Upon this the Midrash beautifully comments. God exclaims—Who is the small people that followed me in the desert for so protracted a period, and they yet hold fast to me; their faith and fidelity unshaken and strong. "I raised thee under the apple tree." Why is Israel, ask our sages, compared to an apple tree? The reason is thus assigned. Unlike all other trees, which produce the leaves before their fruits; this apple tree produces its fruits before its leaves. In like manner did Israel readily respond at the Revelation of the Omnipotent God on Sinai with a praiseworthy unanimity: "All that the Lord hath spoken, we shall obey and hear;" not *hear and obey*; which would imply a conditional acceptance of the divine behests, but a thorough and unqualified surrender to the will of God; full resignation to the bidding of the most High. And so on, throughout this highly suggestive book, we read of interchange of amenities, and mutual admiration, between the high contracting parties. The Bridegroom—or, as we shall more appropriately call Him, the King of Peace—indulges in sallies of praise for the intrinsic merit of His accredited Bride, whose virtues he extols above any of her compeers. We shall better be able to gauge their enthusiasm, if we give some verses of the book itself. God speaks of Israel in the following strains: "Behold, thou art fair my love; behold, thou art fair. Thou hast dove's eyes within thy locks. Thy hair is like a flock of goats that appear from Mount Gilead. Thy teeth are like a flock of sheep that are even horn, which came up from the washing, whereof everyone bear twins, and none is barren among them." Now, it must be borne in mind that these eulogies are strictly figurative. Indeed, the more the praise, the higher its allegorical significance. The solution of the above verses is thus: "Thou art fair, my love"—in acts of benevolence. "Thou art fair"—in thy strict adherence to the *negative*, and *affirmative* precepts enunciated in the *Torah* (Law). Thou hast a fair fame, by thy immediate repentance, and the genuine feeling of remorse at the consciousness of having committed a sin. "Thou hast dove's eyes." Just as the dove—remark our sages tamely submits to be slaughtered, so also has Israel, both in ancient and mediæval times, willingly suffered martyrdom for the sanctification of the Holy Name as the Royal Psalmist in chapter 45 vigorously exclaims: Yea, for Thy sake alone, are we put to death all the day long. Extending the theme. Just as the dove does not relinquish her nest, even though she may be bereft of her young ones, but clings to it the more, with dogged tenacity; so also does Israel even on the present day, despite their national dissolution, celebrate the *three festivals*, with becoming reverence and befitting solemnity.

The theme requires further development. It is impossible to give within the narrow compass of an article any faithful or adequate exposition of a book of this kind.

This Song of Songs is no mere attempt to show the facility with which the Hebrew language can be of service in any phase of literature. If this were so, it would be incompatible with the sacred character of the Bible, which is intended for loftier purposes than the display of elegant diction. Rightly, therefore, has Rabbi Akivah said that this book is most holy, seeing that it breathes sentiments of purity of godliness; and it teaches that moral verities and upright conduct are the aim and essence of human existence. In a word, this book "emits coals of fire, the flames of God."

I shall now briefly analyze the contents of the eight chapters, which form the book. The first describes the yearning of Israel to be united in a bond of perpetual union with their divine Lover; and they apologize for their "uncomely appearance." Thus: "I am black, but comely." That is to say, if our character had occasionally been sullied, yet do we hope to effect a communion with God by sincere repentance, and by a firm resolve to pursue justice and uprightness hereafter. This chapter also contains appeals and favorable responses; and so the Almighty and His people indulge in promises to be faithful on the one hand, and as a result, to reward such fidelity on the other. Thus the first chapter ends. The second opens with Israel comparing themselves to a rose of Sharon and a lily of the valleys. Figuratively implying that as the lily of the valleys does not lose its sap and essence even when placed in the midst of thorns and briars, so do Israel remain loyal to their heaven-born mission, and, notwithstanding the centuries of untold physical and mental oppression that have characterized their pilgrimage on earth, they remain staunch adherents of the undying Code of Laws promulgated on Sinai. The same interchange of courtesies is here repeated. The same admonition of the divine Bridegroom to the Shulamith, to pursue virtue and benevolence, and the instant assurance of the Bride to follow His dictates, are here forthcoming. They ultimately proclaim that no force of circumstances, however trying, shall sever their honorable union. The third chapter introduces us to a period when Israel are in a state of abject despair. They then yearn for the return of God, so that He may again manifest His affection and solicitude for them as in days of old. Being convinced that their backslidings have caused the partial estrangement of the Almighty, they repent sincerely, and ask Him to grant them a further opportunity, so as to demonstrate their continued fidelity to the great cause. Thus, after long and protracted anxiety, they find Him; and the meeting is made the subject of sincere reciprocal congratulation. In the last few verses Israel extol their divine Shepherd in glowing and poetic imagery. Thus the chapter ends. The remaining portion of the book is similar in argument and construction to the foregoing chapters. It speaks inspired and passionate words of high import.

This small volume is thoroughly permeated by a profound religious fervor, and is worthy of its royal author. It has, perhaps, one "fault"; but it is a "fault" in the right direction. And that is that it conveys its sentiments allegorically instead of literally, and this accounts for the diversity of views as to its true aim. But if we bear in mind its close association with the Bible, of which it forms so prominent a constituent, and the wisdom of the author, we shall then learn to dispel our illusion

and inaccurate interpretation of it. We shall then acknowledge it to be a work limned by a master-hand, seeing that it speaks glowing "words of the living God"; and that it enunciates principles of the highest morality. Let us then endeavor to follow the teaching of King Solomon, and thus reap the advantages of its salutary lessons. The *moral* of the Song of Songs is obvious in every line, chapter and verse. This book furnishes the striking truth that the noblest qualities that adorn man need not be sought in royal courts and palatial residences, but in the lowly cabins of rustics, and in the humble tents of shepherds, where no allurements find their way, and where a life of simplicity is the surest way of conforming to the will of God.

This book further illustrates the folly of despair, because such a frame of mind savors of an absence of faith in the Supreme Power, who produces sweet waters out of the unwholesome well of Marah.

**Do You Want to Avoid Sickness?**

Then be careful in the selection of your laundry. It is almost as necessary that your clothes be as free from germs as your food. You may have safeguarded yourself and family from dangers by carefully selecting your food supply, but if you have neglected protecting them from unclean, unventilated and dirty laundries, then all your other precautions have been useless.

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**Reporter Oxenkop.**

*Continued from 1st page.*

"What do you think of the representatives of the local Yiddish daily? Aren't they fakirs and charlatans? I was their faithful janitor from the very beginning of the paper, and all of a sudden they bounced me..."

"I do not know them yet, and I do not want to speak about people whom I do not know."

"Would you like to join our dramatic club? There we read and analyze plays, beginning with Ibsen's and Suderman's and ending with Libin's and Lateiner's."

"No, thank you."

"What about joining our non-prohibition association?"

"I am for prohibition."

"Have you seen my writings? All my socialistic friends, among whom there is also the well known critic and reporter Suffrin, declare that they, my writings, not my friends will make an epoch in American literature and my fame will reach the North pole as well as the South pole. I told you before that I am not modest, and I do believe in their prophecy."

"I am glad to see a sincere believer in our day of scepticism, but how far the prophecy of your admirers will go, the future will show."

"Now let me ask you a few questions, and I shall release you."

"Well?"

"Who is greater—Tolstoi or Gordin? Can Emma Goldman, the modern prophetess of anarchism, be considered as great a leader as Deborah, the prophetess of yore? Is Rosenfeld as great as Milton? Can we expect in the near future an anarchistic regime in Russia? Is it a fact that the 'sick man', the ruler of Turkey, is willing to sell Palestine to the Zionists?"

"You ask me many questions and I am sorry to say that I do not feel like answering any of them. You must excuse me, I am a busy man, good-by!"

"Good-by!" answered the reporter angrily, hastily sneaking out of my room.

A few days after, a friend of mine brought me a paper in which I found an 'interview' with me by Oscar Oxenkop. In this the reporter said that I know about twenty-five languages, that I am the author of fifty books, that I am a great friend of the Czar of Russia and of Roosevelt, that I am awaiting a position as an ambassador to Spain, that I am going to force the U. S. government to accept my amendments to our Constitution and that I am a great admirer of his, the reporter's, "literary" abilities.

Immediately I sent a letter to the paper, in which the interview was published, denying all the stories, which the "honest" reporter made up about me, and after this letter of mine was published, I received a note from the reporter Oxenkop threatening me, that he, with the help of a friend and of his wife, who has "literary" aspirations, will "write me up" in a paper in such a vein, that no one will care anymore for my poems; he will actually blot out my name from the earth, and all that will be left for me to do is to re-

peat from early dawn till late at night: "Vae victis"...

I read the reporter's scarecrow letter, and the last four lines of the fable "The Lion and the Dogs" came into my mind:

"They cannot in their dirt envelop me; Far from me is their dust—it leaves no stain. They are but dogs—they have to bark and yelp. And I? The self-same Lion I remain!"

It was only last week Sunday, that Dr. Emil G. Hirsch, in his pulpit in the Chicago Sinai Temple, according to reports of the press of that city, startled even his congregation, by this time well accustomed to his extravagances and vagaries, as well as to his glaring inconsistencies, by proclaiming Jesus as the Savior of the world—*Mein Liebchen, was willst du noch mehr?!*—Of course, the next day Dr. Hirsch explained matters; here is his explanation:

"I did announce that in my opinion Jesus was a Savior. What I said was this. 'I am convinced, and I announce it openly from a Jewish pulpit, that Jesus was a Savior, but not, as he is held to be by the Christians. Jesus saved Mary Magdalen and so he was a Savior. If you or I or anyone goes out and saves a soul, then we also are saviors, and it is in this light that I look upon Jesus.'"*—Jewish Voice.*

**Jewish Immigration at the Port of New York.**

March 1st to 31st, 1908.

Men, 1,814; women, 1,309; children, 972; total, 4,095. Russians, 3,167; Austrians, 470; Hungarians, 161; Roumanians, 235; English, 24; German, 8; Turkish, 22; French, 1; Dutch, 3; Spanish, 1; Belgian, 1; total, 4,095. Destined to New York, 2,939; destined to outside points, 1,156; total, 4,095. Six thousand seven hundred and forty-one Jewish immigrants arrived in March, 1907.

**Statistics of Shearith Israel Congregation, New York City, for the Year 1907.**

Number of members, 450; number of marriages, 17; number of deaths, 20; receipts, all sources, \$27,829.16; expenditures, \$26,123.34; resources, real estate at 7 West Nineteenth street and Seventieth street (investments), \$60,309.20. Special funds—Polonies' Talmud Torah, \$24,769.77; Hesdra (charity), \$3,160; perpetual cemetery improvements, \$6,400; liabilities, \$26,400. Burial plots maintained: New Bowery (no longer used), Eleventh street (no longer used), Twenty-first street (no longer used), Long Island (present Bet Haim). Congregation founded 1655; Hebra Hased V'a-Amet, founded 1802; Polonies Talmud Torah, founded 1808; Hebrew Relief Society, founded 1831; Sisterhood (Ladies' Aid), founded 1877-78; minor societies, 22. Collected for San Francisco victims (earthquake), \$1,415.18; collected for Kingston, Jamaica, victims (earthquake), \$538.75. Mill Street (wooden) Synagogue, erected 1682; Mill Street (stone) Synagogue, erected 1730; Mill Street Synagogue, rebuilt 1818; Crosby Street Synagogue, erected 1834; Nineteenth Street Synagogue, erected 1860; Seventieth Street Synagogue, erected 1897.

**Benefit for Emanu-El Brotherhood.**

The Emanu-El Brotherhood, which holds religious services for young Jewish people at Second avenue and Fifteenth street, and also maintains a social house at 316 East Fifth street, is giving a benefit performance at the Casino Theatre, Thirty-ninth street and Broadway, on Sunday evening, May 3. The Brotherhood finds its income greatly curtailed during the present year and hopes to raise sufficient funds at this entertainment to prosecute their much needed preventive work. Fifty thousand persons attended the Brotherhood services, classes, clubs, etc. during the past six months. Tickets may be obtained from Mr. Sigmund Jacobson, treasurer, 7 and 9 Waverly place.

**Handsome Resolutions and Purse Presented to Rabbi Reichert.**

Rabbi Isidor Reichert, who for the past three and one-half years has been the spiritual leader of the Congregation of Temple Israel, of Uniontown, Pa., preached his farewell sermon Friday, January 31, and at the close was presented with a purse of \$500, and a set of resolutions expressive of the high esteem in which he is held by the Congregation.

The newly built Temple, under the management of Rabbi Reichert, was crowded to hear the last words to his Uniontown charge, and special music was rendered for the occasion. At the close of the services President Max Baum, of the Congregation, arose and in a few well chosen and eloquent words, presented the following resolutions:

It is with sincere regret that Congregation Temple Israel meets this day to accept your resignation, and to say good-bye to our beloved Rabbi Isidor Reichert, who for the past three and one-half years has been our highly esteemed and respected religious guide.

Having done much towards the up-building of our Congregation and the building of our beautiful Temple, and now that conditions present themselves wherein his best interest directs him to a larger field of usefulness and endeavor, a promotion he so richly deserves, this Congregation reluctantly parts with Rabbi Reichert.

Loved and admired by everyone, in this community irrespective of creed.

A minister, pure, loyal and conscientious in the discharge of every duty.

An Israelite, true to every doctrine of Judaism.

A gentleman, above reproach, we cannot commend him too strongly to his new friends and people. We are proud of his having been our minister and leader.

God speed you, our dear Rabbi Reichert, in your newly chosen home is the earnest and unanimous prayer of your Uniontown Congregation.

Respectfully presented in behalf of Congregation Temple Israel, Max Baum, president; Lee Stern, secretary and treasurer.

**"Legislative Manual" Out Early This Year.**

The "Legislative Manual" was issued earlier this year than ever before. Secretary of State Whalen, under whose supervision the book is compiled, is furnishing every newspaper in the State with a copy of this most useful publication. It is a book that is consulted almost daily in newspaper offices and its value is greatly appreciated by editors. Secretary Whalen has made some additions to the mass of facts and figures that the book carries yearly, among them the indexed amendments to the constitution as they have been made from year to year. A list of the Vice-Presidents is an additional feature of the "Manual." The book is from the press of J. B. Lyon Company, Albany, and is printed in the usual artistic style that that company is noted for.

**The Sharon House, Sharon Springs.**

The Sharon House, Sharon Springs, is the latest addition to the list of Jewish summer hotels, and it promises to be a most creditable acquisition. Mr. Barnett Rosenberg, the amiable new proprietor, is resolved to give the Jewish people the finest and best conducted hotel which ever catered to their patronage, and he has all the material in his possession for successfully carrying out his plans. The hotel is a splendid building, with roomy and well-furnished apartments, including entire suites with baths, fine dining rooms and thoroughly up-to-date in all its equipments. It is to be conducted as a high-class, thoroughly genteel establishment, and with strict respect to the observances of Judaism. The Rev. Dr. Bernard Drachman has consented, at the request of Mr. Rosenberg, to see to it that the dietary laws are strictly observed, and has appointed a competent mashgrach, who will be in constant attendance in the hotel for that purpose. Altogether the Sharon House promises to be a model kosher hotel, and will no doubt be greatly appreciated by our co-religionists.

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# The Synagogues Here and There

## Congregation Anshe Chesed.

Rabbi Gustav N. Hausmann will preach this Sabbath on the subject "The Essence of Holiness."

## Temple Emanu-El.

Saturday, May 2, Rev. Dr. Joseph Silverman will preach on "A Century of Amity Amongst Religions."

## Educational Alliance.

Rev. S. Greenfield, of Congregation Mount Zion, will deliver a sermon and Rev. D. Newmark will act as Cantor at the children's services the coming Saturday afternoon.

## Temple Israel of Harlem.

This Friday evening Rabbi J. L. Magnes, of Temple Emanu-El, will occupy the pulpit. Saturday morning Dr. Harris will preach on "The Talebearer."

## The Jewish Theological Seminary.

The fifth lecture in the course of public lectures will be given by the Rev. Dr. Abram S. Isaacs on "The Story of the Synagogue" on Thursday evening, April 30, at 8.30 o'clock. You and your friends are cordially invited to attend.

## Beth Israel Bikur Cholim.

Rev. Aaron Eiseman will preach the sermon on Sabbath morning on the topic: "The Parents' Contribution to Home Life and Happiness." Fifth in series on home life and happiness. On Friday evening at the services for deaf mutes, Rev. Madison C. Peters will deliver a lecture. The hearing public is invited.

A meeting of the Beth Israel Sisterhood will be held on Wednesday afternoon, May 6, 2.30 o'clock in the vestry rooms of the synagogue.

## The Free Synagogue.

Sunday morning, May 3, at 11.15, at the Free Synagogue, Eighty-first street, near Amsterdam avenue, Dr. Stephen S. Wise will give an address on "The Press: Its Power and Its Duty." Tuesday evening, April 28, a conference of the social service workers of both branches, uptown and Clinton Hall, was held at which plans for work were outlined and discussed, including arrangements for a summer camp for boys on probation which is to be founded on a site presented by a member of the synagogue.

## Temple Ez Chalm.

Rabbi D. Loewenthal, formerly of the old Fifth Street Synagogue, has been called to take charge of the Congregation Ez Chalm. The popular rabbi officiated during the Pessach holidays to the satisfaction of every one, and it is expected that new life will be brought to this house of worship founded by the late lamented Dr. Kallman. The sisterhood, numbering more than 200 ladies, work in harmony with the senior and junior leagues in bettering the standing of the temple. The Senior League will give a Japanese fete on Saturday evening, May 9, at the Plaza Assembly Rooms, East Fifty-ninth street.

Rev. Dr. Loewenthal will preach on Sabbath morning at 10 a. m. Text, "Holy Shall Ye Be."

## Temple Emanu-El, of Borough Park.

Passover services were conducted at Temple Emanu-El, of Borough Park, by Rabbi Isidor Reichert, in the course of which he lectured on the following subjects: First day, "Liberty and Faith"; second, "The Pulpit in Modern Life"; seventh, "Walking Together," or "The Value of Co-Operation"; eighth, "Woman's Influence." The services were well attended, and the sermons greatly enjoyed by all present.

## Choral Society for Ancient Hebrew Melodies.

The closing exercises of the Choral Society for Ancient Hebrew Melodies will be held at the Educational Alliance on Sunday evening, May 3, at 8.15 sharp. Those holding tickets are requested to be in their seats by 8 o'clock, after which time the general public will be admitted.

The members of the Choral Society will sing hymns and anthems as used in congregational singing and in Jewish family worship. The cantors will repeat three numbers which had such an unusual reception at Carnegie Hall, and which represent the best kind of Chazanut. An excellent quartette will assist.

In the recent disastrous fire which visited Chelsea, Mass., there were three synagogues destroyed. One of them, the Ohabel Shalom synagogue, was dedicated on February 16 last and had a seating capacity of over 2,000.

After announcing that city employees of the Jewish faith would be excused the first, second, seventh and eighth days of Passover and allowed full pay, Mayor Hibbard, of Boston, reversed his ruling and announces that "members of all religious sects employed by the city were expected to do a full day's work for a day's pay and they need not expect pay for the days they remained out."

Dr. William Irwin, in a lecture recently delivered in Philadelphia, Pa., said: "The Hebrew race has the highest resistance towards tuberculosis."

The Congregation Sons of Israel and David, of Providence, R. I., in order to meet pressing demands will shortly erect a new synagogue. The congregation now numbers 114 families.

In order to raise funds for the Jewish Consumptives' Relief Society, the Empire City Quartette, Messrs. Cooper, Mayo, Tally and Cooper, recently sang on street corners and in cafes in Denver, Colo., realizing almost \$500.

Israel H. Levinthal, son of Rabbi B. L. Levinthal, of Philadelphia, Pa., has been awarded a silver medal for oratory at Columbia University, New York city.

Mr. David Hutzler has been re-elected president of the Hebrew Orphan Asylum, of Baltimore, Md.

Anti-Semitism has broken out in the Century Theatre Club of New York city. Certain of the leaders are said to have objected to the election of Jewesses as officers.

Joseph C. Cowen has arrived in this country from England and will visit several of our communities on behalf of the Zionist movement. Mr. Cowen is a director of the Jewish Colonial Trust.

Bequests of \$1,000 to every servant in her household ten years and \$500 to every servant five years in her employ were contained in the will of the late Mrs. Emma Seligman Wasserman, recently filed. Mrs. Wasserman also left a considerable sum to charities.

The Deutsch Israelitisches Gemeindebund is announcing that it has 6,000 volumes of Jewish authors on Jewish matters in its library.

The Hebrew Civic Association of Fall River, Mass., will operate a free dispensary on non-sectarian lines.

Four Jews have been promoted officers and nine others appointed chevaliers of the Legion of Honor in France.

On his seventieth birthday, Herr Moritz Warburg, of Hamburg, gave 75,000 marks and his two sons 100,000 marks, for the erection of a new Talmud Torah school in that city.

Dr. Herman Fischer, of Czernowitz, has given 500,000 kronen for the establishment of a children's hospital, in commemoration of the sixty years' jubilee of the Emperor Francis Joseph. Dr. Fischer belongs to a wealthy Roumanian Jewish family.

The Mocatta Library of Hebrew and Oriental Literature was opened last week in London by Lord Roseberry, and is housed in the London University College.

Julius Liebling, of Chicago, editor of the Jewish Daily Press, has been chosen as a Republican Presidential elector. He is the first Russian Jew to achieve this honor.

Rabbi Solomon Philo has resigned as minister of the Congregation Anshe Sholom, of Toronto, Ont.

"Because they are Hebrews and have a right to labor on Sunday" a magistrate recently dismissed 31 cases against Daniel and Annie Morse in Norfolk, Va.

Rev. William Armhold last week celebrated his forty-third year as Cantor of the Congregation Kenesseth Israel, of Philadelphia, Pa.

Rabbi William S. Friedman, of Denver, Colo., has been elected rabbi of the Temple Emanu-El of that city for life.

# ASSEMBLYMAN STRAUSS ON THE SABBATH BILL.

New York, April 27, 1908.

Editor, HEBREW STANDARD:

My attention being called to the article in the edition of the Hebrew Standard dated the 24th inst. in reference to the Strauss bill, I take this means to request that you do me the justice to correct your account of myself.

The committee which went before the Legislature in support of this bill received unusual courtesies, and their scholarly addresses have made an excellent impression. Those who are associated with me in this movement, particularly the Rev. Dr. Drachman, who made such a noble effort on behalf of Judaism, are well aware that every move made for the Sabbath bill was done with their knowledge and approval.

At my request, Assemblyman Toombs, of New York, a Republican, had moved this bill in the Codes Committee, of which he is a member. Several Democratic as well as Republican members refused to let this bill come before the Assembly. The bill went before the Rules Committee, and I had conferred with Speaker Wadsworth in reference thereto, requesting him to move the bill before that committee. He gave me a favorable impression, and I had placed two written notices requesting that they recommend the bill.

I informed Dr. Drachman of all this. I explained that it would be best not to antagonize, and particularly that it required one hundred votes to discharge the Rules Committee, and that from time immemorial it was against the policy of the House to do so. You will observe how ridiculous such a motion is. Upon Mr. Oliver's motion to discharge the Rules Committee, the votes taken were not upon the merits of the bill, although the votes to discharge were not all from Democrats. The Democratic leader, Mr. Palmer, did not vote for or against.

Annexed you will find a copy of the minutes, which helps to explain my attitude. Very sincerely yours,  
Solomon Strauss.

Rabbi Friedman has already served his congregation for the past eighteen years.

The Temple of Truth of Wilmington, Del., has awarded a contract for the erection of a new building and work will proceed at once.

Active steps are being taken towards the erection of a new edifice for Temple Emanu-El of Birmingham, Ala.

The Congregation B'nai David and Mikvah Israel laid the cornerstone for a new synagogue on April 19, exactly two years after its edifice was destroyed by the great San Francisco conflagration of 1906.

At the sanatorium of the Jewish Consumptives' Relief Society in Denver, Colorado, the cornerstone of a new pavilion was laid with appropriate ceremonies Sunday, April 19. This new addition to the sanatorium is the gift of the New York Ladies' Auxilliary of the J. C. R. S., and when completed will accommodate seventy patients. The pavilion is circular in outline with a wide veranda all around on which the beds can be moved out through the windows which extend to the floor. The pavilion is intended for bedridden and advanced cases of the disease and for so-called emergency cases. The cornerstone was laid by Rabbi C. H. Kauvar, who delivered an oration on the work of the J. C. R. S. and the New York Ladies' Auxilliary.

## Joseph S. Marcus' Bank Now a State Institution.

Mr. Joseph S. Marcus, whose success as a private banker, corner Delancey and Orchard streets, has been phenomenal, has organized his bank as a State institution, and is to be known hereafter as the "Public Bank of New York, Joseph S. Marcus President."

Since the Public Bank has been chartered as a State bank, many new accounts have been opened by representative business houses all over the city. Mr. Marcus' friends heartily approve of the new policy that will result in attaching many more depositors who, of course, prefer to do business with banks under State supervision, and Mr. Marcus having complied with every requirement of the State of New York, the "Public Bank" is expected to gain in popular favor and usefulness to its great number of depositors, and the community it so ably serves.

Mr. Strauss: Mr. Speaker, if I thought that my race and creed would be in any way benefited by this motion, it would have been unnecessary for Mr. Oliver to have put it before the House this morning. Those of my race and creed do not desire to antagonize nor embarrass any member of this House. Those of my race and creed desire justice, and if this bill were to come out of the Codes Committee or the Committee on Rules, then the House would have done justice to over one million good American citizens in this State, and would have lent honor and integrity to itself. The purpose in not making this motion was because I do not care to antagonize—it was because I believe that the best interests of those who desire this bill passed were for reasons of the heart—and not to add any other motive to any party for campaign material.

A certain member of this House said this morning: "The reason I want to move this bill is because I want to have campaign material next fall." He made that statement right in this Assembly. And probably he will have campaign material.

Mr. Oliver: Mr. Speaker.  
Mr. Speaker: Does the gentleman yield?  
Mr. Strauss: I do not.

Mr. Oliver: No—couldn't after that statement. I didn't think you would.

Mr. Speaker: The gentleman declines to yield.  
Mr. Strauss: I would have had more respect if the gentleman had made proper assertions on this floor.

However, Mr. Speaker, this bill and this law is at the present time enacted in twenty-two States in the Union. Connecticut passed it in 1907; passed the identical bill which I have introduced in the Legislature at the present time. In Johnson vs. The State, the 78th Indiana, we find a decision quoted which makes this bill practical probably, and gives it the sanction of constitutional religious and civil liberty rights.

The bill, however, Mr. Speaker, does not interfere with anybody. At the present time it makes it an offense for any one who observes the seventh day, or any other day as the Sabbath; and at the present time, it practically opens the way to police restriction for those who desire to do business on the first day of the week.

This bill would not do that. It would give a legal right to those who observe the seventh day, and desire to do business on the first day, provided they do not interfere with anybody's religious services.

I assert, Mr. Speaker, that if this bill should become a law it will redound forever to the merit and credit of the Republican party of the State. It would do justice to my race. It would lend credit to the Legislature of 1908.

## The Work of the Talmud Torah Ohav Zedek.

This school partly connected with the congregation that bears the same name, but chiefly maintained by the very few mentioned above, and assisted by a very active and indefatigable sisterhood, affords an almost free Hebrew and religious education to 300 boys and girls, the former being taught daily (Fridays and Saturdays excepted), the latter, at present, on Sundays only. Besides teaching the children of poor parentage are provided with clothes, books, etc.

The subjects are taught as follows: Correct reading, prayer, translations, Bible study, language, grammar, history, religion, ethics, etc. All these subjects are taught systematically by well trained and highly educated teachers.

That the school is doing good work was easily observed and appreciated by a large audience of prominent men at the annual Purim performance and concert given by the pupils, under the direction of the principal, at Progress Hall. The performance as well as the concert was rendered in pure Hebrew. The correctness of accent, clearness of pronunciation and fluency of speech were features upon which both the pupils as well as the principal were to be congratulated.

The annual examination will take place on Sunday, June 7. Prizes will be distributed by the sisterhood to successful competitors. All members and friends interested in a noble institution are cordially invited to attend.

The president, on behalf of the board, would like to call attention to the fact that, owing to the influx of children into the school, caused by the good reputation it achieved in the neighborhood, it will be necessary to extend the teaching staff and other school accommodations. While there are not the adequate resources for the purpose, it is hoped that this position of the school will interest the generous hearts of members and friends so that they will respond with whatever they possibly can to the Treasurer, Mr. Ignatz Klein, 85 Avenue A.

The officers are: Dr. I. M. Rottenberg, president; Mr. B. Newman, first vice-president; Dr. M. Landesman, second vice-president; Mr. Ignatz Klein, treasurer; Mr. M. Weinstein, chairman of School Committee. Board of Directors: Mr. M. Newman, Mr. Henry Friedman, Mr. M. Gluck, Mr. S. Green, Mr. S. Spielberger, Mr. S. Grossman, Mr. A. Buchenholz, Mr. A. S. Zarembovitz, Mr. Felix Schrieber, principal; Mr. Emanuel Feurlicht, secretary.

## What the Zionists are Doing.

The Pekidim and Amarkalim of the communities of the Holy Land, which is the official title of the Amsterdam Committee that regulates the distribution of the Chalukah in Palestine, informs the Jewish Chronicle that it has decided to open shortly after Passover in Jerusalem a Palestine bureau. To this bureau will be entrusted the representation of the interests confided to the committee at Amsterdam. Herr I. Horovitz, hitherto chief rabbi at Also-Kubin (Hungary), has been appointed head of the bureau. The relief work will be carried on more systematically, and, what is more important, the bureau will be instructed to devote special attention to the provision of opportunities for employment, particularly through the introduction of small industries and of manual labor, which are not yet practiced in Palestine. It is hoped that the success which will attend the introduction of labor may set free large sums now devoted to Chalukah. Larger amounts would then be available for the promotion of the study of the law and the support of the widows, orphans, the aged and the sick.

The first annual convention of the newly formed Zionist Order of Free Sons of Zion, which is hereafter to be known as the Order of B'nai Zion, was held all day last Sunday at Clinton Hall, New York. The convention was opened on Saturday evening with an address by the President, Dr. J. L. Magnes, who spoke of the objects of the organization. The report of the secretary, Mr. J. Sprayregen, showed that eighteen lodges had already been formed, with a membership of 575 persons. There were in all sixty-four delegates present. The first session on Sunday was devoted to the consideration of insurance and other matters of organization.

The election of officers resulted in the choosing of the following: David Blaustein, Nasi, grand master; I. Sprayregen, Mazchir, grand secretary; A. I. Bluestone, Sagan Rishon, first lieutenant grand master; B. L. Gordon, Sagan Schoni, second lieutenant grand master; Rev. H. Masliansky, Matif, speaker; L. Kehlman, Gazbir, treasurer; G. Bulbick, propaganda chairman; E. W. Lewin-Epstein, chairman Palestine Committee; N. Prensky, endowment chairman. The convention closed with the singing of the Hatikvah.

In connection with the convention a large mass meeting in the interest of Zionism was held on Sunday evening at the auditorium of the Educational Alliance, which was addressed by Dr. Blaustein, Dr. J. L. Magnes, Rev. A. M. Radin, Rev. H. Masliansky and Dr. A. I. Bluestone.

A mass meeting was held here on Sunday evening, April 19, under the auspices of the Goldfaden Zion Society of New Haven, at the new Talmud Torah Hall. Rev. H. Masliansky, the speaker of the occasion, was listened to by a large audience. The meeting was opened by Mr. Jacobson and Dr. Bloomstein, of New Haven, president. A collection was taken up and a considerable sum was raised for the Zion Press Fund. This society, which has recently been organized, has twenty-four members and is carrying on an active propaganda for Zionism.

On the first of May the office of the Federation of American Zionists will remove from 108 Second avenue to 204 East Broadway, which will bring the Zionist headquarters into the very centre of the Jewish quarter of New York. A Zionist reading room will here be opened and the new building will also afford meeting rooms for the various societies which constitute the Council of Greater New York. There will also be a clubroom in the building, wherein refreshments and lunch will be served, and is expected will form a rendezvous for those interested in the Nationalist movement.

## Young Men's Hebrew Association.

The Ladies' Auxilliary have arranged a strawberry festival for Saturday evening, May 9, which bids fair to outshine those of former years for which the association was renowned.

The closing exercises of the educational classes will be held on Saturday evening, May 2. The address of the evening will be delivered by Mr. Percival S. Menken.

At the Friday evening services the speaker will be Rev. Simon R. Cohen, of Brooklyn.

On Friday evening, May 8, Rev. Dr. Rudolph I. Coffee, of Pittsburg, will occupy the pulpit and on Sunday afternoon, May 10, he will address a young men's meeting in the building on the subject "The Benefits of Hard Times."

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**BIRTH.**

**HERRING.**—To Mr. and Mrs. D. M. Herring, of No. 34 Jackson street, New Rochelle, a daughter, on April 22, 1908.

**ENGAGEMENTS**

**ACKER—STRAUSS.**—Mrs. S. Strauss, of 63 East 114th street, announces the engagement of her daughter Gertrude to Mr. Joseph Acker. At home Sunday, May 3, 3 to 6. No cards.

**APPEL—LEVEE.**—Mr. and Mrs. Lee Nussbaum announce the engagement of their niece Miss Blanche V. Levee to Mr. Nathan B. Appel. At home Sunday, May 3, from 3 to 6 p. m., at their residence, 1854 Seventh avenue. No cards.

**RADER—STEINBERG.**—Miss Beatrice Steinberg betrothed to Mr. Albert Bader. Reception Sunday, May 3, at 1812 Lexington avenue, from 3 to 6. No cards.

**ENGEL—LEONARD.**—Mrs. Pauline Leonard announces the engagement of her daughter Grace to Mr. Abraham Engel. At home May 3, 3 to 6 p. m.

**GOLDSMITH—BAYER.**—Mr. and Mrs. Rudolf Bayer announce the engagement of their daughter Selma to Mr. S. Goldsmith. At home Sunday, May 3, 1908, 967 Washington avenue, 4 to 6. No cards.

**GRANET—BLISNIKOFF.**—Mr. and Mrs. M. Blisnikoff announce engagement of their daughter Ida to Mr. Aaron M. Granet. Reception Sunday, May 3, after 7, Borough Park Club house, Brooklyn.

**KASBERG—KASPER.**—Mrs. Amelia Kasper announces the engagement of her daughter Minnie to Mr. Emanuel Kasberg. At home Sunday, May 3, No. 227 East Eighty-third street, from 3 to 6. No cards.

**MAY—STERN.**—Mr. and Mrs. Morris Stern, 775 Manhattan avenue, Brooklyn, take pleasure in announcing the engagement of their daughter Marion to Mr. Louis May, of Brooklyn. At home Sunday, May 3, after 7 o'clock. No cards.

**PLAUT—MEYER.**—Mr. and Mrs. S. L. Meyer announce the engagement of their daughter Eleanor to Mr. Milton Plaut. Reception Sunday, May 3, 3 to 6 p. m., 69 West 132d street.

**POONS—GREENBERGER.**—Mr. Ernest Greenberger announces the engagement of his daughter Linnie to Mr. Irvin M. Poons. Reception at residence, 103 East Eighty-first street, Sunday, May 3, 1908, after 7 o'clock.

**SACHS—FEINNE.**—Mr. and Mrs. Joseph P. Feinne, of 2493 Marion avenue, Fordham, announce the betrothal of their daughter Beatrice to Mr. Louis Sachs. Reception May 2, 1908, after 8.

**WEINBERG—KITE.**—Mr. and Mrs. Kite, of 334 East Eighty-first street, announce the betrothal of their daughter Elizabeth to Morris J. Weinberg. At home Sunday, May 3, from 2 to 6.

**WERTHEIMER—GREENBERG.**—Rose Greenberg, Samuel M. Wertheimer. Reception Sunday, May 3, 7.30 p. m., at the Ellsmere, 80 West 126th street.

**Harlem Federation's New Home.**

The Board of Directors of the Harlem Federation for Jewish Communal Work announce the dedication of their second house at 238 East 105th street, on Sunday, May 3, at 3 p. m. Music will be furnished by the Federation Orchestra and the Federation Glee Club, and addresses will be delivered by Miss A. Minnie Herts and Marcus M. Marks, Esq.

**MARRIAGE.**

**ZIPKES—NUSBAUM.**—The marriage of Miss Hattie Nusbaum to Mr. Oscar Zipkes took place last week at the residence of the bride's sister, Mrs. J. A. Filer, 25 Bay Twenty-second street, Bensonhurst, N. Y. The ceremony, which was performed by the Rev. S. Goldstein, was followed by a dinner and dance. Among those present were Mrs. A. Nusbaum, Mr. B. Brown, Mr. and Mrs. A. Schein, Mr. and Mrs. S. Zimmerman, Mr. and Mrs. U. Nusbaum and daughter, Mr. and Mrs. E. Solomon, Mr. and Mrs. M. Simon, Mr. D. Filer, Mrs. A. Filer and Mr. and Mrs. M. Anglin. After an extended tour through the Berkshires the young couple will make their home at Far Rockaway.

**Testimonial Dinner to Dr. Lee K. Frankel.**

Many prominent co-religionists were among those who attended a dinner last Monday night at Clinton Hall, in Clinton street, given in honor of Dr. Lee K. Frankel, who has resigned his position as manager of the United Hebrew Charities to take a similar place with Mrs. Russell Sage's \$10,000,000 endowment fund. Joseph Barondess was toastmaster, and among the speakers were Nathan Bijur, the Rev. H. Masliansky and Dr. David Blaustein.

Dr. Frankel, who has for nine years occupied the position he is giving up, goes to Europe for a year to study poverty in the great cities there before taking up active work here with the Russell Sage Fund.

Dr. Frankel received as a remembrance an embossed set of resolutions expressing the sorrow of the diners at losing him. The resolutions were signed by every one of the 300 who sat at the tables. A poem was read in the retiring manager's honor by Elyakum Zunser, the aged poet. The diners paid the poet a tribute by standing while he read. It was said that that night was the first time in fifteen years that he had been induced to appear before the public.

**Charity Concert Shows a Loss.**

In spite of the fact that Mme. Gadski and several other prominent artists appeared at the concert in the Metropolitan Opera House last Sunday evening for the benefit of the United Hebrew Charities, that organization was not the gainer. In fact, nearly \$1,400 was lost on the concert. This amount was made up by M. E. Appelbaum, chairman of the committee; Abraham L. Libman and Bernard Naumburg. The galleries were more or less well filled, but the boxes and the orchestra seats were practically empty.

"We had not asked any one to buy tickets," said Mr. Applebaum, "because so many people had already been called upon to aid this charity. We thought that the exceptional character of the bill would fill the house. It has been well advertised, but with no result. The committee will make up the deficit. The loss is about \$1,400."

Among the artists appearing were Andre Sarto, baritone; Miss May Mukle, cellist; Miss Estelle Liebling, coloratura soprano; Vladimir de Pachmann, pianist; Miss Maud Powell, violinist, and Mme. Gadski. In the second part of the programme Miss Mabel Tallaferro, Miss Mattie Ferguson and William Farnum gave the second scene of the first act of "Polly of the Circus."

**Personal.**

Mr. and Mrs. S. N. Wolbach, of Grand Island, Neb., leave for Europe, on May 14, per steamer Bleucher of the Hamburg-American Line, to be absent until September.

Eva Tanguay, the cyclonic comedienne, will be the headline attraction at Keith and Proctor's Fifty eighth Street Theatre the week of May 4. The Colonial Septette, Dan Burke and Girls, Howard and North, the Four Fords, the Placeville Stage and Mosher, Houghton and Mosher are others on the bill.

George Primrose, the great minstrel, heads the bill at Keith and Proctor's 125th Street Theatre, the week of May 4. Wilfred Clarke and Company, Shean and Warren, Felix and Cairo, the Rialto Comedy Four, the Camille Trio and Elsie Faye and Boys make up the bill.

Paul Armstrong's great play, "The Heir to the Murrah," will be played by the stock company at the Harlem Opera the week of May 4. It will be well staged, well cast, and as always, well played.

**Jewish Endeavor Society.**

"Rabbi Akiba" will be the subject of the lecture to be delivered this Sunday evening, May 3, at 213 East Broadway, by the Rev. Elias L. Solomon, of the Bronx. The lecture, which starts at 8.30 o'clock, will be followed by open discussion. All young men and women, whether members of the Endeavor Society or not, are cordially invited to attend.

**Queen Esther Ladies' Society.**

On Sunday next this society will have an open meeting at the Harlem Casino, and the committee in charge have arranged an interesting programme. Members are requested to attend and visitors will be welcome. The meeting will be held in the assembly rooms and will begin at 3 p. m.

**Society for the Advancement of Hebrew Learning.**

The Society for the Advancement of Hebrew learning has arranged a memorial meeting to take place Saturday evening, May 9, 1908, at 8 p. m., in the Educational Alliance, corner East Broadway and Jefferson street, New York, in commemoration of the late Joshua Steinberg, Jehudah Steinberg and Isaiah Bershadsky.

Admission will be free, but by tickets only. Same can be procured gratis upon application to the secretary, Mr. Morris Salem, 208 East Broadway, New York.

**Solar Whist Club.**

The Solar Whist Club held their last meeting for the season last Saturday night at the residence of Miss Anna Weiss, 147 East Eighty-second street. After the regular game, luncheon was served at 11.30, during which speeches and toasts were made by the individual members. The club is comprised of eight couples, namely, Misses Fanny and Julia Adler, Selma Behrens, Ella Fisher, Belle Rich, Belle Rothschild, Ida Samuels, Anna Weiss and Messrs. Sam Adler, Wm. Fisher, Max Friedman, Isadore Lehmann, Horton Rich, Arthur and Norman Rothschild and Morton Samuels.

**Annual Meeting of the Hebrew Orphan Asylum.**

The annual meeting of the Hebrew Orphan Asylum was held Sunday at the institution, at 138th street and Amsterdam avenue. Louis Stern presided. All the old trustees were re-elected, with Max Griffenhagen and Edward Necarlsamer added. President McGowan, of the Board of Aldermen, was present and complimented the officers and trustees on the work done by the institution. The annual report showed that there are at present 1,214 inmates. President Stern said that expenditures last year were \$200,000. The receipts were far below the expenditures, and he deplored the fact that the Jewish people had not been more generous in their contributions.

**Concert for the Blind.**

The Committee on the Blind of the Council of Jewish Women gave a concert Saturday afternoon for their proteges at the Educational Alliance Building. The committee searches out, not the blind in institutions, but the individual cases scattered in surprising numbers throughout the whole tenement house section. To each member are entrusted two or three persons to whom she is to play the part of a special providence.

This concert is part of the programme arranged by Mrs. Joshua Piza, chairman of the Committee for the Blind, to provide entertainment and social intercourse for the helpless victims in the tenements, as well as suitable occupation for those who can work. A part of this scheme is the refreshments served after every entertainment, to promote sociability and acquaintance among the blind auditors.

York and Adams, in a tabloid presentation of "Playing the Ponies" and presenting their irresistible parodies, are headliners at the Colonial Theatre next week. Lasky's "A Night on a Houseboat" is a clever musical offering, and Flavia Arcaro, the popular prima donna, makes her debut. Others announced are Julius Tannen in impersonations. The Valdare Troupe, the Jack Wilson Trio, La Gardenia, Coram and Pat Rooney and Marion Bent.

**BORDEN'S BULLETIN**

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NUMBER FIFTEEN

**OUR HEALTH.**

It is remarkable that the matter of "health," which primarily should be the subject of the most vital importance to each individual, is the one which receives the least attention at the hands of an intelligent public. Stock quotations are eagerly read, the earnings of trusts and corporations attract our attention and the earning dividends of railroads are subjects for study. We carefully watch the proceedings of our legislature, the movements of our politicians engross our attention; the vagaries of our statesmen are full of interest to us, and statistics of emigration, education, the growth of industries and the production of metals, the value of growing crops are of more or less interest to each and all of us.

But "health" concerns no one until the sad results of its neglect is brought HOME to each of us when PERHAPS IT IS TOO LATE. We use every possible means to prevent contagion, to crush out epidemics, to prevent the spread of disease. But the discernible source of most of it is left unheeded. The pollution that breeds it is unguarded and our apathy permits it to spread and increase without any efforts to check its deadly course.

Medical scientists have time and again declared that all pure milk is a heaven-sent blessing, POLLUTED MILK is the companion of the Angel of Death and the silent messenger of his ravages.

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(To be continued.)

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**Chevre B'nai Lesle.**

Chevre B'nai Lesle, a charitable organization, will enter their new quarters, "The Tuxedo," at Madison avenue and Fifty-ninth street, on May 3.

As that event will mark the forty-fourth year of their existence, a public installation of the newly elected officers, as well as an elaborate programme, has been arranged, and an enjoyable afternoon can be anticipated by those fortunate to receive invitations.

Ex-President Brother Dr. S. Schale will officiate as installing officer.

The Lady Lesles, an auxiliary to the Chevre, composed of the wives and daughters of the latter's members, will attend in a body, and help make the ceremonies interesting.

The new officers are: President, Edward Shaw; vice-president, Isidor Cohen; secretary, Arnold Skolny; treasurer, Julius Lochman; bote, Jacob Henoch; trustees, L. Malachowsky, Chas. Shaw, H. Newman and Samuel Gilbert.

**Activities of the Young Women's Hebrew Association.**

During the "Passover week" many women came to the Young Women's Hebrew Association for their meals who otherwise would have found it impossible to properly observe the Passover festivities. The association gladly welcomed all who came to it throughout that week.

Two public seders were given, at each of which fifty people participated. The dinners of both seders were donated by the president of the Young Women's Hebrew Association, Mrs. I. Unterberg, in honor of her son's bar mitzvah. Rev. Dr. A. Blum conducted the services, in which all present heartily joined. The guests of honor were Mrs. Minnie D. Louis and Miss Sarah Schottenfels. The L'Allegro Club gave a Sunday afternoon dance on April 26.

The Esther J. Ruskay Religious Circle held a meeting Sunday evening, April 26, at which the Hadassa Circle presented to the club the history and object of Zionism. Papers were read by Miss Henrietta Zolt, Miss Lewison and Miss Shapiro.

At the Montauk Theatre, beginning Monday, May 4, J. M. Allison's production, "The Top o' th' World," will be the attraction. The principal role of "The Top o' th' World" is played by George W. Monroe, who plays the buxom Queen Aurora Borealis, and in the funmaking and specialties Mr. Monroe is ably seconded by such well-known entertainers as Anna Laughlin, Bailey and Austin and Kathleen Clifford. All of the principals have been assigned song numbers and specialties that afford ample opportunity for them to display their best wares.

**To Aid Jewish Centres.**

The Auxiliary No. 2 of the Jewish Centres Association, which was recently organized, are giving an afternoon dance at Lenox Assembly Rooms on May 3. The members are working indefatigably to make this affair a success, and the outlook is very propitious.

George M. Cohan and his royal family began their second week at the Knickerbocker Theatre Monday evening, where Mr. Cohan, his father, mother and sister and a large company have made a remarkable success in the young comedian's latest production, "The Yankee Prince." In every aspect the new production is regarded as Mr. Cohan's best work, which is saying much indeed when it is considered that this young writer, who is less than thirty years of age, has written and produced eight remarkable successes.

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# Assemblyman Levy Champions the cause of Religious Liberty.

**T**HE people of the State of New York in general, and those of the Jewish faith in particular, should feel proud of their young representative, Hon. Aaron J. Levy, of the Fourth Assembly District.

Assemblyman Levy on Wednesday, 8th instant, discussed the bill known as Assembly Bill, 1534, permitting Hebrews who abstain from work or business on the Sabbath to perform labor and business on Sunday.

This bill was introduced in the early part of the session, and was referred to the Codes and Rules Committee, where it has since slumbered. The only way that this important bill could be brought on for a hearing, with a view of having it passed so as to recognize the vast number of Hebrews of the State of New York, was by a motion to discharge the committee from further consideration of the bill and have the Assemblymen vote on it. The responsibility for the defeat of this bill, and its failure to become a law, rests with those Assemblymen who now constitute the majority in the Assembly.

Assemblyman Aaron J. Levy, supporting the resolution to discharge the Committee, delivered a masterly legal argument, supported by decisions of the United States Supreme Court, and conclusively showed that, in all fairness to the members of the Hebrew race, the bill should become a law.

We append Assemblyman Levy's speech in full:

"It is with considerable disappointment, Mr. Speaker, that I approach this discussion, and this because there appears to be necessity for discussion on a bill of this character. The principle involved in this bill, from the further discussion of which by this motion it is sought to discharge the Committee on Rules, is not one of religion, but one purely of American liberty, if not toleration. And it affects over a million persons in this State, or more than one-eighth of the State's entire population, and proposes to grant to them certain God-given and constitutional rights. The law as it exists to-day practically compels that industrious and law-abiding people refrain from productive labor on two days of the week, and those who observe their Sabbath and attempt to work or do business on Sunday are arrested by the police, and thus are made an inferior class of citizens—this in violation of the constitution, both National and State, because it is partial to one religion and prejudicial to others. And let us see if this is so, Mr. Speaker. The Declaration of Independence, as adopted in Congress in 1776 (producing Red Book) from which I now read and wherein we find this sentiment expressed: "We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness."

In the preamble to the greatest institution in the whole civilized world, the Constitution of the United States, we find the following: "We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquil-

ity, provide for the common defense, promote the general welfare and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution of the United States of America."

In the very first amendment to that Constitution we find this provision: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

In Section 1 of the 14th Amendment of that Constitution we find: "All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws."

Now, this subject has been given some consideration by the Congress of the United States, in Senate Document No. 46 of the United States Senate Documents, 2nd Session, 20th Congress, which is reported also in the Appendix of the Registry of Debates, in Volume 5 at page 14; the Congress of the United States, speaking through the Committee of Post-offices and Post Roads of the United States Senate while they were considering Section 11 of the Act, which Act attempted to reduce into one the several Acts of Congress creating postoffices, that section requiring the mail delivery on each and every day of the week, after declaring that such opposition was dangerous, and after characterizing it as an effort calling for the establishment of a principle which would lay a foundation for dangerous innovations upon the spirit of the Constitution and the religious rights of our citizens, the Committee went on to say: "While the mail is to be transported on Saturday the Jew and the Sabbatarian may abstain from any agency in carrying it from conscientious scruples; and while it is transported on the first day of the week any other class may abstain, from the same conscientious scruples; yet the obligation of the Government is the same in both these cases, and the Committee can discern no principle on which the claims of one could be respected more than the other, unless it should be admitted that the consciences of the minority are less sacred than the consciences of the majority."

Upon the same principle, Mr. Speaker, the highest Court in this land has considerable to say (producing book). The United States Supreme Court, by Chief Justice Waite, in the case of Reynolds vs. the United States, which was reported in the 98th of the United States Reports at page 162, stated the following: "Congress cannot pass a law for the government of the Territories which shall prohibit the free exercise of religion. The first amendment to the Constitution expressly forbids such legislation. Religious freedom is guaranteed everywhere throughout the United States, so far as Congressional interference is concerned. The question to be determined is,

whether the law now under consideration comes within this prohibition.

"The word 'religion' is not defined in the Constitution. We must go elsewhere, therefore, to ascertain its meaning, and nowhere more appropriately, we think, than to the history of the times in the midst of which the provision was adopted. The precise point of the inquiry is, What is the religious freedom which has been guaranteed?"

"Before the adoption of the Constitution attempts were made in some of the colonies and States to legislate, not only in respect to the establishment of religion, but in respect to its doctrines and precepts as well. The people were taxed, against their will, for the support of religion, and sometimes for the support of particular sects to whose tenets they could not and did not subscribe. Punishments were prescribed for a failure to attend upon public worship, and sometimes for entertaining heretical opinions. The controversy upon this general subject was animated in many of the States, but seemed at last to culminate in Virginia. In 1784 the House of Delegates of that State, having under consideration 'a bill establishing provision for teachers of the Christian religion,' postponed it until the next session, and directed that the bill should be published and distributed, and that the people be requested 'to signify their opinion respecting the adoption of such a bill at the next session of Assembly.'

"This brought out a determined opposition. Amongst others, Mr. Madison prepared a 'Memorial and Remonstrance,' which was widely circulated and signed, and in which he demonstrated 'that religion, or the duty we owe the Creator,' was not within the cognizance of civil government (Semple's Virginia Baptists, Appendix). At the next session the proposed bill was not only defeated, but another, 'for establishing religious freedom,' drafted by Mr. Jefferson, was passed (1 Jeff. Works, 45; 2 Howison, Hist. of Va., 298). In the preamble of this Act (12 Hening's Stat., 84) religious freedom is defined; and after a recital 'that to suffer the civil magistrate to intrude his powers into the field of opinion, and to restrain the profession or propagation of principles on the supposition of their ill tendency, is a dangerous fallacy which at once destroys all religious liberty,' it is declared 'that it is time enough for the rightful purposes of civil government for its officers to interfere when principles break out into overt acts against peace and good order.' In these two sentences is found the true distinction between what properly belongs to the church and what to the State.

"In a little more than a year after the passage of this statute, the convention met which prepared the Constitution of the United States. Of this convention Mr. Jefferson was not a member, he being then absent as Minister to France. As soon as he saw the draft of the Constitution proposed for adoption, he, in a letter to a friend, expressed his disappointment at the absence of an express declaration insuring the freedom of religion (2 Jeff. Works, 355), but was willing to accept it as it was, trusting that the good sense and honest intention of the people would bring about the

necessary alterations (1 Jeff. Works, 79). Five of the States, while adopting the Constitution, proposed amendments. Three—New Hampshire, New York and Virginia—included in one form or another a declaration of religious freedom in the changes they desired to have made, as did also North Carolina, where the convention at first declined to ratify the Constitution until the proposed amendments were acted upon. Accordingly, at the first session of the first Congress the amendment now under consideration was proposed, with others, by Mr. Madison. It met the views of the advocates of religious freedom, and was adopted. Mr. Jefferson afterwards, in reply to an address to him by a committee of the Danbury Baptist Association (8 id., 113), took occasion to say: 'Believing with you that religion is a matter which lies solely between man and his God; that he owes account to none other for his faith or his worship; that the legislative powers of the Government reach actions only, and not opinions, I contemplate with sovereign reverence that act of the American people which declared that their Legislatures should 'make no law respecting an establishment of religion or prohibiting the free exercise thereof, thus building a wall of separation between church and State. Adhering to this expression of the supreme will of the nation in behalf of the rights of conscience, I shall see with sincere satisfaction the progress of those sentiments which tend to restore man to all his natural rights in opposition to his social duties.' Coming as this does from an acknowledged leader of the advocates of the measure, it may be accepted almost as an authoritative declaration of the scope and effect of the amendment thus secured. Congress was deprived of all legislative power over mere opinion, but was left free to reach actions which were in violation of social duties or subversive of good order."

Mr. Speaker, at this time I desire to observe that the bill under consideration does not permit acts which violate "social duties" or such as are "subversive of good order," because the very injunction contained in the bill provides against such contingency.

"Polygamy has always been odious among the northern and western nations, and, until the establishment of the Mormon Church, was almost exclusively a feature of the life of the Asiatic and African people. At common law the second marriage was always void (2 Kent, Com. 79), and from the earliest history of England polygamy has been treated as an offence against society.

"From that day to this we think it may safely be said there never has been a time in any State of the Union when polygamy has not been an offence against society, cognizable by the civil courts and punishable with more or less severity. In the face of all this evidence, it is impossible to believe that the constitutional guaranty of religious freedom was intended to prohibit legislation in respect to this most important feature of social life. Marriage, while from its very nature a sacred obligation, is nevertheless, in most civilized nations, a civil contract, and usually regulated by law. Upon it society may be said to be built, and out of its fruits spring social relations and social obligations and duties, with which government is necessarily required to deal."

Ten years later, Mr. Speaker, in the case of Davis vs. Beason, reported in the 133rd United States Reports at page 341, that same tribunal, through

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SILVERMAN, 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 Silverman, 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 M. Goldberg, Esq., No. 309 Broadway, Borough of Manhattan, in the City of New York, on or before the first day of October next.

Dated New York, the 18th day of March, 1908.  
LOUIS SILVERMAN, ISIDORE SILVERMAN and HANNA SILVERMAN, Executors.  
HARRY M. GOLDBERG, Attorney for Executors, No. 309 Broadway, Borough of Manhattan, New York City.

LICHTENBERG, BENJAMIN G. W.—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 Benjamin G. W. Lichtenberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at their place of transacting business, the office of Henry B. Singer, 299 Broadway, Borough of Manhattan, The City of New York, on or before the 10th day of October next.

Dated New York, 1st day of April, 1908.  
MOSES J. LICHTENBERG, SIMON NEWTON LEO, SAMUEL E. A. STERN, Executors.  
HENRY B. SINGER, Attorney for Executors, 299 Broadway, New York City.

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the learned Judge Field, spoke as follows:

"Bigamy and polygamy are crimes by the law of all civilized and Christian countries. They are crimes by the laws of Idaho. They tend to destroy the purity of the marriage relation, to disturb the peace of families, to degrade women and to debase men. Few crimes are more pernicious to the best interest of society, and receive more general or more deserved punishment. To extend exemption for punishment for such crimes would be to shock the moral judgment of the community. To call their advocacy a tenet of religion is to offend the common sense of mankind.

"The term 'religion' has reference to one's views of his relations to his Creator, and to the obligations they impose of reverence of his being and character, and of obedience to His will. It is often confounded with the cultus or form of worship of a particular sect, but is distinguishable from the latter. The first amendment to the Constitution in declaring that Congress shall make no law respecting the establishment of religion, or forbidding the free exercise thereof, was intended to allow everyone under the jurisdiction of the United States to entertain such motions respecting his relations to his Maker, and the duties they impose as may be approved by his judgment and conscience, and to exhibit his sentiments in such form of worship as he may think proper, not injurious to the equal rights of others, and to prohibit legislation for the support of any religious tenets, or the mode of worship of any sect. The oppressive methods adopted, and the cruelties and punishments inflicted by the Governments of Europe for many ages, to compel parties to conform, in their religious beliefs and modes of worship, to the view of the most numerous sect, and the folly of attempting in that way to control the mental operations of persons, and enforce an outward conformity to a prescribed standard, led to the adoption of the amendment in question. It was never intended or supposed that the amendment could be invoked as a protection against legislation for the punishment of acts inimical to the peace, good order and morals of society."

As I said before, Mr. Speaker, that which the bill seeks is not "injurious to the equal rights of others," and does not permit acts which are "inimical to the peace, good order and morals of society," for the reason I then assigned. The Court continuing: "With man's relations to his Maker and obligations he may think they impose, and the manner in which an expression shall be made by him of his belief on those subjects, no interference can be permitted, provided always the laws of society, designed to secure its peace and prosperity and the morals of its people, are not interfered with.

"There have been sects which denied as a part of their religious tenets that there should be any marriage tie, and advocated promiscuous intercourse of the sexes as prompted by the passions of its members. And history discloses the fact that the necessity of human sacrifices, on special occasions, has been a tenet of many sects. Should a sect of either of these kinds ever find its way into

this country, swift punishment would follow the effect of its doctrines, and no heed would be given to the pretences that, as religious beliefs, their supporters could be protected in their exercise by the Constitution of the United States"; and this because of the inherent criminality of the acts complained of being entirely different from that which we seek.

Now, Mr. Speaker, to the same effect is Section 3 of Article 1 of the Constitution of the State, which in words provides: "The free exercise and enjoyment of religious professions and worship, without discrimination or preference, shall forever be allowed in this State to all mankind."

Religion is equally the basis of private virtue and public faith, the happiness of the individual, and the prosperity of the Nation, and strict and partial laws which are in conflict with religious beliefs breed in the minds of the people a spirit of discontent and a contempt of law, both of which very largely contribute toward retarding the progress or the healthy development of any community.

And here, Mr. Speaker, it may be appropriate to read those famous lines of the patriotic Burke: "True religion is the foundation of society, the basis on which all true civil government rests, and from which power derives its authority, laws their efficacy and both their sanction."

Besides, what was it that prompted the migration to these shores of the Pilgrim Fathers in the early seventeenth century, and thereafter created that epoch in our national history which marks the sharp contrast with the religious and ecclesiastical history of Europe, if it was not their search for religious liberty and freedom of conscience, which eventually produced these very constitutional guarantees that I contend are being violated daily in the enforcement of the existing laws?

That a person has the inalienable right to worship his Maker at such time and in such manner as he sees fit is absolutely guaranteed by our Constitution; and, as you have seen, is a determination of the highest Court in this land, and finds much support in the writings of such famous scholars as Kent, Rarole and Judge Cooley; and, Mr. Speaker, I will detain the house but a moment (producing book).

Kent, in Part IV of his Commentaries, in Section 24 thereof, declared as follows: "The free exercise and enjoyment of religious profession and worship may be considered as one of the absolute rights of the individual recognized in our American Constitution and secured by law. Civil and religious liberty go hand in hand, and the suppression of either of them, for any length of time, will terminate the existence of the other."

With similar thought, Rarole, in his treatise on The Constitution, at page 117, said: "Thus a human government interposes between the Creator and his creature, intercepts the devotion of the latter, or condescends to permit it only under political regulations. From injustice so gross and impiety so manifest multitudes sought an asylum in America, and hence she ought to be the hospitable and benign receiver of every variety of religious opinion."

Thus the eminent jurist, Cooley, wrote: "Nothing is more fully set forth or more plainly expressed (in the American Constitution) than the determination of their authors to preserve and perpetuate religious liberty, and to guard against the slightest approach towards the establishment of any inequality in the civil and politi-

cal right of citizens, which shall have for its basis only their differences of religious belief. The American people came to the work of framing their fundamental laws after centuries of religious oppression and persecution—something by one party or sect and sometimes by another—had taught the utter futility of all attempts to propagate religion by the reward, penalties or terrors of human law. They could not fail to perceive also that a union of Church and State like that which existed in England, if not wholly impracticable in America, was certainly opposed to the spirit of our institutions, and that any domineering of one sect over another was repressing to the energies of the people, and must necessarily tend to discontent and disorder."

Let me conclude, Mr. Speaker, in the words of the great Milton:

"Give me the liberty to know, to think, to believe, to utter freely according to conscience, above all other liberties."

I trust this motion to make this bill a special order will prevail.

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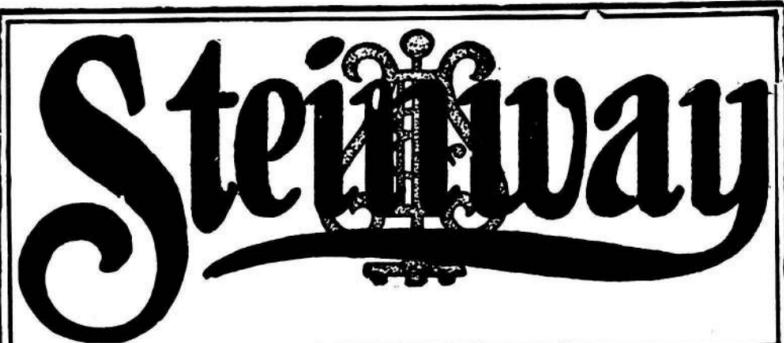
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STATE OF NEW YORK, COUNTY OF NEW YORK, ss:

WE, DAVID O. DAVENPORT, ROBERT G. KENNEDY and HENRY K. McHARG, all persons of full age, the subscribers, having formed a limited co-partnership pursuant to Article III of the Partnership Law of the State of New York, DO HEREBY CERTIFY:

FIRST: That the name of the firm under which the said co-partnership is to be conducted is DAVENPORT & COMPANY, and the county wherein the principal and only place of business is to be located is New York County.

SECOND: That the general nature of the business intended to be transacted by such co-partnership is: The general business of money, stock, bond and note, brokers, as the same is generally understood, but not including any banking business.

THIRD: That the names of the general and special partners interested in said firm and their respective places of residence are as follows:

DAVID O. DAVENPORT, residing at Central Valley, Orange County, State of New York, general partner; ROBERT G. KENNEDY, residing in the Borough of Manhattan, City of New York, State of New York, general partner; HENRY K. McHARG, residing in the city of Stamford, State of Connecticut, special partner.

FOURTH: That the amount of capital which the said Henry K. McHarg, Special Partner, has contributed to the common stock in cash is the sum of Fifty thousand dollars (\$50,000).

FIFTH: That the said partnership is to commence on the 1st day of April, 1908, and is to end on the 1st day of April, 1911. SUBJECT, HOWEVER, to the right of any partner, general or special, to terminate the said partnership at any time, by delivering to the other two partners a written notice of his intention to do so, stating the date at which the partnership shall be dissolved, provided the said notice shall be so served at least one month before the date therein fixed for dissolution; and SUBJECT, ALSO, to the dissolution of the partnership by the death of any one of the general partners, but not by the death of the special partner.

DATED March 25th, 1908. DAVID O. DAVENPORT, ROBERT G. KENNEDY, HENRY K. McHARG, General Partners. HENRY K. McHARG, Special Partner.

STATE OF NEW YORK, COUNTY OF NEW YORK, ss.

On the 25th day of March, 1908, before me personally came DAVID O. DAVENPORT, ROBERT G. KENNEDY and HENRY K. McHARG, to me known and known to me to be the individuals described in and who executed the foregoing instrument, and each severally acknowledged to me that he executed the same.

CHARLES B. COLEBROOK, Notary Public, Westchester County.

Certificate filed in New York County. STATE OF NEW YORK, COUNTY OF NEW YORK, ss.

DAVID O. DAVENPORT, being duly sworn, says: That he is one of the general partners named in the foregoing certificate to which this affidavit is annexed; that the sum specified in the said certificate to be contributed by him to the common stock by the special partner therein named, HENRY K. McHARG, namely the sum of Fifty thousand dollars (\$50,000) has been this day actually and in good faith paid in cash into the common stock by the said Henry K. McHarg.

DAVID O. DAVENPORT. Subscribed and sworn to before me this 31st day of March, 1908.

CHARLES B. COLEBROOK, Notary Public, Westchester County.

Certificate filed in New York County.

We, the undersigned, all being of full age, desiring to form a limited partnership, pursuant to the provisions of the Partnership Law of the State of New York (being chapter 51 of the General Laws), do hereby make, sign, acknowledge and file this certificate as follows:

1. The name or firm under which said limited partnership is to be conducted is Raymond, Pyncheon and Company; and the County wherein the principal place of business is to be located is New York County.

2. The general nature of the business intended to be transacted is a general commission and brokerage business, including the dealing in stocks, bonds and other securities and in grain, cotton and other merchandise, as generally carried on in the City of New York.

3. The names and residences of the general partners, all of whom are of full age, are as follows: Harry Raymond, New York City. George M. Pyncheon, Greenwich, Conn. Charles M. Eaton, New York City. Clarence L. Graf, London, England.

4. The name and residence of the special partner, who is also of full age, is William E. Reis, New York City.

5. The amount of capital which the said special partner, William E. Reis, has contributed to the common stock of the partnership is fifty thousand dollars (\$50,000).

6. The time at which the partnership is to begin is November 1, 1907, and it is to end October 31, 1908.

IN WITNESS WHEREOF, we have made, signed, acknowledged and filed this certificate this 29th day of January, 1908.

In the presence of Wm. T. Ryan, Harry Raymond [L.S.] George M. Pyncheon [L.S.] Charles M. Eaton [L.S.] William E. Reis [L.S.] Clarence L. Graf [L.S.]

Witness to signature of Clarence L. Graf, Wm. C. Minton, [L.S.] Notary Public, London.

STATE OF NEW YORK, COUNTY OF NEW YORK, ss.

On this 29th day of January, 1908, before me personally appeared Harry Raymond, George M. Pyncheon, Charles M. Eaton and William E. Reis, to me personally known and known to me to be the individuals described in and who executed the foregoing certificate and they severally acknowledged to me that they executed the same.

Wm. T. Ryan, Notary Public, County of New York.

[Seal] CITY OF LONDON, ss. England.

On this twenty-ninth day of January, 1908, before me John Edward Newton, a Notary Public in and for the city and county aforesaid personally appeared Clarence L. Graf, to me personally known and known to me to be the individual described in and who executed the foregoing certificate, and he acknowledged to me that he executed the same for the uses and purposes therein stated.

Wm. C. Minton, Notary Public, London.

STATE OF NEW YORK, COUNTY OF NEW YORK, ss. GEORGE M. PYNCHON, being duly sworn, deposes and says that he is one of the general partners named in the foregoing certificate; that the sum of fifty thousand dollars (\$50,000.00) specified in the said certificate to be contributed to the common stock by William E. Reis, the special partner therein named, has been actually and in good faith paid by him in cash to the said common stock.

Sworn to before me this 19th day of February, 1908. George M. Pyncheon. Wm. T. Ryan, Notary Public, County of New York. [Notarial Seal]

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NEW YORK, FRIDAY, MAY 1st, 1908. NISSAN, 30th, 5668.

MOST ALL OUR RABBIS tell us to "remember" the Sabbath, to "observe" it, but they do not concern themselves in the least about our "keeping" it.

JUDGE LAMBERT and his jury have a huge Sefirah job on their hands in counting the Mayoralty votes. From all appearances their task will not be completed until long after Shevuos.

THE DEATH OF CHARLES L. HALLGARTEN in Germany last week is to be regretted. He was a benevolent man, and contributed as largely as anyone to the local Jewish communal institutions.

ARE WE EXAGGERATING in attaching to Messrs. Isaac N. Seligman, Felix Adler and Simon W. Rosendale some of the blame for the defeat of the "Strauss bill for Sunday labor by orthodox Jews" in the Assembly? We do not think so!

ENGLISH COURTS OF JUSTICE are strange places, sometimes. In a court where only eminent counsel may speak, and where a trained lawyer who has only the rank of solicitor will not be heard, Israel Zangwill argued at length on the Jewish Colonial Trust. But then Zangwill is all and everything!

SURELY WE ARE NOT IN ERROR when we say that the Jewish Publication Society of America has never issued a sightlier volume—both as regards make-up and contents—than its most recent one, Professor Schechter's "Studies in Judaism, Second Series," which will be later reviewed in our columns.

AS WE GO TO PRESS the sad news reaches us that the Rev. Dr. Jacob Voorsagner, Rabbi of Temple Emanu-El of San Francisco, Cal., has passed away. The death of this important figure in the Reform wing of Judaism in America took place on Tuesday, the 28th ultimo. We shall reserve more extended comment on his life and labors for our next issue.

AN INTERESTING PROGRAMME has been prepared for the sixteenth annual meeting of the American Jewish Historical Society, to be held May 17th, the details of which may be found in our news columns. The number of papers to be read is not so considerable as in recent years, but there will be more opportunity to intelligently digest and discuss them. Besides the President, Dr. Cyrus Adler, "the old stand-bys"—Dr. Herbert Friedenwald and Messrs. Isaac Markens, Max J. Kohler, Albert M. Friedenberg and Leon Huehner—are on the list.

AT THE ANNUAL MEETING of the Congregation Rodef Sholem an attempt was made to carry into execution the pet scheme of Rabbi Grossman, viz: the removal of the hat during worship and the abandonment of the observance of the second day festival.

Judge Goldfogle spoke in eloquent terms against both propositions, intimating in the course of his fervid remarks, that the course pursued by some Rabbis had a disintegrating influence upon Judaism, and that the retention of forms, ceremonies and customs were essential to the preservation of the faith.

A vote was taken, and two voted in favor of the proposed measures. The conservative element in the old Rodef Sholem Congregation appears to be rather powerful, and it is to be hoped that in future the energies of the learned Rabbi will be directed to more noble Jewish purposes, than the silly aping of the Christian custom of worshipping bareheaded.

OF MORE THAN a certain interest to the community is the celebration during all this week of the one hundredth anniversary of the founding of the Roman Catholic diocese of New York. Irish Catholics are probably the most prominent figures in it, and Irish Catholics have ever been the proverbial friends of our race and people, doubtless because both have been the victims of persecution and bigoted hate. But above all, the celebration serves to bring out the fact that, the sons and daughters of "Mother Church" have always been faithful to her. Prelates and priests, clergy and laity among our Catholic brethren, have always walked in the old and straight paths, the ways of traditions. They have neither feared, nor faltered, nor fallen by the wayside, and to their credit be it said, they have not been seduced by the false philosophies of men in their own ranks, nor led astray by strange beliefs and fantastic theories of religion. This stern loyalty to their faith, and the fact that they have not succumbed to the ignis fatuus "spirit of the age," are the causes of their strength—something for us Jews to remember and to imitate.

More Demand than Supply.

IN these days of overcrowding in the professions, in business, and in all the walks of life, we are pleased to be able to bring to the attention of earnest, young men a field which is large, and which is comparatively unworked, and which offers them abundant scope for the exercise of their talents—the Jewish ministry.

The constantly growing number of congregations in all sections of this great country makes it impossible to supply them with ministers, be these of orthodox or reform tendencies. Because of the small student-body at both of our rabbinical seminaries, the small towns cannot be adequately supplied with occasional preachers or those needed to officiate for the holidays. Some congregations which have been organized by the board of managers of the department of synagogue and school extension of the Union of American Hebrew Congregations have erected their own houses of worship. These and many others are now, temporarily at least, without regular ministers. An attempt is being made by the Union's workers to pay occasional visits to these congregations, in order to assist them in keeping up a semblance of regular services, and in providing religious instruction for their children of both sexes. Both our seminaries for the training of rabbis and preachers and teachers in Israel—the Jewish Theological Seminary of America, at New York, which is orthodox, and the Hebrew Union College, at Cincinnati, which is reform—provide instruction for young men who wish to enter the Jewish ministry. They are endeavoring to help the smaller communities in their desire to build up institutions for worship. Here is an exceptional chance for our young Jews to enter upon a bright and useful future; given the ability and the proper spirit to prosecute their studies, they may become ornaments among the leaders of Judaism in America.

A Proper Halt.

THE ancient congregation Rodef Sholem was at one time, and in many respects is now, one of the best of our so-called conservative religious organizations in this city. Its minister, Rev. Rudolph Grossman, with that zealous enthusiasm for what is termed "progress," which distinguishes so many of the earlier graduates of the Hebrew Union College, has for years been conducting an insidious campaign for reforming the service and the ritual of this synagogue, so as to make the congregation appear more fashionable.

On Chol Hamoed Pesach a members' meeting was held, when the question came up "whether the hats of the males should be doffed during service, and if a single day's observance of each festival would not suffice for their religious needs." We learn that the proposition favoring these so-called "reforms" was ignominiously defeated after strong arguments by the sober-minded, consistent Jewish leaders of the congregation.

The result must be welcome to all supporters of the cause of historical Judaism in this country. Rodef Sholem is an old and respected Kehilleh; many highly-esteemed prominent members of our community belong to it, and the synagogue, until the advent of the present Rabbi,—whose antipathy is the Tallith and whose Messianic goal of Judaism is in the removal of the hat,—has always been reckoned among the pillars of our conservatism.

Why should the congregation not keep to the old paths—the golden mean leading to the true development of Judaism, the course in which all is well? The advocates of reform in our services may be sincere, zealous men, but they should not carry their iconoclasm too far, and what we specially condemn is the silly, unnecessary, abject aping after the forms of the Christian Church. Their action evinces a certain amount of contempt for the opinions of their experienced elders, a lack of regard for the beliefs and feelings of the men who founded the congregation. In short, to us it seems as if the innovators were filled more with that desire for novelty and sensationalism, based upon crass ignorance of what Judaism really is, rather than with the spirit of that derech erez for Jewish scholarship, which has kept Israel vital through the centuries.

New York now shows the Jews of this land, that it is no longer a place where the ancient landmarks of our faith may be rudely shattered and swept away by the sheer chutzpah of the am haaretz. With us—mark it well—there is still a strong regard for the minutiae of the faith and traditions, the ceremonies and customs, which the fathers have transmitted to us, whose spiritual meaning needs but to be known to be appreciated.

ACTING UPON the scriptural injunction, "Hearken between your brethren and judge righteously," we direct attention to the letter of Assemblyman Strauss in another column.

THOSE OF OUR READERS who take just pride in being American citizens, and who have hitherto expressed their fealty to the Republican party by supporting them at the polls, will do well to paste in the hat band of the head gear they wear on election day the patriotic words of Edwin A. Merrit, the leader of the Republican party in the Assembly of the last Legislature: "THIS IS A CHRISTIAN COUNTRY, AND JEWS COMING TO IT HAD A RIGHT TO EXPECT THAT THEY WOULD HAVE TO CONFORM TO THE WISHES OF THE MAJORITY." Did we hear some one shouting that this is a land of religious liberty and equal rights?

THE MIRROR.

IN most of the dairy lunch rooms, the walls are generally hung with signs bearing peculiar incongruous religious inscriptions, such as "Trust in Jesus alone," "Not responsible for hats and overcoats," "Keep your eye on Christ," etc.

There is a sign in the vestibule of an up-town Orthodox Synagogue bearing the legend, "Beware of Pickpockets," which leads one to believe that many of the persons who visit that fane have forgotten the translation of לֹא תַגְנוֹב. Lo Signov, "Thou shalt not steal."

Inasmuch as real orthodox Jews do not carry any money with them on the Sabbath, the light-fingered gentry would have a poor field for their operations.

Is this a step towards assimilation?

Aside from the religious aspect of the matter, Azariah Lodge, I. O. B. B., showed a lack of derech erez by holding its regular meeting on the second night of Passover.

I believe that a decent regard for the religious feelings of some of the old-fashioned members who still observe the second Seder night should have prompted the officers to defer the meeting until some other evening, then all the members could attend. It is remarkable that the more we advance with "the spirit of the age," the less scruples we have for the feelings of others.

Rabbi Moessohn of the Jewish Tribune, says that Rabbi Hirsch of the Reform Advocate, is a religious androgynne. Rabbi Geber Tarnagole of the Jewish Chanticleer remarks, that the statement is inconsistent, because everybody knows that Rabbi Hirsch is a religious "weather-cock."

The observance of the second day festival being one of the bones of contention between the Orthodox and Reform communities, it appears more than curious that the Rabbis in Orthodox congregations do not preach on the second days. I should think that their hearers would be more strongly impressed with the sanctity of those days—if they are unable to preach on both occasions—to refrain from sermonizing on the first day. Again, if the sermon is deemed an integral part of the service, why should not the Chazan be excused as well?

My Chief is in the receipt of quite a number of anonymous imprecatory, objurgatory, vituperative, impertinent and badly-spelled letters from members of Civic Lodge, F. and A. M., for my drawing attention to their insult of the Jewish community in doing Masonic work on the Jewish Sabbath; but as the writers were either afraid or ashamed to attach their signatures to their screeds,—using nom de plumes instead,—for that reason they were properly consigned to the waste basket.

One irate individual characterizes my "Mirror reflections" as a "darned piece of impudence"; another writes, he would no longer read "that thrashy yellow Jewish paper"; and my Chief was told by one of those amiable "workers in the quarries," that he would be more successful in his journalistic enterprise "if he would only mind his own business."

As if the editor of a paper, devoted to the interests of Israelites, could have a better business than that of protecting the Jewish community of the city from the public insult of persons claiming to be Jews.

I still characterize their actions as un-Masonic and un-Jewish, and regret (as unfortunately is often the case) that respectable and consistent Jews, have to bear the brunt of the irrational acts of ignoble individuals posing before the world as Jews.

If I am credibly informed, Civic Lodge will not meet when a stated communication falls on Christmas Eve, neither would they dare to do any Masonic work "on the first day of the week, commonly called Sunday," but the Jewish Sabbath—das is gor an andere mysie.

At a recent communication the matter was brought before the Lodge, and the majority present voted against the HEBREW STANDARD (that is the way it was put), although quite a number protested against the obstinate indecency of the Master in the course he was pursuing. A special was again held last Shabbas, but I am informed that it would be the last.

The observance of God's commandments, "to remember the Sabbath and to sanctify it," by these renegade Jews, evidently sinks into comparative insignificance with the graver duty of manufacturing "imperfect ashlar's."

Three Jewish Grand Chaplains (Mendes, Grossman and Silverman), who are evidently indifferent to this wanton and continued affront to the Jewish community, or are afraid to follow the injunction of the prophet, "Cry aloud and spare not! Lift up thy voice like a trumpet and tell my people their faults." Which is it?

There is but one course for my deluded brethren to pursue: "Be civil as well as civic, and memorize the words of the prophet, וְדַלּוּ וְרַע לְמִוּוֹ הַיָּמָּה. Cease to do evil; learn to do well."

ASPAKLARYA.

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## "The Easter Parade."

IT will certainly be conceded by all who are in a position to judge in matters of this kind, that in no place in the world can there be seen such a procession of beauty and dress as marches and countermarches our principal avenue on Easter Sunday.

It is a living, moving fashion-plate, beside which the constrained figures with smooth, setting, elegant looking garments on the fashion plate, as the boys would say: "Aren't in it",

How beautifully and majestically the procession wends its way! There are costumes worn by woman not made by renowned French dress-makers or other Parisian sounding names, but which are marvels of American workmanship. While Paris may contribute a small contingent, very small, to this procession, it certainly does not stand out in street costumes, besides the "out put" of our American working-women.

We, however, only see the passing regiment with everyone—both women and men in good spirits and excellent humor. The last touch is put on before the glass at home, and the individual is ready to take his or her place in the moving line. But if any living hand could depict the worry, anger, dissatisfaction, quarrel, loss of temper, and unsettling of nerves, the scolding and other unpleasantnesses which precede the putting on of the last touch, before the glass, particularly of the gentler sex, from the time of the selection of the material to the time of putting on the last touch, he would present an excellent picture of the actualities of human life.

The poor milliner, dressmaker and every other person who is impressed into the service of fitting out an "American beauty" has a hard time of it. And one can imagine the sigh of relief of each, as the bonnet, which has been put on and off fifty times, and the dress has received its final fitting touches, is approved with an "it will do", for few women ever said to a milliner or dressmaker that a bonnet or dress is perfect and thoroughly satisfactory, for there is rarely a case where there is not something to change or alter after the "final" touches have been completed.

However, why should we look behind the scenes. Let us take woman as we find her on Easter day—finished. When we go into a restaurant, or even the highest renown we would possibly be disenchanted if we should examine the kitchen government.

L'AILLON.

## Reverence Due to Parents.

אִישׁ אִמּוֹ וְאָבִיו תִּירָא וְנִי

"Man shall fear his mother and his father, and my sabbaths shall they observe."—Leviticus xix, 3.

OUR Sidrah opens with a chapter of precepts that form the highest ethics of humanity and the sweetest laws of justice: statutes that could be styled an anthology of the noblest, sublimest and divinely-human collection of rules necessary to guide to virtue and humanity. At the head of these stands the precept אִישׁ אִמּוֹ וְאָבִיו תִּירָא וְנִי, "Man shall fear his mother and his father, and My sabbaths shall they observe."

That these two cardinal virtues are coupled together is not at all strange, as they had been placed in dual form in the decalogue, only that there the sabbath observance precedes the filial injunction, and also that the father is set before the mother. There, however, the group of commandments that pertains to God is contained in the first four commandments; the second group pertains to works belonging to man. Therefore the sabbath observance precedes the honoring of father and mother; and that

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Translated from Hebrew, Russian and Yiddish by ALICE STONE BLACKWELL.

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This book, which was highly praised by Prof. Deutsch, Max Nordau, Israel Zangwill, Dr. Voorsanger, Dr. Max Heller, The Mirror, The Christian Register, The Hebrew Standard, The Jewish Voice, The Jewish Outlook, The Woman's Journal, The Jewish Tribune, The Jewish Spectator, The Jewish Independent, The Modern View, etc., can be obtained from its author:

115 CANNON ST., New York, N. Y.

"father" appears there before "mother" is doubtless due to the fact that that was given to youthful Israel, considering that the child invariably takes the name of the father; hence he was impressed with the idea of bringing honor to him whose name he would hereafter be known by, and then to the mother who bore him, and who gave him life.

Here the law-giver speaks to cultured Israel, the Israel that had by this time acquired from their gifted and spirited teacher laws and precepts necessary to guide them, and the man and the woman of culture seem to look to the mother with first affection, then to the father with filial love.

It is the mother who trains the child, who moulds its character, who builds its principles. When the father is busily engaged in the various avenues of commerce, industry and life, the child is in the care of the mother, and it often forgets by continual association how it loves the mother, which makes the child occasionally wayward. It is, therefore, very timely to teach it at the outset the laws of our sacred book, where it is impressed upon their minds to fear mother and father; then to observe God's sabbaths. These two belong together. One who keeps not God's sabbaths, when does he contemplate and meditate on matters religious? Hardly at any time; and not being imbued with the spirit of religion, he does not feel it incumbent upon him to have due reverence for parents. He may honor his parents, but he will honor them if he has the spirit of religion in him. Then again, one who has no due reverence for parents has no heart for God's sabbaths, how much ever he may make an ostensible display of it; it is but cant and sham. Sincerity in one creates the devotion of the other, and both must needs go hand in hand.

Now, there is one suggestion in our text that cannot be left unremarked. אִישׁ אִמּוֹ וְאָבִיו תִּירָא "Man shall fear his mother and his father etc. (This is the literal and correct translation). As long as the child is in the house of its parents, is fed and clad by them, cared for by them, fondled and petted by them, who give it every pleasure they can afford; what virtue is there in honoring them? In fact the child must be a degenerate, as indeed there are some, that in the face of all the love and kindness lavished upon it, still is wayward, peevishly aggravating and grieving instead of honoring their parents. Thus the text says: "Man shall fear his mother and father"—man, who may be hoary with age, already himself old and having sons and daughters of his own. Nay, more than that, his mother and father may have already gone to their reward and yet he fears them; not with the fear of dread but with the fear of reverence (*mit Ehrfurcht*), and here it is very appropriate to give the first reverence to the mother, whose love for her offspring is as deep as the fathomless ocean, who would give her life, if necessary, for her child, who would sacrifice all her priceless treasure and abandon her highest objects in life for the future well-being of her offspring. Then comes the reverence for the father who works and labors and toils so willingly for his child and offers it all the advantages of life that he possibly can offer; but let it not be indifferent to God's sabbaths.

Let the Jewish child not forget that Israel's most precious diadem is the Torah, the religion it fosters and the Sabbath is the mainspring that moves this grand machine of Judaism. Let us then incline our ear and listen with devotion as it gently speaks to

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us: "Man shall fear his mother and his father, and my sabbaths shall they observe".

God hath promised pardon to him that repenteth, but He hath not promised repentance to him that sinneth.—Anselm.

Our prayer and God's mercy are like two buckets in a well; while the one ascends, the other descends.—Hopkins.

In the morning, prayer is the key that opens to us the treasure of God's mercies and blessings; in the evening, it is the key that shuts us up under his protection and safeguard.

God looks not at the oratory of your prayers, how elegant they may be; nor at the geometry of your prayers, how long they may be; nor at the arithmetic of your prayers, how many they may be; not at the logic of your prayers, how methodical they may be; but the sincerity of them He looks at.—T. Brooks.

## WANTED.

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Able to officiate either the Orthodox or Reformed Minhag and good English lecturer, wishes permanent position; highest references given. Address RABBI, 243 Marcy ave., Brooklyn, N. Y.

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A RABBI AND CANTOR

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TELEPHONE CONNECTIONS.

# Children's Page.

## God will Answer in Day of Trouble.

Psalm xx. עֲנֵה ד' בְּיוֹם צָרָה

God of Jacob, be thy shield,  
Hear thy prayer in days of grief,  
Strengthen thee from Zion's hill.  
From his temple send relief;

Now we know that God will save  
And preserve his saints from harm;  
He will hear them when they pray,  
Bring Salvation with His arm.

All thy offerings call to mind,  
And accept thee from above,  
Grant thee all thy heart's desires,  
Prosper all thy works of love.

Some in chariots put their trust,  
Some in horses make their boast;  
But Jehovah's name we call  
As the leader of our host,

Lord, we glory in thy name,  
And our sacred banners raise;  
O fulfill our earnest prayer,  
Thy salvation is our praise.

Thus erect and safe we stand,  
While subdued our foes shall fall;  
God will help us in our need,  
He will hear us when we call.

## ELIJAH. --- אליהו

IV. (Concluded).

AND Elijah found Elisha at work with the plough in a large field. And as he went by him he threw his cloak round Elisha.

And Elisha knew that this meant he must leave all and go with Elijah. And he went home to bid fare-well to his dear ones there, and then came back to be near Elijah and to wait on him.

Now the time drew near when Elijah was to leave the earth. And he and Elisha stood near the shore of the Jordan. And Elijah took his cloak and struck the waves, and they made a wall on each side, and the two men went through on dry land. And as they stood on the other side, Elijah said to Elisha. Ask what I shall do for thee, ere I leave thee.

And Elijah said, Let me, I pray thee, be twice as good and wise as thou. Elijah said, Thou dost ask a hard thing. But if thou dost see me when the Lord takes me from thee, then it shall be so. But if thou dost not see, then it shall not be so.

So they went on, and while they yet spoke, there came a great light in the sky, and the clouds took on strange forms. And Elijah was caught up as if by a whirl-wind, and Elisha cried out as he saw him pass through the sky, but he was soon out of sight, and Elisha saw him no more.

### The Two Angels.

"Every man has two angels," says a Turkish fable, one on his right shoulder, and one on his left. When he does anything good, the angel on his right shoulder writes it down and seals it, because what is once done well is done for ever. When he does evil, the angel upon his left shoulder marks it down, but does not seal it. He waits till midnight; if before that time the wearer bows down his head and exclaims, "Gracious Allah, I have sinned, forgive me!" the angel rubs that out; but if not, at midnight he seals it; and the angel upon the right shoulder weeps.

### Rule of Three.

Three things to govern—temper, tongue and conduct.  
Three things to cultivate—courage, affection and gentleness.  
Three things to commend—thrift, industry and promptness.  
Three things to de pise—cruelty, arrogance and ingratitude.  
Three things to wish for—health, friends and contentment.  
Three things to admire—dignity, gracefulness and intellectual power.  
Three things to give—alms to the needy, comfort to the sad and appreciation to the worthy.  
Three things to be—a good Israelite, an honest man and a patriotic citizen.

The young woman with the new Spring millinery was so absorbed in the antics in the monkeys' quarters in the Zoological Garden that she pressed too near the cage. The next instant a long, hairy arm grabbed a handful of foliage from her hat. She screamed to one of the keepers: "Oh, oh, that monkey is eating up my hat trimming."

"Oh, niver mind, mum," shouted back the keeper, "it won't hurt him any."

### The Jogerfy Lesson.

Of isthmuses, continents, capes and canals  
The pupils had shown off their knowledge most fully.  
Said the senior director, "The b'ys and the gals  
Hev sartinly got up their jogerfy bully.  
Jist one other question I'd like to per-pound,  
What is a volcaner? Who'll tell fer a penny?"  
A moment of silence, intense and profound.  
"Hits a mountain whut's sick at the stomick," said Bennie.

At an East Side religious school, one of the visitors finding a class hesitating over answering the question, "With what weapon did Samson slay the Philistines?" and wishing to prompt them, significantly tapped his cheek and asked: "What is this?"  
The whole class: "The jawbone of an ass."

Mrs. Newed "Just think of it, dear! I made every bit of this cake with my own hands."  
Newed "Is it possible? I never suspected there was so much strength in those fair, soft hands."

"Speaking of life-savers," remarked the Kentuckian, "I've saved the lives of at least ten men."

"So?" rejoined the man from Ohio.  
"How did you do it?"  
"I've drank enough whiskey to kill that many," replied the colonel.

A teacher asked her class to name five different members of the "cat" family. Nobody answered till at last one little girl raised her hand.

"Well?" said the teacher, encouragingly.  
"Father cat, mother cat and three little kittens!"

### Definitions.

Good—We.  
Bad—They.  
Right—What we do.  
Wrong—What they do.  
Salary—Our wages.  
Wages—Their salary.  
R-putation—That which one is unable to live up to.  
Income—That which one is unable to live down to.  
Revolution—An event in politics of which one rejoices at being the daughter, but ashamed to be the mother.

### A Dish of Happiness.

Take one large spoon of usefulness, one cup of love for mother, another cup of love for your little brothers and sisters, a pound of wishes to make others happy, a saltspoon of wishing to be happy yourself; mix well together and see if it doesn't make the nicest kind of an afternoon for anybody.

"See here," remarked the head waiter, "you are getting entirely too careless. That gentleman says you spilled some consommé on him as you passed his table just now".

"I beg ze gentleman's pardonne," replied the polite French serving-man, "but he ees mistaken; eet was not consomme, eet was bouillon!"

"What is an orphan?" asked the teacher.

None of the children seemed to know.

"Well, I'm an orphan," said the teacher.

The clue was not too plain, but a voice exclaimed, "I know, please. An orphan is a woman that wants to get married and can't."

Fritz a German lad, and little Tom were fond of each other, although neither could understand what the other said.

"Why, Tommy," said his father, "your playmate does not speak English, does he?"

"No," said Tommy; "but when a bumblebee stung him yesterday he cried in English and I understood him."

Mrs. Partington says that if she should be cast away, she would prefer meeting with the catastrophe in the Bay of Biscuits, for then she should have something to live on.

### Conundrums.

Why should there be a marine law against whispering? Because it is privateering (private hearing), and consequently illegal.

Which has the hardest life of it, coffee or tea? Tea, undoubtedly; for while coffee can settle down, tea is compelled to draw.

Why do we buy shoes? Because we cannot get them for nothing.

What table has not a leg to stand upon? The multiplication table.

Why is this paper like a tomato? Don't all answer at once. Because it can't be beat (beet).

Why did the Highlanders do most execution at Waterloo? Because every man had one kilt before the battle began!

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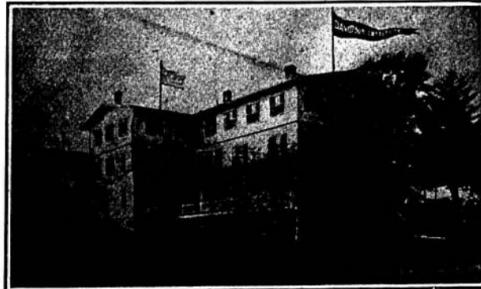
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### Single Line Thoughts.

Custom is the law of fools.—Vanbrugh.  
As the world leads, we follow.—Seneca.  
Custom is the universal sovereign.—Pindar.

Cunning is the ape of wisdom.—Locke.  
A light heart lives long.—Shakespeare.  
Brevity is the soul of wit.—Shakespeare.  
A dinner lubricates business.—Stowell.

NEWS FROM ABROAD.

(Special to the Hebrew Standard.)

THE ICA IN RUSSIA.

Dr. Max Nordau, says Der Fraind of St. Petersburg, has once likened the ICA to a great electrical machine, which cracks nuts. Those who are to any extent acquainted with the activities of this organization will have to agree that Dr. Nordau's simile is true in every respect. Beyond little things the bureaucrats of the ICA have no capacity for doing anything. Millions are spent, slip through their hands and vanish and the result is—a soap bubble.

And even in those places where the organization makes large undertakings in Galicia, in Dubrovne, etc., the results do not come up to anything more than nut cracking. Like all rich aunts the ICA has the fate of possessing many relations, but there are few good friends among them. Unfortunately the ICA has the most confidence in those who have the least faith in the people. With all its "smartness" the ICA still permits herself to be misled by false friends, people who wear masks on their faces, but who know how to talk in a manner that will please the managers of the organization.

Through the advice of its "good friends" the ICA is now again about to launch the creation of a great electrical machine which will surely end up with the capability merely of cracking nuts.

We refer to the "plans" that were made at the "examination conference" for the improvement of the economic conditions of the Jews in the Pale of Settlement.

We are not speaking of the Utopia of the scheme itself; to export products from within the Pale to other parts of the country and to bring in return some of the trades flourishing elsewhere and to establish them within the Jewish communities. We know that the Russian Government has wasted millions in an attempt to support and develop the Russian "kustarnikes" (domestic trades), and yet these trades are declining from year to year. This in spite of the fact that these trades have been carried on for generations and generations among the people. In view of that what can be said about an attempt to establish within the Jewish Pale trades to which the people have not at all been accustomed. We will leave this point for another occasion; what is more, we will even grant that this undertaking will prove to be of some usefulness. Some few Jews will either through this or otherwise be helped. Let us also accept that the exportation of some ready-made coats from within the Pale to other parts will be of great relief to some few working people. The question is still: will all this justify the tremendous plans that are being made, the stir that is being created, the organization of new societies, and the entire fuss that the rich aunt is now making concerning the new salvation?

JEWIS IN AUSTRIAN ARMY.

VIENNA, April 17.—In the course of a long debate in Parliament on the recruiting question Dr. Straucher, the president of the "Jewish Club," delivered a powerful speech on the injustice and the outrages to which Jewish soldiers in the army are constantly being subjected. He showed that the officers were forever offering insults to and persecuting the Jewish soldiers. Dr. Straucher charged the chief of the medical staff of the army, Dr. Von Uriel, with having introduced anti-Semitism into the army which has resulted in making it impossible for Jewish physicians to enter the staff, though there is need for a larger number of medical men for the services of the army. The speaker also pointed out that not the least cognizance is taken of the religious needs of Jews in the army.

"According to the law," said Dr. Straucher, "it is necessary to arrange a religious service for the soldiers, and to enable them to observe the holidays of their respective religions. But this opportunity is never granted to the Jewish soldiers. The Mohametan soldiers of the Austrian army are, for instance, cared for very liberally in this respect. Even their rations are arranged according to their religion and they are enabled to observe all the requirements of their faith. . . .

"Why are there no provisions made for the religious requirements of the Jewish soldiers? That I cannot understand; it is inconceivable and it is utterly unjust. More than 20,000 Jews are

always serving in the army. Why is there nothing done for their religious requirements? Paragraph 30 of the military laws distinctly specifies that the preparation for food for the soldiers is to be made in accordance with the religious requirements of those serving in the army. If it is not possible to do this in regard to the Jewish soldiers, then they should be supplied with stipends to enable them to buy their food. I demand nothing more of the War Department than that it carry out the letter of the law." Dr. Straucher gave further facts and figures in regard to the discriminations against Jews in the Austrian army. He showed how chaplains are provided for the various soldiers of the different denominations, and how the Jews are left out of consideration in this matter.

A SURPRISING PROPOSITION.

A surprising occurrence in Parliament was the acceptance of a resolution by the committee appointed to consider the government budget aiming to regulate the attendance of Jewish children at the gymnasiums on a basis of a percentage of the Jewish population. This is an effort to reduce the large percentage of Jewish children in the gymnasiums, and after forty years of emancipation aid of talk of freedom and equality it is a most astonishing proposition.

CASE OF JEWISH COLONIAL TRUST.

LONDON, April 16.—The petition of the Jewish Colonial Trust asking to be allowed to alter the statutes of the company so as to restrict its objects in so far as colonization is concerned to "Palestine, Syria, and other parts of Turkey in Asia, the Peninsula of Sinia and the Islands of Cyprus or any part thereof," was heard by Mr. Justice Eve in the Chancery Division of the High Court of Justice on Wednesday and Thursday of last week. It will be remembered that the case came originally before the late Mr. Justice Kekewich, on July 23 last, when, after hearing counsel, that learned judge said he was not satisfied that the bulk of the shareholders, who are scattered all over the world, had had an opportunity of considering the proposed alterations. He directed that advertisements should be inserted in various English, foreign and colonial newspapers and magazines announcing the suggested amendment in the memorandum of associations, and that forms of voting, either for or against, should be attached to the advertisements. He directed the whole matter to stand over till this present month. In the meantime, 16,006 shareholders have cast 9,426 votes in favor of the petition and 2,487 shareholders have cast 9,426 votes against.

Mr. Upjohn, K. C., and Mr. Clauson (instructed by Messrs. Lewis and Yglesias), appeared for the petitioners. Mr. P. Ogden Lawrence, K. C., and Mr. Austen Cartmell (instructed by Messrs. Lewis and Yglesias), appeared for shareholders supporting the petition. Mr. A. H. Jessel, K. C., and Mr. Judah Israel (instructed by Messrs. Emanuel, Round and Nathan), appeared for shareholders opposing the petition. Mr. Herbert Bentwich (instructed by Messrs. Adler and Perowne), appeared for English shareholders represented by the English Zionist Federation, who supported the petition. Mr. Israel Zangwill, an opposing shareholder, appeared in person and delivered a speech which took two (2) hours. He argued at great length that his opposition to Palestine after many years of hard work for Zionism, was due to a realization that this land was for the present inaccessible to the Jews, and that they had to seek some other territory as a place of settlement. He said among other things that Zionism was larger in Palestine and extends also to efforts that may be made in settling Jews on a soil of their own in other parts of the world.

In addition to the affidavits which had been filed by Mr. Zangwill and Dr. Gaster, there was presented in behalf of the Jewish Colonial Trust, his petitioners, by the secretary of the company, Justice Eve reserved his decision, which he promised to hand in in writing.

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WHEREAS, Joanna M. Kelly, of the City of New York, has lately applied to the Surrogate's Court of our County of New York to have a certain instrument in writing, bearing date October 24, 1903, relating to both real and personal property, duly proved as the Last Will and Testament of Catherine Quigley, late of the County of New York, deceased, TESTATE, you and each of you are cited to appear before the Surrogate of our County of New York, at his office in the County of New York, on the first day of June, one thousand nine hundred and eight, at half-past ten o'clock in the forenoon of that day, then and there to attend the probate of the said Last Will and Testament.

And such of you as are hereby cited, as are under the age of twenty-one years, are required to appear by your guardian, if you have one, or if you have none, to appear and apply for one to be appointed, or in the event of your neglect or failure to do so, a guardian will be appointed by the Surrogate to represent and act for you in the proceeding.

IN TESTIMONY WHEREOF, we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed.

[L.S.] Witness, Hon. Charles H. Beckett, Surrogate of our said County of New York, at said County, the seventh day of April, in the year of our Lord one thousand nine hundred and eight.

DANIEL J. DOWDNEY,  
Clerk of the Surrogate's Court.  
KURZMAN & FRANKENHEIMER,  
Attorneys for Petitioner,  
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RELIGIOUS CEREMONIES OF ALL KINDS PERFORMED

FREE SONS OF ISRAEL

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# SUMMER RESORTS

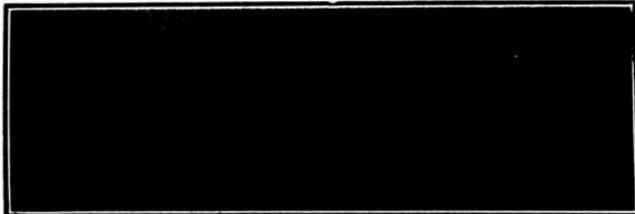
## The Elka View,

TANNERSVILLE, GREENE CO., N. Y.

Elegantly situated, up to date, large airy rooms, electric lights, baths, bowling and billiards, tennis and ball grounds. Hungarian kitchen. For rates address until May 15,

H. BRANDSTETTER RESTAURANT  
38 Maiden Lane.

AMERICA'S LEADING JEWISH SUMMER RESORT.



## THE FAIRMONT TANNERSVILLE, N. Y.

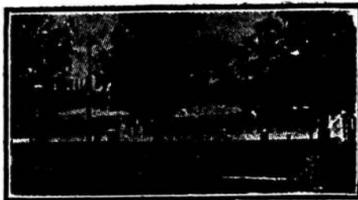
For terms apply to  
S. JACOBSON,  
501 W. 121st St.,  
N. Y.

After June 15th ad-  
dress THE FAIR-  
MONT.

## Bieber's Cold Spring House

TANNERSVILLE, GREENE CO., N. Y.

Improved for the season of 1908, beginning May 15. Enlarged by 22 additional rooms, en suite with bath. Cafe, billiards, croquet, tennis. New artesian well, giving the purest spring water in the Catskills. First-class Hungarian cuisine. Strictly kosher. For rates apply to L. BIBBER, Proprietor.



## The Davidson TANNERSVILLE, N. Y.

The daughters of the late Mrs. HENRIETTA DAVIDSON, Mrs. HANNAH BLOOM and Mrs. MARTHA SAMPLIN, who managed the PLEASANT VIEW HOUSE for ten years, and are well known in Tannersville, N. Y., will open for the coming season THE DAVIDSON HOTEL, and will conduct it with the same observance of the dietary laws as heretofore. The Davidson Hotel has been remodeled, renovated, and has electric lights and sanitary plumbing. Apply to MRS. H. BLOOM, 951 First Avenue, N. Y. Phone 1353 Plaza.

## "THE AMERICAN."



M. MARIASH, Prop.  
כשר Strictly Kosher כשר  
HUNGARIAN CUISINE.  
FIRST-CLASS SUMMER  
RESORT.  
TANNERSVILLE,  
GREENE CO., N. Y.

Uptown Phone, 1190 79th St.  
Downtown Phone, 1837 Worth.  
Residence,  
1588 FIRST AVENUE.  
Branch,  
20 JAY STREET,  
NEW YORK.

## The Central House, Now Open!

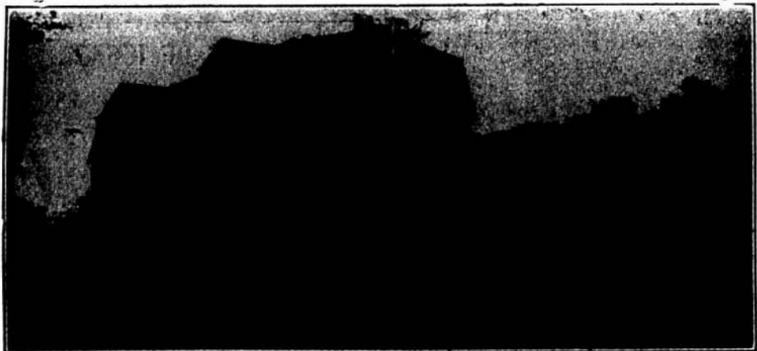
STRICTLY KOSHER.  
HAINES FALLS, GREENE COUNTY, N. Y.

L. HERMANSON, Prop.

Situated in the heart of Haines Falls. Porcelain baths with hot and cold water, and electric lights in every room.

## THE BLYTHEWOOD

CATSKILL MOUNTAINS.  
TANNERSVILLE, GREENE COUNTY.



Less than four hours distant from New York City. Affords a delightful Summer home, accommodating more than two hundred guests. It is an ideal place for rest and comfort; truly the Family Hotel of the Catskill Mountains. The Blythewood is a four-story hotel, with large, airy rooms. The house has been renovated and fitted and electric lighting system installed. Its large parlors, sun room and well-conducted cuisine have made it widely known and deservedly popular. Town reservoir, unlimited water supply throughout the building. Well appointed livery, stages to all trains and accommodations for outing parties of every kind. The Blythewood is close to all points of interest. Bowling Alley, Western Union Telegraph Office on premises; also Long Distance Telephone. Special rates for months of June and September. Address applications to Mrs. LENA FRANK, Blythewood Hotel, Lakewood, N. J., until May 15. Afterwards to Tannersville, N. Y.

## Relieving the Chelsea Fire Sufferers.

(From Our Correspondent.)

The readers of the Hebrew Standard are no doubt by this time familiar with the details of the fire which recently visited Chelsea, Mass., and the devastation which it brought with it. Chelsea had a very large Jewish population, and many of our co-religionists were made homeless by the conflagration. The Jewish people of Boston, Mass., did much to alleviate the distress of the Jewish population, all the Jewish charitable societies co-operating. Forward in this movement was the Hebrew Industrial School, founded by Mrs. J. H. Hecht. Their work of relief was carried on as follows:

The Jewish children were taken from Chelsea on the day of the fire and were temporarily lodged in the Hebrew Industrial School, the Baldwin Place Synagogue, Union Park Synagogue, and later were marshaled in the South Armory in Irvington street. The Hebrew Industrial School appointed a Central Relief Committee headed by Mrs. Henry Ehrlich and Miss Lena Frankenstein. At present writing they have succeeded in housing all those whose homes were destroyed.

The Housing Committee was in charge of Mrs. Jacob Hecht, Mrs. Albert Eisman, Mrs. J. M. Herman and Mrs. Daniel Frank. The Supply Committee was in charge of Mrs. Louis Strauss and Miss Goldie Bamber. The Committee on Distribution of clothing were Mrs. Julius Andrews and Mrs. Henry Andrews. The Commissary Department was under the direction of Mrs. George Spitz and Mr. Lee M. Freedman. This department was splendidly conducted, and through Mrs. Spitz's efforts, the Israelites were enabled to observe all the Passover requirements.

The children were entertained daily and taken out for exercise and games and amusements under the direction of Miss Minnie Andrews. Each Jewish family was allowed \$20 in cash, and were given requisition orders for \$30 for household goods and furniture.

A pleasant feature of the work was the proffer of aid and assistance made from many Gentile sources. The feeling of the Jewish people of Boston is not to request outside assistance, although contributions will be gladly accepted by the Executive Committee.

There were many pitiful cases that came to notice. There are 315 Jewish people that were left homeless, and out of this number there were only three that carried insurance, with whom the insurance companies have so far settled.

## Orphan Cadets Drill Well.

The cadet corps of the Hebrew Orphan Asylum, Amsterdam avenue and 137th street, was reviewed by Colonel Daniel Appleton, of the Seventh Regiment, National Guard, and staff in the Seventh Regiment Armory last Saturday night. The two battalions of cadets were headed by their own band and field music. Lionel S. Slimmonds, a graduate of the institution, who is the assistant superintendent, was the acting colonel. A selected company, which has won every drilling contest it has entered, gave an exhibition worthy of much more mature soldiers. The "rally around the flag" number of the programme created great enthusiasm among many friends of the asylum who occupied all of the space that was not needed for drilling.

The review of the junior drum corps was much applauded. In the drill shed the little fellows appeared to be scarcely larger than a regulation drum. Sergeant Samuel Karbitow, who looked as if he would just snugly fill a pint cup, took his "men" on to the floor and gave his orders in a voice that could be heard in all parts of the building.

The programme closed with the ceremony of evening parade. Brigadier General George Moore Smith, commander of the First brigade, was present, and praised the work of the cadets.

## The Rip Van Winkle House,

PINE HILL, N. Y.  
OPENS JUNE 15.



Surrounded by some of the Highest Peaks of the Catskill Mountains. Accommodates 225. We have made many improvements for the coming season. New dining room, with individual tables; dancing pavilion, bowling, billiards, tennis, croquet, etc. Excellent cuisine. Freitag & Maier, Proprietors of the "Tuxedo," 59th street and Madison Avenue, N. Y.

## SAMETH COTTAGES

FLEISCHMANN'S, N. Y.

Open for the season, June 15th 1908.

For particulars address

M. SAMETH, Owner.

JOHN J. SAMETH,

GRIFFINS CORNERS, N. Y.



M. Zeisler, Prop.

Telephone connection.

## The Chieftan Hotel,

Big Indian, Ulster County, N. Y.

First-class Summer Resort, equipped with the latest improvements. Direction:—West Short R. R. ferries at foot of Franklin or W. 42d Sts.

## Hotel Glenbrook,

SHANDAKEN, ULSTER COUNTY, N. Y.

A healthful summer home delightfully situated in the heart of the Catskills at the entrance to the historical Echo Notch. First-class Hungarian Kosher Kitchen.

For full particulars apply in New York City to

A. ENGEL'S MEAT MARKET,  
245 Second Street.

M. KASTNER'S HUNG. RESTAURANT,  
284-86 E. Houston Street.

## Washington Inn,

PHOENICIA, N. Y.

One of the Finest Houses in the Catskills for select families; also 2 furnished cottages.

Open June 15. Booklet. Rates.  
M. STARK, 1715 Madison Ave., N. Y.

## Hunter House

IN THE CATSKILLS,

HUNTER, N. Y.

A. GUTTMAN & CO., PROPS.

Newly renovated; kitchen equipped with new crockery and will be conducted according to the Mosaic law. Elegantly situated; accommodates 150. Bowling and billiards, tennis and ball grounds. For terms apply until July 1 to A. GUTTMAN, 268 7th street, New York, and after to HUNTER HOUSE, HUNTER, GREENE COUNTY, N. Y.

## Kaatsberg Park Hotel and Casino,

HUNTER, GREENE CO., N. Y.

OPENS MAY 1, 1908.

Under ownership management of  
HENRY MOSER,

and will be conducted in first class style.

For persons wishing to visit the Catskill Mountains on Decoration Day, the West Shore Railroad will issue excursion tickets including railroad fare from New York and three days' board at the KAATSBERG PARK HOTEL for \$7.50. For particulars inquire at our New York office, 1408 Madison Avenue.



## Edward Adams

DEALER IN

Beef, Veal, Mutton and Lamb

HAINES FALLS, N. Y.

POULTRY, SMOKED BEEF, TONGUES, SEA FOOD,  
FRESH KILLED POULTRY.

A STRICTLY כשר DEPARTMENT CONNECTED WITH THIS BUSINESS AND IS UNDER THE DIRECTION OF A SHOCHET, AUTHORIZED BY REV. DR. PHILIP KLEIN AND RESIDES ON THE PREMISES AND SERVES MY CUSTOMERS EXCLUSIVELY.

LOWEST PRICES CONSISTENT WITH GOOD QUALITY AND HONEST SERVICE. PROMPT DELIVERY SERVICE.

# SUMMER RESORTS

## THE SHARON HOUSE

SHARON SPRINGS N. Y.



The most progressive and best conducted hotel in this famous summer resort. First class in every respect, with large, airy and finely furnished rooms. German and Hungarian cuisine, strictly Kosher. Mashgiach constantly in attendance. Under the supervision of Rev. Dr. Bernard Drachman. Band concerts daily. For rooms apply to the proprietor, Mr. Barnett Rosenburg, at 201 Sixth Avenue, Brooklyn, N. Y., up to June 15th. After that date at Sharon House, Sharon Springs, N. Y.

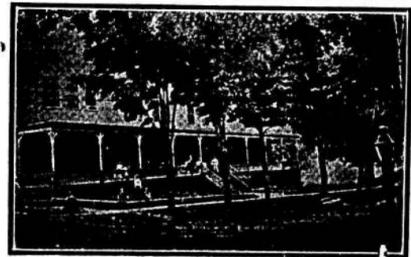
## HOTEL ROSENBERG,

SHARON SPRINGS, N. Y.

ESTABLISHED 1882. MODERATE RATES. STRICTLY KOSHER CUISINE. Located in the most beautiful, healthiest part of New York State, 1,200 feet above the sea, near the famous Sulphur and Magnesia Springs for sufferers from rheumatism, and other blood and nervous diseases. Light and well-ventilated rooms, gas, water and sanitary plumbing. Concerts daily. The hotel is conducted in such a manner as to assure the best comforts of the guests. The cuisine is strictly Kosher, and is under the supervision of a rabbi, who at the same time acts as Schochet during the whole season. For booklet and information address WASSERMAN & WELKOWITZ, Props., Sharon Springs, N. Y.



## THE MANHATTAN HOTEL



**SAMUEL KLEIN,** Proprietor of Klein's Restaurant, at 44 Maiden Lane, New York City, announces that he will be ready for the reception of guests for season 1908, from June 10 to Sept. 10, at  
**THE MANHATTAN HOTEL,** SHARON SPRINGS, N. Y. Hungarian Cuisine. This is the most improved and modern hotel in Sharon Springs; large sleeping rooms, spacious ball room and theatre, baths convenient; and further announces that he will endeavor to surpass his last year's success by entirely renovating the hotel and adding some special attractive features. For rates, apply Klein's Restaurant, 44 Maiden Lane, N. Y. Phone 1187 John, or at hotel.

## HILLER HOUSE,

Sharon Springs, N. Y.

Strictly Kosher, and shochet in the house. Excellent table. Home-like comforts. House newly renovated, sanitary plumbing with all improvements. Also PRIVATE COTTAGES for accommodation. Only two minutes' walk to the Baths.



JOSEPH & IDA GARSONY, Props.

## Amsterdam Summer Resort

Strictly Kosher  
Lake Mahopac, N. Y.

High elevation; no mosquitoes; Hungarian cuisine; Kosher; bathing and boating free; music. Fare \$1.10. AMSTERDAM BROS., Props.

Entrance to Dining Room.

## The Russotto House,

(Formerly Klamesha Villa.)

STRICTLY KOSHER. All modern improvements. The ultra Fashionable Resort for refined and select people. Beautifully situated on the shores of Klamesha Lake. N. Y. Office, 68 W. 116th St. Phone, 113 B, Monticello.

Kosher. IN THE MOUNTAINS. כשר

## The Balsam Mountain House.



D. STRAUSS, PROP. OLIVEREA, ULSTER COUNTY, N. Y. SELECT BOARDING, ALL MODERN IMPROVEMENTS. All outdoor sports. First-class Hungarian cuisine. Finest spring water. TERMS REASONABLE. SEND FOR BOOKLET. Inquire at M. Berger, 242 Vernon Ave., Tel. 2920 Wm'burgh, or Al. Tuch, 21 Virginia Pl. Tel. 1823J Bedford, Brooklyn; H. M. STRAUSS, 141 E. 114th St., N. Y. City, or direct to Olivera, N. Y.

**FINKENSTEIN, FLORA.**—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 Flora Finkenstein, 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 Forster, Hotelling & Klenke, No. 59 Wall Street, Borough of Manhattan, in the City of New York, on or before the 7th day of November next. Dated New York, the 29th day of April, 1908. OSCAR RECHERT, Executor. FORSTER, HOTELLING & KLENKE, Attorneys for Executor, 59 Wall Street, Borough of Manhattan, City of New York.

**METZGER, FRANK.**—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 Frank Metzger, 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 Burton C. Meighan, No. 38 Park Row, in the City of New York, on or before the 5th day of November next. Dated New York, the 28th day of April, 1908. IDA MAY METZGER, Administratrix with the will annexed. BURTON C. MEIGHAN, Attorney for Administratrix, 38 Park Row, Borough of Manhattan, New York City.

## Rufus Isaacs.

**MR. RUFUS ISAACS** is to-day perhaps the most popular exponent of the advocate's art. We hear vague rumors of his wonderful capacity for work. We are told that he gets to bed after midnight, when his duties at the House are over, that he rises at four o'clock or so, and after partaking of a cup of coffee, sets to work on his briefs; that he breakfasts early, and is at work in his chambers in Garden Court before the Temple Laundress has cleared away the dust of the previous day; that he is in the Courts till they rise, keeping in touch with half a dozen cases; and that as soon as he is released from the Law he dashes westwards to engage in politics. We are told, also, that his income is tremendous, and we believe it, because he lives in Park Lane. And we know that in the band of light-hearted, merry gentlemen of the Bar, who talk occasionally like wiseacres, and who look all the time like overgrown schoolboys with smooth faces, Rufus Isaacs is one of the most courteous and affable.

When examining or cross-examining, he is insinuatingly pleasant. Inexperienced witnesses declare that he is such a "nice man". His well-modulated voice coaxes a reply from the most unwilling witness. But at times his suavity disappears, and woe betide the object of his wrath! His pale, nervous face becomes stern and rigid, his long, delicate fingers stretch out aggressively, and his eyebrows are now drawn together threateningly or arched with contemptuous incredulity. When Rufus Isaacs is in the cast of one of the great dramas of life a full house is certain. — From "Great Lawyers of the Day", in P. T. O. London.

## American Jewish Historical Society.

The sixteenth annual meeting of the society will be held at the Hotel Astor, Forty-fourth street and Broadway, New York city, on Sunday, May 17, 1908; the sessions will begin at 10.30 o'clock a. m., 3 o'clock p. m. and 8.30 o'clock p. m., respectively. A cordial invitation is extended to members and their friends and to all persons interested in the work of the society, to attend its sessions, at which the following papers will be read: "The Jews of New Jersey from the Earliest Times in 1850," "West Indian Jewish Cemeteries, a Proposal," Albert M. Friedenberg, Esq., New York city. "Why This is Not a Christian Country," Dr. Herbert Friedewald, New York city. "Additional Notes on the History of the Jews in Surinam," Rev. P. A. Hillman, Paramaribo, Surinam. "Some Additional Notes on the History of the Jews of Georgia in Colonial Times," "Some Jewish Associates of John Brown," Leon Huhner, Esq., New York city. "Roderigo Lopez, Queen Elizabeth's Physician, and His Relations to America," "Phases of Jewish Life in New York Before 1800 III," Max J. Kohler, Esq., New York city. "Correspondence Between Henry Clay and Solomon Etting, and Notes Thereon," Hon. Walter H. Liebmann, New York city. "Lincoln and the Jews," Isaac Markens, Esq., New York city.

**The Home for Aged and Infirm.** The annual meeting will be held at the Home building, on Sunday, May 3, 1908, at 11 o'clock a. m., for the purpose of receiving the report of the Board of Trustees and for the election of officers for the current year.

German Cooking. Kosher Table.

## Mountain Breeze House

PINE HILL, ULSTER COUNTY, N. Y. Open June 1. Large, airy rooms, all modern improvements, sanitary plumbing, baths, gas, first-class German Kosher cuisine. For terms apply F. BLAUSTEIN, 249 Vernon Ave., Brooklyn, until May 20; after that Pine Hill, Ulster Co., N. Y., and Mrs. Cohen, 1500 First Ave., in store.

## NEW JERSEY.

## Royal Palace Hotel & Casino

ATLANTIC CITY, N. J. Directly on Beach. Open all Year. EVERY NECESSITY FOR COMFORT AND PLEASURE. S. HANSTEIN, PROP.



## Hotel Pierrepont

Open All Year. New Jersey Ave. and Beach. ATLANTIC CITY, N. J. SPECIAL RATES FOR EASTER. Ocean Location. Capacity, 400. Mrs. Gerson L. Kahn.

## HOTEL RUDOLF

ATLANTIC CITY, N. J.

Open All Year



Largest and most modern Hotel on Coast. Spacious new sun parlor and verandas directly on Board Walk, affording an unobstructed view of ocean and promenade. Private baths with hot and cold sea water and fresh water connections. Unexcelled cuisine, under personal supervision of the management. American or European plan. SEND FOR BOOKLET. Special Rates for the Winter Season now in effect. JOEL HILLMAN, Proprietor, A. S. RUKEYSER, Manager. Also Proprietor "Harvey's" famous restaurant, Washington, D. C. When in Washington don't fail to try "Harvey's" famous sea food and game specialties.

OPEN ALL THE YEAR. ROOMS SINGLE OR EN SUITE.

## New Liberty Hotel

STRICTLY KOSHER

Florida Avenue, near the Boardwalk  
Atlantic City, N. J.

Rates on Application.

J. Grossman, Proprietor.

## Lillian Court,

LAKEWOOD, NEW JERSEY. MRS. N. JACOBS, Prop. NOW OPEN.

Supreme Court, New York County, Frances M. Barnes, Plaintiff, vs. Joseph Lacov, individually and as Administrator of the Estate of Max Lacov, deceased, Bertha Lacov individually and as Administratrix of the Estate of Max Lacov, deceased, Florence Lacov, Isidore Lacov, Beckie Lacov, Lawyers' Title Insurance and Trust Company, Morton Trust Company, Fanny Volonsky, Ellen Volonsky, Samuel Bernstein, Philip Finkel, Fannie Rappaport, Aaron Shapira, Jacob Molowich, Pinus Bloomstiel, Katie Bloom, Jacob Beyer and Jacob Minkowitz, co-partners, Harris Miller, Jacob Grollich, Joseph Rappaport, Jacob Viener, Hyman Laeffer, Meyer Litvsky, Louis Gerber, Morris Finkelstein, Barnet Columbus, Defendants. SUMMONS. To the Above Named Defendants: You are hereby summoned to answer the complaint in this action, and to serve a copy of your answer on the plaintiff's attorney within twenty days after the service of this summons, exclusive of the day of service; and in case of your failure to appear or answer, judgment will be taken against you by default, for the relief demanded in the complaint. Dated, April 16, 1908. EARL BRYANT BARNES, Plaintiff's Attorney. Office and Post Office Address, 96 Broadway, Borough of Manhattan, New York City.

Supreme Court, New York County, Frances M. Barnes, Plaintiff, vs. Joseph Lacov, individually and as Administrator, etc., Defendants. SUMMONS. To the Defendant, Ellen Volonsky, and to Sarah Rosenblum, Her Mother: The foregoing summons is served upon you, by publication, pursuant to an order of Hon. Victor J. Dowling, a Justice of the Supreme Court of the State of New York, dated the 29th day of April, 1908, and filed with the complaint in the office of the Clerk of the County of New York, at the County Court House, Borough of Manhattan, City of New York, on the 29th day of April, 1908. Dated New York, April 30, 1908. EARL BRYANT BARNES, Attorney for Plaintiff, 96 Broadway, Borough of Manhattan, New York City, N. Y.

## WILL OPEN FOR THE SEASON MAY 1. Wolfson's Cottage,

Strictly Kosher. 4 Summerfield Avenue. Three Blocks from Gaston Avenue Station, West ARVERNE-by-the-Sea. Large, airy rooms; Table boarders taken; high class catering for all occasions. Everything looked after under the personal supervision of CHAS. WOLFSON. Reference: Rabbi M. S. Margolies, of Congregation Kahlath Jeshurun, 85th St., near Lexington Ave. New York Address, 74 E. 90th St. Tel. 4836 79th.

Will consider application for

## BOARD at ARVERNE,

L. I.

from select party appreciating refined surroundings and modern appointments. Comfortable suite with private bath. Dietary laws observed. References exchanged. Please address by mail only, "CONGENIAL," care Hebrew Standard, 87 Nassau Street.

## Norman House

JEWISH BOARDINGHOUSE

Between Monticello and White Lake. Elevation, 1,800 feet. Open June 15, our ninth season. Accommodates 725; large airy rooms. Hungarian-German Cuisine. Produce and dairy from our own farm. Large shaded lawns. Two hundred feet of Piazza. Boating, Bathing and Fishing. Terms, \$10 per week. Gas and Telephone in house. I. MICHAELS, Maplewood, Sullivan Co., N. Y. Illustrated Booklet on application. City address, 421 Canal St., Tel., 3932 Spring.

Correspondence.

The Sabbath Bill.

Editor, HEBREW STANDARD.

Sir: With reference to the defeat of the Sabbath bill, reported in your last issue, allow me to quote the words of Mordecai to Esther: "Imagine not in thy soul to be able to escape in the king's house out of all the Jews. For if thou do indeed maintain silence at this time, enlargement and deliverance will arise to the Jews from another place, but thou and thy father's house will perish." Instead of profiting by this lesson annually repeated by conforming Jews, the self-styled reformers not only divest themselves of all the observances of Judaism in their efforts to escape anti-Semitism but their policy has been and still is to coerce the poor, to assimilate their religion with that of the powers that be, so that in a Protestant country their lives would be modeled after the pattern of Protestantism, in a Greek or Roman Catholic country after that of the prevailing Catholicism, and in a heathen country after that of heathenism. And those are the people that preach to the observant Jew "Deed not creed," as if among civilized men interference with religious liberty—liberty of conscience—were not recognized as the refinement of cruelty. Such "deeds" betray the germs of Torquemadas.

When application for advice is made to the apostle of Agnosticism and other men known to be hostile to Jewish loyalty, it is in appearance as if in the time of the Maccabees, Hellenists among us had applied to the followers of the "kingdom of Javan, who rose up against Thy people of Israel to make them forget Thy law and transgress the statutes of Thy will." But when appeal for support is made to people who are not generally known to be prejudiced against the Sabbath of the Decalogue that is even worse, for prejudice is perhaps awakened against Judaism in quarters where it never existed before. And yet despite such awakened prejudice, the intelligent Christian is likely not slow to perceive that at the root of such needless protestation of patriotism are cowardice and epicurism, yea, the fear of having to sacrifice material pleasures for the sake of religion.

But let not those dwelling in the so-called ghettos of this country be frightened into the belief that their religious rites create anti-Semitism or that they are tending to Russlanize America, for exclusion from a summer resort hotel was first heard of in its application to the family of the founder of the agnostic "Society for Ethical Culture," long before the Russian immigration commenced. When a hue and cry was raised against the proprietor of the hotel he explained that the rule was not intended to apply to Jews who respected their religion, but to those who were such only in name. Yet, contrary to what would be considered common sense, the efforts in favor of religious assimilation increased, and with it its corollary of ostracism of Jews as a race. The next sensation in the Jewish community was the blackballing of a son of a member of a swell club, and again he was of the same tribe of assimilationists. If, then, there are now swell clubs of Jews exclusively, they are not exclusive from choice, for the semblance of Judaism is tabooed there, though we learn from Jewish history that only the fidelity of Jews to Holy Writ has made more humanitarian laws possible in Christendom and enabled the world to be saved from the darkness of the middle ages.

Unfortunately, Judaism has been kept alive to this day only by the willingness of the faithful to suffer martyrdom for its cause. Others, in their frantic efforts to save themselves, have not hesitated to add to the burden of the sufferers' fidelity. And the present age is no exception to this melancholy historic truth; for, as Dr. Nordau publicly declared from the forum of a recent Zionist Congress, with the few well-known exceptions, the wealth of Jewish millionaires is the reverse of a blessing to the Jewish people. Too many yet live in a fool's paradise despite thirty-five centuries of Jewish history, which prove that transgression of the Divine Will cannot be committed with impunity.

To all appearances there are now too many professing orthodox Jews in America for there to be a repetition of the occurrences of twenty-five years ago. If such should happen it would be their own fault, for if they lack in wealth the influence the assimilationists command their number should tell. At any rate,

every man and woman is expected to do his duty even at a sacrifice, independently of whatever his neighbors might do. There can be no neutrals in defense of a great cause—those that are not for it are against it. And God did not redeem the oppressed from the persecution of tyrants and bring them to a land of freedom to fall victims to the desire for flesh-pots, as many of our ancestors did in the wilderness after their liberation from Egyptian bondage. If any of them would maintain silence at this time let them remember the words of Mordecai, above quoted.

Anticipating my thanks for your kind insertion of this appeal to our brethren in your next issue I am

Yours respectfully,

ISRAELITE.

New York, April 26, 1908.

The Open Synagogue.

Editor, HEBREW STANDARD:

In discussing about the opening of the synagogues, it seems to be the opinion of the officials of synagogues that they would keep it open day and night if the young folks would come; but the young folks don't come to the synagogue.

But why don't the young folks come to the synagogue? Surely not because they don't want to learn? I think it is unjust to lay the blame on the young folks for the lack of enthusiasm to visit any place where they can improve their education.

You can find them crowding every library, lecture halls and night schools in every part of the city. And I don't think the Y. M. H. A. have any reason to complain about lack of attendance.

Mr. Straus, at the annual meeting of the Educational Alliance, demonstrated the activities in the building by saying that in the short space of time of twelve years new stone steps had to be put in in the building from cellar to roof, because they had been worn out to a danger point. Does that show lack of attendance?

The lack of attendance is not because the young folks have no desire for instruction, but because the routine work of the school does not appeal to them. They seem to think they know beforehand what will be said and done and no changes will be made.

If in addition to the regular services the synagogues were opened for school work during at least part of the day and lectures, literary and debating clubs for young and old in the evenings the young as well as the old would soon enough be interested to attend and discuss Jewish affairs of past and present.

How could they help but get interested if Jewish history were taught and discussed? Doesn't the Jew need his history every day? What better claim can the Jew have for justice than to point to the pages of history that from time immemorial he was the teacher of law and justice? No other literature, not even prayers, valuable in the religious sphere, can demonstrate it as well.

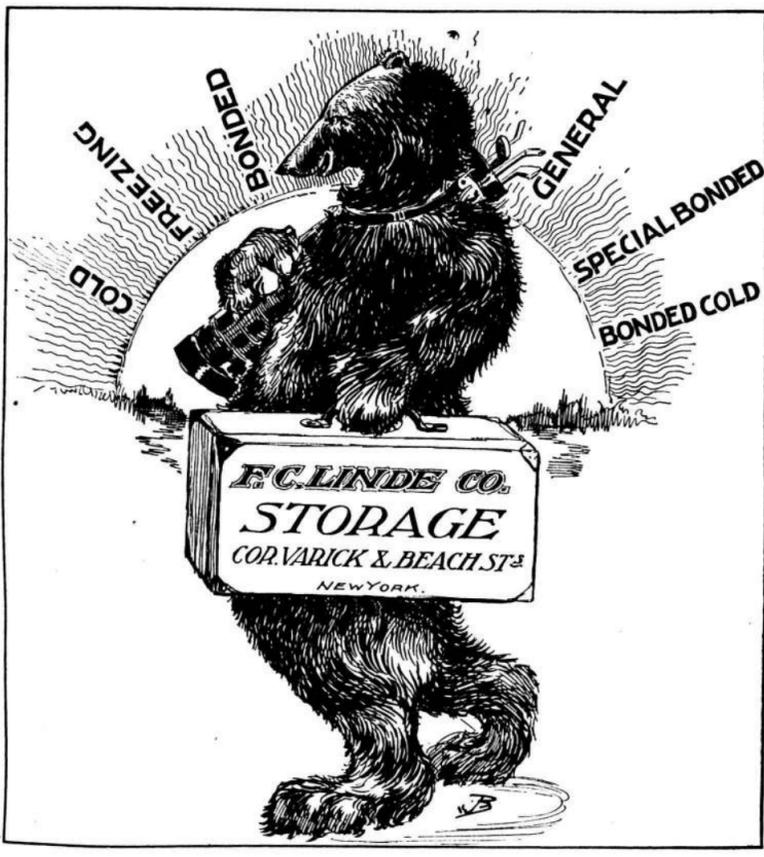
We certainly cannot find a fitter place to teach that subject than the synagogue. It is a Jewish place for Jewish purposes and is recognized as a "house of instruction."

Some synagogues have Sunday schools, of course, but how far does the average Jewish child enter into the domain of Jewish history? The average Biblical study of the majority seldom goes further than Joseph and his brothers. In fact, most of the time is spent to "prepare" the bar mitzvah speech. After bar mitzvah the child feels, in most cases, that he has learned all there is to be taught about Jews and Judaism—except that he ought to come to school to pray once in a while. They hardly know there is such a thing as Jewish history outside of the few "patches" they hear about Channukah, Purim and Tische-be-Ab. What the circumstances that lead to these events were has seldom been taught them. They can't connect the historical facts.

In large cities we have Talmud Torahs and other similar schools (in the country they have not even that), but there are probably four or five good modern schools in New York, but everybody cannot go there nor could they accommodate any great number; while of synagogues we have as many hundreds everywhere.

Besides, these schools are only for children. Where should the Jewish young man or woman go to?

Dr. Silverman, in a recent sermon, said: "This is a materialistic age; the synagogue is expected to show results as well as a private business man or a corporation." If the results of which the doctor spoke, the synagogue is expected



to accomplish in the three or four hours a week how much more could be done if the places were open at least three or four hours every day?

From a purely economic standpoint it is wrong to keep so much valuable property double-locked all year, even if it was of the money of the members alone; but they accept money from outsiders and pay no taxes either. It is, therefore, a public building and should be open to the public.

I have no doubt that if a few rabbis having the Jewish welfare at heart would start the movement that the rest would soon follow, and instead of having locked synagogues we will soon have "open synagogues."

C. N. M.

Prisoners Observe Passover

Atlanta, Ga.

Editor, HEBREW STANDARD:

We, the Jewish inmates of the Federal Prison at Atlanta, Ga., endeavor to offer our heartfelt thanks, through the medium of your valuable paper, to those who have been the means of helping us to keep the Feast of Passover.

We especially and sincerely wish to thank one Jew of Atlanta who spares no pains to make the weary hours of confinement bright and cheery. We have grown to revere and respect this man for his benevolence and charity, and not one of us but looks forward to each Sunday that we may see him at the head of our Sunday school class. To him mainly, but to many others of the Atlanta Jews do we owe our being able to observe a **כשר** Passover. We cannot thank these people too much for the charitable work they are continually striving to outvie each other in. At the head of the prison stands forth Warden Moyer, a thoroughly good and broadminded man, who has instilled into the heart of the institution reformatory methods that reform. Many of us who have been transferred from other institutions to this one have come to appreciate the difference between discipline in a humane way and discipline in a cruel and harsh way. And we sincerely trust, both for ourselves, while we are now here, and for those who may come afterwards that Warden Moyer and his staff continue to have charge of this institution.

On the 2d of April the young men and

Young Ladies' Dramatic Association of the B'nai B'rith presented a laughable farce which the prisoners enjoyed very much. Again we thank M. L. Ginsburg, our friend, who also was instrumental in bringing this about. We close with many thanks to the Warden, the Deputy, and all the officials of the institution, and to the Jews in the city of Atlanta who do not forget their unfortunates when they should be remembered.

Yours very truly,  
MAX FELSTEIN.

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CERTIFICATE OF RENEWAL AND CONTINUANCE OF LIMITED PARTNERSHIP OF

THE UNDERSIGNED, being desirous of renewing and continuing, pursuant to the provisions of the Statutes of the State of New York, the Limited Partnership of TAILER & CO., heretofore formed by them, as set forth in the Certificate thereof filed and recorded in the Clerk's Office of the County of New York, on the 31st day of March, 1908, which said Limited Partnership by the terms of the Articles of Copartnership of said firm, and of said certificate of formation thereof, is to end on the first day of May, 1908, do hereby certify:

First. That the name of said firm under which said Limited Partnership, when renewed and continued, is to be conducted is TAILER & CO., and the county wherein the principal place of business of said partnership, when renewed and continued, is to be located, is the County of New York, State of New York. Second. That the general nature of the business intended to be transacted by said partnership, when renewed and continued, is the purchase and sale for cash as brokers, dealers, principals or agents, of stocks, bonds or other investment securities, including those of any government, state, municipality or private corporation, and the underwriting and flotation of securities. Third. That the names of all the general and special partners interested in said partnership, and of the interest therein, when renewed and continued, each of whom is of full age, and their respective places of residence, are as follows:

GENERAL PARTNERS. T. SUFFERN TAILER, residing at Tuxedo Park, in the County of Orange, State of New York. GRENVILLE KANE, residing at Tuxedo Park, in the County of Orange, State of New York. CHARLES AMES, residing at Glen Ridge, in the County of Essex, State of New Jersey, who are General Partners. SPECIAL PARTNER. GEORGE CROCKER, residing at Ramseys, in the County of Bergen, State of New Jersey, who is a Special Partner. Fourth. That the amount of capital which the said George Crocker, the said special partner, has contributed in cash to the common stock of said Limited Partnership, the same to remain a part thereof until the expiration of the term of said partnership as hereby renewed and continued, is the sum of three hundred thousand (\$300,000) dollars. The said Limited Partnership began on the 24th day of April, 1906, and the time at which the said partnership, as renewed and continued, is to end is at the close of business on the 30th day of April, 1909.

Dated New York, March 6, 1908. T. SUFFERN TAILER, GRENVILLE KANE, CHARLES AMES, GEORGE CROCKER, State of New York, County of New York, ss.: On this 6th day of March, 1908, before me personally came T. Suffern Tailer, Grenville Kane and Charles Ames, to me known and known to me to be three of the individuals described in and who executed the foregoing Certificate of Renewal and Continuance of Limited Partnership, and they severally acknowledged to me that they executed the same, (Seal) WM. H. GRIFFIN, Notary Public, New York County, State of New York. On this 7th day of March, 1908, before me personally came George Crocker, to me known and known to me to be one of the individuals described in and who executed the foregoing Certificate of Renewal and Continuance of Limited Partnership, and he duly acknowledged to me that he executed the same, (Seal) CHESTER T. KROUSE, Notary Public, New York County, State of New York. On this 7th day of March, 1908, before me personally came T. Suffern Tailer, Grenville Kane and Charles Ames, to me known and known to me to be three of the individuals described in and who executed the foregoing Certificate of Renewal and Continuance of Limited Partnership, and that the sum of three hundred thousand (\$300,000) dollars, specified in said certificate, to have been contributed by George Crocker as Special Partner to the common stock of the said partnership has been actually and in good faith paid in cash by the said Special Partner. Sworn to before me this 6th day of March, 1908. (Seal) WM. H. GRIFFIN, Notary Public, New York County.

FRANK SALOMON.—The People of the State of New York, by the grace of God free and independent—Supplement to Certificate to Gustav Frank, Moritz Frank, Fanny Friedman, Louis Kugelman, Maimie Kugelman, Arthur Kugelman, Fanny Dingfelder, William Kugelman, Florence Marke, the next of kin of Salomon Frank, deceased, send greeting:

Whereas Isaac Frank, of the City of New York, has lately applied to the Surrogate's Court of our County of New York to have a certain instrument in writing, relating to personal property, duly proved as the last will and testament of Salomon Frank, late of the County of New York, deceased; therefore, you and each of you are cited to appear before the Surrogate of our County of New York at his office in the County of New York, on the 15th day of June, one thousand nine hundred and eight, at half past ten o'clock in the forenoon of that day, then and there to attend the probate of the said last will and testament. And such of you as are hereby cited as are under the age of twenty-one years are required to appear by your guardian. If you have one, or if you have none, to appear and apply for one to be appointed, or in the event of your neglect or failure to do so, a guardian will be appointed by the Surrogate to represent and act for you in the proceeding. In testimony whereof, you have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed. Witness my hand and the seal of the County of New York, at said County, the 15th day of April, in the year of our Lord one thousand nine hundred and eight. DANIEL J. DOWDNEY, Clerk of the Surrogate's Court. ADOLPH & HENRY BLOCH, Attorneys for Petitioner, 99 Nassau Street, N. Y. City.

PITZEL, GIBSON.—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 Gibson Pitzel, 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 Ben G. Paskus, Esq., No. 128 Broadway, in the City of New York, on or before the 1st day of December next. Dated New York, the 16th day of April, 1908. WILLIAM R. ROSE, Executor. BENJ. G. PASKUS, Attorney for Executor, 128 Broadway, Borough of Manhattan, New York City.

WEINBERG PHILIP.—IN PURSUANCE OF an order of Hon. ABNER C. THOMAS, a Surrogate of the County of New York, notice is hereby given to all persons having claims against PHILIP WEINBERG, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at the place of transacting business of the Executors, 226 Broadway, New York City, Manhattan Borough, on or before June 1, 1908. Dated New York, November 7, 1907. ABRAHAM WEINBERG and ABRAHAM LEVY, Executors; and MIRIAM RICHTER, Executrix. KANTROWITZ & ESBERG, Attorneys for Abrahm Weinberg and Abraham Levy, Executors, 226 Broadway, New York City, Manhattan Borough. JULIUS HENRY COHEN, Attorney for Miriam Richter, Executrix, 15 William Street, New York City, Manhattan Borough.

ROTHFELD, SIGMUND.—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 Sigmund Rothfeld, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, viz., the office of Ferdinand Kurzman, No. 25 Broad Street, Borough of Manhattan, New York City, on or before the 1st day of September, 1908. Dated New York, March 27, 1908. BETTIE ROTHFELD, HYMAN SONN, JOHN FRANKENHEIMER, Executors. FERDINAND KURZMAN, Attorney for Executors, 25 Broad Street, Borough of Manhattan, New York City. STEIN, JOSEPH.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, dated December 8, 1907, notice is hereby given to all persons having claims against Joseph Stein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at their place of transacting business, the office of L. & A. U. Zinke, No. 290 Broadway, Manhattan Borough, in the City of New York, on or before the 17th day of June next. Dated New York, the 24 day of December, 1907. HENRIETTA STEIN, WILLIAM BAUMAN, Executors. L. & A. U. ZINKE, Attys. for Executors, 290 Broadway, New York. 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 thereof to the subscriber, at his place of transacting business, at the office of Henry Meyer, No. 302 Broadway, Borough of Manhattan, in the City of New York, on or before the 24th day of August next. Dated New York, the 10th day of February, 1908. MAX KEMPNER, Administrator. HENRY MEYER, Attorney for Administrator, No. 802 Broadway, Borough of Manhattan, New York City. BUSSELLE, MARY E.—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 Mary E. Busselle, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 287 Broadway, Room 1203, in the City of New York, on or before the 15th day of September next. Dated New York, the 10th day of March, 1908. DANIEL S. DECKEN, Attorney for Administrator, 287 Broadway, Borough of Manhattan, New York City. SOLOMON, JOSEPH S.—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 thereof to the subscriber, at her place of transacting business at the office of Meyer Greenberg, No. 99 Nassau Street, in the Borough of Manhattan, City of New York, on or before the first day of September next. Dated New York, the 14th day of February, 1908. RACHEL SOLOMON, Administratrix.

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 thereof to the subscribers at their place of transacting business, at the office of Kantrowitz & Esberg, No. 320 Broadway, New York City, Borough of Manhattan, on or before the 25th day of September next. Dated New York, the 27th day of February, 1908. RACHEL WEINSTEIN, Administratrix. KANTROWITZ & ESBERG, 320 Broadway, Borough of Manhattan, City of New York, Attorneys for Administratrix. 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 thereof to the subscriber at her place of transacting business, at the office of Edward A. Isaacs, No. 27 William Street, in the City of New York, on or before the 10th day of July next. Dated New York, the 7th day of January, 1908. GUSSIE ALTMAN, Administratrix. EDWARD A. ISAACS, Attorney for Administratrix, 27 William Street, New York City. WINDHOLZ, MINA.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Mina Windholz, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business, at the office of Samuel Marcus, No. 299 Broadway, Borough of Manhattan, in the City of New York, on or before the 28th day of July next. Dated New York, the 14th day of January, 1908. FRANK WINDHOLZ, Executor. SAMUEL MARCUS, Attorney for Executor, 299 Broadway, New York City. ROTHSCHILD, AMANDA.—IN PURSUANCE OF an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Amanda Rothschild, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business at the office of Harry R. Kohn, No. 42 Broadway, in the City of New York, on or before the 22d day of May next. Dated New York, the 11th day of November, 1907. LOUIS F. ROTHSCHILD, SIMON F. ROTHSCHILD, MAURICE ROTHSCHILD, Executors. HARRY R. KOHN, Attorney for Executors, 42 Broadway, Borough of Manhattan, New York City. 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, also known as Minna Leszczyński, also as Minna Leschinsky, also as Minna Silberstein, 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 Gross & Suedaira, No. 306 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 17th day of August next. Dated New York, the 6th day of February, 1908. DANIEL SOMMER, Executor. ROSE & SNEUDAIRA, Attorneys for Executor, No. 306 Broadway, New York City.

ROTHSTEIN, LEVY OR LEVI.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Levy or Levi Rothstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Davis & Kaufmann, No. 49 and 51 Chambers Street, in the City of New York, on or before the 22nd day of July, 1908, next. Dated New York, the 6th day of January, 1908. DAVID ROTHSTEIN, HENRY GANS, Administrators. DAVIS & KAUFMANN, Attorneys for Administrators, 49 and 51 Chambers Street, Manhattan Borough, New York City.

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 thereof, to the subscribers, at their place of transacting business, at the office of John H. Freyer, No. 43 Cedar Street, in the City of New York, on or before the 28th day of September next. Dated New York, the 12th day of March, 1908. EMANUEL MOSES, SIDNEY K. JOSEPH-THAL, Executors. JOHN MARCUS, Attorney for Executors, No. 43 Cedar Street, Borough of Manhattan, New York City.

BARNETT, SAMUEL.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Barnett, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of John H. Freyer, No. 257 Broadway, in the City of New York, on or before the 9th day of July next. Dated New York, the 28th day of December, 1907. SARA BARNETT, BENJAMIN BARNETT, ERNA GREENWALD, Executors. MARX & FREYER, Attorneys for Executors, No. 257 Broadway, Borough of Manhattan, New York City.

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 Steckler, No. 261 Broadway, in the City of New York, on or before the 27th day of June next. Dated New York, the 19th day of December, 1907. MAX L. YOUNG, Executor; LOUIS STECKLER, Attorney for Executor, 261 Broadway, New York City.

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 Steinhart, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, No. 74 Broadway, in the City of New York, on or before the 23d day of May, 1908, next. Dated New York, the 20th day of November, 1907. MOLLIE F. STEINHARDT, Administratrix. STRABOURGER, WEIL, ESCHWEGE & SCHALLEK, Attorneys for Administratrix, 74 Broadway, New York City.

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, 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 KALMUS, Administrators. KANTROWITZ & ESBERG, Attorneys for Administrators, 320 Broadway, Borough of Manhattan, City of New York.

ECKSTEIN, EMILIE.—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 Emilie Eckstein, 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. 27 William Street, in the City of New York, on or before the 15th day of August next. Dated New York, the 5th day of February, 1908. SAMUEL ECKSTEIN, Sole Surviving Executor. MAX D. JOSEPHSON, Attorney for Executor, 150 Nassau Street, Manhattan Borough, New York City.

ALTMAN, 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 Altmann, 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 Leopold Moschowitz, No. 271 Broadway, Borough of Manhattan, in the City of New York, on or before the 21st day of September next. Dated New York, the 9th day of March, 1908. MAX ALTMAN, Administrator. LEOPOLD MOSCHOWITZ, Attorney for Administrator, 271 Broadway, Borough of Manhattan, New York City.

WECHSLER, BENJAMIN.—IN PURSUANCE OF an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Benjamin Wechsler, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Wolf, Kohn & Ullman, No. 208 Broadway, Borough of Manhattan, in the City of New York, on or before the 28th day of June next. Dated New York, the 10th day of December, 1907. ALBERT E. WECHSLER, HENRY E. WECHSLER, Executors. WOLF, KOHN & ULLMAN, Attorneys for the Executors, 208 Broadway, New York City.

POLTMANN, RICHARD.—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 Richard Poltmann, 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 Horwitz & Wiener, No. 346 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of October next. Dated New York, the 4th day of April, 1908. HERMAN POLTMANN, Administrator. HORWITZ & WIENER, Attorneys for Administrator, 346 Broadway, Borough of Manhattan, New York City.

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 thereof to the subscribers at their place of transacting business at the office of William Manfitty, No. 149 Broadway, in the Borough of Manhattan in the City of New York, on or before the 15th day of August next. Dated New York, the 1st day of February, 1908. GUSSIE WESTHEIMER, CHARLES A. WIMPFHEIMER, Executors. WILLIAM BONDY, Attorney for Executors, 149 Broadway, Borough of Manhattan, New York City.

FLECK, HENRY.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Fleck, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Joseph Kaufmann, No. 61 Chambers Street, in the Borough of Manhattan, City of New York, on or before the 15th day of June, 1908. Dated New York, November 27, 1907. GUSSIE FLECK, Administratrix. JOSEPH KAUFMANN, Attorney for Administratrix, Chambers Street, Manhattan, New York City.

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. Dated New York, 28th day of November, 1907. RAY E. MATSHAK, DAVID MATSHAK, Executors. WALTER J. ROSENSTEIN, Attorney for Executors, 31 Liberty Street, Borough of Manhattan, City of New York.

HIRSHFIELD, MARCUS.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Marcus Hirschfeld, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of David J. Gallert, No. 31 Liberty Street, in the City of New York, on or before the 15th day of July next. Dated New York, the 28th day of December, 1907. CLARA LEE HIRSHFIELD, Executrix; DAVID J. GALLERT, Attorney for Executrix, 31 Liberty Street, Borough of Manhattan, New York City.

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 May, 1908, next. Dated New York, the 1st day of November, 1907. HELEN R. GOLDSMITH, Executrix. LEO LEVY, Atty. for Executrix, 90 Wall Street, Borough of Manhattan, N. Y. City.

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

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 his place of transacting business, at the office of Nathan, Leventritt & Perham, No. 27 William Street, in the City of New York, on or before the 27th day of July, 1908, next. Dated New York, the 9th day of January, 1908. ANTOINETTE FLEGENHEIMER, Administratrix. NATHAN, LEVENTRITT & PERHAM, Attorneys for Administratrix, 27 William Street, Borough of Manhattan, New York City.

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. Dated New York, January 6th, 1908. PESSA WIDREWITZ, Administratrix, C. T. A. KANTROWITZ & ESBERG, Attorneys for Administratrix, C. T. A., 320 Broadway, New York City, Manhattan Borough.

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 P. GOLDSTEIN, HYMAN HARRIS and LEMUEL BAUM, Executors. SAMUEL MARCUS, Atty. for Executors, 299 Broadway, N. Y. City.

KLAUBER, DAVID.—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 Klauber, 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 Levy & Rosenthal, 212 Broadway, in the City of New York, on or before the 26th day of September, 1908. Dated New York, the 21st day of March, 1908. SAMUEL KLAUBER, ELIZA KLAUBER, ARTHUR KLAUBER, Executors. LEVY & ROSENTHAL, Attorneys for Executors, No. 212 Broadway, Borough of Manhattan, City of New York.

# HEARN

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## HOUSEKEEPERS' WEEK

Began Monday---Ends Saturday, May 2d

Hotel and Boarding House Keepers, and those who have Summer homes to equip, will find this a great opportunity

We will not take up space to expatiate upon values, but

### Let Prices tell the Story!

NO MAIL OR TELEPHONE ORDERS.

### SHEETS and PILLOW CASES for Housekeepers' Week

Three well-known makes that are famous for good wear:—

PILLOW CASES—Will-Wash-Heavier.	
Regular.	Special.
42x36.....15½.....12	
45x36.....17½.....13	
50x36.....19½.....15	
54x36.....21½.....17	

PILLOW CASES—Dwight Anchors.	
Regular.	Special.
42x36.....17½.....14	
45x36.....19½.....15	
50x36.....21½.....17	
54x36.....23½.....19	

SHEETS—Will-Wash-Heavier.	
Regular.	Special.
54x90.....49.....39	
63x90.....55.....45	
72x90.....61.....49	
81x90.....65.....54	
90x90.....74.....59	

SHEETS—Dwight Anchor.	
Regular.	Special.
54x90.....59.....45	
63x90.....65.....54	
72x90.....72.....59	
81x90.....79.....64	
90x90.....85.....69	

EQUALLY GREAT VALUES IN Muslins and Sheatings.

### READY-MADE BED TICKS &c. for Housekeepers' Week

MATTRESS TICKS—Single, three quarter or full size—thoroughly well made.	
3.2x6.7 ft. } regularly \$2.19.....1.67	
4.2x6.7 ft. } regularly \$3.25.....2.37	
4.8x6.7 ft. } regularly \$3.25.....2.37	

PILLOW TICKS—To match mattress ticks.	
20x20—Regularly.....19	
22x20—Regularly.....21	
24x20—Regularly.....23	
26x20—Regularly.....25	

BOLSTER TICKS—To match above.	
20x24 } Regularly \$1.50.....1.39	
20x30 } Regularly \$1.50.....1.39	

EQUALLY GREAT VALUES IN Pillows and Feathers.

### TOWELLINGS for Housekeepers' Week

All Linen Barnsey and Check Glass—17½ inch—usually 9¢ and .11.....7%	
All Linen Roller, Dish and Glass Towellings—17½ inch—reg. .12¢ and .14.....9%	
All Linen Roller, Dish and Glass—extra quality—18 and 20 inch—usually .16 and .19.....12½%	
Satin Damask face Towellings—15 inch—worth .35.....24	
Sideboard and back bar scarfing—20 inch—regularly .20.....22½%	

### TOWELS for Housekeepers' Week

Pure White Huck—Hem'd—34 to 36 inches long—reg. .16.....19½	
All Linen Huck—18x36—damask borders—hemmed—also fringed towels—all linen—reg. .22.....24	
All Linen Huck—20x40—damask borders—hemstitch hem—reg. .39.....24	
Extra Fine Huck and Damask Towels—20x38 and 20x40—choice designs—regularly .59.....37	
Turkish Towels—full bleached—hem or fringe—20x39 and 20x44—reg. 17c.....24	
Extra Quality Bleached Turkish—double thread—hemmed—24x47—(note size)—reg. .39.....24	
Knit Wash Cloths—white or colored edges—usually 5c. each—2 for.....5	

### COMFORTABLES for Housekeepers' Week

Fancy silkoline—plain back—fine white cotton filled—reg. .98.....69	
Fancy silkoline top—ruffle all round—worth \$1.40.....87	
Fancy silkoline high sides—scroll stitched—worth \$2.29.....1.37	
Fancy silkoline—double border of plain satin—scroll stitching—worth \$3.99.....1.97	

### BLANKETS for Housekeepers' Week

All Wool Blankets—White, Gray, Scarlet—for single or three-quarter beds—also limited number of fine White California Blankets—wide silk binding. Regular \$5.00 stock.....2.98	
Choice lot extra fine Californias—various grades and sizes—White, Gray, Scarlet, Sanitary and novelty plaids—GUARANTEED ALL WOOL—Were \$6.98.....3.98	

Twelve grades and sizes to select from at lower price than wholesalers ask for the thousand pairs.	
Fine Australian Wool Blankets—76x84 and 72x95 inch—6 to 8½ pounds—dainty, colored borders—4 inch taffeta silk binding—Instead of \$10.98.....6.98	

Jacquard Comfortable Blankets—finest assortment to be found—72x84 inches—Each.....3.98	
Soft Elderdown Blankets—for double beds—White, Gray, Tan contrasting borders—combine warmth, beauty and economy. Therefore in great demand—Full Size Gray Fleece Blankets—extra heavy—pink or blue borders—were \$1.25......79	

White Cotton Blankets, for single and three-quarter beds—worth .69 to .89......59	
Fire-Baby Blankets—all wool—dainty borders—48x64 inch—Instead of \$4.98.....2.98	

### CURTAINS and UPHOLSTERY for Housekeepers' Week

Fancy Cross Stripe Curtains—full length and width—cream, with stripes of green, red, Nile, myrtle, rose, etc.—usually 70¢ per pair.....47	
Colonial Muslin Curtains—crossbars and stripes—5 inch H. S. ruffle—reg. \$1.20......84	
French Net Curtaining—5 inch ruffle—Renaissance inserting and edge—reg. .19.....12½	
White Curtain Scrims—open work stripes—40 inch—reg. 9c......5%	

Furniture and Decorative Satens—splendid quality for comfortable, curtains, furniture slips, etc.—some down-proof—usually .29......19	
Furniture Art Velvets—high art and staple colors—for all kinds of upholstery and show windows—worth .98......47	

Table Covers—Mercedized Damask—rich colors—deep fringe—2 yds. square—reg. \$2.98.....1.64	
Handsome Coach Covers—Kis Kelm and Oriental Rug designs—extra wide—heavy tassel fringe—worth \$3.98.....2.29	

### SCARFS—SHAMS—DOYLIES for Housekeepers' Week

Pure Linen Scarfs and Squares—20x24 and 30x30—Hemstitch hems with 4-inch border in Mexican hand drawnwork—beautiful patterns—reg. \$3.49.....2.37	
Hand-made Renaissance Scarfs—Union linen centre—20x54—value .98......69	
Swiss Applique Scarfs and Shams—H. S. scallop—plain and fancy corners—reg. .69 and .79......49	
Another lot—reg. .98......59	
Another lot—reg. \$1.29......69	
Pure Linen Scarfs and Shams—H. S. hems and Mexican drawn work, with and without fancy corners—reg. .98......74	
Hand-made Renaissance Scarfs and Centre Pieces—20x54 and 30x30—deep borders or allover lace—worth \$1.39......98	
Hand-made Renaissance Doilies—Allover lace or Union linen centres—round and square—12x12 inch—reg. .25......5	
6x6 inch—reg. .10......9	
9x9 inch—reg. .15.....12½	

### WINDOW SHADES for Housekeepers' Week

Good Hollena Shades—3x6—9 leading (tint)—reg. .32.....10	
Side Hemmed Shades—White, ecru, sage and dark green—28 to 37 inches wide—as good as made-to-order—special.....45	
White Lonsdale Holland Shades—3x6 feet—deep lace and inserting—made to sell at \$1.50......75	
Lonsdale Holland—White, ecru, dark green, Nile, olive—extra fine finish—3x6 ft.; with fringe, 3x7-ft., hemmed—special......59	

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