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THE ORIGINAL. FROM THE STORY OF A SCHNORRER.

TRANSLATED FROM THE GERMAN OF A. M. GONZER.

BY O. LEONARD.

WHAT I am going to tell you happened to me in Berlin when I visited that capital for first time. The names of many Jewish philanthropists of that city were known to me from the reports of the various charitable organizations, which I studied carefully during my leisure hours. In going over these reports I was particularly attracted to the name of Herr Kommerzienrat. There was hardly a philanthropic organization which was not graced by this name. In each case opposite the name was the function occupied by its possessor, such as presidency, vice presidency, directorship or some other honorable office. He must surely be a good hearted man, I thought, and I decided to honor him with my first visit.

And what do you think? Herr Kommerzienrat waited for me yearningly? Well—

At our 'hotel' where we have a so-called well organized information bureau, which has on hand all the necessary information concerning our 'craft', I obtained for a few 'groschen' the address of Herr Kommerzienrat, from a colleague. The rest of my colleagues, however, doubted the success of my projected visit. None of them had ever been permitted to come into the august presence of the great benefactor. As a rule our people were told to go to the 'relief'. They have such 'statutes' I was told.

I did not care for their words and went to the 'swell residence district'.

"What do you want here?" a butler snapped at me as I rang the door bell. I must confess that the butler's growl frightened me a little, but I was myself again in a few seconds.

"I must see Herr Kommerzienrat. . . I come from the rabbi. . . Yes. . . Herr Kommerzienrat has 'Yahrzeit' to day for his sainted father and he needs poor Jews to pray for his soul. . . Do you understand?"

In order to substantiate my words I drew from my pocket a prayer book and showed it to the 'goi'.

You may not believe me, but I tell you I was immediately admitted to the august presence of the great Jewish philanthropist, to this great benefactor, before whom none of our people has ever appeared in person. You can

not imagine the face the 'Kotsin' made as he saw me enter. He stood in the middle of the room speechless. When at last he gathered himself together he said:

"What is it that you want here, and who admitted you to my room?"

Herr Kommerzienrat looked in that moment as if the most unexpected thing happened to him. He certainly was astonished by my visit.

"Your Excellency, I am a poor Jew from Russia, from Poland in Kishineff. I like to ask your Excellency for. . ."

I could not say another word for Herr Kommerzienrat looked at me as if he wanted to do with me what the lean cows did with the fat ones in Pharaoh's dream.

"But who sent you to me and how did you get to this room?"

"I come from Russia, from Poland in Kishineff. . ." I repeated my well studied refrain.

Suddenly Herr Kommerzienrat's expression changed.

"Tell me please," he asked deliberately as if trying to recall something, "tell me were you ever here before?"

"Never," I answered slowly and truthfully.

"Please tell me the truth, I must know it."

Of course I gave the same reply.

"But for goodness sakes your face looks so familiar to me, as if I saw you before."

"But your Excellency must be mistaken. I am now for the first time in Berlin. I come from Russia, from Poland in Kishineff."

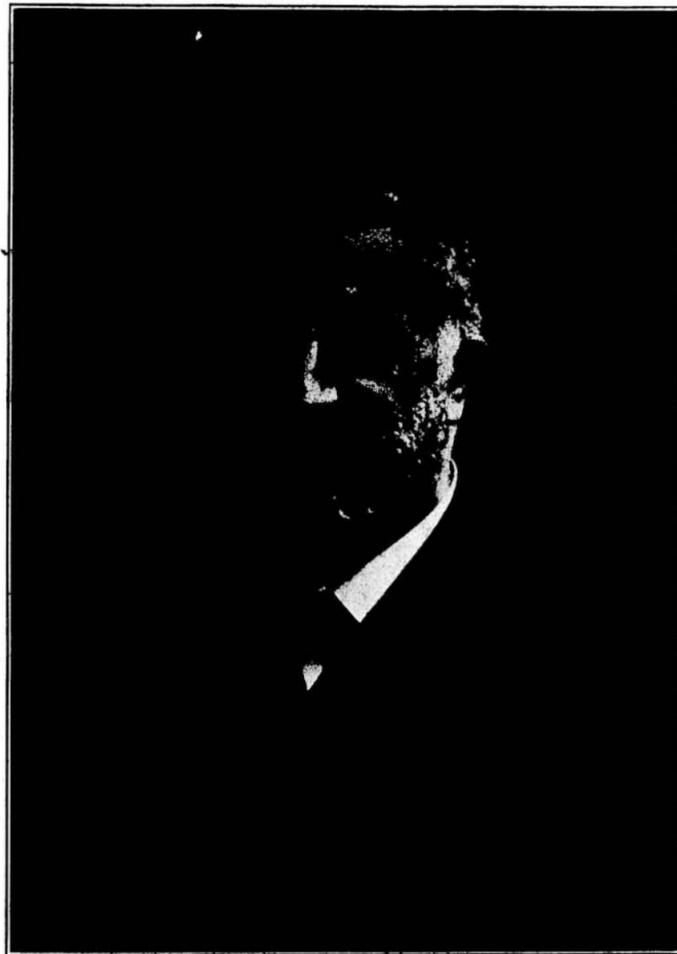
As I was talking a young woman entered and handed something to the benefactor.

"Look at this man, child, was he not here before?"

The young woman looked at me contemptuously and then said with deliberation:

"I think—yes."

I felt rather puzzled. While I felt innocent, I was tortured by the thought of how I could get out of the singular situation. I should have been glad to leave the house and renounce too, whatever might be mine. The young woman looked at me once more and then pointing to a painting on one of the walls said:



ROBERT ADOLPH FRAENCKEL.

It may be of interest to American readers to know that in Denmark one of the most prominent figures in civic and industrial life is a co-religionist, Mr. Robert A. Fraenckel, the subject of this sketch, and whose portrait adorns this page. Mr. Fraenckel was born in Copenhagen, on January 2, 1848. His father at that time conducted the only wall-paper manufactory in Denmark and had accumulated considerable wealth. When Robert Fraenckel became of age his father took him into business with him, and with the energy which had always characterized Mr. Fraenckel's doings the business expanded. Upon his father's death he acquired the sole ownership thereof, and a year ago the 75th anniversary of the establishment was celebrated. Mr. Fraenckel is a consistent, observant, orthodox Jew and a trustee of the only Jewish synagogue in Copenhagen. Under his auspices there was recently held an Italian and Jewish exhibition, which owing to his masterful leadership was an immense success. He has been appointed President of the coming World's Fair to be held in Copenhagen in 1913, and for his services in behalf of Danish industries, the King recently bestowed upon him the order of "Ridder of Danebrog" (Knight of the Danish Standard). The King of Sweden has also made him "Ridder of Vasa" (Knight of the Swedish Kings). Until the time of the late Christian IX's death, Mr. Fraenckel was often seen in his company and the present King, Frederik VIII, has upon many occasions, bestowed marked evidence of friendship to Mr. Fraenckel. Mr. Fraenckel was married when thirty-one years of age to Miss Julie Levin a sister of the leading banker and financier of Denmark. They have five children. One, a daughter is married to Mr. S. Salomonsen, a large importer of tea. Another daughter, Miss AUSA Fraenckel is of a literary turn of mind and has successfully translated many popular Danish works into the English language. One of the sons is a student in the University of Copenhagen, and another is at present visiting various continental cities and mastering the modern newspaper business. Mr. Fraenckel is the president of the Association of Industry in Denmark, and came prominently into the public eye about a year ago as the successful arbitrator of one of the greatest conflicts between capital and labor which the Kingdom of Denmark ever knew.

"Look papa."
The Kommerzienrat looked at the painting sharply, then at me. His expression became more tender and I think I actually saw a trace of pity on his face as he looked at the picture.

"Yes, that's it. Exactly. Please come here and tell me whether you saw this picture before."
As I looked at the picture I found nothing in it except the image of a poor Jew, clad in rags and with a stick in his hand. That was all I could see. The frame, however, I liked very much. It seemed to have been made of solid gold.

"Never saw it before," I said, shrugging my shoulders.
"But that is impossible. Were you ever a model for an artist?"
I was silent.

"He probably did not understand your words, papa," said the girl.

"Did you ever let a painter paint you? You know one who makes pictures. . . ." the father explained.

"Never," I answered without understanding in the least what he meant.

"Sit down please," said Herr Kommerzienrat and his daughter pointed to a chair.

Father and daughter observed me carefully and then tried to point out the resemblance.

"Why, of course he is the original. Such an exact likeness. . . ."

"Undoubtedly," admitted the father, "he probably does not understand what we are saying to him."

"But such an extraordinary coincidence," wondered the daughter.

Herr Kommerzienrat took out his purse looked into it murmured as if to himself: "Have nothing suitable here. We shall see. . . ."

"You are probably not telling me the plain truth," he turned to me "You must have been in Berlin before and have either been painted or photographed and this here is a picture of you. I bought it from the painter and paid good money for it. I am very enthusiastic about this work of art and even delivered a short address about it in our organization. Just look at this furrowed forehead, which tells of centuries of misery and suffering. It is great. And it is exactly like your own face. It has the same expression. Tell me the truth. If you are the original of the painting it will indeed be a valuable incident. I shall be able to do a great deal for you if such is the case. I can see that you are a respectable man and that you are somewhat embarrassed because you had to serve as an artist's model. I mean that you allowed some one to paint you for money."

Little by little I began to understand what it was all about. I read once, long ago, in a Hebrew paper about models and paintings. I saw the face of Herr Kommerzienrat betray an inner struggle. All kinds of things seemed to take place within him. He gazed now at me, now at the picture and again at other pictures on the walls.

To tell you the truth I cannot understand even to this day, where I gathered the courage to say to the

philanthropist what I did say to him, and especially in such 'high German.' I only remember that I rose from his soft chair and began:

"Herr Kommerzienrat, you must forgive me. You are greatly mistaken. You believe that my image is painted on this picture and this picture and remarkable incident astonish you. Be at your ease. I am not painted on this picture, although I admit that it bears a close resemblance to any of our people.

"You, Herr Kommerzienrat, are a benefactor who does a great deal for poor people, for people whose faces you have never seen. You glorify the picture and despise the man, the original. Your philanthropy does not go from man to man, from heart to heart. . . ."

"If you only saw and understood the reality you would not have to become enthusiastic over painted misery. Come down to us, Herr Kommerzienrat, and you will see much more than this picture can show you. That picture will offer you plenty of opportunity to translate the goodness of your heart into deeds.

"While I am not the original of this picture, I still am the original in a sense. . . ."

As soon as I finished this speech I ran out of the house like a hunted animal.

Of course I might have gotten a good 'nedovo' this time, but I did not care to think of it. Away, away, away, that is all I desired.

Sayings of the Rabbis.

EITHER companions as the companions of Job or death. —*Baba Bathra* 16.

Woe is me in fear of my Creator, woe is me in slavery to my passions. —*Berachoth* 16.

Conflagrations do not prevail excepting, where there is profanation of the Sabbath. —*Shabbath* 119.

One does not cut his finger here below unless he was sentenced thereto in the realms above. —*Chulin* 7.

Woe to the wicked, woe to his neighbor. Happiness for the righteous happiness for his neighbor. —*Succah* 56.

This nation (Israel) is likened to wine, its branches are the Laymen, its grapes are the Disciples of the Sages, its leaves are the common people, its unripe grapes are the ignorant of Israel. —*Chulin* 92.

Cleanliness.

ONE day Rabbi Hillel left the Academy accompanied by a number of his scholars. "Can we see you home Rabbi?" they asked.

"My friends, I am going to perform a religious duty," the Rabbi answered. When asked what was the religious act, he replied to the astonishment of the students, "I am going to take a bath."

"Why should this be a religious performance?" they exclaimed. "Explain, it Rabbi." The Rabbi complied.

"See here in this public place the statue of the Roman Emperor, and more pictures and statues of emperors and princes and statesmen are preserved in the palaces of the great; they are carefully kept and guarded against being spoiled: they are dusted every day, in the honor of the mortals which they portray. Is not our body deserving of yet greater care in honor of Him in whose image it is formed?"

Progress.

BY NAPHTALI HERZ IMBER.
THE JURY.

I HAVE looked for progress in modern times in vain, and I must look backward in order to go forward. The jury is an instrument in the hands of the law, by which our progress is manifested. Let us now inquire into the method by which that progressive institution is progressive. The jury, or the talesmen, are selected from the rank and file of taxpayers, and they are twelve in number, and in their hands the scales of justice hang. These twelve talesmen are an honest class of people: one knows how to fix a shoe, and the other how to mend a coat, while the rest of them understand each his own profession and trade. Now, a murder case is before them, and expert witnesses are called to the stand to testify. Who are they?

Of course, prominent physicians, renowned in their professions. They testify that they have found in the body bacilli and germs which were responsible for death, and by their scientific arguments they declare that a natural death occurred, and the accused murderer was not guilty. But the honest jurors, who have no idea of those invisible bacilli and germs, turn out a verdict of "guilty." Again the trial is of a man accused of manipulation in finance, which smells like a swindle. The twelve honest jurors are farmers, who know how to plough and to sow, and their trusted man is the weather prophet. In vain are the expert lawyers trying to show that the manipulation was a legal business transaction. But, alas, the honest farmers turn out a verdict of "guilty." Where is the progress in law?

I found it among the ancient Hebrews in centuries gone by. There was once a Jewish kingdom in Palestine, and as kingdoms were, it had a court and a jury too. The courts were divided into three classes: first, a court consisting of three judges, who had the right to decide civil cases. The second consisted of 25 members, whose court was placed in the small towns and villages and they had a right to decide about life and death. The Supreme Court, which was called the Sanhedrin, consisted of 71 members. They had a right to give decisions about life and death. All the judges of the three courts of justice were at the same time the jurors, who, by vote, decided the fate of the accused. It was a most practical arrangement.

Through long experience they had an opportunity to study human nature. Every judge of the lowest or the highest court was required to know some foreign language, so that he need not rely upon the interpretation of a foreigner. They were requested to study medicine and architecture, for should such cases come before them they should know about them. The court was seated in the shape of a half moon. At both ends were two scribes. One wrote down the arguments of those judges who argued on behalf of the accused, and the other the arguments of those judges who argued against the accused. After counting the votes of course the majority ruled.

There was an unwritten law among the Hebrews that if the judges all agreed that the accused was not guilty then he was sentenced for the

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crime of which he was accused. But if all agreed that he was guilty then was set free.

The Supreme Court, besides the guardians of the law, had a parliamentary character. No war could be declared without the consent of that body. In the time of King Janai, whose brother-in-law was the president of that august body, a slave of the king killed a person, and, according to the Jewish laws, each slave-owner was responsible for the deeds of his slave, as of those of his animals. The king was summoned, and appeared before the court. Our respect for his majesty the judges wanted the king to be seated. The president arose and addressed the king in the following words: "King! you cannot be seated, for every one must stand before the law, no matter if he wears a crown or a common gown." What courage in a judge and what progress do we find behind us.

Anti-Semitism in Austria.

THE Jewish newspapers of Austria publish discouraging reports of the elections for Parliament which were recently held in that country. According to these reports the only party which seems to be making progress is the Christian-Social, or in other words, the Anti-Semitic party. This party alone seems to be receiving votes that had previously been cast for the other parties. In the city of Vienna, where the Jews unto the last hoped for the victory of the Liberal party, the results are particularly discouraging. In Leopold Stadt the district in Vienna which is mostly populated by Jews, the Anti-Semitic mayor, Dr. Carl Lueger, as candidate for the Land-Tage, received double the number of votes as those received by the Social Democratic candidate, Herr Pick, and three times as many votes as the German Democratic or Liberal candidate, Baron Hock.

Both Dr. Bloch's *Wochenschrift* and the *Judische Zeitung*, which are not at all friendly to each other, admit that the Anti-Semitic victory is so large that it is hard to understand it. The majority of the people of Vienna and of lower Austria generally are almost entirely inclined towards Anti-Semitism. They are deserting all other parties and are voting for the Christian-Social. The Liberal party has behind it as chief supporters a handful of converted Jews and some Jews who "are not yet converted." They have money and education, they control a large part of the press, and still their labors for the more liberal parties are almost wasted. The masses of the people are against them. The majorities which the Christian-Social party receives at every election are so large that it is futile any longer to deny that public opinion in Austria is

largely tainted by Anti-Semitism and that the enemies of the Jews are the only ones whose political power is in the ascendancy.

The hope of the poor Jews for the Social Democratic party is as hopeless as the hope of the rich and cultured Jews is for the Liberal party. It seems clear that the Social Democratic party has there also, as it had in Germany, reached the highest position that it could; that it could either win or lose an election in a certain district, but as to swallowing other parties and gaining the majority in the law-making assemblies, there is no longer any question. The truth is that the Social Democratic party shows its weakness more in its present victories than in the defeats of previous years. In Vienna the Social Democratic party elected five members to the Land-Tage, and this seems to be the important victory, and the party did not fail to make it known, far and wide. But it was not related that it received in this election 3000 votes less than in the previous election. This means that there was a concentration of power in all the districts that are inhabited by poor working people, but that in the country in general, and even in leading city itself, the party grew weaker.

At the same time that the Socialists lost 3000 votes the Christian-Social party gained 50,000 votes in comparison with the results of the last election. The six Social-Democratic candidates who were elected, will, as Dr. Bloch remarks, "only help to solidify the majority of the Christian-Social party." They cannot have the least influence upon legislation, their friendship is of no value, even if they should prove they are 'friends of the people.'

Altogether the situation of the Jews in Austria is almost helpless against the advancing tide of Anti-Semitism. The Jews will, of course, continue to fight for their rights and will unite with the more liberal elements in order to gain protection for themselves. Whether and when they will succeed is a matter of great doubt. In the end it is predicted in some quarters, the Jews may even have to make a political deal with the Christian-Social party in order to wring from the Anti Semites some concessions in the shape of immunity from immediate persecution for the Jews.

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The Jewish Duke of Naxos.

IT is an interesting fact that the Ottoman Sultan Selim II, after conquering Naxos in 1566, bestowed the oldest and most picturesque of the Latin States of Frankish Greece upon a favorite, Joseph Nasi, a Jewish adventurer, who thus, after many vicissitudes, rose from a counting house to the romantic island throne of the Sanudi and the Crispi. He ruled the duchy of the archipelago, though he seemed never to have visited it, for thirteen years, says M. W. H., in the *New York Sun*, in reviewing Wm. Hiller's "The Latins in the Levant". Nasi belonged to a family of Portuguese Jews who outwardly had embraced Christianity, in order to escape persecution, and had assumed the Portuguese name of Miquez, the better to conceal their Hebrew origin.

Like other members of his family, Joao Miquez, as he then called himself, went to seek his fortune at Antwerp, where he won the favor of the Regent of the Low Countries, the sister of the Emperor, Charles V. From Antwerp he migrated to Italy, and we next hear of him as founding a bank at Lyons, and becoming the creditor of the French Crown to a large amount. Thence, armed with a letter of introduction from the French Ambassador at Rome, he made his way to Constantinople, where Jews were well treated.

There being no longer any need of disguising himself as a Christian, he returned to the faith and name of his Jewish forefathers, and as Joseph Nasi gained the intimacy of the future Sultan, Selim II., thanks to one of his co-religionists, a Jewish doctor. Nasi, like many Jewish magnates of our own time, was anxious to benefit his race as well as himself. He had long cherished the idea of founding a Jewish state, and thus in the sixteenth century anticipated the Zionist movement. He had in vain asked Venice to give him an island for the New Zion. From Suleiman the Magnificent he obtained permission to rebuild the town of Tiberias. Startled French diplomats, upon whom he kept pressing his claims for payment of the debt which the French Crown had incurred when he was a banker at Lyons, reported that he intended to make himself "King of the Jews," fulsome Jewish authors dedicated to him their works; the whole downtrodden race regarded him as its head. Such was the man whom Selim II. solemnly conferred Naxos, Andros and the other Cyclades, with the title of Duke of the Archipelago.

Although as we have said the Jewish potentate never once visited his duchy, he was naturally anxious to get from it as large a revenue as possible, for the tribute paid by him to the Sultan for the islands was 14,000

ducats, and his personal expenses were enormous. He therefore sent thither as a deputy a man in whom he had full confidence, Dr. Francesco Coronello, a lawyer by profession, a Christian by name, but a Spanish Jew by race, whose father, Salomon, had been Governor of Segovia, but was at this time "the right eye" of Nasi at Constantinople. The Jesuit historian of the duchy has depicted Francesco Coronello as a beloved and respected ruler, and such was the official Turkish view; but the contemporary opinion of him, as held at least in the Venetian island of Tenos, was very different.

On the death of Selim II., in 1574, the influence of his favorite Nasi was expected to wane, but it still enabled him to retain the duchy of Naxos, and he continued to govern the islands from his mansion Belvedere, near Constantinople, through his deputy, Coronello. Nasi maintained the ancient customs and laws of the Latins; all his officials except the deputy, were Christians, and he tried to win over some of the old families by giving them places under his lieutenant-governor, and by confirming them in their ancient beliefs. Coronello even succeeded in legitimizing his own position to a certain extent by marrying one of his sons to a member of the old ducal family.

Joseph Nasi, Duke of the Archipelago, died in August, 1579, and as he left no heirs his dynasty died with him. The Jewish poets, whom he had so liberally encouraged, lamented him as "the sceptre of Israel, the standard bearer of the dispersed Jews, the noble Duke, the sublime Lord." His widow, the Duchess Reina, continued to live at her husband's mansion, near Constantinople, for many years longer, publishing at her own cost the works of Hebrew scholars and poets; while of his mother-in-law, Gracia, there are two memorials in the shape of the Jewish academy which she founded at Constantinople, and in the bronze medalion of herself, now in the National Library at Paris.

Thus ended the brief Jewish sway over the "islands of Greece"—not the least curious of the many strange accidents of Levantine history, where the most unlikely nations are found in the least expected situations. The experiment was bound to be a failure. A Jew was the last person likely to make a popular ruler of a Greek state; an absentee, whose expenses, owing to his mode of life and the exigencies of his relation to the Sultan, were so huge that three years after he became Duke he was described as "overwhelmed with debt" and that he did not leave 90,000 ducats behind him when he died, was sure to wring the uttermost farthing out of his alien subjects."

WHO FRIENDSHIPS ARE FOR.

It often happens that a man's wealth spoils his possibilities of deep and diversified friendships, for it is among workers and never among idlers that true friendships, are formed. Men who dawdle about their clubs can never know the choice and enduring friendships which arise among men who labor and sacrifice together for a common cause. Friendships are for fighters and not for loafers.—Rev. Dr. Fenn, Episcopalian, Boston.

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New Kosher Restaurant.

Trotsky's strictly kosher dining room is now located at 230 Mercer street, where a limited number of customers will be served daily between 11 and 3 o'clock except Saturdays. Mr. Trotsky is well known to a large number of people and particularly to his countrymen from Suwalk, Russia, many of whom are his customers.

Dr. Isaacs' Lectures.

After lecturing from November 12 to 16 at Omaha and Lincoln, Neb., St. Joseph, Mo., and Leavenworth, Kan., Dr. Isaacs gave his "Story of the Synagogue" before the Kansas City lodge, I. O. B. B., at the new temple in that city November 17. He preached in Dr. Harrison's pulpit, St. Louis, November 21, and gave his Josef Israel's lecture before the Men's Club of Dr. Phillipson's temple, Cincinnati, on November 23. He has still many dates to fill in the West and South before his return.

Louis Mann reached his fiftieth performance of "The Man Who Stood Still" last night in the Circle Theatre, where, according to his manager's report, he is drawing audiences that fill that playhouse, which was placed in competition with other Broadway resorts at the beginning of his engagement.

"A Gentleman from Mississippi" seems destined for a Marathon in the Bijou, which is packed nightly and at the matinees. Not since William H. Crans delighted New York in the old Star Theatre in "The Senator" have we had so successful a play of Washington like and character. Thomas A. Wise, co-author of the piece with Harrison Rhodes, is in the best role he has ever had as Senator Langdon; while his co-star, Douglas Fairbanks, carries forward the strain of audacious light-comedy acting that first won him attention in "The Pit" and "Fantana."

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Happenings in the Jewish World.

These items are collected from various sources and are a bare presentation of happenings presented in tabloid form and without comment.

A Yiddish theatre has lately been opened in Paris.

Bombardment, Mannheim, will soon have a new synagogue.

A Jewish History Club has been organized in Brooklyn.

The Boycott against all things Austrian continues in Jerusalem.

A Jewish Ladies' Auxiliary has been organized in Natchitoches, La.

The entire Jewish Socialist organization of Berlin has been arrested.

A Jewish Company of Baden Powell Scouts has just been formed at Glasgow.

Renewed attacks on Jews by the Black Hundreds are reported from Bessarabia.

Rabbi Jacob J. Kaplan, of Belton, Ala., is about to enter the ranks of the Bonapartes.

The erection of a new synagogue on Hudson street, Ottawa, Can., is contemplated.

Ray Joseph Kravitsky, of Philadelphia, Pa., is pleading the cause of the Buffingtons.

The total number of Jews exiled from Astrakhan during the last few weeks reaches 100.

M. Emmanuel Charano has been elected one of the members of Balouka, in the new Turkish Parliament.

Several East Side Yiddish theatres were raided on Sunday last, for violation of the Sunday law.

Four thousand dollars was raised in Savannah, Ga., on the 18th inst. for the new synagogue project.

Miss Rosa Day, editor of the Philadelphia Record, died recently at Philadelphia after a long illness.

The Mahabaka Hadass Home for Jewish Orphans, Providence, R. I., has been reopened under new auspices.

As a result of the new Yasha's efforts, they will now be two train services daily between Jaffa and Jerusalem.

The new synagogue which has been in course of erection at Carmel, N. J., will be ready for dedication in about a week.

Another thirty-four Jewish workmen have been excluded from the St. Petersburg guilds and exiled from the capital.

Rabbi Alfred Goldstein, representing the Union of American Hebrew Congregations, is at present in New Orleans, La.

At its last meeting, the Young Men's Hebrew Association of Springfield, Mass., expatriated Mayor Sanderson of that city.

On Saturday last, Rev. Dr. M. H. Harris of this city, and Rev. Dr. Charles Johnson of Boston, Mass., exchanged views.

Mr. Norman Cohen, Jewish College, Cornell University, has been appointed lecturer in Criminal Law and Evidence for one year.

The National Farm School has received a bequest of one thousand dollars from the estate of the late Blanche Levy, of New York.

The Northwestern Hebrew Congregation and Synagogue Association, a national all-sectarian, has been incorporated in Chicago, Ill.

It is rumored that Judge Maxey Stebbins, of Philadelphia, Pa., will be the nominee of his party for Supreme Court Justice at the next election.

A fire broke out last Friday morning in Temple Beth Shalom, Koss street, Brooklyn, doing damage estimated at about twenty-five thousand dollars.

The various factions of the National Hebrew Congregation, Chicago, have responded to their proposed suggestion, and the matter is again before the courts.

The Ladies Sewing Circle of the Jewish Synagogue Association of Philadelphia, Pa., which soon to be organized, will have more than six thousand five hundred pieces.

An attempt is being made to establish a Jewish Credit League in Milwaukee, Wis., composed of members of Catholic, Jewish and Protestant congregations of the East Side.

Over five thousand people attended the charity ball given on the 21st inst. in the First Regiment Armory, Chicago, Ill., for the benefit of the Jewish Consumptives' Relief Society.

With Masonic ceremonies, the cornerstone of a new synagogue was laid in Alexandria, La., on the 16th inst. Rabbi Ephraim Frisch, of Pine Bluff, Ark., was the principal speaker.

Mrs. Wm. Blustein was the recipient of a loving cup on Sunday last, in recognition of her work on behalf of the B'nai B'rith Brotherhood for Porcelain Relief during the past twenty years.

Miss Alfred Meyer, one of the trustees of Harvard College, and great-grand daughter of Rabbi Baxus, has written a play, "A Dinner of Herbs," which will be produced at the Empire Theatre, on December 4.

The Real Russians have commenced a campaign throughout the country in favor of presenting the Czar with a great petition requesting him to exile all Jews from the central provinces of Russia.

The Prefect of St. Petersburg has again announced that all Jews, who have no right to reside in the capital, will, on being found there, be imprisoned for three months or subjected to a fine of five hundred roubles.

Professor Ayrton, a distinguished British electrical engineer, died last week. He was the father of Mrs. I. Zangwill, by his first wife. His second wife, who survives him, is a niece of the late Madame Alphonse Hartog.

M. Camille Lyon, president of a department of the Council of State, has been appointed member of a commission appointed to study the reforms necessary for the organization of the Superior Council of the French Colonies.

A farewell testimonial was tendered to Mr. Morris Singer, chairman of the National Fund Committee, on Tuesday evening at the Jewish People's Institute, Boston, Mass., the occasion being the eve of Mr. Singer's departure for Jerusalem.

A reception was given on Sunday evening at the Ohav Sholem Synagogue, Newark, N. J., to Prof. Solomon Schechter. The reception was under the auspices of the Newark, N. J., branch of the Jewish Theological Seminary of America.

Carl Laski, a Russian, who, because of race prejudice stabbed Chas. Davis, a well known Jewish business man, of Detroit, on the night of October 8, was last week found guilty of assault, and was sentenced to four years in Marquette prison.

Work has again been started on the new Spokane, Wash., synagogue, and a part of the building will be ready for occupancy by the first of the year. The building, when completed, towards the end of 1906, will have cost nearly fifty thousand dollars.

The Year has permitted that Jewish non-commissioned officer, Litvinski, who fought in the battles of Port Arthur and distinguished himself in arresting nobles at Moscow, to enter the police service in accordance with the request of General Tolmachev.

A first-class theatre for the production of plays in Yiddish is planned for the Brooklyn section of Brooklyn. It is rumored that the structure will back the enterprise which involves a building costing in the neighborhood of three hundred thousand dollars.

At the next annual meeting of the Hebrews, which will take place at the Hotel Astor, on the evening of December 1, the topic for discussion will be "The Jew and the Prevention and Relief of Disease." Rev. Nathan Straus will be a guest of honor, and read a paper.

Mr. Morris Samuel, president of a large manufacturing concern and one of the best known Jewish citizens in Montreal, died suddenly of heart failure at his home on the 16th inst. Mr. Samuel had been forty years in the Dominion and at one time was Ambassador of Switzerland.

The Minister of the Interior has prohibited the commercial travelers' congress from discussing the restrictions in force against their Jewish colleagues. It seems therefore, as if the government has abandoned its scheme to extend the right of residence of Jewish travelers and agents.

The annual convention of the National Council of Women was held during last week at Union City, Ind. Miss Sarah American, representing the Council of Jewish Women, delivered an address on "Immigration, a Factor in Turbulence," and later read the report of the Council of Jewish Women.

According to a cablegram dated November 18, a special railroad passenger traffic has been instituted in Russia for Jews emigrating as laborers to America or other countries, not in Europe. On the railroad in Asiatic Russia this new fare is approximately half the existing third class rate.

The Ministry of Education has refused to admit a few Jewish lady students to the Ufa Medical School, although their applications had already been accepted by the Zemstvo. At Kremenchug M. Schwartz declined to confirm the admission of even one supernumerary Jewess to the local Institute for midwives.

The Kiev University authorities have reminded the Minister of Education that unless the restrictions against the admission of Jewish pharmaceutical students be disregarded, they would have to close that faculty altogether, in view of the insignificant number of Russians who take up that branch of study.

Miss Helena Rapport, leading woman of "The Convict and the Girl Company," was tendered a reception by Pittsburg Zionists in that city last week. Miss Rapport is a Pittsburg girl, and prior to her entering the theatrical profession was one of the most ardent workers in the Zionists' ranks.

The Jewish Sisterhood of Newark, N. J., held their annual meeting on the 19th inst. and reported that during the past year six thousand seven hundred children were cared for. Largely through the generosity of one of the members, Mrs. L. N. Frank, five thousand Newark children were taken during July and August on excursions to a country home.

Adolph Lewisohn has offered to give the Hebrew Sheltering Guardian Society fifty thousand dollars, conditionally that the society will raise an additional one hundred and fifty thousand dollars, thereby completing the two hundred thousand dollars necessary to build cottages on the two hundred acres recently purchased at Pleasantville, N. Y.

The Austrian Emperor has conferred the Knighthood of the Francis Joseph Order upon Mr. Max Deutsch, hon. secretary, and Mr. Julius Singer, almoner, of the Francis Joseph Institute (Society for the Relief of Austrian and Hungarian Subjects), in recognition of their conspicuous services in the cause of charity.

Sir Matthew Nathan, governor of Natal, who was already a Knight Commander of the Order of St. Michael and St. George, has received the grand cross of the order. This is in acknowledgment of his distinguished political services in cementing peace in South Africa and in promoting the success of the Durban convention for South African Federation.

In view of the fact that New York is now the largest Jewish city in the world, the committee in charge of Brooklyn's Hendrick Hudson celebration in September, 1906, have decided to have a double celebration, commencing on Saturday, so that the Jews of the city can have an opportunity to consecrate the week on their Sabbath, as well as the Christians on theirs.

Mr. Herbert Samuel, M. P., has been made a member of His Majesty's Privy Council. This honor has obviously been conferred on Mr. Samuel in recognition of his services in conducting the Children's Bill through Parliament. He has studied politics all his life, but has only been a member of Parliament for six years. He is one of the youngest members of the government, being only thirty-eight.

In the three months ended September 30th the number of alien immigrants who arrived in the United Kingdom for the purpose of settling was 2,222, as compared with 2,222 in the corresponding quarter of 1905. For the first nine months of 1906 the total was 17,726, or 2,222 less than in the same period of last year. During the quarter leave to land was refused after due consideration in 127 cases, and ninety expulsion orders were made against foreign criminals.

The various orders against the expulsion of the Jewish midwives, apothecaries and medical assistants from St. Petersburg, and the decision to interdict the Government on the subject, have had the desired effect. M. Stolypin has informed M. Nislovitch, who has made representations to the Ministry, that the Government would relax the order. Immediately afterward there appeared a circular note requesting the police to withdraw their expulsion orders against those Jews who, belonging to those professions, have families in the capital, and ceased to be actively employed as midwives, apothecaries or medical assistants before August, 1906. All other Jews will henceforth receive seven days notice to leave St. Petersburg, instead of the two days hitherto given them.

The Austrian Emperor, Francis Joseph, a fortnight ago received in special audience a deputation from the Jewish Committee of Sarajevo, the capital of Bosnia. The leader of the deputation, M. Salomon, delivered an address expressing the gratitude and loyalty of the Jews on the occasion of the annexation of Bosnia-Herzegovina. The Emperor in reply expressed his sincere satisfaction in the loyal sentiments of the Jews, who he said were always an element of order in the land of their birth, and he assured them of his paternal good will.

M. Alexandre Strauss has been appointed Deputy Mayor of the second Arrondissement of Paris. He succeeds another Jew, M. Henri Aron, who had held the post many years, and who has lately resigned on account of advancing years. For his eminent services, M. Aron was recently promoted officer of the Legion of Honor. He occupies high positions on the great Jewish organizations, notably the Central Consistory of France. Two other Paris arrondissements have Jews as Deputy Mayors, namely, the Ninth, with M. Sauphar, and the Eighteenth, with Dr. Mock.

Copenhagen is reported to be overflowing with poor Jews—fugitives from Russia—to such an extent that a popular outcry has been raised. The Jews congregate in one section and poverty, filth and disease is spreading in that section. Strong pleas have been addressed to the authorities and the City Council has at last decided to demolish the whole Jewish quarter and rebuild it with broader streets and bigger houses. It is hoped thereby that the Jews will spread outside the city.

Gov. Pindal, of Arkansas, emphatically denies the recent statement of Rabbi Ephraim Frisch, of Pine Bluff, suggesting racial discrimination on the part of the former. The Governor states that his record shows that he has been extremely liberal in the recognition of the worth and qualifications of members of the Jewish faith in Arkansas, and also says that he was an enthusiastic advocate of the promotion of Judge Jacob Treiber to a position as Judge of the United States Circuit Court of Appeals. Gov. Pindal cites several appointments by him of Jews to high official positions.

Prof. Gottheil on the Zionist Situation.

Prof. Richard Gottheil, of Columbia University, formerly president of the Federation of American Zionists, and now a member of its Executive Committee, has contributed to the Independent an article on the "New Turkey and Zionism." In this article he outlines the present prospects of the Zionist movement. He says in part:

"It is but natural that the Jews, not only in the Turkish Empire, but the world over, should rejoice sincerely at the auspicious turn events have taken in the land of the Sultan. No inquisition, no pogrom, no Black Death, no oppressive legislation is connected with their history in the countries of the Turks. When their forefathers fled from the heavy hand of the Church in Western Europe, they found asylum in Turkey; and though they have suffered with the rest of the population from a government of misrule and of babbish, it has not been due to their racial or religious affiliations. It is true that during the eighties of the nineteenth century restrictions were put upon Jewish immigration in Palestine, but such restrictions were the result of a certain legitimate fear that this immigration might mask a still further attempt of one or the other European great powers to urge its unwelcome attentions upon the body of the sick man, Macedonia and Crete have proven that such fear was not without reason. In point of fact, after a few years the regulations became a dead letter, and in recent times no hindrance whatever has kept the Jews from coming to the Holy Land or from settling there.

"Among the Jews none rejoice with fuller heart than do the Zionists. The cornerstone of Theodore Herzl's policy in his various dealings with the Sultan, was a frank concession of the suzerain rights of the Padiashah to the territories under his sceptre, and the wish to make the accomplishment of Zionist ideals a source of material gain and of intellectual progress to the Turkish Empire. This was the keynote of his presentments to the Sultan and of his pronouncements at the Zionist congresses. The formula of a publicly legally assured home in Palestine for the Jews was chosen with a view to certain eventualities which were expected in every chancellery of Europe, and for which every minister of foreign affairs was prepared. Happily, these eventualities have not matured, and there is genuine reason to hope that the animated moderation of the Young Turks will serve the permanent interests of the very heterogeneous elements that go to make up the Turkish Empire.

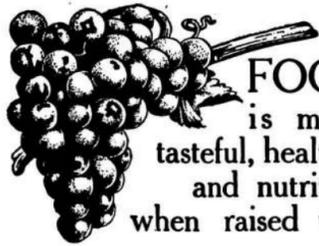
"This moderation must certainly serve the best interests of the Zionists. Herzl's plan was, it is true, to restrain all possible work in Palestine until the legal and political basis had been secured for an onward move upon a large scale. It was the view of a statesman; but he erred in the good company of the most enlightened statesmen of Europe. The true instincts of the Jewish people have demanded, especially since Herzl's death in 1904, the creation, in a gradual manner, of a Jewish Palestine. This end was to be attained by assisting in the upbuilding of the country, by fostering Jewish agricultural colonies, by founding Jewish schools, to the end that Jews as well as Jewish influence and Jewish investments should be attracted to the land. The great difficulty that any effort made in Palestine had to encounter was the want of a single government and the intolerable squabbles of the officials. These pre-

vented the proper development of agriculture in the colonies, retarded the extension of trade and delayed the construction of proper harbors and railroads. Insofar as the new order of things will remove this difficulty by inducing a rule of law and order, and a benevolent interest in the real welfare of the people, the work of the Zionists will be eased and furthered.

"More than any other country the Turkish Empire is a congeries of nationalities and of religious bodies with a semi-national constitution. Will the Young Turks succeed in welding a Turkish feeling body politic out of these desperate elements? There are not wanting those who doubt the ability of the new powers to reach such an end. But with the object lesson of the bloodless revolution before our eyes, where so many prophets have been confounded by the events, I believe that the courageous patriotism of the leaders will be equal to their self-imposed task. But only upon one condition—that the programme for which Prince Sebah-Eddin has fought so strenuously remain definitely fixed as the lodestar on the new firmament. His programme demands the wildest possible decentralization, and though for a moment there was talk of a clash between the Ottoman Committee of Union and Progress and Sebah-Eddin's Ottoman League of Private Initiative, on this point at least there could be no conflict. The constitution of Midhat Pasha, which has now been proclaimed, expressly states (section 108) that 'provincial administration is based on the broadest form of decentralization. The general councils elected treat of the affairs of the province and control them.' Upon this decentralization the Zionists pin their hope. The further course of events must depend upon the principle of representation to be laid down for these councils. Possibly, also, some new division of the country for administrative purposes and more in accord with the ethnic frontiers will be necessary, a demand which has already come from Macedonia. That this principle will be an equitable one I have no doubt, for the Young Turks are too well versed in modern politics to repeat the mistake made by Germany in its treatment of the Poles or of England in its dealings with the Irish. In fact, the Young Turks may teach Europe a second lesson no less momentous than the first, that a state is far better served when it allows the widest range to the national and racial aspirations of its coherent parts than when it seeks to stifle these aspirations and produce sores which fester for all time to come."

The King of Spain and the Jews.

The newspapers of Austria tell the following incident concerning the young King of Spain: On his recent visit to Hungary, King Alfonso was honored by Kaiser Franz Joseph with the title of Field Marshal. The young King at once wanted to acquire the uniform of the Field Marshal. A tailor was brought to the King, but his facial features told the story that he was a Jew. King Alfonso at once asked the tailor whether he was a Jew. The latter admitted that he was one and the King sent him away and asked that another tailor be brought to him, for he would not have a Jew touch him. It is interesting to note that only several days before, King Alfonso expressed his regrets to Kaiser Franz Joseph that there were no Jews in Spain and said that he envied the Kaiser for having within his dominions such a large Jewish population.



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SOCIAL.

The annual masquerade and civic ball given by the Warschauer Young Men's Benevolent Association will be held at the Grand Central Palace, Forty-third street and Lexington avenue, on Saturday evening, November 28. One hundred and fifty dollars in cash and other various prizes will be distributed. Music will be furnished by Prof. Henry I. Zucker's double brass band.

BAR MITZVAH.

HERBERT.—Mr. and Mrs. George Herbert announce the Bar Mitzvah of their son, Lester, on Saturday, November 28, at the Hebrew Tabernacle, 220 West 130th street. At home Sunday after 7 p. m., at 155 West 142d street.

MINZESHEIMER.—Mr. and Mrs. Theodore Minzsheimer, of 572 Park avenue, announce the Bar Mitzvah of their son, Philip Jerome, at Temple Rodeph Shalom, Sixty-third street and Lexington avenue, on Saturday, November 28. At home Sunday, November 29, from 3 to 5 p. m.

LEVY.—Mr. and Mrs. Nathan Levy, of No. 352 Myrtle avenue, Brooklyn, announce the bar mitzvah of their son, Harry, on Saturday, November 28, 1908, at 10 a. m., at Synagogue Beth Israel Anshel Emes, Harrison street, near Court, Brooklyn, N. Y. Reception Sunday evening.

SCHREYER.—Mr. and Mrs. Isma Schreyer announce the Bar Mitzvah of their son, Benjamin, Saturday, November 28, 1908, at the Temple Agudath Jeshurim, Eighty-sixth street near Lexington avenue.

ENGAGEMENTS.

BECKMAN-KAHN.—Mrs. Johanna Kahn, of St. Francis Court, 135th street and Riverside Drive, announces the engagement of her daughter Alice S. to Mr. Morris Beckman, of Philadelphia. At home Sunday, November 29, from 3 to 5 o'clock.

GRANITE-BALLENBERG.—Mr. and Mrs. Samuel Ballenberg announce the engagement of their daughter Florence to Mr. Jack B. Granite. At home Sunday, November 29, from 3 to 6, 240 East 48th street.

HIRSCHBERG-CASPER.—Mrs. Bertha Casper, of 329 East 90th street, begs to announce the engagement of her daughter Lillian to Mr. Isidor Hirschberg. Reception at Victoria Hall, 641 Lexington ave., Sunday, November 29, 1908, from 3 to 6.

ISAAC-WEILL.—Mr. and Mrs. Abraham Weill announce the betrothal of their daughter Clementine to Mr. Jacob Isaac. At home Sunday, December 6, from 3 to 6 p. m., 465 East 140th street.

JAFFEE-BODENSTEIN.—Mr. and Mrs. Morris Bodenstein, of 64 West 115th street, announce the engagement of their daughter Jeannette to Mr. Morris Jaffee. At home Sunday, November 29, after 7 p. m.

KAUFMANN-SCHLOSS.—Engagement of Miss Linnie Schloss, daughter of Mr. and Mrs. Leo Schloss, of Chicago, to Mr. Benjamin Kaufmann, son of Mr. and Mrs. Isaiah Kaufmann, of this city, is hereby announced. Reception at 210 East 68th street, on Sunday, November 29, 1908, 3 to 6 p. m.

KAUFMANN-SOLOMON.—Mr. and Mrs. Louis Kaufmann, of 24 East Ninety-sixth street, announce the engagement of their daughter Tillie to Mr. Sam Solomon.

KAY-ESCHELBACH.—Mrs. S. Eschelbach, of 143 St. Nicholas avenue, announces the engagement of her daughter Jeanette to Mr. Sheldon Kay. At home, Sunday, November 29, from 3 to 6 o'clock. No cards.

MARSOFF-COMINS.—Mrs. M. Marsoff begs to announce the engagement of her daughter Caroline B. to Mr. J. F. Comins, of Brooklyn, N. Y.

OPPENHEIMER-HIRSCH.—Mr. and Mrs. Leon Hirsch, of 445 West 162d

street, announce the engagement of their daughter Cecile to Mr. Abraham Oppenheimer. At home Sunday, November 29, from 3 to 6 p. m.

PERLMAN-GREENBERG.—Mr. and Mrs. H. M. Greenberg, of 34 West 119th street, announce the engagement of their daughter Flora to Mr. David L. Perlman of New York, November 28, 1908.

ROSENBERG-COHEN.—The Rev. and Mrs. Cohen announce the engagement of their daughter Rae to Max Rosenberg. At home, 14 East 119th street, November 26, 3 to 6. No cards.

ROSENSTEIN-GALEWSKI.—Mr. and Mrs. B. Galewski, of 26 West 120th street, announce the engagement of their daughter Estelle to Mr. Adolph Rosenstein. At home Sunday, December 6, from 3 to 6 p. m.

SHONBERG-BLOCH.—Miss Corinne Bloch to I. L. Shonberg. Will receive from 3 until 6 Sunday afternoon, November 29, at 1400 Clinton avenue.

STARK-GOTTLIEB.—Mr. and Mrs. Henry Gottlieb announce the engagement of their daughter Sadie V. to Mr. Max O. Stark. At home Sunday, December 6, after 7 p. m., 208 East 58th street.

SUPNIK-JELENKO.—Mrs. M. Supnik announces the engagement of her daughter Helen to Mr. Ernest V. Jelenko. At home, 211 West 140th street, November 29, from 3 to 6 p. m. No cards.

TULLMAN-SIFF.—Mr. and Mrs. Nathan Siff announce the engagement of their sister Minnie to David Tullman, of this city. Reception at their home, 238 East Thirteenth street, Sunday, December 6, from 3 to 6 p. m. No cards.

WEIL-WEYL.—Mrs. H. Weyl, of 221 East 71st street, announces the engagement of her daughter Sarah to Mr. Theodore N. Weil. At home Sunday, December 6, 1908, from 3 to 6 p. m.

MARRIAGES

HYMAN-STONE.—A pretty wedding took place on Tuesday, November 17, 1908, at Vienna Hall, when Miss Leona Hyman, daughter of Mr. and Mrs. Sunde Hyman, was married to Mr. Nathan H. Stone. Rev. Dr. H. Pereira Mendes performed the ceremony.

Miss Anna Hyman, the bride's sister, was maid of honor. Miss Lena Stone, a sister of the groom, was bridesmaid. Dr. Shorr was best man. The ushers were Messrs. Jacob Frank, Charles Press, and Isaac Gutman. After the ceremony, a wedding supper was served in the large dining room.

LEVY-RUNKEL.—Miss Danella L. Runkel, daughter of Mr. and Mrs. Hermann Runkel, of No. 624 West End avenue, and Mr. Sedgwick Levy were married Monday at Delmonico's by Rev. Joseph Silverman.

Attendants of the bride were Mrs. Jerome Milkman and Misses Claire L. Runkel, Amy Lurch, Elsie Kellar, Rita Stark and Bertha Ellison. Mr. Herbert Levy, a brother of the bridegroom, was best man. The ushers were Messrs. Walter Hess, Oscar Bamberger, Benjamin Wollman, Louis Dreyfous, Guy Levy and Dr. Barrymore Marco.

WINTER-JACOBS.—On Sunday, November 22, at the Tuxedo, Madison avenue, corner Fifty-ninth street, Miss Regina Winter was married to Mr. Wm. Jacobs. Rev. Dr. Alexander Lyons, of Brooklyn, officiating.

An elaborate supper was served after the ceremony, followed by a reception. The newly married couple are now enjoying an extended honeymoon.

Silver Wedding.

REINHARDT.—Mr. and Mrs. Sussman Reinhardt, of No. 1694 Lexington avenue, celebrated the twenty-fifth anniversary of their marriage by tendering a reception to their relatives and friends on Sunday, November 22, at the Herrstadt, No. 27 West 115th street.

The Home for Aged and Infirm.

An entertainment was given last Thursday afternoon at the institution for the benefit of the old folk, who assembled in the auditorium in their best bib and tucker, presenting quite an interesting picture of the happy decadence in life. Among the artists who kindly volunteered their services were: Mrs. David Heller, Miss H. D. Ogden, Miss Ella Rosenberg, Miss Marie Horwitz, and Mrs. William Cahen. It is needless to say that each number was loudly applauded.

Among the prominent ones present were: Mrs. T. Z. Coblenz, vice-president, and trustees, Mrs. Lionel Sutro, Mrs. William Straus, Mrs. Leopold Cohn, Mrs. Philip J. Goodheart, Mrs. Henry Morgenstau, Mr. Sol Plaut, Mr. A. Hagman, Mrs. Gottlieb, and Miss Minnie Rothschild. Miss Elsie Rothschild was in charge of the arrangements, while superintendents Mr. and Mrs. M. Pallatck supervised the details. There will be many such entertainments provided during the season, and the three hundred old folk are looking forward to them with much pleasure, anticipating lots of enjoyment.

The institution now has a pretty full complement of inmates; what it needs is subscribers and patrons to supply the wherewithal, so it can provide food and raiment for the large contingent of helpless and infirm old people it cares for.

Mr. and Mrs. Sender Jarmulowsky and family, desirous to express their appreciation of the kindly feelings shown to them on the occasion of the loss of their lamented son and brother, Mr. Adolph Jarmulowsky, take this means of conveying their heartfelt thanks to their numerous friends, owing to the physical impossibility to reply to each of the expressions of sympathy and condolence tendered.

IN THE SYNAGOGUES.

East Eighty-Sixth Street Temple.
Rev. Dr. David Davidson preaches this Sabbath on "The Universal Aspect of Israel's Monotheism."

Congregation Penl-El.
Rabbi Hugo Heyman will speak Friday evening on the topic: "Do We Need Reform?" Saturday morning: "A Father's Blessing."

Educational Alliance.
Rev. Dr. Rudolph Grossman will lecture and Rev. N. Grauman will officiate as Cantor at the children's services this Sabbath afternoon.

Congregation Shaari Zedek of Harlem.

"Jacob and Esau" will be the subject of Dr. Adolph Spiegel's lecture this Sabbath.

Temple Hand in Hand.

Rev. Dr. I. Reichert lectures this evening on "Is the Jew Entitled to a Share of Recognition in the Founding and Development of Our Republic?" Saturday morning (German), "The Three Wells of Salvation."

Temple Israel of Harlem.

Rev. Dr. M. H. Harris' lecture this evening will be on "America and Thanksgiving." Saturday morning, "The Old Wells."

On Thanksgiving Day Dr. Harris delivered a sermon at the new synagogue, Far Rockaway, N. Y.

Beth Israel Bikur Cholim.

Rev. Aaron Elseman will preach the sermon on Sabbath morning, on the topic, "The Latent Goodness in Bad Men."

Mr. Samuel Cohen will lecture before the Hebrew congregation of the deaf on Friday evening, on the subject, "A Page from Jewish History."

Temple Emanu-El.

Sabbath morning Rev. Dr. Magnes will lecture on "The Aristocracy of Jewish Tradition." Sunday morning at 11.15 Dr. Silverman preaches on "The Superiority of Judaism Over the Other Religions."

Dr. Joseph Silverman conducts a Bible class every Friday afternoon at 4 o'clock, to which all interested in the study of the Old Testament are welcome. Subject for this afternoon, "The Prophets of Israel."

Temple Anshe Chesed.

The new Anshe Chesed synagogue was dedicated yesterday (Thursday), with appropriate ceremonies, a full account of which will appear in our next issue.

Last Sunday afternoon some three hundred people, members, seat holders, representatives of the Young Folks' League, the Sisterhood and friends of the congregation assembled in the vestry rooms of the Temple, and tendered a surprise to Mr. Meyer Goodfriend, the chairman of the building fund, presenting him with a massive silver loving cup suitably inscribed with a picture of the new Temple engraved on one side.

Mr. Goodfriend was completely overwhelmed, and it was with difficulty that he suppressed his emotions and fittingly thanked the donors for their munificent tribute.

At the same gathering Mr. Arthur Kollins, secretary of the Building Fund Committee, was presented with a beautiful silver candelabra.

Free Synagogue.

"The Emanuel Movement" will be the subject of the address by Dr. Stephen S. Wise Sunday morning, at 11.15, at the Free Synagogue, Eighty-first street, near Amsterdam avenue. The address will deal with the Emanuel and kindred movements, more particularly with the textbook of the Emanuel movement, "Religion and Medicine."

Dr. Louis Kaufmann Anspacher will deliver the first of a series of addresses on "Some Prophets of Freedom in Our Age" at Clinton Hall, Clinton and Grand streets, Friday evening, November 27, at 8.15, the subject to be "Ibsen." These addresses are to be given monthly, among the lecturers being Rev. Merle St. Croix Wright, Rev. Newell Dwight Hillis, Prof. Nathaniel Schmidt, Prof. Charles Zueblin and Leslie Willis Sprague.

Misrachi Zionists.

A mass meeting of the Misrachi Zionists will take place at the Synagogue Kehliath Jeshurun, 117-121 East Eighty-fifth street, on Sunday, November 29, at 8 p. m. Rabbis Klein, Margolies, Asher and Kaplan will deliver addresses.

Tribute to Mrs. Einstein.

The Emanu-El Sisterhood of Personal Service held its twentieth annual meeting at the Sisterhood house, 318 and 320 East Eighty-second street, Sunday afternoon and made it the occasion for giving its president, Mrs. William Einstein, a silver loving cup. Mrs. Einstein has been a member of the sisterhood ever since Dr. Gustav Gottheil founded it twenty years ago, and for more than half that time has served as its president.

The chairman of the meeting was Mrs. A. Kohut, and she made the presentation address. The other speakers were Dr. Edward T. Devine, of the Charity Organization Society; Louis Marshall, Mrs. Mortimer M. Menken, of the Federation of Sisterhoods, and Cyrus L. Sulzberger.

All took occasion to congratulate Mrs. Einstein upon the skill and address with which she has guided the work of the sisterhood and carried forward the interests of the many other charitable organizations with which she has been connected.

Daughters of Jacob Annex Dedicated.

A new annex to the Home of the Daughters of Jacob at 302 East Broadway was opened Sunday afternoon.

With the annex, the home now provides ample and comfortable quarters for 140 old people.

Among the speakers who delivered addresses at the celebration were the Rev. H. Pereira Mendes, Rev. Bernard Drachman, Judge Otto Rosalsky, Congressman Henry M. Goldfogle, Rabbi S. Schocher, Samuel Dorf, Max Stern and Jacob Massel.

The new annex has been erected at a cost of \$200,000, and all the money has practically been subscribed.

The Hebrew League.

A lecture course for young men will be given by the Harlem branch of the Adath B'nai Israel or Hebrew League at its club rooms, Friday evenings, at 36 West 114th street.

The initial lecture will be given by Rev. Orlandy at 7.30 p. m. this Friday evening. All young men are particularly invited.

Important to Fraternal Societies.

A meeting of the committees of the National Fraternal Congress and of Associated Fraternities of America, in charge of the proposed rate legislation, was held last week in Chicago. A uniform bill regarding fraternal insurance rates was agreed upon by the Executive Committee of the two organizations some time ago, but was rejected by the Associated Fraternities of America at its annual meeting. It is believed that a more satisfactory understanding has now been reached, and that both organizations will agree on a uniform bill, which will be taken up with the Fraternal Committee of the insurance commissioners and then pushed for general adoption by the Legislatures this winter. It is important that the various Jew-

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ish orders should watch the introduction of these bills in the Legislatures. One of these bills introduced in the New York Legislature, cut out the exemption clause protecting the widows and beneficiaries of deceased members from having the moneys taken for the debts of the deceased. This was probably unintentional, but shows that this Legislature needs watching by the members of fraternal societies and orders.

The Colonial.

Mr. Henry Lee, having returned to America after a visit to Mr. Richard Croker's famous country estate "Glencairn" in Ireland, will appear at the Colonial Theatre during the week ensuing, giving a brief lecture, illustrated with animated pictures, which depict scenes and incidents at the beautiful country home of the erstwhile Tammany politician. Amongst the views which will be shown are those of Mr. Croker's celebrated racing stable and the famous racers "Fluffy Ruffles," "Rhodora" and "Orby," whilst Mr. Croker himself is shown in the act of looking over his famous string of horses. Miss Irene Franklin is also an important headliner on the Colonial's bill. Miss Alcide Capitaine, Mr. Chas. E. Evans in "It's up to you, William," Stuart Barnes, Eldridge, The Kellinos, Cartwell & Harris, Binns, Binns & Binns, and the Vitagraph are also announced.

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LITERARY.

DR. DRACHMAN'S EDITION OF A NOTEWORTHY HEBREW MANUSCRIPT.

AMONG the numerous interesting and valuable Hebrew manuscripts which make the library of the Jewish Theological Seminary uniquely rich among the storehouses of books on this side of the great water, there is one of special value and fascinating interest to the student of rabbinic lore. It contains the completest presentation known to exist of an abstruse Halachic discussion between the renowned Talmudists of the twelfth century, Abraham ben David of Posquieres, in France, and Zerachiah ben Isaac Ha-Levi of Geroni, in Spain.

These men occupy positions of such distinction in the history of Hebrew, particularly Talmudic scholarship, that the addition even of scattered and incomplete fragments of their composition to the list of their known writings would be an incident of great interest to the Jewish learned world. How much greater must this interest naturally be in contemplation of discovery of an almost complete work, containing in a series of letters by these distinguished mediaeval Talmudists a profoundly erudite discussion of knotty points of rabbinical jurisprudence, and rich in references of historical, literary and philological value!

The manuscript is a gift to the Seminary by the Hon. Mayer Sulzberger of Philadelphia, who, in addition to his achievements in the domains of the law and English literature, finds time to interest himself

in Hebrew lore, particularly in rare and precious Hebrew manuscripts, and who is himself the possessor of probably the finest private Hebrew library in America. Judge Sulzberger had acquired the manuscript from the well known Hebrew book-dealer, L. Schweiger, of Husiatyn, Galicia, who had purchased it in Italy. This is as far as the known history of the manuscript goes. It is as far as is known, a *unicum*, no other copy being in the possession of any of the great Hebrew libraries of the world. The manuscript is 8 by 6 inches in dimension and contains 18 double pages of text, written in a clear and excellently legible Oriental hand writing.

It is in an excellent state of preservation, though darkened and in places grown obscure through age. Concerning the time and place that the manuscript was written, and the personality of the scribe, nothing is known and no hint is given in the manuscript itself. Judging by the numerous errors in the spelling and transcription of words, the scribe does not appear to have been a man of learning. In its present form the manuscript consists of seven letters, but internal evidence establishes that there must originally have been eight. The loss of one letter does not materially affect the intelligibility of the discussion, which is carried out with sufficient clearness in those surviving.

Of the present letters, Zerachiah is the author of four (the first, third, fifth and seventh) and Abraham ben David of three (the second, fourth and sixth). The subject of the dis-

cussion is the question whether a claim for borrowing and hiring can be considered as one claim, so that a person charged with both, if he admit one, can be considered as having admitted a part of the claim, and therefore becomes liable to an oath in accordance with the Talmudic dictum מורה מסענה המענה ישבע "he who admits part of the claim must swear" (that he is not liable for the rest) or not. It is, therefore, an apparently minor point of rabbinical civic jurisprudence which is involved, but these two great mediaeval scholars devote to its elucidation an extraordinary wealth of erudition and discuss it with an analytical keenness and intense earnestness which are nothing less than amazing.

Abraham ben David holds the view that borrowing and hiring are essentially different in their legal status, and cannot be associated in one claim, and Zerachiah defends the opposite opinion that there is no such essential difference and that they may be considered as parts of the same claim. The discussion, as far as the internal evidence of the manuscript goes, seems to have been a purely academic one, for nowhere is there any reference to a concrete case about which the argument turned.

That a debate of such earnestness and profundity could have arisen in regard to a purely theoretical matter, without the stimulus of a concrete occasion, is highly significant and demonstrates most impressively the scholastic zeal of the learned participants. Dr. Bernard Drachman, until recently Reader of Rabbinical Codes in the Seminary, has now published a careful, painstaking edition of the manuscript. In a learned introduction he gives the history of the discussion, collates the references to it which occur in rabbinical literature, describes the manuscript and its contents and calls attention to the matters of linguistic and literary interest in which the manuscript is rich. He also accompanies the text with a commentary under the name of התולדות הריב "The Disclosure of the Strife," in which the debate is elucidated. Both introduction and commentary are written in a simple, but clear and expressive modern Hebrew. The learned world will be glad because of the publication of this unique and valuable mediaeval work, and grateful to Dr. Drachman for the excellent form in which he has presented it.

The Turkish boycott of Austrian shops has had this rather curious feature, that the great majority of these shops belong to Jews who were compelled to migrate from Austria owing to the hostile competition to which they were subjected. In Vienna and Prague they had to suffer from the same sort of boycott because they were Jews which is now being enforced against them in Turkey because of their alleged Austrian nationality. In Salonica there has been the curious spectacle of Sephardic Jews, descendants of the mediaeval Spanish refugees, practising the boycott against their own Austrian and Galician coreligionists, so fervid is their Turkish patriotism.

Void of freedom, what would virtue be?—Lamartine.

CORRESPONDENCE.

Why the Orthodox Should Reform.

Editor HEBREW STANDARD:

IT was but recently that Mr. Zangwill pointed out to us, in a new dress, the old solution of the Jewish problem—by apostasy. Now a contemporary points out to the "Reformers" the fact that the second generation of Reform Judaism in America is not more faithful and devoted than its immediate predecessor was; and as to those who are growing up as the next generation, their lack of interest in the synagogue and Jewish matters generally, is nothing less than notorious. Ergo, the necessity of accessions to the ranks of the Temples from among the Jews of Eastern Europe, roughly called the Orthodox Jews—if the "reform" movement is to be saved.

To do this Reform must rescind some of its alterations and revert to its old method of slow stages: first, modified ritual, then family pews, and organs, then abolition of talith and hat, and finally the Union Prayer Book, with practical elimination of Hebrew. Once accustomed to these changes, the new-comer will accept the modern Reform service with all its implications, including the transformation of the worshipper to a mere auditor.

Half a century ago the Rev. Isaac Leeser expressed the opinion that if the leaders of Reform sailed under their true colors they would have but few followers, and that they were introducing innovations gradually, only to familiarize the people with changes in preparation for the ultimate doctrine of assimilation. Now we have an undisguised acknowledgment of the methods that were used, and the expediency of their repetition. Otherwise, "the passing away by death of the elder, the indifference of the younger, and the non-accession of the new generation, point to nothing than the ultimate extinction of the Reform movement." Verily Mr. Zaagwill's may be the more direct way, but surely that of the reformer is the more alluring road to the same goal.

Yet Dr. Schulman is not satisfied, and he discovers an Ethiopian in the wood-pile in the tantalizing vagueness of the first editorial on the subject: "What will become of Reform Judaism?" So it appears that from the opposite points of view of both "Orthodoxy" and "Reform," there is the same distrust of an Ethiopian. But Dr. Schulman lets the cat out of the bag. We learn from him that it is not necessary to be so explicit in formulating plans, for there are other methods just as good, as witness the successful religious services conducted under the auspices of the Y. M. H. A., of the Emanu-El Brotherhood, and of various Sisterhoods, for the younger generation.

Furthermore, he tells us that the supremacy of Reform Judaism came about—and none of us will gainsay it—through the wealth, matchless philanthropy, prestige and influence of the individuals who happened to belong to Reform congregations.

With the above facts in view, the momentous question is: Will the "Orthodox" consent that through the ingenuity and money of the "Reformers" their descendants be lost to the Synagogue? And by this designation Judaism is meant with its monotheism and moral laws. If they will not, then let them remember that the day is short, and the work great; that when children are

already misled by glamor it is seldom that they can be induced to retrace their steps. Let it not be a continual reproach to us that only oppression and persecution are successful in preserving us from extinction. To counteract the designs of the Reformers it is necessary that not only good religious schools but also that houses of worship, decorously conducted, be provided by the well-to-do for the indigent to meet the requirements of a cultured generation enjoying the benefits of civil and religious liberty. Let us contemplate the fate of all in Israel that have been faithless to their God, and work for the regeneration of Judaism and the salvation of humanity from savagery. This will happen only when the world is full of knowledge of the Lord, a condition that it is Israel's misfortune to promote.

Yours respectfully,
AN INTERESTED ONLOOKER.
New York, Nov. 22, 1908.

The only thing that justifies the sacrifice of time and energy and manhood and womanhood that we see in our hospitals and asylums, especially when the officials in them go beyond their wonted duty and risk health and life itself in behalf of those committed to their care—the only thing, I say, justifying all this sacrifice is faith in the unspeakable value of the individual life, and that is a religious conception of life.—Rev. C. W. Collier, Congregationalist, Bangor, Me.

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MUSICAL AND DRAMATIC COMMENT.

A FRIEND of this paper writes me a letter wherein, after some complimentary remarks, which I would not dare to print, she charges me with an excessive use of superlatives.

To which indictment I must plead guilty—but with extenuating circumstances. My correspondent, living a thousand miles away, does not know that just at present in this little old New York the musical enthusiast is perfectly justified in indulging in transports of jubilant joyousness unconfined.

Take for example last week's representation of "Die Walkure," at the Metropolitan. The new Siegmund, to be sure, had only to recommend him a fine presence, intelligent acting and an impressive delivery of recitative. Otherwise Herr Schmede's hard voice and jerky phrasing robbed his music of nearly all its charm. On the other hand there was Alfred Herz's vital, eloquent and poetic interpretation, carried out by the finest operatic orchestra ever assembled in this country, careful attention to essential details on the part of the regisseur, Madame Gadski's *Brunnhilde*—a very human and lovable Goddess—the *Sieglinde* of Madame Fremstad as appealing and as vocally impeccable as of yore, and the *Fricka* of Mme. Homer, as great in its way as her *Amneres* or her *Azucena*. Furthermore the noble singing of the new *Wotan*, Herr Feinhals, and the impressive *Hunding* of the young American basso, Allen Hinckley. All Europe envies us in possessing such singers.

Another example: the opening concert of the Kneisel Quartet, at which a new quintet by Mr. Courtland Palmer, an American composer and pianist, was heard for the first time here. Fluent, marvelous and constructed on strictly classical lines, Mr. Palmer's work so pleased the critical Kneiselianer that he was re-called three times, which is a record for these concerts. In the quartets by Hayden and Beethoven, performed on the same evening, the art of this, the finest of all our chamber-music organizations, was heard in its most ingratiating aspect. Mr. Palmer's share in his own work was performed with the skill of a virtuoso. Why is he not heard oftener?

On Sunday afternoon, at the fifth subscription concert of the Symphony Society, Herr Gustav Mahler will make his American debut as a symphonic conductor. The program selected by him comprises Schumann's symphony in B flat, Beethoven's "Coriolan" overture, Smetana's overture to "The Bartered Bride," and the prelude to "The Meister-singer." On the following Sunday Mahler conducts Beethoven's "Seventh" Symphony.

Our distinguished co-religionist, Mr. Oscar Hammerstein, on the occasion of his production of "Samson and Delilah," in Philadelphia, was presented by some four hundred Christian clergymen with a Bible. Whereupon the *Times* says that "he is positively the first person to receive the gift in the theatre." We are told that he carried it in his hands all through the performance. He will doubtless

(For The Hebrew Standard.)

To Those Across the Sea.

BY W. LIVINGSTON LARNED.

The Home lights flicker in the dark and yonder is the sea,
The restless, brooding ocean that has born my heart from me;
Eyes may not pierce the miles of space and solitude, to-night,
Nor bring an echo of a voice nor know a mystic sight.
My loved ones on a distant shore, I pray that they may sleep
This even, in the arms of God, safe there beyond the deep.

A wild gull, wet of wing takes flight across the lonely sands
As if, a messenger to dawns of other distant lands;
Its cry sound faintly from the gloom and then is lost to ear
Amid the chaos of the night. From some strangled realm I hear
A loved voice, calling, calling, in a whispered echo soft
That melts into the wonder of that boundless gloom afloat.

Fair fields and sunny be thine own, my loved ones far away
Although the body be at home my heart is there to-day;
My eyes look on the same glad scenes your own have brought to view
And all the foreign shore is bright and all the heavens blue.
Love guides thy footsteps onward, dears and God is at thy side
And Faith and Trust and Hope unite in trinity of pride.

Home waits the wanderers at last, when journey meets its end,
But bide you where the lotus blooms and swaying cypress bend,
On grand canals and mid the throng in ceaseless come and go
Dear ones, the restless tread of our memories shall know.
And, on that day, when sea shall bring you back again once more
Our arms are spread in longing and we wait upon the shore.

God grant that space may never bear our heart aches there to you,
The lonesome longing and the tears, the dead dreams end the rue,
May paths of light and happiness be spread unto the end;
May song on song the hours greet and joy its favor lend.
I only say, that here, when Night, creeps up along the shore
I watch the sad and restless sea and wish for you once more.

treasure it, and it may be useful in his office to swear artists on to abide by their contracts."

"Panne," the new piece at the Irving Place Theatre, is a slight affair, but very amusing withal. One could praise it unreservedly were it not for the scene between the *Kommerzien-rath* and the peasant girl, who desires to go to Berlin and become a nurse. It provokes laughter, but its vulgarity and suggestiveness are ingredients which, unfortunately, characterize most of the German farces written in recent years. Herein may be found, perhaps, a reason why a great many German Americans refuse to patronize the theatres where the language is German.

There is plenty of clean fun in "Panne," and Mr. Weil's company acts it briskly. Mr. Otto Gebuehr displays a new phase of his talent, and Mr. Max Walden again exaggerates wofully.

The Oratorio Society, at its first concert, next Wednesday evening, at Carnegie Hall, will produce Wolf-Ferrari's "La Vita Nuova," which created so deep an impression last season, and "The Blessed Damozel," by Claude Debussy, the composer of "Peleas and Melisande."

In order to accommodate those who were unable to obtain seats for the Kneisel Quartet's regular concerts, as well as those who cannot attend in the evening, two matinees have been arranged for the afternoons of Jan-19 and Feb. 23.

Mr. Hammerstein's strongest card at Manhattan this week is "La Jongleur de Notre Dame," with a big cast. The opera is a miracle play in three acts, giving a vivid picture of mediaeval conditions. Campanini considers it one of Massenet's best works. "It has a splendid score," he says, "full of character and a decidedly Wagnerian flavor." The cast in-

cludes Mary Garden, Renaud, Dufranne, Vieuille and De Seguro'a. J. M.

Jewish and Non-Jewish Charity.

A JOURNAL, *For Truth and Justice*, is published in Frankfort-on-Main, and is edited by a non-Jew. Under the caption of Jewish and Non Jewish Charity," the editor writes as follows:

"Recently I had occasion to test practically the difference between Jewish and non-Jewish charity. I started, through a third person, a collection amongst my Jewish and non-Jewish friends for a poor Christian widow, who was ailing herself and had two sick children depending upon her. Of seventeen Jewish men asked, none refused to give without even inquiring the name of the beneficiary, and they subscribed a respectable sum without hesitating, as if it were self-understood. Of thirty non-Jews asked, twenty-one found some excuse for refusing to give, of the remaining nine, two subscribed willingly in the same manner as my Jewish friends; the other seven wanted to know the name of the unfortunate woman. This proves that the vaunted Christian charity and love for your neighbor is not so general as it is supposed, and that if one wants to find Christian love and Christian charity one must look for the same in Jewish circles."

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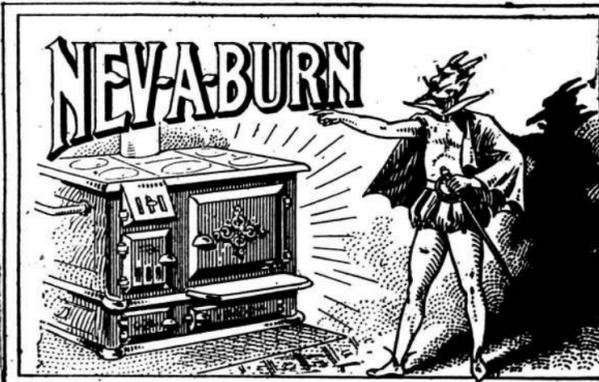
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FRIDAY, NOVEMBER 27th, 1908, KISLEV, 3rd, 5669.

חולדה

IF YOU WOULD LIVE long do not eat lobsters and clams, pork and bacon. Eat *Kosher* food!

LOUIS MARSHALL has been cleverly and truthfully denominated as "the Attorney for the Jewish people."

OUR FUTURE lies in water—and as the man who made the assertion did not read the "gayshem" prayers, he was speedily converted to Christianity.

WE ARE VERY GLAD to see that a dinner is to be tendered to the brilliant Mr. Albert Lucas. It cannot be said of him "Lucas a non lucendo," like the burning bush "flaming but not consumed."

THE FLY in the ointment of the recent Blaustein reception was the presence of the Jewish outlaw, Rose Pastor Stokes. When will some of our people learn the ethics of common decency?

NOTWITHSTANDING the lamentable fact that the Jewish community—thanks to our un-Jewish Jews—is in a state of chaos, yet New York well deserves the title, "The City of Jewish Beneficence."

RABBI SPITZ of St. Louis celebrates the thirtieth year of his pulpit ministrations in that city, and the HEBREW STANDARD extends heartiest congratulations to the erudite Rabbi and his congregation upon the event. Notwithstanding the vagaries of Reform in his immediate surroundings, we still recognize in him a faithful servant of God and an ardent worker for the cause of Judaism.

WE ARE IN RECEIPT of many letters asking for information as to the personality of the Rabbi whom we referred to, in a previous issue, as a "Bloomin' Blatherskite." We had no idea that it was so difficult to guess and our correspondents seeking for enlightenment should ask the Board of Jewish Ministers of the City, any one of whom can designate the individual to whom we alluded.

THE NEW YORK Sun says:

"You hear a great deal in Tammany's inner circles of a movement to nominate Nathan Straus for Mayor next year. The relations of Mr. Straus with Mr. Murphy are very intimate, just as they were with Richard Croker, who nominated Mr. Straus for Mayor in 1894. There were difficulties in the way that year of Mr. Straus' election and he resigned the nomination, ex-Mayor Hugh J. Grant taking his place, only to be defeated by the late William L. Strong. Some of the Tammany men, speaking of Mr. Straus, believe that he would not be opposed by William R. Hearst's Independence League.

EZEKIEL LEAVITT, who is favorably known as a poet, orator and pedagogue, has just published a booklet which should claim for him a place among the scholars who understand the value of education and the aims of deep psychology. This booklet, which we have read with deep interest, is entitled "Education and Psychology," "is non multa, sed multum," and we heartily recommend it to those of our readers who are interested in educational matters.

EVERY ONE KNOWS that now the Yiddish stage is at the ebb in all phases of its existence. The uptown Yiddish theatre has shut down on plays and will be a "moving picture" house. And to crown the "hard times" for the poor histrions; Jacob P. Adler, the Yiddish Richard Mansfield, is arrested for having violated the Sunday law of the State. Without a wig he could have acted on Sunday: wearing a wig the police "pinched" him for his show!

Intermarriage.

WHILE we are gratified to know that so many of the reformed Rabbis of America have still sufficient love for the Jewish religion in them, to deprecate the intermarriage of Jews with Gentiles (and it is a pity that a whole lot of them did not think so, long ago, and often), we are sorry that the New York Herald always kindly (!) disposed towards our people should have raised the question at all.

Why doesn't the New York Herald get up an interview with some representatives of the Roman Catholic faith and get them to show the disability of intermarriage between Roman Catholic Christians and Protestant Christians? Such marriages are much more probable, much more logical, and fraught with much less danger to the happiness of the home than are marriages between Jews and Christians.

And by the way. Isn't the Herald's annual fomentation of the "Christmas in Public Schools" question about due?

We Take Off Our Editorial Chapeau.

THERE are quite a number of Jews who occupy public official positions in the metropolis, but we only know one who does not attend to his official duties on the Jewish Sabbath.

We take off our editorial chapeau to the Hon. N. Taylor Phillips, Deputy Comptroller of the City, as a shining example of what an American citizen, who is a Jew, can and ought to be.

Compare the consistent attitude of Mr. Phillips with the indescribable action of Oscar Straus. The former has earned for himself during his many years of official life the admiration and respect of Jews and Christians alike.

His official superiors know that in Mr. Phillips they have a man upon whom they can rely. His party will honor him with its continued confidence and his people will look upon him as a leader who represents them. The bubble which lifted Oscar Straus to prominence is pricked. He has fallen because he has been faithless. Straus as a Jew and Bonaparte as a Roman Catholic, were commonly understood to be representatives of their people in the Cabinet. For a Jew to wantonly insult Jewish sensibilities by publicly working on Yom Kippur, is an outrage.

A Good Sermon.

THE Rev. D. B. Munro, of the Baptist Church, of New Haven, Conn., preached a sermon on the Jews of America recently which deserves our hearty recognition for its fairness and liberality.

Mr. Munro pays proper tribute to the love of education in the Jews.

"Take the sphere of education of the very many Israelites who graduate from our common schools. A surprisingly large number enter the high schools and colleges where they reap their own share of the honors. In the College of the City of New York 75 per cent. of the students are Jews, and in the Normal College of the same city 75 per cent. are Jewish young women and every other university in the land has its share. According to the February report received from Columbia in 1908, nearly one-half of the student body is of that race. Of course, when young men of such equipment and ambition graduate they step into positions of trust. Creelman states that there are about 3,000 Jewish lawyers and nearly 1,000 doctors in the metropolis who are Hebrews, many of them men of distinction, like Judge Rosalsky of the court of General Sessions, who, 17 years ago, was carrying a basket as a butcher's boy."

Surely we ought to be grateful to our Christian friends like the Rev. Munro and the Rev. Madison C. Peters when they seek to disseminate widely a just and true view of our people and faith.

Well-Merited Promotion.

THE news that the Hon. Mayer Sulzberger, of Philadelphia, president judge of the local Court of Common Pleas No. 2, is to be urged as a candidate for the coming vacancy next year on the bench of the Supreme Court of Pennsylvania,

the highest tribunal of the state, is very welcome.

Judge Sulzberger has undoubtedly "made good" as the judge of an important lower court; when a candidate for reelection to his present office in 1904 he received more votes in his district than did President Theodore Roosevelt who also ran in that year.

As a Jew, loyal and sincere to the backbone, Judge Sulzberger is an imposing figure. He is a man of a unique and broadly liberal culture, and is very deeply interested in all communal affairs.

Politics in the Pulpit.

THE St. Louis rabbi who is reported to have said that he would rather talk politics than religion, by reason of the greater vital interest of the former, believes that religion is losing its grip on us.

Of course religion loses its hold on men's minds and hearts when its ministers teach by precept and not by example. When Leo X sold indulgences in Germany, regard on the part of the people for the Roman Catholic faith—the universal church of those Days—was at its lowest ebb.

When our rabbis forsake the good old-fashioned Jewish sermon for the "social message" of the modern reformer—which we can hear from the platform or read in the newspaper—we have empty pews and little or no devotion.

An Important Series.

BY special arrangement with Dr. Madison C. Peters, author of *Justice to the Jew*, we are able to announce the publication of a series of original articles on "The Jew in America." The first article will appear in our issue of Friday,

December 3rd and will be on "The Hebrew Commonwealth and Its Influence Upon the Origin of a Republican Forming Government in the United States." The articles to follow will be on "The Jews in Early American, Pre-Revolutionary Settlements," "The Jews as Soldiers and Patriots," "The Jews in Finance," "The Jews in Politics," "The Jews in the Arts and Sciences," "Characteristics of the Jews." "A Square Deal for the Jew." One or two other articles may be included.

Filial Devotion.

כבר את אביך ואת אמך

"And Laban said to Jacob . . . the God of Abraham and the God of Nahor shall judge between us, even the God of their father, but Jacob swore by the fear of his father Isaac."—Genesis xxxi. 53.

THE first Hebrews had a deep respect for parents and inculcated that principle into the minds of their children. The very arrangement of the Ten Commandments is made with this idea. The first four commandments are injunctions concerning the relation of God to man, and the first begins with "I am the Lord thy God," showing that God is the prime object. The other six commandments concern the conduct and duties of man to man and they begin with "Honor thy father and thy mother," showing that the prime objects are our parents.

Accordingly we find Laban and Jacob entering into a covenant. Laban not having an idea of the nature of the true God takes the God of Abraham, whose God he thought Jacob worshipped, and the god of Nahor, whom he worshipped, as the medium of affirmation; but Jacob, understanding that the God of Abraham had no weight with Laban and that he himself believed not in the God of Nahor, deemed it unnecessary to swear by God, thinking that his word was sufficient. "He swore by the fear of his father, Isaac." What did that mean? It conveyed the idea to Laban that though Jacob was now 20 years away from his father and had quite a family himself, he still had that fear for his father which is due to a parent from a dutiful son.

We have spoken ere this of the fear of a child of God or its parents; it means not the dread, the fear of a beast or a terrible object, but the fear of honor, as if to say, "I fear my father or my mother would not like this, etc." That is the fear that should guide every honest, truthful person. We should be guided by that beautiful injunction, "Honor thy father and thy mother," and thus not commit many an evil deed, many a wrong thing which would displease our beloved parents.

These are deep questions to consider. When we see the earnest agitation that is going on in behalf of prohibition and that Jews don't further the cause, people think that we are not in sympathy with a movement that betters morality. But we are in sympathy with every movement for the good of humanity if we know the movement is right. If we teach our boys how to swim, we need not tell them not to go into the river to bathe as they might drown. If we have taught our children the proper respect for parents, that wherever they are and whatever they do they should be ever mindful of their father and mother, that they should do nothing that would displease or grieve their parents, we would not need stringent laws for blue-coats to enforce. "Honor thy father and thy mother," would be engraved upon their every action. They should give serious thought for both parents and children.

Jacob left his home to go into the world and meet all conditions in life. His mother had so trained him that his heart was filled with love to God and his parents—so filled that he dreamed of God and spoke of "home." Twenty years later, a man of family, he returned "home." Laban pursued him with evil intent, but they came to an understanding and made a covenant. Thus Jacob showed his early training; he swore by the fear of his father. He felt the same love and respect and the same duty as when he was a boy. When the injunction, "Honor thy father and thy mother," was given there was no age limit; and although Jacob lived long before this was made obligatory upon Israel by divine behest, it seemed to have been a native virtue with the Hebrews to have the respect for parents.

It cannot be too earnestly impressed upon our youth to think of this and ever be guided by the principle of filial devotion; ever to think of father and mother when they are in doubt as to deed or conduct. Will it reflect dishonor on our parents? Will it preserve their good name, their standing and integrity in the eyes of the world, and ever reflect honor and happiness upon them?

As to taking an oath, that is past. We need only to give our word and this is sufficient guarantee that what we promise, what we say, will be fulfilled sacredly. We have to establish the reputation that our word is as good as our bond. This can be established by engraving in our hearts that behest of Sinai, כבר את אביך ואת אמך. "Honor thy father and thy mother!" They who have that in their hearts and act it in their lives are good men and noble women. They may be fathers and mothers themselves, or their parents may have gone to their reward, yet that precept guides them in life here and vouchsafes them bliss hereafter.

THE HOME for Aged and Infirm Hebrews of the city is one of our oldest communal institutions. It is quiet and modestly pursuing the even tenor of its way, and although it is only occasionally heard of through the columns of the Jewish press, yet it is a center of Jewish usefulness. Its regard for the inmates who find shelter, peace and comfort in its old age under their beneficent care entitles its board of directors, who manage, and the members who support it, to the highest need of approbation for their praiseworthy philanthropic

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European Reform Judaism.

OUR friends in this country of ours who hold Sepherless, Hebrewless, hatless, Sabbathless, Jewishless services, and fondly imagine they are Jewish because they prate of Emerson and Tolstoi and other ethical worthies, will find little to comfort them for their iconoclastic attitude in the report of the recent public meeting held in London by the Jewish Religious Union, at which addresses were delivered dealing with the present condition of Jewish reform in France and Germany.

M. Levy, rabbin of L'Union Libérale of Paris, stated that his society held services on Friday and Saturday as well as on Sunday, that the historical and traditional Sabbath was preserved intact, and that the Torah was read in Hebrew and in French. "The Torah was taken out because it represents the most ancient expression of religion in Israel.

Dr. C. Seligmann, rabbi of the Libérale Judische Vereinigung of Frankfurt, took much the same position.

So we see that European Reform Judaism is truly sensible and gradual. It truly labors "not to innovate, but to renovate, it truly constructs but does not destroy." Just as democratic as the American hybrid reform—the women have the same voice and rights as the men—it does not give up our Sabbath and the high festivals, nor does it have a "Meshuggene Melange" for its ritual, but is truly Jewish in its basis.

Ignorance of Jewish History.

OUR children are like fertile garden soil in which the seeds of true Judaism, of true religion, may be planted in the assuring hope that these will fructify and produce good results for their whole lives therein. And when the children grow to be men and women, the soil—if we may continue the simile—while productive of what has already been sown, is hard and sterile to new seedlings.

Thus it occurs that when the children have not been imbued with the proper knowledge of and love for Jewish history while they are young, they are indifferent to the claims of Judaism, and they do not respond to the claims of the Jewish religion when they are grown up.

For to know the history of our race is to love our ancient religious faith and practice. What other nation in the world's history has had so mag-

nificent, yet at the same time so checkered, a career as the Jews? Can any study be so stirring, so soul-inspiring, therefore, as that of the history of the Jews?

כי היא חכמתכם וכינתכם לעני העמים
"For this is your wisdom and your understanding in the sight of the nations."

A knowledge of our history invests the student with the knowledge of our national faith, its traditions, its customs, its observances, and its ceremonies. If he knows why this ceremony and that is carried out in synagogue, he will never be persuaded to give up one jot and tittle of our practice.

Reform—or rather deform—has only made such inroads in this country of ours because our people do not know their racial history even in the most cursory fashion. Let those of us who have charge of the education of the rising generation not venture on the repetition of an experiment at once so calamitous, so costly, and so far-reaching.

Bride's Cake.

THAT is a curious custom of "sleeping on wedding cake," and yet it is common, and is religiously practiced by those of the gentler sex who are attendants at a wedding and are made recipients of a piece of the hard, indigestible and ominous-looking compound, called "wedding cake."

One would expect that a wedding-cake would be a light and airy concern, something in the nature of "angel cake," that would be the proper thing; but no, the ordinary cake for a wedding is a conglomeration of substances, almost forbidding in appearance, and a menace to the digestive organs.

But the term "wedding cake" is a misnomer, the correct appellation of the cake is "bride's cake." Of course, there couldn't very well be a wedding without a bride; and some may say the terms are synonymous, but they are not. A wedding implies the presence of a groom, and the cake is peculiarly the bride's. Dr. Holmes, in one of his talks somewhere, will bear me out in this assertion.

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Estimates Submitted.

There was a time when the female guests at a wedding became the distributees of the real bride's cake; the cake sometimes weighed up to a fabulous figure; measured to the number of women guests, it was cut up and dealt out in "go-as-you-please" proportions. But now, in this progressive age, the bride's cake is left to harden and so moulder (not a very entrancing symbolism of the happy event), and a special box filled with cake is given to each lady. And upon this box, filled with no part of the "wedding cake" proper, adolescent womanhood dreams of dreams, of dreams, of dreams.

This dreaming, or rather reverie-conjuring, I should think, would have its two sides. All marriages, in the nature of things, do not turn out happy. Witness the divorce courts and other matrimonial actions. Why should promising womanhood take chances of dreaming up on a piece of bride's cake, which may be a sort of forerunner of an unhappy future? Every tub ought to stand on its own bottom, and one maiden's life should not, even in a conjured-up-bride-cake dream, be entwined with a mated couple who are just embarking upon the sea of matrimony, and, though equipped with chart and compass and all that assures success, may never reach the true haven of marital happiness and enjoyment.

No, girls, don't put any "bride's cake" under your pillow; but, if you must, take that from the celebration of the golden wedding of some aged couple who have crossed the turbulent and agitated waters of matrimony amid blissful times and serene voyages. You can make no mistake then.

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WANTED—Gentleman for room in private house, no other boarders. Reference. 234 East 68th street.

A few active, energetic and willing young men desire employment. Good, obedient and conscientious hard workers. Address W. H. Vernon-Epstein, director Albert Lucas Club, 52 William Street, New York.

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WANTED—Young man for room, with or without board, in private Jewish family. MARK, 257 West 112th street.

WANTED—Minister wanted for Cong. Beth-El of Jersey City, N. J. For further particulars apply to E. Perlberg, president, 64 Newark avenue, Jersey City, N. J.

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CHILDREN'S PAGE.

Jacob's Journey.

ADAPTED FROM THE TALMUD.

JACOB obeyed his father and journeyed on towards Mesopotamia. He was seventy-seven years of age when he started forth from Beer Sheba.

When Jacob had departed from his father's house, Esau called to him his son Eliphaz, and said to him in secrecy, "Go, follow after Jacob with thy bow in thy hand, lie in wait for him, slay him upon the mountains, take for thy own what treasure he has with him, and then return to me."

Eliphaz was then out thirteen years of age, yet he was remarkably swift of foot and understood well the handling of the bow. He obeyed his father, and taking some men with him, followed after Jacob and overtook him on the borders of Canaan.

When Jacob saw Eliphaz coming after him he halted and awaited his approach, thinking that his nephew carried some message from home. When Eliphaz came near he drew his sword. Jacob inquired the reason of his pursuit, and the lad answered, "Thus and thus my father commanded me, and I dare not disobey his orders."

When Jacob learned Esau's intention, and saw that the lad seemed determined to do as he had been bidden, he turned to him and the men with him, and said:

"Take all that I have, all that my father and my mother gave into my hands, but spare my life. Your kindness will be accounted to you as righteousness."

The Lord gave Jacob favor in their eyes, and they allowed him to proceed unharmed on his journey. His gold and silver, however, everything of value that he had taken with him from his father's house, Eliphaz and his comrades seized and carried to Esau. Esau was strongly displeased because they had listened to Jacob's pleadings, and the treasure which they had seized he added to his own store.

Jacob proceeded on his journey towards Charan. When he reached the Mount Moriah he tarried there and slept that night. And the Lord appeared to him and said, "I am the Lord, the God of Abraham and Isaac, the father. The ground whereon thou liest will I give to thy children and behold I will be with thee, therefore fear not. I will guard thee wheresoever thou goest and I will increase thy seed as the stars of the heaven. I will disperse thy enemies before thee; they will fight against thee, but they will not prevail. With gladness and great wealth will I bring thee back to thy father's land."

Jacob awoke from his sleep enchanted with the remembrance of the beautiful and encouraging vision which had blessed his slumbers. He called the place Beth El.

When Jacob arrived in Charan he told his uncle Laban how Eliphaz, the son of Esau, had despoiled him, and bursting into tears, proclaimed himself a beggar.

"Then," said Laban, "surely thou art my bone and my flesh. I will take care of thee though thou art penniless."

Squaring Words.

A GAME FOR A WINTER'S EVENING.

I HAVE a faint recollection that I used to play at squaring words at school. A young correspondent has brought the game to my notice. It is anything but an easy one, and requires much thought and consideration. Still, with many spirits, a difficulty to be overcome constitutes the chief aim of an undertaking. In that respect many of my friends will agree that that the game in question is a most charming one.

Properly no dictionary or other book should be used, but that rule must depend on the wish of the players. The mode of playing is as follows—choose a word, say of four letters. Each word must contain such letters that, by reading downward, the first will spell the word on the first line, the second will spell the word on the second line and so on, thus:

KISS	SNOW
IDLE	NAVE
SLOE	OVEN
SEEM	WENT
CATCH	STAFF
ADORE	TRIAL
TOTAL	AISLE
CRAMP	FALSE
HELPS	FLEET

These words will show the principle of the game. I rather think that it is not quite so difficult as it may at first sight appear to be, but I should certainly recommend the use of a dictionary. Here are some words which are said to be very difficult to square:—"number, verdict, officer, custom, remind, address, notice, specie, sisters." Of course the longer the word is, the more difficult it is generally to find words to square it.

Dodging the Hatter.

AN individual purchased a hat in a shop kept by a person of the name of Dodgin. The article was got in the absence of the proprietor, and the purchaser left the shop entirely forgetting (by mistake, of course), to pay for the hat. The tradesman, upon hearing the facts, started after him. Upon overhauling him, the following scene occurred:

"See here, sir, I wish to speak with you."

"Move on!" cried the other.

"I am Dodgin, the hatter."

"That's my fix!"

"I tell you I am Dodgin, the hatter."

"So am I; I'm dodgin' the hatter, too—and very likely we are both of us dodgin' the same chap."

The scene ended with a "striking tableau, in which Mr. Diddle found himself considerably "mixed up" with "Dodgin, the hatter."

Which.
(Each one of these questions can be answered by an abbreviation of one of the States of the United States.)
Which State is mightier than the sword? (Penn.)
Which one is as good as a mile? (Miss.)
Which do folks dread and can't control? (Ill.)
Which does a sick person require? (Md.)
Which is worth nothing? (O.)
Which is an expression of sadness? (Alas.)
Which refers to self? (Me.)
Which is a Chinese industry? (Wash.)
Which is sought by miners? (Ore.)
Which one is to peruse? (Conn.)
Which is used by musicians? (La.)
Which State would Noah prefer? (Ark.)

A hunter bags his game. A flirt sacks hers.

"A Tiny Lesson."
A little word of kindness
To help one on the way;
'Tis sometimes more than money,
Whatever folks may say.
A little self-denial
To aid a poorer friend
Will make your own life happy,
And joy to others lend.
A firm and trusting handclasp
To one who's fallen low
Will gain for you a blessing—
None sweeter can you know.
A heartfelt prayer at even
Sent up to Him above,
Will pave the way to heaven,
And God's eternal love!
DOROTHY FISHER.

Question for a Debating Society.
Which is the most delightful, "To kiss a fair woman on a dark night, or a dark woman on a fair night?"

Mrs. Partington expresses her apprehension that the people of the gold regions will bleed to death, as papers are constantly announcing the opening of another vein.

Puzzle.
A man having a fox, a goose and some corn came to a river which it was necessary to cross. He could, however take only one across at a time, and if he left the goose and corn while he took the fox over, the goose would eat the corn; but if he left the fox and goose, the fox would kill the goose. How shall he get them all safely over?
Method.—First he takes the goose over, then returns and takes the fox over, then bring the goose back and takes the corn over, and then returns and takes the goose over again.

"William, if you go out in the street I'll whip you."
"But mother, if I let you whip me now, may I go out afterwards?"

The great difference between a carriage wheel and a carriage horse is, that the one goes better when it is tired, the other doesn't.

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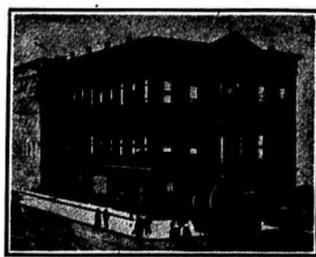
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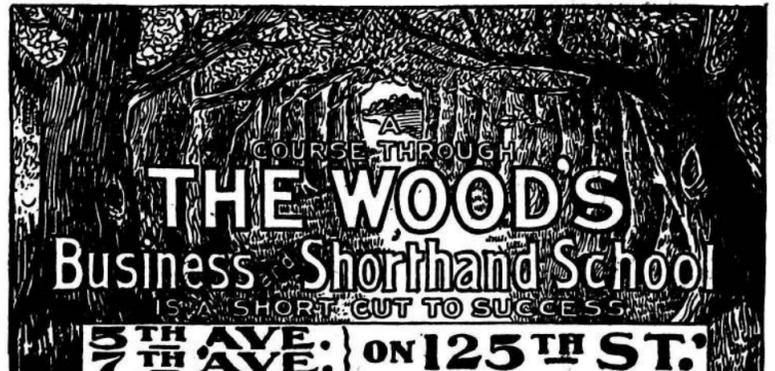
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CONUNDRUMS.
Which are the lightest men, Irishmen, Scotchmen, or Englishmen? In Ireland, there are men of Cork; in Scotland, men of Ayr; but, in England on the Thames, they have lightermen.
Tell us the best way to make the hours go fast? Use the spur of the moment.
Why is a man who never lays a wager as bad as a regular gambler? Because he's no better.
What would be the proper verdict to pass on an old buck's black moustache? Dyed by his own hand.
When does a son not take after his father? When his father leaves him nothing to take.
If old Nick were to lose his tail, where should he go to supply the deficiency? To a rum shop, because there bad spirits are re-tailed.

GEMS OF THOUGHT.
The future is purchased by the present.—Johnson.
We rise in glory as we sink in pride.—Young.
Principle is a passion for truth and right.—Haslitt.
In life, as in chess, forethought wins.—Buxton.
We forgive too little; forget too much.—Mad Swetchine.
We make our fortunes, and we call them fate.—Aloy.
Every man is the maker of his own fortune.—Tattler.
Depend not on fortune, but on conduct.—Publius Syrus.
No man is free who is not master of himself.—Epictetus.

On What Basis Should Jews Organize?

BY REV. DR. MAURICE H. HARRIS.

THE Jewish community of New York has grown faster than it can be properly assimilated. Not community, but communities. If there are here 800,000, as the Year Book claims, then Greater New York contains as many Jews as there are in the British Empire and its colonies, in Belgium, France, Holland, Italy, Morocco, Persia and South America—all combined. To bring together all these varied national groups congregated in the Metropolis in some kind of union would be an achievement almost colossal. Under the broad name of Jew are grouped different nationalities, civilizations—I might almost say races. For the Russian Jew has become a type very different from, say the German. Climate, government, language, environment have made the Dutch Jew a very different personality from the Polish. Their Jewish observances and their Jewish ideals are different, too. Can there be found a unit of organization? It is worth seeking.

At present we cannot speak of our brethren here, or even of those on the East side, only in one expression. But surely there must be sufficient needs in common that they would be willing to trust certain interests to a common centralized representation. The modus operandi must be very complex. There are synagogues, benefit societies, culture societies; here a Verband of a group from some Russian town; there a Verein for social and literary recreation; here again a Gesellschaft, or a Secret Benevolent order, combining in its preamble many diverse purposes for the food of Jewry from some point of view. There may too be some organizations that many regard as injurious to the highest Jewish welfare. There may be a socialistic Verband, openly inimical to Judaism or greatly hostile to Americanism. Still let us not give up the hope of a union, though such could not be included in it. Just as water purifies itself when duplicated seventeen times, so even ill-advised groups merged in the larger body may lose their innocuous influence.

I.

(1) Let us start with interests about which all agree. Charity first. Surely not two opinions in Jewry that the hungry should be fed and the unemployed helped to honest livelihood. Surely all recognize that not sufficient is contributed for this and kindred needs, and that far too many escape from contributing altogether. The Jewish heart is there. That doctrine of our faith at least is universal—however much they differ in others. But to unite all our philanthropic projects alone, is a task—by the way that so far even uptown Jewry has found impossible. Yet we will try again. We must. To do real and lasting good to the poor we must undertake our charity in right ways and by right methods—not poor, poor system as scientific charity. We must teach those, well-intentioned but uncritical, that indiscriminate alms-giving is pernicious, unlike theory, cursing him that gives and him that takes. Through the posted wisdom of organization we may learn how to prevent overlapping in charity—how to prevent pauperization.

(2) The second great need for union, in which all I hope agree, would be religious education. We need not split here on differences between Reform and Orthodox. Even the maintainers of the Talmud Torah recognize, I think, that the Cheder must be revolutionized—that it is injurious hygienically, of doubtful value educationally and of hardly any whatever spiritually. Still some Jewish education is given. The purpose of a union would be, I take it, to teach those not reached at all. The Cheder does not recognize the girl. Perhaps there are 100,000 Jewish children in New York who receive no religious training whatever, either in the Bible, the institutes of Judaism, its ethics, or in the Hebrew tongue.

(3) This failure to reach many applies also to the synagogue. It matters not whether it be a conservative service or a radical—we are all liberal enough, I hope, not to quarrel on that doctrinal ground—provided it be religiously helpful in some way. For unified effort is wanted, not only to supply shrines to those who have none, but to modify many existing. There are houses of prayer—so called—behind saloons, on top floors of tenements—synagogues in all sorts of sordid and pernicious surroundings—that of course repel the young, and cannot be of much religious interest to the adult supporters. The Catholic Church maintains dignified and impressive sanctuaries, even for its poorest. Let us learn from them. Not only that—but on the high holidays—dance-halls, lodge-rooms and political assemblies are utilized for makeshift houses of worship. I say makeshift—for it is purely a commercial affair—the less money spent for the Reader and appurtenances the larger the profits for the promoters of the enterprise. This is a real Chilul Ha-Shem.

(4) There are other religious institutions that need a commercial supervision. For instance the Shechita. But it will be said that Reform Jews do not recognize the dietary laws as religious. What matters that. I trust we are religious enough

to be concerned in that which is religious for some of our brethren. And I hope we are broad minded enough to help them to satisfy certain Jewish needs that we do not share with them.

Though a Reform Jew, I am anxious that ritual slaughter of cattle to supply Kosher meat for Orthodox homes be properly supervised. Here, too, the cause suffers from its being exploited as a money-making institution. A vast communal body might, through sympathetic participants, raise the Shechita to the dignified and solemn plane of an ecclesiastical institution.

So, too, the Rite of Initiation into the Abrahamic Covenant is in many unworthy hands, that endanger it on the physical side as well as on the spiritual. The proper treatment of this time-honored institution affects the life of the child and the sanctity of the custom. We must surround it with hygienic and aesthetic safe-guards, for this dual reason.

(5) But chiefly we want a union for our moral uplift. The whole movement was an outcome of the Bingham charge. He said fifty per cent of the criminals of New York were Jews. This was a gross exaggeration. So it was said let us have an organization the better to protect ourselves against slanders such as these when they arise. I regret to say that there was more indignation aroused against that in the charge that was false than sorrow against that in it that was true. We don't need a union in the United States to protect ourselves from outside slander, we do need a union for protection against sin within. For that we have a criminal class is true. My relations with the Jewish Protectory bring me in contact with the Jewish boy criminal there and in the House of Refuge on Randall's Island. Through connection with the Society for Aid of Jewish Prisoners, I know something of the adult convict. The C. J. W. has established a home for our wayward girls. You are aware that there are Jews in all our penitentiaries and prisons. I will not give you the numbers—enough that they are there. As to our right proportion—some escape because perjured witnesses are always in supply. Some of you have informed me that the methods of many in business are not upright, but evasive, dishonest. Wife desertion demands a Bureau at Educational Alliance. Probably many are the mere victims of conditions. Then surely an united organization could ferret out these conditions and improve them; could modify vicious environment. Here is the most important service that such a union could render. It matters little what the world says of us—it matters tremendously what we are. Take care of character, let reputation look after itself.

II.

I think then a Union of Municipal Jewry for its internal interests would be of incalculable good. I use the term *internal* interests—the interests that wholly concern ourselves in our relations with one another. I would not favor a union having external interests also—interests in relation to our American environment—except to make it our duty to educate the immigrant as to his exact status here in the United States, that he should be thoroughly taught the nature of the government and should understand fully his rights and his obligations in a country he is making home for himself and his posterity.

American Prisoner in Russia to go Free.

ADOLPH FISHER, a naturalized American citizen, who has been held the past eleven months in Russian jails on suspicion of being implicated in a murder, was taken from jail recently and sent under guard to the frontier station at Alexander, at which point he was released. Relatives of Fisher in Breslau have supplied funds that Fisher might be enabled to return to America.

Jews and Aerial Navigation.

IT is interesting to note the considerable share which French Jews are taking in the present attempts at improving aerial navigation. They are associating themselves with the movement, not only with pecuniary encouragement to investigators and constructors, but are also taking an active part in it. M. Henri Deutsch de la Meurthe, has had an air-ship constructed which he has presented to the State. This air-ship, which is at present in one of the principal fortresses at Verdun, has been experimented upon by another Jew, M. Kafferer, who is well known for his numerous balloon ascents, and who, in his capacity of "Officier Aerosties" in the Reserves, is at Verdun for the purpose of launching the aeroplane. The achievements of Wilbur Wright have had no more active and generous supporter than M. Lazare Weiller, at one time one of the largest ship-owners in France, and they were followed with the liveliest interest by M. Joseph Reinach as a member of the Army Commission of the Chamber of Deputies. Lastly, M. Alphonse Falco, ex-President of the Tribunal of Commerce of Paris, has just founded a prize of 10,000 francs for the first aeroplane which makes the journey from Chalons to Paris.

(1) But for Jews to form a union for political protection, or to insure his civic rights or his legal status or to obtain for him redress against possible injustice—such thank God is unnecessary in this free country—which grants equality before the law for all. To form a union for such purpose would be a rebuke to our American institutions—an implication that justice could not be obtained through its regular procedure. Rather be it a duty of the union to encourage the foreign settler to seek redress for all his grievances or satisfaction for his legitimate demands through the ordinary machinery of American institutions. If such be inadequate then it is our duty as Americans to improve them. We must here surely not live a life aloof. We must recognize that rights always involve duties.

(2) Nor would I favor a Jewish organization to use the power of its members and unity to obtain political favors or special privileges from State. I would not even approve its asking a religious privilege such as the right for observant Jews to open their shops on Sunday. Safer far that such appeal, if made at all, be made by individuals or groups, not representing all Israel. I might make plea on ground that it is unwise to ask a law that cannot be impartially fulfilled—since too many might utilize it for seven days business. But apart from that, the concession even if granted might be dangerous. For once the precedent created what is to prevent other religious bodies coming before their legislatures and requesting special privileges? What is to prevent the Christian community asking that their Sunday rest and Sabbath be left undisturbed by business opening and demanding stricter observance than ever and they would have the better right to ask it by being in the overwhelming majority. For majority is the only method through which we discover right and practically decide it in this land. This is a government wholly by the will of the people. A majority vote could have put Debs in power and a series of majorities could gradually revolutionize our government to a Socialistic basis. Majority vote could decide that this is a Christian land and to be subordinated to Christian principles or to any other that might happen to prevail. Therefore while we should strive by all means to obtain every advantage for the practice. Our religion that we consider fair—let us beware that we do not turn to the political machinery—or organize a party that would be political in all but name. Let us not confuse aggressiveness with principle. Arouse a general antagonism against us by such methods would be to arouse that majority vote against us.

Let us be grateful that being less than two million in a Christian population of over eighty million, little advantage is taken of discrimination against us—and that we are admitted to full equality, to much honorable representation—to kindly encouragement given to our religious work—far beyond mere toleration.

(3) When we compare our status here with our standing in Russia—with hardly a right to breathe, with new restrictions in movement, trade and representation every week—when I say we compare our status here with that of Czardom—where they offer each day a morning prayer that no member of the family has been killed by the Black Hundred; where we even contrast our position here with that in Roumania, where 10,000 were expelled last year; with Austria, where the leading Anti-Semite becomes Mayor because of that very Judeophobia; even with that of Israel in Germany—where there is a waiting list of Jews at the baptismal door,—finding that it is the only entry way to public preferment—then indeed have we reason to rejoice that fate has brought us to this country. In lands where citizenship is denied the Jew, where he is regarded as alien, he may be justified in organizing a Jewish political party, though even then it may prove a two-edged sword. But here? It is an act of disloyalty and ingratitude for immigrants to resist Americanization as I know some "Nationalists" do.

Said Dr. Blaustein, "Jews in Russia think badly of America." From whom did they acquire the ill-opinion—from their brethren here? To insure this land continuing a haven for the oppressed (for whatever foreigners may say against it, they come back) is to evince patriotic participation in its administration through public spirit and civic endeavor; they must not be content with utilizing its political organizations simply to obtain favors, exemptions, positions.

(4) The best way that organized Israel can help at once the American cause and the Jewish cause is in aiding one another through interchange of counsel, mutual co-operation to lead lives that would be models to any community in the world. Give up the spirit of *Kiddush ha shem*, that is let us see to it that our conduct be so worthy and our lives so clear as to demonstrate an exemplification of "sanctification of God." That will kill both religious and racial prejudice. The best kind of Jew makes the best kind of American, because, such will always make the best kind of man.

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(To be continued.)

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BOROUGH OF RICHMOND.

Miss Jennie Lebovitz, cousin of Mr. and Mrs. H. J. Weisburg, was married last Sunday to Mr. Harry Sagar, of Brooklyn. The ceremony took place at Temple Emanu-El, Port Richmond, which was crowded with friends and acquaintances of the couple. Rev. Dr. B. Drachman and Rev. Albert Goldfarb performed the ceremony and a surprised boy's choir sang the wedding hymn composed by Rev. Goldfarb. After the ceremony Mr. and Mrs. Weisburg tendered a fine banquet to the 120 invited guests. Dr. H. S. Hirschman acted as toastmaster, earning great applause for his fine oratorical efforts, and Rev. Dr. Drachman, Julius Schwartz, Counselor Elias Goodman, Captain Phillip Schwartz, Rev. A. Goldfarb, Joseph Goldstone and others made short toasts. Dancing followed till the wee hours of the morning. It was a fine affair and again demonstrated the peace and harmony that binds Temple Emanu-El's members and friends so closely together in one band of brotherhood and sisterhood. To the young couple mazel tov and to Brother Weisburg and his worthy spouse a hearty Yishkach. H. J. Weisburg, vice-president of the Temple, gave away the bride. The ushers were D. M. Hamburg, Wm. Elmzinger, Morris Klein, Dr. H. S. Hirschman and H. L. Bodine. The masquerade and dance arranged by the newly organized Young Folks' League of Temple Emanu-El held last Wednesday was a splendid success in every way. The hall was crowded with folks masked and unmasked and every one admitted it was the finest entertainment of the kind ever offered on Staten Island. The proceeds will go to the Temple. President Wm. Elmzinger, chairman of Entertainment Committee; Henry Rosenblatt, Dr. H. S. Hirschman and the ladies and gentlemen of the committee are to be congratulated upon the grand success.

Newark, N. J.

A branch of the Jewish Theological Seminary was organized last Sunday at the Temple Ohab Shalom on the occasion of the reception to the Rev. Dr. Solomon Schechter, president of the Jewish Theological Seminary of America. Philip H. Schotland, president of the Newark branch of the seminary, acted as chairman.

Among the speakers were Rabbis Silverfeld, Brodsky and Hoffman.

Fortieth Anniversary.

Olympic Lodge No. 207, I. O. O. F., celebrated its fortieth anniversary last Thursday evening in a very sociable manner. To P. Grand E. Blesenthal and his indefatigable committee of arrangements the two hundred and fifty ladies and gentlemen who attended the festive gathering were indebted for much of the social pleasure they enjoyed. P. Grand J. P. Solomon, who in his official capacity of D. D. G. M., instituted the lodge forty years ago, acted as chairman during the evening and congratulated on behalf of the lodge the survivors of the original charter members, viz.: P. Grand Elias Goodman, J. Franklin, M. L. Mannheim, H. Layman and Chas. Shaw, who were introduced by P. Grand Master W. R. Spooner, one of the active members of the lodge. The chairman received the venerable brethren in appropriate terms and P. Grand Elias Goodman, the founder of the lodge, responded briefly in an eloquent manner. Grand Secretary Harry Walker felicitated the lodge upon the happy event and spoke in his usual happy style of the marked progress of the order.

P. Grand L. Lewin, who has been secretary of the lodge for the past thirty-seven years, gave some interesting reminiscences of the formation of Olympic Association forty-one years ago, out of whose membership Olympic Lodge was subsequently established with a statistical resume of the membership, benefits, etc. During the evening the audience was enjoyably entertained by Mr. Emil Cloos and others, as well as with excellent vocal renditions by Miss Reid. Refreshments were served, followed by dancing and the members and their fair companions passed a very joyable evening, departing with best wishes for the continued prosperity of Olympic Lodge.

Lakewood, N. J.

New arrivals at Zuckerman Cottage are: Max Weisler, Joseph Heine, Harry Heine, Isadore Bernzweig and Mrs. Darvanoux, all of New York city.

Newport, R. I.

Mrs. Rosengard, wife of the Rev. B. H. Rosengard, minister of the Jewish congregation of this city, on Thursday the 19th inst., on the occasion of her wedding anniversary, was tendered an elaborate surprise party, and presented by the ladies of the congregation with a handsome set of furs as a mark of affection and esteem.

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BROOKLYN NOTES.

The Charity Ball.

The Jewish charity ball, which was an annual event before the burning of the old Academy of Music, will be revived this year, and the entire net proceeds donated to the Jewish Hospital. The ball will be on December 9 in the new Academy. Governor Hughes, Mayor McClellan and other prominent officials have accepted invitations.

Temple Beth-Elohim Damaged.

The Temple Beth-Elohim, on Keap street, near Division avenue, Williamsburg, was badly damaged last Friday by a fire caused by a defective electric light wire. Some men who were passing on the opposite side of the street saw the smoke and turned in an alarm of fire. When the firemen got inside the building they found the gallery and pews all afire, and also the \$10,000 organ.

The synagogue is opposite the new Eastern District High School, and the 3,000 pupils were in session. The fire drill was sounded, and all marched out into the street. The fire did \$25,000 damage.

The First Free Baptist Church Society, at Keap street and Marcy avenue, has offered the use of its edifice to the congregation until their building is restored, and the offer has been gratefully accepted.

Congregation Ahavas Chesed.

The installation of the recently elected officers of Congregation Ahavas Chesed was witnessed by a brilliant gathering last Sunday evening, Nov. 22. The new officers are: Mr. J. Weiss, president; Mr. M. Meyerson, vice-president; Mr. J. Cjuskys, treasurer; Mr. Ph. Zuckerman, recording secretary; Mr. B. Feldman, financial secretary. Trustees, Mr. Maks Weiss, Mr. H. Goldman and Mr. S. Edelman.

The daily Hebrew school is in an excellent condition and is growing in popularity.

At the Montauk Theatre on Monday evening Charles Frohman will present that always welcome player, W. H. Crane, who will be seen for the first time here in his greatest success of recent years, George Ade's big comedy hit, "Father and the Boys." Both the comedian and the play have been received everywhere with genuine enthusiasm, and, aside from other gratifying evidences of popular approval, Mr. Crane closed his last season's tour with a brilliant four months' run at the Empire Theatre, New York. The leading character in "Father and the Boys" has proved itself a typical Crane part, the sort of role which the comedian found in "The Senator," "David Harum" and, to a certain extent, in "The Henrietta," plays which enjoyed a tremendous vogue chiefly on account of Mr. Crane's art and personality.

Charles Frohman has given Mr. Crane a capital scenic equipment. Margaret Dale is still the comedian's principal support, and other members of the organization include Forrest Orr, Robert Mackay, Fred Sidney, Dan Collyer, Ivy Troutman, Belle Bohn and Isabelle Garrison.

Literary.

"With the Battle Fleet," by Franklin Matthews, New York. B. W. Huebsch, publisher.

Occasionally a book of plain fact is published, containing more romance and adventure than the best product of an author's imagination. In this class are some notable biographies, some works of travel and exploration. The best of recent times is "With the Battle Fleet," admitted by all authorities to be the truest and most fascinating chronicle of the memorable voyage of the United States Atlantic fleet from Hampton Roads to San Francisco.

The author sailed on the U. S. S. Louisiana as correspondent for the New York Sun. He describes the social life of the officers on shipboard; their duties and their pleasures; the daily routine; the fleet's visits to various ports, giving an excellent pen picture of their business and social life. Without exaggerating he tells of the perilous journey through the Straits of Magellan, the most treacherous and dangerous waters in the world.

In one respect the book is official because every word was passed upon by a duly assigned naval officer.

While on the trip the sailors stopped writing home the details of their life saying merely, "Read Matthew's account."

The man best fitted to illustrate this book is Henry Reuter, artist and naval authority. He has done with the brush what Mr. Matthews has accomplished with the pen, and his pictures are indispensable to a full appreciation of the marvelous voyage.

This book should be owned by every officer and man in the navy, by every

library on land and sea, and by every patriotic citizen, man and boy, who wishes to have a fascinating record of the most notable voyage ever undertaken by any navy in the world.

Hebrew and Yiddish Recognized.

LONDON, Nov. 15.—It is reported from Budapest that the Hungarian Minister of the Interior, Count Andrasi, has given his official recognition of Hebrew and Yiddish as recognized languages. The knowledge of either one of these languages will hereafter entitle any Jew to vote for Parliament. As it has already been reported, Count Andrasi had recently brought in a bill into the Hungarian Parliament concerning the grant of universal suffrage. According to this bill, illiterate persons could have no direct vote, excepting that ten of them together would be entitled to one elector.

Representations were made by prominent Jews to the Minister of the Interior requesting that the bill should recognize the knowledge of Hebrew and Yiddish as a requisite for being a direct voter. The demand has now been granted.

Herr Ussichkin Coming to Palestine.

A report from Jaffe states that Herr M. Ussichkin, the noted Zionist leader, is expected shortly to arrive in Palestine. Ussichkin has already paid several visits to the Holy Land. His present arrival in the country has to do with a new Zionist undertaking on behalf of Russian Jews in Palestine.

It is also reported now that Prof. Boris Schatz, the head of the Bzalet School in Jerusalem, who has for some time been ill and has been confined to a hospital, is now almost entirely recovered and has already returned to his work.

Government Suppresses the Keneseth Israel.

It is reported from St. Petersburg that the government has shut up all the Warsaw branches of the noted orthodox organization Keneseth Israel.

The Keneseth Israel was founded last summer with the purpose of defending the interests of orthodox Jewry in Russia. The Jewish radicals at once suspected that the new organization would be a tool in the hands of the government and that it would be instrumental in giving out Jewish revolutionists. Owing to this the Keneseth Israel was often sharply attacked in the Yiddish press of Russia.

The treatment that the Keneseth Israel received at hands of the Russian government shows how wrongly the Jewish radicals dealt with this organization.

Young Women's Hebrew Association.

Friday night, November 20, the auditorium was filled to overflowing with people who participated in the service. Isidore Hirschfeld, the speaker of the evening, spoke on the life of Sara. From her life he drew a comparison with that of the late Esther J. Ruskay, who died just a year before. He said her life compared with that of Sara in three things; her loyalty to God, her love of home, and her kindness to the stranger. Mrs. J. Sobel followed Mr. Hirschfeld. She spoke of the Esther J. Ruskay Religious Circle as a warm personal friend of the late Mrs. Ruskay. Rev. Dr. Morais delivered the closing prayer.

On Sunday, November 22, Dr. Ludwig B. Bernstein gave a heart-to-heart talk to the Esther J. Ruskay Religious Circle. There was informal discussion which lasted over one hour after the talk.

Mrs. Sam Fleck, Jr., leader of the Loyalty Circle, started her work with a large club on Tuesday, November 17.

Mrs. Cecil Ruskay has called a reunion of the Sunshine Circle.

The Literary Circle met on Sunday, November 22, under the leadership of Miss Rose Meltser.

Miss R. Affachiner's club, the Young Girl's Charity League, gave an informal affair last Sunday.

The Junior Chautauqua Circle has been formed by Miss Meltser and is under the supervision of Mrs. Harry Rubinsky. The Senior Jewish Chautauqua Circle is under the leadership of Miss Carrie F. Hahn.

Beth Israel Training School Graduating Exercises.

Eleven nurses received diplomas at the graduating exercises held last Monday night in Beth Israel Hospital, Cherry and Jefferson streets. In connection with the exercises Adolph Lewisohn, who was one of the speakers, announced a gift from himself of \$10,000 toward the building of the proposed new hospital building.

Mr. Lewisohn's gift, added to \$50,000 already collected and to a similar amount which, it is announced, will be obtained in the next six months, will make possible the beginning of the new work as soon as a suitable site can be obtained. The present building, the front of which occupies half a city block, has become too small.

Among the other speakers were Dr. L. J. Ladinski, the Rev. Dr. Samuel Schulman, Dr. J. E. Reinphaler, Joseph H. Cohen and Uriah Herrmann.

Huyler's Thanksgiving for Employees.

In keeping with the house's liberal policy in dealing with its hundreds of employees, Huyler's distributed two thousand turkeys as Thanksgiving presents. Notification that this candy concern had taken on itself full responsibility for supplying Thanksgiving cheer to all who worked for it was sent out several days ago. The distribution of the two thousand turkeys was in charge of a special staff, the members of which had been instructed to be careful and see that no one was missed.

Oldest "Newsboy" in the World.

Mr. Lafayette Lemons, 85 Years of Age and Still a "Newsy," is One of the Noted Characters of Fort Branch, Indiana.

Mr. Lemons is a Warm Friend of Elijah Lincoln, a Living First Cousin of the Immortal President, "Abe" Lincoln. He is Also a Veteran of the Mexican War.

Speaking of his health, "Uncle Lafayette" recently said: "I guess I ought to live to see 95 at least, for I enjoy perfect health. I am 85 years of age and have used Duffy's Pure Malt Whiskey as my only medicine for the past eight years. I have received excellent benefit from it. I take it three times a day regularly, and it keeps me strong and hearty."

"I am the oldest newsboy in the State of Indiana, and I believe the oldest in the world. If there is any older I hope he will see this interview and write me. I walk six miles every day. I have been in the news business for ten years, and handle exclusively for our town 6 daily papers."

"I know that I could not do the work and keep as strong and healthy as I do if it were not for your great medicine, and I heartily recommend it to all, both old and young, who want a pure, invigorating tonic stimulant to keep them strong in their youth and youthful in their old age."

Thousands of men and women, who have passed the four-score mark, tell the same story as Mr. Lemons about what Duffy's Pure Malt Whiskey has done toward renewing their youth and keeping them vigorous, hale and hearty and in possession of all their faculties. As a leading doctor says, the secret of the whole thing is that Duffy's Pure Malt Whiskey, if taken as prescribed, drives out all disease germs, invigorates the brain, enriches the blood, quickens the circulation and prevents decay and old age.

This wonderful remedy has been extolled throughout the world for what it has done for suffering humanity. The success of Duffy's Pure Malt Whiskey in curing diseases has caused many unreliable dealers to put up substitutes and imitations with which to fool the people, claiming that their substitutes are just as good as Duffy's Pure Malt Whiskey. Insist on the genuine. It will cure you.

Duffy's Pure Malt Whiskey is sold throughout the world by druggists, grocers and dealers, or shipped direct for \$1.00 per large bottle.

If in need of advice, write Consulting Physician, Duffy Malt Whiskey Company, Rochester New York, stating your case fully. Our doctors will send you advice free, together with a handsome illustrated medical booklet containing some of the many thousands of gratifying letters received from men and women in all walks of life, both old and young, who have been cured and benefitted by the use of the world's greatest medicine.

Springfield, Mass.

A son was born to Mr. and Mrs. John Robinson, on Friday, November 5, at 26 Cass avenue, Springfield, Mass.

HENIN.—Mr. and Mrs. C. C. Henin announce the bar mitzvah of their son Louis, on Saturday, December 5, at Synagogue Beth Israel, 34 Grey's avenue, Springfield, Mass.



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Daily Matinee, 10 cents.
BRING YOUR WIFE. BRING THE CHILDREN. BRING YOUR BEST GIRL.

LOEB-BLANCHE.—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 Blanche Loeb, 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 Arthur K. Kuhn, No. 42 Broadway, in the city of New York, Borough of Manhattan, on or before the 1st day of June, next.
Dated, New York, the 24th day of November, 1908.
LOUIS LOEB, FERDINAND L. LOEB, Executors.
Arthur K. Kuhn, Attorney for Executors, No. 42 Broadway, Borough of Manhattan, New York City.

"The Jewish Sabbath in Relation to Israel's Mission."

BY SAMUEL L. MEYROWITZ.

Nations, like individuals, seem to be appointed for special purposes. Greece led the way and acted as the pioneer of mankind in the fields of philosophy and science, literature and art. Rome excelled all other nations in genius for law and the science and art of government. Israel stands out in bold relief as the master in the world of religion and morality. Greece is dead; Rome is dead; they had played their allotted part to the end; surely the ubiquitous Jew, the wandering Jew, the normal Jew, still survives because his mandate has not yet exhausted, his mission is not yet accomplished.

Israel has yet to bring about the day when the hallowed influence of Judaism will be felt far and wide; when its sublime principles will be universally acknowledged as the principles of humanity when mankind will be penetrated by true knowledge of God and actuated by the noblest motives then will follow the universal brotherhood of man. Then, man's inhumanity to man will be no more, selfishness will be effaced by love, contention will be swallowed up in peace, iniquity will be transmitted into justice, and mankind, free from error, will rejoice in the possession of truth.

To hasten the consummation of this glorious event, in the world of to-day the Jew should fill such a role as was filled by the Hebrew prophets when "converting" all the Jews into a "Kingdom of Priests and a Holy Nation." As Moses said of old: "Would God that the whole people of Israel were prophets." The prophets belonged, by virtue of the influence they have exerted, not to Israel alone, but to the world. They have been celebrated in song, immortalized in literature, and perpetuated in marble. We, their children, disciples, and modern successors, must follow where they trod:

Descending to the seething, struggling world below, wherever man, tiger-like, devours man, wherever brother maltreats brother, wherever falsehood corrupts and poisons life, wherever outgrown beliefs, entrenched wrongs and conventional injustice, hinders progress—the prophet was a bearer of justice, a bulwark of defense, a messenger of truth, a herald of progress. He felt the injuries inflicted upon the unfortunate and injustice practiced upon the defenseless as though the evil fell upon himself. Filled by an idea and flashed by an ideal, while abiding in the spirit, he felt himself actuated by a power not his own to echoing speech, though heaven and earth have been wrapped in unbroken silence. His reward was the spiritual joy, blessing and growth which resulted from his high ideals, from his service to the world, from the satisfaction of accomplishing God's will.

Arouse yourselves, then, oh, Israelites—ye missionaries of the most high, ye Messiahs of the world—arouse yourselves to action! Let the hopes of the prophets be our hopes, their work our work, their spirit our spirit.

But in order to exert our influence, in order to carry out our mission, we must, first of all, be faithful to principle. A people destined by Providence to be the banner bearer of truth, to live, to suffer, to struggle, to battle for truth, needs strong characters, needs men who, clinging to the convictions which have become a part of their lives, would rather die than make cowardly submission to what they feel to be wrong.

Is it not strange that the descendants of the masters of religion should have so little of devotion, fervor and ardor, enthusiasm, real concern for the cause of religion? Is it not strange the children of the prophets should throw themselves upon beds of ease, close their eyes to the great wrongs to be righted and prophesy smooth things. Oh, we need enthusiasm; fire is wanting, fervor is on the wane. We lack reverence, spirituality, a true religious feeling. The growing youth is ignorant of his sub-

NEW YORK SUPREME COURT.
Albert L. Lowenstein, Plaintiff, against John A. Boyajeau and Susan Boyajeau, his wife; J. Harold McLaine and Mary McLaine, his wife; George M. Beerbower and Ellen Beerbower, his wife (the given names of the defendants Susan Boyajeau, Mary McLaine and Ellen Beerbower being fictitious, their true given names being unknown to plaintiff), Augustine Constantian and Estelle Constantian, his wife; James C. S. Henderson, George S. Fulton, The L. A. Williams Publishing & Engraving Company, Alexander Blau, George F. McCoy, the City of New York, Fidelity & Deposit Company of Maryland and Frederick F. Searing, Harry M. George and Frank L. Phillips, co-partners doing business under the firm name and style of Searing & Company, Edward Dithridge and Rose E. Dithridge, Charles H. Montgomery, Defendants. Plaintiff desires trial to be had in New York County. 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, New York, November 5, 1908.
EDWARD V. THORNALL, plaintiff's attorney. Office and postoffice address, 50 Church Street, New York City, Borough of Manhattan. To J. Harold McLaine and Mary McLaine, his wife; John A. Boyajeau and Susan Boyajeau, his wife (the given names of the defendants Mary McLaine and Susan Boyajeau being fictitious, their true given names being unknown to plaintiff).
The foregoing summons is served upon you by publication pursuant to an order of Hon. Edward E. McCall, one of the Justices of the Supreme Court of the State of New York, dated the 23d day of November, 1908, and filed with the complaint in the office of the Clerk of the County of New York at the County Court House in the City and County of New York, Borough of Manhattan, on the 23d day of November, 1908.
EDWARD V. THORNALL, plaintiff's attorney. Office and postoffice address, 50 Church Street, New York City, Borough of Manhattan.

lime faith, precious charge, glorious history. Are we teaching the world by example—the one truly efficacious manner of speaking to the world—yea, the most powerful weapon of propaganda? Hardly! Where is the enthusiasm of the prophets? Where is the enthusiasm of that martyr people that fought and bled and died for their religion?

Awake Israel from thy sleep and turn a listening ear to heaven. The hour for dreaming is past. To continue steadfast in our god-like mission is of paramount importance; for though wonders have been accomplished, there is much still for us to do. Grand lessons, sublime precepts, beautiful truths, we have still to impart to the world. And, oh, what a precious charge, heavenly calling, brilliant future, is ours! Arouse yourself, Israelite, and stand not as a mere zero in the sum of humanity. Blessed is he who makes the great renunciation and consecrates hand, heart and brain to the cause of Judaism, progress and human happiness!

Kehllath Jeshurun Sisterhood.
The ladies connected with the Congregation Kehllath Jeshurun, 117 E. Eighty-fifth street, have organized a sisterhood, having for its aim the welfare of the Talmud Torah connected with the synagogue as well as to relieve the distressed families in the immediate neighborhood. The following officers have been elected: President, Mrs. Edward Epstein; vice-president, Mrs. Jacob Hecht; corresponding secretary, Mrs. Benjamin Shapiro; recording secretary, Miss Sadie Cohen; treasurer, Mrs. M. J. Aschheim.
Mrs. Harry Fishel, of No. 118 East Ninety-third street, gave an afternoon tea to the members on Tuesday afternoon, November 17.
The president, Mrs. Edward Epstein, addressed the ladies, simply pointing out the aims of the sisterhood. Mrs. Fishel paid an eloquent tribute to the woman and her work in the community. An appeal for funds was made which met with a generous response. The affair was a success both socially and financially.

Dr. Mordecai M. Kaplan will lecture on behalf of the sisterhood Friday evenings at 8.30 upon "Jewish History." All are welcome.

Mr. Fromenson's Tour.
Mr. A. H. Fromenson, who is making a tour through the country in the interest of the Zionist movement, visited St. Louis on November 12, and spoke on that evening at the Congregation B'nai Ammona, at Garrison and Lucas avenues. He spoke on Friday, the 13th, at the United Hebrew Congregation, and Saturday morning at the Shaar-Emeth Temple. On Saturday evening he attended a reception given in his honor at the Zion Hall, Ninth and Washington streets, and Sunday evening he will be at the Jewish Educational Alliance, Ninth and Carr streets.

Young Folks' League Uptown Talmud Torah.
The Young Folks' League of the Uptown Talmud Torah held their installation and dance at the Westminster Hall, 73-75 Lenox avenue, on Saturday evening, November 21, 1908. The affair was a great success and was enjoyed immensely by all who attended.
The following directors for the coming year were installed as follows by the president, Mr. Landorski: Mr. Harry Mit-president, Mr. Landorski; Mr. Harry Mit-Dolgerman, Mr. W. Solomon, Miss Jeanette Goldenson, Mr. A. A. Katz and Miss Regina Levy.
The League also announces a Purim Ball at Grand Central Palace on March 7, 1909. Mr. Abe Geizler has been appointed sergeant-at-arms in recognition for the work he has done on behalf of the League.

Young Men's Hebrew Association.
The rally meeting which was held on Sunday afternoon served to attract nearly 400 young men to the auditorium to listen to the address of Rabbi Edward N. Calisch, of Richmond, Va., on the subject of "The Everlasting Conflict." The presiding officer, Mr. Felix M. Warburg, in a short address explained the meaning of the rally meetings and expressed the hope that the young men present would do their share toward popularizing the work of the association and introducing new members.
This evening, Rev. S. Greenfield will deliver the address, while at the Sabbath afternoon services for children, the talk will be given by Mr. Victor Deutsch.
In addition to the class in free hand drawing, one in debating, and one in first aid have recently been organized. The Class Committee is also considering the question of opening classes in real estate, ethics and civics and enrolls whether there is any demand for the same.

A Delightful Beverage.
"Cella Phos," the famous California drink, is a most delightful beverage, good in youth and in old age. Made from fresh ground celery seed, it contains the active principles of celery and other vegetable tonic properties, also dilute acidum phosphoricum with its valuable tonic properties for dyspepsia and nerves so highly recommended and indorsed by and prescribed by the medical profession. "Cella Phos" is recommended as Stomach, Brain, Blood and Nerve tonic. Insomnia, Mental and Physical, Exhaustive Headaches arising from nerve or stomach disturbances; also THAT TIRED FEELING. Once tried always used. Highly indorsed by the principle athletes, strong men and many of our leading theatrical people. Our "Amelia," Miss Amelia Bingham, says "Cella Phos" is the greatest nerve tonic she ever drank. "Allella," the greatest living athlete, keeps "Cella Phos" in his gymnasium and drinks no other nerve tonic.

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Mrs. Lena Frank announces that the new "BLYTHEWOOD," with all modern improvements and spacious sun parlors will open for reception of guests early in October. The hotel is located within one block of the Lakewood Hotel, and is conducted as a first-class Winter resort. The cuisine is unexcelled. For terms address Mrs. Lena Frank, Proprietor, as above (of Blythewood, Catskill Mountains).

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Centrally located between Lake and Pine. Hungarian Kosher Cuisine. Transients accommodated. Same management as "THE HOLLYWOOD," Arverne, L. I.

Paterson, N. J.
Through this medium the directors of the Miriam Barnert Dispensary desire to extend an invitation to Paterson readers of the Hebrew Standard to be present at the opening exercises of the Miriam Barnert Dispensary, which will be held on Sunday, November 29, at 3 p. m., at the Miriam Barnert Free School Hall.
Prominent speakers will deliver addresses and at the conclusion of the exercises an opportunity will be afforded to inspect the dispensary building at 56 Hamilton avenue. The building is in the heart of the Jewish district, and will no doubt fill a long felt want among the poor.

The Alhambra.
Direct from his London triumphs, W. C. Kelley, "the Virginia Judge," will appear as the head line attraction at the Alhambra next week. Lily Lena, the dainty English singer, will be heard in a new selection of songs, and Wm. Hawtrej and company will present a one act play entitled, "Compromised." Other attractions include Pat Rooney and Marion Bent, in a comedy sketch; Francini Olloms, Lew Sully, the minstrel man, and the American vitagraph showing the latest motion pictures, and others.

An Excellent Publication.
We are in receipt of the second number of the Jewish Immigrant, which, from January on, will appear regularly each month. The publication is replete with information upon all subjects pertaining to immigration and the distribution of emigrants. The Jewish Immigrant is ably edited and the articles well written and pertinent to the subject. The Hebrew Immigrant Aid Society, which issues the publication, is to be congratulated for the excellence not alone of this journal but for the valuable work which it has done and the still better work it promises to do in the future.

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MIKVEH ISRAEL OF HARLEM, Berhelmer Bldg., 116th st. and Lenox av. MONTEFIORE CONGREGATION, Macy and Hewitt pl., Bronx. MOUNT ZION, 113th st., between Madison and Park avs. NACHLAS ZEWIE, 36 E. 109th st. OHAB ZEDEK (First Hungarian Congregation), 172 Norfolk st. OHAB ZEDEK, W. 116th st., near 5th av. ORACH CHAIM, 1461 Lexington av. PEOPLE'S SYNAGOGUE, The Educational Alliance, E. B'way and Jefferson st. RODEPH SHOLOM, Lexington av. and 63d st. SHAARE BEROCHO, 354 E. 57th st. SHAARE SHOMAYIM (First Roumanian Hebrew Congregation), 91 Rivington st. SHAARAY TEFILAH (West End Synagogue), 160 W. 82d st. SHAARE ZEDEK OF HARLEM, 25 W. 118th st. SHEARITH BENE ISRAEL, 22 E. 113th st. SHEARITH ISRAEL (Spanish and Portuguese Synagogue), 70th st. and Central Park West. SHAARI ZEDEK, 38-40 Henry st. UP-TOWN TALMUD TORAH ASSOCIATION, 1 W. 113th st. and 227 E. 104th st. WEST END PINCUS ELIJAH, 203 W. 100th st. ZICHRON EPHRAIM, 163 E. 67th st.

LESSER, SIMON.—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 Simon Lesser, 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 J. Cohen, No. 230 Broadway, in the City of New York, on or before the 25th day of April next. Dated New York, the 24 day of October, 1908. TOBIAS LESSER, EDWARD JAIS, Executors. SAMUEL J. COHEN, Attorney for Executors, No. 230 Broadway, New York City.

STERN, LOUISE.—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 Louise Stern, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at their place of transacting business at the office of her attorney, Samuel J. Cohen, No. 230 Broadway, in the City of New York, on or before the 1st day of April next. Dated New York, the 30th day of September, 1908. PAULINE AUGENSTEIN, JOSEPH GERHARDT, Executors. FRANK M. FRANKLIN, Attorney for Executors, 235 Broadway, New York City.

ROSENTHAL, HENRY B.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry B. Rosenthal, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of her attorney, Henry V. Rothschild, No. 290 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of February next. Dated New York, the 13th day of July, 1908. REBECCA M. ROSENTHAL, Administratrix. HENRY V. ROTHSCCHILD, Attorney for Adm. Administratrix, 290 Broadway, Borough of Manhattan, New York City.

OCHS, MARTIN 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 Martin B. Ochs, 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 Joseph Kohler, No. 189 Broadway, in the City of New York, Manhattan, Borough, on or before the 1st day of April, 1909. Dated New York, the 24th day of September, 1908. BENJAMIN F. OCHS, BARBARA OCHS, Executors. JOSEPH KOHLER, attorney for executors, 189 Broadway, New York City, Manhattan Borough.

WISE, 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 Wise, 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 Samuel W. Weiss, Nos. 45 and 47 Wall street, Borough of Manhattan, in the City of New York, on or before the first day of May next. Dated, New York, the 16th day of October, 1908. BETTIE WISE, GEORGE WISE, ARTHUR WISE, Executors. SAMUEL W. WEISS, Attorney for Executors, Nos. 45 and 47 Wall street, Borough of Manhattan, New York City.

ABRAMS, MICHAEL.—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 Michael Abrams, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of her attorney, Henry F. Miller, No. 44 Pine Street, Borough of Manhattan, in the City of New York, on or before the 23d day of December next. Dated New York, the 15th day of June, 1908. BETSY ABRAMS, Executrix. Henry F. Miller, Attorney for Executrix, 44 Pine Street, Borough of Manhattan, City of New York.

FRIEDMAN, MORRIS.—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 Morris Friedman, 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 I. Frankenstein, his attorney, at No. 115 Broadway, Borough of Manhattan, in the City of New York, on or before the 29th day of January, next. Dated New York, the 16th day of July, 1908. SAMUEL I. FRANKENSTEIN, Administrator. SAMUEL I. FRANKENSTEIN, Attorney for Administrator, No. 115 Broadway, Borough of Manhattan, City of New York.

FRANK, ADOLPH R.—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 Adolph R. Frank, 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 Walter P. Frank, No. 115 William street, Borough of Manhattan, in the City of New York, on or before the 15th day of December next. Dated New York, the 3d day of June, 1908. LEO E. FRANK, Executor. WALTER P. FRANK, Attorney for Executor, 115 William street, Borough of Manhattan, City of New York.

PINKENSTEIN, 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 Pinkenstein, 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 Forester, Hotaling & Klenke, No. 68 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 REICHERT, Executor. FORESTER, HOTALING & KLENKE, Attorneys for Executor, 68 Wall Street, Borough of Manhattan, City of New York.

EISENSTEIN, TOBY.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, bearing date May 26th, 1908, notice is hereby given to all persons having claims against Toby Eisenstein, otherwise known as Toby Eisenstein, deceased, late of the County of New York, to present the same with vouchers thereof to the subscriber, at his place of transacting business at the office of Adolph Cohen, No. 220 Broadway, Borough of Manhattan, in the City of New York, on or before the 18th day of December next. Dated New York, the 8th day of June, 1908. RENDLER JARMULOWSKY, Executor. ADOLPH COHEN, Attorney for Executor, No. 220 Broadway, New York City, Manhattan.

FRANK SOPHIA.—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 Sophia Frank, 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 Frank M. Frank, No. 220 Broadway, Manhattan Borough, New York City, on or before the 1st day of February next. Dated New York, July 23d, 1908. HENRIETTA STEIN, ISAAC L. ZINKE, Executors. E. A. U. ZINKE, Attorneys for Executors, 290 Broadway, Borough of Manhattan, New York City.

WIESSNER, MARGARETA.—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 Margareta Wiessner, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, care of Huth & Baker, No. 34 Nassau street, in the City of New York, on or before the 21st day of February next. Dated New York, the 19th day of August, 1908. ANNA HENRIETTA MULLER, Administratrix. C. T. A. SUPREME COURT OF THE STATE OF NEW YORK.

CONSTANT J. SPERCO, Plaintiff, vs. HARRY STEINBERG, SAMUEL STEINBERG, MAURICE FRANKEL, SADIE GOLDMAN, THOMAS CALLAHAN and BRONX BOROUGH BANK, Defendants. Action No. 2. Trial Desired in New York County. To the above-named defendants and each of them: You are hereby summoned to answer the complaint in this action and to serve a copy of your answer upon the attorney for the plaintiff within twenty days, exclusive of the day of the service hereof, after the service upon you of this summons; and in case of your failure to appear or answer herein within the said time judgment will be taken against you by default for the relief demanded in the said complaint. Dated, September 14th, 1908. JAMES A. ALLEN, Attorney for the plaintiff. Postoffice address and office, 35 Wall Street, New York.

CONSTANT J. SPERCO, Plaintiff, vs. HARRY STEINBERG, SAMUEL STEINBERG, MAURICE FRANKEL, SADIE GOLDMAN, THOMAS CALLAHAN and BRONX BOROUGH BANK, Defendants. Action No. 1. Trial Desired in New York County. To the above-named defendants and each of them: You are hereby summoned to answer the complaint in this action and to serve a copy of your answer upon the attorney for the plaintiff within twenty days, exclusive of the day of the service hereof, after the service upon you of this summons; and in case of your failure to appear or answer herein within the said time judgment will be taken against you by default for the relief demanded in the said complaint. Dated September 14th, 1908. JAMES A. ALLEN, Attorney for the plaintiff. Postoffice address and office, 35 Wall Street, New York.

CONSTANT J. SPERCO, Plaintiff, vs. HARRY STEINBERG, SAMUEL STEINBERG, MAURICE FRANKEL, SADIE GOLDMAN, THOMAS CALLAHAN and BRONX BOROUGH BANK, Defendants. Action No. 1. Trial Desired in New York County. To the above-named defendants and each of them: You are hereby summoned to answer the complaint in this action and to serve a copy of your answer upon the attorney for the plaintiff within twenty days, exclusive of the day of the service hereof, after the service upon you of this summons; and in case of your failure to appear or answer herein within the said time judgment will be taken against you by default for the relief demanded in the said complaint. Dated September 14th, 1908. JAMES A. ALLEN, Attorney for the plaintiff. Postoffice address and office, 35 Wall Street, City of New York.

CONSTANT J. SPERCO, Plaintiff, vs. HARRY STEINBERG, SAMUEL STEINBERG, MAURICE FRANKEL and SADIE GOLDMAN, Defendants. Action No. 1. Trial Desired in New York County. To the above-named defendants and each of them: You are hereby summoned to answer the complaint in this action and to serve a copy of your answer upon the attorney for the plaintiff within twenty days, exclusive of the day of the service hereof, after the service upon you of this summons; and in case of your failure to appear or answer herein within the said time judgment will be taken against you by default for the relief demanded in the said complaint. Dated September 14th, 1908. JAMES A. ALLEN, Attorney for the plaintiff. Postoffice address and office, 35 Wall Street, City of New York.

MEYER, 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 Meyer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business at the office of 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 25th 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.

KUHNE, ELLEN JOSEPHINE.—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 Ellen Josephine Kuhne, 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 attorneys, Bergen & Prendergast, No. 25 Broad Street, in the City of New York, on or before the 7th day of January next. Dated New York, the 27th day of June, 1908. PERCIVAL KUHN, FREDERIC T. HUME, Executors. BERGEN & PRENDERGAST, Attorneys for Executors, 25 Broad Street, Borough of Manhattan, New York City.

AUSPITZ, MARTIN 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 Martin W. Auspitz, 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 Morris Cukor, of No. 63 Park Row, Manhattan Borough, in the City of New York, on or before the 25th day of February next. Dated New York, the 10th day of August, 1908. ROSIE AUSPITZ, Administratrix. MORRIS CUKOR, Attorney for Administratrix, No. 63 Park Row, Manhattan Borough, New York City.

STICH, CHARLES.—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 Charles Stich, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, care of Weid, Henry & Meyers, No. 62 William street, Borough of Manhattan, in the City of New York, on or before the 15th day of January next. Dated New York, the 6th day of July, 1908. EVA STICH, Executrix. WEED, HENRY & MEYERS, Attorneys for Executrix, 62 William street, Borough of Manhattan, City of New York.

SILBERSTEIN, DAVID.—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 David Silberstein, 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 Joseph Rosenzweig, No. 99 Nassau Street, Borough of Manhattan, in the City of New York, on or before the 4th day of January next. Dated New York, the 29th day of June, 1908. ISAAC SILBERSTEIN, ABRAHAM SILBERSTEIN, SOLOMON D. SILBERSTEIN, Executors. JOSEPH ROSENZWEIG, Attorney for Executors, 99 Nassau Street, Manhattan, New York City.

HILDENBRAND, WILHELM.—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 Wilhelm Hildenbrand, 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 Nicholas Aleinikoff, Nos. 93-99 Nassau street, in the Borough of Manhattan, in the City of New York, on or before the 15th day of May next. Dated New York, the 29th day of October, 1908. FLORENCE HILDENBRAND and JEANIE SCHOENMAKER, Executrices. NICHOLAS ALEINIKOFF, Attorney for Executrices, 93-99 Nassau street, Borough of Manhattan, New York City.

SCHIEBER.—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 Leopold Schieber, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Davis & Kaufmann, Nos. 49 and 51 Chambers street, in the City of New York, on or before the 1st day of April, 1909, next. Dated New York, the 15th day of September, 1908. DAVID FRY, THERESA SCHIEBER, JACOB GOLDSCHMIDT, Executors. DAVIS & KAUFMANN, Attorneys for Executors, 49 and 51 Chambers street, New York City.

MARS, ANNIE 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 Annie E. Mars, 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 E. K. Van Beuren, No. 28 Pine Street, in the City of New York, Borough of Manhattan, on or before the second day of January, 1909. Dated New York, the 12th day of June, 1908. GEORGE WASHINGTON, Attorney for Executor, 28 Pine Street, Borough of Manhattan, City of New York.

LAWALL, EDMUND D.—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 Edmund D. Lawall, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at her place of doing business at the office of her attorney, Samuel J. Cohen, No. 230 Broadway, in the City of New York, on or before the 25th day of April next. Dated New York, the 6th day of October, 1908. ELIZABETH K. GUTH, Executrix. SAMUEL J. COHEN, Attorney for Executrix, No. 230 Broadway, New York City.

FRANK, JOSEPH.—In pursuance of an order of Hon. Clarence H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Frank, 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 Jacob Levy, Esq., Nos. 302-304 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 19th day of April next. Dated New York, the 7th day of October, 1908. CHARLES FRANK, Executor. JACOB LEVY, Attorney for Executor, 302-304 Broadway, Borough of Manhattan, City of New York.

HAMMERSLOUGH, JULIUS.—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 Julius Hammerslough, late of North Long Branch, New Jersey, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of David Fox, No. 246 Broadway, Borough of Manhattan, City of New York, on or before the 10th day of February next. Dated New York, the 25th day of July, 1908. COSMOND R. HAMMERSLOUGH, SAMUEL FLEISCHMAN, Executors. DAVID J. FOX, Attorney for Executors, 246 Broadway, City of New York, Borough of Manhattan.

BAUER, MARGARETHA.—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 Margaretha Bauer, 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. 2 Rector street, in the City of New York, on or before the 25th day of April, 1908, next. Dated New York, the 15th day of October, 1908. ERNST BAUER, ADOLPH BOSKOWITZ, Executors. LEVY & ROSENTHAL, Attorneys for Executors, No. 2 Rector Street, Borough of Manhattan, New York City.

WHITE, SELDA.—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 Selda White, 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. 87 Nassau street, in the City of New York, on or before the first day of May next. Dated New York, the 9th day of October, 1908. SAMUEL WHITE, Administrator. MOSES COWEN, Attorney for Administrator, No. 87 Nassau Street, New York City.

REUTLINGER, MAX.—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 Max Reutlinger, 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 Arthur G. Frank, No. 309 Broadway, in the City of New York, on or before the 25th day of May next. Dated New York, the 17th day of November, 1908. Jonas Reutlinger, Sigmund Reutlinger, Administrators. ARTHUR G. FRANK, Attorney for Administrators, 309 Broadway, Borough of Manhattan, New York City.

GOLDBERG, MOSES.—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 Moses Goldberg, 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 Jacob M. Guedalia, No. 132 Nassau Street, in the City of New York, on or before the 10th day of January next. Dated New York, the 24 day of July, 1908. LOUIS GOLDBERG, Executor. JACOB M. GUEDALIA, Attorney for Executor, 132 Nassau Street, Manhattan, N. Y. City.

WOLF, LOUIS.—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 Louis Wolf, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber at his place of doing business, at the office of Herman Herst, Jr., No. 220 Broadway, in the City of New York, on or before the 15th day of April next. Dated New York, the 23d day of September, 1908. MAX EISENBERG, Executor. HERMAN HERST, JR., Attorney for Executor, No. 220 Broadway, New York City.

LASKI, KAROLINA.—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 Karolina Laski, otherwise known as Caroline Laski, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, Nos. 13-21 Park Row, Manhattan, in the City of New York, on or before the 20th day of April next. Dated New York, the 23 day of October, 1908. LEON LASKI, Administrator.

FRANKENBERG, SOLOMON.—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 Solomon Frankenberg, 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 Mervyn Wolf, No. 290 Broadway, in the City of New York, on or before the 8th day of December next. Dated New York, the 26th day of May, 1908. ABRAHAM FRANKENBERG, Administrator. MERVYN WOLFF, Attorney for Administrator, 290 Broadway, New York.

SAREL, SASSE.—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 Sassa Sarel, 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. 152 Nassau Street, in the City of New York, on or before the 15th day of January next. Dated New York, the 10th day of July, 1908. THEODOR SAREL, Administrator. I. B. LAMBERT, Attorney for Administrator, 152 Nassau Street, New York City.

FRIEDMAN, ISAAC.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Friedman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of doing business at the office of Herman Herst, Jr., 24 St. Paul Bld., No. 220 Broadway, in the Borough of Manhattan, City of New York, on or before the 22nd day of January, next. Dated New York, the 14th day of July, 1908. ABRAHAM SCHNITZLER, Executor. HERMAN HERST, JR., Attorney for Executor, 24 St. Paul Bld., 220 Broadway, Borough of Manhattan, New York City.

EIDT, JACOB, JR.—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 Eidt, Jr., 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. 120 Broadway, in the City of New York, on or before the 25th day of January next. Dated New York, the 8th day of July, 1908. JOHN C. EIDT, MARGARET EIDT, JAMES A. SINSBAUGH, Executors. HIERONYMUS BREUNICH, Attorney for Executors, 120 Broadway, Borough of Manhattan, New York City.

ALEXANDER, ABRAHAM.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Alexander, 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 attorneys, Messrs. Eisman, Levy, Corn & Lewine, at No. 135 Broadway, Borough of Manhattan, in the City of New York, on or before the 24th day of May next. Dated New York, the 31st day of October, 1908. HARRY ROSENTHAL, ISAAC ALEXANDER, Executors. EISMAN, LEVY, CORN & LEWINE, Attorneys for Executors, 135 Broadway, Borough of Manhattan, New York City.

BICKELHAUPT.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against George Bickelhaupt, 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 Wendel, Jr., No. 277 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of May, 1909, next. Dated New York, the 10th day of November, 1908. GEORGE BICKELHAUPT, JR., Administrator. LOUIS WENDEL, JR., Attorney for Administrator, 277 Broadway, Borough of Manhattan, New York City.

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Volle, Chiffon, Broadcloths, Henriettas and Worsteds—Empire, Directoire and Princess models—effectively made and trim'd with tuckings, braid strappings or lace yokes—worth \$23.98..... **16.98**

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Beautifully trimmed with Val. and Venise laces, ruffled ribbon tucks and satin sashes or girdles, lawn drops—worth \$18.98..... **12.98**

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Also Kersey—Empire, Directoire and Loose Models—collarless or with Directoire collar and revers—braid or satin bands—worth \$16.98..... **10.98**

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Satin Duchesse, Taffeta, Volle, Broadcloth, Panamas and Wide Wales—variety of styles, including the high fitted Directoire and Empire band—worth \$12.00 to \$14.00..... **8.98**

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52-Inch—Directoire Revers—Empire back—high turn-over collar—gray or black satin lining—worth \$39.98..... **28.98**

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Medium length—handsome model, with rich corded silk Collar and Satin tie Silk Hercules Braid trim—fancy buttons—Skinner's satin lined—worth \$35.00..... **23.98**

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Rich quality—new slashed model, with finish of handsome silk braid—high turnover collar of silk, with Persian corners—heavy satin tie—Skinner's satin lined—worth \$50.00..... **38.98**

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Of Chiffon Broadcloth—full seven yard sweep—Gold, Old Blue, Smoke, Catawba, Raspberry, Green, etc.—with Dresden silk lining—flannel interlining—worth \$34.00..... **21.98**

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Exquisite, lustrous quality—new slashed model—satin lined—worth \$25.98..... **16.98**

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45 and 50 inch Caracul and Russian Moire Pony Coats—selected skins—large storm Collars—Reversible Cuffs—Skinner's satin lining—worth \$85.00..... **67.98**

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Fine selected skins—Shawl Collar of Black Lynx—light brocade satin lining—Jewelled buttons—worth \$200.00..... **125.98**

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Black Lynx, Sable Fox and Jap Mink—Rug or block Muffs and Shawls—Pelerine and Novelty or Throw Scarfs—worth \$50.00..... **32.98**

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Sets of Persian Lamb, Black and Blue Wolf and Fox Throws, Shawls, Pelerines, Block Muffs—worth \$29.98..... **18.98**
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- Sizes in Short Coats run to 3 years and include Plain and Mottled Bearskins. Finer Coats, Silk Faille, Silk Mixtures and all wool Crepella, Poplin, Serge, Cheviots and Corduroys—hand emb'd or trimmed with fine laces, satin, medallions, French knots, etc.—to..... **29.98**
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Finer Short Dresses to \$15.98.
- SHORT JAP SILK DRESSES**—Exquisite fancies, with silk emb'y yokes, set off with ribbons and lace berthas—skirts trim'd high—sizes to 3 yrs..... **3.98**
- BABIES' LONG DRESSES**—Fine lawn or nainsook—skirts have deep trims of val. or Point de Paris lace emb'd and pin tucks—yokes to match with lace berthas or ribbon rosettes—real value \$2.98..... **1.98**
Finer Long Dresses, including lace trimmed silk, to \$12.98.
- SILK CAPS**—Bengaline and allover emb'd—lace or net ruche and rosette—silk lined and warmly interlined—elsewhere .98..... **.69**
Finer Caps, including Crepe de Chine, Silk Faille and Bearskin—exquisite styles—to 2.98

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gilt or silver bowls..... **1.49**
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Finer to \$3.98.
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