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(For The Hebrew Standard.)

THE PARASITE.

A STUDY OF RUSSO-JEWISH LIFE,
BY EZEKIEL LEAVITT.

AT six in the morning I awoke. The night had not passed away; light and darkness skirmished. A melancholy cloud covered the world, which was still a dreaming. But in a few minutes the sky became blue and clear, the sun shone and chased the night away.

Rays of light stole into my small chamber through a window, like frolickers making zigzags on the walls and lighting the map of Palestine and the portrait of Gordon, that hung on the walls of my room. I lay in my bed half awake. Closer I wrapped the blanket around me, and sank into a reverie.

The fantasy, that knows not place nor time, carried me away to an old graveyard, where my childhood days are buried, my sweet dreams, my hopes—and I am surrounded by the neighboring corpses.

I am eight years old. I am in "cheder" under the instruction of Reb Baruch. My schoolmates and I are seated around a large oak table. The master is quiet, not a word is uttered. His shirt sleeves are rolled up to his elbows and his hairy arms, that are as thin as splinters, fill us with fearsome impressions.

Now and then he wipes his face with the "Talith Koton," whose fringes are blackened by constant dragging on the uncleaned floor.

Near the brick oven sat the Rabbi's wife feeding their only goat.

"Now, my children," the Rabbi exclaims, take your gamorahs, we will repeat yesterday's lesson."

Each of us took a "gamorah." "Well," said the Rabbi to one of my classmates, "commence!"

My mate's eyes, that were black as cherries, shone; his cheeks deepened in color, and with a special tone he commenced: "Shorr shenagach es haporoh" (an ox that gored a cow).

We joined him, and the "cheder" was filled with many different tones.

The "cheder" vanished, and another scene appeared before me.

I am fifteen years old. I have left the "cheder." I said my last good-bye to the sages of the Talmud. A student comes to my home to teach me those subjects that are necessary for those desirous of entering the fourth-year gymnasium.

"Madam," says my instructor to my mother, "you may prepare your son materially for the gymnasium, as he is fully capable of entering."

"Who knows? We are Jews, everything is forbidden to us. Every drunkard, every good-for-nothing, if he only wears a cross is fully welcome to all; but we are Jews in exile and merely tolerated in Russia," she answered.

A few weeks passed by. I took the examination. I answered all questions satisfactory. Soon, soon, I will be a student; I will also wear a un-

iform, and will be like Ivan who calls me ironically, "Jew," and who treats me with a stone occasionally. I will be as good as any of the Ivans, who laugh at me; soon I will be able to study—with these encouraging thoughts I grew stronger.

My mother's prophecy came to pass; all my plans became soap bubbles. "There is no room for your son," said the Director to my mother. "I cannot help it!" I did not understand the Director's words then. What does he mean; "there is no room." There is enough room for one hundred more, and there is not room for only one. But the fact that was strange to me when a child is fully plain to me now; still I ask: Why is there no room for Jewish children?

I lie in bed and think. My room becomes light and lighter. The sun has risen. It is time for me to rise. But how pleasant is sleep, I think. I will sleep a little longer, ten or fifteen minutes and no more. I close my eyes and dream.

"I buy old clothes!" was the cry that aroused me.

And that voice of my old acquaintance, Israel, the rag man, split my heart in twain. Methinks this voice that rings so tragic is a great protest against our social life.

Although first impressions are the strongest, still the voice of Israel, makes as great an impression upon me at all times as at the first; and when I hear this agonized voice my heart breaks in fragments, and it awakens in me thoughts of the miserable condition of poor Israel, made a ragman by mankind.

I think—my soul is surrounded with darkness and my eyes overflow. "Jew, exploiter?" I suddenly hear a loud voice: "Is it not enough that you cheat our brethren in the market? Must you intrude into my house?"

This voice awakened me. Quickly I arose, dressed, and walked into the street. The day was clear and warm, the heavens as clear as the tears of a babe; the sun smiling upon the world's countenance. Near the house where we lived people were conversing and a tumultuous sound filled the air. The one that raised his voice above all was Ivan Ivanovitch Durniovin, our landlord. He was red-faced and fat-bellied; his nose red and covered with pimples; his hair black and heavy. He spoke loud. His eyes glowed like blazing coals in the dark, and his mouth was filled with foam.

The pale, worn-out ragman, Israel, stood near him, shivering. In one hand he clutched old clothes and the other overshoes.

"Why do you scold?" I asked of Ivanovitch.

"Your Jew has cheated me."

"Who? Israel? He is poor, but honest," I replied.

"Who is honest? Your Jew?" exclaimed Ivanovitch, angrily. "No, you are mistaken; he



Signora Guglielmo Lombroso Ferrero.

SIG. FERRERO is now in this country with her husband whose book "The Greatness and Decline of Rome" has made him famous. Sig. Ferrero is a daughter of the well known writer or Criminology Prof. Caesar Lombroso. She has charmed her American audiences by her grace and intelligence. She speaks French, Italian and English fluently. She was the steady companion of her father and for many years his secretary. She is visiting Italian Institutions in this Country and gathering material which she may eventually put into a book. :: :: :: :: :: :: :: :: :: ::

An October Experience.

ARCHIBALD ROSS.

YOU ask a sermon, my dear brother man.
Then here's a sermon. Take it to your breast.
And ruminate upon it through the hours,
For we are students every one of us.

'Twas late one night, as, leaving an old shrine
Where forty years before I pledged my love,
A new adventure opened on my way.
The crowded car just gave me room to stand,
When in short time a soft and pleasing voice
Bade me be seated. As the stranger rose
An eye of sweet refinement met my gaze
One of the Hebrew children—there he stood—
One fairest of loved Nature's happy kind,
Supple and patient as a winsome child,
Crowned with the flower of youth—albeit his years
Soon showed a wealth of mind and reading rare.
We talked. Our thought was various, rambling on.
The gorgeous robe of History revealed
Itself in many a brilliant hue and shade,
From Abraham to Maimonides, and down
To stern Disraeli in the British House.
And as our plaudits rang, our hearts grew weaned
To all God's children when they stood for right—
Jew, Buddhist, Christian, or whatever name.

Since that to be remembered autumn night
I questioned o'er and o'er, why living man,
With so much mental compass, still appears
So recreant in his tribute to the truth,
So reticent to land that honored race
That held God's Word in keeping for our good.
Noble the flock, thought I, that reared such names
As Deborah or as Miriam, and the line
Of prophets and of poets, who gave scope
For all the noblest thoughts the world e'er knew.
For, from a child, no minds like that of Job,
Of Moses or of Gideon, with the group
Of seers and singers crowned with David's harp,
I never met on earth, and never will.
What a vast picture gallery was there!
Names that embraced the orchestra of love
In highest coloring; and the negative side,
Where Justice pressed her penalty for sin.

How sweet in Memory's eye that autumn eve!
Too sacred to rehearse. But from that hour
The Fatherhood of God comes nearer home,
The Brotherhood of man stands more revealed.
And Life! O! Wondrous mystery of life,
Breathes purity and peace.

is neither poor nor honest. He daily idles away his time and cheats our brethren."

"What are you saying?" I asked. "Israel buys and sells old clothes daily; he walks from house to house; in summer he stifles and in winter he freezes, and what does he earn? Only a few pennies, and that not always; often he comes home and does not bring bread, and he and his family hunger."

"Your defense is unnecessary. I know you Jews; you are parasites, exploiters and thieves."

"I understand," I sarcastically answered, "you must be a steady reader of the anti-Semitic papers."

"Two weeks ago there came to me that parasite, your Israel, and bought a black pair of pants, which were nearly new, and a coat for which I paid twenty-five roubles; and can you imagine how much he paid for them? Only three roubles, not more! Don't you think I justly call him parasite?"

"He did not compel you to sell it to him, did he?"

"He persuaded me; he swore upon the health of his wife and children that he could not possibly pay more for them."

"Who told you that they are worth more?"

"Stepanov told me."

"If you wish, Mr. Durniovin," spoke up Israel, who had been silent until now, I will fetch the bargain back to you, as no one cares to buy them."

"What?" exclaimed Durniovin, "did you not sell them? Stepanov informed me that Ignatz Petrovich paid you ten roubles for them."

"If you disbelieve me," answered Israel, "I will bring them to you." And Israel walked away after them.

"That thief will not return; he has escaped," was the sneering remark of Durniovin.

"He will return," I answered. "He will return!"

The heavens are blue; numberless and variegated and tinted clouds sail along the horizon. The sun's rays come down in the form of golden threads; the air is fragrant and invigorating; the birds that inhabit the garden near our house are singing, and their melody awakens all the noble, tender feelings of the listener.

I was sad. The birds' singing aroused in me many a sorrowful thought. Israel earns his money honestly, still he is nicknamed by the drunken Ivan "parasite," "exploiter

"Oh, Heavenly Father! Does he deserve it? Oh, Israel, Israel! how poor and forsaken thou art!"

"Are you still here"—the voice of Israel disturbed my train of thought. In his hand he clutched Durniovin's coat and trousers. "I am very tired," he said again. "I walked too rapidly. However, God is just!"

"Now, Israel," said Durniovin, walking from the house in a drunken state, "did you bring my clothes?"

"Here they are. I will thank you a thousand times if you return me the three roubles," pleaded Israel.

"What? I am not a Jew, who buys and sells rags."

"Do you know, Mr. Durniovin, I will call Stepanov, it may be he will pay more for your goods."

"No, No! I do not want that," screeched Durniovin, "I do not want to have anything to do with you. Get thee hence!"

"I see," I said to Durniovin; "that you made up the story about Stepanov, as the other false accusations are created by the other Ivans like you, against the Jews."

"All of you are impudent and parasites," screamed Ivan Ivanovich, angrily. "You eat our bread and drink our blood; for every Passover Feast you slay Christian children and dip your unleavened bread into our blood. You are leeches, parasites and robbers!"

Ivan Ivanovich walked away, cursing every Jew.

"Why are you unhappy, my friend?" I inquired of Israel after Ivan left us.

"I am unhappy because my wife is sick, the children have no food and I have not earned one penny to-day; and then to hear all these Ivans curse our people."

"Have hope, my friend," I cheered Israel; "We had Pharaoh, Haman, Spanish Inquisitors and many more like these! We are rid of them; we may be sure that from the present Pharaohs and Hamans we shall also be freed and we'll add to our list of holidays new Purims and Passovers."

"I hope so, too," and this was followed by a fervent prayer from Israel's heart, as he lifted his eyes to heaven: "But when will the good time come? When?"

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From the Book of Morals.

(Fifteenth Century.)

The thread on which the different good qualities of human beings are strung, as pearls, is the fear of God. When the fastenings of this fear are unloosed, the pearls roll in all directions and are lost one by one. But without taking a high degree in morality we can neither enter into possession of the learning of divine things nor fulfill positive precepts; nay, even a single grave moral fault may be the ruin of all other advantages as when, for example, one is always seeking to set off his own excellence by bringing into prominence his neighbor's failings. It is just as with wine, the best of which may escape from a vessel through one little hole overlooked. But there are but few men who recognize this to be true in their own case; they see the lofty ladder they have to mount; they cannot see that their feet suffice not for the ascent. Or they have no notion what a treasure they possess in their own souls, and recklessly sell their house and all the treasures it contains. But the heart is like a tablet as yet unwritten; fools scratch it all over and ruin it; only the wise know how to fill it with suitable matter.

A habit to be most especially inculcated and commended is that of cleanliness. Clothing, bed, table, table furniture, especially those used for food, indeed all and everything that we ever take in our hands, let it all be clean, sweet, pure; the body above and beyond all, made in the image of God, that ought never to be defiled by dirt.

It is wretched pride when one is always thinking others as lower than himself, and that his own opinion is always better than others. All progress is thereby made wholly impossible; such a one does things only for approval of men, not because God wills he should; is always seeking thanks for what he does, takes delight in others' crouching as inferiors before him. A person of that kind is like a very superior article of food burnt by the cook, and which therefore has to be sent away from the table. The sweeter self-love makes our own ignorance to us, the more bitter do we become towards others, the less accessible to all opportunity of reforms.

Be reasonable and modest in thy dealings and intercourse with men; speak reasonably and modestly with every one, and treat him fairly well. Practice humility, even towards inmates of thine house, poor people, subordinates. Be not chary but kind of speech with widows and converts; put up willingly with discomfort from their talk; reply not when men scold thee; be deferential to men of learning or piety; thoughtful and circumspect towards thy scholars and disciples, and never be tired of repeating things over and over again to them, that they may understand them

aright. Never be ashamed to learn, even from less man than thyself. He who is humble toward everybody pleases and wins confidence, and every one wishes to be even as he is. But the more worldly or other good things thou hast the greater let thy humility be, all the more do thou pay respect to men, and abound in kindness towards them.

Let a man be never ashamed to execute the commands of religion, even though he be mocked therefor; never ashamed to confess the truth, to set another man right, to put a question to a teacher when something is not well understood. But let a man be well on his guard against putting others to shame, or lay bare wantonly the failings of a neighbor, or give him a dishonorable nickname, or address him by such. Never tell any one that such a one wished to give his daughter to thee in marriage, and thou wouldst not have her. Never put in words anything which can call up a blush on thine own cheek, or make another's grow pale.

Mr. Jacob E. Sassoon, of Bombay, the well-known merchant and philanthropist, has been created a baronet of the United Kingdom. Mr. Sassoon is noted for his munificence. He founded a magnificent hospital in Bombay, and recently gave \$30,000 for the foundation of a school of science. He built the local synagogue and schools and founded a home for the poor. He is head of the Jewish community of Bombay, and is President of the Bombay branch of the Anglo-Jewish Association.

A large gathering of rabbis was recently held at Ekaterinoslav. The gathering resolved to demand the abolition of the Korobka, the opening of a Rabbinical Seminary and the introduction of Jewish history and religion as subjects into the secondary schools. A conference consisting of all Russian rabbis will take place at Wilna.

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CRIMINALITY AMONG THE JEWS.

HOW THEY OBEY THE LAW.

IN one of our continental exchanges, we find a very interesting study on the criminality of the Jews. The author is the chief of judicial statistics of one of the continental governments, and the facts stated are, therefore, absolutely reliable. In the article he claims that the proportion of criminality, assigned to the Jews in this country, will be found to be practically the same elsewhere, or as he states it—*universal*.

Naturally there are various strata among the Jews as among Christians, and criminality is taken not in a merely moral, but in a technically legal sense. Modern criminal statistics cover only that sphere of life in which sentence is legally passed, by the appropriate tribunal on persons guilty of violations of the law.

Necessarily these statistics are somewhat misleading, inasmuch as their reliability is largely dependent on the numerical strength of the Jews, in any given country or State or city. For instance New York and Chicago, St. Louis and Philadelphia, and all the great centers of population in any and every country, where the Jews form a considerable percentage of the population, can hardly be compared with small places or country districts, where the Jew is a negligible quantity.

But taking the nation as a whole and assigning the criminal acts pro rata, it seems that among Catholics there are 33 for every 10,000; Protestants, 24 for every 10,000; and only 17 Jews per 10,000.

As to the character of Jewish criminality there are certain crimes and misdemeanors to which the Jews are far less inclined than others. For instance resistance to the law, criminal assault, malicious destruction of property, assault and murder, in short all crimes, which demand aggressiveness and initiative are relatively unknown among them. Russia, of course, is here excepted, where the Jew, through long and deliberate tyrannical oppression, has been driven to desperation. Not a few of the Nihilists are Jews. On the other hand crimes of lip-lashing defamation, open insult, anything that demands words only and not acts, are comparatively frequent among them. Favorable is the status of the Jew in regard to simple proprietary crimes, theft, poaching, etc. The latter is self-evident, since poaching is an agricultural crime, and the Jew is rarely an agriculturist.

On the other hand, the crimes of deceit in business, receiving stolen goods, over-reaching, obtaining money under false pretenses, incendiaryism for fraudulent purposes, etc., are quite frequent in their occurrence among them.

As regards crimes against morals, the Jews make a very favorable exception, divorce and open licentiousness being comparatively rare. The whole reach of Jewish criminality is towards mental and intellectual rather than towards physical and actual sin.

This is easily explained by the law of heredity. For ages the Jew has been an outcast and hated of all mankind. His battle could not be fought in the open. His weapons of defense were not physical but mental and intellectual. He sharpened his wits and set them at work for his own benefit and for the discomfiture of his enemies. He lived by his wits, and whatever criminality he could afford to be guilty of, was in perfect harmony with his environment. It is a matter of interest to study these statistics in view of the Jewish past and present. The question is whether the Jew, under new conditions and in a new environment, will develop new criminal tendencies, or whether the law of heredity has fixed in him a permanent criminal type.—*Christian Observer*.

Memorable Dates.

From Memorable Dates of Jewish History. BY PROF. GOTTHARD DEUTSCH

FEBRUARY 6.

- 1867 Sol. Munk, the Arabic scholar, Paris, died.
- 1874 Meyer Anshel de Rothschild, member of English Parliament, died.
- 1894 Theodor Billroth, a famous surgeon, known through his position in the anti-semitic movement, died.
- 1900 Elijah Benamozegh, apologist of Kabbalah, Leghorn, died.

FEBRUARY 7.

- 1413 The religious disputation begun at Tortosa.
- 1767 Saul Ascher, member of the Berlin Culture Society, born.
- 1878 Pius IX., famous for the syllabus and the Mortara Case, died.
- 1895 Eugene Benj. Fischel, painter, Paris, died.

FEBRUARY 8.

- 1663 Shabbetai Cohen, "Schach," Holleschau, died.
- 1795 M. H. Saphir, the Vienna humorist, born.
- 1831 Law passed ordering support in France of the Jewish cult.
- 1867 Joachim Basewi, Jurist, Milan, died.
- 1874 Rachel Mayer, authoress of Jewish novels, died.
- 1882 Berthold Auerbach, German poet, died.
- 1886 Ivan Aksakov, the intellectual originator of Jewish persecution in Russia, died.
- 1889 Anna Maria Goldsmid, authoress, London, died.
- 1896 Rudolf Benedict, chemist, Vienna, died.

FEBRUARY 9.

- 1815 Isaac Hirsch Weiss, historian of Talmud, Gross-Meseritsch, born.
- 1873 Julius Furst, bibliographer, Leipzig, died.
- 1880 Israel Salant (called also Lipkin), eminent Talmudist, Koenigsberg, died.

FEBRUARY 10.

- 1660 Saul Morteira, rabbi in Amsterdam, died.

- 1797 Gumpel Louisohn, professor in Upsala, Hamburg, died.
- 1835 Moses Hochheimer, Hebrew grammarian, Anstoch, died.
- 1868 Chayim Palaggi, rabbi and prolific Talmudic author, Smyrna, died.
- 1888 Ferdinand Eberstadt, Burgomaster, Worms, died.

FEBRUARY 11.

- 1591 Moses Luria, rabbi, Worms, died.
- 1689 Moses Galante, Talmudic author, Jerusalem, died.
- 1772 Lewis Way, champion of the Russian Jews, born.
- 1795 Society "Felix Libertate" for emancipation founded, Amsterdam.

- 1802 Joel Lowe, one of the "Biurists," Breslau, died.

- 1812 Jos. David Sinzheim, president of Synhedrin, Paris, died.

- 1818 David Cassel, Jewish historian, Glogau, born.

- 1823 Philip Yung, author of Jewish biographies, Leipzig, died.

- 1842 Ludwig Barnay, famous actor, Pest, born.

- 1857 Meyer Hirsch, famous mathematician, Berlin, died.

- 1858 Sol. Blogg, Jewish writer, Hanover, died.

FEBRUARY 12.

- 1795 Johann Jacob Rabe, translator of Mishna, died.

- 1815 Hermann Godsche, anti-semitic novelist, Trachenberg, born.

- 1837 Ludwig Borne, German author, Paris, died.

- 1883 Meyer Magnus, town councillor, Berlin, died.

- 1894 Hanns von Buelow, pianist and anti-semitic, died.

Sayings of the Rabbis.

THE world is preserved only through the breath of the children studying the Torah at the Rabbis.—*Shabbath 119*.

The Holy One blessed be he has not in His treasury more than the jewel of the fear of heaven.—*Berachoth 33*.

There is not any commandment that is written in the Torah which mentions the reward thereof which does not imply the resurrection of the performer thereof.—*Kedushim 39*.

There is not any commandment in the Torah, be it ever so easy to perform for which the performer thereof is not rewarded in this world, and in the world to come I cannot express how great his reward will be.—*Menachoth 44*.

No one is poor excepting be he ignorant; the Sages of the West were wont to say, he who possesses knowledge possesses everything; he who does not possess it,—what does he possess?—*Nedarim 41*.

It is not the serpent that kills, it is the sin that kills.—*Berachoth 33*.

Chastisement cometh not on the world excepting on account of the ignorant.—*Baba Bathra 8*.

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Zionists Propaganda Day.

In response to a universal demand from the Jewish public for authentic information in regard to the present statutes of Zionism, its prospects, etc., the Federation of American Zionists has planned to hold a chain of simultaneous mass meetings throughout Greater New York and environment on Sunday, February 7. This is the day after the 15th of Shebet, which is customarily been looked upon as a suitable time for propaganda. The present movement contemplates reaching the largest possible number of Jewish people, especially those who are more or less sympathetically inclined towards the idea of Zionism. The plan has been heartily indorsed by all who have learned of it, and already the co-operation of some of the best known Zionist speakers of Greater New York has been secured as well as the offer of several synagogues or meeting places. The speakers who are definitely to be announced at the present time are, Hon. N. T. Phillips, Dr. I. Friedlaender, Rabbi M. Kaplan, Rabbi Elias Solomon, Dr. B. Drachman, Rev. H. P. Mendes, Mr. Samuel Strauss, Rabbi E. L. Levinthal Philadelphia; Mr. B. G. Richards, L. A. Kohn, Mr. Solomon Frankel, Rabbi J. Esterspon, Rev. H. Masliansky. The meeting places are Jackson Avenue Synagogue, Bronx; South Third street, Brooklyn; Ninth Street Synagogue, Brooklyn; West Hoboken Synagogue, New Jersey, Clinton Hall, 151 Clinton street, New York; Moore Street Synagogue, Brooklyn. More speakers and synagogues will be added to the list in the next few days. One of the objects which it is sought to accomplish in connection with this special propaganda is to explain to the public the nature and aims of the various Zionist institutions in general and of the Federation of American Zionists in particular. The Federation announces that any Jewish organization which has planned a large meeting for the above date and desires to have the services of a well-known English or Yiddish speaker will be gladly accommodated by informing the office, 204 East Broadway.

The newly elected United States Senator in "A Gentleman From Mississippi," now running at the Bijou Theatre, is a tenderfoot in the national hunting reserve at Washington, but with inherent shrewdness and sterling integrity.

His mentor in political training is a breezy, magnetic young Northerner who gives up a position as Washington correspondent to become his private secretary. There is a charming love story which involves the latter and his employer's pretty daughter.

CALENDAR.

1900	
*Rosh Chodesh Adar.....	Monday, February 23
Purim	Sunday, March 7
Rosh Chodesh Nisan.....	Tuesday, March 23
1st day Pessach.....	Tuesday, April 6
7th day Pessach.....	Monday, April 13
*Rosh Chodesh Iyar.....	Thursday, April 23
Lag b'Omer.....	Sunday, May 9
Rosh Chodesh Sivan.....	Friday, May 21
1st day Shabuoth.....	Wednesday, May 26
*Fast of Tammus.....	Tuesday, July 6
*Rosh Chodesh Ab.....	Monday, July 19
*Fast of Ab.....	Tuesday, July 27
*Rosh Chodesh Elul.....	Wednesday, August 19

*Also observed the day previous as Rosh Chodesh.

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Happenings in the Jewish World.

These items are collected from the four corners of the Jewish earth, and are presented in tabloid form without comment.

Dr. L. Cantor has been elected Rabbi of Riga.

The Unity Social Club has been organized in Louisville, Ky.

A Hebrew Free Burial Society is in process of organization in Jersey City, N. J.

Samuel Cohen, a Jewish pioneer of Ansonia, Conn., passed away last week, aged 75.

The Russian Minister of Justice has permitted five more Jews to become advocates.

The Jewish Aid Society of Sullivan County has been incorporated at Monticello, N. Y.

The Russian Senate has decided that Jews may be permitted to hire summer residences in the villages.

Strong efforts are being made to reorganize the Federation of Jewish Organizations of Massachusetts.

Thieves broke into Shearith Sfard Synagogue, St. Louis, Mo., on the 23d inst., and robbed a Z'dokah box.

The 100th anniversary of the birth of Mendelssohn was observed at Temple Israel, Boston, Mass., on the 3d inst.

Professor Dr. Senator, of Berlin, has been elected by the Medical Academy of Belgium a foreign honorary member.

A new Hebrew journal, "Shibolim," has begun to appear here in New York. Its editors are M. Ben-Elieser and A. Goldberg.

A Young Men's Hebrew Association was organized last Thursday night at Bangor, Me. Fifty young men signed the charter.

Rabbi Caro, of Temple E'nal Jeshurun, Milwaukee, Wis., is broken down in health and has been compelled to take a vacation.

The Real Russians have decided to interpellate the Government on their policy in allowing Jewish traders to "monopolize Turkestan."

The Commission of Inspection of Alliance Israélite Universelle Schools concludes its mission this week by visiting the schools in Bulgaria.

A Russian lad, aged fourteen, has been sentenced to seven years' confinement in a home for juvenile offenders, for belonging to the Poalei-Zionists.

The Russian Ministry of the Interior has requested the authorities to allow the wives and widows of Jewish graduates to reside in all parts of the Empire.

Morris Korts has brought suit for \$5,000 against the Denver Col. Hebrew Cemetery Association for permitting his wife's remains to be removed without his permission.

Charles Feltstein, prominent in Pittsburgh, Pa., Orthodox Jewish circles, died last week, aged 58. He was the first president of the Wabash Street Synagogue.

The Municipal Council of Paris has decided in favor of classing the synagogues in the Rue de la Victoire and the Rue des Tournelles as historical monuments.

Mr. Jacob H. Schiff has forwarded \$250 to Rev. Joseph Krauskopf to be applied to the National Farm School. The gift was made in honor of Dr. Krauskopf's fifty-first birthday.

Dr. Lee K. Frankel, for many years manager of the United Hebrew Charities, has been appointed manager of the Industrial Department of the Metropolitan Life Insurance Company. The position to which he was appointed was created by the company for the purpose of enabling it to prepare plans for insuring working men at a minimum cost.

It is reported from St. Petersburg that a strong agitation is being carried on in influential spheres in favor of prohibiting Shechita in the Russian Empire on humanitarian grounds.

The Israelita, the organ of the "Poles of the Law of Moses," has been suspended. The paper played a prominent part in the assimilation movement for the last forty-three years.

The first steps for organizing a local committee for the Jewish Women's Association for the purpose of promoting education and culture in Palestine have been taken in St. Louis, Mo.

The estimates of the Jewish community in Vienna for 1909 provide for an expenditure of 3,035,236 kronen, and income of 2,954,062 kronen. The past year ended with a deficit of 81,173 kronen.

Miss Jeannette M. Goldberg, field secretary of the Jewish Chautauque Association, is at present in Buffalo making arrangements for the Thirtieth Annual Convention which will be held in that city from July 13th to 20th.

M. Frenkel, a deputy of the first Duma, was recently sentenced to two years' imprisonment for giving a Liberal pamphlet to a peasant. The prisoner is a member of a wealthy Jewish family.

The death is announced of Herr Sigmond Frankin, who for many years occupied a prominent position in the Warsaw Jewish community. The deceased was a well-known philanthropist.

Forty-five hundred people witnessed a Yiddish performance at Mechanics' Hall, Boston, last week, became dissatisfied with the play started a riot, stopped the play and grabbed the receipts.

The committee formed at St. Petersburg for the purpose of assisting the Jewish deputies in debates affecting their co-religionists consist of eight representatives of various Jewish organizations.

The Colony of Israel, near Hawkins, Gates County, Wis., is reported as starving as a result of a disastrous fire which some time ago swept over North-

ern Wisconsin and wrought havoc with the crops.

Sir David Salomons recently forwarded £3,000 for the purpose of a spacious pavilion in the Viennese Exhibition ground which will enable British art in future to be represented in that beautiful city.

Despite the promise of Police Commissioner Bingham granting Sabbath observers immunity from arrest on Sunday, several East Side merchants were arraigned in the Essex Market Court last Sunday.

The Leah Sisterhood has been organized in conjunction with the Moses Maimonides Memorial Temple, South Brooklyn, and is about to make special efforts to procure funds for the purchase of a synagogue site.

The pupils of the Minsk Female Gymnasium have abandoned their excursion to Moscow as a protest against the refusal of the authorities to permit their Jewish colleagues to accompany them to the ancient capital.

The United States Customs Appraisers have declined to admit duty free some specimens of European hand work consigned to the Hebrew Technical Institute, this city.

A false alarm of fire from the box at 138th street and Amsterdam avenue last Thursday night disturbed 800 children of the Hebrew Orphan Asylum, who were at an entertainment in the auditorium, but who were quickly quieted as the clatter of the engines was heard.

At the thirty-seventh annual meeting of the Hebrew Orphan Asylum, Baltimore, Mr. David Hutzler, who has been president of the institution for twenty-nine years, retired, and the vice-president, Mr. Leon Lauer, was elected to succeed him.

Among the decorations recently bestowed is that of Officer of the Legion of Honor on M. Ullman, Director of the Comptoir National d'Escompte, and the Cross of Chevalier of the Order on Mr. Ferdinand Blumenthal, an American citizen.

Rabbi Leo N. Franklin, of Detroit, has set about to establish a synagogue at Ann Arbor for the benefit of Jewish students who attend the University of Michigan. Every year there are usually about 200 students of the Jewish faith in the institution.

The Baltimore Federated Charities has made the following appropriations for 1909: Hebrew Benevolent Society, \$16,750; Hebrew Hospital, \$22,500; Hebrew Orphan Asylum, \$8,500; Daughters in Israel, \$4,050; Maccabees, \$5,400, and Hebrew Educational Society, \$2,000.

For the first time the "Jewish National Party" has appeared in the official statistics of the recent elections to the Austrian Reichsrath. The total votes polled were 31,941, of which 24,757 were recorded in Galicia, 6,655 in the Bukovina and 529 in Lower Austria (i. e. in Vienna).

A new branch of the Ifo has been established at Amsterdam. Fifty members have already joined this branch. An energetic propaganda is being carried on to start branches in several other towns in Holland, in addition to the pioneer branch which already exists in Groningen.

The will of Charles Mayer, filed for probate last week, bequeaths \$6,000 to employees, and the following charitable bequests: United Hebrew Charities, \$3,000; Lebanon Hospital, \$1,500; Montefiore Home, \$3,000; Hebrew Orphan Asylum, \$1,500; Home for Aged and Infirm Hebrews, \$1,500, and Presbyterian Hospital, \$1,000.

The Central Commission of France, on the subject of steam engines and automobiles, which has just been constituted, has, as its President, M. Worms de Romilly, a retired inspector-general of mines. Two other Jews are members of the commission: M. Maurice Levy, a retired inspector-general of bridges and roads, and M. Michel Levy, inspector-general of mines, both of them members of the Academy of Sciences. M. Michel Levy has also been appointed vice-president of the Sanitary Committee of the Department of the Seine.

An American lady, Mrs. Mary Linken, has summoned the Jewish Colonization Association before the Tribunal of Paris for payment of an alleged debt of 20,000 francs. The Jewish Colonization Association pleaded that it was outside the jurisdiction of the French Courts, because it was an English company with its registered office in London; but the Court decided against it on this point, and ordered the action to come for an early hearing. The Ica has engaged as its counsel, M. Barbois, leader of the bar and a member of the Academie Française, who, at the preliminary hearing, eloquently described the aims and objects of the Association and its mode of operation.

THE HOREB HOME AND SCHOOL FOR DEAF MUTES.

The annual meeting of the above was held Thursday, 29th ult., in the vestry room of the temple, corner Seventy-sixth street and Fifth avenue. A goodly audience assembled and the meeting was opened with a hymn by the choir of deaf mutes. Not a sound was heard. For music, rhythmic movement was substituted. For words, movements of fingers. For interpretation, facial expression. It was pathetic, touching and wonderful.

Rev. Dr. H. Pereira Mendes presented a report and scope of the work of mercy and usefulness attempted by this young society. He said:

"The society was organized primarily to secure a Jewish institution for Jewish deaf mutes. At this moment there are about 200 Jewish children in a Protestant institution and about 150 in a non-sectarian school. Just as we Jews deem it our duty to have a Jewish orphan asylum or a Jewish hospital or a Jewish home, for the Jewish orphans, the Jewish sick, and the Jewish aged, so it is necessary to have a Jewish institution for Jewish deaf-mute children, inasmuch as investigation shows that there are so many thus afflicted. In our last census through all the public schools, conducted by the courtesy of Dr. Maxwell, president of the Board of Education, we received the names and addresses of close upon 1,500 deaf-mute children below the age of sixteen years. The greater percentage of deaf mutes is unhappily Jewish. It is not to be expected that this list is complete or that children below four or five years of age were reported. We may safely assume that there are 2,000 Jewish deaf or mute children in Greater New York—most of them not born afflicted, but made so by disease. Why shall not these be taught our religion, history and aspirations? Why shall there not be an institution for the deaf-mute children of our poor? Our second object is to secure education for all deaf-mutes of school age. In this we co-operate with Board of Education.

The Board of Education has at last opened one school, but it has not been as successful as was anticipated. It is on East Twenty-third street, and therefore too far for the deaf mute children in the congested quarters, most of whose parents are unable to pay the cartfare for anyone to take the deaf-mute child to the school and back. A day school can only receive children within reasonable distance, especially deaf-mute children who cannot hear approaching vehicles when they cross a street.

We hope that many day schools will

be established throughout the city for those children whose home-environment is satisfactory and proper. But for the children of crowded tenements, whose environment is not satisfactory, and whose parents do not even speak the language in which deaf-mute instruction is imparted by either lip-reading or finger-moving system, of course an institution is more desirable. For in it they will have greater care, and after school hours will be in contact with teachers and superintendents who are skilled in the science of teaching deaf mutes to make themselves intelligible and who can provide recreation.

Our third object is to promote the well being of adult deaf mutes, especially where Jewish matters are concerned. We have helped to organize a congregation which now holds service every Sabbath eve. It offers one of the most pathetic sights imaginable. Within that congregation a sisterhood has been formed to visit and assist sick deaf mutes and to try and find employment for those who are out of work. We are also training a minister for them. We may say here that the system of deaf-mute education has been so splendidly developed, that deaf mutes, instead of being a burden to themselves and to their families are made wage earners and become self-supporting. They are educated in general knowledge and in trades, such as printing, carpentry, book binding, designing, architecture, and even chemistry and biology. In some cases they earn two and three thousand dollars a year, and in one case known to us, five thousand dollars."

Mr. Gruver, superintendent of the Sixty-seventh street institution for deaf mutes' instruction, spoke of the need for a Jewish institution, and Dr. Schulman made a strong plea for the Horeb Home. He pointed out Jewish susceptibility to certain afflictions and concluded by offering words of honest encouragement to the young man who had been studying for ministry among deaf mutes.

Mr. Reno Margolies, principal of a private school for deaf mutes, also addressed the meeting and Dr. Michaels presented the medical aspect.

Upon motion of Rabbi Eliesman, one of the most earnest workers, the present board was re-elected, and after another hymn by the choir the audience separated. It is asked that \$8,000 by contributions be raised, and if some \$30,000 be pledged within a couple of weeks, a magnificent institution will be created upon strictly Jewish lines.

It is hoped that those who have deaf mutes in their families or who sympa-

thize with the work will contribute from \$3 to \$500 annual subscription, or specially to the emergency fund. The office is 99 Central Park West, New York city.

The Hebrew Free Loan Association.

The Hebrew Free Loan Association held its annual meeting last Sunday afternoon in its offices at 108 Second avenue, near Sixth street. The President, Julius J. Dukas, read his report for the year 1908, and the members of the Board of Directors, whose term expired on January 1, were re-elected.

The report showed that at the end of 1908 there were 4,766 members and patrons, as against 4,333 in the previous year. During the year \$438,855 was placed in loans "to those in need and whose character and self-respect will not permit them to receive alms," and without interest, which is the object of the association. There were 17,895 individual loans made, and the loss amounted to \$4,977, a little over 1 per cent. of the disbursements. The loanable capital on January 11 was \$97,702, together with a building fund of \$22,884, making a total of \$120,586. During the existence of the association it has lodged \$3,167,436.

The income for the year was \$23,341.93 and the expenditures, \$11,630.44, leaving a balance of \$11,711.49.

Following the report of the president short talks were made by Robert W. Heberd, Commissioner of Public Charities; Jacob Schiff, Adolph Lewisohn and Daniel C. Potter, of the Department of Finance.

The officers of the association are Julius J. Dukas, president; Morris Jacoby, first vice-president; Meyer Goldberg, second vice-president; Henry Monday, treasurer; Simon Landres, financial secretary, and Abraham Bakst, recording secretary.

At the Alhambra, Percy G. Williams offers a bill entirely made up of headline features. Cressy & Dayne will present their laughing success, "The Wyoming Whoop," while Murphy & Nichols will be seen in the latest and best of all their travesties, entitled "The School of Acting." William Gould and Valeeka Suratt will appear in their own skit and characteristic songs. Carter DeHaven and Flora Parker, the Six Tuscany Troubadours, the Avon Comedy Four, Loney Haskel, Wormwood's Animals, and several other acts are included in what is undoubtedly the finest bill arranged by Mr. Williams for his Harlem house this season. Sunday concerts will be given as usual.



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SOCIAL.

The Junior League of the Miriam Gottlieb Aid Society will hold their annual dance on Thursday, February 11, 1909, Lincoln's Birthday Eve, at the Hotel St. Andrew, Broadway and Seventy-second street, at 8.30 o'clock. There will be several novelty dances during the evening.

Miss Tessie Florence Cohen, of 206 West 111th street, gave a luncheon Wednesday afternoon, assisted by her sister, Mrs. M. Parker. There were sixteen guests, all of whom sat at one large table handsomely decorated. The guests invited included: Misses Rose Stone, Cella Pechner, Flosaye Haft, Gertrude Flaum, Berdie Heisman, Anna Green, Laura Y. Goodman, Sidona Kramer, Goldie Haft, Temmie Schildowsky, Rose Cohen, Jeanette Silverstone, Beatrice Kornbluth; also Mrs. Lillian Bacha, Mrs. Esther Ginsburg and Mrs. Gertrude Fine.

It has become quite a fad to dine at Eisenberg's Hotel Premier. Among the recent diners at this unique hostelry were: Supreme Court Judge and Mrs. Samuel Greenbaum, Mr. Moses Greenbaum, Mr. and Mrs. William Prager, Mrs. Raphael Sturman, Mr. and Mrs. Samuel Hyman, Mrs. W. Endel, and Mr. and Mrs. Morris Endel.

BAR MITZVAH.

KAISER.—Mr. and Mrs. B. Kaiser announce the bar mitzvah of their son Emanuel, at Temple Ez Chaim, East Ninety-second street, on Saturday, February 6. Reception Sunday, February 7, from 3 to 6, 68 East Ninety-fourth street. No cards.

LAPPERT.—Mr. and Mrs. I. Lappert, 122 East 107th street, announce the bar mitzvah of their son, Seymour, February 6, at Temple Rodeph Sholem, Sixty-third street and Lexington avenue.

LEVY.—Mr. and Mrs. Isaac Levy, 349 East Fifty-eighth street, announce the bar mitzvah of their son, Nathan, Saturday, February 6, at Temple Rodeph Sholem, Sixty-second street and Lexington avenue. Reception on Sunday, 7 to 10 p. m., at Weill's, 433 East Fifty-eighth street. No cards.

LEVY.—Mr. and Mrs. Harry Levy announce the bar mitzvah of their son, Newman, on Saturday, February 6, at Congregation Anshe Emeth, 144 West 131st street. Reception Sunday, February 7, 144 West 141st street, 3 to 6 p. m. No cards.

"Circumstantial Evidence," the jury playlet by Harrison Armstrong, which has already been successfully received at the other Williams' houses, will have its Broadway premier at the Colonial this week. Fourteen players are required in the cast and the story is said to be an absorbing one with an agreeable finale. Annette Kellermann begins her third and last week here in her delightful diving specialty with her expert exhibition of "diabolo" as a side line. Sam Chip and Mary Marble, Miss Stella Mayhew, Frank Fogarty, La Petite Adelaide. The twelve Kitamura Japs and several minor acts will fill out the remainder of an excellent and diversified programme. On Sunday the usual concerts will take place.

ENGAGEMENTS.

BAAR—STEINBERG.—Mrs. Bertha H. Steinberg announces the engagement of her daughter Libbie to Mr. Siegfried Baar, of Brooklyn. At home 64 West 124th street, Sunday, February 14, after 8 p. m. No cards.

BRAUN—HALPER.—Mrs. Joseph B. Bloomfield announces the engagement of her sister, Selma M. Braun, to Joseph W. Halper. At home Sunday, February 14, 126A West 127th street, 3 to 6. No cards.

GLAUBER—WOHLGEMUTH.—Mr. and Mrs. Sigmund Glauber announce the engagement of their daughter Birdie to Mr. Samuel A. Wohlgermuth. Reception Sunday, February 7, at their residence, 62 East Nineteenth street, from 2 to 6 p. m. No cards.

GREENBERGER—JACOBS.—Mr. and Mrs. Benjamin Jacobs, of 6 West Ninety-first street, announce the engagement of their daughter Eva to Mr. Jacques E. Greenberger. Reception at Duryes's, 200 West Seventy-second street, Sunday, February 7, from 3 to 6.

KERTZ—KUHN.—Mr. Samuel N. Kuhn announces the engagement of his sister Sadye to Mr. Victor Hertz. At home Sunday, February 14, at 210 West 133rd street, from 3 to 6 p. m.

MOES—SEFF.—Mr. and Mrs. Harris Seff, of 108 West 118th street, announce the engagement of their daughter Ethel to Mr. Louis Moes, of New York. At home Sunday, February 14, from 3 to 6. No cards.

MONK—ROSENSTEIN.—Mr. and Mrs. A. Rosenstein beg to announce the engagement of their daughter Decemia to Mr. Arthur P. Monk. Reception Sunday, February 7, at their residence, 293 Alexander avenue, Bronx, from 3 to 6 p. m. No cards.

ROBINSON—WOLF.—Mr. and Mrs. Louis Wolf, of 10 West 117th street, announce the engagement of their daughter Adele R. to Mark G. Robinson, on Sunday, February 14, at the Herrnsstadt, 27 West 115th street, from 3 to 6.

ROTH—REICH.—Mr. and Mrs. Bernard Reich, 248 West 113th street, announce the engagement of their daughter Sadye to Mr. Phineas Roth. At home, Sunday, February 7, 3 to 6. No cards.

SILVERMAN—WIESENBERG.—Mr. and Mrs. M. Wiesenberger beg to announce the engagement of their daughter Bertha to Mr. Ignatz M. Silverman. At home February 14, at 309 East Seventy-ninth street, from 3. No cards.

URY—WHYMAN.—Mr. and Mrs. Whyman, of 47 East 104th street, announce the engagement of their daughter Rose to Max Ury. Reception Sunday February 7, from 3 to 6. No cards.

WEINBAUM—NEWMAN.—Mrs. H. Newman announces the engagement of her daughter Carrie to Mr. N. Weinbaum, of Paris, Tenn. Reception February 7, at 102 East 124th street, from 3 to 6.

Statistics Refute Bingham.

Refutation of the statement made recently by Police Commissioner Bingham that Jews committed the majority of crimes in New York city was made Saturday in the report of Philip Bloch, secretary of the Board of City Magistrates. Although this report—for the year 1908—did not mention Bingham's statement, it serves to discredit it, as facts and figures are given, showing that the native-born Americans committed the majority of crimes. Of the 175,370 persons arraigned before magistrates during the year, 145,462 were men. More than fifty per cent. of the prisoners were held for trial. Mr. Bloch classifies foreign-born Jews as "Russians," and gives the following table of crimes by nationalities:

Born in the United States.....	39,981
In Ireland.....	9,809
In Germany.....	6,045
In England.....	1,655
In Scotland.....	523
In France.....	1,699
In Italy.....	10,630
In Russia.....	12,192
In Greece.....	7,523
All other nationalities.....

Of this list those charged with violating corporation ordinances are: Irish, 416; Italian, 4,124; French, 79; American, 2,904.

Answers to Correspondents.

BOSTON INQUIRER. Erev Pesach in the year 1854 fell on Wednesday, April 12.

MARRIAGES.

BRITWITZ—MAYER.—Miss Fannie Britwitz, daughter of Mr. and Mrs. M. Britwitz, of Ybor City, Fla., was united in marriage to Mr. Max Mayer, of this city, on Wednesday evening, February 3, at Reisenweber's, Columbus Circle. Rev. Dr. Elias L. Solomon of the Congregation Kehillath Israel, of the Bronx, performed the ceremony in presence of a small gathering of immediate relatives. Mr. and Mrs. Mayer are at present at Atlantic City, N. J., enjoying their honeymoon.

LEWIS—LERNER.—Miss Sadie Lewis to Mr. Harry Lerner at Temple Shaarl Zedek, of Harlem, on Sunday, January 21, 1909, by Rev. Dr. Adolph Spiegel.

NEWMAN—BERKOWITZ.—On Sunday evening last, the 31st ult., Miss Caroline Newman, of No. 64 East 122d street, was married to Mr. Joseph J. Berkowitz, at the Ohab Zedek Synagogue, West 116th street. Rev. Dr. Philip Klein officiated. Miss Mildred Newman was maid of honor and Miss Hortense Newman and Viola Friedman flower girls. The bridesmaids were Miss Carrie Berkowitz, Miss Sadie Lewis, Miss Helen Rehberger, Miss E. Finkenber and Miss Lena Klein. The ushers were Samuel Scher, Samuel Weiss, Harry Greenstein, Joseph Scher and Jacob Klein. Mr. Irving Isaacs was best man. A reception which was largely attended followed at Vienna Hall.

SCHLYEN—THOMASES.—The wedding ceremony of Miss Sophla Thomases to Mr. Joseph Schylen took place February the 3rd at the First Roumanian American Congregation. Rev. Dr. Arastean, officiated and Dr. D. Adler was the best man. A reception followed at Beethoven Hall, where the bridal couple were surrounded by a large gathering of friends and relatives.

SILVER WEDDING.

LEWIS.—Mr. and Mrs. Henry I. Lewis, of 45 East 123d street, announce the twenty-fifth anniversary of their marriage on Lincoln's Birthday. At home Sunday, February 14, after 8 p. m.

IN MEMORIAM.

The noblest life is the noble interpretation of religion in life and through life.

When that life means sublime faith, wonderful patience in suffering and complete and humble submission to the Supreme Will, we perceive a life that is truly noble.

Such a life came to an end last Sabbath, when Sarah Nathan breathed her soul away to Him who had breathed it into her.

Loved, honored, respected by her many friends, she was loved for her staunch loyalty to her religion; she was honored for her unwavering devotion to its highest duties, and she was respected because every page of her life displayed the virtues which gem the crown of true Jewish womanhood. H. P. M.

Collegiate Zionist League.

A lecture will be delivered by Mr. Samuel Strauss, editor of the Globe, on Saturday, Feb. 6, 1909, at 8 p. m., at Earl Hall, Columbia University, on the subject of "The Jew and America." Musical programmes will follow, doors will close at 8.15 p. m.

The Jewish Theological Seminary of America

531-535 W. 123d STREET, N. Y. CITY.
Lincoln Celebration, Thursday Evening, Feb. 11th, at 8 o'clock. Pres. S. Schechter will deliver an address on "Abraham Lincoln." At the same time a plaque of GETTSBURG ADDRESS WILL BE UNVEILED.
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SAVE THE BABIES.

A Visit to the Hebrew Infant Asylum.

THE HEBREW STANDARD, ever ready to further any genuine effort of interest to the preservation of the Jewish race, has noted with interest the above headline, which is used in connection with the publicity of the Hebrew Infant Asylum of the City of New York.

Desiring to witness a test of the application of this important phase a reporter of THE HEBREW STANDARD made a special visit to the Hebrew Infant Asylum, and our own observations have so profoundly impressed us, that we have no hesitation in saying that the position occupied by this worthy institution is one of the most important in the child life of our community.

The Hebrew Infant Asylum was founded some fourteen years ago, where, in a little cottage, located in what was then called Mott Haven, some eighteen infants were cared for. The present home of the Hebrew Infant Asylum is located at 161st street and Eagle Avenue, one block east of the 161st St. station of the Third Avenue Elevated R. R.

It was a few minutes past six on Wednesday, January

that cares for orphans, half-orphans and dependent children of Jewish faith from the day of their birth.

There are to-day one hundred and fifty-three infants in the Home whose ages vary from a few days to five years, helpless, destitute infants, who have come there suffering from want, neglect and— orphaned. Here they have been mothered, nursed, fed, clothed and developed, that they might have an opportunity to live, grow and thrive under the ministering care of gentle nurses, with healthy surroundings and in God's glorious free sunshine.

A building is now under way, on ground owned by the institution, at the corner of Kingsbridge and Aqueduct Avenues, to replace their present cramped quarters at 161st Street and Eagle Avenue. When completed the new struc-

ture will probably be the most thoroughly equipped of its kind.

One of the features of the construction will be that any wing or any two dormitories may be shut off for quarantine purposes from any other portion of the building. There will be separate play and dining rooms for children diseased in any way, and children having one disease will not be allowed to mingle with those having another. There will also be different play grounds for the children of different ages and sexes. The Isolation Building, where newly admitted children are held under observation before being admitted to the main building, will be at the southern end of the grounds, and will be connected with the main building by an underground passageway.

It is estimated that the new buildings, now being erected, will cost approximately \$500,000 (five hundred thousand dollars), for which the sum of \$125,000 is still needed.

The institution was founded in 1895 by Mrs. Esther Wallenstein. Mr. Benno Neuberger was president from

AN ALPHABETICAL PLEA
for the babies of
THE HEBREW INFANT ASYLUM
By ALEX. E. JACOBS
President of the Membership Committee.

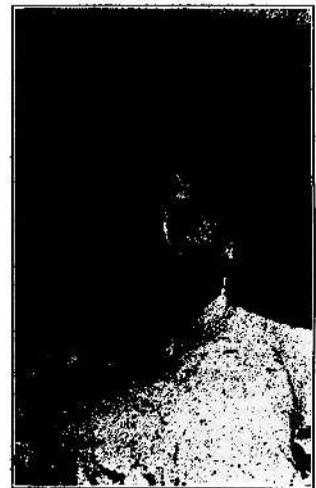
[COPYRIGHTED.]

A stands for **Aid** for which we appeal,
B for the **Babies** whose sorrows we conceal.
C for the **Children** (orphaned) to save is our plan,
D for your **Duty** to aid while you can.
E stands for **Everyone** who should think of these lines,
F for the **Future** we give babies' lives.
G for the **Gladness**—many hearts we make lighter,
H for the **Hebrew Infant Asylum**, where babies become brighter.
I stands for **Infants** we take from the day of their birth,
J for the **Joy** due to all souls upon earth.
K for the **Kindness** with which we protect,
L for the **Love** of innocent babehood we cannot neglect.
M stands for the **Milk**, fresh and sweet by the way—
N for your **Name**, won't you send it to-day?
O for the **Orphan** the worker to be,
P for the **Parent** whom they never see.
Q stands for the **Questions** we want you to ask,
R for the **Relief** funds, the strength of our task.
S for **Subscription**, when your's reaches our hands.
T for the **Tithe** that the Bible commands.
U stands for **Useful** members, a service to render,
V for the **Visit** you will always remember.
W for the **Worker**, the most noble employment,
X for the **Extras**, for our poor babies' enjoyment.
Y stands for **You**, by your bounty we live,
Z is for **Zadokah**, so Give! Give! Give!



ALEX. E. JACOBS.

President Associate Membership Committee.



MRS. MARK L. ABRAHAMS.

Vice-Pres. Associate Membership Committee.

6th, that the writer called at this institution; the dining room was occupied by 136 little tots, who were seated in the most orderly manner at a number of low tables, eating their evening meal, consisting of farina, milk, bread and butter. These little tots, whose ages varied from eighteen months to five years, were the pictures of health and cleanliness, their appearance not of the pale, pinched order one might expect to find in a charitable institution, on the contrary, their chubby little faces were aglow with health, and wreathed in innocent smiling contentment.

When the meal was done the little tots arose and repeated together the Shma-Yisroel and Hamallah-hagoail, and the little plaintive voices exclaimed, "Good-night, Miss Rosenberger" (the Superintendent); the scene was extremely touching and long to be remembered.

The various wards and rooms were in turn visited, and the extraordinary task of putting 153 children to bed was accomplished in exactly thirty minutes. In one room were some thirty cribs, each containing a child from six months to two years old, while in another room were a like number of cribs, each occupied by tiny bits of humanity from six weeks to six months old. Here, indeed, was ample illustration of the headline of this article, "Save the Babies that Israel may Live," and the vital importance to the very life of our community which these few words convey. Here were one hundred and fifty-three mites of humanity who, from their first possible inception of the powers of speech, are taught the first real and fundamental principles of Judaism.

The chief characteristic of the Hebrew Infant Asylum lies in the fact that it is the only institution in the country

The Passage of the Red Sea.

From Heber's Poems.

FLY, Misraim, fly." The ravenous floods they see.
And, fiercer than the floods, the Deity.
"Fly, Misraim, fly!"—From Edom's coral strand
Again the prophet stretched his dreadful wand:
With one wild crash the thundering waters sweep.
And all is waves—a dark and lonely deep;
Yet, o'er those lonely waves such murmurs past,
As mortal walling swelled the nightly blast;
And strange and sad the whispering breezes bore
The groans of Egypt to Arabia's shore.
Oh! welcome came the morn, where Israel stood
In trustless wonder by the avenging flood!
Oh! welcome came the cheerful morn, to show
The drifted wreck of Zion's pride below;
The mangled limbs of men—the broken car—
A few sad relics of a nation's war;
Alas, how few!—Then, soft as Elin's well,
The precious tears of new-born freedom fell,
And he, whose hardened heart alike had borne
The house of bondage and the oppressor's scorn,
The stubborn slave, by hope's new beams subdued,
In faltering accents sobbed his gratitude;
Till kindling into warmer zeal, around
The virgin timbrel waked its silver sound;
And in fierce joy, no more by doubt suppress,
The struggling spirit throbb'd in Miriam's breast.
She, with bare arms, and fixing on the sky
The dark transparency of her lucid eye,
Poured on the wings of heaven her wild, sweet harmony.
"Where now," she sang, "the tall Egyptian spear?
On's sunlike shield, and Zoan's chariot, where?
Above their ranks the whelming waters spread,
Shout Israel, for the Lord have triumphed!"
And every pause between, as Miriam sang,
From tribe to tribe the martial thunder rang,
And loud and far their stormy chorus spread—
"Shout, Israel, for the Lord have triumphed."

1904 to 1907. The officers for 1909 are: President, Mr. Charles Dittman; Vice-Presidents, Sol. S. Japha and Harry R. Kohn; Treasurer, Jacques Gutman. Edward Necarsulmer is the architect for the new buildings under construction. Alex Eli Jacobs is President of the Associate Membership Committee.

According to the statistics presented at the Annual Meeting of the Asylum, held at Tuxedo Hall, on the 17th of January, Dr. D. C. Potter, chief of the charitable institutions division of the City Department of Finance, explained that there were nearly four hundred infants of our faith in non-Jewish institutions, under the ages of five years. It is intended to accommodate as many of these children in the new home as possible. The total figures show that 26 percent of Jewish children are committed in non-Jewish institutions. It is then clear that unless we take care of our children they become lost to our religion, and it is the duty of all Jewish men and women to be very vigilant to prevent such consequences. It is, indeed, a sad spectacle to see hundreds of Jewish babies crying and clamoring for admission into our institutions for care and protection, while these same institutions are filled to their utmost capacity, and not enough funds collected to erect more commodious buildings.

This then is the true state of affairs existing to-day at the Hebrew Infant Asylum, and we feel sure that if the charity loving public and all true men and women would visit the Hebrew Infant Asylum, and see their work as the writer saw it, they would cheerfully and speedily come to the aid of one of the most deserving and humanitarian charities in the country.



J. P. SOLOMON, Editor : : : : : Wm. J. SOLOMON, Proprietor

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בשר

IN our last week's issue we endeavored to show the insidious attempts that are being made by certain Christian clergymen, to lead the Jews into an observance of the Christian "Lord's day" instead of the divinely created Jewish Sabbath. Is there any justification for their actions? Let us see.

ISRAEL

AWAKE!—No 2.

At a dinner given in this city on the 26th inst. by the Unitarian Club, Dr. Charles W. Elliot the retiring President of Harvard University said:

"It is a hopeful sign of the times that our opinions are becoming widely diffused and the co-operation of people of many religions is encouraging, especially that of Reformed Jews. These Reformed Jews so likely to play an important part in our nation are almost indistinguishable from Unitarians in their opinions. Their opinion of Jesus Christ as a great teacher is exactly the same."

Have not the Reformed Jews given encouragement both public and private for this expression of opinion of their religious character? Do not the pulpit utterances of their spiritual leaders in their obsequious laudation of the character of Jesus Christ and their frequent references to him as a teacher, leader and prophet in Israel—their open imitation of the ritual forms of the dominant Church give them good grounds for the justification of their belief that the "lost sheep of Israel" will ultimately find their way into their fold, where "peace and good will" await them.

On Sunday morning last Rabbi Joseph Krauskopf of Philadelphia, Pa. in addressing his congregation said:

"Worship on Sunday if business prevents your attendance at the Synagogue on Saturday; have your ceremonies in English, which will be understood by all of the congregation, rather than in Hebrew, which is intelligible to only a few. Show reason in your customs by abandoning the obsolete Orientalisms of an ancient Judaism, and substituting for them rational modern, Occidental customs."

That the evil exists there cannot be the least doubt and that its origin lies in the un-Jewishness of many of our un-Jewishly educated "pastors," reared in an un-Jewish atmosphere, in crass ignorance of the sources of Jewish inspiration and with an insatiable thirst for notoriety among their Christian "gentlemen of the cloth," cannot be gainsayed.

With all lovers of Judaism, with all those sincere believers in the faith of our fathers with all who cannot barter for a mess of pottage the spiritual treasure consecrated by the precious blood of its martyred thousands and who stand as a bulwark against the attacks of enemies from within and without, the question naturally arises "what steps should be taken in order to remedy the growing evil?" An answer will form the subject of our next editorial.

THERE are before the Legislature of California two measures which every Israelite and every other lover of religious liberty ought to study candidly, seriously, and so studying he will oppose. The first is Assembly Constitutional Amendment No. 2, the title of which is as follows:

WORK FOR CALIFORNIAN JEWS.

"A Resolution Proposing an Amendment to Article xx of the Constitution by Adding a New Section Thereto to Be Known as Section 21. Relating to a Day of Rest."

It was introduced by Mr. Grove L. Johnson, of Sacramento, Jan. 8, 1909.

The other is Assembly Bill No. 37. This was also introduced by Mr. Johnson, January 8, and referred to the Committee on Public Morals. The title reads as follows:

An Act—To Amend the Penal Code by Adding a New Chapter to Title xi of Part I. Thereof; to Preserve One Day in the Week as a Day of Rest, and to Promote Health, Morals, and the Public Welfare."

Here is work for the American Jewish Committee, the Board of Equal Rights, the B'nai B'rith or any other body that will "cease talking and do something."

WHEN the 15th day of the month of Shebat draws around, hope and new life fills our breasts. For this is the new year for trees, the day on which these and all the visible forms of nature renew their life for another year. Besides, on Chamisho-Osor all the children in the Jewish schools had a sort of holiday, for then they were regaled with cakes and fruit while at their daily task.

CHAMISHO-OSOR

REFLECTIONS.

Our sages teach us to regard Chamisho-Osor b'Shebat as the time when, in spite of the fact that the ground is covered with snow and ice, new life begins within the bosom of the earth. The superficial observer cannot understand that renewed activity has come into the trees, for they are covered with a mantle of snow, and are quite denuded of their leaves.

Deep down in the marrow of the trees the new life manifests itself. There the seeds of renewed strength are starting the work of fertilization. The rain and the snow—for after all the latter is but congealed water—softens the hard soil and makes it receptive to the life-giving rays of the sun. Even the snow, cold beyond expression to our touch, warms the wintry soil; it acts to the earth just as our woolen clothing protects our bodies.

True, much of the winter season is still left to us. But this did not deter our sages from believing in the potential existence of Spring. Winter's storms and snowy blasts however, will soon be over; with these too, his dominion is at an end and the lovely spring can initiate the work of rejuvenating the trees. So from this point of view the winter is indeed but the herald of Spring, the harbinger of the season of love, of warmth and of delight in nature.

And so it is with Israel itself. Not without hope has Israel suffered and mourned, saith the prophet. For herein lies the possibility of Israel's continual rejuvenation. The hope for the Spring of life—that it soon again will be with us—quickens the heart-beats, the ambitions and the higher desires of the Jew. He hopes for redemption; and redemption will be his portion.

Hence the festival of our freedom from Egyptian slavery is annually celebrated in the lovely Spring. For this reason the four Parshiyoth, those that announce the approach of Spring, follow and do not precede Chamisho-Osor b'Shebat.

WE CONFESS ourselves unable to appreciate the attitude of the president and trustees of "The Hebrew Technical School for Girls—Non-Sectarian," of this city, in making frantic efforts continually to attract non-Jewish pupils to their institution. As if a Jewish institution were not primarily intended for Jews and Jewesses! To judge from the un-Jewish actions, the long-continued flirting of the directors with Christian models, their insane desire to be able to poift out how many Christians patronize their school, one would really think that "The Hebrew Technical School for Girls—Non-Sectarian" was founded for the Christians. Is it not high time that our community rise in their wrath and smite these un-Jewish, Jewish directors hip and thigh? We except from this criticism the institution itself, whose aims are laudable and whose work is deserving of the highest praise.

THE REV. DR. H. PEREIRA MENDES, and his chosen band of fellow-workers in the projected Horeb School for Jewish Deaf Mutes, have our heartiest best wishes for their success. Dr. Mendes has for a long time agitated the question of the establishment here of a real Jewish school for deaf-mutes—for these peculiarly unfortunate creatures are deserving of our especial attention—and we note now with gladness that his efforts will be crowned with success at last.

THOSE WHO READ between the lines can readily perceive that the new Kehillah will naturally be a "vermifuge appendage" to the American Jewish Committee.

THE MANNER of saying Kaddish in many of our Orthodox synagogues is conducive neither to decorum nor solemnity.

THOSE WHO READ the Haftorah to-morrow will agree with Deborah when she said: "Blessed above women shall Jael the wife of Heber the Kenite be." Jael evidently struck the right nail in the head.

"And the Lord said unto Moses, How long refuse ye to keep my Commandments and my laws? See for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day.

This week's Sidrah.

נתן ה' תמיד

"And the Lord went before them by day in a pillar of cloud, to lead them the way, and by night in a pillar of fire to give light to them that they might go day and night."—Exodus xiii, 21.

WHEN God created the world, he made heaven and earth, he laid down the fields covered with trees, grass and fruit; he put the sun, the moon and the stars in their orbits and caused the birds to fly in the air and insects to creep on the ground. He brought forth the animals in the fields and the beasts of the forest, all moving with life; he created man, into whose nostrils he breathed life, so that the life in man was God's breath. Every-

PERPETUAL

PROGRESS.

thing was there for man to work on; to perfect many things which the Lord designedly left imperfect, man may use his skill. Had God created man first, then the world, man might have conceived the idea that he need not employ his faculties at all, that God would ever be creating things for the needs of man. As it was, however, man could comprehend that he was put here with a superior life, to improve, to advance, to progress, never to stand still. Standing still causes putrefaction, real and figurative; moving on brings about new scenes, new fields, new thoughts, new ideas, hence better activities. And what ideas of progress we find suggested in creation, we find again in the plan of Israel's march from Egypt.

We are told: "And the Lord went before them by day in a pillar of cloud, to lead them the way, and by night in a pillar of fire to give light to them, that they might go day and night."

This statement may be shown to be full of discrepancies. The idea that God put himself at the head of the marching people, like a general who would go at the head of an army, waving instead of a sword or spear, a pillar of cloud at one time and a pillar of fire at another, sounds very improbable; and as improbable as it sounds so impossible does it appear that the people were marching on and on, day and night, without halt, without rest. But so it is recorded. How long could the people have endured that? Not many days, and surely less nights. The strong men could have stood it a little longer, but what of the women and children, and the old and feeble? Surely the six hundred thousand strong warriors would not have left these behind; hence the Bible here speaks in figurative terms, showing us that perpetual progress was ever God's design.

It tells us that Israel felt as if God was leading the march, which Israel later put in the words נתן ה' תמיד "let the Lord ever lead thee!" The sun was scorchingly hot, but the hope burning in their bosoms of becoming a nation free and prosperous, seemed like a cooling cloud to them, and the darkness of the passing night was brightened up to be the day of joy and gladness to them.

Rains in that country are scarce and ever a blessing. Cloud, therefore, is an emblem of promise. Hence a pillar of cloud is described as the promise the people looked for and were led by to go onward and forward, towards that land that would flow with milk and honey; both in actual reality and in spirit, in fertility of the produce of the field and the elevation of the mind. With this the pillar of fire, the emblem of light and heat, was associated as evidence.

But clouds were also the emblems of sorrow and gloom, which came to comfort them. If sorrow and sadness should befall them that was part of human life and it was meet for them to look forward, for beyond the clouds was God still leading them. They should not despair but trust in him, and the pillar of fire, a life of brightness, of warmth, awaited them as the ultimate condition of reviving hope.

נתן ה' תמיד "Let the Lord ever lead thee! must be the motto of the onward march. Go not on, careless and indifferent to truth and religion. Be not lukewarm and negligent of God's sublime will. We too may see the pillar of cloud by day—the day on which we should enjoy pleasures and delights we see gloom and sorrow; but if we are not forgetful of the delightful truth that God leads us, we look beyond the cloud and there is God. With God leading us we will never despair.

There lies the progress of life. Nothing remains the same only God. We may live in plenty and abundance, encircled with all the enjoyments of life, but when we least expect it, comes a cloud to darken our days. Let us then think of progress and we know that the darkness will not, cannot last forever. The pillar of fire must appear. Let us never forget that beyond both God is leading us. Our faith in him must go on day and night; and there is no doubt that trust and confidence in God are the safest means for happiness, the surest way to perpetual progress. But we must ever harbor the motto in our breast: "Let the Lord ever lead thee!"

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THE MIRROR.

THE AMERICAN JEWISH COMMITTEE

IV.

I HAVE often wondered whether Bobbie Burns when he said: "I wad some power the giftie gie us, To see ourselves as others see us, 'T'would fra mony a blunder free us etc.

or something to that effect—thought of its applicability to the American Jewish Committee; for I should judge by their actions, that introspection was something of which they were entirely ignorant.

During the two years they have been—presumptuously—strutting upon the stage of Jewish events, in defiance of oft expressed Jewish opinion and totally disregarding of public criticism and contempt, it would have brought them to a sense of the eternal fitness of things and a proper appreciation of their own position, had they but taken a page from the Orthodox *Tefillah* and read the prayer commencing רבון כל עולמים "Sovereign of the Universe."

Every morning, in the truthful words of Judge Sulzberger, they could have asked themselves the question: מה אנחנו "What are we?" מה היינו "How did we spring into existence?" (On account of the number of un-jewish Jews on the committee, the question: מה חסרנו "What our piety?" is superfluous.) מה היינו "What our help—to anybody or anything?" מה כחנו "Wherein is our strength"—15—50—60 or 300?

"Are not all the mighty Hoijuden as naught before Thee, the men of (financial) renown as though they had not been, the wise (un-jewish Jews) as if without knowledge, and the men of understanding (upon the Advisory Committee) as if without discernment?"

for most of their works are empty bluff; ימינו ומותו הארץ and their continued existence, pure vanity; and the pre-eminence of the American Jewish Committee over the blustering b'haymos of other Committees; אין does not amount to anything much; כי חבל הבל for

not one of them is worth "a hill of beans" to the community.

One of the funniest, futile attempts of the American Jewish Committee to gain notoriety, foist itself upon public attention and to exhibit its "activities," was its appeal for the Messina sufferers.

A story is told of an old Jewish woman suffering with a painful boil on her neck, who sought the advice of the Rabbi for a remedy. He counselled her to go home and say *Tehillam* (Psalms). The old Yiddine gazed inquiringly upon the Rabbi and with peculiar naïveté, remarked "Wie kommt Tehillin zu a Geschwur," (how do Psalms come to a boil?) Perhaps the fact that there was not a *minyán* of Jews within the devastated region, never occurred to the sapient gentlemen of the committee, and the connection between the Messina earthquake and the American Jewish Committee is as ludicrously used to say, "one of those things of which no feller knows nothing about.

Had there been an earthquake at Constantinople, or a conflagration at Jerusalem, or an epidemic in the Russian Pale, there might have been method in their madness. With proper anticipation of the indifference of "their constituents" to their appeal, and conscious that had they been the custodians of the funds, the amount received would have been so infinitesimally and ludicrously small as to provoke derision and confound them with confusion, they wisely therefore, suggested (as if their advice was necessary) to send their contributions to the Red Cross Society. The appeal to the Jewish public by the American Jewish Committee was as unnecessary as it was laughable.

This is what the *Jewish Spectator* has to say on the subject:

"The self-constituted American Committee is ever and anon making futile efforts to attract the attention of American Jewry. It has issued an appeal to the Jews of America to open wide their purses and to contribute towards a fund

(Continued on following Page.)

The Clawhammer and Tuxedo at the Theatre.

IT certainly does look odd to see in the orchestras of our theatres about three per cent of the gentlemen in full dress, and the other ninety-seven per cent in their ordinary costume. Neither the clawhammer coat nor the Tuxedo has increased in popularity in the theatre; and judging by the large majority in attendance in their ordinary attire, it would, it seems to me, be in good form for the minority to succumb to the majority.

It is quite different at the opera, at which there seems to be an unwritten law that at least in the orchestra and boxes gentlemen should appear in "full dress" and ladies in evening costume.

In the theatre, however, it does seem odd to look into the orchestra and find in a whole row possibly one Tuxedo, with an immaculate shirt front displayed, and all the rest in the cutaway or English walking coats; then again if a gentleman appears in "full dress" the lady who is with him should at least in her attire maintain the dignity of his; but who that is a frequenter at theatres and an observer, has not seen gentlemen arrayed in the regulation full dress costume accompanied by ladies who were attired in a most ordinary every day street costume?

Many a time does the broadcloth of one of the alleged "400" brush up with the cheviot of a neighboring "hayseed," for at the theatre everything is cosmopolitan, the farmer, the banker, the butcher, and the grocer have *entree*, all it requires is the necessary where-withal.

It would be a serious breach of the proprieties if a gentleman should neglect to put himself in proper evening costume upon an occasion where the rule obtains and which demands it. The theatre, however, does not seem to require the observance of the rule; and if there is one, it seems to be of little rigor. L'AIGLON.

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Mirror.

(Continued from Page 9.)

for the relief of the Italians in Sicily who suffered so much from the terrible catastrophe of the earthquake. Aside from the fact that the authority of the American Committee is not recognized by a vast number of American Jews in so many States of the Union, it is also to be considered an indiscretion, a faux pas on the part of those gentlemen to call upon the Jews AS JEWS to manifest their sympathy and render aid to those so much in need thereof. As true American citizens, they unite and act in concert with the non-Jews of the civilized world. Every city has a committee of relief for that purpose, and the money of the Jew should be merged into the general fund gathered in every community. In matters of charity and education Jews and non-Jews can stand shoulder to shoulder upon the common ground of co-operative universal activity and helpfulness. The Jews in the United States need no American Jewish Committee to arouse them to benevolent deeds. Even ere that self-constituted organization issued its appeal our co-religionists in the West and South and perhaps in the East had already stretched out their helping hand towards the sufferers."

The motto of a popular Jewish East Side educator, "Don't talk so much, but do something," should be adopted by the American Jewish Committee as a rule and guide for their faith and practice.

The Order of B'nai B'rith is wise in its own generation. The days of its stalwart manhood were ruthlessly frittered away in their efforts to maintain a "mushroom insurance." The good work accomplished by the Order in Germany is a practical example of what they might have accomplished in America, had they not been bucconed by demagogues, and remained true to their original platform of principles.

Through the efforts of Grand President Kraus, the Associated Press of America, will hereafter cease its discriminating designation of "Jews" in the columns of the press—a matter which has been a thorn in the side of all self-respecting Jews—and which has exercised a malignant influence upon the general reading public.

In this respect at least, they have accomplished something, which, with the exception of the "paper activities," (which are always to be taken cum grano salis), widely disseminated through the glowing reports of the self-appointed guardians of Jewish rights, is more than they can say.

But the Order of B'nai B'rith, has no more right to represent the Jewish community than the Free Sons of Israel, the Sons of Benjamin, the Sons of Judah, the Order Treue Schwestern, Chebrah Anshi K'seelim, Dorsche Mamoun, Oha-bei Nashim—or any other Jewish mushroom insurance organization, and in this regard they are equally as presumptuous as the other Pretenders to the Throne.

When the American Jewish Committee first plausibly endeavored to excuse its unwarranted assumption of supreme authority over the Jews in the country, it announced that it would studiously avoid interference in local affairs unless

the existing organization asked the committee for assistance.

Every organization is entitled to the "koved" that it deserves, and it has always seemed to me, to be nothing less than an unwarranted liberty upon the part of the A. J. C. to have thrust in their "schnabel" and butted in, in the matter of the enforcement of the Sunday law in the City of New York.

The Jewish Sabbath Observance Association has always put up a plucky and determined fight for the cause to which it was consecrated. It "schlepped" along a lot of useless lumber to Albany last winter, when the bill "to permit Sabbath observers to transact their usual business on the first day of the week" was before the Legislature. They forced that issue to the front, and now, the American Jewish Committee—few of whom are Sabbath observers—quite a number of whom are un-Jewish Jews and don't care a fig for Sabbath or any other Jewish observance, and many of them representing themselves as Jews, publicly opposed the movement against the observance of Christmas in the public schools—cuckoo-like seek to find a nest for themselves which Dr. Drachman and his energetic fellow-workers had built.

Like the ostrich, the American Jewish Committee buries its head in the sands and imagines that no one can see it. Their entire antics are crowding reflected upon my surface and it is a source of deep regret to me, that my time and limited space will not permit me to enumerate more of them in this issue.

ASPAKLARYA.

VAI-HI BESHALLACH.

"WOE UNTO ME FOR SENDING AWAY."

THE expulsion of the Jews, followed by the regret of the rulers who had expelled them when the resulting losses became manifest, and the consequent attempt to get them to return—that drama recurrently played on the historic stage of Europe during the middle ages—does not seem to have originated with that dark period of the world's history. The Midras h Rabbah, in its comment on Beshallah, containing the story of Pharaoh's pursuit of the Jews, seems to trace the first presentation of this drama to the times of the Pharaoh of the Exodus and its place—the shores of the Red Sea.

Contrasting Pharaoh's urgent demand of Moses and Aaron to "rise up, and get ye forth from among my people, both ye and the children of Israel" (Ex. vii. 31), with the subsequent regret expressed in the words: "Why have we done this, that we have let Israel go from serving us" (ibid. xiv. 5), and referring in part to the fact that this portion of the Pentateuch begins with the word Vai-hi (vai-woe?), the Midrash has to say:

"It may be compared to the story about a man who had owned an orchard which he, not knowing what it contained, had sold for a

hundred pieces. The neighbors asked him for how much he had sold the orchard, "For a hundred pieces," was the reply.

Said they to him: "There are in it olive trees worth a hundred pieces, grapevines worth a hundred pieces, pomegranats worth a hundred pieces, different spices each kind worth a hundred pieces, and various other things, every sort of which is worth a hundred pieces—surely thou didst not know what thou wert selling, not knowing what the orchard contained. If the purchaser were to get for his money only the garden springs, wells of living water running down from the Lebanon, it were enough." The seller, then, regretted his action.

Even so Pharaoh. At the time he had sent away the Israelites they were as naught in his eyes; but when they had gone, the great men of the kingdom said to him, Why hast thou done this? If it were but for the spoil they possessed "the flocks, the herds, and even much cattle," they were worth keeping. Besides, there were among them many wealthy men, so many wise men, and so many craftsmen. Then Pharaoh began to lament, exclaiming: "Vai, vai—Vai-hi Beshallah—we unto me for sending away the children of Israel"

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SUPREME COURT, NEW YORK COUNTY.—Clarence M. Cohen, Plaintiff, against Frederick Cohen and Jules A. Mautrotel, Defendants. Summons. Trial set for the 14th day of January, 1909. 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 on the plaintiff's attorney within twenty (20) days after the service of this summons, exclusive of the day of service, and if you fail to appear or answer judgment will be taken against you by default for the relief demanded in the complaint.
Dated, New York, January 12th, 1909.
MAYER KRONACHER, Attorney for Plaintiff, Office and P. O. Address, 226 Broadway, Bur. of Manhattan, New York City.
To the Defendant Jules A. Mautrotel:
The foregoing summons is served upon you by publication pursuant to an order of Hon. Mitchell L. Erlanger, Justice of the Supreme Court of the State of New York, New York County, dated the 18th day of January, 1909, and filed with the complaint in the office of the Clerk of the said Supreme Court, New York County, at the County Court House in the Borough of Manhattan, City of New York, the said complaint having been filed on the 14th day of January, 1909, and the said order on the 18th day of January, 1909.
MAYER KRONACHER, Attorney for Plaintiff, Office and P. O. Address, 226 Broadway, Bur. of Manhattan, N. Y. City.

NEW YORK SUPREME COURT, NEW YORK COUNTY.—CHARLES A. GEOGHEGAN, JOSEPH G. GEOGHEGAN and WALTER G. LANGRISH, Plaintiffs, against BUCKLEY REALTY CONSTRUCTION COMPANY, THE CITY OF NEW YORK, NATIONAL BURETY COMPANY, EMPIRE CITY REALTY COMPANY, REIS & O'DONOVAN, McNULTY BROTHER, ARTHUR GREENFIELD, INCORPORATED, GEORGE WORTH, THOMAS DICKENS, FREDERICK CHRISTIAN, GEORGE OLSEN, PATRICK MCKEOWN, PAUL MCKEOWN, JOHN T. RYUNTON, DAVID JONES CHARLES WETZEL and HARRY H. SELFRIDGE, Defendants. SUMMONS:
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 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 December 21, 1908.
HENRY R. WILLIS, Plaintiff's Attorney, Office and Postoffice address, 229 Broadway, Borough of Manhattan, New York City.
To the Defendant Buckley Realty Construction Company:
The foregoing summons is served upon you by publication pursuant to an order of Hon. Mitchell Erlanger, one of the Justices of the Supreme Court of the State of New York, New York County, of January, 1909, and filed with the summons and copy complaint in the office of the Clerk of the County of New York, at the County House, in the County of New York, the original complaint having been filed in said office on the 24th day of December, 1908.
Dated the 19th day of January, 1909.
HENRY R. WILLIS, Plaintiff's Attorney, Office and Postoffice address, 229 Broadway, Borough of Manhattan, City of New York.

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EMIL OPPENHEIM, Max—In pursuance of an order of Hon. John P. Cohran, a Surrogate of the County of New York, dated January 18, 1909, notice is hereby given to all persons having claims against Max Oppenheim, dec'd, to present the same with vouchers therefor to the undersigned, at this place of transacting business, No. 45 Exchange place, in the City of New York, on or before the 25 day of August next.
Dated New York, the 21st day of January, 1909.
EMIL OPPENHEIM, Executor.
MAYER & GILBERT, Attorneys for Executor, 45 Exchange place, New York City.

CHILDREN'S PAGE.

Moses and Aaron.

FROM MOHAMMEDAN LEGENDARY SOURCES.

MOSES BROUGHT UP IN THE PALACE.

PHARAOH was transported with joy, and for the first time in his life embraced his beloved daughters. But after a little, his features were overcast again, and he said to Asia, "This child must not live: who knows whether his mother be not an Israelite, and he the child of whom both my dreams, as well as my astrologers, have foreboded me so much evil?"

"Dost thou still believe in the idle dreams, the mere whispers of Satan, and in the still more idle interpretations given by men who boast reading the future in the stars? Hast thou not slain the young mothers of Israel and their children, and even searched their houses? Besides, will it not always be in thy power to destroy this fragile being? Meanwhile, take it to thy palace, in gratitude for the miraculous cure of thy daughters."

The seven princesses seconded the prayers of Asia, until Pharaoh relented, permitting the child to be brought up in the royal palace. Scarcely had he pronounced the words of grace when Asia hastened back to her apartment with the child, and sent for an Egyptian nurse but Moses thrust her away, for it was not the will of the Highest that he should receive nourishment from a worshiper of idols. Asia commanded another nurse to be brought; but her also, as well as a third one, Moses would not embrace. On the following morning the queen made known that any woman who would engage to nurse a strange child for a handsome remuneration, should repair to the royal palace. After

this the entire court of the castle was filled with women and maidens many of whom had come from curiosity only. Among the latter was Kolthum (Miriam), the sister of Moses.

When she heard that the child had been found in an ark floating on the water, and that it still refused to take nourishment, she ran quickly and told her mother. Johabed hastened to the palace, and was announced to Asia as a nurse, for the severe regulations against the Israelitish women were now removed. Moses scarcely beheld his mother, when he stretched out his arms toward her, and as he embraced her immediately she was engaged as a nurse for the space of two years.

After the expiration of that time, Asia sent her away with many rich presents, but kept Moses with her, intending to adopt him as her son since she had no male descendants. Pharaoh himself became daily more attached to the child, and often spent whole hours together in playing with him. One day—Moses was then in his fourth year—while Pharaoh was playing with him, he took the crown from the king's head, and throwing it on the ground, thrust it away with his foot. The king's suspicion was roused afresh and enraged he ran to Asia reproaching her for having persuaded him to let Moses live, and manifested once more a desire to put him to death; but Asia laughed at him for permitting the naughtiness of a child to excite in him such gloomy thoughts.

(To be Continued.)

Quite Natural.

"Did any of you ever see an elephant's skin?" asked the master of an infant school in a fast neighborhood.

"I have," shouted six-years old, at the foot of the class.

"Where," inquired old spectacles, amused by his earnestness.

"On the elephant!" was the reply.

The greatest thoughts seem degraded in their passage through little minds. Even the winds of heaven make but mean music when whistling through a keyhole.

The slanderer is like the chameleon—he destroys his prey by a dart of his tongue.

Some old women and men grow bitter with age. The more teeth they drop out the more biting they get.

"Do you think me guilty of a falsehood?" asked Mr. Knott of a gentleman he was addressing.

"Sir I must render a verdict of Knott guilty."

The leaves of most books are inferior to those of the book of nature. They have the greenness without the freshness of the leaves of spring, and the dryness without the beauty of those of autumn.

There is many a man wonders why it is that so many married women of genius are unhappy in their domestic relations. It can only be, because they choose unwisely. What could be expected from the mating of the eagle with the barn door fowl?

A man's boots and shoes get tight by imbibing water, but he doesn't.

Man Fallible.

Job: 17-20.

האנוש כאלה יצוק אים-טעשהו ייטר נכר.

Shall a man call God unjust?
Shall a man of God complain?
Seraphim he can not trust,
Aniels in his sight are vain!

How can he in mortals trust—
Those whose houses are but clay,
Whose foundation is the dust,
And who perish in a day?

Cruel men are the greatest lovers of mercy; avaricious men of generosity and proud men of humility—in everybody but themselves.

We should not, in our attempts to elevate ourselves, lose sight of safety. He who stands upon a tall man's shoulders, can look over the head of those around him, but his footing is much less secure than theirs.

Rejected courtesy becomes enmity. If the extended hand is refused, the mere closing of the fingers changes it into a fist.

A sweet girl is a sort of divinity to whom even the Scriptures themselves do not forbid us to render "lip service."

It is more respectable to black boots than to black characters,—to sew shirts than to sow strifes.

Memory is not so brilliant as hope, but it is more beautiful, and a thousand times as true.

We wind up clocks to make them keep running, and banks to stop them running.

Reason for Polygamy.

An Irishman was once brought up before a magistrate, charged with marrying six wives. The magistrate asked him how he could be so hardened a villain.

"Please your worship," said Paddy, "I was just trying to get a good one."

Men and women, who read a great many of light and superficial works, will have a mere mass of crude and worthless knowledge, unless they read books filled with stern, strong, hard thought. The birds have to pick up pebble-stones to aid in the digestion of the softer contents of their craws.

It is vain to hope to please all alike. Let a man stand with his face in what direction he will, he must necessarily turn his back on one-half of the world.

Why does a shipbuilder daub the outside of his vessel all over with tar? Would it not be sufficiently pitched by the ocean?

It should be remembered that the bare assertion is not necessarily the naked truth.

Conundrums.

Why, if a man has a gallery of paintings, may you pick his pockets? Because he has picked-yours (pictures)!

Why is a pair of skates like an apple? Because they have both occasioned the fall of man.

What is the difference between a horse who, being entered for a race, is withdrawn, and one who starts in a race and is beaten? One fails to start, and the other starts to fail.

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WITTECH, LIZZIE OR ELIZABETH.—In pursuance of an order of Hon. John P. Cohanlan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Lizzie Wittich, also known as Elizabeth Wittich, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber, at her place of transacting business, at the office of George C. Goebel, her attorney, No. 28 Park row, in the City of New York, Borough of Manhattan, on or before the 1st day of August, next.
Dated New York, the 18th day of January, 1909.
EMMA KNABE, Executor.
GEORGE C. GOEBEL, Attorney for Executor, 28 Park row, New York City, Borough of Manhattan.

BRUCKHEIMER, MINA.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Mina Bruckheimer, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber, at his place of transacting business at the office of Horwitz and Winters, No. 244 Broadway, Borough of Manhattan, in the City of New York, on or before the 30th day of July, 1909, next.
Dated, New York, the 8th day of January, 1909.

MARCUS BRUCKHEIMER, Executor, 244 Broadway, Borough of Manhattan, New York City.

BARNETT, BERTHA.—In pursuance of an order of Hon. John P. Cohanlan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bertha Barnett, late of the County of New York, deceased, to present the same with vouchers therefor to the subscribers, at their place of transacting business, at the office of Simpson, Werner & Cardozo, No. 52 Broadway, Borough of Manhattan, in the City of New York, on or before the 30th day of July, next.
Dated New York, the 18th day of January, 1909.
KENNY MEYERS, HARRY ABRAHAM, Executors.
SIMPSON, WERNER & CARDOZO, Attorneys for Executors, 52 Broadway, Borough of Manhattan, New York City.

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BROOKLYN NOTES.

Congregation Beth Judah.

Mr. Walter H. Vernon-Epstein, of the Albert Lucas Religious Classes and formerly with the Religious School of Temple B'nai Jeshurun of Newark, N. J., has been elected superintendent of the Sunday Religious School of the Congregation Beth Judah at Bedford and Myrtle avenues, Brooklyn, N. Y.

Mr. Epstein's vast experience in this sort of work will be of immense value in his new undertaking. Particularly beneficial will be his tutoring under Mr. Albert Lucas and his other activities in behalf of the poor people on the East Side.

We take this occasion to congratulate Congregation Beth Judah upon its choice, and Mr. Epstein has our best wishes for his success.

The big event next week in so far as theatre-goers are concerned is the engagement at the Montauk Theatre of Geo. M. Cohan and his royal family in young Mr. Cohan's highly successful musical comedy, entitled "The Yankee Prince." The infrequency of Geo. M. Cohan's visits to Brooklyn and the popularity that has come to the plays from his pen during the past three years have accentuated the interest which will be taken in his personal appearance in this city in connection with "The Yankee Prince" production. Then, too, the fact that the whole Cohan family, or as Geo. M. is fond of calling them his "Royal Family," will appear with this internationally famous author, actor, playwright and composer, are to be with us, will undoubtedly arouse more than ordinary interest in this particular production.

With all the wonderful week day features the New York Hippodrome will have still more attractions when, on next Sunday night, it will present again Lyman H. Howe's Lifeorama presenting in great motion pictures the first views of the Italian earthquake. This will be the first spectacle of these pictures, which Mr. Howe only secured after great energy and expense. In addition to this series other subjects of travel and historic interest will be shown. Mr. Howe, who is the best known of picture men, has met with remarkable success over the country. His arrangement with Messrs. Shubert and Anderson gives him his first opportunity to present his wonder pictures in New York. The Hippodrome's big week day show still continues to draw the largest audience the big playhouse has ever known. The new circus is the most remarkable arenic performance ever given in this country.

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CORRESPONDENCE.

The Bible Translation.

Editor HEBREW STANDARD:

In reference to the translation of the Bible into English by the Jewish Publication Society, on which it is about to expend \$50,000, I beg to state that the society would have done much better with that sum of money if it had undertaken to translate into English the works of Geiger or Zunz, or the Midrash. The Christians will never consider a translation of the Bible by Jews as authoritative. The Jews that have an interest in studying the Bible will almost always go to the original. No translation of the Bible can be perfect or exact, nor will all Biblical scholars agree upon any translation in its entirety, however great the quantity and quality of the scholars may be. Why then waste so much money when there are many useful and important works that have not as yet been translated?

Respectfully yours,

MORRIS SALEM.

Reform and Orthodox Judaism.

Editor HEBREW STANDARD:

Dear Sir—According to the words of the wise king of old, "there is a time to be silent and a time to speak," I feel like raising my voice, when I read the Sunday (Sabbath) lecture of Dr. Krauskopf, of February 1, in which he depicts Moses, if he came to America (Philadelphia, of course).

He argues that only in a reform temple—like that of Dr. Krauskopf—would he be pleased, because in the orthodox synagogue he would see too much want of decorum.

Now, that I shall be better understood, I will state that I am not orthodox in the sense of ritualism and ceremonialism, but I think that it is want of fairness to cast aspersions upon orthodoxy in that way, when the very parents of Dr. Krauskopf were orthodox. It is true there are some orthodox winkelgemeinden and chevras that have not pleasing decorum in their services, but Dr. Krauskopf could go, in New York and elsewhere, into orthodox synagogues where reverential devotion prevails throughout. It is doubly wrong of Dr. Krauskopf to speak thus when he knows that his audience consists of non-Jews, as well as of Jews, maligning his own people before such who often grasp the opportunity to ridicule Judaism.

While I agree with him in the matter of a shorter ritual, which is not against orthodoxy. The Shulchan Aruch says: "A little prayed with devotion is better than a great deal without devotion," and also as regards to the language, "one can pray in any language he pleases," but do away with the Hebrew altogether and wherein will our worship be Jewish? I know, when some years ago, Dr. Krauskopf delivered a lecture in Kansas City on the subject: "A Reversed World," where he strongly favored

ed the Hebrew, and had no plans of doing away with our God-given Sabbath; but now he wants the Hebrew abolished altogether, the language that is here not for God but for to express universality of Judaism. If one comes from France, from Germany, from Italy, from any part of the world, on entering the house of God he knows he is with his brethren, with his people, when he hears "Shma Yisrael," "Baruch atah adonoy," "Ain Kamo chab," etc., etc., though he knows not a word of English. But the most garbled interpretation Dr. Krauskopf gives is to the keeping of the Sabbath. He says:

"All that the Sabbath commandment of the Decalogue asks is to observe a day of rest after every six days of labor, and to keep that day holy," etc. Is this reform? No, this is misconstruction. The decalogue expressly says: "Six days thou shalt labor, and on the seventh day shalt be a Sabbath to the Lord thy God, for six days the Lord hath made the Heaven and the earth, and rested on the seventh—therefore he blessed and hallowed that day," not any day that is more convenient.

Let us contemplate Dr. Krauskopf's interpretation, "to rest after six days (no matter which days) of labor, and keep that day (be it Sunday) holy," do the people who worship at his temple keep that day so holy that they give themselves over to God? osser sazt Schiller. They attend the temple services to hear Dr. Krauskopf, who can show the Gentiles how liberal he is, not to worship God, then go home and continue hallowing the Sabbath. The Sabbath begins with the moment the people enter the temple and ends as they leave it. And would they have a good God-fearing, sincere and well meaning preacher to speak to them if he had no grandiloquent delivery, the Sunday would be no Sabbath. The people would not attend.

Bless your soul, good Dr. Krauskopf, the strictest orthodoxy has no objections. I think, to Sunday lectures, to instructions in Judaism, but why must that day be decorated with the title Sabbath? Why must God's Sabbath be forced aside? Reform does not teach that. Reform cannot abolish God's word; if it does it is radicalism, and radicalism is a spurious article, unJewish, a travesty on religion.

In my estimation, I say this at my own expense, there is no reform and no orthodoxy, there is only one Judaism. That modifications have been necessarily made in our services, in the services only, we must not rail at orthodoxy, when our own fathers, our own mothers, God bless their memory! have been orthodox, for if we do, we disrespect them. I reiterate I do not defend orthodoxy because I am one, but because I am a Jew, honest and fair, and would not have anything to step between me and between my people of other thought, much less would I create a chasm to separate us.

L. WEISS,

Rabbi Temple Beth Zion, Bradford, Pa.

Jewish Theological Seminary.

Dr. Morris D. Waldman, of the United Hebrew Charities, will deliver a lecture on Wednesday morning, February 10, at 10.30 a. m., in the course of philanthropic lectures delivered to the students.

February 11, 1909, the Jewish Theological Seminary of America will hold a Lincoln Celebration. President S. Schechter will deliver a discourse on "Abraham Lincoln," and there will be unveiled at the same time a bronze plaque, containing the substance of Lincoln's Gettysburg speech, presented for the occasion by the Honorable Jacob H. Schiff.

Lakewood, N. J.

New arrivals at the Zuckerman Cottage are: Mrs. Blum, Mrs. S. Kath, Master A. Kath, Mr. and Mrs. A. Cooper, of New York; Mr. and Mrs. N. Charetoff, of Brooklyn, and L. L. Blum, J. Blum and J. Kaiser, of Newark, N. J.

Keep Down the Dust Menace

Dust is the greatest carrier of disease. A ray of light in a darkened room shows millions of dust particles in the air. Air currents keep dust and germs circulating so that the air you breathe fairly reeks with the deadly bacilli of disease.

STANDARD Floor Dressing

effectually destroys these microorganisms. Three or four treatments a year will reduce the dust evil nearly 100 per cent, and the resulting improvement in health, sanitation and in the preservation of floors far outweighs the cost of treatment.



Not intended for household use. Sold by dealers in barrels and cans. Write for booklet—"Dust and its Danger."

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The Geo Theological School of America.

14 West 114th street.

The attendance on Monday and Friday evenings at the Talmudic courses shows the interest taken by the public in this branch of learning. Dr. Bienefeld, like Dr. Asher, explains the text in English, which naturally chimes in with the wishes of the native born. Even those who in their native country heard the book explained in the jargon are nevertheless pleased to hear it in the vernacular. There are actually many who believe that the Yiddish, and only the Yiddish, is the fit medium of instruction. It will take some time yet to disabuse them of this singular notion.

The school has at present 52 pupils. Its building, however, is small, but the Ladies' Auxiliary Society, under the guidance of Mrs. Lieberman, Mrs. Leus and Mrs. Friedert, promise to remedy this matter, and are determined that the school shall have a much larger and better equipped house. Mr. Fishbein is the secretary of the board of directors. The society meets every second Sunday in the Yeshibah building, No. 14 West 114th street.

Dr. Bernard Drachman was present at the mass meeting of the Yeshiba last Sunday, and spoke encouragingly and approvingly of the college, which he hoped in due course of time would make its mark as did those of Pumpeditha, Sura, Nahardea and other seats of learning of the days gone by.

Dr. Israel Klein and Mr. Berg also spoke on behalf of the subjects of the institution.

The young people have a social and literary club of some thirty members,

and meets every week. The officers of the club are Charles Krich, president; J. J. Bienefeld, vice-president; Miss Trau, treasurer; Miss Meyer, secretary.

In short, in an educational, religious and charitable point of view, the Gro College is materially assisting the Jewish people of Harlem, and is fully worthy of liberal patronage.

Young Men's Hebrew Association.

The speaker at the religious services on Friday evening, February 5, will be Rabbi Sidney E. Goldstein, of the Free Synagogue.

The speaker at the children's services on Saturday afternoon, February 6, will be Mr. Edward G. Gerstle, director of the Emanuel Brotherhood.

On Sunday evening, February 7, Hon. Bird S. Coler will deliver an address in the auditorium, under the auspices of the Acorn Social Club, one of the senior clubs of the institution. His subject will be "Municipal Government."

On Thursday evening, February 11, the sixth annual athletic carnival will be held in the gymnasium.

On Friday evening, February 12, a special service has been arranged in honor of the 100th anniversary of Lincoln's birth. The address will be delivered by Rabbi Solomon Foster, of Newark. The Lincoln Literary Society of the association will also celebrate this event by holding an entertainment in which prominent speakers will take part. The affair will be held on Sunday evening, February 14, in the auditorium.

The Employment Bureau is constantly increasing its sphere of usefulness. During the month of January positions were secured for ninety-two young men.

A Split in Zionist Ranks.

A special dispatch from London states that a new split has occurred in the Zionist ranks of England. At the annual convention of the English Zionist Federation, which was held in Sheffield last Sunday and Monday, Mr. L. J. Greenberg, the editor of the Jewish Chronicle, and one of the directors of the Jewish Colonial Trust, was elected as vice-president. Immediately after this the Rev. Dr. Moses Gaster, who had been re-elected as head of the organization, resigned as president, stating that he did not want to serve on the same body with Greenberg.

The English Zionists evidently elected Mr. Greenberg as vice-president in an effort to try to draw his services again into the Zionist organization, believing that the old difficulties between himself and Dr. Gaster would disappear. As it is well known, the disagreements between Dr. Gaster and a number of the prominent English Zionists have almost paralyzed the activities of the movement in that country. The dispatch from London also states that immediately after the resignation of Dr. Gaster, Alderman Moses also resigned as a director. The Zionists there are now in great perplexity as to the outcome.

BORDEN'S BULLETIN

A Weekly Presentation of Facts Relating to

PURE LACTEAL PRODUCTS

Number Fifty-five.

Milk in Philadelphia.

"Philadelphians, particularly in the downtown section, are being poisoned daily by dirty and infected milk," says the Evening Times of that city. That prominent journal has commenced a systematic crusade against dirty milk cans, milk shops, milk wagons and milk handlers. It calls upon the people of the City of Brotherly Love and, indeed, in the name of the people of the whole State that legislative enactments should remove those abuses. It demands adequate inspection by municipal inspectors of the milk that comes to the city and licensing every store and wagon from which milk is retailed, these licenses to be issued only after close inspection of the stores and wagons and to be revocable at the will of the director of the Department of Public Health and Charities. The agitation against infected milk endangering so many lives of citizens is one which meets with the fullest approbation of every clear minded citizen interested in the sanitary condition of the community. Bad milk, infected milk, impure milk, claims its victims by the thousands. Happily in New York city there is one great and reliable safeguard reaching out in every direction for the sanitary protection of the people, and that is by the use of BORDEN'S MILK.

Those who use it in their families are well protected from every danger that can possibly arise on that score. Not alone is it a safeguard against disease but it is a promoter of good health. By the preservation of the nutritive qualities of the lacteal product it builds up the systems of those who use it for domestic purposes, especially valuable in the raising of infants, thousands of whom are doomed to a premature death by the insidious poison administered through the use of infected milk. USE BORDEN'S AND NO OTHER and you will be entirely SAFE.

(To be continued.)

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EST. 1867.

IN THE SYNAGOGUES.

Congregation Bnai Jeshurun.

Rabbi B. A. Tintner preaches Sabbath morning on "The Power of Discriminating."

Congregation Shaari Zedek.

Rev. Dr. Adolph Spiegel preaches Sabbath morning on "Israel's Attitude in Time of Victory."

East Eighty-sixth Street Temple.

Sermon Sabbath morning, by Rev. Dr. D. Davidson, on "The Shortest Way to the Land of Promise."

Temple Hand in Hand.

This evening Rev. Dr. I. Reichert lectures on "Every Day Religion." Sabbath morning, German Sermon—"Israel's Song."

Congregation Ahavath Chesed Shaar Hashomayim.

Rabbi I. Moses will preach this Sabbath morning on "The Pathology of Religion."

Sinal Temple, Mt. Vernon.

Rev. Joseph I. Gorfinkle preaches this evening on "The Power of the Individual." Sabbath morning, "Women of the Bible—Deborah."

Congregation Orach Chaim.

Rev. Prof. J. M. Asher will deliver his third public lecture on Feb. 10 in the vestry rooms of the synagogue at 8.30 p. m. Subject: Gamaliel II. (The Miracle of Resurrection).

Educational Alliance.

Sabbath afternoon at the children's services, Dr. S. Schulman, of Temple Beth El will deliver an address. Rev. H. Newmark, of Temple Israel, of Harlem, will conduct the services.

Temple Emanu-El.

Sabbath morning Rabbi Silverman will preach on "Mosaism," the first lecture in a series, on "The Evolution of Judaism." Sunday morning, at 11.15, Rabbi Leo Mannheim, of Paterson, N. J., will occupy the pulpit.

Temple Anshe Chesed.

Rev. Dr. Gustav N. Hausmann lectures this evening at 8 o'clock on "Deborah, the Influence of Women." Sabbath morning, "The Drama at the Red Sea." Last Sunday night a benefit performance in aid of the synagogue was given at the Belasco Theatre, and a handsome sum realized.

Temple Beth Israel.

Rev. Aaron Eiseaman will preach the sermon on Sabbath morning on the topic, "The Long Road, and the Short Road." The Hebrew Congregation of the Deaf holds services on Friday evening at 8.15 Children's services on Sabbath afternoon at 3.15. Rabbi Eiseaman will preach a sermonette on the topic, "Good and Bad Associates."

Home of the Daughters of Jacob.

The current yearly expense of running this splendid home is \$30,000. The annex to the main building at 302 East Broadway has recently been opened, and was erected at a cost of \$77,000, including the lot. Besides the current yearly expense, the home is facing a deficit of \$17,000. To meet the financial difficulties now besetting it the home is giving a professional entertainment and ball at the Grand Central Palace, Lexington avenue and Forty-third street, on Sunday evening, February 7. Being for poor aged Hebrews, the home should receive the support of the Jewish community.

Hebrew Orphan Asylum.

Mr. Oliver Bainbridge, the well known traveler, will give a lecture in the auditorium this Saturday evening at 8 p. m., taking for his subject, "Strange Ways and Salutations." The lecture will be followed by an entertainment, which will be given by Wilhelm Steinke, German characterist; Miss Beatrice Fine, soprano, and Mr. Anthony H. Euwer, humorist.

(For The Hebrew Standard.)

Pictured in the Sunshine.

By W. LIVINGSTON LARNED.

*A glimpsing ray of sunshine through the casement, brings to view
A sweet-faced little mother and the breast-held infant, too.
The chair tips forward, slightly and upon the snow-white breast
I see a wee cheek chalice and a wee head at its rest.
Home:—Know ye not its meaning, ye who roam the world afar;
'Tis where the cooing baby and the patient Mother are.*

*God sends some silent message from the great dome over-head,
A golden light of tribute on a little trundle bed,
And it warms the small room ever, in its benediction way,
For the Love of Him beams in it from the brewing of the day.
Home:—Know ye not its meaning and the comfort of a wife
And the Wife's dear arms around you and the halo of her smile.*

*I've seen that pretty picture framed in God's eternal light,
And I've stooped to kiss the baby and the Mother:—and the sight
Seems to make the grim World better for the Battles of the year
Fade apart, as tiny nothings at the cooings I may hear.
Home:—Know ye not its meaning, ye who travel and are shorn,
There is new hope in the baby and in ev'ry babe that's born.*

*And so,—I seek my window when the sunlight streams awhile
And I kiss the red cheeked infant and I crave the Mother smile,
For I know that God is lurking, somewhere near that casement wide,
And His tender arms are guiding all the loving Wife beside.
Home:—Oh, what a word for magic if the heart look to the light,
And those three live all together in a spell His faith makes bright.*

Young Women's Hebrew Association.

On Friday evening, January 29, Mr. J. L. Buttenwieser addressed the congregation which had gathered for the services. The speaker on Friday evening, February 5, will be Rev. Dr. Bernard Drachman.

Sunday, January 31, was an active day at the association. In the afternoon the Young Ladies' League I. O. B. B. held an interesting meeting in the library which was well attended. In the auditorium, the initial junior at home was held. It was a pleasant sight to watch the young and charming buds of Jewish womanhood all having a good time and all enthusiastic about the clubs and classes which they represented. In the evening a large audience attended a celebration of Edgar Allan Poe's centennial. Israel was sung by Miss Violet Levy, and Miss Miriam Halpern, of the Thoughts Worth While Club, recited "The Raven." The speaker of the evening was Mr. Cecil B. Ruskay, who gave a most illuminating and interesting talk on the life and works of Poe. Mr. Ruskay quite excelled himself in the vivid relation of the weird and wondrous tales of this misunderstood genius, and when in his closing remarks he drew attention to Poe's greatness as a poet, reading some of the lines, he was greeted with much applause.

On Sunday, February 7, the senior associate members are at home to their friends.

Society of Jewish Social Workers.

In the course of lectures on Jewish philanthropy, fifty-five have been enrolled, representing men and women actively engaged in social work and several volunteer workers. The students show a great deal of enthusiasm, and there is every reason to believe that the impetus given to intelligent work along the line of social service will prove of immense benefit to the community.

On Wednesday, February 10, the society will be addressed by Messrs. I. Irving Lipsitch, David Bressler and Leonard G. Robinson.

Hebrew Technical School for Girls.

The annual meeting of the members of the Hebrew Technical School for Girls was held Sunday in the auditorium of the school building, at Second avenue and Sixteenth street.

President Nathaniel Myers read his annual report, telling of the progress of the work of the school, which includes a manual department, in which are taught dressmaking, millinery, hand and machine sewing, embroidery, cooking, laundries, and other household work. The luncheons of the teachers are prepared and served by girls of the school. President Myers read a letter from Miss Clara L. Hunt, representing the National Bureau of Education. Miss Hunt wrote:

When I enumerate to myself the good things of life which all should have—good food, good air, cleanliness, beauty, the opportunity for healthful and purposeful exercise of mind and body—it seems to me that the girls in your school are getting them all. I like to think of the absolute cleanliness and the perfect ventilation, and I am so glad you did not forget the beauty.

I want to say that I had finally

seen what seems to me an ideal school.

At present there are 354 girls in daily attendance. Of the pupils 84 per cent. were born in the United States. The expenses for running the school amounted to \$40,044.53, and the income from all sources exceeded the expenses by \$3,955.91.

Louis Marshall and Jacob H. Schiff also spoke and these trustees were elected:

For term ending 1910: Alexander L. Strouse; for term ending 1911: Leopold Erstein, Max Loewenthal, David Metzger; for term ending 1912: Emil Carlbach, Lewis Coon, Felix Herzfeld, Mrs. E. N. Herzog, Julius Kayser, Ferdinand L. Loeb, Edwin S. Lorsch, Leon Tanenbaum, and Mrs. Henry Zuckermann.

Borough of Richmond.

The thirteenth annual entertainment of the Hebrew Benevolent Society of S. I. held last Wednesday was a brilliant affair. The immense audience listened to the comedy rendered by the Criterion people, and the splendid speeches of Julius Schwartz and John De Morgan. The arrangements were in the hands of the officers of the society, H. L. Bodine and Dr. H. S. Hirschmann were floor manager and assistant floor manager, respectively.

Affairs at Temple Emanuel are in fine shape. The services are well attended and the school is flourishing. It is proposed to engage assistant teacher for Hebrew. The centenary of Abraham Lincoln will be celebrated by a special Sabbath service on Friday evening, 8 o'clock, February 12. Details of this occasion will be given later. Cantor, choir, school will participate and a lecture on the Martyr President will be some of the features. This should be a gala night for the people in Staten Island.

WANTED.

TEACHERS WANTED.—We are in need of two teachers to assist in our religious classes, Sundays from 10 to 12 a. m. Will you volunteer your services? SISTERHOOD HOPE OF ISRAEL, 107 West 116th street.

WANTED.—Tutor in Hebrew and high school subjects wants position or lessons. F. R., Hebrew Standard.

WANTED.—A refined Jewish woman as housekeeper, to take care of home of widower and son. Address "R.", care Hebrew Standard.

A refined private family would rent a nicely furnished front room in an apartment house, between Manhattan and Morningside aves.; every convenience. G. ENGELSMAN, 338 West 116th St.

WANTED.—A widow wishing to support herself and ten-year-old daughter urgently requires work. Able to do general housework and plain cooking for a small family. Apply to S. POLACK, 1794 Clinton avenue, Bronx.

WANTED.—Board and residence wanted in a strictly religious Jewish family. State terms. Offers under X P 10 to the office.

WANTED.—An experienced teacher for a Hebrew school to teach in the English language. Permanent position and good salary. Apply to H. Salsberg, 206 Market street, Paterson, N. J.

WANTED.—The address of a reliable Schatchen. Address B. L., care of this office.

WANTED.—Uptown Talmud Torah wants experienced teachers for various grades—from beginners to Talmud. Apply personally to the principal between 4 and 8 p. m., at 225-27 East 104th Street.

enjoyable affair. It developed in the course of the luncheon that the day was the charming hostess' birthday and Mrs. Mord was showered with congratulations while "Morris" looked on with a smile that didn't come off.

A barn dance will be the next contribution of the Temple Emanuel Sisterhood to the affairs of the season. Judging from the past performances of our sisters that will be a corker.

Young American Zionists.

On Tuesday, February 9, Mrs. Alex. Kohut will deliver a lecture before the association in the club rooms, 225 East Broadway, on "George Elliot on Zionism."

Discoveries in Asia Minor.

Mr. W. St. Chad Boscawen describes in the London Daily Chronicle, recent discoveries regarding Hittite remains in Asia Minor. Dr. Hugo Winckler, working for the German Oriental Fund in Cappadocia, found a number of clay tablets in cuneiform characters, which proved to be diplomatic records of the Hittite kings of the early twelfth century B. C. One interesting fact is revealed by these tablets:—

"It is clear," Mr. Boscawen writes "that there were scribes at the court of Rameses II. who could write the cuneiform script, and understood the Babylonian language. To conduct the negotiations they must have been men of high attainments, and certainly some had a knowledge of Babylonian literature, and may have been educated in that country. Moses was, according to Biblical tradition, brought up at the court of Rameses II., where he learned all 'the wisdom of the Egyptians.' To hold a high position at that court must have implied a knowledge of the languages of Asia. If, then, Moses could read and write cuneiform, the whole of the literature of Babylon—the creation and deluge tablets and the Code of Hammurabi would be open books to him. These tablets, therefore, throw a new light on the question of the Babylonian element in the Pentateuch. The inscriptions have not as yet been fully published; but it is clear that they give us a new chapter of Oriental history and the records of a 'Lost Nation.'"

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Is there no Jewish business man in Greater New York who wants an active, energetic and willing young man? Good, obedient and conscientious hard worker. Address W. H. Vernon Epstein, director, Albert Lucas Club, 52 William street, New York.

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THE PEOPLE OF THE STATE OF NEW YORK, by the Grace of God free and independent, to Morris I. Malbrum, Samuel Bloch,...

HEERT, ESTER.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against...

BEREZEVIZ, ALBERT.—Supplemental Citation. The People of the State of New York, by the Grace of God, Free and Independent, to...

LEINER, MORITZ.—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...

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...

KAUFMAN, LOUIS.—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...

ROCHE, ELLEN.—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...

LEVIN, SIGMUND.—The People of the State of New York, by the Grace of God, Free and Independent, to Louis Levy, Lina Lederman, Carl Silverman, Arnold Silberman, Martha Einstein,...

WISSENER, MARGARETHA.—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...

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...

ROSENWALD, SIGMUND.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against...

FRANKEL, HENRIETTA VAN BELL.—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...

LEVIN, SIGMUND.—The People of the State of New York, by the Grace of God, Free and Independent, to Louis Levy, Lina Lederman, Carl Silverman, Arnold Silberman, Martha Einstein,...

WISSENER, MARGARETHA.—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...

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DEPARTMENT OF TAXES AND ASSESSMENTS, MAIN OFFICE, RECORDS, MANHATTAN, HALL, January 7th, 1909. NOTICE IS HEREBY GIVEN, as required by the Greater New York Charter, that the books called "The Annual Record of the Assessed Valuation of Real and Personal Estate..."

H E A R N

FOURTEENTH STREET. West of Fifth Avenue.

Dressmakers' Spring Sale IS ON!

Though organized for Dressmakers, its Benefits are for all.

EVERYTHING FOR THE MAKING OF A GOWN—
Fabric, Lining, Trimming, Finishing, Sewing—
AT PRICES that mean BUSY DAYS!

Ribbons } Dressmakers' Sale Prices.

DRESSING AND STRIPES—
All colors—3/4 to 4 inch—worth 23 and 25.....Special.. 13

NEW RIBBONS—Satin or Taffetas—also Mohair in the widest widths—full range of newest tints and black—2 1/4 to 4 in.—reg. 11 to 14.....Special.. 9

3/4 to 5 in.—reg. 15 to 19.....Special.. 13

ALL-SILK WASHABLE RIBBONS—Fancy weaves—white and light tints—
Reg. Spec. 15 19 No. 2..... 27 19
No. 1..... 23 15 No. 3..... 45 29
No. 1 1/2..... 23 15 No. 4..... 34

NEW RIBBON—Gains, Taffetas, Dressings and Mohair stripes—latest colors 4 to 5 1/2 inch—reg. 23 to 27.....Special.. 10

SHADED PILLOW RIBBONS—popular color combination—also 5 and 6 1/2 inch Dressings—reg. 25 to 31.....Special.. 20

DOUBLE FACE SATIN RIBBONS—also Mohair and Mohair Stripes—new Spring styles; also new Plaids—5 and 6 inch—reg. 29 and 34.....Special.. 27

BLACK TAFFETAS—Moosline finish—1 inch—instead of 20.....Special.. 15
1 1/2 inch—instead of 27.....Special.. 18
3/4 inch—instead of 11.....Special.. 20

Only sold at Ribbon Counter.

Other extra specials—For example:—
12 inch Dresden Taffetas—2 1/2 inch—extra heavy quality and high class coloring—actual worth \$1.50—only 70c design, therefore..... 59

Remarkably fine assortment of the latest color fancies in Dressings, light and dark, soft and brilliant—self or contrast border, cord stripes, mohair stripes, emb'd centers; in black and blue—these designs in these popular goods—1 inch to 3/4 inch—elsewhere .15 to \$1.49..... 10 to .98

Plain Taffetas—finest grades obtainable at our prices—black, white and popular shades—3/4 to 1 inch..... .3 to .69

Satin Taffetas—qualities not elsewhere found at our moderate prices—fashionable shades, as well as black and white—3/4 to 1 inch..... .3 to .89

Novelties in Wash Dress Fabrics } Dressmakers' Sale Prices.

SATIN FIG'D MOUSSELINES—Exquisite tints—lovely flower designs, including the novelty effect of Persian fig'd roses—worth 37.....Special.. 24

NOVELTY PLAID SWISSES—emb'd dot squares, with large or small plaids of two-toned lavender, rose or blue cords, also black and white combinations—others ask 20.....Special.. 10

FINE FANCY BATISTES—large assortment of newest designs, including border effects—worth 12 1/2.....Special.. 7 1/2

COLORING DRESS LINENS—Union Linen, although many sell them for all linen—36 inch—leading shades for suits and dresses—sold elsewhere 21 to 25.....Special.. 11

YARD-WIDE DRESS GINGHAMS—Plain and check—pink, blue and tan—value 10.....Special.. 5 1/2

FINE POPLIN CORDS—36 inch—light blue and pink—reg. 24.....Special.. 17

YARD-WIDE FANCY PERCALINES—Linen finish—checks, figures and fancy stripes—worth 12.....Special.. 5 1/2

FINE BLACK FRENCH BATISTE—imported—42 inch wide—worth 24.....Special.. 12 1/2

Our price would not pay duty alone.

New Braids } Dressmakers' and Bandings } Sale Prices.

Soutache Braids—for yds.—black, white, colors—reg. 17.....Special.. 10

Flair and Fancy Braids—also Persian Bandings—newest combinations and colorings—usually 19.....Special.. 8

Novelty Bandings—black, white and newest Persian effects for trimmings, beltings, direction collars, etc.—worth 30 to 50 cts. a yd.....Special.. 18

Large Assortment of Tassels and Drop Ornaments, White, Color Gilt and Silver, 4 cts. to 7 1/2 cts. each.

A THIRD LESS THAN ELSEWHERE.

All-Wool Spring Chevrons
45-inch—twenty of the newest shades for Springs, also Black—never intended to sell under 89 cents..... 46

FANCY MOHAIRS—Popular dust-shedding, wear-retaining fabrics that need no recommendation for Summer Suits and Dressings—most complete gray, brown and verde stripes, hand-loomed, dark check combinations of navy and brown, blue and green, black and green, etc.; also light Summer checks; also a splendid line of two-tone stripes—good value at 90 cents.....Special.. 30

NEW SPRING SUITINGS—Strictly all wool—iridescent stripe effects—Best colors—50 inches wide—worth \$1.25.....Special.. 70

ALL-WOOL CREAM SERGES—plain and herringbone—44 inch—worth .60.....Special.. 46

LIGHT SPRING MIXTURES—Stripes and checks in newest tans, gray, brown and light green—58 inch—worth .30.....Special.. 20

New Dress Linings } Dressmakers' Sale Prices.

MERCERIZED MATRONS—Satin lustre—Black, white and new shades to match Spring dress goods—elsewhere .35.....Special.. 20

MOIRE PERCALINES—Silk finish—desirable for Empire gowns, which require soft linings—36 inch—worth .24.....Special.. 18

All tints for street and evening.

MERCERIZED PERCALINES—36 inch—all desirable shades for drop skirts under thin materials—worth 15.....Special.. 7 1/2

TAFFETA RUSTLE—Yard wide—a beautiful silk-like lining—best shades—value .29.....Special.. 21

HERRINGBONE TAILORS' SATINS—Extra fine—correct shades for coat and jacket linings—36 inch—will give two seasons' wear—worth .60.....Special.. 75

White Goods } Dressmakers' for All Purposes } Sale Prices.

Fine Mercerized Batistes—47 inch—20 ct. quality.....Special.. 17

White Linen Finish Suitings—yard wide—desirable for dresses, waists and trousers—uniformly regular .19.....Special.. 13

White Figured Madras Waistings—mercerized—value .29.....Special.. 14

Silk Chiffonettes—plain, dotted, figured—value .39.....Special.. 23

White Dotted Swisses—variety of sizes, including blue shades—elsewhere .40.....Special.. 27

Lingerie Batistes and India Linons—Fancy Muslins, Dimities, Lawns and Swisses—checks, stripes and figures—very desirable—worth 15 and 19.....Special.. 10

White Lining Lawns—strong, even weave—60 inch—regularly .13.....Special.. 7 1/2

60 inch Persian Lawns—very hot strong, because made of the Egyptian yarn—value .29.....Special.. 13

Embroidered Fig'd Swisses—imported—not the ordinary quality, but figures woven on hand looms—elsewhere .39.....Special.. 34

47-inch Mercerized Batistes—beautiful texture for gowns and waists—reg. 40.....Special.. 45

Other Sale Departments Include

Embroideries Silks
Notions Laces
Chiffons Ribbons
Flannels Sheers

EXTRA VALUES IN EACH!

3 Big Best, Strong Shoes in Every Grade

Blum Shoe

Spring and Summer Styles for Men, Women and Children. Large and Varied Stocks. Selection Easy. Satisfaction Certain.

BROOKLYN 220 - 231 - 233 Broadway, STORES; bet. Park and Hillary Sts. 1200-1202-1207 B'way, at Greene Ave. 435 Fulton St., Opp. Abraham & Straus, I. Blum & Sons GUARANTEE SHOE CO.

60th Avenue and 57th Street. 320 Eighth Ave., 50th and 40th Streets. 100 B'way, near Greene Street. 1240 5th Avenue, 50th and 57th Streets. 2201 Third Ave., 150th and 151st Sts.

ESTABLISHED 1874.

CHARLES HAUPTNER & Co.

MEN'S OUTFITTERS AND MAKERS OF SHIRTS

1270 BROADWAY, NEAR 52D ST.

Fine Dress Shirts to Measure. Wedding Outfits a Specialty.

Established 1900. Tel. 3307-Morningside. SPECIAL FOR THIS MONTH

FURS 50% ON \$

Clearing Sale on High Grade Furs less than manufacturing prices. Repairing and remodeling at moderate prices.

THE LENOX FUR SHOP, 277 LENOX AVE., cor. 124th St. One block from 125th Street Subway Station.

A 5 Per Cent. Discount will be allowed for Goods Bought or Repaired. PLEASE MENTION THE AD. TO GET YOUR DISCOUNT OFF.



NEVABURN

STOVE LUSTRE

Makes no Dust. Has no Odor. Does not burn Oil

ONCE TRIED — ALWAYS USED.

FOR SALE BY ALL DEALERS.

NEW YORK BOSTON PHILADELPHIA

M. Zimmermann Co.

Established 1874 Fine Provisions Phone Connection

Main Office, 315-324 E. HOUSTON ST., N. Y. City

All Goods manufactured under Government Inspection.

THE HALE & KILBURN M'FG. CO.

33 UNION SQUARE WEST, NEW YORK

A complete Sofa
A luxurious Double Bed
A ventilated Bedding Locker
20 Styles
High Grade in every detail

The Columbia Storage Ware-Houses

COLUMBUS AVE. 66-TO 67-TH STS. 90-TH ST AND AMSTERDAM AVE.

VAULTS FOR VALUABLES

THE SAME OLD RELIABLE FURNITURE CORNER

Freedberger & Kosch

6 & 8 Avenue A., 240-242 East Houston St., N. Y.

Telephone: 625 Orchard.

Everything in the line of High Grade Furniture Carpets and Bedding

A visit to our store will prove a revelation to parties interested in furnishing their homes.

Our Prices are Exceptionally low. Satisfaction Guaranteed.

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MARTIN PICK

UNDERTAKER

297 Lenox Avenue, New York.

for Weddings

Sterling Silver

The Mauser M'fg. Co. Silvermiths.

5TH AVE. AT 21ST ST., NEW YORK.

Wm. J. Sloane. Wm. Moller.

Sloane & Moller,

CARPENTERS & BUILDERS.

219-23 East 64th St. 216-224 East 65th St. Office, 216 East 65th St., New York Telephone 535 Plaza.

Telephone 3917 Plaza.

S. SEIDENBERG,

FINE FURS AND FUR GARMENTS

MADE TO ORDER AT WHOLESALE PRICES 120 E. 57TH ST., N. Y. DYING AND CLEANING OF ALL KINDS OF FURS. REPAIRING AND REMODELING EQUAL TO NEW.

FLEISCHMANN'S

Compressed YEAST

HAS NO EQUAL

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I. GOLDBERG

WINES & LIQUORS

4 Store: 171 East Broadway. Houston, Cor. Clinton St. 5th Avenue, Cor. 113th St. BROOKLYN. Pitkin, Cor. Rockaway Ave.

Telephone: 101-J Tompkinsville.

Greater New York Stone Works

A. R. GOLD, Prop.

Memorials, Statuary Mausoleums Fencing

450-454 BAY ST., Cor. RICHMOND ROAD Stapleton, Richmond Borough, N. Y.

6th Floor Refinished. Floor Finish Specialists Telephone Connection.

J. B. Shaw & Company

CENTURY BUILDING Opposite the Waldorf. Parquet Floors, Wood Carpet, Gilted Work. 1 W. 64th St., New York City. Brooklyn Office, 204 Sterling Place.

Park & Tilford

Founded 1840 New York

A Cup of Tea never attains more delicious flavor and fragrance than when made from the choicest Teas of the Far East, of which Park & Tilford are the largest importers in the United States. Their Formosa Oolong, English Breakfast, and Ceylon Teas are sold in full original purity and excellence at prices lower than is demanded for similar qualities elsewhere.

25c. to \$1.50 per lb. Delivered made out of town.