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(For The Hebrew Standard.)

SHADOWS AND ECHOES: THINGS I SAW AND PEOPLE I KNEW.

By Halitvack.

NO. TWELVE.--PURIM.

HERE must have been some mysterious influence at the back of it. Otherwise I do not know why Purim had such a strange glamor about itself. There was nothing to match that dazzling red, as it were, in which Purim day was stamped on the calendar. Perhaps it was because of its timely association with the coming of the Spring. The rigors of the long winter were just beginning to give way round about Purim. The icicles hanging down from the roofs were beginning to drip and grow thinner every day. Slovinsky, the Sabbath Goy—chief of the Kehillah, and factotum of Artzig the innkeeper, was gathering in the last fragments of the ice harvest from the pool at the foot of the hill where the windmill stood, to be stowed away in Artzig's cellar, where it was to keep in good condition during the summer the celebrated maranirte fish of Artzig's wife.

Wheeled vehicles could be seen about here and there, if not before Purim, at any rate a day or two after; and the streets of Pavonda were threatening to turn once more into a state of liquefaction.

But of course there is no particular need for me to go far so afield explaining Pavonda's welcome for Purim. The day could well stand on its own merits. There was no day like it in the whole year round. It was a holy day as holy as any, but with all the freedom of the week-day. People dressed in their best; fared on the best; the clothes were laid on the table at home as on Sabbath, and they were provided with cheer in one sense at least more cheerful than was usual with the Sabbath, for, I need not remind you, it was a Mitzvah to indulge that day till one did not know which was Haman and which was Mordecai; and all the time there was no restraint put upon one's movements or actions. There was nothing that you did on a week day which you could not do on Purim. That was unique.

But all that only by way of reminding you that for one reason at least you cannot enjoy the full flavor of Purim here in New York. There is nothing here that one can do on Purim which one may not do on any Sabbath in the year; and most of the time one does; so, then, where does the difference come in on that score? One, too, is more at liberty here to confound Haman with Mordecai any day in the year; and it would seem that very many actually avail themselves of that liberty—no, I don't mean it that way, but as a question of education; and so, again, where does the difference come in?

But that is getting away from the point.

The point is, Purim was a delightful day in itself apart from all side connections. Recollections of Purim stretch farthest back in one's memory—further than the recollection of any other holyday or highday. It was a day for the children, from one standpoint at least. I refer to the Haman Dreher or Haman Klapper. It was all the children's own affair; and it was not like the Hakophas on Simchas Torah, when the small boy brought up the rear with his carved beetroot or turnip on a stick; for then he was merely copying in his own way what the elders were doing in theirs. But here was Purim, when Israel the Baal Korah would deliberately pause after each Haman, for the children to pound the memory of that name into their pulp with Drehers and Klappers. The whole congregation was held up and everything was purposely suspended for the small boy to have his fling at Haman; and no wonder it gave him a feeling of mighty importance. I should certainly say this is why Purim seemed to have taken to itself that strange glamor; because it had stamped itself so gratefully upon the earliest memory,

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JEW AS DISCOVERERS: TALENT OF HIGH ORDER ALWAYS EVIDENT.

By Rev. Dr. Madison C. Peters.

Author of "Justice to the Jews."

AS inventors Jews have manifested mechanical genius of a high order whenever an opportunity was given them for a display of talents in this direction. They were cunning artisans at the very earliest period in their history, showing much skill in metal working, as well as in the wood carving and stone sculpture.

They invented very ingenious tools which enabled them to excel in many handicrafts and trades. For gold smelting and refining they had a pot called the "kur," of a peculiar shape, by which the pure metal could be very easily separated from the ore or any alloy with which it was associated. When refined they could chase and emboss it to a high degree of perfection in art.

THE JEWS AS FARMERS.

Even though the time of which we speak was primitive, the Jews had made wonderful progress as farmers and tillers of the soil, and in order to expedite their work in this direction they invented diverse kinds of implements and machinery which served their purposes equally as well as the boasted inventions of modern time serve us. They had plows, harrows, threshers and winnowing devices, and for the purposes of transit made comfortable seats which they slung over the sides of oxen and tied by a series of straps in such position that it was impossible for the animals to discard their riders. Oxen were beasts of burden and were used for all occasions. They were strong and with kind usage became exceedingly tractable.

For the weaving of textile fabrics and for embroideries the ancient Jews had curious looms which turned out the finished product in a way which would baffle the genius of modern mechanism. This ancient weaving is a lost art.

After they had lost their individuality as a distinct nation, the inventive faculty of the Jews lay dormant for a long period, and during the weary wanderings and the series of persecutions to which they were subjected there was little encouragement to arouse it from the torpor into which it had fallen but at length the march of modern necessity awake it from its slumber, and despite the many obstacles in the way it has enabled the Jew to give a good account of himself in the world of invention. Richard Liebreich, and ophthalmologist, invented the eye mirror, which has done excellent service for the profession, and was the forerunner of many devices along similar lines.

THE SUCCESS OF STERN.

Abraham Stern, a Polish Jew, was among the greatest inventors of Europe in the early part of the Nineteenth century. He was born at Lublin, 1769, and died in Warsaw in 1842. In 1817 he perfected a device for calculating the square root of numbers which attracted wide attention. He next invented a topographical wagon for the measurement of level surfaces an invention which proved a valuable assistance to civil and military engineers. He also turned his faculties to the improvement of agricultural machinery and designed threshers, harvesters and other implements and machines for the farm. The sickle Stern invented came into general use all over Europe. In addition to all these he showed his fertile genius in a device by which the danger of runaways became eliminated by means of a detachable tongue and brake. Besides being an inventor, Stern was a poet of high merit.

A. Bernstein patented an invention by which two distinct telegraph messages could be sent over one wire at the same time. He also invented an automatically closing gate for railway crossings which had it been universally put into operation, would have saved



The Chronicles Read to King Ahasuerus.

hundreds of lives. Slominski, the Russian Jew already mentioned as the inventor of a calculating machine, discovered a chemical process for plating iron vessels with lead and also brought out an electro-chemical device for sending quadruple telegrams. On this the late Lord Kelvin (Sir William Thomson) based his system of multiple telegraphy. Slominski was one of the greatest scholars and writers of his age.

LOOSE CONTACT TELEPHONE.
Emile Berliner invented the loose contact telephone transmitter or microphone, now universally employed, and he has also given us the gramophone. In the patent office at Washington are hundreds of Jewish names, showing that the freedom of America has been conducive in bringing out the inventive genius of the race and fostering it into a good fruition.

The civilization of the world has been much benefitted by the hardy daring of the Jew in opening up the unknown lands for the pioneers of progress. In various ways members of the race have contributed to the advancement or geographical science. Benjamin of Tudela was the chief traveler of the middle ages. He explored almost the whole world in his time, in eight years from 1165 to 1173. His book, "Itinerary of Benjamin," has been translated into nearly every European language.

Pthahiah of Regensburg was a contemporary of Benjamin and traveled from Poland to Bagdad and Jerusalem and back through Greece and Bohemia. In 1306, after the expulsion of the Jews from France, one of the number, Estori Frahi, traveled over Spain and thence to Egypt and Palestine, gathering much geographical knowledge of these countries.

The great majority of American Jews and non-Jews are but little acquainted with the part the Jews played in the discovery of America. Jews and not jewels, were the real financial basis of the first expedition of Columbus. Two Marranos, or secret Jews, Luis de Santangel and Gabriel Sanchez, the former the chancellor of the royal household and comptroller general in Arragon and the latter chief treasurer of Arragon, enormously rich merchants who enjoyed the favor of Ferdinand and Isabella, supplied the funds needed to fit out Columbus' caravels. It is generally supposed that Isabella had already pawned or sold her jewels to defray the expenses then devastating her country. The jewel story has been proven false and mythological.

CASH FROM PRIVATE FORTUNES.
Santangel, out of his private fortune, furnished the sum of 17,000

"LITTLE MOTHER" MISSING

(For The Hebrew Standard.)
BY W. LIVINGSTON LARNED.

AROUND the house, 'tis silent in a different sort of way;
I miss a certain presence that I may not quite explain,
A hand-stroke at my forehead or the prayers for ev'ry day,
The quiet, peaceful presence that was never hers in vain.
The "Little Mother" missing; ah, the Godly way she had,
The restful mode of saying:— "It will come out right my boy."
No grief so great she suffered it to harm her little lad
No woe so heart-felt, crushing, that she did not make it joy.

I've wandered to the places where she always liked to go;
The arm chair in the parlor and the sun-lit little nook,
I almost saw her, waiting with her hair as white as snow
And deep within the pages of the great and Holy Book.
"Come dear," she used to tell me, "here is a little place for you,
Sit down; I'll read a passage, it is wonderful, His word."
And my lips touched her tresses and my eyes were damping too,
Because we THREE were living in the story that we heard.

The years have scattered blossoms and the Summers brought them back,
The Garden grown to tangles of the wild rose and the rue,
Still, "Little Mother" guards it and the sunshine leaves the track
Of gold, for ev'ry footstep and for ev'ry longing, too.
From out those garland by-ways, I still pluck a fragrant gem
A dainty petalled blossom, and the echo of a touch
Brings back her own dear fingers and the soothing grace of them;
The smile of "Little Mother" and the buds she loved so much.

No sacred, halowed crevice of the old house may I miss,
When seeking out the mem'ry of that other, sweeter day,
She lives in dusty corners of a vagrant day like this,
Her voice the ever-present in its old familiar way]
Beside that silent arm-chair I am prone to sink—and sigh,
To kiss the faded fabrics and to offer up a prayer;
God claims my "Little Mother, but 'tis only dear to die;
And all the blooms she cherished have been wafted to her there.

ducats, then equal to about \$20,000, which would now be equal to eight times that amount. Sanchez and another Jew, Juan Gabriro also made liberal contributions, and it is a remarkable fact that with the same hand and the same pen and on the same day on which Ferdinand and Isabella signed that infamous edict which drove more than 200,000 Jews from the land of their birth because they declined to have Christianity forced upon them they also signed the articles of agreement that authorized Columbus to go forth in search of another world, where, in the words of Castelar, the Spanish publicist, "creation should be new-born, a haven afforded to the quickening principle of human liberty and a temple to be reared to the God of enfranchised and redeemed conscience."

The scientifically well-planned voyage of Columbus to which was due his success was made possible by Jewish genius. The maps which Columbus used were drawn up by Creques, known as "the map Jew." The astronomical tables from which Columbus derived much value, were drawn by Abraham Zacuto, another Jew. There were translated from the Hebrew into Latin and Spanish by Vechincho, Zacuto's pupil, another Jew, and it was he who presented a copy to Columbus, and this copy, with notes in Columbus' handwriting, still exists in Spain.

JEW'S SAILED WITH COLUMBUS.
Rodrigo Sanchez, a cousin of Gabriel, was the superintendent of the expedition, designated "at the special request of the queen. The

ship physician, Bernal, and the surgeon, Marco, were Jews. It was a Jew, Rodrigo de Triana, who first saw the land, and another Jew, Luis de Terres, taken along because he understood many languages as interpreter in Oriental lands which Columbus expected to reach, who was the first white man to set foot on America soil, having been sent ashore to greet the Grand Khan of India, whose country Columbus believed he had reached by a new route. Torres was also the first European to discover the use of tobacco.

A Jew named Jehondah of Morocco, explored the whole northern part of Africa, and in his travels acquired 28 languages and dialects. Antonio de Montesinos penetrated into the wilds of South America, and on his return claimed to have discovered the lost 10 tribes of Israel.

During the last century the Jews came well to the front as explorers. Joseph Wolf went into the hitherto unknown Bokhara. Nathaniel Isaacs traveled over Zululand and Natal, and C. S. Polack braved the dangers of far-off New Zealand. W. G. Palgrave gave an interesting account of Arabia; Arminius Vambery told of his experiences in Central Asia; Captain Binger discovered the bend of the Niger, and Captain Fox wandered from south to north Africa.

Angelo Heilprin, Israels, and Bessel were among the daring spirits that made a dash for the pole. Emin Pasha (Schnitzler); Gustav Oppert, the German explorer, and Ed Glaser, the Arabist, are a few names of Hebrews who in recent years won distinction as discoverers.

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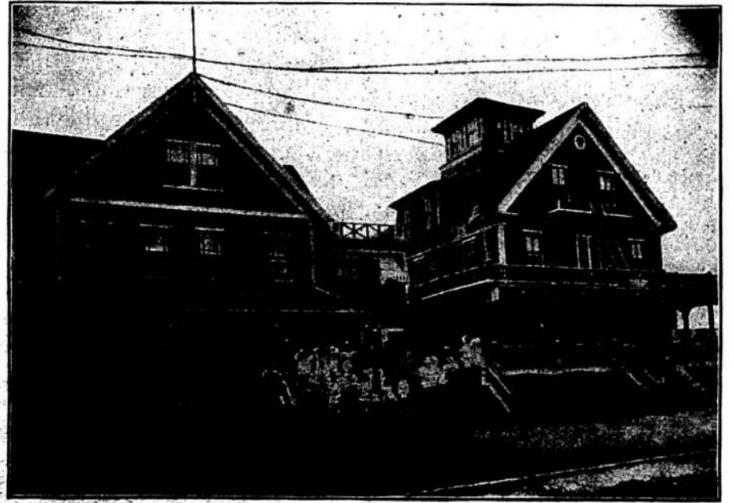
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Shadows and Echoes.

(Continued from first page.)

Then, too, Purim had other joys peculiar to itself. Chief amongst these was the *Shalachmonos*. And tell me, do you think you have an idea of the luscious things Pavonda, young and old, gave and received in *Shalachmonos*? You do not know what a Pavonda fig or orange tasted or even looked like. One never saw an orange in Pavonda before Purim, and never Passover; it come from—nobody knew where—on Purim, as if mysteriously brought down by the angels from heaven; and I should say that was really so, for the Pavonda orange looked and tasted heavenly. There were not many of them going the round, of course; you could count them on the fingers of the one hand. But Yanke Loeb, the Shoole-crier, who carried the *Shalachmonos* between the "Four" (you can understand there were not enough in Pavonda to make up the "Four Hundred") was watched on his errands and waylaid with coaxings, when he would remove a corner of the handkerchief covering the platter and let you have a peep, and sometimes even a smell of the orange. Those that were so privileged as to receive an orange in *Shalachmonos* kept it for Passover, when it was shared around amongst the family and visitors in sections, cut with the utmost care and precision; and the skin was religiously put away by the housewife for making it into preserves for some glorious occasion.

Then you should remember also the Purimspiel. What care I for a hundred Carusos and a hundred Tetrizzinis! Or what is your Hammerstein to my Israel Meyer?

The players were of the "fine young men" of the town, though some of them were old and gray; but they were fine without a doubt, and the older the finer sometimes. General preparations and rehearsals began six or eight weeks before Purim, and these in themselves seemed to possess a holy joy for all concerned. Throughout, from beginning to end, Israel Meyer was the master spirit in all things. He was not so very erudite as some of the rest, and he was not quite so pious as he might have been, for he had traveled a little and was rather "modern" in certain matters; but he was a "fine young man" all the same. He had an "open head," and could have been a Rabbi in Wilna if he had only "learned," and he had "golden fingers." He was not an ordinary Melamed, but he combined the useful and worldly with the sacred, and so he taught his pupils the Russian and German alphabets and to write letters in Yiddish. His "Gimmels" and "final tsadiks" were master-strokes, and the flourishes in his own signature were calligraphic marvels. When it came to the Purim Spiel nothing could begin without Israel. He was adapter-general, musical improviser, stage manager, prompter and costumer combined. He excelled himself with a headpiece for Satan in the Akedah. It was a huge helmet in red paper, with a candle burning inside, and two enormous

black horns in cardboard coming out from the top. The ladies fainted away at the sight of it and many simple men ran into corners saying the *Oshamnu*.

For the part of Sarah, Israel sent to a distant town for a young man with a marvelous falsetto, and when the young man was properly rigged out in women's clothes and sang the parting song from little Yitzchak, who stood near by in his red blouse and velvet skull cap, it was enough to draw tears from a stone. Israel left no part for himself in the Akedah; it was too important a piece for him to lose himself in any one particular portion, but he had to be everywhere, looking after everybody and superintending everything. But he was always the principal figure in the "Reign of Saul." He was fit to be a king, certainly, as handsome and commanding as Saul ever could have been. There was no cardboard and tinsel for him. He did the thing right royally. He had real golden epaulettes on his shoulders, a real sword hanging by his side, and they looked better on him than they ever did on the noble Gusevsky, an ex-major in the dragoons, from whom the things were borrowed. The battle-field scene, where Saul meets his death, was done by Israel most becomingly. He would not fall on the floor, as ordinary mortals do, but he laid his stately head on the hilt of his sword, just where he sat, while David sang his lamentations, and the chorus made response after each verse.

"Shadows and Echoes," they are all of them now—yes. But I would not do without them. For me they mean the best that is in life.

Gratitude.

ONE has but to read the book of Psalms to appreciate the refined joy that may come to the soul of man through gratitude. What raptures thrilled the soul of the Psalmist as he reviewed the divine blessings! In like manner, though no doubt in lesser degree, all of us may taste this enrapturing sweetness of gratitude. To be thankful as his blessings deserve is one of the rarest joys of the soul that appreciates God's goodness and responds to it.

It is twice enjoying any good gift to consciously enjoy the gratitude that springs responsive for it, to be gladdened not only by the joy of new equipment, new efficiency, but by the joy of recognizing the love and goodness out of which the blessing springs. Gratitude, indeed, enhances threefold the enjoyment of every good gift, for unless one is worthily thankful he loses the finest flavor of his blessings.—*Ben F. Rayim.*

The afternoon teas, luncheons and receptions, supplied by the Pursell M. Co., of 916 Broadway, are in the daintiest form, and are perfections of the caterer's art.

The Walls of Jericho.

FOR centuries the famous walls of Jericho were lost to the sight of man. Even their exact location was a matter of surmise. But to-day they may be seen by any twentieth century tourist who cares to take the journey.

The supposed site of the ancient Jericho was a collection of mounds in the neighborhood of the village of Ericha, near the Dead Sea. Thanks to the enterprise of the Deutsche Orient Gesellschaft what was surmise has now been established as fact. After a preliminary investigation an expedition was despatched last year consisting of Prof. Sellin, Herr Langenenger, a government architect, and Prof. Watzinger, an archaeologist of Rostock.

The excavations, which were conducted from January 2, to April 8, gave most interesting results. The site investigated was a plateau 400 yards long by 180 broad, containing seven mounds. After a week's digging the exterior wall of the vanished city was encountered at a depth of eight feet below the surface. The excavators were astonished at the technical excellence of the construction.

The wall consisted of three parts. The natural rock foundation is overlaid with a filling of loam and fine gravel, a meter or so deep, upon which a sloping rubble wall, heavily bulging externally, is superposed to a height of twenty feet, the breadth being from six and a half feet to eight feet.

The wall is built of well laid rubble, which becomes finer toward the top. Enormous blocks are partially employed for the lower part of the wall. Every interstice is most carefully filled in so as to offer no advantage to the implements of destruction of a hostile force.

Finally upon the imposing foundation is the fortification wall proper, built of clay bricks. In one place this part of the wall reaches a height of eight feet, but it would seem to have been considerably higher. The whole must have been a most striking structure, which dominated the whole plain without the city and must have been visible for miles.

The only advantage which in point of technical perfection modern construction possesses over the walls of Jericho is, the excavators state, the use of mortar, which was unknown to these early architects.

The walls are estimated to have extended 900 yards; 450 yards have already been laid bare with the aid of 200 workmen employed by the expedition. To the north the fortifications are breached by a large heap of rubbish, which would seem to indicate that enemies must have penetrated here on some occasion.

The date of the destruction of the walls of Jericho by Joshua, son of Nun, is placed at B. C. 1451. In spite of Joshua's curse, on any who

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should rebuild the city, it was rebuilt in the reign of Anab, B. C. 918, by "Hiel the Bethelite," who "laid the foundation thereof with the loss of Abiram, his first born, and set up the gates thereof with the loss of his youngest son, Segub, according to the word of the Lord, which he spake by the hand of Joshua the son of Nun."

With the curse fulfilled on its builder the second city flourished and under Herod the Great became important. It was sacked by one Simon, slave to Herod. Archelaus, the son of Herod, founded the town anew on the plain which he had planted with palms. Jericho was finally destroyed by Vespasian in A. D. 68.—*N. Y. Sun.*

Sayings of the Rabbis.

One man eats, another says grace. Study is more meritorious than sacrifice.

The sun will set without any assistance.

Beat the Gods and their priests will tremble.

He who curbs his wrath merits forgiveness for his sins.

Commit a sin twice and it will not seem to thee a crime.

Hold no man responsible for his utterances in times of grief.

Jerusalem was destroyed because the instruction of the young was neglected.

The world is saved by the breath of school children. Even to rebuild the Temple, the schools must not be closed.

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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.

The Chesed Shel Emeth, of Jersey City, has been incorporated.

The new Governor of Kieff recently received a deputation of the local rabbis.

A charter has been issued to the Philadelphia branch of the Alliance Israelite Universelle.

Rev. Isaac Rosenberg has been elected rabbi of the Ohab Zedek Congregation, Burlington, Vt.

The late Ignaz Bernstein, of Warsaw, left in his will the sum of 100,000 roubles to Jewish charities.

The Congregation Agudas Achim, Minneapolis, Minn., proposes to build a new synagogue.

The Hebrew Aid Society, of East New York, has received a charter from the Secretary of State.

A sister of the famous millionaire, Poznansky, has just died at Lodz, aged a hundred years.

The Congregations Beth Israel and Beth Abraham, of Bangor, Me., are about to amalgamate.

Rabbi Solomon Phlo, of Nashville, Tenn., will accept a call from the Beth Israel Temple, Atlanta, Ga.

A culture association has been formed by the younger members of the Temple of Truth of Wilmington, Del.

Jacob Gordin, the well known Yiddish playwright, is seriously ill at his home in Brooklyn, suffering from pleurisy.

The Hebrew Literary Society, of Philadelphia, Pa., celebrated its twenty-fourth anniversary last week.

The forty-sixth annual session of the District Grand Lodge, No. 4, I. O. B. B., was held in Oakland, Cal., on the 22d ultimo.

The dismissal of G. Kornbluth, city editor of the "Forward," has caused a boycott to be started by readers of that publication.

Younger members of the Adas Yeshuren Congregation, Sioux City, Ia., have seceded and are organizing a new congregation.

At the jubilee festival dinner of the London, Eng., Jewish Board of Guardians, it was announced that \$25,000 had been collected.

It is proposed to unite the various Portland, Me., Jewish organizations and suitably house them in one building, costing about \$30,000.

Five hundred men attended a mass meeting held in Providence last week for the benefit of the Machzeka Hadas Home for Jewish Orphans.

A mass meeting was held at Temple Ahawath Israel, Greenpoint, L. I., last Sunday for the purpose of establishing a Hebrew Free School in the locality.

The National Farm School, Dr. Krauskopf's institution at Doyleston, Pa., graduated eleven new Jewish farmers at its commencement last Tuesday evening.

The Hebrew Kindergarten and Day Nursery, of 29 Montgomery street, this city, has decided to take steps towards purchasing a building for the institution.

M. Niselovitch has succeeded in persuading the Minister of War to recall the expulsion order of several Armauir Jewish families from that military district.

The Congregation Shaari Torah, of Pittsburg, Pa., have started work upon a new synagogue, which, when completed next October, will have cost over \$35,000.

A big demonstration in behalf of Boston suffragists was held at the State House last week. Rabbi Charles Fleischer was one of the principal speakers.

Owing to the changes in the department for the non-orthodox citizens at the Ministry of the Interior the Rabbinical Commission will not assemble for several months.

The plans for the amalgamation of the Young Men's Hebrew Association and the Rex Club, of Memphis, Tenn., have been ratified, and the new club house will soon be erected.

On Sunday last the Young Men's Hebrew Association, of Greenpoint, L. I., was organized at the club rooms of the Greenpoint Hebrew Civic Club. Forty-eight men enrolled.

Within the past two years the Hebrew Free Loan Association, of Cleveland, O., has loaned more than \$18,000, and of the entire amount not one cent was lost by the organization.

A testimonial banquet was tendered Rabbi Emanuel Schreiber, of York, Pa., on the 25th ultimo, prior to his departure to accept the pulpit of Congregation Beth El, Philadelphia, Pa.

Mr. Isidor Epstein had the honor of playing pianoforte solos to Princess Christian and Princess Louise at Cumberland Lodge, Windsor, last week. They were delighted with his playing.

Dr. S. Wolfenstein, for the past thirty-one years superintendent of the Cleveland, O., Jewish Orphan Asylum, gave an illustrated lecture at Isalah Temple, Chicago, Ill., last Sunday evening.

Dr. Anna Tumarkin, hitherto Private Lecturer of Philosophy at the University of Berne, has been unanimously elected Extraordinary Professor of that subject. Dr. Tumarkin is a native of Kishineff.

Captain Leopold Carpeles, vice-president of the organization of Medal of Honor Men of the Civil War, and a government employee for many years, died in Washington, D. C., on the 25th ultimo.

The dedicatory exercises of the new Mikveh Israel Synagogue of Philadelphia will be held, it is rumored, about May 1 next. The contract for the interior decoration of the new edifice has been already let.

Mr. Mark Cohen, editor-in-chief of the Evening Star, Dunedin, New Zealand, will be one of the delegates who will represent Greater Britain at the Imperial Press Conference to be held in London next June.

The Hebrew Sheltering House and Day Nursery, Philadelphia, Pa., has presented a brass tablet to Barbarossa Lodge, No. 133, K. of P., in recognition of a substantial donation made to the home by the lodge.

The fortieth anniversary of Ibn Gabriel Lodge, No. 114, I. O. B. B., was celebrated with a banquet at the Hotel Schenley, Pittsburg, Pa., on the 24th ultimo, with Judge Josiah Cohen as the guest of honor.

M. Theodore Reinach, member for Savoy in the Chamber of Deputies, has been elected a member of the Academie des Inscriptions et Belles Lettres, one of the five learned bodies, which together form the Institute of France.

At the sixth anniversary celebration of the Hebrew Ladies' Home Association, Boston, Mass., it was announced that there was a debt of \$5,000 on the property, and before the close of the exercises the sum was subscribed.

It is stated in Australian military circles that Rabbi F. L. Cohen and Rev. J. Danglew are about to be gazetted to the Chaplain's Department of the Commonwealth Military Forces, in special recognition of the claims of the small but efficient, contingent contributed by the Jews of New South Wales and Victoria respectively.

Mr. L. V. Freedman, of Melbourne, has been selected by the Public Service Commissioner of Victoria, out of over 40 applicants, for the appointment of Sanitary Engineer and Building Surveyor to the State Department of Public Health. Mr. Freedman is a brother of the Rev. D. I. Freedman, B. A., of Perth, Western Australia.

Recently Mr. John Wyse-Power, one of Dublin, Ireland's, most eminent journalists, lectured at the Literary and Social Club on "The Condition of the Jews in Ireland in the Middle Ages." Mr. M. E. Solomons, J. P., presided, and paid a high tribute to Mr. Wyse-Power's work in the field of historical research.

Despite the judgment of the Roumanian High Court of Cassation, which has suppressed the oath More Judaico, some provincial tribunals continue to enforce it. Rabbi Taubes, of Jassy, has been fined by the local court for having refused to be sworn according to this obsolete form of oath.

The death, at the age of sixty-four, is announced of Aulle Councillor Armin Neumann, one of the foremost Jews in Hungary. A former member of the Chamber of Deputies and professor of commercial law at the University of Budapest, he was the author of several highly appreciated works on commercial law and collaborated in Parliament in the drafting of the Civil Code.

His Imperial Highness the Archduke Joseph Ferdinand visited the hospital of the Jewish community in Vienna, known as the Rothschild Foundation, on Monday week. The august visitor was received by Dr. Alfred Stern, president of the community, and spent a considerable time in the wards. On his departure he told Dr. Stern that long ago he had heard excellent accounts of that humanitarian institution and that his visit had fully confirmed the favorable impression which the reports concerning the hospital and its arrangements had made on him.

Magistrate Crane of this city in a talk to a policeman in the Essex Market Court Sunday morning declared the high percentage of arrests among the Jewish population in this city is due to the police in arresting janitors instead of bringing them into court on summons where they are accused of violating the sanitary ordinance in mixing ashes with garbage.

The Philadelphia, Pa., Federation of Jewish Charities has received a check for \$5,000 from Frank H. Bachman, being a gift to the federation from the children of the late Simon and Rosa Fleischer. The money is to constitute an endowment fund to be known as the Simon and Rosa Fleischer Endowment, the principle to be held by the federation in perpetuity.

A disclosure, which has aroused considerable interest in Russia, was recently made by the well-known Russian author, M. Korolenko. According to this eminent writer, the Russian philosopher, Solovjeff, as far back as 1890, organized a great protest against the oppression of the Jews. His arguments were based on the principles of the Christian religion, and the document was signed by several notables, including the President of the first Duma, M. Muromzeff, and the leader of the Constitutional-Democrats, Professor. Millukoff. For reasons that did not depend on them the editors of the Russian papers were, however, prevented from publishing the protest.

The Jewish community of Freiburg, in the province of Kurland, has lately had to withstand a series of repressive acts at the hands of the authorities. The police are daily arresting the most influential members of the community on the charge of having supported the

Jewish Self-Defense Committee in 1905. The Commissioner of Police assembled the Jews in the local synagogue, and accused them of influencing the Letts against the government. He threatened to hand them all over to a court martial. The warden of the synagogue and another Jew were arrested on the spot, while the gathering was ordered to disperse. The entire Jewish community is in a state of panic.

The Hilfsverein der Deutschen Juden, of Berlin, has received the following telegram: "A number of Austrian subjects professing the Jewish faith, who reside at Safed, have been claimed by the Turkish Government as Turkish subjects; accordingly, payment of the military tax was demanded of them. Turkish officials forced their way into the houses of these Austrian subjects to press for payment of the tax, in regard to which they deny their liability. Several Jews were injured in the melee which ensued. The brother of the Austrian Consular Agent at Safed, who is not a Jew, attempted personal intervention and was severely wounded by a sabre cut." The Central Zionist Bureau at Cologne, on the other hand, announces that the reports which have reached Europe are unfounded.

Recently Baron and Baroness Gustave de Rothschild celebrated their golden wedding. A deputation of the Consistory of Paris, headed by M. Narcisse Leven, its vice-president, waited on Baron and Baroness Gustave and besides tendering hearty congratulations handed them a commemorative silver plaque bearing a facsimile of the signatures of every member of the Consistory. Baron Gustave, in reply, assured the deputation that he would never let an opportunity pass of testifying his attachment to the Jewish faith. The Central Consistory of France, the Committee of the Jewish

Schools and other Jewish institutions, also sent addresses. The Baron and Baroness have marked the anniversary by many acts of generosity. Baron Gustave, who is now eighty years old, has been a member of the Jewish Consistory of Paris for upwards of fifty-six years, and has served as its president since 1858. The Baron remitted to the Prefect of the Seine the sum of 25,000 francs for distribution on his birthday in gifts of 10 francs among the 2,500 most necessitous families in Paris.

Tragic events have occurred lately which have plunged the Jews at Janina, Turkey, into mourning. The province of Epirus contains numerous bands of Greek brigands, who sow terror in that region. The leader of these brigands, a certain Cromidis, recently warned Jewish hawkers and others who trade in the villages, that henceforth they would not be tolerated, but the Jews treated these threats lightly. Unfortunately, they were mistaken. Two young butchers went into the country to buy cattle as usual, but as they did not return consternation immediately spread among the Jewish population. Two of their relatives went in search of them, but they also did not come back. Two courageous Jews volunteered to search for their coreligionists, but they met with the same fate. A tragedy had certainly happened, and proof of it was afforded on Saturday, January 30, when a child found in the outer courtyard of the synagogue two closed envelopes. One contained the ears of the victims, the other a letter announcing the fate of the unfortunate Jews who were accused of espionage, and adding that similar punishment awaited every Jew who ventured into the villages. The Jewish community of Janina, which numbers 3,500 souls, is in a state of terror. A subscription list has been opened for the benefit of the families of the victims.

Dedication of the Educational Institute of the Uptown Talmud Torah Association.

Preparations are practically completed for the dedication of the new Educational Institute of the Uptown Talmud Torah Association, which will take place on Sunday, March 14, at 3 p. m. Mr. Adolph Lewisohn will preside, Mr. Jacob H. Schiff will make the dedication speech, Mr. Louis Marshall and Mr. Edgerton R. Winthrop, president of the Board of Education, as well as Mr. N. Taylor Phillips, Deputy Comptroller of the city, and others will speak.

Music will be furnished by the Hebrew Sheltering Guardian-Orphan Asylum Band, and the building at 132 to 142 East 111th street will be thrown open to the public for three days, appropriate services being held on the evenings of Monday, Tuesday and Wednesday, March 15, 16 and 17. Invitations have been sent to the members and their friends, and an open invitation is extended to all who are interested in broadening the mental, moral, physical and religious instruction of our Jewish boy and girl.

The problem in Harlem is the more acute because nothing had been done for that section of the city thus far, and there are over twenty thousand Jewish boys and girls growing up without the slightest conception of Judaism or the history of their race. The new building is splendidly fitted to cope with this situation, as there is an auditorium and gallery, seating over nine hundred, where Friday evening and Sabbath services are held for young people lectures given during the week. There are twenty-one classrooms, a library and social room, a gymnasium as large as any in Harlem, a roof garden and kindergarten.

The association also has the adjoining lot, 40x100 feet, used as a playground and outdoor gymnasium, being the only institution of this kind so equipped in the city, thus being in the foreground of modern and intelligent teaching of the young.

The building itself is entirely fireproof, has high ceilings and the classes are flooded with light, and may be used as a model for all buildings of this kind throughout the country.

The directors have had strenuous times completing the building in the late financial depression, but with the aid of a great many generous people, many of whom save of their savings what they could ill spare, all difficulties were overcome, and they are now ready to teach the three thousand children whose names are registered, ready to be taught the tenets of the Hebrew faith. There will also be classes in Kosher cooking for girls, typewriting, stenography, manual training and first aid to the injured. The building will be the civic centre which Harlem has needed so long. The directors hope that the Jews of New York city will evince their interest in this undertaking by visiting the building at any time and coming to the dedication services.

The Jewish Community of New York City.

(COMMUNICATED.)
The adjourned meeting of the Constituent Convention of the Jewish Community of New York City will be held at the Hebrew Charities Building on Saturday evening, March 7, at 8.30, for the purpose of electing officers. Notices of this meeting have been sent to such organizations as have sent delegates, and notice is hereby given to such organizations as have not sent delegates that properly accredited delegates who have not as yet taken part in the convention will be seated as delegates at the meeting on Saturday evening. All Jewish organizations of New York, therefore, are requested to send their accredited delegates.

Chevre B'nai Leslie.
The forty-fifth anniversary of the Chevre B'nai Leslie was celebrated with a banquet and reception on February 21 at the Lexington, 109 E. 116th street. Over two hundred participated at the banquet, at the conclusion of which addresses were made by the president, Mr. Edward Shaw; Dr. S. Schale, who responded to the toast, "Our Home Town, Leslie, Hohensalza"; Mr. J. P. Solomon and Rev. Dr. Samuel Greenfield. Hand-some souvenirs were distributed to the ladies present. Dancing followed. The officers of the society are: President, Edward Shaw; vice-president, Isidor Cohen; secretary, Arnold Skolny; treasurer, Julius Lochman; sexton, Jacob Henoch.

Young Women's Hebrew Association.
A large audience of earnest and interested men and women gathered in the auditorium of the Y. W. H. A. on Sunday last at their sixth annual meeting. The growth of the work was clearly indicated by the religious, educational and social activities enumerated by the president, Mrs. Israel Unterberg, in her report, and which lack of space precludes us from printing.

After the reading of the report the Hon. Otto Rosalsky, Mrs. Henry Meyers, Rev. Dr. F. de Sola Mendes and Hon. N. Taylor Phillips delivered addresses. The chairman of the Nominating Committee announced the list of nominees for the Board of Directors, who were all unanimously elected.

Dr. F. de Sola Mendes gave the closing prayer and the meeting was adjourned.

Mohammedanism Does Not Exempt Jews.

A dispatch from St. Petersburg by way of London states that the government has decided that the Jews who adopted the Mohammedan belief are not, therefore, entitled to get any separate rights and must remain under the same exceptional laws as Jews.
In recent times, when the restrictions in the gymnasiums and universities became worse than in Phlevo's time, a number of Jews embraced the Mohammedan religion, in order that they might be allowed to go to the school. The Turkish religion was not so censured as them as the Christian, and they therefore became Mohammedans so that they might further their studies. The Russian government became aware of this practice and said that such Jews need not have any separate rights until they have adopted Christianity.

Young Men's Hebrew Association.

The address at the religious services this Friday evening will be delivered by Mr. Marcus M. Marks, one of the directors of the association. The subject will be "Plain Talk." The speaker at the children's services on Saturday afternoon will be Mr. M. Elsig.

During the month of February the employment bureau secured positions for eighty-six young men.

A Purim celebration will be held on Sunday, March 7. A play of "Esther" will be presented in six scenes, with traditional music, by the children of the Hebrew Free School, conducted by the association. The play is under the direction of Amelia Morgenroth. The children have been thoroughly trained and a very creditable performance is assured. There will be two performances. The afternoon performance begins at 2.30 o'clock; the evening performance begins at 8.15. Prominent artists will render the musical programme at the evening performance in addition to the play. Tickets may be obtained at the office or at the door the evening of the performance.

Ohale Shem Association.

A regular monthly meeting of the association took place on Thursday, February 25, at the Herrnsstadt, 27 West 115th street. The lecture of the evening was delivered by Dr. Geo. A. Kohut, on "Royal Hebraists." He put before the meeting an astonishing abundance of facts concerning members of royal families, both male and female, who had been thoroughly acquainted with the Hebrew language and greatly interested in Jewish literature. Many of the facts which he described were quite new to the audience and aroused much interest. In particular his description of Don Pedro, the last Emperor of Brazil, who was not only an excellent Hebrew scholar but had actually published a work on the Medieval Jewish poets of Provence, proved most interesting. The lecture was followed by a discussion, participated in by Rev. Dr. Bernard Drachman, president of the association, Dr. Talmey, Dr. Brainer, Dr. Solow and a number of others.

Jewish Protectory Society.

The second annual meeting and election of the directors of the Jewish Protectory and Aid Society was held Sunday at the Hotel Savoy.
Julius M. Mayer presided and read the annual report of the society. Judge Robert J. Wilkin, of the Children's Court, Brooklyn, and D. C. Potter, Examiner of Charities of the Comptroller's office, spoke on the saving of children.
The election resulted in the following board of directors for the ensuing year: Julius H. Mayer, Sidney C. Borg, Morris Golland, Samuel B. Hamburger, Rev. Dr. M. H. Harris, George I. Feer, Jacob Waxheim, C. L. Stralem and Jonas Reutlinger.
Chairman Mayer appealed for funds to clear a \$75,000 mortgage and for \$60,000 additional for the erection of four cottages for the housing of the delinquents. Mr. Mayer called attention to the fact that about 250 Jewish boys were committed to reform institutions where they would not be taught the faith of their fathers.



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BAR MITZVAH.

HERSKOVITS.—Mr. and Mrs. Herskovits beg to announce the Bar Mitzvah of their son Isidor, on Saturday, March 6, at the Synagogue Ohab Zedek, 18 West 116th street, at 10 a. m. Reception at Vienna Hall, Saturday evening at 8 p. m.

LOGIN.—Mr. B. Login, of 126 East Eighty-third street, announces the Bar Mitzvah of his son, Samuel Martin, at Temple Beth Israel Bikur Cholim, Seventy-second street and Lexington avenue, on Saturday, March 6. At home Sunday, 3 to 6. No cards.

KASSEL.—Mr. and Mrs. Abraham Kassel, of 120 East Seventy-third street, announce the Bar Mitzvah of their son Joseph on Saturday morning, March 13, at Temple Beth Israel Bikur Cholim, Seventy-second street and Lexington avenue. They will be at home to their friends on Sunday afternoon from 3 to 6.

LEVY.—Mrs. D. L. Prager, 76 West 113th street, announces the Bar Mitzvah of her grandson, Norman B. A. Levy, Saturday, March 6, 1909, at the Temple Beth Israel Bikur Cholim, Seventy-second street and Lexington avenue. At home Sunday, March 7, 1909, 3 to 6. No cards.

SAPERSTON.—Mr. and Mrs. Saperston, of 20 West 113th street, announce the Bar Mitzvah of their son Sidney on Saturday, March 6, at Temple Anshe Chesed, 114th street and Seventh avenue. At home Sunday, March 7, 3 to 6 p. m. No cards.

SELIGMAN.—Mr. and Mrs. S. Seligman announce the Bar Mitzvah of their son Albert on Sunday, March 6, at Temple Mount Zion, 113th street, between Park and Madison avenues.

ENGAGEMENTS.

Engagements.

ADLERMAN-FEDERMAN.—Mr. and Mrs. Saul Federman, of 550 Lenox avenue, announce the engagement of their daughter Etta J. to Mr. Charles A. Adlerman. Reception at the Hotel Savoy, March 7, from 3 to 6.

ECKSTEIN-LOWENBEIN.—Mr. J. Lowenbein, of 846 Hewitt place, Bronx, announces the engagement of his daughter Anna to Bernard Eckstein. At home Sunday, March 14, 1909.

GEISMAN-LEOPOLD.—Mr. and Mrs. I. Leopold, of 102 West 139th street, announce the engagement of their daughter Bessie to Mr. Michael Geisman. Reception Sunday, March 7, at 8 p. m., at the Savigny, 125th and 126th streets and Fifth avenue. No cards.

GETTINGER-ROSENTHAL.—Mr. and Mrs. H. Gettinger announce the engagement of their daughter Tessie E. to Morton Rosenthal. At home, March 7, 1909, at 580 Greene avenue, Brooklyn, N. Y., from 3 to 6 p. m.

GOODMAN-GLUCKMAN.—Mr. and Mrs. Goodman announce the engagement of their daughter Nettie to Mr. Jack Gluckman, of Brooklyn. Boston papers please copy.

GOETZ-RODMAN.—Mr. Hardy Rodman, 12 East Eighty-seventh street, announces the engagement of his daughter Henrietta to Frederick S. Goetz. Reception at the Madison Avenue Hotel, Madison avenue and Ninety-second street, Sunday, March 7, 3 until 6. No cards.

HALPERT-EPSTEIN.—Mr. and Mrs. Jacob Epstein, of 70 West 119th street, announce the engagement of their daughter Tillie to Mr. Isidor Halpert. Reception at Westminster Hall, 73 Lenox avenue, on Sunday evening, March 14.

HAMMER-FRIEDMAN.—Mr. and Daniel Friedman, of 564 East 166th street, announce the engagement of their daughter Bella to Mr. Samuel Hammer, of Borough Park, Brooklyn. At home March 7 after 7.30 p. m. No cards.

JACKSON-SULZER.—Mr. and Mrs. Eli Sulzer, of 214 East Seventy-eighth street, announce the engagement of their daughter Corinne to Mr. Emanuel J. Jackson. At home March 7, from 3 to 6 p. m. No cards.

JONAS-ECKSTEIN.—Mr. and Mrs. Sol. Kett announce the engagement of their sister, Lillian Eckstein, youngest daughter of the late Isaac Eckstein, to Mr. Irving N. Jonas. Reception at 933 Tiffany street, Sunday, March 7, from 3 to 6.

KOENIGSBERG-SACKS.—Mr. and Mrs. Koenigsberg, of 15 West 118th street, announce the engagement of their daughter

ter Annie to Mr. Max Sacks. At home Sunday, March 7.

LEIBOWITZ-KARP.—Mr. and Mrs. Michael Karp announce the betrothal of their daughter Ethel to Dr. Isadore Leibowitz. At home from 3 to 6 on Sunday, March 14, 1909, at 70 Rivington street, New York.

LEVY-LAZARUS.—Mr. and Mrs. J. Lazarus, 200 West 111th street, announce the engagement of their daughter Helen to Mr. Melville Levy. Reception at the Hotel Savoy, Fifty-ninth street and Fifth avenue, March 14, 3 to 6. No cards.

POCKRASS-DESHEL.—Mr. and Mrs. Jacob Deshel, of No. 646 E. 183d street, announce the engagement of their daughter, Rebecca, to Mr. Isaac M. Pockrass, of Elizabeth and Hoboken, N. J. Date of reception will be announced later.

ROTH-WRIGHT.—Mr. and Mrs. Simon Roth, of 682 Eastern Parkway, Brooklyn, announce the engagement of their daughter, Gertrude, to Mr. Maurice Wright.

SAMSON-KAUFMAN.—Mrs. little Kaufman, 385 Central Park V. announces the engagement of her daughter Mabel to Mr. Ed. J. Samsor Sunday evening, March 7, 10. No cards.

SIMON-MOSKOWITZ.—Mr. and Mrs. Mark Moskowitz, 32 West 113th street, announce the engagement of their daughter Sadye to Mr. Morton Simon. Reception at the Herrnstadt, 27 West 115th street, March 14, from 3 to 6. No cards.

MARRIAGES.

CRONE-IMMERGUT.—At the Savigny last Saturday evening, Miss Sadie Immergut and Mr. Leon Crone were united in marriage by the Rev. Dr. M. Krauskopf. Among those present were Mr. Milton Steiner, Mr. and Mrs. Max Warschauer, Mr. and Mrs. I. Warschauer, Mr. and Mrs. Max Weber, Mr. and Mrs. L. Lederer, Mr. David Schaye, Mrs. T. Schaye, Mr. and Mrs. Jacob Crone and many others.

FROMENSON-GUTERMAN.—On Sunday, February 28, Miss Flora Guterman, daughter of Mr. and Mrs. Charles Guterman, to Hillel Charles Fromenson, son of Rev. and Mrs. Benjamin Fromenson, at the home of the bride, 53 West 113th street. Rev. Dr. Aaron Elseman officiated.

ERNST-HEIN.—The wedding of Irving L. Ernst and Miss Jessie Hein, daughter of Mrs. Frances Hein, took place last Tuesday night at the St. Regis. The Rev. Dr. B. A. Tintner performed the ceremony. Miss Josephine Wise attended the bride and Walter Ernst a brother of the bridegroom, was the best man. The ushers were Dr. Theodore L. Hein, Charles Hein and Harry Hein, brothers of the bride, and George Herzig, Mortimer Foster and Sidney Simon. After a bridal trip to Cuba Mr. and Mrs. Ernst will live at Bretton Hall.

FISCHEL-BRUMMER.—Miss Bessie Fischel, daughter of Mr. and Mrs. Jacob Fischel, of No 52 West 112th street, was united in marriage on Sunday, February 28, to Mr. Charles Brummer at the Cafe Martin, Fifth avenue and Twenty-sixth street. Rev. Dr. B. Drachman officiated. The groomsmen were Dr. L. A. De Rosa and Mr. Irving Fischel. The bridesmaids were Misses Ray Brummer, Lucille Fischel, Sadie Debrozinsky and Lillie Satz. Mr. and Mrs. Brummer are now enjoying a honeymoon at Atlantic City and on their return will take up their residence in Harlem.

FRANKLIN-GUMPEL.—Mr. Alfred Franklin was married to Miss Rose Gumpel, Sunday, February 21, 1909, at the residence of the bride's parents. The ceremony was performed by the Rev. Dr. M. Krauskopf. Among the guests present were Mr. and Mrs. Louis B. Franklin, Mr. and Mrs. David L. Gumpel, Mr. F. Steiner, A. Wexler, Mr. and Mrs. M. Baum, Mrs. Lafferty and son, Mr. and Mrs. J. Baum, Mr. J. Schiff, Mr. and Mrs. Benjamin Franklin, the Misses May, Hattie and Bella Franklin, the Misses Martha and Ernestine Gumpel and Messrs. Joe and Eli Franklin.

HOCHENBERG-PAPPIER.—The marriage of Ray M. Hochenberg, daughter of Rev. Dr. Hochenberg, to Mr. Barnett Pappier was solemnized on Sunday last, before a gathering of over 100 guests. At the conclusion of the cere-

mony a dinner catered by Mrs. Harris was served to those present.

SEAWALD-HOLLANDER.—At the residence of the bride, 1053 Third avenue, on February 27, 1909, Edith Hollander to Wolf Seawald. Rev. Dr. Adolph Spiegel officiated.

KORN-BUCHSBAUM.—Walter Cowen Korn, son of Mr. and Mrs. Henry Korn, and Miss Lillian Buchsbaum, daughter of Mr. and Mrs. Buchsbaum, of 35 West Eighty-seventh street, were married last Thursday evening at the Hotel Savoy by Rabbi Mendes.

Raphael Korn was his brother's best man, and the ushers were Harry L. Herzog, Walter Wolf, Ludwig Stern, G. M. Kastner and Harold Korn. The ceremony was followed by a dinner for about two hundred guests.

SILVERSTONE-SOBLE.—One of the largest and most beautiful weddings ever held in the Beth Israel Synagogue took place on Monday, February 22, when Miss Janet Silverstone, daughter of Mr. and Mrs. Louis Silverstone, was married to Mr. Abraham Soble by Rev. Dr. Aaron Elseman. A dinner followed at Duryea's.

KRESS-PERLMAN.—One Sunday, February 21, by Rev. Aaron Elseman, Miss Deborah Perliman to Mr. Abraham Kress.

SELLINGER-LEAVY.—On Sunday, February 21, 1909, at the Lenox Assembly Rooms, the marriage of Miss Rose Sellinger to Mr. Martin V. Leavy, both of this city, was solemnized. Rev. S. H. Helfgott, assisted by Rev. Kolber and choir, officiated. There were over six hundred guests present, among whom were the Hon. and Mrs. Samuel S. Koenig, Mr. and Mrs. H. Rosenberg, Mr. and Mrs. E. Spingarn, Mr. I. Spingarn, Mr. and Mrs. M. Sellinger, Mr. and Mrs. A. Sellinger, Mr. and Mrs. A. Nepel and Mr. and Mrs. A. S. Jakobson.

WASSERMAN-MATTHEWS.—Miss Flora Wasserman, daughter of Mr. and Mrs. Benoit Wasserman, to Mr. Samuel David Matthews on Tuesday, March 2, by Dr. Alexander Lyons, of Brooklyn, at bride's residence, No. 16 East Ninety-sixth street.

WEISSBERG-WECHSLER.—Mrs. Anna Weissberg was united in marriage to Mr. S. Wechsler, son of Rev. Dr. A. Wechsler, on Sunday last, at Duryea's, West Seventy-second street. There were over 200 guests present and at the conclusion of a dinner addresses were made by Justices Unger, Palmeri and Rev. Dr. Wechsler.

SOBEL.—Mr. and Mrs. Eli Sobel invite their relatives and friends to celebrate their thirtieth wedding anniversary, on Sunday, March 7, at their home, 54 East Eighty-seventh street. No cards.

Ladies' Auxiliary Society, I. O. O. B., Home.

A Purim entertainment, under the auspices of the Ladies' Auxiliary Society, will be given at the B'nai B'rith Home in Yonkers on Tuesday, March 9, at 2 p. m., to which the members of the society and the public are cordially invited.

Young Folks' League Congregation Hope of Israel.

A regular literary and social meeting will be held on Saturday evening, March 6, at the Hawthorne Building, 151 West 125th street. Besides other features Dr. S. Zuchtman will deliver a lecture on the "Descent of Man."

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(For The Hebrew Standard.)

“תענית אסתר”

THE SO CALLED “FAST OF ESTHER” AND ITS PROBABLE ORIGIN.

BY RABBI S. FYNE, Philadelphia, Pa.

WHILE the “Four Fasts” are mentioned in Zechariah (viii, 19), the Fifth, the so called תענית אסתר is not to be found mentioned anywhere in the Bible. Its origin, as a permanent institution fixed to the 13th day of Adar, is shrouded in a thick mist of mediaeval nebula, which the telescope of historic research can never hope to resolve to any definite historical certainty, because of the utter absence of historical data. That this Fast, though called by her name, is not the one Esther had proclaimed in Susa (Esther iv, 16) is very evident: for that Fast was held in Nisan, whereas ours is kept in Adar; that Fast was extended to three days, whereas ours is limited to only one day! The very fact that she had proclaimed a three-days fast, and the last two days of which had coincided with the first two days of Passover, is sufficient proof that Esther had never intended it as a permanent institution:

It was but a temporary measure for that occasion only, which the extreme urgency of the situation had rendered imperative. And so we do not find, in the negotiations which Esther had carried on with the Central Ecclesiastical authority in Palestine to obtain official sanction for the institution of Purim in perpetuity (T. B. Megilla vii, 6) one word mentioned about perpetuating the “Fast” at the same time.

After the annus mirabilis (473 B. C.) this Fast was not heard of (as having ever been observed) for a millenium. Neither Mishnah nor even the Talmud (Babli or Yerushalmi) knows aught about it. True, the מסכת סופרים (a much later compilation, considered by some as part of the Talmud Yerushalmi) does mention Fasts in connection with Purim: it says (Ibid xvii, 4 and 21,1): “The three fasts (of Mordechai and Esther) are observed not on consecutive days, but at intervals: Monday, Thursday, and Monday following. The minhag of our Palestine teachers is, to observe them after Purim, because (a) of Nicanor and his following; and also (b) because affliction is not to be anticipated but postponed.”

Here the Fast is certainly mentioned; and the statement that the Palestine custom is to keep the same after Purim, plainly suggests that elsewhere the practice was to observe the Fast before Purim. Yet for all, the Feast of Esther, as now observed, is not mentioned there, either directly or by implication. For this statement in question speaks of three days, not of one; and again, of days (M. Th. & M.) movable, not of a date—fixed. Even the reference to Nicanor—the blaspheming Syrian general, in memory of whose discomatue and death, during the Maccabean war (161 B. C.), the 13th day of Adar was kept as a Feast under the name of Nicanor-day (I Mac. vii, 49)—as the main reason for not keeping the Fasts before Purim, though on the face of it, it would lend color to the supposition that out of Palestine the Fast was kept on the 13th of Adar, as we now do, yet on closer examination it supports nothing of the sort; for speaking there, mark ye, of three days (i. e. Monday, Thursday and Monday), the reference of “Nicanor-day” can only be but with regard to the second Monday (שני רביעי) the last fast of the three, which often coincides with the 13th of Adar; hence the Fast mentioned in T. Soferim, though in connection with the same, is yet not the one we know as “תענית אסתר”

Of our Fast, as the permanent institution definitely fixed on the 13th of Adar, the T. Soferim knows no more than the main Talmud. The first authority to mention the 13th day of Adar definitely as the “Fast of Esther” is Rav Achai Gaon (in his שאלת דת)—a Babylonian authority, who lived in the 8th century. He is the first to speak of it as a fixed permanent institution. The questions therefore arise:

- (a) When was this Fast reduced to one day and fixed to its present date in the calendar at that period?
- (b) Where—in which country?
- (c) Why was it revived at all and made permanent—what alleth Jewry to have added a new Fast? Was not the calendar sufficiently charged with Fasts already, or

must not Jewry have a day’s feasting (not mentioned in the Pentateuch) without making up for it by a Fast in advance?

- (d) By whose authority was all this done?
- (e) Why was it named “תענית אסתר” when Esther had absolutely nothing to do with it, when she had never intended her Fast to remain a permanent institution?

(f) And finally, was it ever instituted as a permanent institution, or it merely developed as such unintentionally?

By way of introduction let me say, that these questions, like a good many more, are easier asked than answered. In this particular case there is an absolute lacuna of historic data which could in any way act as a guide; and we are left to steer our course, as best we can, without the aid of the chronological compass or magnetised needle to determine exactness of direction. To state the period, name the place, and give the why and wherefore, with any degree of precision or certitude, is, at this day, a task bordering, perhaps, on the impossible. Still as the sole object of asking all these questions was to answer them, if only to some extent, an attempt will be made in the succeeding lines to supply what perhaps under the circumstances will pass muster as an answer. In the absence of historic data to work upon, we shall turn that very absence to good account, utilize it as a basis upon which to found a reasonable hypothesis; and with these introductory remarks we shall now face the questions.

(a) When did the Fast become the fixed permanent institution—at what period.

Precisely we cannot tell; but we can say this much, that as the Talmud—which was practically completed at R. Ashi’s death (427)—knows nothing about it, and the first mention of it that we have is from an author who lived during the middle of the 8th century, and who speaks of it as an already established and recognized institution, the inference is that it must have sprung into existence during the intervening period. Allowing now, say, a century for the new institution to have taken root and gained recognition, its birth can be registered as having taken place between 450 and 650. In all probability much nearer the former than the latter date—if, indeed, its birth did not follow close upon the heels of the final reduction of the Talmud by Rabina (500)—a supposition which the outbreak of fierce persecution about that period, both in Palestine and Babylonia, would tend much to support.

(b) Where was it fixed—in which country?

As, at that period, there were two Judaic Centres in this world, whose claim or authority entire Jewry cheerfully endorsed and obeyed—the one in Palestine and the other in Babylonia. This Fast could only have been instituted, in the age under review, either in the one or in the other.

Now it is tolerably certain that it was not instituted in Palestine, or the Palestine Talmudic Treatise מסכת סופרים compiled during this very period—would naturally have known something about it. And since this Palestine compilation knows absolutely nothing about our institution for it speaks (in the quotation cited above) of movable Fasts connected with Purim, split up into three divisions, and fasted by instalments “after Purim,” but not of one day, fixed to a certain date before Purim, and the 13th of Adar, to boot—a day particularly observed as a feast; it is evident, therefore, that Palestine was not the creator of this institution. Besides which, Palestine, during this period, had ceased, on its own accord, to regard itself as the centre of gravity, or the focus of Judaism. With the extinction of the Patriarchate, at the death of Gamliel VI (425) and the consequent dispersion of the Synhedrim, Palestine has lost the spirit to take the initiative in establishing new institutions, and was therefore at that period the one centre most unlikely to have added a new institution to Judaism.

And since Palestine could not have given birth to this institution at that period, the only other Jewish centre that could was, of course, Babylonia. Jewish Babylonia—a small district on the eastern bank of the Euphrates, with Nehardea on the north and Sura on the south, had become

to the Jews for some time a veritable home for centuries—a second Palestine. With the return of Abba Arica—רב (219), Babylonia became also a great centre of learning—the new focus of Judaism, Her academies rivalled those of Palestine, which they gradually superceded. Babylonia became the heir of Palestine, and as the sun of prosperity and intellectuality had set in the West, it rose and shone brilliantly in the East. Babylonian authority was recognized right through the Diaspora, even in Palestine itself; hence if any new Jewish institution of that period was accepted by Jewry all over the world, it could have come only from Babylonia.

And as Babylonian Jewry came once more under the immediate domination of Persia in 468, it will be seen that the permanent, as the temporary, “Fast of Esther” have both originated in the same land—the land in which Esther was queen. The copy (about a millenium later) as the original, were both promulgated while under the dominion of Persia.

We shall now deal with the rest of the questions en bloc, under the head of the third.

(c) “Why was the Fast revived—what alleth Jewry?”

We shall allow Jewish Babylonian history, between 455 and 640, without comment, to supply the answer.

With the year 455 the long enjoyed tranquility and quasi independence of Babylonian Jewry came to a sudden and a long interruption. At the instigation of the Magi things took a turn for the bad, and proceeded from bad to worse. Serious acts of violent persecution followed one after another in rapid succession, and continued their ravages for two centuries. Yezdegerd II (of the neo-Persian dynasty) forbade the Jews to keep the Sabbath (456). His son Firuz—the Persian Hadrian—put to death half of the Jews of Ispahan (Iran), had their children torn away from Judaism and brought them up as “fire worshippers” The communities of Jewish Babylonia did not fare any better. Hunamari (the Exilarch), Amemar (the Principal), and Mesharshia (Professor) of the Pumbeditan Academy were thrown into prison and subsequently executed (470). Four years later Sura (the famous Jewish university town) was destroyed; the academies and all the schools were closed; study circles prohibited; synagogues demolished; Jewish jurisdiction—dating almost from the beginning of the captivity (586 B. C.)—was abolished; and Jewish children were forced to embrace the religion of the Magi (474). Under Kobad there arose Mazdak (the Reformer of the Zendic religion), who introduced nothing more(?) than community of property and of women, and Kobad had issued a decree enjoining upon all the subjects of Persia to adhere to it. Consternation seized upon the Jews. The honor of of their womanhood drove them, for safety, into the arms of open revolution. At the head of this (moral) insurrection stood Mar-Zubra II (Exilarch), and Mar-Chanina, his grandfather—the Babylonian Bar Kochba and Akiba, who with an army of 400 warriors kept Mazdok and the King at arms length for seven years. They were finally, however, overpowered, the leaders executed, the supporters annihilated and Babylonian Jewry in general paid dearly for this (justifiable) resistance (520). Persecution broke out afresh under Hormitz IV (581); and in 590, for siding with Bohram against Chosru II, the Jews paid with their lives once more. Such, in brief, is the history of Babylonian Jewry from about the completion of the Talmud down to the fall of the Persian rule.

Such having been this plight, is it any wonder that Babylonia Jewry should have taken to fasting? Seeing a Firuz—termed the wicked—a second Haman on Persian soil, their thoughts would naturally revert to Esther and Mordecai, the contemporaries of the first Haman, as to copy what they did to avert the evil in their time, and, taking out a leaf from their book, they also proclaimed a Fast—limiting it, however, to one day only, as it was not exactly a decree of expiration en bloc. With their eyes fixed on Esther, as whom they copied, they called the Fast after her name; and in the hope that it may prove as efficacious—perhaps also with the desire of giving it a good

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פ"ב

חציה

THE formation of the New York *Kehillah* is a *fait accompli*. The clever political manipulations which have effected this result, is a matter of history. The fact however remains and the *Kehillah* will now have to be recognized. The American Jewish Committee is in the saddle and the *Kehillah* now becomes (as we predicted) nominally an official appendage to it.

THE NEW KEHILLAH.

Perhaps the delegates in their eagerness to jam the cut and dried constitution through the convention, did not fully appreciate the force of the African in the wood pile. By what has been done, the American Jewish Committee becomes paramount.

Perhaps nothing else could have been expected from an assemblage comprising so many heterogeneous elements; most of whom in no way represent the organizations, which alone should have been called into conference, in order to establish a real *Kehillah*—a committee to conserve the interests of the people of the Jewish faith and the adherents to the fundamental principles of the Jewish religion.

THE HEBREW STANDARD has not been reticent in expression of our view, that the American Jewish Committee is non-representative. For good or evil however, the 218 delegates present from "Synagogues, mutual benefit societies, charitable societies, commercial bodies, literary, social and athletic societies, Zionist organizations, of Rabbis and Cantors," as one of our contemporaries puts it have decided to establish the *Kehillah* and the *Kehillah* has accepted Mr. Marshall's invitation "to take us."

That a large section of the delegates did not take Mr. Marshall seriously, is evidenced by the fact, that when the Committee on Nomination brought in its report the delegates broke forth into a howl of indignation. So far as we are concerned, we confess that it appears to us, that the Committee on Nominations did its work as well as could have been expected, under the circumstances. In our judgment, it decided to give representation to all the sections of the community represented at the convention without regard to their fitness to represent the *Jewish Jews* of this city.

We appreciate the contention of the delegates from Brooklyn that that large borough should have a larger recognition than was accorded to it by the nomination to Mr. Abraham Abraham. We also have a deep sympathy with the contention of the delegates from the Women's Societies, that in the new order of things the women of Greater New York are entitled to a voice in the inner sanctum of the *Kehillah*. But the delegates have only themselves to thank that they find themselves shut out from a share in the spoil—if spoil it is. When men, who are entitled to recognition through the years of work that they have done for the Jewish faith, tried to point out the dangers of the proposed constitution, they were either rudely interrupted with senseless points of order and other annoying "Parliamentary" tactics, or even when they were accorded a hearing they were immediately followed by one of the sycophantic crowd, who would jump up and deliver a fiery harangue, regardless of whether his sentiments had the slightest foundation in fact.

New York has a *Kehillah* and the American Jewish Committee has at least one district, which it can claim is quasi "representative." We are willing to accord the *Kehillah* every opportunity to justify itself.

We are sorry that the deliberations of the Committee on Nominations was not accepted and we look with some apprehension to the results of the adjourned meeting of the delegates to-morrow night.

We hope that the delegates will recognize the fact, that before the world, the formation of the *Kehillah* is a serious thing. It is imperative that the 25 men who are to form the executive, shall be able to induce their organizations to comply with their ideas of the course they have mapped out for them. Failing this the fearful parturition of the past few months and especially of last week, will have been labor in vain.

YESTERDAY marked the departure from the White House of that great statesman and leader of his people, Theodore Roosevelt. He is now a plain citizen again, and has none of the cares of state resting on his shoulders. While not the greatest of our presidents, Mr. Roosevelt takes into retirement—notwithstanding his peculiar aggressive idiosyncracies—with him, all our good wishes.

THE PASSING OF THE "BIG STICK."

As Jews we have much reason to feel grateful to him. He has ever been a consistent and persistent champion of the rights of all Americans without distinction of race or creed. He, too, was the first president of this country of ours who was advised at his cabinet table by a professing member of our race. In fine, Mr. Roosevelt's catholicity of mind and the abundant talents he undoubtedly possesses have endeared him to his contemporaries regardless of their political affiliations.

We hail the advent of Mr. Taft into the presidential office with high hopes. He is a trained jurist, widely experienced in the affairs of state, and American to the core. We know he will worthily represent all the people all the time, and while he has not yet singled out a conspicuous member of our race for political preferment, this does not mean that he is unmindful of the civic virtues of Jewish Americans, or that we are unmindful of his difficulties.

THE illiberality of the liberals is fast becoming proverbial. The "dog in the manger" policy, pursued by the un-Jewish Jews who will not observe the dietary laws themselves (which is purely a personal matter of their own), but will not even permit the poor suffering dependents upon the bounties of the Jewish charities, to follow their own conscience.

DOG IN THE MANGER.

The situation in St. Louis, where the un-Jewish Jews are in the saddle, is an illustration of their tendencies to nihilistic assimilation. It should be a warning against the insidious wiles of the enemies within our own camp. The *Jewish Voice* of St. Louis says with surprising courage and in plain, unmistakable terms:

"Our dear and esteemed contemporary is not altogether correct, as witness our St. Louis Jewish Charities which recently cleared the enormous amount of nearly SEVENTY-FIVE thousand dollars at a Fair, the success of which was due to the zeal and work of orthodox as well as reform Jews; and yet they ENTIRELY support the Home for Aged without 'kashruth' and refuse to give a dollar to the Home for Aged WITH 'KASHRUTH.' It is a woefully one-sided affair, due to the same stiff-neckedness which persistently and scandalously upheld the public desecration of the Sabbath during the Fair.

THE Committee on Foreign Affairs of our National House of Representatives has recently made a favorable report on the House Joint Resolution introduced by Congressman Henry M. Goldfogle, of this city, the purpose of which is to pave the way to securing better treatment for American Jews armed with United States passports while traveling in the Russian Empire.

MR. GOLDFOGLES WORK.

Mr. Goldfogle's resolution would have the president of the United States arrange by treaty or otherwise with Russia for equal freedom of movement on Russian soil of all American citizens regardless of their race or creed.

Our Congressman has been agitating the subject now for many years—in fact ever since he began to represent the 9th New York District at Washington. He is earnest, sincere, and persistent in the efforts he is making to achieve his ends—and these can but commend themselves to every true lover of humanity—and we wish him success because he and his cause richly deserve it. Keep up the good fight!

ONE OF THE SATISFACTORY RESULTS of the meeting of the *Kehillah* is the consigning of the so-called "Advisory Committee" to the oblivion to which their sycophantic uselessness properly condemns it.

TO-MORROW is שבת פ"ב "the Sabbath of Remembrance" and the publisher suggests that delinquent subscribers to THE HEBREW STANDARD should "remember" the fact of their indebtedness and help him to enjoy his Purim.

THE REV. PROF. JOSEPH MAYOR ASHER wittily and pithily remarked in a recent lecture at Philadelphia:

The question, "What's the matter with the poor?" has been asked, to which the answer is, "The matter with the poor is their lack of money." So, to the question, "What's the matter with the Jews," I should say, "The matter with the Jew is his lack of Judaism."

AT A MEETING of the *Kehillah*, reference was made to one of our financial magnates acting as the Czar in Jewish affairs. A sycophantic remarked, "If he were only the Czar I would be one of his most loyal subjects." This self-abrogation on the part of an American citizen will doubtless reap its rich reward by his being named on the list of the 25 "immortals."

ועשית בני קדש לאהרן אחיק לכבוד ולתפארת
"And thou shalt make holy garments for thy brother Aaron, for honor and for beauty."—Exodus xxviii, 2.

IN our last issue we pointed out that every thing that was required in and for the tabernacle had to be made in every detail just as God had designed and given it in charge of Moses. That even the vestments of the priest had to be made according to God's design requires elucidation here.

PRIESTLY GARMENTS.

It is needless to enter into a description of the several priestly vestments, but rather to take them in their entirety and see what lesson they offer. The building of the tabernacle in its every department was a work replete with symbolism, not less so were the garments of the priest of symbolic value. The man, the teacher and spiritual leader of the people, on whom all eyes rested and who was ever prominently before the people, had to wear garments that impressed the people with the significance of his office. The outside appearance was to carry inward thoughts to the minds of the people.

Of such vestments and garments as we see to-day, representing the different offices and different stations men occupy, people in primitive times had no idea, but among the ancient Hebrews the garments that people wore were symbolic of the office one represented, and in their literature it often served to express high virtue and righteousness. Thus Aaron had to wear holy garments, *holy* because they had to inspire the people with reverence and respect; they had to be for *honor* and *beauty*; for honor in the relation of the people to the priest, and for beauty to accord with the dignity of the wearer.

Let us see how garments were spoken of symbolically. "Let thy garments be always white," said Solomon, which was to convey the idea that cleanliness was one of the important questions in life; then again it carried a spiritual meaning that, as the garments should ever be white, a color on which dirt is more plainly discernible than on any other color, so should the mind be ever occupied with pure thoughts.

We can readily see how garments are spoken of symbolically when we are told of the virtuous woman that "strength and dignity are her clothing." Isaiah says: "My soul shall be joyful in my God, for He hath clothed me with the garments of salvation, He hath covereth me with robes of righteousness." We are told in Zechariah that Joshua, the high priest, stood in filthy garments and the angel was told to put on him clean garments, in keeping with his dignity, telling him that with the removal of the filthy garments his iniquity passed from him. If he had any iniquity with the change of the garments they could not be purged; it was the symbolic garment of purity and righteousness that made him clean in God's eyes.

Job, speaking of his guiltlessness to his friends, says: "I put on righteousness and it clothed me, as a robe and a mitre was my justice." So could we continue, but this is enough to elucidate the subject. One fact we cannot leave unremarked, that in the Hebrew language the word *midoth* means garment (see Psalm cxxxiii, 2, שִׁוּר עַל פִּי מִדּוֹתָי) and also attributes (שֵׁרָשׁ עֲשֵׂרֵי מִדּוֹת), and that conveys a thoughtful idea to our mind. The garment, the apparel of a person very oft bespeaks his attributes, except it be a wolf in a sheep-skin, a knave who goes out into the world for rascality and evil deeds; but we speak of men and women in the ordinary run of life, the keen, intelligent eye discovers the tendencies and inclinations in the mode and manner some dress and keep their apparel.

After this little digression, however, we go back to the high-priest, for whom Moses was ordered to make holy garments, "for honor and for beauty." It is significantly necessary that any man of higher rank must be so dressed that he be distinguished for his office, in order that his subordinates must know him and follow his orders; but it is just as necessary that this high officer should maintain his superior attitude in a dignified manner. His garments must bear the insignia of honor, at the same time of beauty. Should he neglect his vestments, either by not keeping them clean or by their being of a character and quality not befitting his high and exalted station, much of his authority is lost. Not less is this true of the priest, who is to win the respect and the confidence of the people; the priest, who to-day is known by another name, "Rabbi," or "Teacher," he is to wear holy garments, that should ever be white, spotless and pure, and not bedraggle them in the mire of pollution. He must be clothed with the garments of salvation, covered with the robes of righteousness. His robe and mitre should be justice—in the discharge of the duties which as a Rabbi and teacher he owes to his ancestral faith and not by following strange idols; then his flock will be impressed with the beauty of his garments and honor him for his learning and fidelity to Judaism, following him as he would lead them to the throne of God. This, and more, we can learn from the words: "And thou shalt make holy garments for thy brother Aaron, for honor and beauty."

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IN the evening of March 7th the feast of Purim will be ushered in. The book of Esther is the foundation of this festival. But despite the fact that Purim has been celebrated more than two thousand years by the whole people of Israel all over the face of the globe, and despite its solid foundation, it has been fiercely attacked by modern critics who generally handled the most sacred institutions without gloves. They revile Mordecai, saying that he ought not to have refused bowing down before Haman, and in consequence thereof draw his people into the danger of losing their existence. Did he, who according to the Talmud was a member of the Sanhedrin, forget what Holy Scripture plainly relates, that Patriarch Abraham did not hesitate to bow down before the sons of Heth and Jacob, and his son before Esau? It seems, however, that these critics have overlooked the fact which is told in the Book of Esther, namely, at the time Haman was raised by the King to his great position Mordecai revealed to the King the secret plot which two of his servants concocted to end his life. But Mordecai as the king's savior was not rewarded for his kindness. His noble act, as soon as it was closely investigated and found correct, was only put on record. Haman, having been aware of that, justly refrained from avenging upon Mordecai the disrespect which he showed him. Mordecai again did not fear that his demeanor would result in his or in his people's injury.

PURIM REFLECTIONS.

Purim recalls to my mind an instance which I witnessed in my youth. Among my acquaintances was one who in his younger days had forsaken his faith and became a convert to the Greek Catholic Church. Yet he frequently and gladly embraced any opportunity which was offered to him to converse with Jews on Jewish topics. It was Purim week when I was thrown in his company, "Pardon me, sir," said he to me, "why did Haman, who unquestionably was very bright and intelligent, why did he ask King Ahasuerus only for one day for the extermination of all the Jews in the kingdom of Persia?" Upon my negative reply, he said this proves his bitter hatred against the Jews. He most probably doubted whether his plan will ever be carried out, and in such a case those days will turn to days of feasting. Hence he was cautious to give them but one day of rejoicing.

The Midrash, on the Book of Esther, remarks that King Ahasuerus reigned over one hundred provinces on land and over twenty-seven more on islands. The Gaon, Rabbi Elias of Wilna was asked: "How did the Midrash come on such an idea?" And he replied, "This idea is plainly expressed in the following passage:
וְשֵׁם הַמֶּלֶךְ אֲחַשְׁוֵרֹשׁ מִסָּעַר אֶרֶץ וְאֵי הַיָּם
And the King Ahasuerus imposed a tribute upon the land and the isles of the sea. The word tribute in Hebrew is סָעַר, which is the number of 100 and the word "and the isles" is וְאֵי which numbers 27. The Midrash, therefore, concludes that King Ahasuerus reigned over 100 provinces on land and twenty-seven upon isles. F. V.

THE LEGAL AID SOCIETY of this city has done a great deal of very good work, and deserves the support of all classes in our community. It maintains one of its thoroughly equipped branches on the East Side for the use of the poor persons of that district—nearly all of whom are Jews. These people know this Bureau is honest and efficient, a statement that cannot be made of every legal practitioner in this community. Our readers should strengthen its hand by lending their support.

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ALL the Jewish feasts of joy culminate in an ecstasy of happiness. And this supreme moment was always chosen by those who gave these feasts their name as the **PURIM PONDERINGS**. surest sign to epitomize the festival. To this rule Purim is the exception.

It is "the festival of lots" but has nothing to do in its name with the triumph of the Jews over the dangers that threatened Mordecai and Esther. By its very name Purim recalls to us simply the terrible dangers that enveloped these heroic figures, the season in which the powerful enemy threw dice as to whether or not the heads of the Jews would fall in the dust.

The event which we celebrate as the festival of Purim occurred during the seventy years of the Babylonian captivity of the Jews. Each recurring year we take pleasure in recalling their fidelity to Judaism and the great moral courage of those heroic Jews whom the arch-fiend Haman looked upon as his natural enemies.

Our Sabbaths and festivals are the great days, the seasons of uplift in which the Jew puts on a new life as it were, and summons fresh courage for his daily struggle for existence. And Haman knew that in the Jewish season of joy the Jews themselves would be more easily overthrown, more successfully vanquished.

What is the lesson that Purim teaches us to-day? Of our enemies from without we may beware. From our internal foes we need protection. A Haman may be overcome; but the enemies of the Jews in their own house are those whom we must always be prepared to meet. Where there is a Haman there will be a Mordecai; but Purim teaches us that the secret Hamans should be always borne in mind where the weal and woe of Jewry are concerned.

PURIM POINTS.

THE JEWISH DRUNKARD.

MY Gentile neighbors say: "It's shame To be forever sober." Yes, I too would feel wine's glorious flame And get inebriate—no less.

And just to show my Gentile friend I care in all, his equal be, To-day I'll gain my holy end With ease and great economy.

To-day is Purim when the "ten" Were hung with Haman, our foe; Let's drink and shame the Gentiles then, A good thing, once we too should know! ALTER ABELSON.

The Megillah tells us that "the Jews had light and gladness, etc." Not alone on Purim, but every day in the year the Torah brings light and gladness to every Jew who follows its precepts.

REMEMBER THE POOR.

As Purim knocks loud at your door, Remember, remember the poor. Remember the time, when you had no bread in the house, When you were yourself as poor as the fabled church mouse.

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Purim preaches a practical sermon upon "Brotherhood and Benevolence," the Megillah ordering "that they should make it a day of feasting and joy and of sending portions one to another, and gifts to the poor."

A PURIM ACROSTIC.

Placing yourself with perfect trust Under the care of God, who's just, Rest assured that He'll send you bliss In sorest times, remember this. Mighty is He over human dust.

It was on Purim day, that a s'hnorrer (beggar) came into a house as the family sat at dinner, but the poor mendicant was not invited to participate or offered anything to eat. He stood for a while watching the diners, when he looked around and saw a Mizrach picture hanging on the wall, he stepped to it exclaiming:

"Oi, a mizrach ohne—ches!" The gentleman of the house quickly turned to look at the picture, and he reprovingly said: "Sehn sie nicht a ches (ich es)?" "Yoh!", whined the stranger, "ich seh sie essen, aber ich bin auch hingerig!"

The hint was understood and he was given a substantial meal.

HEBREW ACROSTIC.

פֶּרֶס
וְאֵי
וְאֵי
וְאֵי
וְאֵי
וְאֵי

A man listening to some bochurim, (rabbinical students) reciting their lesson, heard them read:

"On Purim it is permissible to drink to such excess that the senses become so benumbed as not to know the difference between orur Homon (cursed be Haman), and bo-ruch Mordchai (blessed be Mordecai), and he laughed aloud.

"Why do you laugh?" he was asked.

"I laugh," he replied, "because the reverend doctor of my congregation does not need to drink at all, for that matter."

ON PURIM.

If you read your tefillah, On Purim
And you've heard the Megillah, On Purim
You need not phone to us, On Purim
But send some shlach monos, On Purim
To some who are poor, On Purim
Than you who have more, On Purim
Whom hunger may be pressing, On Purim
And you'll receive God's blessing, On Purim

"And the King and Haman sat down to drink" but the City of Shushan was perplexed." Was it because the people were not invited to step up to the bar?

Purim, with its quips and quirks, its jollity and gaiety, is with us again. Many of us have been derelict in our observance of the laws of Moses, but we can all sincerely make Purim "a day of feasting and gladness."

"Demonstrative Patriotism."

IT may be true that our wealthy citizens are just as patriotic as the middle and poorer ones, but one thing may be safely stated, and that is, that upon all great occasions requiring, or rather when it is the proper thing to have an ebullition of patriotic ardor, the blood of the wealthy is very sluggish in its flow, but that of the less favored in the goods of this world just bubbles over and over in loyal fervor.

If any one desires to see and hear the "glorious Fourth" celebrated in detonations and sizzlings, he would have to wend his way to the tenement house districts of the city and to sections in which the lower, middle and poorer of our fellow-citizens reside. These sections are during the day and night of the "Fourth" ablaze with powder and enveloped in smoke and red fire; while the long lines of streets in which the mansions of the wealthy abound are as quiet as if strewn with tan-bark to please an adjoining Quaker conclave.

The overflow of patriotic spirit is not confined to the celebration of the "Fourth" alone by what might be called our "working classes," but evinces itself upon all occasions demanding national and patriotic display. For instance, in the great Centennial Exhibition which took place some years ago, the quarters of the humble citizen were gorgeously decked out with festoonings of the high colors which go to make up our national ensigns, and in the evening their windows and houses were radiant with lights and lanterns in honor of the event.

On Lincoln's Birthday and Washington's Birthday, which were observed during the last month, the tenement house districts were aglow with flags and bunting; from the penny-size flags tacked to the window-sills to the more imposing emblem flying from a staff. On the other hand, Fifth Avenue, Madison Avenue and the streets containing our so-called aristocracy, which are tributary to those fashionable arteries, with rare exceptions remained in their sombre plainness, devoid of bunting or flags, and without any noticeable illumination.

It may be argued that the rich are away from town during July. Yes; but they were not away during the winter months when the other celebrations took place. So long as the heart of the artisan and the laborer beats, the country is safe. L'AIGLON.

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MUSICAL AND DRAMATIC COMMENT.

It's a far cry from cutting shirts in a New York factory to the position of



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Royal Saxonian Chambersinger, the title by which Mr. Leon Rains is known throughout Germany.

Some fifteen years ago Mr. Rains' voice

was discovered, and Oscar Sanger was his first teacher. After a while he appeared in concerts, and his first stage appearance was made in one of Walter Damrosch's companies, whose repertory was chiefly composed of Wagner's operas.

"The Moral Influence of Music" was the object of an address recently delivered in Chicago by William L. Tomlins, who was choral director of the World's Fair.

Real music does not lend itself to ignoble expression. Music vitalizes as nothing else can. Under the influence of music the careworn are refreshed and strengthened, the hearts are stirred, and all feel themselves moved as if by one mighty bond of brotherhood.

As in electricity so in music. We have not learned half its uses. Music comes in a flash. Those who hear it are lifted up by its power.

and joy that music has given away with them. It is from these few that we can get an inkling of the power which is in music.

I have read a number of interesting articles on Catulle Mendes, the poet and novelist, whose death, under very tragic circumstances, occurred near Paris a few weeks ago. In only one of them, however—an appreciative tribute, by Herrman Bahr in the Vienna Presse—did I find an allusion to a remarkable trait in the character of M. Mendes.

Final arrangements have been completed for the two orchestral concerts to be given by Gustav Mahler and the Philharmonic Society in Carnegie Hall on the evenings of March 31 and April 6.

Salling this week from Liverpool is Gervase Elwes, the noted English tenor, who will sing with the Oratorio Society.

Another English musical notability, A. Foxton Ferguson, B. A. (Oxon), comes here to deliver "song lectures," the first one to be given in Mendelssohn Hall on Monday afternoon, the 15th.

Several of our Australian co-religionists have recently received Parliamentary and civic honors. Mr. M. L. Moss was re-elected to the Upper House, and Mr. Mark Rosenberg was returned unopposed Mayor of Kalgoorlie.

Chief Rabbi Dr. Margulies and Dr. Klee, of Berlin, the heads of the Pro-Falasha Committee, have issued an appeal for \$1,000, the balance required to defray the expenses of the journey which Dr. Fatlovitch is undertaking to the Falashas in Abyssinia.

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Advertisement for Chr. Volzing & Son, Real Estate and Insurance, located at 208 East 57th St., New York.

Advertisement for Jewish Cemetery Plots, located at 271 West 119th Street, New York City.

Legal notice regarding the estate of Jette Wolf, dated February 24, 1909, involving the Surrogate's Court of New York.

Advertisement for Emma Kaufmann, real estate agent, located at 88 Park Row, Manhattan Borough, New York City.

Advertisement for Gruenewald, George, real estate agent, located at 88 Park Row, Manhattan Borough, New York City.

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Advertisement for I. Greenspan & Co., Upholsterers & Cabinet Makers, located at 1704 Lexington Ave., New York.

Advertisement for Dr. Samuel Lifshutz, Dentist, located at 8 W. 42nd Street, New York.

Large advertisement for the Dedication of the New Educational Building of the UP-TOWN TALMUD TORAH ASSOCIATION, on Sunday Afternoon, March 14th, '09 at 3 o'clock.

CHILDREN'S PAGE.

IN "SHUSHAN THE PALACE."

BY PROF. EDGAR J. BANKS.

IN all literature there are few tales more beautiful or touching than the simple story of Esther, the Jewish maid who became the queen of Ahasuerus in Shushan the palace. It has often been said that the story sounds like a fairy tale; that its scene is laid in a land far too distant from the scene of Bible history to give it the appearance of truth; that its descriptions of the feast stamp it as Oriental imagination, and that of all the Persian kings none bore the name Ahasuerus. The modern explorer may now say that in all Hebrew literature there is no picture with pure Oriental coloring; that there is nothing in the story which may not well be true; that the recent excavations at Susa have revealed the royal magnificence which the story describes, and that the name Ahasuerus is but a corruption of the name of the great Persian king Xerxes. At Susa or Shush, or as the Hebrew author said, in Shushan the Palace, Xerxes lived, surrounded with marvelous wealth and magnificence, and from the ancient inscriptions we know that in the third year of his reign he gave a feast to all his princes. In this very palace in which he gave the feast to Queen Esther, most interesting excavations have been made.

In the level plains of the Persian province Susiana, which, like lower Babylonia, have now been turned to swamps by the overflowing river, the explorer seldom finds a village or even a mud hut, yet in ancient times on the shore of the Kerkha there stood the city of Shush, with the palace in which the Persian kings made their winter home. Of the three mounds into which the royal buildings have turned, the loftiest is the citadel in which the French have discovered the famous stone of the Hammurabi code. A second mound, somewhat lower, yet far more extensive, conceals the royal residence; the third contains the banquet hall, a building which the Persians called the Apadana, and which is the scene of the story of the book of Esther. Not far from the mounds and surrounded by swamps, stands a tomb in which the fanatical Moslems of the country believed that the Biblical Daniel is buried; indeed, in the book of Daniel, we read that it was at Shushan in the palace, by the river, that Daniel saw the vision of the succeeding dynasties. Whether this tomb is authentic, or merely the creation of the imaginative Moslem pilgrims, none can say.

In the year 1852, Mr. Loftus, then a member of an English commission appointed to determine the boundary line between Turkey and Persia, visited the ruins of Susa. Digging a few trenches into the mounds, he revealed the bases of columns upon which were engraved long inscriptions in three languages written in the wedge-shape character. One of the languages was ancient Persian. Its translation, a part of which is as follows, tells the history of the building and fixes it at once as Shushan the Palace of the book of Esther.

Thus says Artaxerxes, the great king, the king of kings, the king of all the countries that are upon the earth, the son of Darius, the son of Artaxerxes, the son of Xerxes, the son of Darius, the son of Hystaspes. My ancestor Darius built this Apadana in the former times. In the reign of my grandfather it was consumed by fire; I have restored it.

Thus is identified the palace in which the royal banquet was given to Queen Esther. It was built by Darius, 521-485 B.C., burned during the reign of Artaxerxes, 464-425 and restored by Artaxerxes 406-359. This discovery in the swamps of distant Persia is of scarcely less interest to the Bible student than the uncovering of the palaces at Nineveh. Loftus sought permission to continue his excavations there, but the fanatical natives, jealous of the tomb of Daniel, which they regarded as too sacred to be polluted by the presence of a Christian, made it impossible.

It remained for a Frenchman, M. Marcel Dieulafoy, and his wife to uncover the banquet hall. In 1884 Dieulafoy went to Persia, requested the Persian government to permit the excavation of Susa, and was refused; again he asked, and only by persuading the Shah that the excavation would reveal the glory of his royal ancestors, was the permission finally granted. The

excavations were begun on March 1, 1885, and though within two weeks Dieulafoy was recalled by the Persian government, he continued with his work. Armed bands of fanatics then marched to drive him away before he should violate the tomb of Daniel, but he quitted them and finally he was left in peace. The marvelous structure which the book of Esther calls Shushan the Palace, and which the Persians called the Apadana, had not transformed itself, like the Babylonian palaces, into mounds of disintegrated mud bricks. Its walls of a white marble-like limestone were still standing, and little but the roof had entirely fallen. It was therefore not difficult to determine the plan of the vast structure, or to picture it as it was the days of Xerxes when its beautiful enamel and soft hangings and rich carpetings beautified it. Imagine a huge square hall whose flat roof of great cedar beams was supported by thirty-six stone columns arranged in rows of six, with the three sides of the building walled up and the fourth left open, and you have a picture of the main part of the palace. The two sides of the large hall were flanked with porticoes supported by columns, and at the rear was the smaller apartment extending the entire width of the hall. At the two rear corners were pylons surmounted with battlements.

Such was the general form of the banquet hall of King Ahasuerus. The material of which it was built was a native white stone resembling marble, but dark when polished. The floor were paved with brick, the stucco walls were painted red, and the beams of the roof were cedars brought from the mountains of Lebanon. Each of the slender stone columns supporting them was surmounted with bulls facing in opposite directions.

The modern Persians, who are noted for their beautiful tiling and carpets, have inherited the art of their manufacture from their ancestors. Near the summit of the outer wall of the pylons on a background of pale blue is a beautiful procession of lions in relief; on the outer walls of the main hall is a still more beautiful relief, representing the body guard of the Persian kings. Here upon the warriors we see the long sleeved white and yellow tunics, the green twisted turbans, the laced boots, the ear rings and bracelets, which formed the dress of Esther's day. Here, too, are the bows and lances which were the weapons of the soldiers. The coloring of the tiling is as bright as on the day when Queen Esther feasted there with the king.

Though few of the decorations of the palace have survived, the imagination may easily picture the gaudy magnificence of the furnishings, the draperies, the rugs, the gold and silver vessels of diverse shapes and the rich costumes in which the revelers were clad. At the rear of the hall beneath the crimson canopy was the golden throne of Ahasuerus. Before it were the carpets upon which the king's feet alone might tread, and among the cup-bearers who stood behind the king to keep his golden bowl filled with wine was the Biblical Nehemiah.

So renowned were drinking banquets of the Persian kings that the early Greek writers have described them. Of the Persian royal assemblies, Herodotus says that the nobles are "accustomed to debate upon the most important matters when they are drunk, and whatever they approve in their debate is proposed to them on the next day when they are sober, and if they still approve the matter when they are sober, they finally decide upon it. If they first consult upon any matter when they are sober, they discuss it again when they are drunk."

Another Greek writer says: "Generally the king breakfasts and sups alone, but sometimes his wife and some of his sons sup with him, and the ladies of the harem sing and play the harp during the meal."

Thus the book of Esther, the modern excavator and the ancient writers agree in painting the picture of life of long ago in Shushan the Palace. Of all the Biblical books, none describes more faithfully the customs of the ancient Orient, none bears a plainer stamp of truth. Again during the past few years the French have been excavating among the ruins of Shushan the Palace, and it is hoped that still more light may be thrown upon the days of Queen Esther in the distant land of Persia.—*Christian Herald*.

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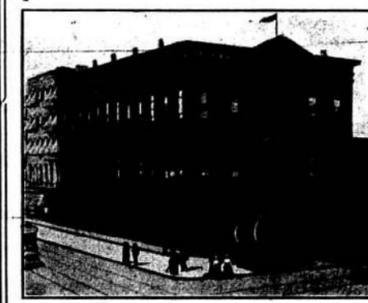
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CONUNDRUMS.

When is a secret like a paint-brush? When it's in violet (inviolate).

Why is green grass like a mouse? Because the cattle eat it (cat'll eat it).

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THE NEW KEHILLAH

(SPECIAL REPORT)

The meeting of the representatives of the synagogues and Jewish institutions and societies of this city was held in the assembly rooms of the United Hebrew Charities on February 27 and 28, 1909, for the purpose of organizing a Kehillah.

Rev. Dr. J. L. Magnes, president, and in his opening remarks explained the objects of the convention. He said that the Jewish community of this city had to deal with two problems—the external problem, such as the relation of the Jewish community to the non-Jewish community in this city—the internal problem, which has to deal with the subject of Jewish education—the establishment of a board of Jewish education, with the problem dealing with the proper method of slaughtering animals, and that the main purpose of the establishment of the Jewish community of New York city was for the purpose of creating a Jewish public opinion in the city of New York, and hoped that ultimately a Jewish communal house would be established, where all Jewish activities would be transacted. He further remarked that the Jewish community of New York city is to become a part of the American Jewish Committee, with the voting power in that committee, and that it is the purpose of the American Jewish Committee to combine with all other Jews so that they may shape the policy of American Judaism. That what they earnestly desired was unity, and a combination of both the orthodox and reform Jews, so as to wipe out the distinction of uptown and downtown Jews, rich and poor, Eastern and Western Jews. That geographical distinctions should have no place in the Jewish community.

In the discussion which followed Rev. Dr. I. S. Moses took a leading part. He said that the chairman's remarks were more visionary than real. He objected to having the Jewish community of New York city made a part of the American Jewish Committee. He pleaded for an independent Jewish community of New York city, which is to deal only with internal problems and to have nothing to do with any external problem that may arise. He designated the scheme proposed by the chairman as a political one, and characterized it as "dangerous." He said that any grievance that we may have against officials or others should be settled by the Jews as Americans in common with other American citizens. Mr. Louis Marshall protested against such a characterization. A motion was then made to proceed to discuss the proposed constitution serialim. Among those who protested against the adoption of the constitution were Mr. Albert Lucas, Rev. J. Lyon and Rev. Dr. Bernard Drachman. Dr. Drachman stated that the Jewish community in New York city should confine itself strictly to the religious and communal interests of concern to the Jews and Judaism in New York city, and that organization should not proceed unless along these lines. Rev. Dr. Maurice H. Harris opposed the plan as suggested by the proposed

constitution, and stated that his congregation was not prepared to organize to attain any special legislation with the American Jewish Committee that they may see fit to introduce, but it was ready to join any Jewish community which is to deal with problems purely internal, to look after the religious education of the children, to deal with the criminal class, and to take care of social evils generally.

Mr. Samuel Dorf said that the object of the Jewish community should be to control the Jewish synagogues—the orthodox as well as the reform—each one to have jurisdiction of matters of its own.

In the course of his remarks Mr. Dorf said that he was tired of seeing rabbis interfere too much in communal affairs, and that many Europeans come over here, and that as soon as they had the price of a silk hat they become rabbis.

Rev. Prof. J. M. Asher then followed, and insisted that if there is to be a Kehillah it should be a religious Kehillah, and organized for religious purposes only; that the question is a question of our religion and nothing else. And then, turning to Mr. Dorf, the professor said that "those rabbis who come over here are not half as dangerous as the self-appointed Jewish fake leaders that we find in New York city," which remark elicited great applause, much to the discomfort of Mr. Dorf.

Then a motion was carried to proceed with the organization. Mr. Jacob H. Schiff moved that paragraphs 1 and 2 of the proposed constitution be adopted. The meeting was adjourned until Sunday at 2 o'clock. Committees on credentials and nominations were appointed by the chairman.

Sunday afternoon was taken up with the adoption of the rest of the constitution as proposed by the American Jewish Committee, which was adopted, with three minor amendments.

During the afternoon a heated discussion ensued, dealing with the various phases of the constitution, especially the question relating to American citizenship, which, after considerable discussion, was adopted, excluding any delegate who is not an American citizen.

Then the question of the annexation of the Kehillah to the American Jewish Committee came up, which was strenuously opposed by Mr. Albert Lucas and the Rev. Dr. Rabinowitz. Mr. Louis Marshall finally carried the day by stating that the American Jewish Committee was willing to give up its control into hands of the Jewish Community of New York city and let this branch of the American Jewish Committee do the work. He stated: "Here is the organization, if you please. We don't want to take you; you come and take us." This was received with a great deal of applause, and finally the entire constitution was adopted as amended.

Edgar J. Nathan, the chairman of the Nominating Committee, then reported the list of the Executive Committee nominated. This aroused a storm of protest. A motion to postpone the election

of officers was carried, as was a motion to meet again on Saturday evening for the election of officers.

It is hard to foretell what the result of this convention will be. It is evident enough to any unprejudiced observer that a great many of the delegates, especially those coming from downtown, did not understand the purposes of the meeting, in spite of the occasional interpretations in Yiddish, which hardly conveyed the original meaning. A great majority of the delegates who represented the downtown synagogues, etc., were absent Sunday afternoon, showing that they were not much interested in what was going on and didn't care what happened. So far as they were concerned, as the entire organization was not binding upon the synagogues which they represented. That their impression was that if there was to be a Kehillah, that Kehillah should take care of Jewish religious questions exclusively.

The entire meeting was conducted by the representatives of the American Jewish Committee, and they practically carried the day for that committee.

CORRESPONDENCE

Mr. Aaronson and the Rabbis.

Editor THE HEBREW STANDARD.

In your last week's issue one of your correspondents takes it upon himself to sound a warning note to those of our orthodox rabbis. The writer of this is not a rabbi, but a plain, everyday business man, who, however, takes a great interest in everything relating to Jewish orthodoxy.

Your correspondent objects to the questions put to the bride and groom under the "Huppah," whether they are willing to be man and wife to each other. These questions he looks upon as "the withered flowers of the church upon our marriage altars." If our well-meaning and learned Mr. V. S. D. Aaronson, the correspondent, were correct in his statement, it, indeed, would be high time to sound a warning. But need we, who are as rich in beautiful customs as are the far-famed Solomon's mines—need we go to church for customs?

In this case, however, we have plucked no "withered flowers from the church," but a fresh bouquet from our own exhaustless garden and offered it upon our own altar. If, as a keeper of the vineyard of Israel, Mr. Aaronson desires to weed it, let him be very careful not to pluck the best roses while weeding.

The questions to which Mr. Aaronson takes exception date back to Rebecca (see Genesis xxiv, 57) and requires the consent of the bride especially.

נקרא לערר ונשאלה אח פיה
let us call the virgin and inquire at her mouth וואסער אלל and he said yes.

Furthermore, the rabbinical law considers it indispensable that a man should gain the consent of his bride. One of the conditions of a betrothal or of a marriage פתוחה read under the "Huppah" is

ונשאלה פיה ואמרה הן
וכיאת פתוחהא

the virgin was asked and she consented. Not only is this in accord with the rabbinical law, but also with the common law, which views marriage as a contract. "Offer" and "acceptance" are essential to constitute a valid contract.

The correspondent thinks that by asking the bride whether she wants the groom is "throwing a sop to the cerberus of reform." Not at all. To gain consent is almost a rule מקדמתנה in our own code.

Before Moses sanctified Israel with the Torah, he asked them for an expression and they answered, "לא אשר דבר ה' נעשה" (Exodus xix, 8).

No doubt Mr. Aaronson will be glad that at least in the present case we did not wander to "other gardens for the plantings of the stranger," and, placing confidence in him, I am positive he will accept the truth, no matter where it comes from. I. TARSHIS.

Brooklyn, Feb. 28, 1909.

Editor THE HEBREW STANDARD.

Sir: The reproaches that are continually cast upon the orthodox for what is termed their Oriental treatment of the fair sex in the synagogue make it an unpleasant duty to reproduce the following clipping in answer to their de-

tractors in the hope of its serving a useful purpose:

(Special to the World.)
Mount Glead, O., Feb. 21.—The Rev. Henry W. Ireland, of the Disciples Church, declared in the pulpit that there must be no more hugging and kissing in his church during services. "Why," said the Rev. Mr. Ireland, "I have seen young fellows who come to church for no other purpose than to disturb the service lean forward over the back of the pew and press a kiss on some fair maiden's lips, and the smack could be heard all over the house. "And that is not the worst of it. This hugging and kissing nuisance is not confined merely to the younger set, but occasionally some older persons have annoyed me in the same manner."

"The kiss is an intoxicant, and, like the saloon, must go. The nectar quaffed from the red lips is more fruitful of consequences than any alcoholic beverage ever distilled. "I think kissing is the worst thing a young woman can do, and the amount of hugging and kissing some of our girls do—of our best families, too—is literally a menace to our morality."

"I have carefully inquired into the matter, and find that many young girls imagine this is the way to get husbands. It may help some, but kissing is not all that is necessary." It would be of no avail for reformers to argue that this is an extraordinary case, for, while it is gladly admitted that such conduct must be unusual, those who have eyes to see and ears to hear, and are not wilfully blind or deaf, know that small flirtations are not as rare in church as implied by the guarded reticence of the would-be exponents of progress and enlightenment. It must be remembered that the house of God is not intended only for "our best families," but that its doors should ever be kept wide open to welcome the ungodly, in the endeavor to win them over to righteousness. And this can be accomplished only by turning their thoughts, for the time being, completely away from the secular to the spiritual.

COMMON SENSE.
New York, Feb. 28, 1909.

Meyer & Son.

With the exception of the old-time play, "The Jew of Malta," dramatic writers have always taken particular pains to portray the Jew, not as he really is but as his detractors would fain have him appear. The presentation of "Meyer & Son" at the Garden Theatre, for the first time in New York, is a healthy departure from this bigoted custom and presents to the consideration of playgoers the benevolent side of Jewish character. From the hearty applause at the close of each of the three acts it seemed that the large audience was well pleased with the subject and the able manner of its presentation. The play touches on intermarriage between the races, and presents the modern, college-educated son of an old Jewish banker in love with the daughter of a business rival of social distinction, who is prejudiced against father and son on account of race and creed. The younger generation, as represented by the son and daughter, believe that the time of racial separation and animosity is past, while to both fathers the gulf seems impassible. It is a play which would please every Jew who witnesses it, and if they could invite their Christian friends to participate in this well-acted and interesting play it would be a potent factor in allaying much of the prejudice against the Jew and engendered by fanaticism and bigotry. The work of Mr. William Humphreys as Nathan Meyer elicited much applause, and Peter Mulvey as a politician injected much humor in the play. Miss Irene Moore as Doris Gray was attractive in appearance and charming in performance. All the other actors gave great satisfaction. The entire cast fitted well into the play and all received recognition. The question of intermarriage, which, like a thread of scarlet, runs through the play, still remains in abeyance, for Max Meyer, who sacrifices himself for everybody, finally goes away, while Doris murmurs, "I wonder if he will come back?" Taking it all in all, it is a well-written play, intelligently presented, and ought to meet with public favor.

The engagement of that distinguished Shakespearean player, Mr. Robert Mantell, at the New Amsterdam Theatre, beginning Monday, March 8, is of more than ordinary moment to lovers of the classic and the serious drama. The leading tragedian of his time, and with a repertoire of unusual variety, he has chosen Shakespeare's historical drama, "King John," for his season. It is pertinent to add that unusual significance attaches to this present revival, which will be made in most elaborate fashion. Under the direction of William A. Brady, who has collated his material after much research, theatre-goers are promised a production not only unique in the way of classic stage presentations, but a pageant of unequalled splendor, in which all the rude pomp and pictorial effects of the feudal court of Plantagenet is displayed in effective and picturesque manner. A splendid scenic investiture, rich costumes, arms and armor and hundreds of selected supernumeraries will enhance the incidents and military movements with which "King John" is replete.

CALENDAR.

- 1909
- 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
- Rosh Chodesh Tammuza.....Tuesday, June 20
- Fast of Tammuza.....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.

Union of Orthodox Jewish Congregations.

In response to a call issued by this union some 67 synagogues and other downtown Jewish organizations met at the Beth Hamadrash Hagadol on Wednesday evening.

Dr. B. Drachman was in the chair and Mr. Albert Lucas and J. F. Luria acted as secretaries.

Dr. Mendes said:

The question for us is how can the Kehillah help not merely Judaism but Orthodox Judaism? I understand that one of its committees may be intrusted with the duty of looking after the special requirements of Orthodox Judaism. These are very dear to the Orthodox Jews and the better class of Reformed Jews do not respect the Orthodox Jews any the less because of their religious ideas. What the sham Reformed Jews think of us, the Orthodox Jews, neither you nor I, care.

For us Orthodox Jews these things are of great and pressing importance. Religious schools, religious centres to counteract the activity of the Christian attempts to convert our children, improvement in the decorum of synagogue services, the elevation of our women and girls as well as of our men, young men and boys to the consciousness of religious life, religious duty and religious aspirations, the regulation of Shechita, Milah, Kidushin, Gett, etc., and what is the most important of all the regulation of Yeshivahs and Talmud Torah schools. For without the Torah, Judaism must die.

Each one of these subjects ought to be a basis of action for a special committee of the Kehillah, in conjunction with the special committees of the Union of Orthodox Jewish Congregations. Indeed, if we find that the Kehillah will appoint such a committee composed of men who will be "able men, God-fearing men, men of truth, hating profit," then the Union of Orthodox Jewish Congregations can give up much of its work in New York city. But before we of the Union of Orthodox Congregations give up one iota of our work we must be sure that the work will be done and will be well done. I ask therefore that every Orthodox Jewish congregation shall join the Kehillah provided that Orthodox Jewish requirements are safeguarded and furthered. This will mean the appointment of a sub-committee such as I have indicated. Its other sub-committees can attend to the religious requirements of other sections of the general Jewish community.

I suggest therefore that the delegates of Orthodox Jewish Congregations act together in the coming conference in order to secure these ends. Judaism must mean something actual for us. It does not follow that what is called Jewish is Jewish. It must be Jewish. As citizens we will support with our strength, personal service and thought every movement for the betterment of man, Jew or Christian. But as Jews in any enterprise that is specifically Jewish, we must have it Jewish actually and not only in name. Further, if to us certain traditions are dear, we think we are right to wish to safeguard them. Will this Kehillah oppose our wish to safeguard them or will it help us? I believe it will help us.

I hope that the Orthodox delegates will unite to ask for such a committee.

A committee of twelve was elected who were to represent the views of the Orthodox community at the convention and the delegates pledged themselves to follow their instructions.

The sub-committee afterwards met and decided to do everything in its power to further the formation of a Kehillah, but to oppose the Kehillah becoming a part of the American Jewish Committee.

Lakewood, N. J.

Recent arrivals at the Zuckerman Cottage include Mrs. I. Greenberger, Miss Ella Greenberger, Mr. J. Bachenheimer, of New York, and Mr. Philip Schweikert, of Coney Island.

Among recent arrivals at Eisenberg's Hotel Premier were Mr. and Mrs. A. Jacobs and Miss Rose Jacobs, of Detroit, Mich.; Mr. and Mrs. A. F. Horwitz and daughters, of Rochester, N. Y.; Mr. and Mrs. A. Bellack and daughter, of York, Pa.; Mr. A. Greenblatt, of the same place; Mr. and Mrs. J. S. Brown and Mr. Isidor Cohen, of Buffalo, N. Y.

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At the fourth quarterly meeting of the Federation of Jewish Charities, of Philadelphia; the following appropriations to the various local institutions forming the constituent societies were made: Jewish Hospital Association, \$8,000; Jewish Foster Home and Orphan Asylum, \$5,500; United Hebrew Charities, \$8,500; Hebrew Education Society, \$1,650; Orphans Guardians' Society, \$1,125; Jewish Maternity Association, \$2,000; Jewish Immigration Society, \$200; Young Women's Union, \$3,750; Hebrew Sunday School Society, \$1,000; National Farm School, \$1,600; National Denver Hospital, \$750.

IN THE SYNAGOGUES.

Congregation B'nai Jeshurun.
Rev. B. A. Tintner preaches Sabbath morning on "Purim."

Temple Anshe Chesed.
Rev. Dr. Gustav N. Hausmann lectures his evening on "The Book of Esther." Sabbath morning "Civilization."

Educational Alliance.
Dr. Sidney E. Goldstein will preach and Rev. D. Cahn officiate as cantor at the children's services this Sabbath afternoon.

Cong. Zichron Ephraim.
Rev. B. Drachman lectures this Sabbath on "Amalek."

Sinai Temple, Mt. Vernon.
Rev. Joseph I. Garfinkle preaches this Friday evening on "Some Modern Purims." Sabbath morning "Queen Esther."

Shaari Zedek of Harlem.
Rev. Dr. Adolph Spiegel preaches Sabbath morning on "Is This an Age of Miracles?"

Congregation Peal El.
Rev. Dr. Maurice Thorne will preach this Friday evening. Sabbath morning Rabbi Hugo Heyman will speak on "The Portion of the Law."

Temple Israel of Harlem.
This evening Rev. Dr. M. H. Harris lectures on "Duty of Individual to the Congregation." Sabbath morning Rabbi Harris lectures on "Purim."

Congregation Orach Chaim.
Rev. Prof. J. M. Asher will deliver his fifth popular lecture on Wednesday, March 10, at 8.30 p. m.; subject, Akiba ben Joseph, "The Last Stand."

Jewish Theological Seminary.
Next Monday evening the fifth annual Purim banquet will be tendered the faculty and tutors of the Jewish Theological Seminary.

Temple Israel, of New Rochelle, N. Y.
Rabbi J. D. Spear lectures this evening on "Ancient and Modern Anti-Semitism." On Sunday the religious school will hold its annual Purim festival.

Temple Emanu-El.
Dr. Joseph Silverman will preach Saturday morning, 10.30, on "The Evolution of Judaism; III.—Hellenism, the Ancient Reform." Sunday at 11.15, Dr. Manges lectures on "Purim."

East Eighty-Sixth Street Temple.
Rev. Dr. David Davidson preaches Sabbath morning on "Holy War and Unholy Peace."
A Purim entertainment and ball of the Sisterhood will be given at Terrace Garden on Monday, March 8, at 8.30 p. m.

Temple Ahawath Chesed Shaar Hashomayim.
Sabbath morning Rabbi I. S. Moses will preach in German on "Our Friend, the Enemy."
A Purim celebration has been arranged for the children of the Sabbath school for Sunday morning, March 7, at 10 o'clock.

Temple Hand-in-Hand of the Bronx.
Rev. Dr. I. Reichert preaches this evening on "Silence Means Ruin." Sabbath morning Rabbi Reichert will preach in German on "The Book of Esther."
The Henrietta Sisterhood of the congregation held a bazaar on February 23-25 in the vestry rooms of the synagogue. The bazaar was a great success and the proceeds will be devoted to charity.

Beth Israel Bikur Cholim.
Rev. Aaron Eiseman will preach the sermon on Sabbath morning on the topic, "The Story of Purim: Old, Yet Ever New."

The Hebrew Congregation of the Deaf will hold Purim services on Friday evening. Mr. Samuel Cohen will preach on Purim.
Children's services will be held at 3 o'clock. Rabbi Eiseman will preach a sermonette on the topic of Purim. The "Megillah" will be heard on Saturday evening at 6 o'clock.

A Purim subscription dance will be held on Saturday evening, March 13, in the Hotel Astor grand ballroom for the purpose of extending the work of the congregation's Hebrew Free School. The demands made upon the school by the large number of poor children living in the district has necessitated an extension of its scope of activity. So that as many children may be accommodated as possible, it is hoped that sufficient funds will be realized to enable the congregation to open a house where the religious school and Hebrew school will have larger and better facilities for its activity.

Czar Honors Enemy of Jews.
A report from St. Petersburg states that the Czar has, on the recommendation of the government, promoted the anti-Semite, Suvarin, to the position of advisor to the court.
Suvarin is the editor and publisher of the anti-Semitic newspaper, Novo Vremia, which daily casts all sorts of slurs on the Jews and poisons the minds of the people in Russia against them.

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BROOKLYN NOTES.

Temple Emanu-El.
The trustees of Temple Emanu-El of Brooklyn have extended a call to Rabbi Joel Blau to fill the position of rabbi to the congregation, which Dr. Blau has accepted. Both parties to the agreement are to be congratulated.

The congregation is of comparatively recent organization, but so active are its founders that it has already a roll of some 150 members and has erected a very handsome temple at Forty-ninth street and Fourteenth avenue. The congregation is conservative. Its president is Mr. Simon Frank.

Dr. Joel Blau is a brilliant young scholar, in his thirtieth year. He is a fine Hebraist and is an excellent preacher. His knowledge of modern languages and literature is extensive and accurate. Born in Galszees, Hungary, he speaks English correctly and grammatically, and with no trace of a foreign accent. He comes of a noted family of Hebrew scholars, being a descendant of the Loews, who, as rabbis in Hungary, were famous for the production of their well-known casuistical and polemical works, such as the Shemen Rohlach, Sha'are' Torah and others.

At the Montauk Theatre, Monday night, Marie Cahill will begin a week's engagement, presenting her newest offering, "The Boys and Betty," described as a musical play with a real story, written by George V. Hobart, who supplied book and lyrics, with music by Silvio Hein. "The Boys and Betty" only a few weeks ago finished a phenomenal run at Wallack's Theatre, Manhattan, and there was not a dissenting voice as to its excellence from the reviewers, who pronounced it a novelty in the musical line from the fact that it was sane and consistent. Miss Cahill, it is said, has never had a vehicle quite as much to her liking as in this new one, and her season on Broadway was the most successful of her career. The orchestra will be largely increased for the occasion and will be under the direction of the composer, Silvio Hein, who has been induced to give it his personal attention during the Montauk engagement. Only a Saturday matinee will be played during Miss Cahill's week.

OBITUARY.

Mrs. Bertha Finkelstein.
Mrs. Bertha Finkelstein, daughter of the late lamented Moses Cohen, passed away from us on the 25th of February in the forty-seventh year of her age, and in her sad death, an Eshet Chayil, true to our ancient tradition, we have suffered a great irreparable loss. A loving wife, a noble mother, and a most sincere and true daughter in Israel, true to every tenet in our most worthy religion; her happiness in life was merely derived from her boundless charities, her self-sacrifice to the poor and afflicted ones, whose relief and welfare had been her constant dream; her untiring, modest devotion and intense affection, until the very hour of her demise, to her orphaned niece, brother and sisters, whom she had reared and guided through life with the care that is only worthy of a loving mother. A. L.

Zionist Notes.
On Sunday, February 28, Dr. Magnus addressed a most enthusiastic gathering of Zionists and sympathizers in the largest synagogue of Newark. The impression made was so strong that those present contributed a fund of \$250 for Zionist purposes.

At the meeting of the Executive Committee of the Federation of American Zionists, on February 23, a committee was appointed to draft resolutions of condolence in memory of the late Adolph M. Radin.

At the same meeting was discussed a proposition of the secretary to hold the annual convention of the Federation this year after the congress, so that the work of the congress might be had as an inspiration in the deliberations of the convention.

At the Cooper Union mass-meeting arranged for Madam Dr. Bouchmiel on March 4 Dr. Israel Friedlander, as chairman, and Rabbi Joseph Jasin, as one of the speakers, represented the Federation of American Zionists.

A number of New England cities are co-operating in planning a Yiddish propaganda tour for Mr. Solomon Frankel.

Young American Zionists.
Tuesday evening March 9, Prof. Richard Gotthell, of Columbia University, will deliver a lecture to the Young American Zionists at their club rooms, No. 225 East Broadway. Prof. Gotthell's topic will be "Young America and Zionism."

SOCIAL.

Mr. and Mrs. Emil Reibstein, of 48 West 115th street, are spending a few weeks at the Lillian Court, Lakewood, N. J.

Mrs. Lena Herst and her daughter Nina and Miss Etta Lurie have returned to the city spending several weeks in Lakewood.

The dance of the Young Folks' League of Congregation Atereth Israel will be held on Sunday evening, March 7, at the Plaza Assembly Rooms, 110 East Fifty-ninth street.

A Purim masquerade ball was tendered by Miss Estelle Levy to her friends on Saturday evening, February 27, at her home, No. 205 West 139th street. Thirty young folks participated. After prizes were distributed a collation and dancing followed.

The annual whist and dance of the Culture Society of Temple Rodeph Shalom will take place on Saturday evening, March 6, at the Hotel Astor. Dancing and whist playing will commence simultaneously at 8.45 p. m., so that those who do not play can take advantage of the dancing. The prizes for the whist are numerous.

Mrs. Joseph S. Auerbach, of West 112th street, tendered a pink luncheon to twenty invited ladies on Friday, February 19, in honor of Miss Mildred Gutter, who is soon to be the bride of Mr. August D. Kalmus, a brother to Mrs. Auerbach. Mrs. D. Auerbach, Mrs. J. Luhs, Mrs. A. L. Auerbach and Mrs. B. Kalmus assisted in receiving the guests.

Mr. and Mrs. Frederick Lowenheim and Miss Henrietta Lazarus gave a reception at the studio of Mr. Lowenheim, 39 West Sixty-seventh street, Sunday evening, at which the features were a duo for violin and piano by Maurice Nitke and Malcolm Manier, recitations by Henry Steigner, and piano solo by Miss Amy Wren.

The junior section of the Council of Jewish Women will hold its annual dance on March 20 at the Knickerbocker, the proceeds to be devoted to the maintenance of an iced water fountain. The committee in charge is composed of the Misses Belle Cohen, Irma Alexander, Adele Popper, Adele Rubenstein, Lillian Silvernagel and Lillian Graetz.

The Seligman Solomon Society, composed of the graduates of the Hebrew Orphan Asylum, will hold its annual entertainment and ball on Wednesday evening, March 10, 1909, at Terrace Garden. Besides having the best professional talent available at the time the band of the Hebrew Orphan Asylum, and a company of the asylum cadets will participate in the programme. Prominent people in charitable circles will attend, and a most enjoyable evening is assured all who will be present, as the annual entertainments of the society have earned a reputation for sociability second to none.

The proceeds of the affair will as usual be applied to the charitable work of the society.

The Uptown Talmud Torah Association is fortunate in having aroused the interest of the young people as well as the older generation in Harlem, and it is gratifying to see the ready response to the appeals for help to the building fund for their new educational institute at 11th street and Lexington avenue. The Young Folks' League has already given several successful dances, but their supreme effort is centred upon the Purim ball to be given the evening of Sunday, March 7, 1909, at Grand Central Palace, Forty-third street and Lexington avenue.

The Hebrew Sheltering Orphan Asylum Band will play, and there will be a notable professional entertainment before the dance. The members of the Uptown Talmud Torah Association and their friends have been invited. There are over four thousand members of the various societies connected with the association, and it is expected that Grand Central Palace will be crowded to the doors, as Harlem seems to be roused as never before about any Purim ball.

The A. C. S. H. Sisterhood of the Temple, Fifty-fifth street and Lexington avenue, Mrs. B. Leeburger, president, has arranged for a charity bridge and whist on Wednesday, March 10, at the Progress Club, Central Park West and Eighty-eighth street. Mrs. Arthur Lederer, chairman, will be assisted by Mrs. M. Leffler, Mrs. C. Radnitz, Mrs. Abe Miller, Mrs. H. Steinhart, Mrs. S. Eisler, Mrs. Max Steiner, Mrs. M. Wortman, Mrs. Max Straus, Mrs. L. Miller, Mrs. M. Steinhart, Mrs. M. Hahn, Mrs. Julius Stieh, Mrs. Sam Marks, Mrs. L. Fisher, also the Misses E. and S. Leeburger, Lorraine Hano, M. Stumes, J. Weil, Mildred Dettelbach, M. Werner, Hattie Strauss, Tessie Kessel, Frankie Erlanger, Minnie and Irma Lederer, E. Eisler, Paula Chase and Mr. Steiner.

The directors of the Progress Club have tendered their spacious club house for this charity entertainment, and refreshments will be served in the dining-rooms on the third and fourth floors. Many value donations, theatre boxes and opera seats will be distributed among the lucky winners.

A petition to bestow upon Hebrew shopkeepers the legal right to do business on Sunday, providing they observe Saturday as their Sabbath, has been presented to the Massachusetts Legislature.

Judge Sulzberger on the Awakening of the Orient.

At a dinner which was tendered to Dr. Shmaryahu Lewin prior to his departure, at The Vienna, 131-133 East Fifty-eighth street, on Tuesday evening, February 23, the following letter from Judge Sulzberger was read:

February 20, 1909.
My Dear Mr. Richards:
"It is with great regret that I am compelled to decline the invitation to be present at the dinner to Dr. Lewin on Tuesday night, because of a prior engagement for the same hour made more than a month ago.

"Averse as I am to making speeches on such occasions, I should have felt it not only a duty but a privilege to comply with your request to address the distinguished gathering. The event, though it externally resembles numerous other assemblages that are being continually held, seems to me of more than ordinary significance and importance. The course of Western civilization has for the present era of the world run to its limit in the islands of the Pacific. The movement fostered by Dr. Lewin and those whom he represents has the bold, I might call it the audacious, purpose to inaugurate a new movement of Western civilization Eastward, which may have in its train consequences even greater and more important than the Western movement of the last four hundred years. The continent which we are now approaching is not new or raw, or inhabited by savages, on the contrary, it is the most populous of all, and is the bearer of civilizations of great antiquity. The new problem of humanity is to fuse with the achievements of Eastern thought and energy the mental alertness, the mechanical skill, the profound insight into the secrets of nature, the incomparable facility in utilizing machinery, the broad and universal outlook of the Western races. It is a high and noble ambition to desire to be in the fore-front of such a movement, an ambition which Dr. Lewin and the generous enthusiasts who support him claim for a rejuvenated Israel. "Others who have rendered and are rendering much greater service to the cause than I can ever hope to give will enlarge upon this feature. For me it remains to wish him Godspeed in the work to which he has devoted himself.
"Believe me, as ever,
"Very truly yours,
(Signed) "MAYER SULZBERGER."
"B. G. Richards, Esq., 204 East Broadway, New York City."

Society Ohel Torah.
The Society Ohel Torah, of 804 East Sixth street, announces that the rapid growth of its Talmud Torah School has made it imperative to extend its walls to increase its facilities. They have purchased the two buildings on the south east corner of Avenue D, No. 800 and 802 East Sixth street, which will soon be remodeled into a school consisting of thirteen classes, and spacious enough to accommodate about 1,000 pupils of both sexes.

Worthy coreligionists are invited to kindly assist in this noble undertaking in behalf of the poor Jewish children, who are seeking free admission to the Talmud Torah.
Harlem will doubtless take advantage of the few opportunities left with which to witness the diving feats of lovely Miss Annette Kellermann, who begins her last week at the Alhambra on Monday. Miss Kellermann has attracted crowded houses since her first appearance here, and will doubtless continue to do so for the remainder of her engagement. Karno's Comedians, presenting "Slums of London," are also a headline feature in their amusing pantomimic and acrobatic farce. Ed. F. Reynard, Harry Gilfoil, "The Patriot," the Doherty Sisters, Press Eldridge, the Three Athletas, and Quinn and Mitchell are also announced.

A bill containing a number of important headline features is announced at the Colonial for the coming week. First of all there is Miss May Irwin and her company in the farce, with which she scored a recent success at the Garrick Theatre. "Mrs. Peckham's Carrouse" is the name of the playlet in which the celebrated comedienne will begin her engagement at the Percy G. Williams' Theatre. Of equal interest is the first American appearance in vaudeville of the clever young English mimic, Miss Marie Dainton in a specialty which she calls "An English Girl's Impression of Some American Celebrities." The other numbers are "A Night in a Houseboat," Charles Kenna, Midgely and Carlisle, the Willy Pantzer Troupe, the Bootblack Quartette, Muller, Chumm and Muller, and Johnson and Hardy. Sunday concerts will be given as usual.

The Hebrew Aid Society, of Ellenville, N. Y., has taken title to a lot on Winter street, and work on the foundation for a synagogue has been started.

Telephone 3199 Orchard.

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WANTED.

BAL KORAH בעל קורא Congregations desiring the services of a capable official should address: Bernard H. Cohen, The Zion Hebrew School, No. 20, E. 115 St., N. Y.

THE LATE DR. RADIN said: Mr. Bernard H. Cohen is one of the best Balkorah's, both as to musical intonation and declamation.

TO PROPRIETORS OF COUNTRY HOTELS.

I am an experienced shochet with excellent credentials from Orthodox ecclesiastic authorities, am able also to officiate as cantor and desire a situation during the summer in some respectable Jewish hotel. Address REV. S. MAR-MORSTEIN, 320 East Eighty-first street.

THE POSITION OF MINISTER AND READER will be vacant in the Touro Synagogue, Newport, R. I., on April 1, 1909. Applicants may send credentials and correspond with STEWART ENGEL, secretary of the Congregation Jeshuath Israel, Newport, R. I.

TO LET—Furnished room in American family. Apply "HARLEM," care Hebrew Standard.

NICELY FURNISHED room to let without board with small family; no other boarders; elevator apartment, electric light, telephone, steam heat. Address NEVEL, care the Hebrew Standard.

WANTED—A Jewish resident teacher in simple dressmaking, machine-stitching and sewing in Home for Girls. Reply, giving experience. C. J. W., care Hebrew Standard.

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.

YOUNG LADY, bookkeeper, eight years' experience, desires position with reliable firm wherein she may be able to observe the Sabbath. Please address to MISS A. SHAPIRO, 76 St. Mark's place, New York city.

WOULD like acquaintance of modern "shatchan" who is well acquainted with refined families. Address P. O. Station Y, Box 3.

GUESTS FOR THE COMING PASS-OVER HOLY DAYS can be accommodated at Mrs. HARRIS' (caterer), 176 East Ninety-fifth street. Terms moderate. Early call necessary. Telephone 5397-79.

UPTOWN TALMUD TORAH, 132-142 East 111th street, experienced teachers wanted for all grades, from beginners to Talmud. Apply at above address between 4 and 8 p. m.

UPTOWN TALMUD TORAH, 132-142 East 111th street.—This new school is now open for admission of pupils. Apply between 4 and 8 p. m., Sundays from 9 a. m. to 2 p. m. Special classes will be formed for advanced Hebrews and Talmud.

308 W. 129TH ST., 6 rooms, bath, steam heat, open plumbing; rent, \$25 per month up. Apply on premises.

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NEXT SAILINGS
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S.S. Deutschland, Mch. 11, London, Paris, Hamburg.
S.S. Hamburg, March 23, Gibraltar, Naples, Genoa.

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BARNETT, BERTHA.—In pursuance of an order of Hon. John P. Cohalan, 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 thereof 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.

HERZIG, LEOPOLD.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Leopold Herzig, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Simpson, Werner & Cardozo, No. 52 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of August, 1909, next.

WELSCH, AUGUSTE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Auguste Welsch, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Benjamin G. Paskus, Esq., No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 30th day of August, 1909.

FREUND, MAX.—The People of the State of New York, by the Grace of God Free and Independent. To Emily Freund, Sanford H. E. Freund, Camille Freund, Theodor G. Freund, Joseph Ebel, Regina Dinkelapell, Henriette M. Mohnheim, Johanna Goldschmidt, Bertha Rohnheimer, Sophie Goudek, Betty Mayer, Henry Freund, Louis Freund and Emil Freund, the executor and widow, heirs and next of kin of Max Freund, deceased, send greeting:

WITNESS, Hon. John P. Cohalan, a Surrogate of our said County of New York, at said County, the 23rd day of February, in the year of our Lord one thousand nine hundred and nine. (Signed) DANIEL J. DOWNEY, Clerk of the Surrogate's Court.

FRANK, JOSEPH.—In pursuance of an order of Hon. Clarence H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Frank, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business at the office of Jacob Levy, Esq., Nos. 302-304 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 19th day of April next.

HEIDELBERG, ANTON C.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Anton C. Heidelberg, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business at the office of Hermann & Herman, No. 35 Nassau street, in the Borough of Manhattan, City of New York, on or before the 27th day of August next.

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 Louis Kaufman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Louis J. Frey, No. 81 Liberty street, in the City of New York, on or before the 30th day of June next.

GOLDBERG, MORRIS.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris Goldberg, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of H. Seymour Eisman, their attorney, at No. 135 Broadway, Borough of Manhattan, in the City of New York, on or before the 19th day of July next.

SEADLER, BERNARD FRANK.—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 Bernard Seadler, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at place of transacting business, at the office of her attorney, Samuel H. Goldin, No. 53-55 Park Row, in the City of New York, on or before the 12th day of July next.

SARAH SEADLER, Executrix. SAMUEL H. GOLDIN, Attorney for Executrix, 53-55 Park Row, New York City.

HERBERT, ESTER.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ester Heert, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at her place of transacting business at the office of Kantrowitz & Esberg, No. 320 Broadway, Borough of Manhattan, in the City of New York, on or before the 29th day of July, 1909, next.

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

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 Ellen Roche, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, at the offices of his attorneys, Messrs. Arnstein & Levy, No. 128 Broadway, in Borough of Manhattan, City of New York, on or before the 30th day of August, 1909.

STERN, HENRY.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Stern, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Hirsch, Scheuerman & Limburg, No. 111 Broadway, Manhattan, City of New York, on or before the 24 day of July, next.

FRANKEL, HENRIETTA VAN BEIL.—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 Henrietta Van Beil Frankel, also and otherwise known as Henrietta Frankel, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Horwitz & Wiener, No. 20 Vesey street, in the City of New York, on or before the 1st day of July next.

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 thereof to the subscribers at their place of transacting business at the office of Horwitz & Wiener, No. 246 Broadway, Borough of Manhattan, New York City.

HILDENBRAND, WILHELM.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Wilhelm Hildenbrand, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Nicholas Aleinikoff, Nos. 93-95 Nassau street, in the Borough of Manhattan, in the City of New York, on or before the 15th day of May next.

FLORENCE HILDENBRAND and JEANIE SCHOONMAKER, Executrices. NICHOLAS ALEINIKOFF, Attorney for Executrices, 93-95 Nassau street, Borough of Manhattan, New York City.

THE CITY OF NEW YORK. DEPARTMENT OF TAXES AND ASSESSMENTS, MAIN OFFICE, BOROUGHS OF MANHATTAN, HALL OF RECORDS. 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 of the Boroughs of Manhattan, The Bronx, Brooklyn, Queens and Richmond," comprising the City of New York, will be open for public inspection, examination and correction on the second Monday of January, and will remain open to and including the 31st day of March, 1909.

HARRIS, THEODORE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Theodore Harris, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business at the office of Cardozo & Nathan, No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 31st day of September next.

CATHARINE M. HARRIS, Executrix; Frederick W. Sperling, Ernest A. Cardozo, Executors. MARTIN, FRASER & SPEIR, Attorneys for Executrix, CARDOSO & NATHAN, Attorneys for Executors.

GANS, ADOLF OR ADOLPH.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Adolf Gans, also known as Adolph Gans, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of their attorneys, Feltenstein & Rosenstein, No. 309 Broadway, Borough of Manhattan, in the City of New York, on or before the 19th day of July next.

BICKELHAUPT.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against George Bickelhaupt, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Louis Wendel, Jr., No. 277 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of May, 1909, next.

TRAITEL, BERNARD P.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bernard P. Traitel, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, viz.: the office of Messrs. Kurzman & Frankenhaimer, No. 25 Broad Street, Borough of Manhattan, New York City, on or before the 21st day of August, 1909.

ABRAMS, ROSALIE L.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosalie L. Abrams, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Simpson, Werner & Cardozo, No. 52 Broadway, Borough of Manhattan, in the City of New York, on or before the 9th day of August next.

OPPENHEIM, MAX.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max Oppenheim, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 43 Exchange place, in the City of New York, on or before the 24 day of August next.

NEW, ESTHER.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Esther New, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 320 Broadway, in the City of New York, on or before the 20th day of August, next.

ZADEK, CLARA.—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 Clara Zadek, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, No. 37 Wall street, in the City of New York, on or before the first day of July next.

JACOBS, CLARA B.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Clara B. Jacobs, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorney, Louis Lande, Esq., No. 230 Broadway, Manhattan, in the City of New York, on or before the 16th day of August next.

BORN, EMIL.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Emil Born, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business at the office of his attorney, Nos. 93-95 Nassau street, in the City of New York, on or before the 4th day of September next.

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 Moritz Leiner, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, viz., the office of Messrs. Kurzman & Frankenhaimer, No. 25 Broad Street, Borough of Manhattan, New York City, on or before the 10th day of July, 1909.

LOEB-BLANCHE.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Blanche Loeb, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Arthur K. Kuhn, No. 42 Broadway, in the City of New York, Borough of Manhattan, on or before the 1st day of June, next.

WISER, NATHAN.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Nathan Wisser, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Samuel W. Weiss, Nos. 45 and 47 Wall street, Borough of Manhattan, in the City of New York, on or before the first day of May next.

ALEXANDER, ABRAHAM.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Alexander, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Messrs. Eisman, Levy, Corn & Lewine, at No. 125 Broadway, Borough of Manhattan, in the City of New York, on or before the 24th day of May next.

OCHS, MARTIN B.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Martin B. Ochs, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Joseph Kohler, No. 185 Broadway, in the City of New York, Manhattan Borough, on or before the 1st day of April, 1909.

HEERT, HENRY H.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry H. Heert, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Joshua Kantrowitz, No. 320 Broadway, Borough of Manhattan, in the City of New York, on or before the 12th day of July, 1909, next.

LESSER, SIMON.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Simon Lesser, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of their attorney, Samuel J. Cohen, No. 230 Broadway, in the City of New York, on or before the 24th day of April next.

LAWALL, EDMUND D.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Edmund D. Lawall, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at her place of doing business at the office of her attorney, Samuel J. Cohen, No. 230 Broadway, in the City of New York, on or before the 24th day of April next.

STERN, 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 Louis Stern, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at their place of transacting business at the office of Frank M. Frankin, Esq., No. 35 Park Row, in the City of New York, on or before the 1st day of August next.

WITTICH, LIZZIE OR ELIZABETH.—In pursuance of an order of Hon. John P. Cohalan, 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 thereof to the subscriber, at her place of transacting business, at the office of George C. Goebel, her attorney, No. 35 Park Row, in the City of New York, Borough of Manhattan, on or before the 1st day of August, 1909.

WITTICH, LIZZIE OR ELIZABETH.—In pursuance of an order of Hon. John P. Cohalan, 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 thereof to the subscriber, at her place of transacting business, at the office of George C. Goebel, her attorney, No. 35 Park Row, in the City of New York, Borough of Manhattan, on or before the 1st day of August, 1909.

BAUER, MARGARETHA.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Margaretha Bauer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, No. 2 Rector street, in the City of New York, on or before the 25th day of April, 1909, next.

WHITE, SELDA.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Selda White, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Arthur G. Frank, No. 309 Broadway, in the City of New York, on or before the 25th day of May next.

WOLF, LOUIS.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Wolf, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber at his place of doing business, at the office of Herman Horst, Jr., No. 229 Broadway, in the City of New York, on or before the 15th day of April next.

LASKI, KAROLINA.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Karolina Laski, otherwise known as Caroline Laski, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, Nos. 18-21 Park Row, Manhattan, in the City of New York, on or before the 20th day of April next.

SCHIEBER.—In pursuance of an order of Hon. Charles H. Beckett, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Leopold Schieber, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Davis & Kaufmann, Nos. 49 and 51 Chambers street, in the City of New York, on or before the 1st day of April, 1909, next.

BENNETT, SARAH.—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 Sarah Bennett, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business, No. 87 Nassau street, in the City of New York, on or before the 1st day of September next.

CANNOLD-HARRIS.—The people of the State of New York, by the Grace of God, free and independent. Kella Cannold, Sarah Cannold, Sarah (Rose) Cannold, Bessie Fishberg, Frieda Cannold, Yetta Kubel, Bella Lena Cannold, Martha Cannold, Joseph Cannold, Pearl Cannold, Hattie Cannold, Sadie Cannold, Ruth Cannold, Mabel El Dol (an association), David Kesper, as trustee, Feishvitz Eitz Hiam, Hyman Cannold, Mendel Cannold, are interested in the estate of Harris Cannold, late of the County of New York, deceased, as creditors, legatees, next of kin or otherwise, send greeting:

WITNESS, Hon. John P. Cohalan, a Surrogate of our said County of New York, at said County, the 27th day of January, in the year of our Lord one thousand nine hundred and nine. Daniel P. Downey, Clerk of the Surrogate's Court.

ROSENWALD, SIGMUND.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sigmund Rosenwald, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their attorneys, Einstein, Townsend & Gutterman, No. 42 Broadway, Borough of Manhattan, in the City of New York, on or before the 22d day of July next.

FRANKENHEIM, MAX.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max Frankenheim, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Joshua Kantrowitz, No. 320 Broadway, Borough of Manhattan, in the City of New York, on or before the 12th day of July, 1909, next.

SAMUEL FRANKENHEIM, CARRIE BERG, JOHANNA KATZ, MOSES ESBERG, Executrices. JOSEPH KANTROWITZ, Attorney for Executrices, No. 320 Broadway, New York City, Borough of Manhattan.

H E A R N

FOURTEENTH STREET. West of Fifth Avenue.

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It is widely known that we never carry stock from year to year!

THE PROOF IS ON EVERY HAND

before Inventory, in clearance prices put upon Surplus Stock and Goods of Fashion.....Of course, there are losses, but such we cheerfully bear, in enforcement of a policy followed here for years, and which enables us to

START EACH NEW SEASON WITH ABSOLUTELY CLEAN STOCKS!

Smart new Dress and Waist Flannels
It has long been current saying that such stocks of novelties in flannel weaves are not found elsewhere...Its truth is assured by inspection of assortments and values—both unparalleled:—
Imported zephyr-weight Flannels—for dainty summer gowns and waists—made of finest Australian wool—unshrinkable—33-inch new season stripe designs—worth \$1.25.....**.89**
Silk and wool Vibrolas—new two and three toned stripes and checks—50c. kind.....**.25**
Twilled Suitings—strictly all wool—sponged and shrunk—full line of fashionable shades—worth .50.....**.39**
Navy Blue Twilled Flannels—Sneet grade for outing and yachting suits—value .75.....**.59**
Baby Flannels—fine white Saxony wools—pure wool—elsewhere .69.....**.49**
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Fine French Lawn—Russian, Princess and Waist styles—beautifully made and trimmed with exceptionally fine embroideries or lace, and set off with ribbons, roses, &c.

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Dainty hand-emb'd fronts, with yoke, black and sleeves of Cluny and Val. lace combined with fine tucks—also several other elaborate models.
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