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5669—A Retrospect.

A BRIEF REVIEW OF THE PAST YEAR,
HERE AND ABROAD.
BY ALBERT M. FRIEDENBERG.

FOR the Jews the dying year has been quite without incident, except in so far as the new Turkish Revolution will affect the Zionist movement and the position of the Jewish immigrants to Turkey in the future.

The Jews in Turkey have from the first espoused the revolutionary cause, and have successfully fraternized with the Young Turks. Consequently the revolutionary government has attempted to do away with certain of the disabilities—in the matter of military service, the Jewish communal organizations, in education and taxes—still hampering the Turkish Jews. Some few Jews have even risen to high office in the new government, and the Chief Rabbinate of the Empire was filled after a lapse of nearly half-a-century by the election last January of M. Haim Nahoum; Palestine Jewry has passed through a tranquil year, on the whole, and the project of colonizing Mesopotamia with Jews, first put forth by Israel Zangwill as head of the ITO, has been received with mingled feelings in official circles. While a part of the Turks favor Jewish immigration, still the majority qualify this by insisting that the incoming Jews must be willing to become Turkish citizens in all respects.

What effect this may have upon Zionism remains to be seen. Palestine work of an intensely practical nature seems to be the order of the day with the Zionists, and the usual biennial International Congress for the past summer has been adjourned to the early winter. English Zionists had a "terrible time of it" this past year, owing to Haham Dr. Gaster's withdrawal from the presidency, after his re-election to office, because L. J. Greenberg had been chosen London Vice-President by something more than a close vote. Dr. Gaster has been succeeded as president by Dr. Charles Dreyfus of Manchester.

Israel Zangwill's ITO reported unfavorably during the year on projects of colonizing large and autonomous bodies of Jews in Northwest Africa and in Cyrenaica, but took up with much enthusiasm at the outset the plan for settling Jews in the Mesopotamian valley, referred to above. Practical Jewish communal leaders, however, did not approve of the scheme as it was proposed by

Mr. Zangwill because they doubted of its feasibility. Indeed, Jacob H. Schiff declared himself opposed to it.

In the United States we have had a full and active year. Jewish immigration to this country from abroad fell off somewhat, due no doubt to the effects of the financial and commercial depression at the end of 1907, but the number of Jewish emigrants returning from this country to their original homes was inconsiderable.

The reading of the Bible in the public

Shadows and Echoes.

THINGS I SAW AND PEOPLE I KNEW.
No. XIII.—THE TWO ERRANDS.
BY HALITVACK.

IT was the morning of the first *S'lichos*, that is, as you know, or as you used to know, or you may not know it at all, the Sunday before Rosh Hashona. Baer Baltinick was going his rounds knocking at every shutter and waking up all the people to come to *S'lichos*. Of course it was the duty of Jeremiah Yekels, the deputy or under Shammass, to do that. Well, Jeremiah did his duty, and no more; he knocked with his wooden mallet at every Yiddish window; but Baer Baltinick was doing more than his

The *Yom Hadin* is coming!" Baer would cry out at every window.

Many a sound thrashing poor old Baer caught from some of the Goyim he so disturbed. But what did that matter! He did his part; he was bound to give the Goyim due warning of the approach of the *Yom Hadin*; and if they did not know how to take it, he was sorry for them.

Of course, Baer spoke to them all in Yiddish; there was no word in the Lithuanian for "*S'lichos*;" nor, indeed, is there a term in any other form of speech to stand as substitute for "*Yom Hadin*." "Day of Judgment" would be all very well literally, but it has no soul.

When Baer pronounced "*Yom Hadin*" all the weird music to which that term is being set in the course of the day's liturgy came tingling in one's ear, and a strange thrill shot through one's veins. But of course, the Goyim were deaf to it, and that was the reason why they left Baer's summons unheeded, except that it was so many of them got out of bed to abuse him.

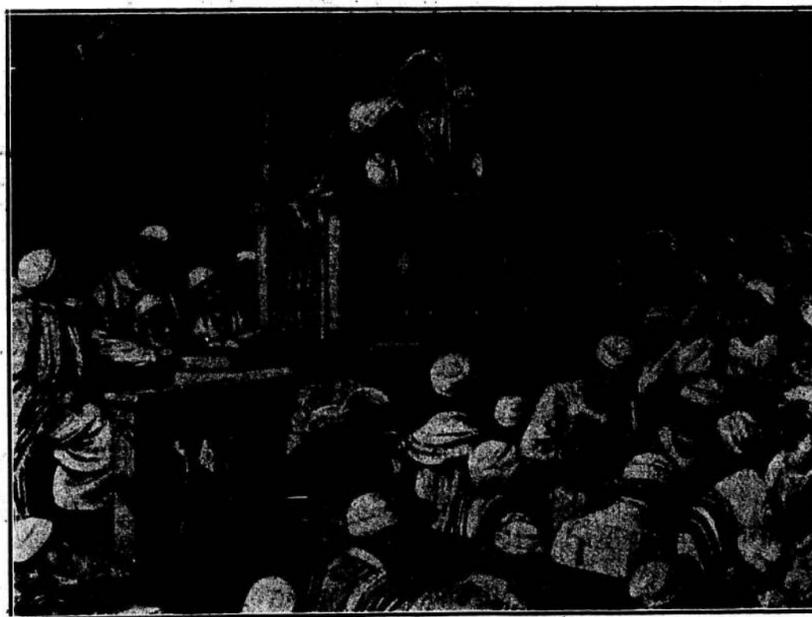
One year as Baer was going his rounds to call the people to *S'lichos* he fell in with a strange companion; and that was no other than the old *Kleban*; that is, as you might know, if you are a Litvack, the Roman Catholic incumbent of the local parish. The priest was on his way back from an urgent sick call, where he had just performed the office of Extreme Unction over the departing faithful one. The old priest, too, was in a pious mood.

Baer and the *Kleban* had always been friends; and many a disputation, as tradition had it in town, the two carried on together, in which, tradition of course insisted upon, the *Kleban* came off second best. However, the relations between the two were of the most cordial, though they always loved to rail at each other. The *Kleban* was noted for his broad tolerance no less than for his piety; while old Baer was all simplicity and good nature.

"Nu, come to *S'lichos*; come to *S'lichos*, the *Yom Hadin* is coming!" Baer said to the priest.

The latter understood what Baer meant, for he was deeply learned, and he knew a little Yiddish besides. He made answer to Baer:

"I have just been doing a little that way. I have prepared one of my flock to meet his Maker."



BLOWING THE SHOFAR.

schools was an important point of controversy in several places. New Jersey held that public-school children do not have to join in religious services. In Philadelphia the education authority did away with the holding of sectarian Christmas exercises in the schools. Agitation for a liberal Sunday law for orthodox Jews in New York bore no fruit.

The demands for charity were not neglected by our co-religionists, the munificent scheme of the late Louis A. Heinsheimer for federating the important Jewish institutions

duty; though, if you had asked him, he would have told you he never in his life did half his duty. But that was a little way dear old Baer had with him.

When Baer went about calling the people to *S'lichos* he would not leave a single window out. What was the difference, Yidden or Goyim? The *Yom Hadin* was coming, on which all things that were would be judged for weal or for woe; from the Leviathan to the sprat; from the elephant to the moth; from the mighty oak in the forest to the littlest plant in one's back garden.

"Get up to *S'lichos*! Get up to *S'lichos*!"

*The author wishes to acknowledge his obligations to his own article in the American Jewish Year Book for 5670.

(Continued on page 2.)

"Yes," returned Baer, "but he will be dead by the time he gets there. I want you to come alive, as you are now in your full health. That is the time to come to Him."

Presently they stood before the house of Nachum, the Maggid. There was a glimmer of light from the loft overhead, and voices of men were heard as if in pious exercise. Both Baer and the priest paused to listen. They were the voices of a company of flax-binders, who kept on chanting *Thilim*, in rhythm with the beating of their wooden instruments on the raw flax.

"Seest what a dear people we Yidden are!" Baer extatically observed to his companion. Seest how they never cease holding commerce with God, at all times of the day, at all seasons, and under all circumstances!"

"But where is the difference, my good Baltinick?" the *Kleban* returned. "When I was coming along through my peoples' quarter, I too, heard pious voices and from more than one house. They were the voices of the females singing hymns while sitting at their spinning wheels. Seest how like the cases are? My people, too, were busy with the flax. I'll be bound, Baltinick, if thou chancest to pass those places thou wouldst have stuffed up thine ears to shut out the sound. And now wilt tell me where is the difference?"

Where is the difference between thy people and mine, between your God and ours?"

"I will tell thee the difference between our God and yours, and between my people and thine"; Baer readily answered: "Your God is a dead God, and his business is with dead people. Thy business as a priest is with dead people. The religion of your people begins and ends in the cemetery. But our God is a live God, and His people must be live, too. We must not wait till the end; we must come to Him at all times in our life. Come to *Slichos*; come to *Slichos*; the *Yom Hulin* is coming! It is coming to judge the living. Come while you are alive!"

A farmer once told his children that he had no idea of God's strength until, reading the Mussaf for Rosh Hashanah, he came across the verse *עוֹז יְהוָה בְּיַמֵּינוּ* (Strength is in thy hand and might in thy right hand), he mistook the word *עוֹז* "strength" for *aze*, a she-goat, and the sentence read to his mind, "A she-goat in thy hand and might in thy right hand."

REVIEW OF THE YEAR.

Continued from page 1.

of this city being especially notable. His plan has not yet been carried into successful fruition. The troubles—financial and otherwise—of our own United Hebrew Charities continued. A half-independent Widowed Mother's Fund Association was started by Mrs. William Einstein, and the president of the Charities, Henry Rice, was succeeded in office by Cyrus L. Sulzberger.

In education much that was notable was accomplished, probably the event of greatest significance being Jacob H. Schiff's endowment of two Jewish Teachers' Colleges, one in New York and the other in Cincinnati. A number of Jewish educational institutions for various purposes held interesting meetings at different times in the year.

Religiously the year presents no remarkable features. Possessed of great future possibilities for the religious and communal life of the Jew in our own city is the "Kehillah" or Jewish community of New York City, to the formation of which practically all sections of the local Jewry contributed their leading spirits. This new body was the butt of a few attacks, either by non-Jews fearsome of its power or by Jews themselves, not in sympathy with its objects. Theodore A. Bingham's statement that the Jews make up one-half of this city's criminals was retracted after its falsity had been pointed out to its impetuous and unreflecting author. Bingham's dramatic exit from public life, by the mayor's removal of him from the office of police commissioner, may here be noted.

The Jewish fraternal orders made of the past a year of jubilees. The Order Brith Abraham and the Independent Order Free Sons of Israel each celebrated an anniversary (the former the golden, the latter the diamond) with much circumstance.

Abroad the past year too was not notable, even terrible Russia only harassing her Jews "on the quiet." In Bohemia boycotts and anti-Jewish riots, in Galicia some forced conversions of the usual strife took place. Bulgaria as usual has continued to be a "white" country so far as Jews are concerned. In Canada the Jews failed to secure proper educational facilities of their own.

In Great Britain the ritual method of slaughter, the situation of the Jews in Roumania and the participation of the Jews in the terrible white slave traffic, were subjects which engaged the attention of the Jewish community. On the other hand, conspicuous honors came to a few Jews during the year. A professing Jew reached cabinet rank, the first instance of its kind in English history, and the Chief Rabbi, Hermann Adler, was enthusiastically greeted by all sections on attaining his seventieth birthday. This celebration, it may be added, was participated in by Jews in the British dependencies and by six-English Jews in the United States. Religiously of importance was the holding of a preliminary con-

ference of Anglo-Jewish ministers. France and Germany gave their Jews no searching time in the past year. Minor incidents, pleasant and otherwise, transpired, but they were too insignificant to be adverted to in the present brief review.

Conditions among the Jews of Morocco improved much during the first half of the year because of the fact that the political situation there became more tranquil. In the second half, however, Jewish residents found their position a little more precarious, due to the reopening of the political troubles of the past. In Persia the year did not pass without a Jewish massacre; while in Roumania the ancient bone of contention—the oath *more judaico*—still obsesses the governing powers of that benighted portion of the map.

Russia had really no pogroms during the year! There was an outburst against the Jews in a small place named Korshin, but it was so insignificant and produced no consequences at all as barely to merit mention. But the rights of Jews to residence in different parts of the Empire were restricted, and in a number of instances Jews were expelled from particular places. The pogroms of several years back were still with the Russian Jews, however, as the trials of a number of anti-Jewish "heroes" took place. In all instances their outcome was laughable. The "Black Hundreds" and the "Real Russians" continued their campaign of repression against the Jews, although Krushevan's sudden death early in June deprived these bodies of their most popular and effective leader.

The lack of proper educational facilities for large numbers of Russian Jews is apparent, and the government is doing its best, be it noted, to continue this state of things by refusing to accord them any privileges. Economically the state of Russian Jewry is bad, of course! The Duma, controlled by reactionaries, did nothing practically to alleviate Jewish misery.

In Finland the year was marked by the governmental prohibition of the ritual method of slaughter and the attempt to still further do away with the few remaining rights and privileges of the Jewish inhabitants of the Grand Duchy.

A large number of prominent men and women died in the past year. Among communal workers we lost Halem Samuel, of Bombay; Louis A. Heinsheimer and Rabbi Adolph M. Radin, of New York; Moses Klein, of Philadelphia; Baron Horace Gunzburg, of St. Petersburg; and Ellis A. Franklin, of London. Jacob P. Solomon, of New York, was the founder and editor of this journal, while Heinrich Couried did much for our local stage and opera. Connected with the theatre, too, were Adolf Sonnenthal and Jacob Gordin: the former a most distinguished German actor; the latter perhaps the greatest of the Yiddish playwrights. Of prominent Zionists who passed away we may mention S. Hirszenberg the painter, Aron Vecht, Leopold Kahn, and Oscar Marmorek. The world of religion

and scholarship lost Meir Friedmann (of Vienna), Benno Badt (of Breslau), David W. Marks (of London), Markus Hirsch (of Hamburg), and L. Weiss (of Bradford, Pa.).

EVIL OF MIXED MARRIAGES

When Israel as a free nation lived in Palestine, when it was the highest and most esteemed among all other nations, the young man deemed it beneath his dignity to marry strange women; but with the captivity came constant association with believers in other faiths, and thus the *Golus* brought mixed marriages. The young women of Zion have especial reason to lament the captivity, to lament that they are cast aside by the sons of their own people in favor of the daughters of strangers. Every conscientious Jew, too, must deplore this canker which endangers the existence of Judaism.—"Nieuw Israelitisch Weekblad," Amsterdam.

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The Old Year.

BY RABBI BERNARD M. KAPLAN.

THE old year, with its woes and sorrows, its trials and tribulations, its disappointments and afflictions, has passed away. To a great many the exit of the old year causes no little surprise. It seems that last Rosh Hashonah occurred only a short time ago. "How quickly time flies!" we exclaim with a feeling of both wonder and awe. This particular sentiment is awakened in a person when no worthy achievement looms up before his eyes as a monument of the past.

To him who has done nothing to make others happier or better, to him who has contributed naught to the welfare of humanity, to him who has turned a deaf ear to the cries of the suffering and the sighs of the afflicted, the past is, indeed a blank—an empty and fleeting shadow. For such a one the past leaves no "Footprints on the sands of time." For him the old year drops into the fathomless abyss of eternity like a pebble into the deep ocean, leaving behind it no trace.

And as this year, so all his years pass away like a vapor, causing no void, for he did not fulfill the duties imposed upon him by a higher Power, namely, to work not only for himself but also for others. And as all his years disappear, leaving behind him no trace, so he, too, dies and is taken away, forgotten by all, mourned by none, as though he never existed.

Of the many appellations applied to the New Year, the one of "Memorial Day" is the most significant and suggestive. We are to remember the old years of our lives—those years during which we did not live up to the living truths of our religion, which bids us be true to our Maker, useful to mankind, and heedful of our true self—the soul.

Let us weave immortal wreaths to be placed on the graves of the past; and let these wreaths be woven of deeds of charity, benevolence and peace, of true friendship and sincere sympathy—in short, of everything that tends to make ourselves better and others happier. Such deeds live, and make life worth living.

Some Examples of Jewish Wit.

Reb Leiser: What is the meaning of *Dalles*.

Reb Chaim: *Dalles* is a Jewish word that occurs among Christians, too.

Mr. Dinkelspieler: Well, sir, how is my son Morris getting along with you?

Music Teacher: Your son is a great genius; but he always will take a quarter-note where he should only take an eighth-note.

Mr. Dinkelspieler: Please don't spoil my boy. If he wishes to take more let him do so.

Little Chaim and his father are on board a ship bound for America. Suddenly the boy bursts into his father's cabin and says:

"Father, for heaven's sake, the ship is sinking!"

"Nu, what are you shouting about? Is it *your* ship?"

A Jew stepped into a railway carriage in which an anti-Semite was seated. The latter looked the Jew over and then said:

"You don't belong here. You ought to be in the cattle-car."

"Excuse me. When I got in I saw you sitting here, and thought this must be the cattle-car."

A Jewish joke is like a wasp's sting—it reaches both friend and foe.

A Visitor to Wiesbaden was having the sights of the city pointed out to him.

"That is the synagogue, the Jews' church," said his conductor.

And the reply came, "Among you there must be quite a large number of Jews. I suppose you have your share of anti-Semites, too!"

"Yes," said the guide, "we have quite a few anti-Semites here. But they have not yet succeeded in building a church of their own!"

After reading of another fatal automobile accident Moshay Slapak remarked, "They are truly *meesa machines*."

Count Siebenthal, who was proud and very anti-Jewish in his feelings, visited Hamburg once upon a time and had to sit next to Markus Herz, the Jewish banker, at a dinner. He did not relish the idea of having Herz as his neighbor at the table, and sought to insult him beyond measure. Conversation turned upon Turkey and the Turks, and the count said he did not blame them for objecting to two creatures—donkeys and Jews—for neither of which he had had much love himself.

"Ah, Count," was Herz's quick rejoinder, "how good it is for both of us that we do not live in Turkey!"

Zachlikowski was the factotum of the German-Jewish community of Cincinnati, O. The day their new hospital, containing 120 beds, three house physicians and six trained nurses, was opened he could be seen racing up and down the streets, stopping every now and then to mop his brow.

"But why do you run about so?" a friend inquired.

"To look for patients for the new hospital," said Zachlikowski. "All is ready, but we have not one sick person yet. Hold! I'll be the sick man! I am tired and hungry—that is a sickness, too!"

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*I brought good desires,
 Though as yet but seeds:
 Let the new year make them
 Blossom into deeds.*

*I brought joy to brighten
 Many happy days;
 Let the New Year's angel
 Turn it into praise.*

*If I gave you sickness,
 If I brought you care,
 Let him make one patience
 And the other prayer.*

*Where I brought you sorrow
 Through his care at length,
 It may rise triumphant
 Into future strength.*

*If I brought temptation,
 Let sin die away
 Into boundless pity
 For all hearts that stray.*

*May you hold this angel
 Dearer than the last,
 So I bless his future,
 While He crowns my past.*

Life's Battle.

BY NAPHTALI HERZ IMBER.

WE are horror-stricken when two nations go to war. We are horror-stricken at thinking how many people will be slaughtered and how many widows and orphans will survive. The people do not realize that the horrors of war go on daily. Nature is in constant strife, I think, with herself. To begin, the spider eats the fly, and the fly eats the flea. It is an everlasting strife. We, too, grown insects, called human beings, do likewise and struggle with one another like the spider with the fly.

Is it a natural instinct or a divine will? Which is which? When in the morning I read in the papers how many people have been murdered and how many have committed suicide I am horror-stricken and I ask myself, is there no remedy for this? Nations tired of waging war against each other established a court of international peace, where those shall apply who have any grievance. In that way they expect that war and bloodshed will cease.

Now, what remedy can we find to end the struggle for life? The governments are powerless, and our wise men are like the sphinx—they can propound riddles, but cannot solve them. We have been frightened at a war dance with Japan, but we are not conscious of the danger ahead of us. I am not among those who prophesy that there will be a clash between labor and capital, but think it will never come to pass, so long as men can be bribed and the rich cowed down.

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The sages of the Talmud were not prophets, but they were far-seeing when they said that in the far future all the laborers will take up the ground, meaning that they will realize that the best medium to cope with the struggle for existence is farming. I myself wish to be a farmer with the iron plough, making lines on the book of Nature: I do not like to use my steel pen, making lines on paper. But alas, my strength has left me and my wish will never be fulfilled. But I hope many will heed my advice and turn to Mother Earth, asking for food as King David said: "To God belongs Heaven, earth to men was given."

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Items of Interest in the Jewish World.

The Yiddish Zeitung (published at Wilna) has ceased to exist.

A Jewish Labor Hall is about to be erected in Leeds, England.

A Young Men's Hebrew Association has been organized at Kingston, N. Y.

A B'nai B'rith Lodge is in process of organization in Glasgow, Scotland.

There are 107,000 Jews in the province of Wilna, of whom 75,000 reside in Wilna.

An addition is planned for the Congregation B'nai Abraham, Newark, N. J.

A gymnasium has been opened by the Jewish Young Men's Club, Portland, Ore.

The Society of Jewish soldiers at Kieff has presented the Tsarevitch with a scroll of the law.

Money has been subscribed for the opening of a Hebrew Educational Institute at Akron, O.

A certificate of incorporation of the Congregation Keneseth Israel, Utica, N. Y., has been filed.

The Kishineff police have confiscated a Zionist library in addition to the money collected in aid of the national fund.

Rabbi David Lefkowitz this week celebrates his tenth anniversary as minister of the Cong. B'nai Yeshurun, Dayton, O.

The Pasteur Institute in Paris will in a few days receive the vast legacy of \$5,000,000 bequeathed to it by the late M. Oshis.

The Prince of Wales recently spent a week as the guest of Mr. and Mrs. Arthur Sassoon at Tulchan Lodge, Strathspay.

In the Jewish cemetery at Glewitz 18 gravestones have been overturned. There is no clue to the perpetrator of the outrage.

Application has been made for the appointment of a receiver to wind up the affairs of the Congregation Anshe Sfarad, of Newark, N. J.

Rabbi Jacob L. Singer, of Buffalo, N. Y., has been elected to succeed Rabbi E. Shreiber, of the York Hebrew Congregation, York, Pa.

Northside Jews of Minneapolis, Minn., will shortly open a library equipped with books in the Yiddish, German and Russian languages.

A mass meeting was held last Sunday night at Buffalo, N. Y., for the purpose of interesting the community in the Buffalo Hebrew School.

A branch of the Independent Order B'nai B'rith has been established at Edinburgh, Scotland. Its name is the King David Lodge, No. 19.

An effort to settle the factional strife of the Cong. Sons of Judah, Racine, Wis., last Sunday, resulted in a fierce riot in the synagogue building.

By the death of Samuel Herman, who died in Savannah, last week, the Atlanta, Ga., Hebrew Orphans' Home receives a bequest of \$500.

Among those who entertained Dr. Cook, the explorer, on his arrival at Copenhagen was our distinguished co-religionist, George Brandes.

Thanks to the munificence of the late Mr. Heinrich Hirschsprung, of Copenhagen, the Danish capital will soon be the richer by a splendid art gallery.

A fair, beginning October 24, and lasting for nine days, will be held at San Francisco, Cal., for the benefit of the Gemilath Chesedim Association.

Rev. Nathan Wolf, at present rabbi of Temple Beth-El, Jersey City, has resigned and been engaged by the Congregation Beth Mordecai, Perth Amboy.

Twenty-five Jewish families were expelled from Losonovka, in the province of Tchernigoff, although some of them had resided in the village for over twenty-five years.

The Czar has sent a message of thanks to the Jewish community of Novi-Dvor (near Warsaw) for their loyal telegram on the occasion of the opening of a new synagogue.

Jewish residents of Norwood, Mass., have organized a congregation, and Mr. L. Filegman, of Walpole, has presented a large tract of land upon which to erect a synagogue.

Protesting against the alleged high-handed methods of the grand master and insinuating there were discrepancies in the records of the grand secretary, some of the delegates at the session of the Independent Order Sons of Jacob, held at Philadelphia, Pa., almost caused a riot, and police had to be called upon to eject many from the building.

M. Stolypin recently received a Jewish deputation on his estate, in the province of Kovno, and promised the delegates to ameliorate the condition of the Jews in the near future.

A Jewish deputation greeted M. Stolypin on his arrival at Keidanah (near Kovna), and the latter was present at a prayer offered by the Jewish community for the imperial family.

Jews in Chicago are being appealed to for funds to help the Hebrew Immigrant Aid Society of this city in its work of providing and caring temporarily for Jewish immigrants.

In the presence of 1,500 people last Sunday the corner-stone of the Congregation Agudath Achim, Chelsea, Mass., was laid. This is the third edifice to be built by the congregation.

By the will of Louisa Lady Goldsmid, who died at London on December 7 last, the residue of her estate, amounting to \$217,500, is given to her executors to be distributed among charities.

The dedicatory exercises of the People's Synagogue and induction into office of Rabbi Morris Levin took place at the synagogue of the institute, Chicago, Ill., on Sunday, the 5th inst.

An announcement in the Golos Moskwi, the official organ of the Octobrists, states that the Russian Minister of the Interior is again hard at work drafting more liberal laws of residence for our co-religionists.

The cornerstone of the B'nai B'rith Israel Synagogue, Revere, Mass., was laid last Sunday afternoon. This is the first seaside resort in Massachusetts where a religious edifice has been erected by our co-religionists.

In an article in last Sunday's New York American, Prof. Paul Haupt, of Johns Hopkins University, Baltimore, claims that "Christ was a native of Nazareth and a member of the Aryan, a non-Jewish family."

The seventieth anniversary of the birth of Henry George, the great single tax agitator, was celebrated in Pittsburg, Pa., last Thursday night by a large dinner. Among the speakers was Rabbi J. Leonard Levy.

The Hon. N. Charles Rothschild has been appointed by the British Colonial Office a member of a Scientific Committee, the object of which will be to further the study of economic entomology with special reference to Africa.

Jacob Adler, the well-known Yiddish actor, refused to succumb to the unions, and has leased his theatre for a period of twenty-one years to a moving picture concern. Mr. Adler will at once make a three months' tour of England, France and Germany.

An item in the Canajoharie, N. Y., Courier, states that "Canajoharie is the only village of its size in the world that has not a single Hebrew resident within its borders. This is all the more singular as the Jewish people have always been cordially received in this town."

Rev. J. D. Spear, rabbi of Temple Israel of New Rochelle, who was appointed by the Mayor of New Rochelle as a member of the Committee of 100 for the Hudson-Fulton Celebration, has also been appointed a member of the Religious Observance Committee.

The Hungarian government was not represented at the funeral of Dr. Moses Bloch, head of the Rabbinical Seminary. The seminary is recognized by the State, and the rank of the deceased was equivalent to that of the rector of a university. Under the late Minister of Education such an act of omission would have been impossible.

An agitation has been commenced at Warsaw against the wearing of the long coat by Jews. It is contended that the garment is a sign of reactionary thought, and a bar to progress. Some merchants have asked their employees to discard the long coat, or give up their situations, and in a number of hotels Jews wearing long coats are not admitted.

The death on the 9th ult. of Dr. Alexander Rosenberg, chief rabbi of the Liberal Congregation at Arad (Hungary) at the age of sixty-four, has revealed a personality who played a conspicuous role in the public life of that town as a member of the Municipal Council. He was a man of great Talmudical and general learning.

The Jewish hospital at Budapest, founded by the family of the Jewish journalist, Dr. Brody, in memory of his wife, was at one time the object of spiteful attacks by the anti-Semitic press, notwithstanding that its administration was a model, and that Christians were treated as well as Jews. That the Christian population of Budapest appreciates the benefits of the institution is proved by the fact that last year only 44,179 Jewish patients were treated, against 100,210 Christians of both sexes.

Forty-six Jewish artisans have been expelled from St. Petersburg, seventy from Volodga and several of our co-religionists have been exiled from Monastirische (near Kieff). The authorities of the Caucasus have banished from their homes a few of our brethren born in that province.

Jewish Consumptives' Relief Society—An Appeal.

Dear Friends:—

Who of us does not know that the most unfortunate person on this earth is he who becomes afflicted with the dreaded disease, consumption? This invisible destroyer, the tubercule bacilli, is the greatest enemy of mankind. When this germ once becomes domiciled in the lungs of a person they begin to destroy him mercilessly. No remedy has yet been discovered to combat with this dreadful malady—the white plague. The only thing that can be done for the afflicted persons to ameliorate their sufferings is to give them pure air and good, healthful nourishment.

One of the best States in this country, possessing the most suitable climate for the cure of tuberculosis, is Colorado, the Paradise of the West. We can suitably style it in the expression of Jehudah Halevy, "The climate of your land reviveth the soul." Indeed, the climate of Colorado, especially that of Denver, situated in the Rocky Mountains, is like a balm to the afflicted lungs of those unfortunate enough to succumb to this terrible malady. In this earthly Paradise our brethren five years ago founded that noteworthy institution, the Sanatorium of the Jewish Consumptives' Relief Society.

This institution is the only one in the United States which admits consumptives of all stages. Many of our unfortunate brethren leave the hospital hale and healthy. Consumptives from the whole United States are sent to this institution and about one-half of the inmates are from New York.

Until now, unfortunately, there has been no system in sending the consumptives from New York to Denver. It happened frequently that poor members of lodges and societies were sent at the expense of their organization. When some of these invalids arrived in Denver they were found not to be consumptives at all, but afflicted by other diseases. They could not, consequently, be admitted to the sanatorium. These miserable people were found without means of subsistence and had to suffer starvation until they could beg enough to return home. It also occurred often that the consumptives sent from New York were in a dying condition, and died on their journey, lonely and uncared for, before they reached their haven, the sanatorium.

To prevent the recurrences of such circumstances, the J. C. R. S., has established an office at 261 Grand street. A staff of five competent physicians have been appointed to carefully examine the patients. Their diagnosis, together with the application of the patient, is sent to Denver. If there be room, the patient is at once admitted.

Our institution is, the only one of its kind, that is conducted strictly according with the Mosaic law. The food is strictly kosher and is prepared to suit the Jewish taste, which means so much to the patient.

Last year the Jews of New York contributed one-third the cost of maintaining our New York patients. This makes it incumbent upon the country towns to support the New York consumptives—a state of affairs which the great and rich New York community should not permit to continue.

We, therefore, appeal to the lodges, societies, unions, and to all Jews and Jewesses of New York, to help us in our noble effort to save human lives. Let all become members of the Denver Sanatorium, J. C. R. S., and help, our—New York—consumptives to regain their health under the blue sky and balmy air of Denver.

"He who saves one life is considered as if he preserved the whole world."—Talmud.

Send your donations to our New York office (Denver Sanatorium, J. C. R. S.), 261 Grand street, or to our collectors and solicitors, who bear our credentials.

Tag Day for Widowed Mothers' Fund.

Far Rockaway and Arverne made "Tag Day" of Labor Day for the Widowed Mothers' Fund Association.

Early in the morning the young people began their work, and so well did they accomplish it that by noon these resorts were both abloom with yellow hearts, attesting the success of the undertaking.

Few people were to be seen untagged, and almost \$200 was realized.

Those at the head of and responsible for the success were Mrs. Harry J. Lesser, Mrs. Margusee, Miss Belle Margusee, Miss Stella Margusee, Miss Rita Simon, Miss Stella Lesser, Miss Zella Goldsmith, and almost outrivalling the ladies were four young lads, Harry Margusee, Donald Wallach, Jack Stellman and Jesse Siegel, all of Far Rockaway. The amount realized has not definitely been accounted for, but will be known in a day or so, as it is so late in the season. Great credit should be given the young workers for having secured quite a sum of money in a Tag Day effort.

Young Women's Hebrew Association.

The auditorium which has been placed at the disposal of the "Jewish Community of N. Y." for the purpose of holding services on the holy days has been accepted by them, and arrangements are now being made for the distribution of free tickets.

Clubs at the Young Women's Hebrew Association are profiting by the excellent opportunity offered by the course of educational opera, and shall continue to attend the various operas which are being presented at the Manhattan Opera House.

A large and congenial crowd attended the first regular monthly "at home" of the season. Between the dances several entertaining numbers were rendered and the afternoon proved a splendid success.

Young Men's Hebrew Association.

The Y. M. H. A. building now presents a busy scene nightly, and the vacation period is practically over. Many young men are already enrolling for the evening classes, which are scheduled to open on Monday evening, September 20. These classes are designed to assist young men to add to their earning capacity as well as to their store of knowledge.

Membership in the association entitles young men to join any of the above classes.

On Sunday evening, September 12, a social entertainment and members' reunion will be held in the auditorium. A very interesting programme has been arranged and a large attendance is anticipated. The affair is for young men only.

Preparations have been completed for the holy day services. Rev. Elias Margolis will officiate as rabbi and Rev. A. Lenzler will act as cantor, assisted by a trained choir. The young men of the association are provided with tickets without charge. As in the past few years, the Hebrew Congregation of Deaf Mutes will be made welcome in the association building, and rooms have been set aside for their use.

On Sunday evening, September 5, the Lincoln Literary Society held their second annual opening entertainment, which attracted an audience of over 400. The main features of the affair consisted of an address by one of the members entitled "A New Discovery," which gave an interesting and instructive account of the North Pole expedition. Other members recited standard selections and the musical programme was high class in character.

The opening of the educational classes is being extensively advertised, it being the aim of the directors to reach as many deserving young men as possible.

Hebrew Technical Institute.

In September, with every prospect of an unusually successful year of service among the Jews of New York city, the Hebrew Technical Institute began its twenty-sixth year of existence. In the day school the total number of pupils is two hundred and eighty. During a course of three years, these boys will be instructed in the elements of five different mechanical trades—wood work, metal work, instrument making, drawing and electricity. Besides these, the institute requires attendance in mathematics, in English and in history. The Hebrew Technical Institute is in no sense a trade school, but with its manifold industries it will compete with any up-to-date high school of the city or State.

The general intelligence and careful preparation of the new pupils this year surpasses that of any previous junior class. Fifty per cent. of these pupils are graduates of the public schools or had already attended one or two terms in the High School or City College. The institute, while in no sense a sectarian school, has for one of its aims a hearty co-operation with the varied Jewish interests in this city. With this view in mind it encourages boys from the Hebrew Orphan Asylum and the Hebrew Sheltering Guardian Society to join its classes, and it has established at the Educational Alliance a preparatory course in wood work.

The corps of instructors, fourteen in all, remains unchanged this year. This fact alone insures better work and a higher grade of development during the coming months.

The value of the three years' course which the school offers cannot be estimated in dollars and cents. One need only read over the achievements of the nine hundred graduates who, as expert mechanics, draughtsmen, electrical and civil engineers, are working along those paths the first steps of which they trod at the Hebrew Technical Institute.

But it is not in the daytime only that the school has been a pioneer in the educational field. For three nights in the week mechanics of some maturity are attracted by the courses offered in wood work, metal work, drawing and mathematics. At present there are seventy students in the evening school. The purpose of these classes is to give additional instruction in particular lines of work and fit the men for positions of greater trust and responsibility.

During the twenty-five years of its existence the institute has had imitators, both among private and public institutions, but no school of its kind has had so long an existence or has so steadfastly adhered to the principles of its founders, to make of the youth, who is earnestly desirous of assimilating its precepts, an honest, industrious, self-reliant American citizen.

Convention of Jewish Farmers.

The Federation of Jewish Farmers of America will hold its first annual convention and agricultural fair at the Educational Alliance Building, New York city, from October 2 to 7, inclusive.

This gathering will consist of delegates representing twenty-five Jewish farmers' associations in the United States, a Farmers' Institute, which will be at-

tended by 500 Jewish farmers from the neighboring States; an exhibit of agricultural products raised by Jewish farmers, for which more than 100 prizes will be offered; exhibits from the Baron de Hirsch Agricultural School at Woodbine, N. J., and from the National Farm School at Doylestown, Pa., as well as from Cornell Agricultural College and State agricultural colleges and experiment stations from New Jersey, Connecticut, Massachusetts and other States.

It is planned to open the convention and fair with a public meeting on Saturday evening, October 2, to which eminent men have been invited to make addresses.

Temple Israel of Harlem.

On Saturday, September 11, Dr. Harris will preach on "Standing Before the Lord."

Temple Sinai, Washington Heights.

Services during the coming holy days will be held at the synagogue, 511-513 West 148th street. Rev. S. Tyor will conduct the services.

Temple Ez Chaim.

Sabbath evening services will commence at 6 o'clock. On Sabbath morning Rev. D. Lowenthal will preach on "An der Jahreswende."

Congregation Shaari Zedek of Harlem.

Rev. Dr. A. Spiegel will preach New Year's Eve on "Inauguration of a New Year." Thursday morning on "Account of Our Days." Saturday morning, "True Penitence."

American Bohemian Congregation, East 72d Street.

Rev. Dr. J. D. Spear, rabbi of Temple Israel of New Rochelle, will occupy the pulpit on Friday, September 17 (second day New Year).

Temple Beth-El, Jersey City, N. J.

Rabbi Louis J. Goetz will preach as follows: New Year's Eve, "New Year's Greeting"; first day, "Prospect and Retrospect"; second day, "Tefila (Prayer)."

Emanu-El Brotherhood.

This Friday evening an address will be delivered by Rabbi Joseph Silverman. Services are held every Friday at 8 p. m., at Fifteenth street and Second avenue.

Temple Hand in Hand of the Bronx.

Services will be held this Friday evening at 8 o'clock. Rev. Dr. I. Reichert will lecture on "What Do the Mountains Teach Us?" Sabbath morning, "The Hidden and the Revealed Things" (German).

Temple Anshe Chesed.

This Sabbath, September 11, Dr. Gustav N. Hausmann will preach on the subject, "Israel's Traditional Enemy." New Year's Eve, subject, "Our Anniversary." First day, "The Significance of the Shofar"; second day, "The Ideal Sacrifice."

Abavath Chesed Shaar Hashomayim.

Rev. I. S. Moses has returned from his vacation and will occupy the pulpit on Sabbath morning. The subject of his sermon will be "Preparation." New Year services will be held Wednesday evening, September 15, at 5:30 p. m., and Thursday morning, at 10 o'clock, when Dr. Moses will preach on "The Outlook."

Temple Israel of New Rochelle.

Services will be held on Friday evening, September 10, at 8:15. Rev. Dr. J. D. Spear will preach on "Duties and Privilege."

Rosh Hashono services will be held on Wednesday evening, September 15, at 8:30 p. m. Sermon, "A New Year's Eve." Thursday morning the services will start at 10 a. m. Sermon, "Is Life Worth Living?"

East 84th Street Temple.

Rev. Dr. David Davidson will preach this Sabbath morning on the subject, "Is Israel's Unity Still Unshaken?"

Dr. D. Davidson will speak the first day Rosh Hashonah on "Our Children's Faith"; second day (in German), "Where Are Our Children?" On Sabbath Shuvah there will be memorial services for Mr. Max Lowenstein, late vice-president of Congregation Agudath Jeshurun.

Spanish and Portuguese Synagogue.

The Congregation Shearith Israel, Central Park West and Seventieth street, announces that the free services on the Holy Days which have proved so successful heretofore will be maintained at the synagogue as above this year as usual.

Service (strictly orthodox) will commence on the eve of the New Year and Day of Atonement at 5:30 o'clock and in the morning of those days at 7 o'clock.

The Rev. Dr. H. Periera Mendes, minister of the congregation, and the Rev. Dr. D. de Sola Pool, the assistant minister, will preach in English at these services.

All brethren of the House of Israel are cordially welcome without charge of any kind.

The Free Synagogue.

Services during the coming holidays will be held at Carnegie Hall, Fifty-seventh street and Seventh avenue. Rabbi Stephen S. Wise announces the following topics: New Year's, Wednesday evening, at 8, address, "Jewish History in the Making"; Thursday morning, at 10, address, "A Working Creed for Our Age."

Day of Atonement, Friday evening, at 8, address, "Some Present-Day Jewish Tendencies"; Saturday morning, at 10, address, "A Refuge for the Soul"; Saturday afternoon, at 2:30. The memorial service will be held in the afternoon, in the course of which an address will be given.

because You're Old Is No Reason Why You Should Not Enjoy Good Health—Quite the Contrary—Read What Others Say.

Old people should enjoy life and good health just as well as younger people. They can easily do so if they will but pay due attention to their bodily welfare. As old age creeps on the vital forces are less strong and the general functions of the body are not performed as thoroughly and vigorously as they were when the body was younger.

Mr. Clinton DeWitt, of Copemish, Michigan, who is 75 years old and works every day, praises Duffy's Pure Malt Whiskey as the best tonic medicine for the old.

Recently Mr. DeWitt wrote: "I am 75 years old, and at my time of life need a good tonic stimulant. Have used Duffy's Pure Malt Whiskey for years and find that it is the very thing I need, and am free from the pains and aches old age is subject to. I am strong and vigorous and work every day. I heartily recommend Duffy's Pure Malt Whiskey to all old people as the best medicine they can take."

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

This wonderful remedy has been extolled throughout the world for what it has done for suffering humanity. The success of Duffy's Pure Malt Whiskey in curing disease has caused many unreliable dealers to put up substitutes and imitations with which to fool the people, claiming that their substitutes are just as good as Duffy's Pure Malt Whiskey. Insist on the genuine. It will cure you. Duffy's Pure Malt Whiskey is sold throughout the world by druggists, grocers and dealers, or shipped direct for \$1.00 per large bottle.

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

New Year Greetings.

ASHER.—Rev. Prof. and Mrs. Joseph Mayor Asher take this means of extending to the members and seat-holders of Congregation Orach Chaim, as well as to their many other friends, their sincerest wishes for "A Happy New Year."

KAPLAN.—Mr. and Mrs. B. David Kaplan, of 71 East Ninety-first street, take this means of wishing their relatives and friends a Happy New Year.

KAPLAN.—Mr. and Mrs. Louis Kaplan, of 406 West 146th street, take this means of wishing their relatives and friends a Happy New Year.

WEINHANDLER.—Mr. and Mrs. Adolph Weinhandler, of 8640 Twenty-first avenue, Bensonhurst, N. Y., take this means of wishing their relatives and friends a Happy New Year.

M. Seligmann-Lui, inspector general of French posts and telegraphs, has been appointed member of a commission formed by the Minister of Labor to consider the measures which should be taken to minimize the effects of cessation of work resulting from periodical economic crises.

SOCIAL.

Mr. Moritz Neuman, president of the Congregation Ohav Zedek, and Mrs. Neuman have returned from Long Branch, N. J., where they spent the summer.

Miss Henrietta Stern, of 11 East 106th street, has just returned home, after spending a very pleasant summer at the Catskill Mountains.

A raffle of a renaissance bedspread conducted by Mrs. F. B. Richman with the assistance of Mesdames Marcus, Lunitz and Meserofsky took place at Johnson's Cottage, Hunter, Greene County, N. Y., on the 22d ult. The sum of \$100 was realized, and the same will be forwarded to the Ladies' Auxiliary of the Hebrew Sheltering and Immigrant Aid Society.

On Sunday, August 29, the engagement of Miss Etta Matz to Mr. Harry Libowitz was celebrated at the Matz residence, 108 South Alexander avenue, Arverne, L. I., by a banquet, catered by the Eisenberg Hotel and Catering Company; 60 covers were laid. Among those present were Mr. and Mrs. I. Unterberg, Rev. E. Hast, Mr. and Mrs. Sol. Frankel, Consul A. Rosenthal, Dr. and Mrs. Zwiesohn, Mr. and Mrs. S. Libowitz, Mr. Chas. Butler, Mr. and Mrs. Cecil Ruskay.

BAR MITZVAH.

HALEY.—Mr. and Mrs. B. R. Halley announce the Bar Mitzvah of their son Max, at the Hebrew Tabernacle, 130th street and Seventh avenue, on Saturday, September 11. Reception at home Sunday, September 12, 166 West 128th street, after 3 p. m. No cards.

JACOBS.—Mr. and Mrs. N. Jacobs, of Lakewood and Tannersville, beg to announce the Bar Mitzvah of their son Elihu, on Saturday, September 18, at the Temple Hope of Israel, 116th street and Lenox avenue. Reception Sunday, September 19, at the Herrnsstadt, 27 West 115th street.

JACOBSON.—Mr. and Mrs. F. Jacobson announce the Bar Mitzvah of their son Jerome, at Temple Anshe Chesed, 114th street and Seventh avenue, Saturday, September 11, 1909.

MOSES.—Mr. and Mrs. Abe Moses, 162 West 130th street, announces the Bar Mitzvah of their son Percy, on Saturday, September 11, 1909, at the Cong. Mickveh Israel of Harlem, 107 West 116th street.

STEIN.—Mr. and Mrs. Alex. Stein, of 1230 Intervale avenue, Bronx, announce the Bar Mitzvah of their son Monroe M., on Saturday, September 11, at Temple Rcdolph Shalom, Sixty-third street and Lexington avenue. At home Sunday, September 12, 3 to 6 p. m.

STRAUSS.—Mrs. L. Strauss announces the Bar Mitzvah of her son Leon, at Temple Anshe Chesed, 114th street and Seventh avenue, Saturday, September 11.

ENGAGEMENTS.

BROWN—KLEIN.—Mr. and Mrs. L. Klein announce the engagement of their daughter Theresa to Louis Brown. Reception Sunday, September 12, at 7 p. m., at their residence, 58 East 118th street.

JACOBS—DEUTSCH.—Mr. and Mrs. A. Deutsch announce the engagement of their daughter Anna to Mr. Morris Jacobs, Sunday, September 12. Reception 3 to 6, 434 East 140th street, Bronx.

KALLET—FRED.—Mrs. Sarah R. Fred announces the engagement of her daughter Annie to Mr. Isidore Kallet, of this city. Reception at 115 West 122d street, New York city, Sunday, September 12, 2.30 to 5.30 p. m.

KLOSTY—SCHILLER.—Mr. and Mrs. L. Schiller, of No. 136 West 111th street, announce the betrothal of their daughter Bertha to Mr. M. George Klosty. Reception Sunday, September 12, from 3 o'clock until 6, at Duryea's, 200 West Seventy-second street.

LEWINSON—NEWBURGER.—Mr. and Mrs. J. Newburger announce the engagement of their daughter Hattie to Mr. Leonard J. Lewinson. At home, 71 East Ninety-sixth street, Sunday, September 19, 1909, 3 to 6 p. m.

SELIGMAN—LEVY.—Mrs. Dora Levy, of 123 West 115th street, announces the engagement of her daughter Rita to Mr. Louis Seligman, September 12, 8 p. m., the Herrnsstadt, 27 West 115th street.

STEINBERG—SHORWITZ.—Mr. and Mrs. David Shorwitz announce the engagement of their daughter Bertha to Mr. Milton L. Steinberg. At home, No. 609 Willoughby avenue, Brooklyn, Sunday, September 19, from 2 to 6 p. m.

URELES—LAMKAY.—Mr. and Mrs. J. Lamkay, of 162 West 144th street, announce the engagement of their daughter Beatrice to Dr. M. J. Ureles. Reception Sunday, September 12, 8 p. m., at 218 West 138th.

WELSCH—KEAN.—Mr. and Mrs. Samuel Kean, of No. 14 West 117th, announce the engagement of their daughter Rose to Mr. Isaac Welsch. Reception September 26, 7.30 p. m., at The Savigny, 126th street and Fifth avenue.

MARRIAGES.

KURTZ—WELLER.—On Thursday, September 2, 1909, by Rev. Dr. J. D. Spear, Mr. Joseph C. Weller to Miss Frances G. Kurtz.

SPIRO—VITRIOL.—On September 4 at the residence of Rev. Dr. Adolph Spiegel, Ida Spiro to William Vitriol.

ROSENBERG—MIDDLER.—At the residence of the bride, No. 171 East 102d street, Gertrude Rosenberg to Harry Middler, on Sunday, September 5, by Rev. A. Spiegel.

Jewish Community of New York City. (Communicated.)

Services will be held during the coming Holy Days under the auspices of its Committee on Religious Organization in the large auditorium of Clinton Hall, Clinton street, the auditorium of the Hebrew Technical School for Girls, Second avenue and Fifteenth street, the auditorium of the Hebrew Technical School, 36 Stuyvesant street, and the auditorium of the Young Women's Hebrew Association, Lexington avenue and 101st street. It is explained that the recent report in a general newspaper, which was re-stuyvesant street, at 99 Forsyth street, referred to by some Jewish newspapers, to the effect that "the community has already accomplished much by organizing provisional synagogues for the holidays," had, of course, no basis of fact, and the community has sent no reports about its work to the general press.

There will be no admission fee to the provisional synagogues of the community, which are intended for persons who are either unaffiliated with regular congregations, or who would be otherwise prevented from attending proper services in suitable places.

The Committee on Religious Organization desires to point out that many properly established and well-known synagogues of this city are offering seats to worshippers, and it is the duty of all those who intend to purchase tickets to patronize the permanent and suitable places of worship, in preference to mushroom synagogues that spring up in questionable places. Observant Jews should also make their arrangements as early as possible, so as to prevent subsequent disturbance and congestion.

In the absence from the city of the Rev. Dr. Mendes, Mr. Samuel Dorf has acted as chairman of the Sub-Committee on Provisional Synagogues.

The following committees will be in charge of our provisional synagogues, for which arrangements have already been made:

Clinton Hall: Dr. Solomon Neumann (chairman), Dr. J. I. Bluestone, Mr. Leon Gruber, Mr. Albert Kruger, Dr. J. H. Epstein, Mr. A. Ungar.

Auditorium Hebrew Technical School for Girls: Dr. P. A. Siegelstein and Mr. Jacob Weitzner.

Auditorium Hebrew Technical School: Benjamin Stein and Mr. M. Graubard. Auditorium Young Women's Hebrew Association, Dr. P. A. Siegelstein.

Tickets for the admission into the aforementioned synagogues can be obtained at the following places:

For Clinton Hall, at the office of the except Friday, from 8 to 9 p. m.

For the Hebrew Technical School for Girls, at Fifteenth street and Second avenue, No. 99 Forsyth street, at the office of the Roumanian Hebrew Aid Association, every day except Friday, between 8 and 9 p. m.

For the Hebrew Technical Institute, 36 office of the Roumanian Hebrew Aid Association, between 8 and 9 p. m., every day except Friday.

For the Auditorium Young Women's Hebrew Association, in the building of the Young Women's Association, 101st street and Lexington avenue. vinnan Jews, No. 19 Avenue A, every day

Music Notes.

M. H. Hanson has just received the news that Dr. Ludwig Wullner has been induced by the committee arranging the forthcoming Brahms festival at Munich to interrupt his Scandinavian tour and to give a recital of Brahms' songs on the afternoon of the 11th inst. Dr. Wullner's well-known intimate relations with Brahms, his remarkable insight into the great master's works, will make this recital doubly interesting.

Tilly Koenen, the Dutch contralto, who will give her first recital in New York on the 25th of October, has been engaged by the New York Choral Society for their renditions of the "Missa Solemnis" and the "Messiah." She will also create in this country the name part of George Schumann's now famous oratorio, "Ruth."

Since the Rosenthal tour has been abandoned M. H. Hanson has been besieged with applications for Busoni dates by those who had booked Rosenthal, but as the Busoni tour has not only been completely filled, but fifteen additional concerts which have been secured by Mr. Hanson have also been readily sold, their wishes could not be complied with.

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"A Fool There Was," which created the sensation of New York's waning spring season, will be seen at the Montauk, September 13. It was suggested by Rudyard Kipling's poem the vampire woman. The star is Robert Hilliard, a tremendous favorite in Brooklyn. The author is Porter Emerson Browne, who was a reporter here before he became a popular writer of magazine fiction. The producer is Frederic Thompson, whose every venture has won instant success. "A Fool There Was" is intensely dramatic, but it has its comedy, its epigram and its healthy moral, the same being that a man is safer, mentally and physically, at his own fireside than in dalliance with the most witching adventures. The original cast of the play was considered so powerful that all the people are retained.

MANHATTAN Opera House. 34TH STREET AND 8TH AVE. PRELIMINARY SEASON, GRAND OPERA IN FRENCH AND ITALIAN. POPULAR PRICES 50c to \$2.00. FRI, Sept. 10, at 8—RIGOLETTO. With Mme. Lalla Miranda; MM. Carasa, William Beck Scott, Sturani. SAT. MAT., Sept. 11, at 2—CARMEN. With Mme. Sylvia; M. Lucas and usual cast. SAT., Sept. 11, at 8—

The Jewess, (A French). With Mmes. Eva Grippon, Colette Villa; MM. Duffault, Russo, Laskin, Villa, De Grazia. COND., Nicosia. SUND., Sept. 12, at 8.30—GRAND POPULAR CONCERT. NEXT WEEK: MON., Sept. 13, AIDA. Mmes. Baron, Soyer; MM. Carasa, Beck, Scott, Sturani. TUES., Sept. 14, CARMEN. Mme. Marguerite Sylvia; M. Lucas; usual cast. COND., Sturani. WED., Sept. 15, TOSCA. Mme. Marguerite Sylvia; MM. Carasa, Nicolay, COND., Sturani. THURS., Sept. 17, TRAVIATA. Mme. Miranda; MM. di Bernardo, Beck, COND., Nicosia. FRI., Sept. 17, DOUBLE BILL. Mme. Marguerite Sylvia in CAVALLERIA, with M. Lucas, and in PAGLIACCI, with M. Carasa; M. Beck in both operas. COND., Sturani. SAT. MAT., Sept. 18.

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(For The Hebrew Standard.)
FAMOUS JEWS OF THE 19TH CENTURY.

BY DR. MADISON C. PETERS, AUTHOR OF "JUSTICE TO THE JEWS."

VII.—EDUARD LASKER.

EDUARD LASKER, best known to fame by his work on The Constitutional History of Prussia, was born at Jarotschin, Posen, October 14, 1829. Throughout his public life, both as advocate and statesman, he was always proud to proclaim himself a Jew.

He was an exceptionally brilliant man and the Jewish people may be pardoned for boasting that his attainments were nurtured and cultured in the House of Zion.

His parents were well-to-do and gave him a good start in life. At the age of twenty-two, he was graduated from the University of Breslau with the degree of doctor of laws, a high honor for one so young.

He became junior pleader in the Municipal Court of Berlin. Here that dominant characteristic which was to be the force of his after career, asserted itself; his logic was sound, his wit keen, his language terse and pointed. Old barristers applauded him and prophesied great things.

But the workings of a Municipal Court were too slow for the impetuous Lasker. He wanted to get away to more exciting fields, so after a short career as a pleader in the German Capital he hied off to England.

From boyhood he had leanings towards the English people. Disraeli at this time, was climbing the ladder of fame and his example probably spurred the young German to cross the channel and try his fortunes on the English soil.

He had intended to become naturalized and settle down as a citizen to practice his profession in London and await political preferment.

But he did not find England as cordial as he had anticipated. While his people enjoyed full liberty there and were eligible for even the highest positions, Lasker discovered under the surface there was no great liking for Jews. Under the veneer of admiration for their ability there was much contempt.

Lasker was of an extremely sensitive nature particularly in regard to any slur on his race. He met many Englishmen who advanced with smiling faces to greet him, but who, he felt convinced entertained no friendly feelings for him on account of his faith.

He was open, frank and honest. He liked manly men and he came to the conclusion that the men of Berlin were more manly than those of London, therefore, after an exile of three years, to Berlin he returned and resumed the practice of his profession.

He was elected to the House of Deputies from the Fourth District

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of Berlin in 1865. At first he was identified with the advanced Liberal Party. In the North German Confederation he was a member of the Constituent Reichstag and of the subsequent legislative Reichstags.

When the Empire was organized and an Imperial Reichstag established, so popular was Lasker that he was elected from six districts. He chose to sit for the Duchy of Saxe-Meiningen. In the Prussian Landtag Lasker represented Frankfurt-on-the-Main.

In all his political career he never stooped to venality for resentment. If he could have gained the Chancellorship he would not have sunk one title of his principles for the acquirement.

He left England because he found that he could not gain political ambitious on account of his creed. He looked upon Disraeli as a dishonest man. Although they called him "the statesman Jew," he was an apostate from the tenets of Israel. Lasker would not have given up one of these tenets for the Queen's crown.

When he entered politics in his home land he could have identified himself with the Government side, but he chose that of the people. He knew he would have to fight hard to make a name for himself, for in him were united the two greatest barriers to advancement. It was hard enough to be a Jew, but he made it harder still when he chose to be a radical.

For twelve years, from 1858 to 1870, he only could get an humble position in the Berlin Municipal Court. During that time he had seen promoted over his head hundreds of young candidates with not half the ability he possessed.

He had genius, courage, independence, manhood, but these were ignored, no professional preferment came, and the more he spoke and wrote, the less became his chances.

He was a brilliant orator and wielded a strikingly facile pen, but greatness in his case was a crime.

Though he was unconscious of it at the time, the invidious partiality shown in his case was in reality the best luck for him. If he had taken his seat on the bench, Lasker the Judge, would have obliterated his own talented self and Lasker the great Parliamentarian and leader would have never been known.

Thus fortune sometimes disguises herself and takes on strange shapes. What we often regard as great evils, turn out great blessings: Providence had singled out Eduard Lasker for a higher destiny than a seat on the bench.

When he was chosen as leader of the National Liberal Party there were many able men in the ranks, but his was the dominant spirit that led. Though a young man and a Hebrew, the oldest of his followers

were proud to give allegiance to his leadership. Not only did Lasker the Jew, lead by virtue of superior talents, but by the concerted voice of the people.

He at once became a great tribune and the German working classes looked upon him much in the same light as the Irish did upon Daniel O'Connell.

He became their idol and his popularity never waned with the years. He became an orator of national fame. He was easily first of German debaters and every word has listened to with rapt attention.

We associate oratory with a commanding appearance. Demosthenes was a big man physically, so was Cicero and Dan O'Connell's great influence over his people lay in his magnificent appearance. With his massive frame he riveted attention and his stentorian voice thrilled multitudes. But Lasker in physique was an insignificant Jew. His voice was far from sonorous, yet had an irresistible magnetism. Owing to his smallness of stature, he was often caricatured by the comic papers and many jokes went the rounds at his expense. His manner was so aggressive and his wit so ferocious that both seemed to add a cubit to his stature.

Lasker was a well read man, and had an extensive vocabulary at command. The words came to him so quickly that they seemed to trip one another in seeking utterance. His position as leader always commanded an attentive hearing, while his proven ability, added to his earnestness, compelled the admiration of even those who differed from him.

Though an uncompromising Jew, Lasker had infinite respect for the religious opinions of others. One of his Liberal colleagues, Twesten, was an intensely bigoted Protestant. When Twesten passed away his eulogy was delivered by Lasker the Jew, who paid such a feeling tribute to the religious opinions of the deceased that the auditors were melted to tears.

Lasker's most memorable Parliamentary triumph was the exposure of what was known as the Northern Railway Scandal, through which was overthrown the power of Count Itzenplitz, Minister of Commerce. Its social significance lay in the fact that it was the triumph of an honest radical Jew over speculating Christian aristocrats.

At that time Jews in Germany had much control in commercial circles and most of them were looked upon by the aristocrats as usurers and extortionists, veritable Shylocks, who would exact their pound of flesh.

When any great scheme was launched for getting money, or some swindle exposed, the aristocrats would ask "Who is at the head of it?—Jacob, Isaac or Moses,"

just as if no one but a Jew could have a hand in any nefarious transaction.

Lasker was aware of the slurs upon and insinuations of merchants against his faith, and he knew that in nearly all cases of commercial crookedness, Jews were innocent, so he made up his mind to fasten the guilt where it belonged.

In the Session of '73, he made a speech on the budget wherein he declared a regular system of fraud was in operation in the ministry of commerce and that those in official position were using it to make Christian scoundrels rich. He specified one official whom he charged with granting railway concessions for his own interest. The House was thunderstruck at Lasker's temerity, but he insisted on an investigation. Though hooted down, he was not vanquished. In two long masterful speeches giving exhaustive accounts of the railways at issue, he made the most astounding revelations and accusations. The House was compelled to make an investigation, with the result that the accused official was dismissed and the Minister of Commerce forced to retire.

Lasker hit strong on the head wherever he saw it and he struck hard. Perhaps the force of his blows was intensified by the fact that it was generally his enemies he was striking at and he had little mercy.

Lasker was human and a Jew, therefore, we can forgive him for neglecting no opportunity to pound those who were opposed to him, his religion or his cause.

With the common people he became the most popular man in Prussia, and his name was on every tongue. Men would gather at cor-

ners and discuss his speeches, women in the household would neglect their work to read what he had said.

Lasker was a prominent member of the German party, which under the guidance of Bismarck, contributed to the rebuilding of the German Empire, after the Austro-Prussian and Franco-Prussian war.

One of the founders of the National Liberal Party, he often voted with the Progressive Party—he was a member of his political party just so long as it upheld justice.

He was for a long time a powerful supporter of Bismarck, until the latter's administration introduced a bill which aimed to limit freedom of speech in Parliament. Thenceforth Lasker became Bismarck's decided antagonist.

Lasker retired from political life in 1883, and hoping to find health in travel he visited America, where he died, in New York City, Jan. 5, 1884. A resolution of sympathy was passed by the United States House of Representatives and sent to Bismarck to be laid before the Reichstag. Bismarck refused to accept the resolution, on the ground that it was a criticism of German politics.

Lasker was always the champion of his co-religionists, a popular orator, an able leader in the German Parliament, a character above reproach and an enthusiastic patriot.

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MONOLOGUE.

BY O. LEONARD.

(For The Hebrew Standard.)

"So you are a Roumanian Jew, too? There are some nice people among them. Some of them have lots of money. I wish the same could be said of me. They are going to have a new temple in New York, I heard.

"Yes, the temple will be ready for Rosh Hashanah. King Charles contributed \$50,000 to the temple. He has a good heart. They say that his grand-father was a Jew. Are you listening? Oh you have not much time. It does not matter. I will not stay here very long. My wife went down town to buy all kinds of things for 'yontev.' She will soon be back. Meantime I thought of dropping in to see you and keep you company. I do not like to intrude. Other people always like to look a person in the pots. I have not this habit. As far as I am concerned you can do whatever you please. Of course, I like to go to 'shool' every day. I saw my father do so and I do the same. What is one a Jew for, if he does not pray?

"You want to finish writing your letter? To whom are you writing? Not that it is any of my business. I never like to make other people's business my business. But you know how it is, a person always likes to find out things. One likes to learn something every day. I like to see people write letters. It reminds me of the days when I used to write letters to my father.

"Have you never heard of my father? He was known all over the world in his day. He was a great merchant. In his time they used to travel with the postillion. Now it is easy enough to travel. You get into the train. There is a whistle and off you go. I remember when we had no trains in Russia at all. Of course you are too young to remember that. Times were better then too. People did not have to go to America in such large numbers as they do now. 'Fonie' used to be different too in those days. Now they do not let a Jew earn a piece of bread for his family.

"But it looks as if a change is going to take place. Better days are coming,—I mean for all Israel, with the help of Him whose life is eternal.

"Yesterday after prayers in 'shool' I heard that the old Sultan Osman Pasha has been thrown over. The new Sultan loves Jews. He is a Zionist and he begs the Jews to move to Palestine. You see better days are coming. Perhaps next Rosh Hashanah we shall spend in our own home, in the land of our ancestors. You do not believe it? Everything is possible. It looks like 'meshaiche zeiten' are here. Look how many non-believers there are and how many wars are being waged and how Jews are persecuted everywhere. It is time that a change came. It is coming too. A friend of mine who reads every day the

Hebrew paper, I do not mean the Yiddish, I read that myself, told me he read there about the new Sultan.

"That new Sultan once fought against the Russians. He hates them and he is going to pay them back for all the pogroms they made. The Turks are related to the Jews anyway. They are step children of our father Abraham.

You have learned something in your youth, have you not? If you have a Jewish father you must have gone to a 'cheder.' Well then if you went you must remember the story about 'Yeshmuel.' The Turks came from him. They say that Itzhok was the step-son. But of course we Jews know better. Any way the Turks are our brothers. This is why they want us near them.

"You say you heard steps? It was your imagination only. My wife will not be back so soon. She has to buy many things. Such a family like ours too. It takes lots of money to keep it a going too. And I have to work for it all. If I do not earn it who will? Women know only how to spend money. They do not know how to earn it. Of course I cannot say a word. My wife, may she live a hundred and twenty years, is economical, but still she is a woman. She sees this; she wants it. She sees that she wants it. What can I do? I have to give in and buy things for her. You think I am telling you these things to discourage you from marrying? Or perhaps you are married already? If you are you must know how it is. If you are not married, take it from me that the sooner you marry the better. One must have a wife and children. What is one a Jew for if not to obey the commandments? I know of a nice girl who would be just the wife for a man like you. She is educated, has money, and is very sensible. Some people who have funny notions about beauty object to her flat nose. But I do not see what difference the nose makes anyway. The tongue does make some difference, with women, but the nose?

"You say you are married already? And is it to your wife that you are writing the letter? I am not curious and I do not like to intrude into other people's affairs. I am just asking. Is your wife pretty?

Have you many children? Is your father-in-law a Yid; a lamden? I like Jews who are learned in Hebrew lore. I have no use for the people who educate their children only in this 'goyish' lore. Are you writing to your wife in the Yiddish or in English? I do not know what this world is coming to with Jews speaking English in their home and giving no opportunity to their children to learn Yiddish. Yiddish is our 'mamelushen' and I do not see why we should not use it all the time. You see I do not know any English, still I can make myself understood even in the City Hall when I go there to pay my taxes. It is not so easy, but I do it anyway. If they want to understand me let them learn my language, why should I learn theirs?

"Oh, in Palestine, there we shall speak Hebrew and any one who has any business with the city hall will have to learn Hebrew. Even if a Russian would happen to be there we will make him learn Hebrew. No, it is not hard to learn it. If one wants to learn one can learn very easily. The boys in Europe for instance learn Hebrew very easily. But here in America they do care for it all. I teach Hebrew and I tell you it is hard work in this country. The Jewish boys in America like to play ball, but they do not like to learn Hebrew.

"Now when the holidays come around they can see how bad it is not to know Hebrew. How can they pray if they do not know 'loshen koidesh'? That reminds me of the days when I was boy, at home. I used to go with my father to the synagogue on Rosh Hashanah. I used to sit near him and pray just like all good Jews. He used to have lots of pleasure out of it. Why is one a Jew if not to pray? Even a peasant in Russia prays. How can a Jew keep from going to 'shool' at least once a year and pray? In America people forget that they are Jews. Take the month of Elul, at home. Is it like here? Not at all. Jews act differently in this month. In America ask them what Elul means and they do not know whether you speak to them Jewish or Turkish. Tell me is Turkish a difficult language? If the Turks are such good people their language must be a good one. It must be something like Hebrew, if they are so nearly related to us.

"What time did you say it is? Ten o'clock? How time flies when people talk! My wife ought to be back. I must go to bed earlier because I go to 'sliches' every morning. Here they never go to 'sliches' as early as they do in Russia. There we used to go before dawn. Here the sun is way up when we gather. Things are not here like there. I hope it will be different when we get to Palestine once more. Those Zionists work hard for it too. I heard that Dr. Herzl was once asked to become king of Palestine. Yes, the old Sultan asked him. But

he did not want to because his wife did not like to live there. For 'Shulem bayes' one does a good many things or abstains from doing things. He must have been a great man, but they say he was not pious. That is wrong too. I guess that is why he died before this new Sultan came to call the Jews back to Palestine. If one is a sinner one is not allowed to live to see his ideal realized.

"You must finish the letter you say? You are right. One ought never to neglect writing to one's wife. If my wife were away from home I would write her every week. I do not see how some people come to America and leave their wives in Russia. It is not right. What kind of life is it, the husband in one end of the world and the wife in the other? I would never do a thing like that. Go ahead write. Do not mind me. I will keep you company while you write. I wish I could write as fast as you do. When I was young I used to write a good deal. But now I am getting too old and I can not do it. She, may she live a hundred and twenty years, I mean my wife, writes a good letter too. I think I hear her coming. Yes, it is her step. I shall come in a little later. I do not like to intrude, but I want to ask you something about the new Sultan?'

The Jewish New Year.

BY E. CAPLAN.

NEW YEAR'S DAY! How strange it sounds to our ears, thus early in the season! New Year's Day observed by the most civilized nation of antiquity at a time and in a manner totally different from the entire world. For Israel is a strange nation, a problem to the most cultured. That a nation which gave the world its moral law, whose intellectual supremacy is not disputed, whose culture is the culture of today and whose knowledge has been gained in the halls of modern learning, should still revert to an ancient mode of worship, should be willing to exchange without hesitation all the fruits of the Occident for the spirit of the Orient, is, indeed, a curious psychological problem to the modern mind.

For the synagogue is the most Oriental of institutions. Its very atmosphere breathes the spirit of antiquity, of Israel's remote past. It is no longer the modern Jew, the child of the twentieth century, who sits there and prays, but the Hebrew of Moses, of the prophets, of the martyrs. The synagogue is more than a place of worship: it is the national repository of a culture of the past, the rallying centre of Israel's woes and sufferings, joys and happiness; it is a vital link connecting the remote past with the present. It seems as if the burning bush of religious fervor first perceived by Moses still burns in the heart and mind of the Jewish race.

It is characteristic of the genius of the Jews that the ideal evolved by them in the observance of their New Year's Day should be one of strict accountability to God for the deeds of the past year. Hence the

importance of the day. The orthodox Hebrew believes that on this day his deeds are judged, his actions weighed, his whole life is being reviewed by his Maker—and justice, stern justice is to be his measure. It is a day, therefore, of repentance, of a spiritual regeneration. On this day, as his life passes before him, he is given the opportunity to renew his compact with his Creator, to lead a better and a purer life. Nor can the moral consequence of such an attitude be overestimated. It is this fear in the hearts of the less progressive, this ideal in the minds of the cultured Hebrews which gave Israel the heroic strength to preserve in the past and which is to mold the spiritual fibres of his being in the future.

For to the Jew steeped in suffering, life is a stern reality. His belief is a living fact. If he suffers it is because of his misdeeds; if he is punished it is because he has committed some crime in the eyes of his Creator. Israel's misdeeds! The errors, the crimes committed by him—these are the cornerstones of his religion and it is in overcoming them that his moral and spiritual life can be prolonged. And it is this constant effort toward perfection which constitutes at once the strength and the glory of the Hebrew race. Thus the world beholds a remarkable spectacle of a nation over three thousand years old, scattered in every corner of the globe, speaking diverse tongues, representing various cultures—yet united by one ideal—national past, reverencing one God, celebrating one holiday—the emblem of a new and a better life.

But if the Jewish religion crystallized in the observance of the New Year's Day inculcates the principle of moral effort it also instils in the mind of the believer the ultimate reward of a just and upright life. Optimism, boundless optimism, is the keynote of Judaism. Israel, while abasing himself before his Maker; conscious of his shortcomings, reciting on his New Year's Day his many errors, dwelling with invariable, almost melancholy, persistence on his disobedience to the commands of his God, is yet filled with the hope that justice will finally prevail, right will triumph, and a day will come when his sufferings will end. It is this hope which sweetened the bread of affliction he ate in the past, which kept his courage high, which defied persecution and even death. It is this hope which animates his prayer on his New Year's Day, which infuses a new spirit in his wasted frame and bids him to go on and on, faithful to the traditions of his past, loyal to his faith and to his Maker.

Such is the spirit of his New Year's Day. It is an epitome of his existence; it is history and tradition vivified by the breath of martyrdom; it is the ethics of an ancient civilization; it is the outpouring of a human soul longing for a better and a purer life.—*The Maccabean.*

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Friday, September 10th, 1909 : : : Ellul, 24th, 5669.

נצבים ויך

CORRESPONDENTS are notified that matter received after 10 A. M., Wednesday, will be too late for the current issue.

THE YEAR IS GOING! Let him go! Ring up 5-6-7-0.

Too MUCH brooding over the past makes a man chicken-hearted.

THE SUN never sets on the spiritual empire erected in one's own soul.

WELCOME, THRICE WELCOME, Five Thousand Six Hundred and Seventy!

A HAPPY NEW YEAR to all our readers and friends. לשנה טובה תכתבו ותחחמו

BUT WE LIVE IN DEEDS not in years; and life, like gold, must be weighed, not counted.

ISN'T IT STRANGE that the more years there are added to our life, the less of life there is left to us?

WE KNOW NOT what the new year will bring forth; but alas! there are some losses that it never can bring back.

TRUE, the Shofar does not sound very beautiful. But is the shrill locomotive whistle displeasing to the ear when the arriving train brings a long-expected friend?

AS LATE as the year 1800 a German Christian doctor of medicine in Frankfort-on-the Main, the proprietor of a public bath, refused to permit Jews to make use of his establishment.

LET OUR WATCHWORD for the coming year be found in these words spoken to Moses at a great crisis in our history דבר אל בני ישראל ויסעו "Speak to the children of Israel that they GO FORWARD—(Ex. 14: 15).

WE HOPE THAT in refuting Mr. Eaton's statement that the Jews of New York have no religious belief by showing how many synagogues exist here, the statisticians did not consider the "holiday synagogues" in their enumeration.

WHY DOES THE Hamburg, Germany, community advertise for a Chief Rabbi in the columns of the London Jewish Chronicle? This question is needlessly agitating some far-too-serious-minded Jews in Britain. They believe Hamburg is looking for an English Jewish minister! Not we.

BERLIN PAPERS are publishing documentary evidence of the fact that the Russian Czar is kept well-informed of the atrocities committed by his bloody henchmen. He can no longer plead ignorance or put some scape-goat in his place. He, himself, is the שקיר המאחז (read Czar-Chatto) (אל הקרא שקיר אל אשע)

TURIN, THE CITY of so much significance in the modern political history of Italy, is possessed of a decaying Jewry. "Ichabod, the glory of God has departed," says the chronicler. It seems, pathetic is the lot of our brethren-in-faith in Italy, the land where there is little or no anti-Semitism, and where Jews rise to high positions in the service of the state.

WHILE Victor David Brenner is quarreling with our government as to whether or not his initials shall continue to appear on the new Lincoln cent, it is of interest to note that in Palestine a Hebrew postage-stamp is issuing. This is designed for the Jewish colony Petach-Tikwah, and bears the name of that colony in Hebrew on it. Who says that the dreams of a Jewish state are vapid?

NOW LET THE coming great rally-days inspire us with a broader and nobler vision of our sacred faith. Let us be neither pew-Jews—emphasizing only the public worship—nor chew-Jews—laying all the stress on Kashvas; neither clue-Jews—waiting to get a clue from our gentile neighbors—nor blue Jews—thinking all the world is against us; but let us strive to be true Jews.

LAST Monday saw the first production of Zangwill's much-discussed "Melting Pot" in this city. And while we have heretofore discussed the tendency of this drama, a careful perusal of the text serves to again

ZANGWILL'S "THE MELTING POT."

convince us that Zangwill's purpose in writing it is ethically false. That a Jew marries a Christian may be only his private affair: that America of necessity demands that the Jew shall intermarry with the Gentile is not founded upon truth. That the author has worked out an original idea interestingly—America is the crucible in which the races of the earth shall be fused into a new type, a superman—goes without saying. Zangwill is too much the literary artist not to work out well any book or play he is writing. But the drama, as has already been said, is not distinctly American in its bearing.

A LARGE amount of ink has been spilled recently over the question whether Dr. von Bethmann-Hollweg, the new Imperial Chancellor of the German Empire is of Jewish descent. Some writers say he is, others again maintain quite the contrary. This is not a matter about which one should waste much time, unless it be that in the summer season our esteemed contemporaries experience a dearth of news and so must needs write about everything conceivable.

WHY QUIBBLE?

If Dr. von Bethmann-Hollweg will govern the German Empire in a liberal, impartial spirit, paying a due regard to Jewish rights and privileges, when these have to be considered as possessed by German citizens of the Jewish faith, that is all we can demand.

Meanwhile, it seems to us that those who assert that the Chancellor is of Jewish descent are right.

GO FORWARD! All the children of Israel! If the pulpit, Parnassim and press will take for their New Year's motto "Go Forward" the movement is bound to have in it the swing of victory.

GO FORWARD! Ye men of the Jewish press! Ours is the high privilege and duty to inform, entertain, and instruct our people in such a manner that they will be inspired with greater love and enthusiasm for the Jewish race and religion. Moreover it is ours to refute and rebuke any aspersions cast on the Jewish race. Let us not halt nor falter in the performance of this useful and noble task, but stoutly and resolutely go forward.

GO FORWARD! Ye Rabbis of Israel! Yours is a high and noble calling. Your influence for good or evil is tremendous. Be ye therefore up and doing. Don't sit down complacently waiting for the congregational cow to give you bread and butter. Neither run about in strange pastures to pick up some dainty flowers thrown at you by Gentile admirers. Be Jews first, last and all the time, and your congregations will together with you go forward and carry the Jewish banner to victory.

GO FORWARD! Ye Parnassim, Presidents, Grand Masters or of whatever title, marking you as leaders in the Jewish community! Use your influence for the public good, not for your own glory. Don't barter away your honor for honors. Work with a steady purpose and determination to strengthen the weak, and to lift up those who are down. Rest not satisfied with your exalted places on the platform and the chief seats at the banquets, but go forward and be true leaders in all things that make for the glory of Israel.

THAT THERE WERE MARRANOS in Spain of old everyone knows. But that there should exist in Persia in our own day Marranos is a fact that is quite lost sight of. Nevertheless it is so, and the Persians themselves look upon these "Dshedidin" or "New Converts" as Mussulmen. But, now that Russia is becoming a source of danger to Persia, the Russians have been bold to take a stand towards these "Dshedidin." They regard them as Jews, of course!

THE INTERNATIONAL PRO-FALASHA COMMITTEE is out again with an appeal to the Jewries of the world for funds to assist it in its work. The Falashas of Abyssinia, the people whom this organization is endeavoring to rescue from ignorance and decay, are Jews. They need religious instruction and guidance in the tenets of our faith, and such the International Committee is providing them with. Thus the Falashas will be preserved for Judaism. The Committee's appeal should by no manner of means pass unheeded.

ראה נחתי לפניך היום את החיים ואת הטוב ואת המות ואת הרע "See I have set before thee this day life and good, and death and evil."—DEUT. 30: 15.

THIS text is man's patent of nobility as a rational and moral being. It asserts that man is a free-agent who may order his life according to the dictates of his reason. He has the privilege and, hence, the duty to choose with deliberation between good and evil, between life and death.

MAN'S COSMIC RESPONSIBILITY

The most notable feature of our text is that it makes good and evil synonymous with life and death. Not merely with man's life and death but (as indicated by the article of the noun) with life and death in general. The life and death of the Universe are made to depend on man's thoughts and actions. Thus our Rabbis say:

אלמלא התורה כבר היה העולם חורר לתהו ובהו "But for the observance of the Torah the Universe would have been reduced long ago to primordial chaos." Verily, man's responsibility extends far beyond the narrow bounds of his own life. His is a cosmic responsibility, immeasurable in scope. Existence, in its varied phases, receives its meaning, its proper interpretation, through man and through man alone. It is man who redeems the Universe from meaningless chaos. True it is that the Universe proceeded from the hand of its Maker adorned with all manner of beauty, equipped with all manner of perfection. But God left it with a great defect: with an inarticulate, oppressive silence; with an incapacity to unfold its meaning of its own accord and thus to disperse the clouds of mystery that o'erbrood all its parts. What, indeed, would this world be without man? But he came and a new light broke over mountain and valley; a new meaning resounded from the deep and flashed down the stars. Man looked on with wonderment and awe—he heard, saw and understood—his lips burst into song—his knee bent in worship—his hands applied themselves to righteous and useful action! And through the song of man, the carol of feathered songsters warbled forth in a perfected harmony; and through his worship the adoration of the Spheres was mirrored; and through his work the Creative power of God was reflected. The initial defect of the Universe was then remedied: dumb creation became vocal with many sounds all uttering their meaning through one medium: the speech of man. And this speech is not mere empty sound. Behind it lies Reason and before it—Action! When man, prophet and priest in God's sanctuary, lifts up his hand to useful righteous actions, he declares most eloquently the hidden pith of things; he bestows most impressively life and blessing upon the Universe!

If you have grasped the drift of my words I need not limn before you the opposite picture: how man may bring death and decay, chaos and confusion into the world by one stroke of his hand; how he may rob the Universe of its vital significance. But this I would add: the היום of our text means to-day, to-morrow—everyday! The Universe, God's creation, whose mouthpiece you are, striving to loosen its tongue through you, struggling to vitalize itself through you, addresses to you day by day the same, silent and pathetic appeal: "Choose Good, for it is my life; shun Evil for it is my death!" RABBI JOEL BLAU.

BY A CURIOUS CIRCUMSTANCE the Jews of Chihuahua in Mexico, coming from the lands of Western Europe, do not publicly wish to proclaim their adherence to Judaism. They are glad that they can come and go in the local, exclusive Foreign Club as Frenchmen, as Germans, etc., as the case may be. The poor, despised Jewish Syrian peddlers, on the other hand, hold their religious services on the "terrible days." They have come to Mexico without their families because of the lack of kosher meat there!

HERMANN REICHENBACH'S new Jewish drama "Ketten" tells the old, old story of the German Jew, who thinks he can break the chains ("Ketten") which bind him about and prevent his worldly success. He accepts baptism thereby "breaking the chains" of his ancient religion. But his efforts fail and he pays the penalty for his act of cowardice by committing suicide. The drama has taken well in Germany because of the fact that it has been competently staged and played. But its lesson is simply that of Max Nordau's "Doctor Kohn" in a slightly different setting.

SOME OF OUR GOOD Christian friends seem to think that the only way of saving the rising generation from the "curse of godlessness" would be to teach the Bible in our public schools. This proposition, apart from its great menace to religious liberty, is to be condemned on moral grounds. The Bible no doubt teaches the most exalted hygiene of the soul, so to speak. But it contains also the pathology of the soul, from which the hygienic rules are deduced. Is it profitable for young boys and girls to get familiar with the symptoms of the soul's diseases? The Bible in its entirety will never do for a text book in our public schools, and those who cry for it show great zeal for, but little knowledge of that wonderful book.

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Was Disraeli a Jew?

Editor HEBREW STANDARD:

Dr. Madison C. Peters is a popular writer—in two senses. But a writer popularizing a subject should be careful to avail himself only of the assured results of the experts. This Dr. Peters has not been careful to do in his article on Benjamin Disraeli (to whom I must refer as Lord Beaconsfield to distinguish him from his grandfather, Benjamin D'Israeli). Unfortunately, Dr. Peters has relied implicitly for the first part of his article on Beaconsfield's sketch of the life and writings of his father, Isaac D'Israeli, prefaced to the collected edition of "The Curiosities of Literature"; and in consequence, there is hardly a fact in the first two columns of the article which can stand uncriticized.

(1) The story of the emigration of the family of the D'Israelis from Spain to Italy is quite unsupported; the family probably reached Italy from the East. (2) Beaconsfield's vauntings about the name of the family are pure romance. The name is old and historical, and not the invention of his grandfather. (3) It is true, as Dr. Peters cites verbally, that Beaconsfield believed that his family had been settled for two centuries at Venice. The evidence proves, however, that Benjamin D'Israeli, Beaconsfield's grandfather, came from Cento in Ferrara, and the first of his family to settle in Venice were Beaconsfield's two aunts, who migrated thither in 1799 and opened a girls' school in the Ghetto. (4) The D'Israeli family in Italy had not thriven as merchants and bankers; they were, on the contrary, poor and unimportant. (5) The motive given for Benjamin D'Israeli's coming to England is purely imaginary, and (6) Beaconsfield invented a non-existent great-uncle, faithfully revived by Dr. Peters. (7) It is inaccurate to follow Beaconsfield in saying that his grandfather, Benjamin D'Israeli, was prosperous from the first. He started in London as an Italian merchant, but, devoting a large portion of his time to operations on "Change," he was led into difficulties and litigation. It was only on marrying his second wife, Sarah Shiprut de Gabay Villareal, "Dizzy's" grandmother, who possessed some of the wealth of the Villareals, that his fortunes were restored. Even then he was no "second Rothschild," but only a well-to-do city merchant without the social glory of which Beaconsfield boasted.

But the gravest blunder of the whole historical introduction is where Dr. Peters reproduces Beaconsfield's account of his grandfather's alienation from the synagogue, and, not content with the moderate mis-statements of his original, he tells us that both "husband and wife apostatized from Jewry." The picture given by Lord Beaconsfield of his grandmother is on the whole accurate; but to talk of his grandfather's alienation from the community, or as Dr. Peters does of his apostasy, is absurd. Benjamin D'Israeli was all his life a regular and steadfast member of the community who contributed liberally to the synagogue. Nor was his son Isaac, Beaconsfield's father, an apostate. He was never of the orthodoxy required at Bevis Marks, and on the occasion of a trivial quarrel with the authorities, there in 1813, he had his name struck from the synagogue membership. But although he left the synagogue he did not leave the community. His "Genius of Judaism," published in 1833, shows that he was still a Jew, and in 1841 he took part in the opening of the new reform synagogue in Burton Crescent, London. Isaac D'Israeli never received baptism nor did his children; with the exception of Benjamin, the future Lord Beaconsfield. In this case the reasons were purely external.

The boy is entered in the registers of the synagogue at Bevis Marks as Benjamin, son of Isaac and Maria D'Israeli, born on Friday, 19 Tebet 5565, December 21, 1804. As a lad he was withdrawn from the religious exercises at his Christian school in Walthamstow (not Walthamton) and was instructed in Hebrew and the tenets of the Jewish religion by a visiting Jewish teacher. In 1817 the boy was baptized at the suggestion of the banker poet Rogers who, believing in the talents of the boy and being unwilling to see him grow up a heathen, advised this act as the best means of removing the barriers in the way of his future advancement.

But the real purpose of this letter is not the ungracious one of pointing out inaccuracies, but the questioning the justification of considering Lord Beaconsfield among the famous Jews of the nineteenth century. Was Benjamin Disraeli (we may call him so without confusion now that we are no longer dealing with his grandfather), a Jew?

Granted that Disraeli, who looked every inch a Jew, was born into the Jewish community of good Jewish race; for he could trace his descent through his father's mother to the Shaprut, who acted as Vizier in Cordova in the tenth century, and through his mother, Miriam Rasevi, to Isaac Aboab, who at the time of the Inquisition led 20,000 Jews from Spain into Portugal; through his mother, also, he was of the family of the Abarbanel, and the claim of this latter family to direct descent from King David is well known. Disraeli's ancestry, revealed by the researches of Mr. Lucien

Wolf, fully accounts, therefore, for the phenomenon of the "Ghetto parvenu," as Mr. Zangwill misleadingly calls him.

Granted also that Disraeli was possessed of pre-eminently Jewish characteristics: love of magnificence, dreaming idealism coupled with practical materialism, prophetic vision, religiousness in which various thinkers have seen the cause of his successful career, such as Mr. Bryce, who attributes it to his detachment, intensity and passion for material success.

Granted also that Disraeli was distinguished by intense pride of race, that found utterance in reply to the taunts of his political adversaries and in his writings. The character of Sidonia or Tancred, and especially his paean of Jewish nationalism, "David Alroy," proclaim in unmistakable terms his Jewish sympathies. In his tribute to Lord George Bentinck he deals at length in the tenth chapter with the Jewish question, the debt of the world to the Jew, the question of Jewish participation in the crucifixion, the problem of the persecution of the Jew, and he scarcely has words enthusiastic enough for the vitalizing power of the Jewish religion and its observances. But the expression of these thoughts and feelings no more makes him a Jew than the similar labors of Dr. Peters make him a Jew.

Granted all this, the fact remains that Benjamin Disraeli was baptized at the age of 12 years; and whatever may have been the accidental motives of his conversion, the growing man sincerely adopted Christianity, regarding it as the fulfillment of Judaism, regarding Calvary as the necessary completion of Sinai—the attitude of all apostates from Peter and Paul onwards.

It is superficially easy to talk of Disraeli the Jew. But I would that Dr. Peters would answer this question: Was Disraeli (the Prime Minister of England, born an Englishman of English parents, of Jewish stock and a professing member of the Church of England), an English Christian Jew, a Christian Jewish Englishman, a Jewish Christian Englishman, an English Jewish Christian or a Jewish English Christian?

Obediently yours,
D. DE SOLA POOL.

The Hudson-Fulton Celebration and the Jews.

Editor HEBREW STANDARD:

The following letter was sent to the secular press of this city, and owing to the seriousness of the question discussed, I hope you will give it insertion in your issue of the present week:

"As a Jewish minister, representing a constituency in a total population of nearly a million, I ask the privilege of your columns to call attention to a proposed insult to my people, on September 25. The Hudson-Fulton Commission, in a circular and pamphlet sent to the clergy of New York city, as far back as March 7, 1909, directed notice to the forthcoming celebration, and requested all denominations to signalize the occasion by religious services and addresses suitable to the great event in which Divine guidance was recognized. It furthermore gave out in no uncertain language that Saturday, September 25, and Sunday, September 26, were to be devoted to this special feature by those accustomed to worship on either of the days mentioned.

"Some doubt having arisen as to the character of the first day's exercises, in view of the fact that the Jews would then (September 25), observe their annual Day of Atonement, a Jewish paper raised the question some months since, and was promptly answered by a member of the Commission, who distinctly stated that none other than religious services had been designed for that day, as for the succeeding day.

"Now, despite this declaration and other positive assurances, a naval pageant, as you are well aware, (which we are told by one will be minimized in its outward features until after sunset, and by another who declares it will be given in the full form, not originally but since arranged, to the disturbance of the first programme) is to ensue on the Jewish Day of Atonement. Official correspondence has failed in changing the newly-formed course, and in free America an entire people (represented in this metropolis by numbers exceeding any city on the globe, and counting a fourth of the entire population) is to have its greatest day treated with contumely, and its honor insulted because of certain men's individual whims.

"Is it then out of place that we Jews should turn to the open court—the press of our city—for justice, and ask that it give the weight of its influence in behalf of right? God's favor is invoked by a Commission that at the same time knowingly does a grievous wrong to a large part of the body-politic.

"In the name of justice and fair play, in the spirit of equity and honorable manhood, my Jewish brethren ask simply that on their greatest of Holy Days the celebration of two events in American history be confined, as on the day following, to religious features, and that their ordained Day of Penitence (commanded to them for all time in that Book of Books which Gentiles as well as Jews claim to be guided by) be treated with proper consideration and brotherly respect, befitting a patriotism which the

coming celebration is designed to inculcate still further, and become a lesson to posterity in free America."

HENRY S. MORAIS,
Minister of the Congregation Mickveh Israel of Harlem.
September 1, 1909.

New Temple

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114th Street & 7th Ave.

Renting of Seats

Trustees will be in attendance Sunday Morning from 9 to 12 o'clock, and every evening (Fridays and Sundays excepted) from 8 to 10 o'clock

The TRUSTEES cordially invite INSPECTION of the NEW TEMPLE.

Congregation Mt. Zion

37-41 West 119th Street

The above-named congregation, formerly at 63-65 East 113th Street, announce their removal to the handsome edifice

No. 37-41 W. 119th St., bet. 5th and Lenox Ave.

The trustees will be in attendance for the purpose of

Selling Seats and Renting Pews

for the coming Holy Days, every evening (excepting Friday and Sunday) from 8 to 10 P. M., and Sunday morning from 10 to 12 o'clock.

Congregation Ahawath Chesed-Shaar Hashomayim,

55th St. and Lexington Ave.

The Rental of Pews in the above Temple is now in order. The Temple is open every Monday, Tuesday, Wednesday and Thursday evening, and Sunday mornings, for that purpose.

By order of the Board of Trustees
SAMUEL B. HAMBURGER,
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Westminster Hall

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Services will be held on Rosh Hashonah and Yom Kippur at the above hall.

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Applications for seats should be made at Westminster Hall.

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The number of women who have failed in their attempt to "get ahead," because they did not look "just so," is innumerable. A woman who carries a growth of hair on her face will never make the impression she would without it. How many good women are deserted or ignored by good men just for this trifling yet great reason? It is worth a great deal of money to any woman these days to appear beautiful and attractive! Here is an opportunity for you! DR. BELLIN'S WONDERSTOEN will remove your superfluous hair instantaneously, causing no burning, eruption or inflammation to the skin. The Wonderstoen is free from sulphides, is absolutely odorless and harmless. A few seconds spent at rubbing of Dr. Bellin's Wonderstoen will leave your skin as clean as that of a new born baby. Price of Dr. Bellin's Wonderstoen, \$1.00. If not as represented above, money refunded. Sent all over post free. Send \$1.00, stamps or money order. Address DR. BELLIN'S WONDERSTOEN, 163 EAST BROADWAY, N. Y. (Drug store.)

CONGREGATION SHAARI ZEDEK OF HARLEM

23-25 WEST 118TH STREET

has engaged the REV. M. KARNICE as Cantor.

The trustees of the congregation will be in attendance for the purpose of

SELLING SEATS FOR THE COMING HOLIDAYS

every evening except Friday between the hours of 8 and 10 P.M. and Sundays from 10 A.M. to 12 M., 3 P.M. to 5 P.M.

Congregation B'nai Jeshurun

Madison Ave. & 65th St.

The Synagogue will be open for the RENTAL OF SEATS

Sundays, August 22nd, 29th and September 5th and 12th from 9.30 A. M. to 12.30 P. M., and on the evenings of August 30th, 31st, September 1st, 2nd, 6th, 7th, 8th, 9th, 13th and 14th from 7.30 to 9.30 P. M.

CONGREGATION SHAARAI BEROCHO

850 EAST 57th STREET,

announce to their co-religionists that Divine Service will be held in their Temple for the Holy days. Seats can be secured at reasonable prices. The Trustees will be in attendance Sundays from 10 to 12 o'clock a. m., and the Sexton every evening from 8 to 10.

HENRY W. UNGER, Vice-President,
JACOB ANKEL, Secretary.

Congregation Kehilath Jeshurun

85TH ST. SYNAGOGUE,

Between Park and Lexington Aves.

The committee on the renting of seats for the coming holidays and ensuing year will be in session every evening (excepting Mondays), from 8 to 10 p. m. Sundays, 10 a. m. to 8 p. m.

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120th St. & Lenox Ave.

RENTING OF SEATS.

The Board of Trustees will be in attendance at the Temple for the purpose of renting seats on Sunday, September 12th, from 10 to 12 A. M., and every evening (Friday excepted) from 8 to 10 P. M.

DANIEL P. HAYES,
President.
LEWIS COON,
Hon. Secretary.

EXTENSIVE BUILDING ALTERATION TAKING PLACE

The Trustees of the HEBREW TABERNACLE

218-220 West 130 St.,

call the attention of the Jewish Public of West Harlem to the fact that the congregation will worship at the Calvary Methodist Episcopal Church, corner Seventh Avenue and 129th Street, during the coming holidays of

NEW YEAR AND DAY OF ATONEMENT.

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For further information, Telephone 4224 J Morningside.

HENRY STREET SYNAGOGUE

CONGREGATION CHAARI ZEDEK.

NEW

UP-TOWN BRANCH

121st St. & Lenox Av.

The Congregation Chaari-Zedek (Henry Street Synagogue) announces the opening of an uptown branch at the northwest corner of 121st street and Lenox Avenue.

The trustees will be in attendance every evening (Friday excepted) and all day Sunday for the purpose of renting seats for the coming Holy Days, and for the enrollment of new members.

Solichoth Services will be held on Sat., Sept. 11th, at 12 M. Cantor Mikowsky and choir will officiate.

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is interested and should know about the wonderful

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Remembering the Past.

BY RABBI J. KORN.

וַעֲנִיתָ וְאָמַרְתָּ לִפְנֵי ה' אֱלֹהֶיךָ

And thou shalt speak and say before the Lord thy God: A Syrian ready to perish was my father, etc. (Deut. 26: 5.)

THIS little piece of condensed history had to be recited on Shebuoth on presentation of the first fruit by the humblest peasants as well as by the kings of Israel: My father, Jacob, was a wanderer. Nay, Syria was not even his native land. He came to Syria as a fugitive from his brother's just resentment. There he had to work hard for a mere living. Nothing was given to him without pay. He prospered, but still remained a wandering Syrian. Hunger drove him to Egypt, where his posterity multiplied and became a nation without a country—afflicted, oppressed and enslaved by the ruling nation. But they cried unto the Lord, the God of their fathers, and God heard their voice and redeemed them from bondage and brought them unto the land flowing with milk and honey.

The recital of this story by the humble and the proud had a wholesome effect of elevating the lowly to the height of the prince and bringing down of the rich to the level of the poorest. The calling to the mind of the humble toiler that he, like the king, is the descendant of the great patriarch, saved him from becoming a cringing servant to his better situated brother and a slave to his present condition. And the rich and the mighty obtained by the recital of that little story a perfect cure for snobbishness and purse-pride with which they were afflicted.

For the present and future generation of American Jews last Sabbath's lesson of the Torah is as pregnant with wholesome advice as it was to our forefathers in the land of Canaan. Like our father Israel, our forefathers and grandfathers were wanderers in lands not their own, in Germany, France, Russia and Austria, oppressed and maltreated by the people whom they benefited.

In this country they gained freedom, human rights, and substance in abundance. It will be well to keep these facts constantly in view. It is true the pride of ancestry is to a very great extent conducive to proper conduct. The consciousness of descending from Abraham, Isaac and Jacob will keep the Jew within due bounds of respectability; but it may—as it frequently does—degenerate into an unreasonable and, therefore, pernicious pride, which brands its possessor with the stamp of degen-

"The Secret."

BY EDWARD ELISCU.

GRANDMA!"

"My boy!" and Grandmother Becky caught hold of "her boy," clasping him tight to her bosom, her eyes welling with tears. "My boy," she murmured, "My boy," and as Leah beheld the two, her eyes too filled with tears as she thought of her runaway husband—at the happiness which might have been and what it was.

"You make me jealous mother," said Leah. "I sometimes think you have a reason for loving him so, a reason you do not wish to state." Grandma Becky guiltily blushed crimson, then very pale. Could it be that her daughter knew, even suspected? A pain gripped her heart, smiled faintly and answered, "He's my boy," and no more would she say. But there were reasons therefor, three reasons in particular. First, he was her daughter's only child, and a boy; second, he was an apt pupil and went to Cheder every day after school. Yea, she had hopes of his becoming a rabbi. And then another reason, one she nurtured in her heart that no soul had heard her express.

It was a peculiar state that this secret—something would oftentimes cast her in. It may have been the thought that old age was racing after her, for life's struggles are difficult enough, combined with an unhappily married and deserted daughter. "Ah my boy," she sighed relieving the strain and then a frown would gradually appear and cast its gloom over her wrinkled countenance.

"Why do you look that way?" little Benny would ask suddenly bursting in upon her meditations as he returned from Cheder?

"What way. I'm happy, Benny, my boy," she would say and kiss him. Then at arms length she would hold him, look deep into his eyes, so intent, so searching, so loving, so appealing would be that look—again a sigh would escape her lips and clasping him in her arms would murmur to herself: "He does not know—I have no right to ask—he does not understand," and stop.

Such were the occurrences more or less every day on the boy's return from Cheder, and to cast off the gloom, Grandmother Becky would seat herself in a rocker and listen to "her boy's" prattle about his Cheder lesson which usually terminated with a Bible story.

This was the home life when all was well and Leah was able to work, but one day a panic struck Wall Street, so

eracy and surrounds him with an icy atmosphere that chills the human heart and freezes human sympathy and fraternal love.

The prosperous children and grandchildren of the immigrant peddler should bear in mind that the favorable conditions under which they live and thrive were, by the help of God, created for them by the hard work and perseverance of their fathers and grandfathers, who were not only good men but also good wandering Jews.

The holding of this fact in view of their mind's eye will prevent their acquiring of that ugly pride that conceives itself as a superior being with the privilege of denying to other human beings the title to their due share at the heavenly father's bountiful table. Let the Jew keep in mind that his patriarchs were great men, lovers, reformers and promoters of righteousness; fully deserving the titles bestowed on them by God and their fellowmen. "ברוכיך" "blessed of the Lord" and "אבותינו" "an ancestry to be justly proud of. But let the Jew, especially the prosperous American Jew, ever strive so to live, that his descendants may be also proud of him.

there was no work for the poor, and to make matters worse, here was winter with its vulturous grim fangs and Leah struggling to earn sufficient for the necessities of life. There was no thought, much less money, with which to buy clothing for the members of the little household and Benny had to make the best of his old tattered garments. What could one expect? And in spite of the precautions of Grandma Becky, the winter proved too much for the little fellow, and contracting a cold it soon developed into a barking cough and then dreaded pneumonia.

This necessitated the calling of a physician and when the learned medicus arrived and observed the abject poverty, he knew it was a battle against extreme odds. He himself furnished the necessary medicines and even contributed toward the maintenance of the house, but in spite of all these semi-comforts the little fellow grew worse and it seemed but a matter of days if not of hours.

It was the grandmother who nursed him, remaining with him at all times night and day, while Leah was at work, snatching a little sleep upon her daughter's return. But how could she sleep, her daughter was tired and Benny, and then you know old people do not need so much sleep, was her ready excuse.

"Well mother, where is your God—what could a little fellow like, Benny, have done to merit such a fate?"

"Leah! Leah!" grandmother Becky exclaimed, "It is God's will."

A week now passed and still the patient lingered. One raw murky morning the doctor called. He examined the youngster and his face grew grave. The old woman saw. The physician turned to leave.

"Well, doctor?" she asked, with dimmed eyes.

"I'll call again this afternoon," and left the house. The old woman nodded her head knowingly. The doctor to call twice in one day. She knew. Benny was asleep. Noiselessly she seated herself on "her boy's" bed and gazed at the blight figure before her; was her daughter after all right in her contentions? Rivulets streamed over and down, her face. It was blood tears she wept. As if she was peering into a child's picture box she saw before her each and every second of the lad's life. The joy at his birth—and now he could creep—again his little tongue babbled "Grandma! Grandma!"—there he could walk and all this she taught him. How time flies. A big boy now, wears pants, goes to school, and to Cheder. Suddenly from the deep recesses of the depthless, a finger, leprous white, points at her—her very soul within accuses her. It is her fault that the boy is ill; it is her selfish love, her selfish secret that she nurtures, and the cause has produced its effect.

It was the doctor's footsteps that aroused her from her reverie.

"Back so soon?"

"Yes, my good woman, it is four o'clock. You were asleep," Grandmother Becky looked dazed. With scrutinizing eyes she watches the doctor—his every move. But he does naught but watch—watch—relieving the monotony by feeling the boy's pulse. She looks at the watch—tick-tick-tick, why don't it speak? Why does it mockingly tick her boy's life away? An impulse comes over her to snatch the watch and cast its dooming ticking into a tickless world—tick-tick-tick. And the doctor, his face, why don't he smile?—say something, and in answer he gazes at the sleeping form and again at the watch, tick-tick-tick.

"Well, doctor," she queries. What can he say, when in spite of his clenched fist, like the proverbial eel, the fast ebbing life of the boy slips through his fingers?

"He'll be all right soon," he answered softly. He was but human—could deal only with the effect and not cause of life. Oh!—that pause. What thought did not the old woman conjure up. There, she heard him cry "Grandma!" saw him clasp his small wasted arms about her neck, his grandma. "Good-by, Grandma" her ears seemed to tingle. "I'm going!"—With an inward scream of the heart she sprang from the bed, and without say covering for her head or extra clothing for her ill covered body,

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she dashed out of the room, down the dimly lit stairs and into the drizzly, slushy streets and for two blocks she ran without stop—everyone makes way for her—some follow—some try to question her, but there is no time for answer: She stops and enters a synagogue.

It was evening. The house of worship was crowded with men saying the evening prayer, when Grandma Becky hysterically moaning and crying rushed in. As if stricken with palsy of the tongue the men hushed their devotional murmurings, while Grandma Becky made her way down the aisle and with uplifted head and arms sank to her knees before the altar and prayed that she be stricken with death's hand instead of "her boy;" bewailing her fate that she lived so long to witness the torturing death of one so innocent, so young, while she, of what use was she to the world, should live?

A man near by, with bowed head, pulled aside the curtain of the ark. A weeping spasm overcame her and she fell to the floor in a faint. With difficulty was she revived. Feebly she managed to sit up and bewilderingly looked about. The surroundings were strange; she was out of place to her wandering mind; men, only men. The glimmer of the candle lights caught her eyes, then the ark, and at last she realized where she was. Mastering the little strength left in her frail body, she arose and ran screaming from the synagogue. "My boy," came the plaintive cry, "My boy." "Well?" said one man to another. The one addressed shrugged his shoulders characteristically.

"Well, Gott ist Gott," and continued his prayer.

Grandma Becky made her way to her home. She was wet and cold and out of breath when she reached the door and nervous and anxious to get to "her boy," but the exertions of the past few minutes were too much for her and thus was compelled to sit at the foot of the stairway before attempting to climb the two flights to where he lay. After a little rest she succeeded in ascending one flight. Then—then—she did not want to go further. There—upstairs—lay "her boy"—dying—perhaps already dead.

"No—no," involuntarily escaped her sobbing lips. "Why everything so still—Leah must be home—my boy—he is not dead—he is not dead." And as she spoke she scampered up the stairs, burst into the room.

"Grandma!"

"My boy," and she swooned across the threshold. Her daughter Leah and the doctor picked her up and with some effort brought her to. She was weak and exhausted and in order to be near "her boy" a cot was hastily rigged up besides that of "her boy."

As I said before the doctor was human, and was ready to accept facts though oftentimes unable to explain them. Whatever caused the change in the boy's condition he admitted he did not know. According to all so-called laws of science, the boy was sinking fast and beyond human skill. But then it was

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only human skill, and from where does human skill derive its knowledge? And when the boy, instead of dying, in turn took to gaining strength, he was naturally puzzled, and glad of it.

Such was the situation. And how the feeble grandmother's eyes did gloat as she discerned "her boy" getting stronger hour by hour and day by day.

"Well, Leah," faintly remarked the gentle woman. "God is God. A prayer is a prayer, and God is the prayer," but Leah had naught to answer.

From then on Benny recovered rapidly and soon was able to sit up and in a small degree in turn help nurse his grandmother.

All was quiet, in fact too quiet to Benny's liking. His mother was asleep in another room taking a much needed rest; the doctor had called and left; his grandmother lay before him restlessly asleep, while he sat propped up in a put together easy chair, consisting of a wide chair with a cushion for back rest and a box for foot rest.

Thus he sat, story book in hand, but he read not. He opened the book, looked at it mechanically, and as mechanically closed it. Unconsciously the heavy breathing of his grandmother kept his eyes more or less on her heaving form. There she lay; thoughts and imaginations multiplied themselves in his young brain, yet he could not rid himself of them. The shutters to the back window had been partly closed to darken the room and thus enable the old woman to snatch a little sleep if possible. The youthful mind kept wandering, now about the Cheder, then his playmates; again his rabbi, and he became fretful for having missed his greatest delight, the Bible stories. How he worshipped its many heroes. This led him to counting the number of days he had been ill and how many stories he had not heard, and whether he would be able to catch up with his class—then a lull, a quiet lull—a twitter of birds, misty veiled clouds passed slowly across his eyes, the small wearied head dropped to his chest, and the whole house lay in the peaceful arms of Morpheus.

How long he slept he knew not, but he awoke with a start, conscious of a pain, a stinging, constant, penetrating pain. His eyes wandered as did his thoughts, until his mind settled and became, somewhat clearer. His grandmother—he caught hold of the arms of his chair ready to do her bidding. But there was nothing wrong. There she lay, with that pleading and appealing look in her soft eyes, gazing at "her boy." She smiled.

"Better my boy," she asked faintly?

"Yes, grandma, much better. I feel so strong. And you, grandma?"

"I, my boy, I. God's will."

"But you'll get better soon, grandma. You told me you prayed and God helped me—I prayed—surely He'll help you."

"You did?" A smile passed over her face. Happy! So happy!

"Let me kiss you, Benny." The boy bent over, and their lips met. Silence reigned. The boy gazed at his grandmother not knowing what to say. As for Grandmother Becky, she was undergoing a battle royal with her soul. That old desire, that which she had sworn never again to cherish, crept up in her heart in spite of herself; it would not down. Three times she opened her lips to speak—three times her lips tightened so that no sound escaped.

"You were dreaming Benny, when you awoke."

"Yes, I felt as if some one was stinging me."

"What was the dream?"

"Oh, the dream was good. I dreamed I was in Cheder and the rabbi was telling us a story again."

"And the story?"

"Oh, he told us about Moses and all the good he had done; and how he had led the people out of Egypt and how he spoke with God and, all that, and how Moses died and no one knew where he was buried. 'I don't think he was buried at all, but the people cried for him thirty days.'"

"Benny—" For some unaccountable reason the narration had set the woman's heart aflutter, her pulse beat exceedingly fast; her emotions subsided and tears trickled down her bony cheeks.

"Why do you cry, grandma?"

"I was thinking of the people who cried—for Moses."

"But we should not cry if he was such a great man?"

"No, my boy—no, we should not cry," and she bit her lips. "Suppose, Benny," she continued after a pause, "Suppose,"

(To be concluded.)

Gems from the Talmud and the Midrash.

BY MORRIS ROBINSON.

To the student of the Talmudical Hagadah and the Midrash the quaint manner in which the sages often give lustre to their statement and opinion is too admirable to be unnoticed. The following extract will well illustrate the point:

Moses, they have it, was militant and contentious, Aaron submissive and conciliatory; each contributed something of his own to the establishment of the law and national honor, and their administration came out perfect. In a rather queer but fascinating simplicity they illuminate these respective traits of the brothers: Snakes, belonging to two different reptilian families, were found in Alaxandrian, one being of the cold-blooded variety the other of a warm-blooded strain. Physicians would obtain the juices of their flesh, and tempering them by intermixture, the compound extract yielded a wonderful medicine.

The parchment on which the Law was written was of white fire, the letters were written with black fire, thus being all fire; it was chiseled with fire, crowned with fire and given in fire.

Says Rabbi Simon: If all living would congregate to change the black raven's wing into white, could they do it? If all living would unite in an effort to eradicate the tiniest letter (v) Jude from the Law, could they do it?

Although ten others, besides King David, shared in composing the Psalms, yet the laurels go to the latter; for God said let David throat you all as his voice is the sweetest.

Israel's redemption will be gradual but each time increasing its force until consummation is reached. In this connection the Zohar likens Israel to one who, having always dwelled in the darkness, is at last admitted to the light. He is first given the size of a needle hole, adding from time to time until his eyes are able to withstand the force of the full light. The same operation is observed in nature as regards the recovery of a disease which comes by slow degrees. Watch the rising of the sun. Does it break forth at once?

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For the Jewish Youth of Palestine.

A report has just been received here of the further progress of the projected Jewish Technological Institute for Haifa, Palestine.

In seeking to improve the conditions of our people in various parts of the world who have suffered from oppression and have been denied the opportunities of education, a number of notable Jewish organizations have at different times and places sought to introduce the advantages of manual training and technical education. That such efforts have borne the best fruit in the field of Jewish philanthropic and social work is shown by the records of well-known organizations, and the results are furthermore abundantly evidenced in the life of large numbers of the Jewish youths who have been helped to attain advantageous and honorable positions in the industrial and technical world. The good results of technical education among our people can be observed in Jewish centres of different parts of the world, from the cities in Russia, where the Ica has established schools for industrial education to our own city of New York, where two technical schools established by our people have done such good work in starting many young people on useful and honorable careers.

The education of the Jews living in the Orient has long been the concern of Jewish philanthropic endeavor, and several notable societies in Europe have devoted a great deal of effort towards the founding and maintaining of schools for our people dwelling within the domain of the Turkish Empire. To the existence of these schools hundreds of Jewish children owe their education, and those engaged in the work have had the satisfaction of feeling a distinct need among the Jews of the Orient and especially among the growing Jewish population of Palestine. With the opening of larger opportunities for our people in the Orient and the growth of this population in Palestine it has become necessary to supplement the regular schools by such educational agencies as will aid the youth of the country to learn useful trades and professions and become self-reliant and devoted citizens of the Ottoman Empire. The absence of any means of manual training and technical education has been especially felt among the youth of that country, where many of our brethren have sought refuge while fleeing from oppression, and where large numbers have been forced to live on charity, thus giving rise to the evils of the Chaluka.

A study of educational conditions in Palestine made in the course of a trip to that country three years ago by Dr. Schmaryahu Lewin, of Berlin, the noted Jewish leader and former member of the Russian Duma, and a subsequent investigation of conditions in that land conducted in the course of two trips by Dr. Paul Nathan of the Hilfsverein der Deutsche Juden, resulted in a project for the establishment of a technical institute for the Jews in Palestine with the object of educating Jewish young men as engineers, machinists, architects and different skilled mechanics. The gentleman who made the investigation became convinced that with the continual development of the railway system of Palestine, the building of new lines and the construction of docks, bridges, water works and public buildings, there were being opened up large opportunities for young men who would be trained in the technical profession, and that it would be to the advantage of the position of the Jews in that country for Jewish youths to take up places among the industrial and technical builders of the country.

With the friendly attitude of the Turkish government for the Jews, which has now become a tradition, and the new industrial and commercial opportunities which are gradually opening up in Palestine, as well as in other parts of the Ottoman Empire, it was felt by Dr. Lewin, by the gentlemen of the Hilfsverein der Deutsche Juden and others interested that the building of a technical institute in Palestine would be of great benefit to our people in that country, and it has further been pointed out that the new places of professional activity and industrial promotion in this country of continual development were bound to be taken up by people other than natives, and that the failure of the Jews to take advantage of the opportunities of the position would be taken up by non-Jewish emigrants from Europe, who would even jeopardize the Jewish position by introducing prejudice against Jews among the friendly Turks and Arabs. Evidence was not

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lacking to show those who have made the investigation that such pernicious activity had already begun and that anti-Semitism was being introduced through the medium of missionaries who ostensibly came to the country on a mission of peace and love.

The project of a Jewish technical institute for Palestine presented in accurate and authoritative reports found among its first supporters the heirs of the late Wolf Wissotsky, of Odessa, who had bequeathed a large sum of money for the purpose of Jewish education, and the Hilfsverein der Deutsche Juden, which had long been engaged in educational work in the Orient. With contributions for the building fund received from the Wissotsky family, the Hilfsverein der Deutsche Juden, Mr. Jacob H. Schiff and a number of other supporters of the undertaking in Europe and in this country, the plan took tangible shape last winter when Dr. Lewin visited this country in behalf of this undertaking; and since then steps have been taken toward incorporating the new institute under the laws of the German government, and ground has been broken for the buildings of the school.

The technical institute, which is officially to be known as Judischen Institute for Technische Erziehung in Palestine, is to be established in the city of Haifa, which has been described as the harbor city of the Hedgas railroad. With the completion of the Hedgas railroad connecting Asja Minor and the western part of Arabia, which will occur within a short time, the Eastern Jordan land will be opened up and a convenient connection will be made between the territory crossed by the railroad and the Mediterranean Sea. Haifa has been united to the Hedgas railroad by a branch line, and this city constitutes a natural Mediterranean terminal of the Hedgas railroad. In the near future Haifa will also be united by a railroad with the fertile regions of Nablus, Jerusalem, and it is therefore expected that the city will develop into an important industrial centre.

Recognizing the advantageous geographical situation of the city the Turkish government has for some time been considering the improvement of the harbor of Haifa, with the view of making it four times the size of the harbor of Beirut, which, up to now, has been the most important of the near Eastern coast. It is in view of these circumstances and in confident expectation that with the new political regime Haifa will develop into an industrial and railroad centre that this city has been chosen as the site of the new institution.

With the interest that has been manifested in this undertaking among public spirited Jews in all parts of the world the projectors feel assured that sufficient funds will be raised for the maintenance of the school, and evidence of recognition

of the usefulness of the undertaking has reached the office of the Hilfsverein der Deutsche Juden in Berlin from various sources.

The institute is to be governed by a kuratoria or board of directors of twenty-five members, and the board now consists of the following gentlemen:

Dr. Cyrus Adler, Philadelphia; Dr. Gawronsky, Moskau; U. Ginsberg, London; R. Gotz, Moskau; General Consul Eugene Landau, Berlin; Dr. S. Lewin, Berlin; Judge Julian Mack, Chicago; Louis Marshall, New York; Dr. P. Nathan, Berlin; Prof. M. Phillipson, Berlin; Julius Rosenwald, Chicago; Prof. Solomon Schechter, New York; Ludwig Schiff, Frankfurt-on-Main; Mortimer L. Schiff, New York; James Simon, Berlin; Samuel Strauss, New York; Judge M. Sulzberger, Philadelphia; Justizrat Timendorfer, Berlin; Moritz Warburg, Hamburg; D. Wissotsky, Moskau; J. Zetlin, Moskau.

The board will in turn be represented by a smaller managing committee, for which the following have been chosen: U. Ginsberg, London; Dr. S. Lewin, Berlin; Dr. P. Nathan, Berlin; Ludwig Schiff, Frankfurt-on-Main, and James Simon, Berlin. Herr James Simon has been elected chairman and Dr. Paul Nathan vice-chairman.

To put it into the words of the proposed articles of incorporation, the institute has as its object "to enable the Jewish youth of the Orient to secure a technical education. Together with this technical education the students should be given the opportunity to acquire a knowledge of the Hebrew and the Jewish past to the end that they may be educated as conscientious Jews having due respect for their religion and origin. For this purpose there should, in connection with the technical institute, be built and conducted a school for Hebrew and Jewish education."

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CHILDREN'S PAGE.

THE DREAM.

DEAR CHILDREN:

66 YOU ARE standing this day, all of you, before the Lord your God; your heads of your tribes, your elders, and your officers, all the men of Israel."

With these words we begin the Sedrah of this Sabbath, which is called "Nitzabim." We also read the Sedrah that follows it, which is called "Vayelech" (Deuteronomy, chap. 29, par. 9 to chap. 32). These are very solemn words, and this is the most solemn time of the year; and even though you are young children and do not fully understand what it means to be solemn, yet it is as though in the midst of your play in the bright sunshine the sun would suddenly go down and the dark shadows of night would descend before you had much time to notice them. It is then that that solemn feeling would come upon you. Not that you should be afraid of the night, for the God that watches us in the day "neither slumbereth nor sleepeth" during the night, and it is to Him that we will pray during the coming night, when we will leave our places of rest and go to the synagogue to say our "Selichoth" or supplication for forgiveness for all the wrong that we have done in the dying year.

Children, I love you to be jolly, but there are certain times when you, too, must be thoughtful; and it is very often the thoughtful

moments in a child's life that create the greatest men and women of the world's history.

The following will give you something to think about in your serious moments.

"I call heaven and earth as witnesses against you this day, that I have set before you life and death, the blessing and the curse; therefore choose thou life in order that thou mayest live, both thou and thy seed. To love the Lord thy God, to hearken to His voice, and to cleave unto Him; for He is thy life and the length of thy days; that thou mayest dwell in the land which the Lord swore unto thy fathers, to Abraham, to Isaac and to Jacob, to give unto them."

These are the words that end the Sedrah "Nitzabim," and are explained by our beloved preacher, the Dubner Maggid, by the following story:

A merchant once traveled to the city of Leipzig. He stopped at one of the hotels, and as night came on he went to sleep. In his sleep he dreamed that before him there lay a great treasure of gold and diamonds and all kinds of the most precious things, and it seemed to him that he lifted up the flooring and dug out the most beautiful and costly articles that were hidden there. His first thought was to gather them all up, pile them in his trunks and take them home; but he soon changed his mind, for he was afraid that

the people would become aware of what he had done, especially the owner of the hotel, who, when seeing how he had broken up his house, would punish him severely.

He therefore decided to put everything back in its place and cover it all over with the flooring in order that no one should suspect that treasures are hidden there. "and then" thought he, "I will return here with my wife and children and buy this entire house. Then I can do with it as I please."

He arose in the morning, forgot his dream, went to make his purchases, then packed up his merchandise and traveled home. On the return journey, when he almost reached his house, everything that he had seen that night came back to his memory. But he forgot that he had seen it all in a dream. He thought that he had seen it all when he was awake. With great joy he returned to his home, made a great feast for his family and told them of the wonderful treasure that he had found. He spent a great deal of money on the finest clothes for his entire family, hired many carriagees, and they set out in quest of that wonderful great treasure. Before they had gone he sold all that they possessed for almost nothing. After considerable trouble they reached their destination.

The merchant bought the hotel, paying the proprietor the full price that he asked for it. At night the new owner and his family pulled up all the flooring and dug everywhere for the hidden treasure; but, of course, there was nothing to be found. They dug up every floor and broke up the entire hotel until it

looked like one great heap of ruins. It was then that the merchant recollected that it was only in a dream that he had seen all those treasures. When they fully realized what they had done they all wept bitterly, for where would they now turn and whither would they now go?

Thus it is with foolish man! When he has one hundred dollars he wishes to have two hundred dollars; and when he has two hundred dollars he desires to possess four hundred dollars. He thinks, "If I shall only amass a fortune of ten thousand dollars my desire will be attained. I shall then retire from business and spend my life in repose." Thereupon he crosses vast oceans, braves the greatest dangers, travels immense distances, tired and foot-sore, hungry and thirsty, no time to eat, no sleep for his busy brain, suffering the Summer's parching heat, the Winter's chilly blasts, uncomplainingly, in his quest for hidden treasures, thinking "I shall enjoy life when I shall be rich."

At last he becomes rich, builds himself a fine mansion, buys elegant furniture, invites everyone to rejoice in the "great housewarming"—and then, "My head! My head!" he cries. He feels that death is coming, to rob him of all his possessions.

"Oh, what have I toiled for?" cries he, "It is all an empty dream! If I had spent even one-tenth of that time for the Torah and good deeds, how much better off I would have been!"

Therefore are we told, "Choose thou life"—the real life, to bring thee happiness here and hereafter.

בן אהרן

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Borough of Richmond.

The sale of seats at Temple Emanuel began last Sunday. Most all of the seats have been disposed of. Great preparations are being made for the coming Holy Days. A large choir will assist Rev. A. Goldfarb in the rendition of the ritual. Julius Schwartz will deliver a sermon on the first day.

In the coming Hudson-Fulton celebration Rev. A. Goldfarb, of Temple Emanuel, will read the 146th Psalm at the historical celebration at Stony Brook. The children of the public school elected to perform the folks' dance at the children's festival in Port Richmond are rehearsing in the vestry rooms of the Temple Emanuel, which has been placed at the disposal of the committee. Julius Schwartz has been elected the chairman of the Committee on Parade.

The Hebrew school met last Sunday for the new season. There was a large attendance and a large enrollment of pupils. Among the exhibitors at the County Fair is Miss Gertrude Mord, the talented daughter of Mr. and Mrs. A. Mord. Her exhibit is a table cover artistically embroidered, a piece of art.

Bishop David H. Greer, of the Episcopal Church, and Rev. Dr. H. Pereira Mendes, minister of the Spanish and Portuguese Synagogue, Central Park West and Seventieth street, have been selected by the Hudson-Fulton Commission to deliver the invocation and benediction respectively, at the official reception to foreign guests and literary exercises at the Metropolitan Opera House on Monday evening, September 27, 1909.

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NEWS FROM ENGLAND.

(Special and exclusive to the Hebrew Standard. From our Correspondent.)

Pros and Cons of the Jewish Hospital—Zionist Federation Meeting—"Hebrew and Living Language" Movement—London Daily Discusses Church Begging—A Jewish Contribution—Another Rothschild Appointment.

As was to be expected, the flood-gates of discussion have been opened upon the question of the proposed Jewish hospital. An effective contribution from a practical man is given by the Rev. B. Schewzlk, who is in town again after taking a course of treatment at Marienbad. Nobody knows Jewish conditions in the East end better than this gentleman, part of whose work has been for years the provision for the special religious needs of East end Jews during the high festivals when synagogue accommodation runs woefully short.

Mr. Schewzlk, speaking quietly but firmly, finds the project for a Jewish hospital impracticable. The expense of maintenance formed by this he considers a sufficiently insuperable objection, but beyond all this there is the question of proper Jewish doctors and nurses. He declares that he has tried and found it impossible to train Jewish nurses, and he puts the cause down to the fact that the synagogue keeps woman in the background. Among Christians, he points out, it is the Church and chapel that form the great recruiting grounds for women nurses.

Another debater declares that Dr. A. Gaster has done more harm than good to the cause of a Jewish hospital by "his somewhat intemperate speech." He points out that in the East end there are splendidly equipped general hospitals which are catering well and sympathetically for the requirements of the Jewish sick poor.

In the Jewish kitchen of the Metropolitan Hospital the cupboards are most carefully prepared for Passover and the necessary change of utensils made. The matron there has been found so scrupulous in every detail of Jewish law and custom that she has often been told, it is alleged, by Jewish patients that she is more "fromm" than they.

Another debater who declared a Jewish hospital is not necessary, also points out that neither is the Jewish Hospital, which is already in existence in Manchester, necessary. In this he seems to land in a difficulty, as one can fairly argue that where a hospital has been established and exists its very life shows that it fills a necessity.

A Jewish physician and surgeon recalled that this discussion is 40 years old and he does not believe that skilled treatment amid sympathetic and congenial surroundings will have any better effect in a strictly Jewish hospital than at present. He sees no reason why a Jewish doctor able to speak Yiddish should not be appointed to each of the Jewish wards of the general hospitals in the same way as has been already done by the Metropolitan hospital. This doctor's view is that the erection of a special Jewish hospital would tend to keep the community's pool in one locality and would probably soon be followed by the discontinuance of Jewish wards in general hospitals. In this way certainly a movement would be set on foot quite counter to the general development of the community's life here.

The Executive Committee of the English Zionist Federation have arranged to hold the half-yearly conference on Sunday, September 5. One of the motions to be discussed will be "That societies be assessed for dues according to their membership and in relation to the estimated annual expenditure of the Federation."

Isaiah Wassilewsky, the secretary of the Central Committee of the Ivriah, has received from various parts of the country welcome support for the new Hebrew speaking movement. Branches have been established already in Blackburn, Glasgow, Hull, Leeds, Liverpool and the Metropolis, the headquarters of course being in Manchester. These will form centres of study of Hebrew as a living language. It has been decided to establish a quarterly Hebrew Review. The utility of trying to teach Hebrew as a dead language has been proved definitely. As a living language it may be a

great success, and in fact, a Jewish vernacular in many lands.

The approaching conference of Anglo-Jewish Ministers has led to a discussion with regard to the status of the Shochet and Chazan or the Shochet-Chazan. It is argued that they should not be invited to the conference and should never be called "reverend." In view of the fact that it falls to the lot of the Chazan-Shochet to make a strong fight for Judaism in small centres where poor congregations must have a Shochet and cannot afford anything else, it strikes most people that such men have every right to join the forthcoming conference. Again, it is too late in the day to quarrel over the term "reverend," and whether it is to apply only to a particular and specially favored class. The work before the conference is something bigger and grander than pettifogging arguments of this kind.

To the interesting discussion that has been raised in the Daily Telegraph on the propriety of using the services of theatrical and music-hall artists for aiding church collections, a word may be added, touching the attitude of the Jewish community in the matter. It has long been regarded as the rule, rather than the exception, when invitation is made to the Jewish public to raise a special fund for a religious or charitable object, for entertainments to be given in aid thereof—not always organized directly by the authors of the appeal, but by a few private supporters. And very good entertainments they are in most cases, for the fact that Jews are such ardent devotees of music and the drama makes prominent artists especially willing to lend their services on these occasions. Not the slightest compunction is felt about accepting money that is derived from such a source, the reason being, perhaps, that Judaism is so free from sombreness that the cultivation of the lighter arts is not held to be incompatible with the pursuit of a truly religious life. The statement made by one of the controversialists in the Telegraph that "those who are keenly desirous to aid the charities of the Church are not as a rule, the people who go to theatres," certainly does not apply to Jews. Further, the Jewish community would not seek to draw a distinction between the methods that may be adopted for aiding collections for purely religious and for charitable purposes, since the exercise of charity is one of the cardinal tenets of the Jewish faith.

The Hon. Nathaniel Charles Rothschild has been selected by the Colonial Office to be a member of a committee which has been formed to further the study of economic entomology, especially with regard to African observations. The Hon. Nathaniel was born in 1877, and is the second son of Baron Rothschild. He married in 1907 Roszka von Wertheimstein, the daughter of Alfred Edler von Wertheimstein, of Hungary.

Department of Finance, Bureau for the Collection of Taxes, New York, September 1, 1909.

NOTICE TO TAXPAYERS.

TAXPAYERS WHO DESIRE TO OBTAIN their bills promptly should make immediate written requisition (blanks may be procured in the Borough offices), stating their property by section or ward, block and lot or map number, making copy of same from their bills of the year.

If a taxpayer is assessed for personal tax the requisition should also request bill for such tax. Each requisition should be accompanied by an envelope bearing the proper address of the applicant, and with RETURN POSTAGE, PREPAID. In case of any doubt in regard to ward, section, block or lot number, taxpayers should take their deeds to the Department of Taxes and Assessments and have their property located on the maps of that Department, and forward to the Deputy Receiver of Taxes, with the requisition, a certified memorandum of their property, which will be furnished by the Department of Taxes and Assessments.

Taxpayers in this manner will receive their bills returned by mail at the earliest possible moment, and avoid any delay caused by waiting in lines, as required in case of personal application.

The requisition must be addressed and mailed to the Deputy Receiver of Taxes in whichever Borough the property is located, as follows: John J. McDonough, No. 57 Chambers street, Borough of Manhattan, New York.

John B. Underhill, corner of Third and Tremont avenues, Borough of The Bronx, New York.

Thomas J. Drennan, Municipal Building, Borough of Brooklyn, New York.

George H. Creed, corner of Jackson avenue and Fifth street, Long Island City, Borough of Queens, New York.

John De Morgan, Borough Hall, St. George, Staten Island, Borough of Richmond, New York.

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Office of the Grand Lodge of the United States and District Grand Lodge, No. 1, 21 W. 124th st. Office of the District Grand Lodge, No. 2, 108 La Salle Street, Chicago, Ill. GRAND LODGE OF THE UNITED STATES OFFICERS

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The special convention of the U. S. Grand Lodge was held on Sunday last at the Harlem Casino, a large number of delegates from all over the United States attending. Grand Master M. Samuel Stern presided. The session was opened with prayer by Rev. Liknaitz, of Leavenworth, Kan. The various committees were appointed, the most important of which was the Endowment. Much credit should be given this committee for the manner in which it discharged its herculean task. The committee was composed of Emil Tausig, chairman; Henry Lichtig, H. Jacobs, Ben Blumenthal, L. Hess, M. S. Myerhoff, A. Pike, I. Lurie, I. Baer, H. H. Gutman, R. Levy, J. A. Hirschman, M. Walstein, Elias Sobel and M. Kraus.

The committee was in session all day Sunday, and pending its report the convention adjourned until Monday morning, at which time the report was ready.

A new class of membership was created permitting of a \$500 endowment. The passage of this created great enthusiasm among the delegates. Another new feature was the passing of a law permitting lodges of the order to admit social members.

A law was passed directing all members to pay their dues monthly in advance.

District No. 2 was well represented, and looks forward to increased membership, owing to the amendments which were passed.

At the conclusion of the convention a banquet followed at the Harlem Casino, and toasts were responded to by U. S. G. M. M. Samuel Stern, first deputy; S. Hoffheimer, second deputy; A. Finkenberger, third deputy; A. Pike, grand treasurer; E. Frankenthaler, Coroner Julius Harburger, E. Tausig, H. Lichtig, A. Hafer, C. Loewy, L. Hess, H. Jacobs, M. S. Myerhoff, M. Israel and A. E. Karelson. The toastmaster was J. A. Hirschman.

The Russian Ministers of Education and Commerce have carried out their threat and rejected 400 petitions from Jewish students that reached them before the issue of the official notification that such appeals would not be attended to. Especially sad appears to be the case of thirty young Jews refused admission to the Kieff polytechnic on two occasions. The members of the staff used their influence on behalf of the students, but they, too, met with a rebuff.

At the Hippodrome on Labor Day the house was sold out for both the afternoon and evening performances before the doors of the big playhouse were thrown open. Never before in the history of the Hippodrome were so many people turned away. The vast crowd who were able to attain admission appeared thoroughly to enjoy the three big new spectacles, "A Trip to Japan," "Inside the Earth" and "The Ballet of Jewels." The tribe of Maoris seemed especially to hit the popular fancy with their "Halas" or dances of war and welcome.

NATHAN, JOHN.—The People of the State of New York, by the Grace of God Free and Independent, to Elizabeth Woolf, Hannah Nathan, Leah Nathan, George Nathan, Abraham Nathan, Minnie Levy, Bella Pluny, Henry Nathan, Isaac Barnett, Hannah Barnett, Fannie Barnett, Abraham Martin, Annie B. Cardozo, Philip M. Solomon, Elizabeth M. Farrington, Edith L. Thaur, Eugene I. Solomon, Irene P. Frankel, Adolphe Solomon, Harrie M. Solomon, Nathan E. Solomon, Morris Martin and Catherine Jensen, the next of kin of John Nathan, deceased, send greeting:

Whereas, Julia Harvey and Bernard Nathan, of the City of New York, have lately applied to the Surrogate's Court of our County of New York, to have a certain instrument in writing relating to personal property, duly proved as the last will and testament of John Nathan, late of the County of New York, deceased, and you and each of you are cited to appear before the Surrogate of our County of New York, at his office in the County of New York, on the 29th day of October, one thousand nine hundred and nine, at half-past ten o'clock in the forenoon of that day, then and there to attend the probate of the said last will and testament.

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

In testimony whereof we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed.

[L. S.] Witness, Hon. JOHN P. COHELAN, a Surrogate of our said County of New York, at said County, the 2d day of September, in the year of our Lord one thousand nine hundred and nine.

DANIEL J. DOWNEY, Clerk of the Surrogate's Court. JAMES D. CLIFFORD, Attorney for Petitioners, 215 Montague St., Brooklyn.

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I wish to inform Jewish men of Greater New York of the establishment of a free employment agency devoted to boys exclusively. Knowing every boy individually, in recommending him I hold myself personally responsible for his honesty, integrity and willingness to give the best that is in him for the welfare of his employer. If you are in need of the services of a boy (age from 14 to 20) I would urge your co-operation in this movement, which practically means a good start for a boy on a career along Jewish lines. Address W. H. Vernon-Epstein, Director Albert Lucas Club, 63

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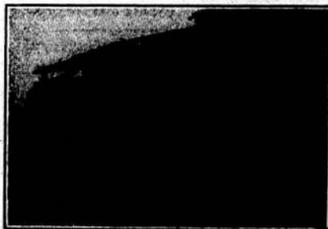
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RICHHEIMER, CAROLINE.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against...

NOJSCO, ELIZABETH.—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...

ROSENFELD, FREDERICA.—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...

WEIL, ADELINE.—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...

DORMITZER, KAROLINE.—The people of the State of New York, by the grace of God Free and Independent, to Friederika Hirsch, Jeanette Reeb, Josephine Levin, Caroline Mayer, Emma Kiefer, Isaac Mayer and Bernard N. Schwartz, the heirs and next of kin of Karoline Dormitzer, deceased, send greeting.

Witness, Hon. John P. Cohalan, a Surrogate of our said County of New York, at said County, the 29th day of July, in the year of our Lord one thousand nine hundred and nine.

SPIRO, CAROLINE.—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...

FREUND, 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...

SCHWAB, GABRIEL.—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...

LEONARD J. OBERMEIER, Attorney for Executors. HENRY PROBLECH, AD. SCHWAB, NATHAN SCHWAB, HENRIETTA SCHWAB, Executors.

STRAUSS, CHARLES S.—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...

FARMER, HENRIETTA.—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...

BENNO LEWIN, Attorney for Executor. 119 Nassau street, N. Y.

FRY, ISAAC.—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...

STEINMAN, KARL.—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...

BROWN, BERTHA.—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...

KLEIN, SARAH.—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...

KAPLAN, ISAAC.—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...

BERTUCH, MOE.—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...

GABRIEL, 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...

BARNETT, MOSES.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against...

KEAN, LOUIS.—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...

ROSENTHAL, SAMUEL.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against...

WALTER, PHILIP.—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...

WOLFSOHN, 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...

BENNO LEWIN, Attorney for Executor. 119 Nassau street, N. Y.

CALENDAR

- 5670, 1909-10. 1909. Rosh Hashanah.—Thursday, September 16. Yom Kippur.—Saturday, September 25. First Day of Succoth.—Thursday, September 30.

FRIEDLANDER, ALBERT.—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...

EXPLANATION—MATTER IN ITALICS IS NEW; MATTER IN BRACKETS [] IS OLD MATTER TO BE OMITTED.

STATE OF NEW YORK, OFFICE OF THE SECRETARY OF STATE, Albany, July 24, 1909.—Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section two hundred and ninety-five of the Election Law, notice is hereby given that the following proposed amendment to section twelve of article six of the Constitution of the State of New York, is to be submitted to the people for approval at the next general election in this State to be held on the second day of November, nineteen hundred and nine. SAMUEL S. KOENIG, Secretary of State.

AMENDMENT NUMBER ONE. Concurrent Resolution of the Senate and Assembly, proposing an amendment to section twelve of article six of the constitution, in relation to the compensation of justices of the supreme court.

Section 1. Resolved (if the Assembly concur), That section twelve of article six of the constitution be amended to read as follows: § 12. [The judges and justices hereinbefore mentioned shall receive for their services a compensation established by law, which shall not be increased or diminished during their official terms, except as provided in section five of this article.] No person shall hold the office of judge or justice of any court longer than until and including the last day of December next after he shall be seventy years of age. [No judge or justice elected after the first day of January, one thousand eight hundred and ninety-four, shall be entitled to receive any compensation after the last day of December next after he shall be seventy years of age; but the compensation of every judge of the court of appeals or justice of the supreme court elected prior to the first day of January, one thousand eight hundred and ninety-four, whose term of office has been, or whose present term of office shall be, so abridged, and who shall have served as such judge or justice ten years or more, shall be continued during the remainder of the term for which he was elected; but any such judge or justice may, with his consent, be assigned by the governor, from time to time, to any duty in the supreme court while his compensation is so continued.] Each justice of the supreme court shall receive from the state the sum of ten thousand dollars per year. Those assigned to the appellate divisions in the third and fourth departments shall each receive in addition the sum of two thousand dollars, and the presiding justices thereof the sum of two thousand five hundred dollars per year. Those justices elected in the first and second judicial departments shall continue to receive from their respective offices, counties or districts, as now provided by law, such additional compensation as will make their aggregate compensation what they are now receiving. Those justices elected in any judicial department other than the first or second, and assigned to the appellate divisions of the first or second departments shall, while so assigned, receive from those departments respectively, as now provided by law, such additional sum as is paid to the justices of those departments. A justice elected in the third or fourth department assigned by the appellate division or designated by the governor to hold a trial or special term in a judicial district other than that in which he is elected shall receive in addition ten dollars per day for expenses while actually so engaged in holding such term, which shall be paid by the state and charged upon the judicial district where the service is rendered. The compensation herein provided shall be in lieu of and shall exclude all other compensation and allowance to said justices for expenses of every kind and nature whatsoever. The provisions of this section shall apply to the judges and justices now in office and to those hereafter elected. § 2. Resolved (if the Assembly concur), That the foregoing amendment be submitted to the people for approval at the general election to be held in the year nineteen hundred and nine, in accordance with the provisions of the election law.

State of New York, In Senate, February 16, 1909.—The foregoing resolution was duly passed, a majority of all the Senators elected voting in favor thereof. By order of the Senate, HORACE WHITE, President.

State of New York, In Assembly, February 17, 1909.—The foregoing resolution was duly passed, a majority of all the members elected to the Assembly voting in favor thereof. By order of the Assembly, J. W. WADSWORTH, Jr., Speaker.

State of New York, Office of the Secretary of State, Albany, July 24, 1909.—Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section two hundred and ninety-five of the Election Law, notice is hereby given that the following proposed amendment to section twelve of article six of the Constitution of the State of New York, is to be submitted to the people for approval at the next general election in this State to be held on the second day of November, nineteen hundred and nine. SAMUEL S. KOENIG, Secretary of State.

FORM FOR SUBMISSION OF AMENDMENT NUMBER ONE.

Shall the proposed amendment to section twelve of article six of the Constitution, in relation to the compensation of Justices of the Supreme Court, be approved?

EXPLANATION—MATTER IN ITALICS IS NEW.

STATE OF NEW YORK, OFFICE OF THE SECRETARY OF STATE, Albany, July 24, 1909.—Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section two hundred and ninety-five of the Election Law, notice is hereby given that the following proposed amendment to section four of article seven of the Constitution of the State of New York, is to be submitted to the people for approval at the next general election in this State to be held on the second day of November, nineteen hundred and nine. SAMUEL S. KOENIG, Secretary of State.

AMENDMENT NUMBER TWO.

Concurrent Resolution of the Senate and Assembly, proposing an amendment to section four of article seven of the constitution, permitting the legislature to alter the rate of interest on debts authorized pursuant to said section. Whereas, The legislature, at its regular session in nineteen hundred and eight, duly adopted a resolution proposing an amendment to section four of article seven of the constitution, permitting the legislature to alter the rate of interest upon debts authorized pursuant to said section; and Whereas, Such resolution has been duly published in accordance with law and the constitution and referred to this legislature for action; therefore: Section 1. Resolved (if the assembly concur), That section four of article seven of the constitution be amended so as to read as follows: § 4. Except the debts modified

In sections two and three of this article, no debts shall be hereafter contracted by or in behalf of this state, unless such debt shall be authorized by law, for some single work or object, to be distinctly specified therein; and such law shall impose and provide for the collection of a direct annual tax to pay, and sufficient to pay, the interest on such debt as it falls due, and also to pay and discharge the principal of such debt within fifty years from the time of the contracting thereof. No such law shall take effect until it shall, at a general election, have been submitted to the people, and have received a majority of all the votes cast for and against it at such election. On the final passage of such bill in either house of the legislature, the question shall be taken by ayes and noes, to be duly entered on the journals thereof, and shall be: "Shall this bill pass, and ought the same to receive the sanction of the people?" The legislature may at any time after the approval of such law by the people, if no debt shall have been contracted in pursuance thereof, repeal the same; and may at any time, by law, forbid the contracting of any further debt or liability under such law; but the tax imposed by such act, in proportion to the debt and liability which may have been contracted in pursuance of such law, shall remain in force and be irrevocable, and be annually collected, until the proceeds thereof shall have made the provision hereinbefore specified to pay and discharge the interest and principal of such debt and liability. The money arising from any loan or stock creating such debt or liability shall be applied to the work or object specified in the act authorizing such debt or liability, or for the payment of such debt or liability, and for no other purpose whatever. No such law shall be submitted to be voted on within three months after its passage or at any general election when any other law, or any bill shall be submitted to be voted for or against. The legislature may provide for the issue of bonds of the state to run for a period not exceeding fifty years in lieu of bonds heretofore authorized but not issued and shall impose and provide for the collection of a direct annual tax for the payment of the same as hereinbefore required. When any sinking fund created under this section shall equal in amount the debt for which it was created, no further direct tax shall be levied on account of said sinking fund, and the legislature shall reduce the tax to an amount equal to the accruing interest on such debt. The legislature may from time to time alter the rate of interest to be paid upon any state debt, which has been or may be authorized pursuant to the provisions of this section, or upon any part of such debt, provided, however, that the rate of interest shall not be altered upon any part of such debt or upon any bond or other evidence thereof, which has been, or shall be created or issued before such alteration. In case the legislature increase the rate of interest upon any such debt, or part thereof, it shall impose and provide for the collection of a direct annual tax to pay and sufficient to pay the increased or altered interest on such debt as it falls due and also to pay and discharge the principal of such debt within fifty years from the time of the contracting thereof, and shall appropriate annually to the sinking fund moneys in amount sufficient to pay such interest and pay and discharge the principal of such debt when it shall become due and payable. § 2. Resolved (if the assembly concur), That the foregoing amendment be submitted to the people for approval at the general election to be held in the year nineteen hundred and nine, in accordance with the provisions of the election law.

State of New York, In Senate, March 31, 1909.—The foregoing resolution was duly passed, a majority of all the Senators elected voting in favor thereof. By order of the Senate, J. RAINES, Temporary President.

State of New York, In Assembly, April 12, 1909.—The foregoing resolution was duly passed, a majority of all the members elected to the Assembly voting in favor thereof. By order of the Assembly, J. W. WADSWORTH, Jr., Speaker.

State of New York, Office of the Secretary of State, Albany, July 24, 1909.—Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section two hundred and ninety-five of the Election Law, notice is hereby given that the following proposed amendment to section twenty-seven of article three of the Constitution of the State of New York, is to be submitted to the people for approval at the next general election in this State to be held on the second day of November, 1909. SAMUEL S. KOENIG, Secretary of State.

FORM FOR SUBMISSION OF AMENDMENT NUMBER TWO.

Shall the proposed amendment to section four of article seven of the Constitution, permitting the legislature to alter the rate of interest on debts authorized pursuant to said section, be approved?

EXPLANATION—MATTER IN ITALICS IS NEW.

STATE OF NEW YORK, OFFICE OF THE SECRETARY OF STATE, Albany, July 24, 1909.—Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section two hundred and ninety-five of the Election Law, notice is hereby given that the following proposed amendment to section twenty-seven of article three of the Constitution of the State of New York, is to be submitted to the people for approval at the next general election in this State to be held on the second day of November, 1909. SAMUEL S. KOENIG, Secretary of State.

AMENDMENT NUMBER THREE.

Concurrent Resolution of the Senate and Assembly, proposing an amendment to section twenty-seven of article three of the constitution, in relation to the powers of the boards of supervisors and county auditors or other fiscal officers. Whereas, the legislature, at its regular session in nineteen hundred and seven, duly adopted a resolution proposing an amendment to section twenty-seven of article three of the constitution, in relation to the powers of the boards of supervisors and county auditors or other fiscal officers; and Whereas, such resolution has been duly published in accordance with law and the constitution and referred to this legislature for action; therefore: § 1. Resolved (if the assembly concur), That section twenty-seven of article three of the constitution be amended as follows: Article III. Section 27. The legislature shall, by general laws, confer upon the boards of supervisors of the several counties of the state such further powers of local legislation and administration as the legislature may, from time to time, deem expedient, and in counties which now have, or may hereafter have, county auditors or other fiscal officers, authorized to audit bills, accounts, charges, claims or demands against the county, the legislature may confer such powers upon said auditors, or fiscal officers, as the legislature may, from time to time, deem expedient. § 2. Resolved (if the assembly concur), That the foregoing amendment be submitted to the people for approval at the next general election in this State to be held on the second day of November, 1909. SAMUEL S. KOENIG, Secretary of State.

assembly concur), That the foregoing amendment be submitted to the people for approval at the next general election to be held in the year nineteen hundred and nine, in accordance with the provisions of the election law.

State of New York, In Senate, April 20, 1909.—The foregoing resolution was duly passed, a majority of all the Senators elected voting in favor thereof. By order of the Senate, HORACE WHITE, President.

State of New York, In Assembly, April 27, 1909.—The foregoing resolution was duly passed, a majority of all the members elected to the Assembly voting in favor thereof. By order of the Assembly, J. W. WADSWORTH, Jr., Speaker.

State of New York, Office of the Secretary of State, Albany, July 24, 1909.—Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section two hundred and ninety-five of the Election Law, notice is hereby given that the following proposed amendment to section ten of article eight of the Constitution of the State of New York, is to be submitted to the people for approval at the next general election in this State to be held on the second day of November, 1909. SAMUEL S. KOENIG, Secretary of State.

FORM FOR SUBMISSION OF AMENDMENT NUMBER THREE.

Shall the proposed amendment to section twenty-seven of article three of the Constitution, in relation to the powers of the boards of supervisors and county auditors or other fiscal officers, be approved?

EXPLANATION—MATTER IN ITALICS IS NEW.

STATE OF NEW YORK, OFFICE OF THE SECRETARY OF STATE, Albany, July 24, 1909.—Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section two hundred and ninety-five of the Election Law, notice is hereby given that the following proposed amendment to section ten of article eight of the Constitution of the State of New York, is to be submitted to the people for approval at the next general election in this State to be held on the second day of November, 1909. SAMUEL S. KOENIG, Secretary of State.

AMENDMENT NUMBER FOUR.

Concurrent Resolution of the Senate and Assembly, proposing an amendment to section ten of article eight of the constitution, relating to the limitation of the indebtedness of cities and excepting certain kinds of bonds from computation of the debt of a city for purposes of such limitation.

Whereas, The legislature at its regular session in nineteen hundred and eight duly adopted a resolution proposing an amendment to section ten of article eight of the constitution, relating to the limitation of the indebtedness of cities and excepting certain kinds of bonds from computation of the debt of a city for purposes of such limitation; and Whereas, Such resolution has been duly published in accordance with law and the constitution and referred to the legislature for action; therefore: Section 1. Resolved (if the Assembly concur), That section ten of article eight of the constitution be amended to read as follows: Article VIII. § 10. No county, city, town or village shall hereafter give any money or property, or loan its money or credit to or in aid of any individual, association or corporation, or become directly or indirectly the owner of stock in, or bonds of, any association or corporation; nor shall any such county, city, town or village be allowed to incur any indebtedness except for county, city, town or village purposes. This section shall not prevent such county, city, town or village from making such provision for the aid or support of its poor as may be authorized by law. No county or city shall be allowed to become indebted for any purpose or in any manner to an amount which, including existing indebtedness, shall exceed ten per centum of the assessed valuation of the real estate of such county or city subject to taxation, as it appeared by the assessment rolls of said county or city on the last assessment for state or county taxes prior to the incurring of such indebtedness; and all indebtedness in excess of such limitation, except such as now may exist, shall be absolutely void, except as herein otherwise provided. No county or city whose present indebtedness exceeds ten per centum of the assessed valuation of its real estate subject to taxation, shall be allowed to become indebted in any further amount until such indebtedness shall be reduced within such limit. This section shall not be construed to prevent the issuing of certificates of indebtedness or revenue bonds issued in anticipation of the collection of taxes for amounts actually contained, or to be contained in the taxes for the year when such certificates or revenue bonds are issued and payable out of such taxes; nor to prevent the city of New York from issuing bonds to be redeemed out of the tax levy for the year next succeeding the year of their issue, provided that the amount of such bonds which may be issued in any one year in excess of the limitations herein contained shall not exceed one-tenth of one per centum of the assessed valuation of the real estate of said city subject to taxation. Nor shall this section be construed to prevent the issue of bonds to provide for the supply of water; but the term of the bonds issued to provide the supply of water, in excess of the limitation of indebtedness fixed herein, shall not exceed twenty years, and a sinking fund shall be created on the issuing of the said bonds for their redemption, by raising annually a sum which will produce an amount equal to the sum of the principal and interest of said bonds at their maturity. All certificates of indebtedness or revenue bonds issued in anticipation of the collection of taxes, which are not retired within five years after their date of issue, and bonds issued to provide for the supply of water, and any debt hereafter incurred by any portion or part of a city—if there shall be any such debt, shall be included in ascertaining the power of the city to become otherwise indebted; except that debts incurred by the city of New York after the first day of January, nineteen hundred and four, and debts incurred by any city of the second class after the first day of January, nineteen hundred and eight, and debts incurred by any city of the third class after the first day of January, nineteen hundred and ten, to provide for the supply of water, shall not be so included, and except further that any debt hereafter incurred by the city of New York for a public improvement owned or to be owned by the city, which yields to the city current net revenue, after making any necessary allowance for repairs and maintenance for which the city is liable, in excess of the interest on said debt and of the annual payments necessary for its amortization may be included in ascertaining the power of said city to be otherwise indebted, provided that a sinking fund for its amortization shall have been established and maintained and that the indebtedness shall not be so included during any period of

time when the revenue aforesaid shall not be sufficient to equal the said interest and amortization instalments, and except further that any indebtedness heretofore incurred by the city of New York for any rapid transit or dock investment may be so excluded proportionately to the extent to which the current net revenue received by said city therefrom shall meet the interest and amortization instalments thereof, provided that any increase in the debt incurring power of the city of New York shall result from the exclusion of debts heretofore incurred shall be available only for the acquisition or construction of properties to be used for rapid transit or dock purposes. The legislature shall prescribe the method by which and the terms and conditions under which the amount of any debt to be so excluded shall be determined, and no such debt shall be excluded except in accordance with the determination so prescribed. The legislature may in its discretion confer appropriate jurisdiction on the appellate division of the supreme court in the first judicial department for the purpose of determining the amount of any debt to be so excluded. No indebtedness of a city valid at the time of its inception shall thereafter become invalid by reason of the operation of any of the provisions of this section. Whenever the boundaries of any city are the same as those of a county, or when any city shall include within its boundaries more than one county, the power of any county wholly included within such city to become indebted shall cease, but the debt of the county, heretofore existing, shall not, for the purposes of this section, be reckoned as a part of the city debt. The amount hereafter to be raised by tax for county or city purposes, in any county containing a city of over one hundred thousand inhabitants, or any such city of this state, in addition to providing for the principal and interest of existing debt, shall not in the aggregate exceed in any one year two per centum of the assessed valuation of the real and personal estate of such county or city, to be ascertained as prescribed in this section in respect to county or city debt. § 2. Resolved (if the Assembly concur), That the foregoing amendment be submitted to the people for approval at the general election to be held in the year nineteen hundred and nine in accordance with the provisions of the election law.

State of New York, In Senate, April 13, 1909.—The foregoing resolution was duly passed, a majority of all the Senators elected voting in favor thereof. By order of the Senate, HORACE WHITE, President.

State of New York, In Assembly, April 27, 1909.—The foregoing resolution was duly passed, a majority of all the members elected to the Assembly voting in favor thereof. By order of the Assembly, J. W. WADSWORTH, Jr., Speaker.

State of New York, Office of the Secretary of State, Albany, July 24, 1909.—Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section two hundred and ninety-five of the Election Law, notice is hereby given that the following proposed amendment to section ten of article eight of the Constitution of the State of New York, is to be submitted to the people for approval at the next general election in this State to be held on the second day of November, 1909. SAMUEL S. KOENIG, Secretary of State.

AMENDMENT NUMBER FIVE.

Concurrent Resolution of the Senate and Assembly, proposing an amendment to section ten of article eight of the constitution, relating to the limitation of the indebtedness of cities and excepting certain kinds of bonds from computation of the debt of a city for purposes of such limitation.

Whereas, The legislature at its regular session in nineteen hundred and eight duly adopted a resolution proposing an amendment to section ten of article eight of the constitution, relating to the limitation of the indebtedness of cities and excepting certain kinds of bonds from computation of the debt of a city for purposes of such limitation; and Whereas, Such resolution has been duly published in accordance with law and the constitution and referred to the legislature for action; therefore: Section 1. Resolved (if the Assembly concur), That section ten of article eight of the constitution be amended to read as follows: Article VIII. § 10. No county, city, town or village shall hereafter give any money or property, or loan its money or credit to or in aid of any individual, association or corporation, or become directly or indirectly the owner of stock in, or bonds of, any association or corporation; nor shall any such county, city, town or village be allowed to incur any indebtedness except for county, city, town or village purposes. This section shall not prevent such county, city, town or village from making such provision for the aid or support of its poor as may be authorized by law. No county or city shall be allowed to become indebted for any purpose or in any manner to an amount which, including existing indebtedness, shall exceed ten per centum of the assessed valuation of the real estate of such county or city subject to taxation, as it appeared by the assessment rolls of said county or city on the last assessment for state or county taxes prior to the incurring of such indebtedness; and all indebtedness in excess of such limitation, except such as now may exist, shall be absolutely void, except as herein otherwise provided. No county or city whose present indebtedness exceeds ten per centum of the assessed valuation of its real estate subject to taxation, shall be allowed to become indebted in any further amount until such indebtedness shall be reduced within such limit. This section shall not be construed to prevent the issuing of certificates of indebtedness or revenue bonds issued in anticipation of the collection of taxes for amounts actually contained, or to be contained in the taxes for the year when such certificates or revenue bonds are issued and payable out of such taxes; nor to prevent the city of New York from issuing bonds to be redeemed out of the tax levy for the year next succeeding the year of their issue, provided that the amount of such bonds which may be issued in any one year in excess of the limitations herein contained shall not exceed one-tenth of one per centum of the assessed valuation of the real estate of said city subject to taxation. Nor shall this section be construed to prevent the issue of bonds to provide for the supply of water; but the term of the bonds issued to provide the supply of water, in excess of the limitation of indebtedness fixed herein, shall not exceed twenty years, and a sinking fund shall be created on the issuing of the said bonds for their redemption, by raising annually a sum which will produce an amount equal to the sum of the principal and interest of said bonds at their maturity. All certificates of indebtedness or revenue bonds issued in anticipation of the collection of taxes, which are not retired within five years after their date of issue, and bonds issued to provide for the supply of water, and any debt hereafter incurred by any portion or part of a city—if there shall be any such debt, shall be included in ascertaining the power of the city to become otherwise indebted; except that debts incurred by the city of New York after the first day of January, nineteen hundred and four, and debts incurred by any city of the second class after the first day of January, nineteen hundred and eight, and debts incurred by any city of the third class after the first day of January, nineteen hundred and ten, to provide for the supply of water, shall not be so included, and except further that any debt hereafter incurred by the city of New York for a public improvement owned or to be owned by the city, which yields to the city current net revenue, after making any necessary allowance for repairs and maintenance for which the city is liable, in excess of the interest on said debt and of the annual payments necessary for its amortization may be included in ascertaining the power of said city to be otherwise indebted, provided that a sinking fund for its amortization shall have been established and maintained and that the indebtedness shall not be so included during any period of

time when the revenue aforesaid shall not be sufficient to equal the said interest and amortization instalments, and except further that any indebtedness heretofore incurred by the city of New York for any rapid transit or dock investment may be so excluded proportionately to the extent to which the current net revenue received by said city therefrom shall meet the interest and amortization instalments thereof, provided that any increase in the debt incurring power of the city of New York shall result from the exclusion of debts heretofore incurred shall be available only for the acquisition or construction of properties to be used for rapid transit or dock purposes. The legislature shall prescribe the method by which and the terms and conditions under which the amount of any debt to be so excluded shall be determined, and no such debt shall be excluded except in accordance with the determination so prescribed. The legislature may in its discretion confer appropriate jurisdiction on the appellate division of the supreme court in the first judicial department for the purpose of determining the amount of any debt to be so excluded. No indebtedness of a city valid at the time of its inception shall thereafter become invalid by reason of the operation of any of the provisions of this section. Whenever the boundaries of any city are the same as those of a county, or when any city shall include within its boundaries more than one county, the power of any county wholly included within such city to become indebted shall cease, but the debt of the county, heretofore existing, shall not, for the purposes of this section, be reckoned as a part of the city debt. The amount hereafter to be raised by tax for county or city purposes, in any county containing a city of over one hundred thousand inhabitants, or any such city of this state, in addition to providing for the principal and interest of existing debt, shall not in the aggregate exceed in any one year two per centum of the assessed valuation of the real and personal estate of such county or city, to be ascertained as prescribed in this section in respect to county or city debt. § 2. Resolved (if the Assembly concur), That the foregoing amendment be submitted to the people for approval at the general election to be held in the year nineteen hundred and nine in accordance with the provisions of the election law.

State of New York, In Senate, April 13, 1909.—The foregoing resolution was duly passed, a majority of all the Senators elected voting in favor thereof. By order of the Senate, HORACE WHITE, President.

State of New York, In Assembly, April 27, 1909.—The foregoing resolution was duly passed, a majority of all the members elected to the Assembly voting in favor thereof. By order of the Assembly, J. W. WADSWORTH, Jr., Speaker.

State of New York, Office of the Secretary of State, Albany, July 24, 1909.—Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section two hundred and ninety-five of the Election Law, notice is hereby given that the following proposed amendment to section ten of article eight of the Constitution of the State of New York, is to be submitted to the people for approval at the next general election in this State to be held on the second day of November, 1909. SAMUEL S. KOENIG, Secretary of State.

AMENDMENT NUMBER SIX.

Concurrent Resolution of the Senate and Assembly, proposing an amendment to section ten of article eight of the constitution, relating to the limitation of the indebtedness of cities and excepting certain kinds of bonds from computation of the debt of a city for purposes of such limitation.

Whereas, The legislature at its regular session in nineteen hundred and eight duly adopted a resolution proposing an amendment to section ten of article eight of the constitution, relating to the limitation of the indebtedness of cities and excepting certain kinds of bonds from computation of the debt of a city for purposes of such limitation; and Whereas, Such resolution has been duly published in accordance with law and the constitution and referred to the legislature for action; therefore: Section 1. Resolved (if the Assembly concur), That section ten of article eight of the constitution be amended to read as follows: Article VIII. § 10. No county, city, town or village shall hereafter give any money or property, or loan its money or credit to or in aid of any individual, association or corporation, or become directly or indirectly the owner of stock in, or bonds of, any association or corporation; nor shall any such county, city, town or village be allowed to incur any indebtedness except for county, city, town or village purposes. This section shall not prevent such county, city, town or village from making such provision for the aid or support of its poor as may be authorized by law. No county or city shall be allowed to become indebted for any purpose or in any manner to an amount which, including existing indebtedness, shall exceed ten per centum of the assessed valuation of the real estate of such county or city subject to taxation, as it appeared by the assessment rolls of said county or city on the last assessment for state or county taxes prior to the incurring of such indebtedness; and all indebtedness in excess of such limitation, except such as now may exist, shall be absolutely void, except as herein otherwise provided. No county or city whose present indebtedness exceeds ten per centum of the assessed valuation of its real estate subject to taxation, shall be allowed to become indebted in any further amount until such indebtedness shall be reduced within such limit. This section shall not be construed to prevent the issuing of certificates of indebtedness or revenue bonds issued in anticipation of the collection of taxes for amounts actually contained, or to be contained in the taxes for the year when such certificates or revenue bonds are issued and payable out of such taxes; nor to prevent the city of New York from issuing bonds to be redeemed out of the tax levy for the year next succeeding the year of their issue, provided that the amount of such bonds which may be issued in any one year in excess of the limitations herein contained shall not exceed one-tenth of one per centum of the assessed valuation of the real estate of said city subject to taxation. Nor shall this section be construed to prevent the issue of bonds to provide for the supply of water; but the term of the bonds issued to provide the supply of water, in excess of the limitation of indebtedness fixed herein, shall not exceed twenty years, and a sinking fund shall be created on the issuing of the said bonds for their redemption, by raising annually a sum which will produce an amount equal to the sum of the principal and interest of said bonds at their maturity. All certificates of indebtedness or revenue bonds issued in anticipation of the collection of taxes, which are not retired within five years after their date of issue, and bonds issued to provide for the supply of water, and any debt hereafter incurred by any portion or part of a city—if there shall be any such debt, shall be included in ascertaining the power of the city to become otherwise indebted; except that debts incurred by the city of New York after the first day of January, nineteen hundred and four, and debts incurred by any city of the second class after the first day of January, nineteen hundred and eight, and debts incurred by any city of the third class after the first day of January, nineteen hundred and ten, to provide for the supply of water, shall not be so included, and except further that any debt hereafter incurred by the city of New York for a public improvement owned or to be owned by the city, which yields to the city current net revenue, after making any necessary allowance for repairs and maintenance for which the city is liable, in excess of the interest on said debt and of the annual payments necessary for its amortization may be included in ascertaining the power of said city to be otherwise indebted, provided that a sinking fund for its amortization shall have been established and maintained and that the indebtedness shall not be so included during any period of

time when the revenue aforesaid shall not be sufficient to equal the said interest and amortization instalments, and except further that any indebtedness heretofore incurred by the city of New York for any rapid transit or dock investment may be so excluded proportionately to the extent to which the current net revenue received by said city therefrom shall meet the interest and amortization instalments thereof, provided that any increase in the debt incurring power of the city of New York shall result from the exclusion of debts heretofore incurred shall be available only for the acquisition or construction of properties to be used for rapid transit or dock purposes. The legislature shall prescribe the method by which and the terms and conditions under which the amount of any debt to be so excluded shall be determined, and no such debt shall be excluded except in accordance with the determination so prescribed. The legislature may in its discretion confer appropriate jurisdiction on the appellate division of the supreme court in the first judicial department for the purpose of determining the amount of any debt to be so excluded. No indebtedness of a city valid at the time of its inception shall thereafter become invalid by reason of the operation of any of the provisions of this section. Whenever the boundaries of any city are the same as those of a county, or when any city shall include within its boundaries more than one county, the power of any county wholly included within such city to become indebted shall cease, but the debt of the county, heretofore existing, shall not, for the purposes of this section, be reckoned as a part of the city debt. The amount hereafter to be raised by tax for county or city purposes, in any county containing a city of over one hundred thousand inhabitants, or any such city of this state, in addition to providing for the principal and interest of existing debt, shall not in the aggregate exceed in any one year two per centum of the assessed valuation of the real and personal estate of such county or city, to be ascertained as prescribed in this section in respect to county or city debt. § 2. Resolved (if the Assembly concur), That the foregoing amendment be submitted to the people for approval at the general election to be held in the year nineteen hundred and nine in accordance with the provisions of the election law.

State of New York, In Senate, April 13, 1909.—The foregoing resolution was duly passed, a majority of all the Senators elected voting in favor thereof. By order of the Senate, HORACE WHITE, President.

State of New York, In Assembly, April 27, 1909.—The foregoing resolution was duly passed, a majority of all the members elected to the Assembly voting in favor thereof. By order of the Assembly, J. W. WADSWORTH, Jr., Speaker.

State of New York, Office of the Secretary of State, Albany, July 24, 1909.—Pursuant to the provisions of section one of article fourteen of the Constitution of the State of New York, and section two hundred and ninety-five of the Election Law, notice is hereby given that the following proposed amendment to section ten of article eight of the Constitution of the State of New York, is to be submitted to the people for approval at the next general election in this State to be held on the second day of November, 1909. SAMUEL S. KOENIG, Secretary of State.

AMENDMENT NUMBER SEVEN.

Concurrent Resolution of the Senate and Assembly, proposing an amendment to section ten of article eight of the constitution, relating to the limitation of the indebtedness of cities and excepting certain kinds of bonds from computation of the debt of a city for purposes of such limitation.

Whereas, The legislature at its regular session in nineteen hundred and eight duly adopted a resolution proposing an amendment to section ten of article eight of the constitution, relating to the limitation of the indebtedness of cities and excepting certain kinds of bonds from computation of the debt of a city for purposes of such limitation; and Whereas, Such resolution has been duly published in accordance with law and the constitution and referred to the legislature for action; therefore: Section 1. Resolved (if the Assembly concur), That section ten of article eight of the constitution be amended to read as follows: Article VIII. § 10. No county, city, town or village shall hereafter give any money or property, or loan its money or credit to or in aid of any individual, association or corporation, or become directly or indirectly the owner of stock in, or bonds of, any association or corporation; nor shall any such county, city, town or village be allowed to incur any indebtedness except for county, city, town or village purposes. This section shall not prevent such county, city, town or village from making such provision for the aid or support of its poor as may be authorized by law. No county or city shall be allowed to become indebted for any purpose or in any manner to an amount which, including existing indebtedness, shall exceed ten per centum of the assessed valuation of the real estate of such county or city subject to taxation, as it appeared by the assessment rolls of said county or city on the last assessment for state or county taxes prior to the incurring of such indebtedness; and all indebtedness in excess of such limitation, except such as now may exist, shall be absolutely void, except as herein otherwise provided. No county or city whose present indebtedness exceeds ten per centum of the assessed valuation of its real estate subject to taxation, shall be allowed to become indebted in any further amount until such indebtedness shall be reduced within such limit. This section shall not be construed to prevent the issuing of certificates of indebtedness or revenue bonds issued in anticipation of the collection of taxes for amounts actually contained, or to be contained in the taxes for the year when such certificates or revenue bonds are issued and payable out of such taxes; nor to prevent the city of New York from issuing bonds to be redeemed out of the tax levy for the year next succeeding the year of their issue, provided that the amount of such bonds which may be issued in any one year in excess of the limitations herein contained shall not exceed one-tenth of one per centum of the assessed valuation of the real estate of said city subject to taxation. Nor shall this section be construed to prevent the issue of bonds to provide for the supply of water; but the term of the bonds issued to provide the supply of water, in excess of the limitation of indebtedness fixed herein, shall not exceed twenty years, and a sinking fund shall be created on the issuing of the said bonds for their redemption, by raising annually a sum which will produce an amount equal to the sum of the principal and interest of said bonds at their maturity. All certificates of indebtedness or revenue bonds issued in anticipation of the collection of taxes, which are not retired within five years after their date of issue, and bonds issued to provide for the supply of water, and any debt hereafter incurred by any portion or part of a city—if there shall be any such debt, shall be included in ascertaining the power of the city to become otherwise indebted; except that debts incurred by the city of New York after the first day of January, nineteen hundred and four, and debts incurred by any city of the second class after the first day of January, nineteen hundred and eight, and debts incurred by any city of the third class after the first day of January, nineteen hundred and ten, to provide for the supply of water, shall not be so included, and except further that any debt hereafter incurred by the city of New York for a public improvement owned or to be owned by the city, which yields to the city current net revenue, after making any necessary allowance for repairs and maintenance for which the city is liable, in excess of the interest on said debt and of the annual payments necessary for its amortization may be included in ascertaining the power of said city to be otherwise indebted, provided that a sinking fund for its amortization shall have been established and maintained and that the indebtedness shall not be so included during any period of

VEIT, JULIAN NELSON.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, dated March 10, 1909, notice is hereby given to all persons having claims against Julian Nelson Veit, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of their attorneys, Messrs. Cardozo and Nathan, No. 122 Broadway, in the City of New York, on or before the 15th day of October next.

Dated New York, the 16th day of March, 1909. ERNEST A. CARDOZO and WEBSTER WAGNER, Executors. CARDOZO & NATHAN, Attorneys for Executors, 122 Broadway, Borough of Manhattan, New York City.

ANGELAKIS, LOUIS, also known as LOUIS ANGELAKES and LOUIS ANGELAKY.—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 LOUIS ANGELAKIS, also known as ANGELAKES and LOUIS ANGELAKY, 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 Marks & Marks, No. 63 Park Row, in the Borough of Manhattan, City of New York, on or before the 14th day of February next.

Dated New York, the 4th day of August, 1909. JOHN A. ANGELAKIS, Administrator. MARKS & MARKS, Attorneys for Administrator, No. 63 Park Row, Borough of Manhattan, New York City.

HEINSHEIMER, LOUIS A.—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 Louis A. Heinsheimer, 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, Nathan Bljur, Esq., No. 34 Nassau Street, in the City of New York, on or before the 16th day of November next.

Referred to the 6th day of May, 1909. ALFRED M. HEINSHEIMER, MORTIMER L. SCHIFF, PAUL M. WARBURG, FELIX M. WARBURG, Executors. NATHAN BLJUR, Attorney for Executors, Office and P. O. Address, 34 Nassau Street, Borough of Manhattan, City of New York.

MAYER, CHARLES.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Charles Mayer, 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 M. and C. Mayer, No. 56 Broadway, in the Borough of Manhattan, City of New York, on or before the 25th day of October next.

Dated New York, the 15th day of April, 1909. MAX W. MATER, JONAS EITTLINGER, Executors. GUGGENHEIMER, UNTERMYER & MARSHALL, Attorneys for Executors, 37 Wall Street, Borough of Manhattan, City of New York.

SCHWARTZ, ALEXANDER.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, dated June 23, 1909, notice is hereby given to all persons having claims against Alexander Schwartz, 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 Maxwell Davidson,

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French Velour Flannelettes—large and small floral patterns, Persian and bird designs and Dutch Borders..... .14
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Yard wide Outing Flannels—pink and light blue stripes in various styles..... 8%
Extra heavy Outing Flannels—stripes, checks and plain colors..... 8% .9%
Heavy Nap-Outing Flannels—plain and fancy stripes—special value..... 7%
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French Lacet, Renaissance and Point Arab Curtains—value \$12.98..... 9.98
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