

SEP 17 1909



THE HEBREW STANDARD

America's Leading Jewish Family Paper

TISHRI, 2D, 5670.

VOL. LV. No. 9.

NEW YORK, FRIDAY, SEPTEMBER 17TH, 1909.

10 CENTS PER COPY.

THE SYNAGOG.

BY B. HOROWITZ.

AUTHOR OF "THE TEMPLE."

ON the anniversary of our visit to the Temple, it was arranged that I should conduct my gentile friend to a more orthodox Jewish place of worship than he had then seen. Since that visit he maintained that the difference between Jew and Christian was so slight as to be negligible.

"What has preserved your nation as an entity, a nation within a nation,—why such an impassable barrier should have separated Jew and gentile for so many ages, is something which is inexplicable to me."

To this I would answer: "'Tis true you have seen men who call themselves Jews, but these differ from the typical Jew as does brass from gold. Take the average Jew and attempt to instil into him as much aqua forte as you please; it will have no effect;—he is the genuine gold, the typical Jew. Take your Temple man and apply the same liquid. The effect is soon perceived. A little persuasiveness, hopes held out, future social position, and he is your man; this Jew of to-day becomes the apostate of to-morrow."

"But where are your typical Jews?"

To show him these was the occasion of our present visit.

Our destination was a district in the heart of the ghetto. Arriving in the front of the synagog we noticed a large poster, announcing that Klockenmackol, the celebrated Cantor from Vilna, was "booked" for Saturday, and that as a consequence admission prices would be raised to 50 cents. Here was an unlooked-for situation.

"Say, mister," whispered someone in my ear, "do you want tickets?—Two good ones at 75 cents a-piece."

"But this is the Sabbath." I could not help exclaiming.

"Ha! ha! Then pay with your Sabbath money. Your friend is rattling with some there."

"An up-to-date speculator," I remarked. He laughed.

"This is America, you know."

The speculator's hint being taken, my friend turned to me somewhat angrily.—

"Really, you need not have deceived me in this way. You could have told me at the start that we were going to see some out-of-the-way show—"

Without allowing him to finish I pulled him into the interior.

"Come up in the gallery, for I don't care to be conspicuous in the crowd," urged my friend.

"No, no, you mus'nt; — that's for women."

"That's for *what*?" asked he, looking incredulous.

I gave him no answer, but pulled him to a couple of empty seats in the body of the synagog.

"What a difference!" he could not help exclaiming.

"Eh, what was that?"

"To think of it?—both known by the same name, both worshipping the same God, both believing in the same book, and yet, what a difference between the two,—between the Jew of the Temple and the Jew of the synagog!"

"Say," he whispered to me a few minutes later, "are the women forbidden to attend synagog?"

"Look into the gallery."

"Really, why they are all there. Ah, yes! you said something about the gallery being for women, but I thought you were joking; tell me, what custom is this?"

"My friend, instead of answering your question, I shall ask you one. Why do you go to church?"

"Why?—Well, to pray—to hold silent communion with the Almighty—to be under the influence of truth and righteousness instead of cant and hypocrisy."

"And do you think that you accomplish that purpose?"

"Why, y—e—s. Of course—"

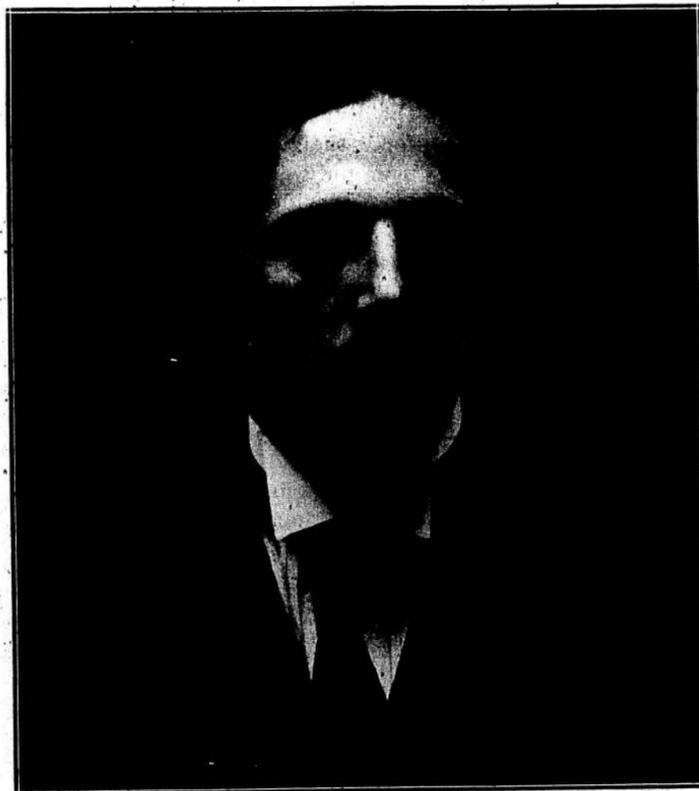
"Stay! It is somewhat unfair to be taking you as an example—you, a man of advanced age and settled habits. But how about the younger generation—do they carry away truth and righteousness?"

"That depends upon themselves—and their surroundings. The men may be good, the women may be good, but if the atmosphere is bad, both may feel its effects."

"And how about the atmosphere of your Church?"

"Ah! That's a point concerning which I have had some conversation with our Rector. I am afraid that a good many of the folk come rather to see and criticise one another, and the young ones to look at their beloved—"

"And probably you and the Rector and hundreds of others have more than once thought of some means whereby this may be remedied. Our wise men have long ago recognised that one of the evils is the free intercourse of the sexes. A map would be praying, really earnestly. Next to him, or in front of him, or near him, would be a woman, "beautiful as the day." Man, that sorry animal, would begin to stare.—Where?—at the preacher?—No!—at the ceiling?—no! He would become pensive. Was that



Rev. Dr. Samuel Buchler.

Rev. Dr. Samuel Buchler is the newly appointed rabbi of the People's Synagogue (Educational Alliance) succeeding the late Rabbi Adolph M. Radin. Rabbi Buchler is a native of Budapest, a graduate of the Orthodox Jewish Theological Seminary of Pressburg, (Hungary) and possesses a diploma of Ph.D. from the Bern University. Rabbi Buchler although but twenty-six years of age is a profound scholar and a capable speaker. He is a member and leader of many Zionist societies in New York and in Europe. He is an excellent linguist, speaks English, German, French, Hungarian and Hebrew with equal fluency and has contributed to the press in all these languages. His extraordinary talent won for him his present position, for he has been in this country scarcely a year. Rabbi Buchler preached his inaugural sermon Saturday, September 4th at the People's Synagogue and favorably impressed a large audience.

(For The Hebrew Standard.)

THE TEMPLE INCENSE.

BY ALTER ABELSON, Helena, Mont.

WHEN in a Ghetto synagogue
I am praying and the close air
Dims mine eye-sight, stops my breathing,
Stabs my heart as with a brand.

Then some sweet and sacred memories,
Kindle thoughts like gleam of star-beams,
Gild the present-day's forlornness
With a magic strange and sad.

Thrillingly I do remember
How they mixed the Temple-incense;
How the priest in holy garments,
Clad in scarlet, blue and purple.

Clad in "Choshen" and in "Ophed",
Decked with costly stones, with onyx,
Emerald, sapphire, agate, amethyst,
And with beryl, carbuncle, sardius.

Set with cunning artistry
In the chastest golden ouches.
Burning like little suns and shimmering
On the High-priest's breast of snow.

How the priests with charm of hymning
Tempered exquisite confections
Of pure onycha, stacte, galbanum,
Of sweet myrrh and frankincense,

Of a thousand divers savors.
Broken hearts of thousand flowers,
Crushed out souls of thousand roses,
Melting in delicious perfume.

And 'mid din of clashing cymbals,
Yearning organs, shattering trumpets,
Soothing harps and Levites' singing
That would melt the heart with sweetness.

With white hands the priests swung censers
Till the cloud of incense rose,
Wreathed about the golden cherubim,
Wreathed the altar-fire and shrine.

Melt like dew-balm in one's being,
Melt like balsam in the heart,
Lapped in savors sweet, the Sanctuary,
And dissolved the "Shekinah" in fragrance.

How a mystery, like clouds on heaven,
Or the halo round the moon,
Sweetly clung to its sweet creation,
No one knowing its charm and secret.

No one knowing, but Judah's priesthood
How to mix the savors sweet,
How to sanctify its essence,
How compound an incense pure,

Since the shrine of God's a ruin
And the "Holy of Holies", a dust-heap,
The delicious odor of incense,
All the rich, pure fragrance vanished.

Lost the synagogue, gained the cloister
Some sweet scent of Temple perfume,
We forgot, the gentile learned
How to bring to God sweet savors.

When in Ghetto synagogue
I am praying, and the close air
Stops my breath, I sigh: "Alas
Israel's shrine has lost the incense!"

days. Their gait was the insolence
of the upstart, who, by a stroke of
fortune, had suddenly risen to
wealth. Their apparel as ill-suited
their forms as their position ill-
suited their character.

The president, who must long
have forgotten the shape of his
foot, his disproportionate stomach
standing in the way, wore a diam-
ond ring on his finger and a diam-
ond ring in his tie, both of which
were about the size of his two cunning
litile eyes. The fatness of the
chain was in proportion to the fat
of its master.

The vice-president, in contrast
to his colleague, was "all bone,
such a one as starved to save. His
diamonds were neither smaller nor
less brilliant. A little less fat on
the one side, and a little more on
the other, would have made two
good-looking aborigines of the pre-
historic period.

Now comes forward the observed
of all observers, the famous Vilna
Cantor, to hear whom an extra
charge had been levied. He is
calm, for he is sure of conquering;
he walks with a dignified air, as
becomes a man of so renowned a
name. As he opens his mouth
there is a silence such as might be
witnessed at the opera house when
Caruso begins his vocal pyrotech-
nics. To hear the first sound of
his voice requires this stillness, for
it is low and soft. Gradually as
the voice increases the scale is
ascended, until finally a maximum
—so far as his voice is concerned
—is reached in both. Then, of a
sudden he drops to the very lowest
note he is capable of taking, and
begins those peculiar exhibitions
which are the crucial test of all
great chazanim—"draidoloch" (lit-
tle twistings and turnings). This
is, in reality, a play upon a word.
One is selected at random, and the
Cantor's whole ingenuity will be
expended upon it. Now there is
an imitation of Tetrizzini's trills;
now a rivalry for Caruso's highest
note; then again a sudden descent
to Placido's lowest; and up again,
and down again, and another trill;
and so on.

Poor word! What sins hast thou
been the cause of, to be attacked
in so brutal a manner, and slaugh-
tered so unmercifully?

At the finish of the first display
—which I thought over twenty
times before; but no! he was at it
again—a universal "oi" went forth,
which would have done credit to
the feelings of the poor Jews who
witnessed the destruction of the
Temple. Mistake not! This sigh
was for a totally different reason.
It was the product of Klacken-

due to thoughts of the All-High?

Alas! it was neither that, nor of
his little ones, nor, above all, of
his wife. The youth of nineteen
winters would espy a rose of eigh-
teen summers. And then the youth
would look and the maiden would
blush, and the youth would sigh
and the maiden would feel uncom-
fortable. The prayers would still
be said, but the mouth would utter
without the mind giving thought
to them. And then, why, as Shake-
speare has it:

"Words, without thoughts, never
to heaven go." So that the wise
men of Israel ordained that men
and women should be parted—only
at prayers, of course.

The preliminary discourse was
delivered by a man with a terri-
bly squeaking voice, who was
making the most absurd grimaces.
This man, as I afterward learned,
was an aspirant, and was generally
known as the one who "stibbt sich
zum Brettel" (pushes himself to
the rostrum). His pronunciation
was disgraceful, his gestures such
as would have done honor to any
clown, and his voice at one time
resembled the bark of the dog, and
at another, the neighing of the
horse. Yet, in his own estimation

he was superior to all. The con-
gregation were intelligent enough
to understand that his was not the
ne plus ultra of cantorial pow-
ers; but it was utterly impossible
to get rid of him. He was in shool
before anyone, he had his *Talith* on
before anyone, and before anyone
could present him he was standing
"beim Brettel."

"I notice that, unlike the Tem-
ple, they do not pray in the lan-
guage of the country. Is the He-
brew tongue familiar to all of these
people?"

"To some, yes; to many, no."

"Then, it seems to me, you are
defeating one of the very objects
for which you are striving; namely,
to make the people understand
what they are saying. If they do
not, of what value are the prayers?"

"True, but see here. Are we
not a nation? Have we not a lan-
guage of our own? Then why
should we not cultivate it?"

"But it is evident that you
don't," he insisted. "This, then,
is another problem which has en-
gaged the attention of some of our
men. They have reasoned thus:
We are a nation, just as the Ameri-
cans, English, Germans, and tens
of others are. True, a nation with-
out a country, but still a nation.
Why should we forget it? We
possess a language as beautiful, as
sonorous, as copious as any. Why

should we neglect it? The educated
American, besides his English, is
familiar with either French, Ger-
man, Latin, or Greek. Why should
not the Jew, born in America, be
familiar with Hebrew? They could
not, as in the division of male and
female, enforce their opinion. At
best they can only encourage it.
These judges considered, and I
think rightly, that the cultivation
of the sacred tongue was one of
the most important factors in the
preservation of Judaism. Hence,
they argued, it is better that one
half of the population should be
ignorant of what they say—a defect,
which, if these Jews have any spirit,
can be easily remedied—provided
it tends to safeguard against
assimilation, than that the prayers
should be uttered in the language
of the country where they happen
to inhabit, which, from too many
examples, has been shown to pro-
duce that which they try to avoid."

Here the president and vice-
president made their appearance,
and both immediately proceeded to
the place of honor. Looking at them
I could not help feeling somewhat
ashamed in the presence of my
Gentile friend. "Thank God that
such men constitute but a small
minority of my people," thought I.
Their faces betokened men of the
lowest stamp, such as might have
been cattle thieves in their younger

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mackol's genius. All the beauty and philosophy that lay latent in *Yishitbbach*, for it was the sufferer in this particular instance—was exposed with a master hand, or rather, with a master voice. Then it was that that tremendous sigh, that "oi", ascended to heaven.

Klackenmackol, have pity upon thy people. Display not thy wondrous powers to such full extent—it is too, too much for these good folks' nerves.

"Well, what think you of this?" I inquired of my friend.

"A wonderful voice, but—"

"But?"

"The song is—is somewhat queer, is it not?"

Three months later the "ois" ceased; three months later still could be heard the president's voice as he shouted to Klackenmackol: "*Nun, macht schon schneller!*" (make it quicker!) Yet another three months and he has become cordially disliked. At the end of the year—the termination of the agreement—he was told that his services were no longer required. Such is the fickleness of a *portion* of the children of Israel!

The reading of the Law is a signal, as it were, for conversation of all kinds. One will speak of bad times; another of enjoyable days spent; a third, of the arrogance of a certain member; a fourth, of the politics of the day; a fifth, of his indifference to *Kovod*, a sure sign that he expects an *Aliyah*; a sixth, a youthful spark with "American" ideas, of the latest baseball results; and so it goes 'round.

The president, the vice-president, and the *Shammos* converse. These cabinet deliberations are of the utmost moment, for upon them depends the welfare of the synagogue.

I had been describing some of these details to my inquiring friend.

"But if this be so it resembles a mart more than a synagogue," he said.

"More or less. That trio will actually select those who *shnoder* the most, or, in other words, the article for sale goes to the highest bidder. And you can't blame them, either, for otherwise the synagogue will go to pieces, and then—why, no more president, no more vice, and the beadle loses his job. The root of the evil lies in the fact that the foundation is rotten. Jack, Jim and Bill, or, as we should say, *Shemuel*, *Yossef*, and *Yaakev*, desirous of becoming important members of the community, determine to form a congregation. They buy a couple of houses or they build a *Shool*. Their capital is small: hence, a large mortgage is requisite to repay. This, together with other sundry expenses, has made the *shnoder* business a necessity."

"But your rich Jews are so generous. Why don't they help them?"

"The limited number of rich Jews can lend their support to a limited number of synagogues, but the latter are unlimited. Such Jacks, Jims and Bills there are by the thousand, and thus in every block you will find *Beth Medrashim*, *Kehillas*, *Chevras*, *Congregations*, and what not! In quantity,

they rival the candy and grocery stores. Your churches, being just sufficient, and no more than sufficient, to meet the demands of the Christian population, have, in consequence, a large membership, and bring in an ample revenue. The Gentiles, with less ambition but more philosophy, readily perceive that all cannot become wardens. The Jews—mind, I am speaking of such as we see here—blinded by ambition, perceive no obstacles. 'If that fellow, who is a tailor and comes of low stock, could have become president, why shouldn't I, who am a furrier, and of better family than he, become the like?' Such is their reasoning, and when they put these sublime reasonings into practice, we get some such results as you see here."

"*Baavur shenodar!*" shouts the *shammas*. All ears are strained. In a low voice, so low that only those next to him can hear, the person addressed answers "*Chamisho dollars.*" "*Chamisho dollars!*" shouts the *shammas*, and at once there is a buzz of comment: "Who is he?" — "What a fine donation!" — "I wonder whether he will ever pay it!" — "He likes to be honored." — "Any one would think that beggar is *Graf Pototzki*; and yet, beggar he is, though he throws away five-dollar pieces." Remarks such as these are heard all 'round.

"*Shnodering* brings many evils in its train," I remarked to my friend. "It tends to exclude the poorer section from being called to the Law. The poor workman, if he be irreligious, does not go to synagogue altogether. If, however, he retains the traditions of his home, he not only goes, but goes with avidity. Such a one loves a good seat, likes to hear a good *chazan*, a good *maggid*, and above all rejoices beyond bounds when called to the Law. Take still another case of an elderly person who has spent the better part of his life as a pious Jew—perhaps as a 'chosed' in Russian Poland or Galicia, whom adverse circumstances have caused to come to this country. He looks upon the *Aliyah* as a means of coming so much nearer the Almighty. Think how happy you make such a man when you gratify this aspiration! Sometimes it happens that the wealthy members are so satiated with being called to the Law so often, that resort is had to some of the poorer members. And then is seen a spectacle which cannot but affect the feelings of honest Jews. If the poor man's sense of duty prevails, he 'shnoders' nothing at all, or very little; in either case being treated with marked contempt. With some, shame causes them to contribute far beyond their means, with the result that it brings extra misery to the household."

Behold! The *Maggid* mounts the rostrum, and silence is once again restored. The *Maggid* is a little man of goodly proportions, with a pious look that a physiognomist can easily perceive to be affectation. I

know of no more dangerous character than he who has the outward appearance of religious zeal and the inward thoughts of a rogue. The *Maggid* has a spotless white handkerchief in his hand, for that seems to be essential to success. He begins with a sing-song in this way:—

"My Brothers and Sisters:" [of course, this and the following is spoken in Yiddish; hence, all the flavor of the original is lost in this translation] "Once upon a time there was a man of means in our town. He was beloved by everybody, because he was generous to all. Above all, he was pious and learned, so that the *Rav* considered him a model Jew. This man had a son and a daughter. [A tear trickles down his cheek.] With the son I studied in the *Yeshivah*. [Another tear.] He was a goodly boy, well worthy of such a father; but [yet another tear] as sickly as his mother. When he had reached the age of nineteen, the parents began to look around for a suitable wife. There was not much difficulty in finding one for so amiable a man. She had every good quality that a woman should possess and none of the bad qualities. Blessed would have been such a man and such a woman. But it was not to be. [Handkerchief to wipe away the tears that will flow.] They were engaged, and there was great rejoicing. The date for the wedding was set, and everything was in preparation. [A minute's stop; the effort was too great.] Suddenly the bridegroom fell ill. [Wailing from the gallery.] The best doctors were procured, but all to no avail. [Tremendous howling.] He lingered and lingered, and then he died"

The *Maggid* sobs bitterly, the women cry up to heaven, some men wipe their tears, and others mutter "oi, wai is mir!" (woe is me!)

Such is an example of the arts employed by the *Maggid* (of course, not all of them are so) to seduce his audience. And these arts have the desired effect. For, what mother, above all, what *Jewish* mother, is not affected by such a recital?

"He must indeed be a powerful preacher," remarked my friend.

"It is evident," I answered, for I was tired of exposing faults.

"But why did he cry?"

"Because his own oratory was so appealing that he thought it a direct gift from above. His tender heart melted at the boundless generosity of the Almighty, and so he wept."

"But it seems to be without any effect upon you?"

"Because the Lord 'hardened Pharaoh's heart.'"

"You are in your mocking mood to-day."

As we were going out he remarked: "And really, do you think that the younger generation will follow in the footsteps of the older? Do you think that they also will support such places of worship?"

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Here he pointed to the synagogue we had lately quitted.

"No; I do not. But neither do I think that the Temple, of which you are so fond, will fulfil the purpose. What is urgently wanted is a judicious combination of the two. Either one, as it stands at present, needs reformation, though not the kind of the reformed synagogues. Either one has many bad qualities and some good to recommend it. Expunge the bad, and combine the good of both. To make it further perfect, inculcate the doctrines of Zionism, a subject on which I have spoken somewhat fully to you."

10,000 Jewish Families to Settle in Palestine.

A dispatch was received in London from Constantinople several days ago, stating that, in accordance with their request, the Turkish Government has granted permission to the 10,000 Jewish families of Russia, who recently organized for the purpose, to settle in Palestine and Syria.

This request of the government was addressed before the restrictions against Jewish immigration were abolished in Turkey. The abolition of these restrictions is coincident with the granting of this request. Since the establishment of the constitutional government in Turkey many Jewish families in Russia have been planning to emigrate to Palestine and associations for the purchase of land and for settlement in the Holy Land were organized in many cities. The 10,000 families in question, represent the associations of several cities.

In the city of Slonim, Province of Grodno, a movement has been started among the Jews for the founding of a new colony in Palestine. A stock company has been formed and each member will be expected to pay in 2,500 roubles. The whole society will consist of 50 members, each one to make a first payment of 100 roubles. A committee will shortly be sent to Palestine to select a plot for the settlement.

Rabbis in Secret Conference. It has just become known that a secret conference of many prominent

rabbis was recently held in Hamburg. It is presumed that the conference was held in the interests of advancing Judaism in Russia, and that the rabbis journeyed to Hamburg for the reason that the government has recently shown its displeasure at the meetings of rabbis. A proposed conference that was to be held in Warsaw could not take place, owing to the fact that the government withheld its permission. It is supposed that the Hamburg conference had something to do with the recent convention of the Jewish communal workers in Wilna.

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Items of Interest in the Jewish World.

The Grand Rabbis of Turkey have taken steps to recognize the provisional constitution...

A Hebrew hall in London has been planned for the future for Jewish social functions...

The Hebrew daily, the Habiker, published at Warsaw by M. Frishman, has ceased to exist...

Five in the synagogue of the Cong. Zion, Boston, Mass. last week, resulted in a small party...

An Orthodox rabbi of St. Louis, Mo. on Sunday, September 1, officiated at fourteen weddings...

Rabbi W. Wittenstein has been elected Rabbi of the Adath Israel Synagogue, Bridgeport, Conn...

A fire has destroyed several houses at Zarnowitsh, Russia, leaving two hundred Jewish families homeless...

At the Lodz private gymnasium the number of Jewish pupils has been reduced to 16th per cent. of the total roll...

Herr Arne Dupare has resigned from the Town Council of Leeuwarden, Holland, after a service of forty-five years...

Dr. Madison C. Peters delivered his lecture, "Justice to the Jews," in Mt. Zion Temple, Minneapolis, Minn., on the 6th inst...

Mr. A. E. Solomon has been allotted the post of Minister of Education and Attorney General in the New Tasmanian Ministry...

The Ninth Zionist Congress will be held in Hamburg. The opening session has been arranged to take place on December 25...

Mr. Samuel Newhouse, of Salt Lake City, Utah, has been appointed on the committee to entertain President Taft when he visits that city...

King Edward VII. went to Tulchan Lodge, Strathpey, on the 12th inst. to honor Mr. and Mrs. Arthur Hassoon with his annual visit...

The building of the Jewish Educational Institute, Kansas City, Mo., has been offered to the local Board of Education for a night school...

Rev. Samuel Hurst was stricken while conducting afternoon services in the Ohav Shalom Synagogue, Brownsville, on the 12th inst...

The Brooklyn Section Council of Jewish Women have made arrangements to care for all Jewish probation cases in the Children's Court in future...

M. Raynal, principal secretary to the French Minister of Agriculture, has been promoted to be Officer of the Order of Agricultural Merit...

At the Moscow school for dentists, where Jews had always been admitted without restrictions, their number has been reduced to three per cent...

Dr. G. G. Finkelwitz, just returned to this country from Europe, in an interview states that a positive remedy for cancer has been discovered...

Through the intervention of Rabbi J. L. Magner, representing the "Kehillah," who was the first superintendent of the Lebanon Hospital, of this city...

M. Stolypin's circular, regulating the expulsion of Jews from places outside the Pale has been declared legal by the Council of the Ministry of Justice...

A thief was caught robbing the post boxes in a synagogue, South Third and Keap street, Brooklyn, last Saturday, and was severely beaten before the police came to his rescue...

Louis J. Jacques, a young attorney of this city, has been appointed professor of the University of New Jersey. He will lecture on the "Laws of Partnership and Bankruptcy..."

In a recent article in the London Daily Chronicle, Miss Clementina Black denied that Jews were responsible for sweating or that aliens work under worse conditions than natives...

Mr. Edward Salaman died in London, England, last week at the ripe old age of ninety-eight. Born in Denmark, Mr. Salaman at one time served as an officer in the Danish artillery...

Mr. Michael Furst, a prominent attorney of Brooklyn, has been elected president of Temple Israel. Many improvements have been made in the synagogue during the summer months...

All the pecuniary help has been refused to families of Jewish teachers engaged on special educational missions, while the certificates issued to Jews who matriculated at the Polish secondary schools will no longer be recognized in Russia...

The new building of the Brooklyn Hebrew Orphan Asylum is being rapidly finished and will most likely be dedicated early in December. The wing will give an additional capacity to the building for 500 children...

The report of the Jewish Philanthropic Committee for Paris, which has recently been published, shows that during the year the sum of 54,114 francs was expended in various forms of relief. The income was 56,115 francs...

Russia's Minister of Commerce, M. Timirazoff, announced that he will now consider special applications on behalf of Jewish students desiring to be admitted to the schools under the direction of the Ministry of Commerce...

Mrs. Melba in the current number of Musical America, writes a letter denying that she is of Jewish descent, adding that although if she were she would be as proud of the heritage as she is of her Scottish pedigree...

Jabez Wolfe, the Glasgow swimmer, recently made his first attempt of the season to swim the English Channel, but he gave up when about eight miles from the French coast, after he had been in the water over eight hours...

Plans are now well under way for the erection of a synagogue on Richmond avenue, Buffalo. The new organization has already purchased a plot and will erect a building to cost at least \$100,000. The congregation will be conservative...

The German Emperor has bestowed the Order of the Red Eagle on Herr Berthold Israel on the occasion of the opening of a new home for officers at Falkenstein, in the Taunus, in recognition of his services to that institution...

Through the mediation of the Rev. Dr. Adolph Spengel, the Jewish conductors, guards and motormen of the Second Avenue Railroad, both elevated and surface lines, were privileged leave of absence on Rosh Hashonah and Yom Kippur...

Mr. and Mrs. Jacob H. Schiff sailed Monday on the Kronprinzessin Cecilie. They had cancelled their passage two weeks ago because of Mr. Harriman's illness. They are going abroad because of the death of a relative and will return in about a month...

Abraham Schwabacher, one of the best known merchants of the Pacific Coast, died at his San Francisco home last week, aged 71 years. The deceased was actively connected with many charitable organizations both in San Francisco and other communities on the coast...

Abraham Bernheimer, a retired New York dry goods merchant, died at his summer home at Saratoga Springs Tuesday after a semi-invaldism of nearly eleven years. Mr. Bernheimer was in his eighty-second year and retired from active business many years ago...

William Liebermann, a Brooklyn attorney, has been appointed by President Taft as Supervisor of Census for Brooklyn, Staten Island and Westchester. Mr. Liebermann is a son of Ph. Liebermann who was the first superintendent of the Lebanon Hospital, of this city...

Illness has prevented Rev. Prof. Joseph Mayor Asher, rabbi of Congregation Orach Chaim, returning to this country in time for the holidays. Prof. Asher's physicians, however, think that he will have fully recuperated and will be able to return early in October...

The will of Louis Strasburger, filed on the 8th inst., makes bequests to the Mt. Sinai Hospital, Montefiore Home for Aged and Infirm Hebrews, Hebrew Orphan Asylum, Hebrew Sheltering Guardian Society, Lebanon Hospital, Beth Israel Hospital and the United Hebrew Charities of \$1,000 each...

The Austrian Minister of Public Works has conferred the title of professor on Dr. Adolf Jolles, teacher of Chemistry in Vienna. Besides many years of activity as teacher at the Imperial and Royal Technological Museum in that city, Dr. Jolles has published a large number of scientific works...

M. Leonid Lam, a native of Russia, recently requested Chief Rabbi Nahoum to use his influence with a view to a pianoforte composition of his, written in honor of the Turkish Sultan, being presented to His Majesty, who is well known to be an ardent musician. The chief rabbi, wishing to encourage the young composer, warmly recommended him to the First Secretary of the Palace. The latter subsequently addressed a letter to Rabbi Nahoum, informing him that His Majesty had had the composition played, that he was greatly pleased with it, and had awarded the medal of fine arts to M. Lam...

On the Eve, a tragedy of Russian revolutionary strife, had its initial performance in New Haven, Conn., last Monday night. It is a matter of note that Hedwig Reicher, the star, Leopold Kramm, the author, Martha Morton, the English adapter, and Henry B. Harris, the manager and producer, are all of religiousists...

Dr. Julius Oppenheimer, one of the ministers of the Reform Synagogue in Berlin, died recently at the age of eighty-four. One of his daughters is married to the Egyptologist, Professor Dr. Stern, and his sons are Dr. Franz Oppenheimer, the well-known national economist, and Professor Dr. Carl Oppenheimer...

The Austrian Emperor has conferred the title of Royal Councillor on Dr. Joseph Stern, president of the Jewish congregation of Alkofen, and for many years past a member of the City Council of Budapest. The recognition of his many-sided public labors has given unbounded satisfaction in the Hungarian capital where he is very popular...

A committee under the presidency of the Mayor has been formed at Lucca, Italy, for the purpose of raising a monument in honor of Heinrich Heine, who wrote the "Bader von Lucca" ("The Baths of Lucca"). The formation of an international committee, comprising prominent members of the literary and art world, is to be proceeded with at once...

In Kishineff the collection boxes for the National Fund have been confiscated by the police under orders from the Governor of Bessarabia. In many houses, ostensibly through an oversight, the boxes for various Jewish charities were taken with those of the National Fund. The boxes with their contents have been sent off to the district police administration...

The dedication of the \$50,000 Council Educational Alliance erected by the Cleveland Council of Jewish Women took place on the 8th inst. Governor Harmon, of Ohio; Dr. Harris R. Cooley, director of Public Safety; Mr. Wm. H. Elson, Superintendent of Public Schools and Mr. Starr Cadwalader, Superintendent Health and Sanitation, were among the speakers...

The death, on August 27, of Cavaliere Raffello Nahum, at the comparatively early age of fifty-five, has deprived the Jewish community of Tripoli, Barbary, of one of its most prominent figures. He had conferred on him a high decoration by the Sultan for signal services rendered to the Ottoman Government and he was created a Knight of the Crown of Italy...

Russian Minister of Commerce, M. Timirazoff, is drafting a series of new laws concerning the residence of merchants and commercial travelers in Moscow and other districts outside the Pale. While the Minister of Commerce proposes to open new districts in the southeast of Russia to Jewish commercial travelers, he also wishes to curtail their stay outside the Pale in general, and in the villages in particular...

The sudden death at St. Leonards-on-Sea is announced of Frau Gugenheimer, widow of the well-known Moravian Rabbi Dr. Joseph Gugenheimer, of Kollin. The deceased, who was seventy-five years of age, was the eldest daughter of the late Rabbi Samson Raphael Hirsch, of Frankfurt, and was well known through her many novels which she published under the nom de plume "Friederica Rott..."

The Austrian Emperor has bestowed the title of Imperial Councillor on Herr Hermann Strach, Chief Auditor of the State Railways in the Ministry of Railways. He is the creator and editor of a monumental work on the history of the railways in the Austro-Hungarian Monarchy. Imperial Councillor Strach is a member of the committees of many Jewish philanthropic and scientific institutions...

A report from Vienna tells of the death there at the age of 58 of the noted Russian-Jewish litterateur and poet, Paltiel Zamostsin. The deceased was born in Odessa, where he resided until a few years ago. He was engaged in a commercial pursuit, but at the same time wrote many articles and poems in the Hebrew and Yiddish journals of Russia. The most popular of his works is a long Yiddish poem, entitled "Sh'ma Israel," which was published in the early '80s...

Mr. E. Basch, president of the Congregation and of the Jewish Benevolent Society, vice-president of the Chovevi Zion Society, and president of the Devonian Society, has been unanimously re-elected Mayor of Bulawayo, South Africa, for the third time. There exists in South Africa considerable anti-Jewish prejudice, and it is therefore particularly striking that the first man to receive the honor of election as Mayor for the third time is, not merely a Jew but the most active of Jewish communal workers...

Meyer S. Hood, superintendent of the Hebrew Free School of Newark, died Wednesday at his home in his eighty-seventh year. Mr. Hood was born at Rawicz, Russia, on April 3, 1822. He studied at the Teachers' Seminary at Breslau, and afterward became an instructor at the schools in his native town. Mr. Hood came to this country in July, 1865. He had been superintendent of the Hebrew Free School ever since its foundation in 1859. He is survived by a daughter and five sons...

An important addition is about to be made to the Home for Aged Jews, Nightingale Lane, Wandsworth, England. The entire cost of erecting and furnishing the annex is being defrayed by Mr. Isaac Davis, a munificent supporter of many Jewish and other metropolitan charities. In order that no additional burden may be thrown on the finances of the institution as a result of this gift, Mr. Davis proposes to endow the new building, and this will involve a further donation of between \$10,000 and \$20,000...

Governor Crothers of Maryland, has appointed Mr. Martin Lehman, a Judge of the Supreme Bench of Baltimore, to succeed the late Judge Conway W. Sams. Mr. Lehman was born in Baltimore, was educated in the public schools, and graduated from the University of Maryland, an honor man of his class. He was a member of the House of Delegates and chairman of the Judiciary Committee at the sessions of 1891-92 and 1892-93, and was a member of the Legislative Committee at the extra session of 1891...

A cable to the New York Times from Helsingfors, Finland, September 11, states that the local press announces that the police authorities are determined on the wholesale expulsion of Jews from Finland. The Helsingfors Sanomat, the leading organ of the Finnish party, in two leading articles has urged the police to carry out the existing laws with the utmost rigor. The paper also violently attacks the foreign press for its expressions of sympathy with the Jews. The Senate is entirely composed of Old Finns, whose creed is anti-Semitism. Any relief from the supreme authority is not therefore to be expected...

Congregation Enai Jeshurun. Rabbi E. A. Tintner preaches Sabbath morning on "The Trials of Conscience..."

Congregation Mickveh Israel. Services will be held at the Bernheimer Building, 116th street and Lenox avenue. Rev. Dr. Henry S. Morais will preach this Sabbath...

Temple Had in Hand of the Bronx. Rabbi Isidor Reichert preaches this evening at 8 o'clock, on "Elijah Upon the Mountain." Sabbath morning: "Prayer, Repentance and Charity" (German)...

Beth Israel Bikur Cholim. Rev. Aaron Eiseman will preach Sabbath morning on "What is True Repentance..."

Emanu-El Brotherhood. This Friday evening at 8 p. m. at Fifteenth street and Second avenue Rabbi Samuel Greenfield will deliver an address before the Emanu-El Brotherhood...

Henry Street Congregation. The up-town branch, corner 121st street and Lenox avenue, has proved a success beyond the anticipations of the projectors and by last Monday evening all the seats were sold and hundreds of applicants were refused. A more encouraging sign, however, was the enrollment of fifty-four new members, with every indication pointing to a still larger number in the very near future...

Young Men's Hebrew Association. The summer session of the Y. M. H. A. Hebrew Free School came to a close on Thursday morning, September 9. An interesting programme consisting of songs and recitations by the children was the main feature of the affair and in addition to the above a professional entertainer delighted the little ones with magic tricks. Nearly 600 children attended the affair. At each session of the school during the summer the children were served with a glass of pasteurized milk and cake through the kindness of friends interested in this activity. The regular fall session of the school will open on Monday afternoon, September 20. Enrollment for the evening classes is progressing very satisfactorily and a successful school year is anticipated. The entrance examination takes place on Saturday evening, September 18, and all the classes begin their session on Monday evening, September 20. The Friday evening services will begin on Friday evening, October 1, and the address will be delivered by Rev. Dr. Samuel Schulman. After the services the congregation will be invited to visit the Succah. The gymnasium has been thoroughly overhauled and presents a most inviting appearance. The regular class work has already begun...

"Praise from Sir Hubert." The following from a correspondent is self-explanatory: "I congratulate you upon the great variety of interesting matter published in THE HEBREW STANDARD, and upon the accession of strength gained by the inclusion of the Rev. Joel Blau as a weekly expositor of homiletics. His contributions are suggestive, bright and immensely readable..."

Young Women's Hebrew Association. Monday evening, September 20, will be welcomed by all those who are interested in the association for it marks a reunion of all the associate members and a renewal of the active spirit which predominates throughout the work at the building. Registration promises a large attendance in the numerous classes and clubs and applications are being filed in great numbers. The new dining room has been completed, and the dormitory girls are enjoying the solid comfort it offers...

The Jewish Community and the Hudson-Fulton Celebration. (Continued.)

A letter was received on Friday at the office of the Jewish Community of New York city, 355 Second avenue, from Gen. Stewart L. Woodford, president of the Hudson-Fulton Celebration Commission, which, unfortunately, falls on Yom Kippur...

In view of the previous report that Saturday, September 25, would, in the programme of the celebrations, be devoted mainly to religious exercises and of the fact that there were several Jewish members on the commission, the announcement that the celebration would open on that day with the naval parade came as a surprise and there has naturally been much objection raised among our people against this arrangement. When the official programme of the celebration was published the Jewish Community sent a letter to the Hudson-Fulton Celebration Commission pointing out the injustice done to a large element of the population by this arrangement, and asking whether there could not be a change made in the programme. In answer to the letter of the Jewish Community, after acknowledging the receipt of the same, Gen. Woodford writes as follows: "Our commission had no knowledge that Saturday, September 25, was the Jewish Day of Atonement, otherwise it would not have been made the opening day of our celebration. It is now utterly impossible to make a change of date because the whole world has been invited and at least seventy-five warships of different nations, with probably one thousand other vessels, will be in our harbor that day to take part in the opening ceremonies. We sincerely regret the situation and beg our Jewish friends to believe that no possible disregard of their natural and just religious feeling was intended by our commission. With most cordial appreciation of all that you and your friends are doing to make the coming celebration one of complete fraternity between all races and creeds, I am, your friend. (Signed) STEWART L. WOODFORD, "President."

A Duty to the Young. At this time, when the holy days are upon us, it is not sufficient that they should be observed by the adult population; there is a duty and service we owe the younger generation, and that is to give them a Hebrew education.

A reading of the curriculum of the Phillips and Lunevsky Hebrew School, Lenox avenue, corner of West 116th street, New York, will give one a fair idea of the high standard attained by the teaching force of this admirable institution. A complete course in Hebrew grammar is offered, which leads to a thorough study of the Bible, the prophets, and then to the study of the Hebrew religion with all its traditional ceremonies and symbols. The aim of Phillips and Lunevsky, both excellent pedagogues, is not so much to teach the outlines of Jewish knowledge, but to utilize that knowledge in the creation of loyalty to the Jewish faith. The school-rooms employed are modern in structure, and sanitary in every respect, and have a seating capacity in all its class-rooms of 200. The faculty consists of Jacob Phillips, a teacher of thirty-five years' experience; a man who is devoted to his profession; Mr. Sol. Lunevsky, who has been teaching Jewish children for twenty-four years, and a staff of four competent assistants. The management is not at all like that of the traditional cheder. There are system, order, harmony and a general air of cordiality. The surroundings are wholesome and perfect discipline is maintained. A letter addressed to the school, Bernheimer Building, Lenox avenue, corner West 116th street, will be answered with full particulars.

The German Theatre. New York will not, after all, be without a German playhouse this season. After negotiations with various managers and would-be managers, Herr Burkhardt, a capable actor, formerly in Milwaukee, and Herr Josef Stein, who has directed companies in Berlin, will take charge of the Irving Place Theatre, their season beginning as usual on October 1. Drama, comedy, farce and operetta will be given, with works of humorous genre likely to predominate. Managers and players are now on the way over and the opening play will be "Revolutionshochzeit," a stirring drama which has been very successful in Germany and Austria.

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It is the most natural thing in the world for exposed crackers to partake of the flavor of goods ranged alongside. In other words, a soda cracker is known by the company it has kept. On the other hand

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SOCIAL.

After spending a very pleasant summer Mr. and Mrs. A. L. Kass and family are home again at 226 South Ninth street, Brooklyn, N. Y.

BIRTH.

KAPLAN.—Born, a daughter to Rabbi and Mrs. M. M. Kaplan, of 75 East Eighty-first street, on Friday, September 10, 1909.

BAR MITZVAH.

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 Herrstadt, 27 West 115th street. No cards.

MORRIS.—Mr. Abe Morris wishes to announce the Bar Mitzvah of his son George at Temple Mount Zion, 37 West 119th st., Saturday, September 18. No cards; no reception.

SPRING.—Mr. and Mrs. R. Spring announce the Bar Mitzvah of their son Morton, at the Hebrew Tabernacle, worshipping at 129th st. and Seventh ave., September 18.

BOOK NOTICE.

Davison's Human Body and Health—Intermediate. By Alvin Davison, American Book Company, New York, Cincinnati and Chicago.

The advanced book in this series, already issued, has received the warmest indorsement for the practical manner in which it teaches the lessons of healthful sanitary living and the prevention of disease. The present volume, though more elementary in its treatment, follows the same plan, and while including a sufficient amount of technical anatomy and physiology, devotes special attention to the subject of personal and public health. It does this in such a way as to appeal to the interest of boys and girls, and fix in their minds the essentials of right living. In place of general statements in regard to promoting health, specific facts and full explanations are given, showing how disease is caused and how the body may be kept well and strong. The study of this book will help the pupils to practice intelligently in their daily lives the teachings of hygiene and sanitation, and will improve the health of the individual, and thus that of society.

ENGAGEMENTS.

COHEN-GOODMAN.—Mrs. Sigmund Gumprecht announces the engagement of her sister, Miss Jennie Goodman, to Mr. N. H. Cohen. Sunday, September 19, reception 3 to 6 p. m., 121 East 121st st.

FINN-GREEN.—Mr. Henry Green, of 201 West 136th st., announces the engagement of his sister Hattie to Mr. Herman Finn.

HENNE-WOLFF.—Mr. and Mrs. Hugo F. Wolff, of 1672 Second ave., beg to announce the engagement of their daughter Irene to Mr. Charles Henne. No cards.

LEIBERT-JACOBSON.—Mr. and Mrs. B. Jacobson, of 129 Bridge st., Brooklyn, announce the engagement of their daughter Beatrice to Isaac J. Leibert.

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

MYERS-KING.—Mr. and Mrs. Edward Isaacs, of 530 West 112th st., announce the engagement of their niece, Louise Myers, to Mr. Bernard King. Reception Sunday, October 3, 3 to 6, Marcelline Hotel, 103d and Broadway. No cards.

SAMUELS-WOLFF.—Mr. and Mrs. A. Wolff announce the engagement of their daughter Belle to Mr. Joe Samuels. At home Sunday, September 19, 3 to 6 p. m. No cards.

SCHWARTZ-SILVERMAN.—Mrs. J. Silverman, of East 115th st., announces the engagement of her daughter Bella to Mr. Sam Schwartz. Reception Sunday, September 26, from 3 to 6.

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

STERN-BREGER.—Mr. M. K. Breger, of Brooklyn, announces the engagement of his daughter Evelyn to Albert Stern, of Manhattan. At home, at the residence of Mr. and Mrs. J. E. Stern, 115 West 138th st., Sunday, September 26, from 3 to 6. No cards.

SPANDAN-LIPPMAN.—Mrs. H. Spandan wishes to announce the engagement of her daughter, Nora, to Mr. Sol. C. Lippman, of Hartford, Conn.

STOLOFF-ROTHSTEIN.—The engagement reception of Miss Emma Rothstein and Dr. Benjamin Stoloff, 48 West 119th st., on Sunday, September 19, from 7 to 10. No cards.

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."

EINSON.—Mr. and Mrs. L. W. Einson, of Orange, N. J., wish all their friends and relatives a happy and prosperous New Year.

FISCHEL.—Mr. and Mrs. Harry Fischel and family extend their best wishes for a Happy New Year to all their friends. They will stay at their country residence until after the Holy Days.

HARRIS.—Mr. and Mrs. M. Harris take this means of wishing their many friends a very Happy New Year.

JOFFE.—Professor Joshua A. Joffe, being ill and unable to write, takes this means of wishing all his pupils and other friends 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.

KAUFMAN.—Mr. and Mrs. Edwin Kaufman, of 1248 Madison avenue, take this means of wishing their relatives and friends a happy New Year.

LUCAS.—Mr. and Mrs. Albert Lucas take this means of expressing to their many friends and relatives best wishes for the year 5670.

SCHEFF.—Mr. and Mrs. Jonas S. Scheff, of 1469 Lexington avenue, extend their best wishes for a happy and prosperous New Year, to all their friends.

SIMON.—Mr. and Mrs. Philip Simon, of 145 West 120th street, wish to extend to their relatives and friends best wishes for the coming year.

SOLOMON.—Mrs. Frances Solomon and family, of No. 66 East Ninety-third street, desire to extend to their friends and relatives best wishes for the coming year.

WACHT.—Mr. and Mrs. Gustave Wacht, of No. 436 East Sixty-ninth street, take this opportunity of wishing their friends and relatives a very 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.

MARRIAGES.

CHRISTELER-MILLER.—On Thursday, September 9, Hattie Christeler to Julius Miller, at the Madison Avenue Hotel, by Rev. Dr. Edward Lissman.

FALK-PLAUT.—At Long Branch, N. J., on Wednesday, September 8, Miss Amy Plaut to Mr. Milton J. Falk, by Rev. Dr. Joseph Silverman.

BROAS-PODGUR.—On September 11, Ada Broas to Dr. Maxwell Podgur, at the residence of and by Rev. Dr. Adolph Spiegel.

FISSER-GROSSBERG.—By Rev. Dr. Adolph Spiegel, on September 12, 1909, Rose Risher to Samuel H. Grossberg.

Activities of the Hebrew Sheltering and Immigrant Aid Society for the Month of August, 1909.

Four hundred and seventy-seven immigrants and 102 cabinet passengers were met by agents of the society upon their arrival, and escorted to their destination.

Two hundred and thirty-six newspaper advertisements were inserted for immigrants whose relatives could not be located by any other means.

One hundred and seventy-four Jewish immigrants were detained at Ellis Island, of which number 101 were admitted, on rehearing upon the application made by the representative of the society; six were admitted on appeal; three were admitted on bond, fifty-six were deported, and the cases of eight are pending.

The Department of Shelter has lodged 202 persons on an average of three and one-fourth days each; 1,523 single meals were served to the inmates; 1,693 additional meals were given to the city's poor.

The Bureau of Information handled 1,222 cases; recovered baggage for twelve immigrants, assisted four persons with transportation and granted pecuniary relief to twenty; sixty immigrants were provided with employment, as follows: Two bakers, two butchers, one in belt factory, twelve clerks, one cigarette maker, six errand boys, one furrier, one hat maker, four furniture makers, six leather workers, three painters, one picker, one picture frame maker, one fish preserver, one quilt maker, nine tailors, one umbrella maker, three waiters and one shoemaker.

Five thousand four hundred and twenty-five newspapers and periodicals were distributed among the detained immigrants at Ellis Island.

No charge of any kind is made to immigrants for either service, food, lodging, literature or information.

The society is maintained by voluntary contributions. Those who would help this noble work may send their contributions to Mr. Harry Fischel, treasurer, 229-231 East Broadway, New York.

Dr. Wullner.

Dr. Wullner, not any more Germany's but now recognized as the world's greatest lieder singer, has a particular charm for Jewish ears. It is a recognized fact that his audiences in Berlin, and particularly in Moscow, St. Petersburg, Riga and Helsingfors, are almost exclusively Jewish. What draws them to Dr. Wullner's art is the strong resemblance of his singing and interpretation to the beautiful melodies of Schubert and the Oriental music of Richard Strauss, to the chant of the Orthodox "Chasan." If one hears Wullner singing Strauss' songs, those who are familiar with the great service in the old Orthodox synagogues of Russia and Germany might easily believe to hear one of the famous men whose voices are hardly ever found among the cantors of the modern synagogue.

It is reported that when Dr. Wullner sang for the first time "Cacilie" by Strauss in German at Helsingfors, a blind rabbi made his way to the artist's room and closely questioned the great German artist, who has not a trace of Jewish blood in his veins, whether he was still an adherent to the ancient cult or whether he had left the traditions of the forefathers, so convinced was the blind rabbi that he was addressing a great Jewish Chasan who had left the pulpit for the more profitable concert stage.

The big new show at the Hippodrome will enter upon its third week on Monday. The week just ended has exceeded all former records for attendance at the big playhouse, and it is safe to predict that capacity houses will be in order for many weeks to come. The "Trip to Japan" is an entire performance in itself, which may also be said of the other two spectacles, the gorgeous "Ballet of Jewels" and "Inside the Earth," either of which contains material enough for an entire evening's entertainment. There are daily matinees at the Hippodrome and the instantaneous success of the new show augurs a record-breaking season.

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139 East 72nd Street at Lexington Ave.

Wells 5246 Lenox

(For The Hebrew Standard.)

FAMOUS JEWS OF THE 19TH CENTURY.

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

VIII.—HAYM SALOMON.

HAYM SALOMON had a perfect genius for finance. He made fortunes, but unlike most of the present day money-kings he did not keep a tight grip on the purse-strings. They were always loosened at any appeal for charity or for any cause which he knew to be deserving of assistance.

His heart was as big as his body and his brain as large as his heart. He was a philanthropist and patriot. He fed the hungry, he clothed the naked, he gave drink to the thirsty, he comforted the comfortless and crowned all by bearing wrongs and calumnies patiently; reviling not when he was reviled and figuratively when struck upon one cheek he turned the other to get a second blow.

He made financial sacrifices on the altar of his country which no man ever made before him and probably no man will ever make again. He made possible the success of the War of the Revolution.

Were it not for Haym Salomon we might to-day be bowing our heads in meek submission as loyal liege subjects of His gracious Majesty Edward the VII. of England, instead of holding them up as we are doing, free men in a free country, the peers, if not the superiors of any people on God's footstool.

America may be proud enough to acknowledge her debt to a Jew, but she has never become conscience-stricken enough to liquidate the debt and pay back to the Jew's descendants.

Not one penny that Haym Salomon gave to the cause has ever been returned and the principle with interest would now almost beggar a Carnegie or Morgan to make good.

The life of this man is obscure and details hard to be obtained, he did not blow his own trumpet or proclaim his munificence. Modesty characterized every act. He was one of those high and noble souls who keep the right hand so busy that the left hand cannot see what was doing.

He came of a level-headed race, a race which had known poverty and persecution and manfully bore both. In the old country the ancestors of Haym Salomon were made to feel at every turn that they were the heirs of a despised people and the iron entered their souls to rust there and corrode and leave marks which time could not efface.

Haym Salomon came from the land of Pulaski and Kosciusko, the brave fellows who unsheathed their swords in the cause of human liberty. The very air of Poland seems to nurture a liberty loving race. The Poles have ever chafed under the galling yoke of oppression and

they have always seized every opportunity to throw it off. Salomon was born at Lissa, Poland, in 1740, under the yoke of despotic Russia, and at the first opportunity made his way to this country.

In 1778 he was taken by the British General, Sir Henry Clinton in New York, on charges that he had received orders from Washington to burn fleets and store-houses and had made the attempt. He was imprisoned, tortured, condemned to a military death, but contrived to escape by bribing the jailer of the prison.

But Salomon got into trouble earlier than this for his patriotism. It is known that as early as 1775 he had made himself obnoxious to the British. They put him into a loathesome den where he suffered inhuman treatment. From this he was liberated through the influence of a Hessian Commander named Heister, who realized how useful Salomon would be in dealing with the other prisoners, owing to his linguistic acquirements. He knew Polish, French, German, Russian, Spanish and Italian.

Salomon soon came to be recognized by the leading men of his time, his devotion to principle compelled their admiration as well as trust. He became an uncompromising, implacable foe to British dominion. For this reason he was quickly brought to notice of the patriots of the Revolutionary Congress and they soon found use for him in many ways. It was soon circulated that the patriotic Jew was a man of means, could back up his principles with hard cash.

He had been engaged in the banking and money lending business and his innate shrewdness made it a success. Several European financial houses did their business through him. It was the hand of Salomon that was seen beneath every pecuniary help the country received from abroad. He it was who was entrusted by France and Holland with the supplies in money these countries advanced to help the cause.

His contemporaries, such men as Robert Morris, James Madison, Edmund Randolph and other distinguished publicists of the Revolutionary period came to depend upon him in all emergencies. He made advances to Morris, also to General Mifflin, General St. Clair, Colonel Morgan, Major McPherson, Major Franks and many more to supply their wants and enable them to carry on the good cause. To Judge Wilson of the Continental Congress he likewise advanced a large sum.

To the immortal delegation from Virginia, Arthur Lee, Theodore Bland, Joseph Jones, John D. Mercer and Edmund Randolph he gave liberal supplies.

The most learned and patriotic member of the Revolutionary Congress, James Madison, paid his tribute to Salomon's devotion and

bounty. When any member was in need all that was necessary was to call upon Salomon. Under date of Aug. 27, 1782, Madison writes from Philadelphia to Edmund Randolph: "I can't in any way, make you more sensible of the importance of your kind attention to pecuniary remittance for me than by informing you that for some time I have been pensioned on the bounty of Haym Salomon, a Jewbroker."

In the following September, Madison again refers to his "little friend in Front Street" coming to his assistance.

Madison twice became President and was always willing to acknowledge his indebtedness to the "little Jew." He time and again refers to his integrity, upright honesty, disinterestedness and generosity.

All the leaders from time to time sought conferences with Salomon. Not alone did his services consist in aiding the native government, but he was the confidential friend and adviser of agents, consuls and representatives of the foreign powers in sympathy with the Revolutionary movement.

When Count de la Luzerne became ambassador for France, Salomon was made banker for that government. He was appointed by Monsieur Roquebrune, treasurer of the forces of France in America, and made paymaster general, which office he filled free of charge.

He had confidential relations with all the foreign representatives at one time or another.

His Catholic Majesty of Spain was under heavy obligations to Haym Salomon the Jew. Salomon out of his own private purse, maintained this ambassador for years. His name was Don Francesco Rendon. Writing to the Spanish Governor of Cuba, Rendon says: "Mr. S. has advanced money for His Most Catholic Majesty and I am indebted to his friendship in this particular for the support of my character, as His Most Catholic Majesty's agent here with any degree of credit and reputation and without it I would not have been able to render that protection and assistance to His Majesty's subjects which His Majesty enjoins and my duty requires." More than \$10,000 was thus advanced which was never paid.

It ought not to be forgotten that although he endorsed a great portion of the bills of exchange for the amount of loans and subsidies our Government obtained in Europe, of which he negotiated the entire sums, and the execution of which duty occupied a great deal of his valuable time from 1781-1783, still there was only charged scarcely a fractional percentage to the United States, although individuals were willing to pay him. And it is known he never caused the loss to the government of one cent of those many millions of his ne-

gotiations, either by his own mismanagement or from the credit he gave to others on the sales he made of those immense sums of foreign draft on account of the United States.

Immediately after the peace of 1783, when foreign commerce could again float unmolested on the ocean, Salomon engaged as a trading merchant to European ports. He had several ships upon the Sea, but through the failure of merchants in whom he placed confidence, he suffered great losses.

He was a man always eager to help his fellowman. He gave every assistance to those who commenced trading after the war.

To the president of the National Bank, whose partner was the Superintendent of Finance, he gave two loans of \$40,000 and \$24,000, and never received a penny of interest. This firm was known as Willing, Morris and Swanek. It is doubtful if he got any of his money back at all.

Salomon died early in 1785 at the early age of 45.

At the time of his death the Congress of the United States had not as yet been formed and jurisprudence was in a very mixed state, consequently his affairs were left in a tangle. He had made no will and his children were not of age so as to be competent to take charge. He had no conception that his end was so near or he might have regulated his business matters. It was his intention to retire and enjoy the fruits of his labors. A few days before he passed away he wrote to his agent in Philadelphia that he had amassed a full competence and would soon go into private life. It was not to be and therefore the sudden taking away of the Jewish banker left everything he had to do with in a muddle, and more serious still, left his children penniless.

He had great claims due him, quantities of public securities, bonds, notes, and mortgages, government securities and other valuable paper.

Only a partial list in the Probate Office showed more than \$300,000 in securities alone, \$160,000 of which were certificates of the Loan Office of the Treasury of the Army.

The following is a copy of an authentic certificate showing the amount of public securities and Revolutionary papers left by Haym Salomon and from which personal estate not a cent has been received by any of his heirs:—

58 Loan Certificates,	\$110,233.65
19 Treasury Certificates,	18,259.50
2 Virginia State Certificates,	8,166.48
70 Commissioner "	17,870.37
Continental, Liquidated	199,214.45
Total,	\$353,744.45

For any account of Haym Salomon at all we have chiefly to depend on Congressional Reports. Almost all books and papers dealing with him and his affairs were destroyed when the British pillaged and burned the public archives.

The effect of this was most unfortunate for those who should have been the heirs of his vast wealth.

When his youngest son came of

age there was nothing for him whatever and so he had to begin the world like the son of the poorest laborer though his father had been the wealthiest man of his day and had lent fabulous amounts to the Government, and gave outright more than \$353,000, which was as much then as three millions would be to-day.

No inheritance has ever come to any of Haym Salomon's descendants and their only expectation lies in the hope that a grateful republic will yet repay the debt it owes to this man.

At his death Mr. Salomon left two infant sons, Ezekiel and Haym, and there are many of their descendants scattered throughout the country.

Haym engaged in commercial pursuits for many years, was a representative from New York in Congress and held a position as Custom House Official.

He made many claims on the Government to get part of what he considered was his rightful inheritance, but never had any success in this direction.

Fortunately for the Government the destruction of the records at Washington saved it from having to indemnify, but there is no dispute that it was Haym Salomon's debtor for a large sum.

The great benefactor of his country, the foremost philanthropist of his age, died as obscure as he had lived.

Here is his obituary notice taken from the "Pennsylvania Journal and Weekly Advertiser," of January 8, 1786:—

"On Thursday died Haym Salomon, a broker."

That is all. Not a word of his princely munificence for the glorious cause that made a Nation.

In the same paper appeared this notice:—

"All persons indebted to the estate of Haym Salomon, late of this city, broker, are required to make payment, and those who have demands against said estate are desired to deliver them properly attested to

Rachel Salomon,
Administratrix.

Thomas Fitzsimmons,
Matthew Clarkson, } Adminis-
Eleazar Levy, } trators.
Joseph Carson, }
January 14, 1785."

Throughout his brief yet busy life, Haym Salomon was an unwavering adherent to the faith of Israel. In his time there were no Synagogues for him to attend divine worship, but in private he kept up the practices of the ancient faith.

Truth provokes those it does not convert.—Bp. Wilson.

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Bet. 117th & 118th Sts. NEW YORK

THE SOUL.

BY NAPHTALI HERZ IMBER.

MOTTO: "What fools these mortals be."

The sensation-makers have one end in view, to attain "notoriety." The girl of the stage with her escapade has the same aim, and often a man fails in business for the same purpose. That sort of notoriety is very cheap advertising and often turns out disastrously to the advertiser. But the most comical sensation-makers are found in the world of science. Professor Koch found lymph, a remedy for consumptives. The consumptives have the lymph and die, and yet Koch is the most noted man in the medical world to-day. Often we read in the papers that some doctor has found a serum which will cure a certain disease, and again we read that there has been found a remedy to remove corns in one minute. But these "sensations" or "findings" have the same value as the patent medicine which is sold in the street. The nobody-doctor and the somebody-professor want to advertise themselves without paying for it.

Recently I read in the papers that the medical men have found out the correct weight of the soul as an ounce. I laughed in my sleeve. What fools these mortals be and how they can be fooled! They took a dying man and weighed him, and after death they weighed him again and they found that he lost an ounce, hence they came to the conclusion that the soul weighs an ounce.

My common sense revolted against such a statement for, as a matter of fact, the corpse weighs more than the live body as the Talmud says: "The living one carries himself." That is an established fact and yet the names of these "discoverers" were printed because the foolish editors did not comprehend that it was a smuggled-in unpaid-for advertisement.

The human being when alive moves, walks, and works. What makes those motions? Nobody knows and they never will know in spite of the progress in medicine. Progression? Not a bit of it. They gave four thousand years ago the same crutches to the lame as they give now. What irony since they cannot help themselves; how can they help others? The human frame can be compared to a watch. Now what makes the watch go? There is no steam, no electricity, the most powerful motive forces, and yet there is a power which makes the watch move and show the correct time. Of what does that power consist? It is purely mechanical, constructed according to the laws of mathematics, the watch-wheels and springs are so arranged that they make it move: that power we call "mechanism." If one of the wheels is out of order the mechanism stops working. The human anatomy is constructed on the plan of a mechanism, formed by the bones, veins and muscles. If one part of the mechanism is out of order, then the whole system stops working.

I have studied medical science with Professor Shoemaker in Phil-

adelphia and what have I found? Nothing. The doctors are good experts in counting.

They can count all the bones, nerves and muscles, but they do not know their functions. Take, for instance, the spleen. What function has it in the human system? The reply is, "we do not know." The ancients had no X rays, yet they cured leprosy and mummified the dead. Our moderns cannot do these things. The ancients felt that health and public safety were given into the hands of the priests. Not being bothered with trials of life they could pursue their scientific researches and from generation to generation these scientific experiences were transmitted so long as the priestly families existed. Therefore, the Egyptian priests could mummify even cats and the Jewish cure leprosy. What do they know to-day? Nothing.

Science is now run on the "hurry up" schedule. To-day a man pushes a cart and in a few years later you will find his sign, "Dr. Nobody, office hours from 8 a. m. to 10 a. m." The modern saw-bones have not even time to digest the a, b, c of science. I often had to mend my coat—my body—so went I to a medical tailor. But instead of mending there was rending. So I decided to go to a cutter—surgeon who mended my coat so well that I am still wearing it. He was Professor Morgan of the Presbyterian Hospital. Indeed, the knife is a good thing, even in political economy, between one nation and another; its use then we call war.

If I could be president I would pass a law whereby everybody who claims he can heal and fails should be charged with murder in the second degree. By this law many a humbug would be removed from the diseased human society. But alas! I am so little and the humbug is so great.

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Plots 16x20 in first section, \$250.

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Various Phases in the Aim of Improving the Jews' Condition.

BY SAUL KLEIMAN.

EVERYBODY acknowledges that the Jews, ever since driven from their country, are in a state of disorder and irregularity, spiritually and materially.

The characteristic national qualities, expressed through various customs, ways and habits, which are usually attributed to nations possessing a land, have been extinguished by the Jews together with the loss of their country, and becoming scattered among the different nationalities, whom they were subject to and dependent on, they inevitably learned their neighbors' ways. Owing to the peculiar, evil laws and the exceptional, cruel treatment practiced upon them, wrong habitudes developed among them, which appear now almost as traits of national character.

The moral and intellectual qualities which distinguished the Hebrew, and which no mortal force was able to conquer; the sublime spirit of the wandering Jew, whom tyrants, inquisitors, and diverse bigotted Christians could not subdue; his august courage and consistency—all those great ideal properties were sufficient only to serve as a medium of preservation. When they were in a state of terrible despair, when it seemed that the Jews must die a national death, those mental properties inspired and revived them. They were prevented from expiring, but not healed—from their national illness.

The Jewish people needs to be cured and wants to be restored to a perfectional condition in the full sense of the word.

How shall the amelioration be done?

The diagnosis of their illness varied in different times, and the remedies varied accordingly.

At present there are, generally speaking, three different opinions about that matter, each of which has adherents endeavoring to obtain their aim.

They are: Assimilators, Nationalists, and Zionists.

The assimilative party endeavors to solve the Jewish question through radical means—assimilation. When the Jew ceases to be what he is, when he becomes a Christian, he is healed from all his troubles. The Jew, they say, is destined to be swallowed up by his neighbors, since his duty to diffuse morality and monotheism is accomplished. The Jews' deliverance, therefore, lies in the realization of that destiny.

The Nationalists consider the deliverance of the assimilators a destruction. The Jews are destined to remain scattered to the uttermost ends of the earth, but not to be lost through assimilation. A people which gave light to the world can hardly disappear from the stage of existence. No other religion must be put in substitute of one which served as a source of codes for all the civilized people of the world. A tradition so high as the Jews' must be preserved. The Nationalists see the Jews' redemp-

FREE TO YOU—MY SISTER

Free to You and Every Sister Suffering from Woman's Ailments.



I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—yes, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is safe and sure cure for Leucorrhoea or Whilish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Urinary or Urinary Tumors, or Growths; also pains in head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex.

Wish to continue, it will cost you only about 12 cents a week or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Stickness and Painful or Irregular Menstruation in young Ladies, Plumpness and health always results from its use.

Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten-day treatment is yours, also the book. Write to-day, as you may not see this offer again. Address **MRS. M. SUMMERS, Box 248 - South Bend, Ind., U. S. A.**

I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you are not cured, I will send you another ten day's treatment free of charge. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Stickness and Painful or Irregular Menstruation in young Ladies, Plumpness and health always results from its use.

tion in the general enlightening. In the countries where the full liberty is given to them, the Jews develop their qualities to so high a standard as their national capacity may reach. The Jews living in the barbarous countries should be transferred into the free ones or into colonies established for them by philanthropists.

When these projects are realized the Jews will be in a perfectional condition.

The Zionists agitate that the Jews will never reach a stage of perfection, either intellectually or physically, in "Goluth." The Jews' greatness of yore may return to them if they live under environments of their own. If we will live on our soil in our "old-new" country, we shall have instead of great "Russian Jews," great "German Jews," great "English Jews," etc., only great "Jews." No other land except "Eretz Israel" is liable to restore our national honor, "for out of Zion goeth the law, and the word of the Lord out of Jerusalem."

When the Zionistic plan is carried out, the Jews will be in perfectional circumstances.

STAMFORD, CONN.

"A Prince of the House of David."

A direct descendant of King David has just come from Jerusalem to New York, and, though a member of an ancient nobility, he seeks the further honor of becoming an American citizen.

He has come from Palestine to the United States with the intention of remaining here, and in preference to taking a position as rabbi, to which his learning and qualifications entitle him, he wishes to engage in business.

The man is Rabbi Saul Dayin, and he brings letters from living rabbis of Palestine testifying to his remarkable lineage. The father of this man was the noted Rabbi Josiah Dayin, who was the author of several noteworthy Hebrew books on religious questions. The genealogy of the family is shown in a book called "Yosor Moscha," and traces back the ancestry of the family to King David.

Herr Dayin brought with him his two boys, and he is to be followed by his wife later on. The man made no effort to establish here his identity, but sought to find some business which he might profitably engage in like so many other immigrants to the country. His remarkable lineage became known through his efforts to find a Jewish institution wherein to temporarily place his two boys. The presentation of the letters which he brought from Palestinian rabbis made the fact known to a Yiddish newspaper that he was a direct descendant of King David. He had letters from Rabbi Elias Moses Penizal, Rabbi Moses Togir and Rabbi Abraham Baganu.

Herr Dayin temporarily lives at 96 Eldridge street. Though he does not wish to become a rabbi, he intends to take an interest in all Jewish matters.

Gems from the Talmud and the Midrash.

BY MORRIS ROBINSON.

He who frets is bound to err.

How great are the lowly before God.

Oil is insoluble in water, Israel in nations.

Oil illuminates the world, Israel enlightens it.

How blind are the eyes of those who take bribery.

Oil rises to the surface of water, Israel to the surface of nations.

The path one has chosen to walk therein one is led.

Aaron, Moses and Miriam breathed out their souls when kissed by God.

The point that every one should make is to tolerate admonition.

A male is born with the loaf of bread in his hand, a female with none.

When Jacob entered the house, Isaac became aware of the fragrance of paradise; when Esau came in, Isaac scented the Gehenna.

Though numerous were the prophets, yet only those prophecies that served the need of generations gained popularity and survived; others which were time-serving only went into oblivion.

The Ministry of Commerce has published statistics concerning emigration from Russia. In 1903, 136,093 persons emigrated; in 1904, 145,141; in 1905, 184,897; in 1906, 215,655; in 1907, 258,943. Owing, no doubt to the American financial crisis, the number of emigrants in 1908 dropped to 156,711. Of the emigrants, it appears only 3 per cent. or 4 per cent. are orthodox Russians. The majority are Jews, Poles and Lithuanians.

Lillian Russell opened her New York season last Monday night in Edmund Day's modern comedy, "The Widow's Might," at the Liberty Theatre, and judging from the manner in which it was received, the famous American beauty is booked for a long stay. The fair Lillian's newest vehicle is a comedy of Wall Street and social life in New York, and it presents her in the most serious character she has undertaken since she deserted the musical stage for the more exacting art of the comedienne.

Hotel DORRANCE

EUROPEAN PLAN. PROVIDENCE, R. I. CHARLES S. McCARTHY.



Edited by J. P. Solomon 1903-1908.

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Friday, September 17th, 1909 : : : Tishri 2d, 5670. שבת שוכה - האוינו

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

IN THE PRESENCE of Judaism all other "isms" pale into insignificance.

A HINT to the fair daughters of Zion: This year 5670 is a leap year.

THESE ARE THE DAYS when Israel, scattered all over the face of the globe, is re-united before the face of God.

THE PROPHEPIC promise that the Shofar would gather together scattered Israel is fulfilled in part on every Rosh-Hashonah.

GOOD RESOLUTIONS, like good children, it is said, die young. But our New Year's resolutions are likely to live at least until after Yom Kippur.

TO-MORROW WILL BE *Shabbas Shuvah*, so named from the first word of the prophetic lesson beginning שוכה ישראל Return, O Israel (Hos. 14:2).

JUDGING FROM the way he massacred the Hebrew in our last edition our printer hadn't quite recovered from the effects of Labor Day or was indulging in an advance New Year celebration.

A TELEGRAPHIC DESPATCH to the Milwaukee, Wis. *Sentinel*, states that "members of the Racine Jewish Congregation engage in Schlamazol over selection of Rabbi." Which was the Schlamazol—the Rabbi or his congregation?

The Ninth Senatorial Hebrew Citizens' League which is composed principally of Hasenflug Democrats of the 19th Assembly District held its annual festival and games Tuesday.—Brooklyn, N. Y. Citizen.

What kind of citizens can Hebrew Hasenflug Democrats make?

THE DULUTH, MINN. *Herald*, informs its readers that Dr. Madison C. Peters, the learned *Jewish* orator will shortly lecture in their city. Perhaps the next stage in Dr. Peters' evolution will be his becoming a *Yiddish* orator.

STATE SENATOR Hamburger in his great speech in the defense of the Jews of Alabama (reproduced in another column) is reported to have said: "I have never seen a Jew who is an idler, a beggar or a drunkard." We wish we were in Dixie land.

THE OPENING SCENE of Zangwill's "The Melting Pot," is laid in "Richmond, the non-Jewish borough of New York city." Will President Julius Schwartz and the other members of Temple Emanu-El of Staten Island swallow this libel? A law suit against the ITO leader is their only remedy.

THE LONDON *Jewish World* is the first to make the inevitable discovery that Cook is the son of a German Jew by the name of Koch. But why not rather make him the son of a *Polish* Jew? When Peary's Jewish origin is soon discovered we wonder what his family name was in the days of yore.

WILL THE TEMPLE of King Solomon be restored in our own days? According to report, some members of the Masonic fraternity who reside in Boston are taking up this project. They aim at an exact reproduction of the original building. This is interesting but we doubt its feasibility. The Turks however, will scarcely permit two mosques of theirs, now covering the traditional site, to be removed. Our readers should not assume that this Masonic project subserves a Jewish interest. On the contrary, if completed, this will be a Masonic monument, for we are informed that the Masons claim King Solomon to have been their first Grand Master, and that King Hiram of Tyre was also a member of their brotherhood.

FOR almost eight years now that distinguished member of our community, the Hon. N. Taylor Phillips, has been Deputy Comptroller of the City of New York. As such he has given most valuable service to the people of this city. He has handled in an executive capacity the moneys of the city and these in a single year now are larger by far than the budget of many a great European government.

MR. PHILLIPS FOR COMPTROLLER.

At this coming election the people of this city will be called upon to vote for a candidate for the office of Comptroller, the city's financial officer. We regard Mr. Phillips as a logical and eminently fitting choice for this position. Besides his vast experience in the Comptroller's office, he is a splendid type of American manhood, a loyal Jew and above all a sincerely patriotic citizen.

Tammany Hall would do well to write Mr. Phillips' name as its candidate for Comptroller at the coming election. He has always been regular and steadfast in his allegiance to his party; as a representative of the Jews of this city we know of none who is more acceptable, more popular, and more distinguished, than the present Deputy Comptroller, Hon. N. Taylor Phillips.

THE following is excerpted from the official programme obtained at the Committee's Headquarters in the Tribune Building this city:

Saturday, Sept. 25: Rendezvous of American and foreign naval vessels at New York; Naval Parade encircling the fleet of war vessels and reception of Official Guests at 110th street and Riverside Park in afternoon. On this day will occur the religious observances of those accustomed to worship on Saturday.

THE HUDSON-FULTON MUDDLE.

Mr. Herman Ridder, Gen. Stewart L. Woodford (see letter in another column to the *Kehillah*) and other members of the Committee distinctly state that it was the duty of the Jewish members thereon to inform the body in general of the occurrence of Yom Kippur, and in this defense we concur. Is *The American Hebrew's* editorial in last week's edition wherein it criticises the protest against the Committee's action as "undignified and unnecessary" inspired by the fact that a Jewish representative on the Hudson-Fulton Committee, Mr. Isaac N. Seligman is Treasurer of the Hudson-Fulton Celebration Commission and Treasurer of the American Hebrew Publishing Co.? The protest was dignified and necessary. Mr. Seligman who was supposed to represent the Jewish public notwithstanding.

THE widow of Nelson Morris, the wealthy packer of Chicago, has conferred a boon upon humanity at large by munificently endowing the Nelson Morris Memorial Institute of Medical Research in Chicago, which will in every respect be the counter-part of the local Rockefeller Institute.

JEWISH PHILANTHROPY IN CHICAGO.

But the Jewish communities of this country of ours have an additional reason for taking pride in this newest exhibition of Jewish philanthropy. Mrs. Morris' foundation is to be connected with the Michael Reese Hospital, the control of which is (if our information is trustworthy) altogether in Jewish hands. So that this new pathological laboratory, the value and importance of which to mankind must be patent to us all, will be a Jewish institution, and will probably be the means of first bringing before the world the fruits of Jewish research and investigation into the domain of medicine.

FOR SUCCOTH WEEK the Federation of Jewish Farmers of America has marked out its first annual convention at the Educational Alliance, as well as an Agricultural Fair for the entire week almost at the same place. Our readers will recall, no doubt, that the Jewish farmers of this country held a preliminary conference in this city last January, at which eleven farmers' associations participated. Now, some twenty-five of these organizations are in the existing federation. We are glad to see how active the Jewish farmers have become. They are, in the vast majority of instances, men who uphold intact the traditional requirements of their ancestral religion.

OUR CONTEMPORARY the *Christian Work* is worked up over the leave of absence granted to Jewish employees of the post office for the holy days. It asserts that "no similar privileges would be granted to Christians of any denomination." The *Christian Work* surmises too much. We do not believe that a request for the observance of any Christian holy day would be refused by the authorities, and THE HEBREW STANDARD would be the loudest to protest against such a refusal, provided the exigencies of the service would justify it.

וַיֹּאמְרוּ עֲבָדָיו אֵלָיו הֲנֵה אֵשֶׁת בַּעֲלָה אִיבָה בְּעֵינֵי דָוִד
"And his servants said to Saul there is a Witch in Endor."
(Sam. I, 28: 7.)

IT was the eve of a fierce battle. Saul, the King of Israel, felt disquietude gnawing at his heart. What has the future, this greatest of all enigmas, in store for him? Victory or defeat? Life or death?

SEEING GHOSTS: A NEW YEAR'S SUGGESTION.

He resorted to a witch. She, the wielder of magic powers, shall tell him his fate. She, the knower of all secrets, shall lift before him the veil. But when Saul asked about his future, the witch conjured up his past. A ghost, weird and uncanny, taking the shape of Samuel, ascended out of the earth. And with a voice that sounded like the trumpet of God's Last Judgment, the ghost pronounced the terrible, the inevitable doom. And on hearing this, Saul "fell straightway all along the earth and was sore afraid.....and there was no strength in him."

Who was this witch? Conscience!

Conscience, the all-knowing magic conjurer, it was, that caused this gnawing anxiety to seize Saul's heart when the shadows lengthened and cast a gloom o'er his soul.

Who was this Ghost? His Great Sin!

His Sin taking on the aspect of Samuel his whilom mentor, it was that told him pitilessly that disaster lay in wait for him. He had thought, this ghost was buried in the Tomb of the Bygone—but lo! at this critical moment up it came.....

Foolish King to inquire into the future and not into the past—to look forward and not backward! Still more foolish to be afraid and lie supine on the ground, like a woman in hysterics!.....

* * * * *

New-Year's Eve 5670. An eve of a new and fierce battle, indeed. The old year's gone—the old battle fought. The new battle will soon begin. Dost thou, my reader, King of thy life-career, master of thy destiny, feel disquietude tugging at thy heart-strings? Dost thou, too, writhe between hope and fear?

Go to the witch within you! Ask thy conscience! Inquire not into the future, inquire into the past! Is all well there?

Art thou not "seeing ghosts"?

Do not wrongdoings long forgotten ascend out of the grave of Memory to haunt thee, to threaten thee? Thus, in one of Dicken's tales, did Scrooge the hard-hearted miser, see the ghosts of his greed, of his uncharitableness mount his couch in the visions of the night. Thus, in Ibsen's drama, did the fond mother, see the sires of her dead husband repeat themselves in her only son; and bewildered, all she managed to utter was:

"Ghosts!"

Yea, our misdeeds cannot be buried—they perpetuate themselves. They reproduce their kind. They come back to us in some shape or form. They are our judges, our prophets of evil.

Dost thou see them—hear them—now, at this critical moment?

Fear would be the worst means of banishing the ghosts of the past. If thou art afraid—thou art lost. The battle calls for strength, for courage, for ever-renewed effort. 5670 means a new chance. Arise! Shoulder arms! Forward, march!!

RABBI JOEL BLAU.

A REFORMED RABBI in the course of a conversation recently referred to us as "narrow and bigoted" and even stated that we admitted nothing to our columns unless upon orthodoxy or written by an orthodox Jew. A perusal of the beautiful poetry appearing in THE HEBREW STANDARD from time to time, from the pen of our Christian contributors, W. Livingstone Larned, Alex. S. Arnold and Rev. Archibald Ross, should be ample refutation of the silliness of this charge.

A STATISTICAL INQUIRY into the proportion of skilled laborers among the Jewish immigrants into this country for the fiscal year ending June 30, 1908, shows that this was 35 per cent. of the total. In other words, of 103,387 Jews who came here in the period just mentioned 36,193 were skilled workers. This is a figure we may point to with pardonable pride; but our pleasure is even heightened when we comprehend its full significance. The total immigration reached 782,870 persons in the same period of time, and of this number only 123,640 or 15.79 per cent. of the total were skilled laborers. We commend these facts and figures to our American immigration restrictionists. Perhaps, if they give their attention to them, we shall soon hear less about the Jew's being an "undesirable citizen."

The Justice and the Oculist.

MUNICIPAL Judge Herman Joseph, of this city, was holding court up-town the other day. A case was being tried before him in which an oculist was suing a Jewish woman, on the eyes of whose daughter he had performed an operation. The mother claimed that she had not authorized the doctor to operate on her child's eyes.

Judge Joseph heard the case and rendered judgment in favor of the doctor. Just as the latter was leaving the room, the mother turned to the judge and said:

"I should be struck blind if I ever asked this man (meaning the retreating doctor) to treat my daughter!"

Quick as a flash Judge Joseph called out to the doctor:

"Come back here, doctor! Another case for you!"

Heine in the Ghetto.

HEINRICH HEINE'S entrance into the ghetto was somewhat delayed. And what is known of him is precious little. The literary Jews of the ghetto did not object so much to Heine's baptism, but rather because as a wit he was far too serious and as a serious poet too witty. In other words, to them he was a riddle. Then, too, he wrote too plainly and simply. He was clear in thought, clear in expression, and thus the Jewish literary men of the ghetto could have no excuse for publishing commentaries on his works.

Translations into Hebrew of any of Heine's writings came quite late. The first of his poems to appear in Hebrew was "Dame Care," in the Kochbe Jizchak for 1853. This journal, too, published continuously from 1847 to 1873, was filled with translated pieces. Yet only one other of Heine's poems appeared in it (1862).

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Subsequently, other Hebrew writers attempted to carry Heine's poetry in part over to the sacred language. Max Letteris performed the office of Hebrew translator for a few of the poems, while the poet's "Hebrew Melodies" themselves did not receive a Hebrew form until thirty years had elapsed since the poet's death.

K. A. Schapira translated "Disputation," and Salomon Mandelkern "Princess Sabbath" and "Jehuda Halevy." Schapira's version is much to be preferred to Mandelkern's. The former stuck to his original with considerable fidelity; the latter interpolated verses of his own with those by the master. Of course, Mandelkern was a poet of no mean ability. But his duty as a translator of Heine did not permit him to give free rein to his own poetic fancy. Mandelkern's version serves to recall the sententious and pithy remark of the Italian: "Traddutore? Tradditore!"—Adapted from the German.

The Automobile.

THE multiplication of the automobile is simply remarkable. The horse for carriage use has almost disappeared. Even the oldest families who were warmly attached to their equipages have succumbed to the new method of locomotion.

It seems almost everybody who is somebody or less, now-a-days, owns an automobile, and quite a number of people are straining their financial status to support the cost of one. Some people have even mortgaged their houses to buy one.

The number of expensive machines in use is simply marvelous, and it is not only the *tres riche* who own them. One wonders how many of those who do own them find the means of sustaining their cost in addition to their regular household expenses, but somehow or other they do.

What is also worthy of note about these machines is, that every time a new machine makes its appearance the old one is discarded, a new one is acquired, which adds enormously to the cost of keeping up with this new extravagance.

The number of killings is also to be noted. Not only do these machines kill pedestrians, but hundreds of owners have paid the penalty of running junior locomotives by inexperienced and reckless drivers.

With all the ordinances and laws made against fast driving, the owners of these cars take a delight in violating them. They will tell you that the "fun" is in fast driving. It may be "fun," but the penalty for the same has been at a very high cost. And yet this is not a deterrent. Only the most drastic efforts of the authorities will save the lives of not only those outside of the cars but those inside as well.

L'AGLON.

Correspondence.

A Defender of Dr. Goodell.

Editor HEBREW STANDARD.

In your issue of last week you published the news "that some years ago, when Temple Israel of Harlem worshipped temporarily in the Calvary Methodist Episcopal Church the pastor, Rev. Charles L. Goodell, was held up to our community as a courteous gentleman, filled with an abiding love for our people" and "the American Israelite makes an anti-Semite of the deepest dye out of the Rev. Mr. Goodell." You conclude the item with the question, "Who is correct?" The undersigned is under the impression that the answer is, that the American Israelite is not correct.

The Hebrew Tabernacle at 218 and 220 West 130th street is at present being rebuilt. The trustees of the congregation thought that to worship for the coming Holy Days in a place such as the Calvary Methodist Episcopal Church would be, beyond a doubt, preferable to engaging a hall for that purpose. A committee called on the Rev. Mr. Goodell and stated the position of the Tabernacle to him. He immediately stated that he could see no reason why our request should be refused and he himself obtained such permission for us from his Official Board.

Since then we have had occasion to communicate with Mr. Goodell and he has shown us every attention. Surely if the reverend gentleman was an anti-Semite he would not assist a Jewish congregation in that way, would he? If the American Israelite formed its opinion of the Rev. Mr. Goodell because he said something about a Jew, it may not be justified in doing so, for we ourselves often condemn the actions of some of our co-religionists on many occasions and you will admit, for very good reasons.

Yours very truly,
ADOLPH SCHWARZBAUM.

The Hudson-Fulton Celebration.

Editor HEBREW STANDARD:

In view of the importance of the Hudson-Fulton Celebration and the fact that it begins on our Sabbath, which is also Yom Kippur Day, as well as that the committee includes religious services in the programme, I would suggest and hope you approve as representing the New York Jewish press, of a uniform prayer as part of such service.

To support any suggestion I enclose a formula which I trust you will also think suitable for the great event.

Very truly yours,
ANNETTE KOHN.

Formula of Prayer for "The Hudson-Fulton Celebration," Yom Kippur Day.

On this Sabbath day, and this, our special festival, sanctified to us by the ancient religion of Israel, let us be mindful of the general rejoicing of the people of this great State, of whom we are an integral part.

Let us participate, heart and soul, in the jubilation of the hour that expresses itself in prayer and praise and pageant, to celebrate the genius, the courage and the labors of two of its greatest sons, who have contributed so mightily to the greatness, prosperity and renown of the State and nation, as well as to the progress of civilization, the commerce of the world and the closer union of men in the bond of fellowship, to the uttermost ends of the earth.

Let us give thanks and praise to almighty God, the Father of all mankind, for the lives and examples of these two men, whose memory and achievements a nation glorifies.

Let us name in honor and in sanctified blessing Hendrick Hudson and Robert Fulton.

The Jews and the Hudson-Fulton Affair.

The following letter addressed to a contemporary is self-explanatory:

To the Editor of the American Hebrew: In view of the stand taken by your paper, when a Hudson-Fulton celebration was first announced for the Day of Atonement, there might be cause for surprise to read in your editorial columns last week that you were not in sympathy with the protest against a pageant on that great day. I have since learned from high authority that a change of the original programme (setting apart exclusively religious features for Saturday, September 25, as for the next day) was done with the knowledge and acquiescence of Jewish members of the commission in charge.

This then proves plainly what weak-kneed invertebrates are, at times, placed as representatives of Jewry. It proves likewise, an inconsistent, and to my thinking, an inexcusable attitude of a Jewish newspaper, to assume that, because good Jews will never violate sa-

Woman and Beauty.
Beauty is a powerful weapon, with which every woman should go armed. No matter in what station in life a woman may be, she needs neatness. If she goes in society she must have beauty or her tact and suit will be robbed of most of their effectiveness. If she is a quiet, home-loving body, caring just to please home folk, neatness will still have power to gain for her the desires of her heart. If she is a wife, ordinary wisdom dictates that she shall strive to make her husband proud of her. If she is engaged in business neatness will make her pathway smooth and greatly enhance the effort of her ability. The greatest element in beauty is a fine complexion. Regular features are very well, but they will do a woman little good if she has a growth of hair on her face. On the other hand, the most irregular features become attractive when the complexion is fresh, clean and free from hair. It is in your power to have your face free from any trace of hair. You may have refrained from using so-called depilatories on account of the poisonous ingredients they contain. Do not forget that Dr. Bellin's Wonderstone is the only preparation guaranteed to be free from sulphides, arsenic or any other poison. The Wonderstone is positively harmless and odorless. You rub the Wonderstone a few seconds and the hair disappears as if by magic, causing no injury, burning or inflammation to the skin. The Wonderstone lasts for years; temperatures of climate do not affect it. The Wonderstone is sent, post free, to any address, on receipt of a dollar. Money refunded if not as represented. Correspondence treated strictly private. A lady in attendance. Call and we will gladly demonstrate to you the wonderful effects of the Wonderstone.
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cred ordinances, therefore the position of Jewry at large does not call for some respect.

In England (where a monarchy obtains) I feel sure, a celebration at such time would not occur, in the same England, where public school sessions are even regulated to suit the religious observances of our people as of other denominations. But in the largest Jewish community upon the globe, represented per se, by a Kehillah, a union of Orthodox Congregations, a Federation of Jewish institutions, not to mention an American Jewish Committee, and other united bodies, our honor can trail in the dust, and but a few humble ones can be found bold enough to voice a protest, which ought to enlist a legion of supporters. And again, when these few turn to the Jewish press for support, that agency known as "policy" intervenes; and says "majorities rule," in spite of the eternal fact taught us that Judaism itself is a protest before the world at large, or minority against majority.

Oh, tempora! Oh, Mores!
HENRY S. MORAIS.
September 12, 1909.

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Albert Lucas Free Employment Bureau for Boys.

I wish to inform the 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, 52 William street.

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"The Secret."

BY EDWARD ELISCU.

(CONCLUSION.)

Benny, I should die, would you cry?"
"Yes, grandma," and tears began to fill his eyes. He lowered his head. "But don't talk about that. I don't want to cry."

"No-no, Benny. It is not right—I must not do it. Kiss me," and again tears and kisses mingled together. Suddenly she stopped, her arms relaxed, her lips were still.

A sort of chill crept over the young boy's heart, his only desire being to get away from the present atmosphere, just to clear his mind. But he could not. There lay his grandmother, eyes closed, and he, his eyes riveted upon her passive face; a sensation, as if he had not done right came upon him; perhaps his grandmother had a reason in asking him if he would cry; perhaps she wanted to say something to him; he will ask her.

"Grandma—grandma," but there came no response. "Grandma," he called somewhat louder. Still no answer. "Why don't you speak, grandma? Anything you wish me to do?" He touched her body. As if in answer to his question, her eyes opened; but it was not the same look as before; they stared and stared at him like glassy apparitions; he became fidgety, grasped hold of his chair for support, a cold sweat overtook him; his lips trembled, likewise his body; he became conscious that he was afraid; he attempted to slip off his chair but found his limbs numb; and yet he could not take his eyes off the figure of his grandmother; that stare—that stare. "Grandma!" he screamed. His grandmother was dead.

When Benny awoke, he was hardly conscious of his surroundings. As his mind cleared somewhat, he felt that he was again in bed. He lay on his back looking intently at the ceiling above, trying with his nervous brain to fathom why he was again in bed when he remembered distinctly that he had been better, already well. But it was useless. He turned on his side, and again all was blank before him; then slowly the furniture about the room made itself clear, but it was dark. His eyes caught sight of a black curtain which explained the reason for the condition of the room. He did not remember ever seeing that curtain before, but the flicker of candle lights between the curtains made him even more curious. What was that he heard? He moved towards the edge of the bed. A prayer; it appeared familiar, yes, he had heard it before at the various services in the synagogue; why he knew it and mechanically he repeated it in a monotone. Through the narrow opening he saw men filing out, they appeared to be old, gray haired and bearded men, shoulders bowed. What were they doing here? The lights again arrested his attention, so pale, so yellow and mournful as if every flicker was a tear, and how the candles wept.

He was more composed now and his mind concentrated its efforts in thinking of the whys and wherefores of his present condition, when for the first time he felt himself to be alone. He raised himself slightly, but his elbows gave way from under him. He glanced about the room while laying on his back, the sought for object was nowhere to be seen. He again became feverish and tossed from side to side. Again he attempted to raise himself on his elbow and partly succeeded; his small boyish face twitched in pain, when he realized—the bed—the bed in which his grandmother lay—was empty.

In the adjoining room stood the rabbi of the synagogue trying as best he could to console Leah.

"A devoted mother and father had two sons, young, loving, learned in the law. One day, while the father was at the Yeshivah, the bodies of the two sons were brought home, lifeless. Well may you picture the distress and grief of the mother. But there was the father to be reckoned with, and the woman proved herself equal to the occasion. It was Friday night, and when the master of the household arrived, he inquired of his sons, not having seen them at the college, but the good wife gave him the Kiddush wine. He made the blessing and again inquired of his sons, but she

brought in the Sabbath meal, and when that was over he again inquired of his sons, and the woman said she had a question to ask. He granted her permission. She said that some time since she had borrowed a jewel which she valued highly and now the party wished it to be returned, and therefore wanted his opinion as to the course to pursue. Of course, said he, the jewel is not yours. Be thankful for its loan and return the same as you had received it. Then led she him into the death chamber and the aged father understood."

"There is a double moral to this narrative. First, the power that has placed us here has the power to remove, and if he deemed it wise to place us here, we must leave it to the Almighty as to the propitious moment for our removal. Second, we are born to die and we die to live." After a brief pause he continued: "You do not believe, probably have no faith that it was your mother's prayer that saved your own boy's life, as you yourself narrated. No, I cannot prove it. All we know is that he crossed the chasm of death and lives. It is prayer that sustains the earth. The boy lives, it is sufficient. You nor I can explain it; there are many things that are, but which we cannot explain, and the answer to all questions we do not understand is ignorance. We are never too old to learn, even from a child. That explains why your mother had so much faith. She believed, she saw, could not explain, but likewise could not deny. Too many of us believe ourselves wiser than we are. With all our alleged wisdom we cannot create one grain of sand, yet it is here, there, aye, we are even made of it. If your mother—your boy's grandmother—"

"Grandma," moaned the boy. Leah and the rabbi pulled aside the curtain and entered.

"Ah, my boy, you'll soon be well again and come to the cheder and listen to your rabbi's Bible stories." The reverend placed his cool hand on the boy's fevered brow. "You know, Leah, your boy was my brightest scholar and I miss him. You ought to hear him read Hebrew." The boy cheered up at the sight of his teacher, but only for a moment, as the large void in his heart sank its shaft deeper and deeper.

"Grandma," murmured the boy. Leah turned her face aside.

"Better, Benny, better," said the rabbi.

"Where is she?" he questioned.

"Gone away to rest—a long rest," was the reply. A faint smile of understanding crept over the boy's face and he slept.

For a week Benny saw the men come and go and suddenly it stopped. He had become accustomed to hear the early morning murmurings and when on the eighth day they did not appear it worried him and he questioned his mother about it, only to be informed they would call no more.

It was the afternoon of the eighth day. The boy's mother lay asleep in an adjoining room. Benny sat propped up in his bed gazing dreamily through the window watching the sun's course. At first, so bright he could not stand its piercing glare. Now and then a frail cloud passed over its face as if to extinguish the blazing fire, only to scamper away in fear of being consumed. The fiery ball, as if slowly dipped in blood turned red. Another cloud, larger than the one before, believing its surface would more than obliterate the unconquerable, began its trespass upon the sun's right of way. With a deafening crash it burst in twain and from the aperture there sallied forth a wonderful procession of horses snowy white, with tails that trailed along the heaven's great expanse, and there where the horses' trod was left the imprint of stars. On moved the chargers and then there issued forth angels with glorious banners. There seemed no end to it all. To vary the spectacle a chariot with high spirited horses appeared, and as it entered the centre of the arena a woman, robed in the rainbow stepped forth, and as she drew nearer her face shone radiantly.

"Time to get well, Benny, time to say,"

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the figure whispered the remainder in the boy's ear, and vanished.

"Grandma," murmured the boy, stretching out his arms to embrace the brilliant form. He awoke with a start; it was only a dream. But he was uneasy. He felt the influence of some one watching him. He tried to recall what it had been all about, but all he remembered was "time to say." No, he did not remember.

He felt stronger now—he felt he would get up and dress and surprise his mother and suited the action to his thoughts.

The sun was beginning to set, but it was still light on the streets. Benny dressed. He peered into the adjoining room where his mother lay asleep. An impulse came over him to kiss her. As he entered the room and approached his mother a light suddenly appeared on her face. The boy became startled and checked his steps, his eyes fascinated by the spectacle.

"Grandma," came a stifled cry from the boy's lips. The apparition floated from the face of the mother, past the boy and out of the room. Benny followed. It seemed to penetrate the door. The boy in his excitement, opened, slammed the door and followed.

Leah awoke with a start as the boy screamed, but the suddenness of it all only made her semi-conscious. Hastily she rubbed her eyes when the slam of the door brought her to her senses. She sprang from the bed, ran to the room where Benny had been. It told its own tale. With the swiftness of thought, as on such occasions, Leah saw in her mind the picture of her Benny, only in his night clothes, barefooted, bareheaded and in a feverish moment springing from his bed, to die of exposure.

A moment, and she opened the door, the patter of his running feet resounded through the hall. Leah followed.

"Benny," she screamed. No answer. "Benny," again came the plaintive call. No answer. It was a queer chase this, the boy after the will-o-the-wisp, the mother after the boy. "Benny! Benny!" she shouted, but the lad stopped not nor slackened his speed. A few more steps and he disappeared into a building.

Benny entered the synagogue as the men were saying oolaynew. They had just finished that portion of the prayer when Leah entered. She quickly discerned Benny's figure.

"Benny," she screamed. The rabbi and congregation were all excitement to learn the cause. Leah, in attempting to reach her son, lost her breath and caught hold of a bench for support.

"Yisgadal, veyiskadash, shemal rabbo," she heard Benny repeat. Leah sank to the floor and wept. At the conclusion of the prayer he advanced towards his mothers and in apologetic tone, said "Grandma, Grandma, whispered it in my ear."

As the service ended and the congregation began to file out one old man addressing another was heard to say "Gott ist Gott. Ein Kind ist doch ein Kind."

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 last 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 POST-AGE, 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. 27 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.

After receiving the bills, the taxpayer will draw a check for the amount to the order of the Receiver of Taxes and mail bill and check, with an addressed envelope, with the return postage prepaid, to the Deputy Receiver in whichever Borough the property is located.

NO REBATES ALLOWED.

Checks should be mailed as soon as possible after the bills have been received by the taxpayer.

DAVID E. AUSTEN,

Deputy Receiver of Taxes.

BAMBERGER, EDWARD S.—In pursuance of an order of Hon. John P. Cohalan, Surrogate of the County of New York, notice is hereby given to all persons having claims against Edward S. Bamberger, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at their place of transacting business, at the office of Blumensiel & Blumensiel, No. 27 Pine street, Borough of Manhattan, City of New York, on or before the 25th day of March next.

Dated New York, the 8th day of September, 1909.

IRVING W. BAMBERGER, LEON J. BAMBERGER, Executors.

Blumensiel & Blumensiel, Attorneys for Executors, 27 and 29 Pine Street, Borough of Manhattan, New York, N. Y.

STEIN, EMIL EDWARD.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Emil Edward Stein, late of the County of New London, Conn., deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Blumensiel & Blumensiel, No. 27 Pine street, Borough of Manhattan, City of New York, on or before the 21st day of March next.

Dated New York, the 9th day of September, 1909.

ANNA STEIN, Administratrix.

MAGUIRE & MARTIN, Attorneys for Administratrix, No. 2120 Broadway, New York City.

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NEWS FROM ENGLAND.

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

Growing Better Opinion of the Alien Worker in the East End—Miss Clementina Black's Investigations—The Federation of East End Synagogues—Its History and Lord Swaythling's New Move.

Miss Clementina Black, who has a vast and intimate knowledge of the conditions of life in the East End of London, combined with Mrs. Carl Meyer in a year's investigation into the work of the women of London in the tailoring, dressmaking and kindred trades. Carl Meyer is a director of the National Bank of Egypt and of A. Gurz & Co., and chairman of the London Committee of the de Beers Diamond Monopoly.

The results of the combined investigations have been published under the title of "Makers of Our Clothes—A Case for Trade Boards." So frequently are works of this kind veiled attacks upon the hated alien that it is a pleasure to find calm and truthful treatment of the great question. Much of the book, of course, refers to East End Jewish workers, and it was found that with regard to the East End Jewish tailor, for example, he was a highly skilled workman, and instead of being a sweat-shop trader was frequently a member either of the Amalgamated Society of Tailors, the big English union, or of his own Jewish union, being paid according to the complete schedule of prices for all kinds of tailoring work drawn up by the unions.

The East End Jewish worker is a great trade unionist always, although some of the smaller unions are liable to sudden extinction, to be followed by a prompt revival under another name. There are twenty-five trade unions in London, membered entirely by Jews, covering tailoring, boot and shoemaking, cigarette making, printing, furriers' work, mantel, cap and cardboard box making, baking, painting, tin plate works and wood-working. The sizes of these unions are very different, running from five members to over 1,000.

Miss Black and Mrs. Meyer speak highly of the Jewish employer, a man who has usually been portrayed in works of this kind as "King Sweater." One man was discovered who was paying small weekly sums to his workmen even while there was no work for them to do, so that they should not want during the slack time. Very frequently it was found that so far from the Jewish employer, ruining a trade by undercutting and paying starvation wages he was paying the best wages in the district. Of course all the facts are not so bright as these, but the investigations were investigations and not biased operations.

Among some of the things which the ladies omitted to notice, however, was the fall of rents in Stepney and the increasing number of empty houses there, facts quite counter to common opinion which regards Jewish quarters as being very heavily rented and every house overcrowded.

Another lady who assisted in the work of investigation was the Hon. Lily Montagu. Miss Clementina Black continues her good work in clearing out some of the alien misconceptions in an article in a London daily paper this week. To some persons, says Miss Black, the stranger within our gates appears in the light of a bogey, whose exclusion is ardently to be desired. This attitude is curious, considering that, if England had always adopted this policy, the ancestors of nearly every Englishman now living would at some point have been excluded. There would, for example, be no Huguenot blood, no Jewish blood, and no Scotch blood flowing in the veins of dwellers in the southern half of this island. As Defoe long ago pointed out, there scarcely exists such a creature as the "true-born Englishman."

The aliens now coming into our country are mainly fugitives from the Russian tyranny, and a large proportion of them are Jews. Of these none ever becomes an English pauper. The Jewish Board of Guardians, maintained by Jewish contributions, cares for the poor of the race. Most of these immigrants possess the essential virtues of good citizens; they are industrious, sober, admirable in family relations, peaceable and ready to be law-abiding. Public

spirit, indeed, they do not possess; how should they have acquired it? Its germ, however, exists in their strong race-loyalty; and just treatment here develops it.

The idea that industrious, well conducted people are a burden upon the country in which they live and work is a topsy-turvy notion only fit for Gilbertian opera. Such people are engaged in creating part of the country's wealth, and only our slipshod habit of leaving important national affairs in disorder causes their presence here to be in the least degree inconvenient. It is the idle, not the workers, who are a burden upon the community in which they live; and the great civic crime is to consume without producing.

Nor is it true that aliens in England are working under worse conditions than any natives. The worst-paid workers of the East End are not Jews, but Englishwomen. Such was the case when Mrs. Sidney Webb investigated the tailoring trade; such is the case still. Only as a cause of lowered wages is the alien economically undesirable, nor is he in this respect any more undesirable, economically, than a native who behaves in the same way. Not the foreigner, but the underseller, is the enemy of the worker. It may be added that, as employers, Jews are neither better nor worse than other people; some of the very best employers of whom I have any knowledge are Jewish, and some also of the worst. The variations are not racial, but personal.

Another false opinion which dies very hard is that only cheap goods are sweated. The fact is that expensive articles, no less than cheap ones, are often produced by sweated labor. Thus, women in London engaged in machining cheap cotton dresses for servants are, on the whole, somewhat better paid than women engaged in machining expensive silk petticoats.

Twenty-two years ago the Federation of Synagogues was established for the purpose of associating the synagogues of East London previously isolated and with certain objects, all of which have now been realized. At its establishment the Federation consisted of sixteen synagogues. Several of these were subsequently amalgamated and others being added brings the number up at the present time to forty-five.

The Federation is managed by a board consisting of the president, Lord Swaythling, and one elected member of each of the federated synagogues, and in addition also one elected representative for every complete number of fifty contributing adult male members of each synagogue, and finally comprises seven elected elders. All synagogues represented enjoy perfect autonomy, the Federation in no way interfering with their internal management.

One good thing the Federation did was to draw the attention of the London School Board to the evasion of the Conscience Causes of the Education Act. In many cases it was found that Jewish children, although ostensibly not participating in the non-Jewish prayers and religious instruction were kept in the same rooms during their progress and overheard them. As a result of the Federation's representations instructions were issued by the London School Board to their inspectors to see that suitable arrangements were made to enable Jewish children to take full advantage of the Conscience Clause. Furthermore, unsuitable synagogues have been closed and modern ones erected.

It has been felt for some time that there has been a need for a chief minister of the Federation to remedy the deficiency in the clerical staff of the East End and Lord Swaythling is going to supply one. There has been, however, some discontent in connection with this and it has been thought that Lord Swaythling is carrying matters with a high hand and acting against the general wishes of his co-Federatists. His own definite statements, however, contradict this and he points out that Mr. Hermann Landau, the vice-president of the Federation (and a big figure in city financial and company promoting circles), has been abroad searching for a chief minister and that other leading members of the Federation have been interested in interviewing likely candidates.

Certain members of the community have raised protests against the advertisements which have appeared upon certain boardings advertising temporary synagogues and the Chazanim who are engaged to attract worshippers during the High Festivals. As advertisement is after all one of the features of the age and as furthermore the Christian churches all round make big use of flamboyant posters, it seems rather old-fashioned to find members of the community exhibiting sensitiveness upon this point.

Jews in Alabama.

ON August 23rd last *The Montgomery Advertiser* printed in extenso the speech of Senator Hamburger in the Senate of Alabama on the bill to prohibit the sale and consumption of spirituous liquors in that commonwealth. In the course of his remarks the Senator was enabled to make fitting reply to the attack of a prohibitionist organ, which spoke of "poor, degenerate, Jew-ridden Montgomery."

We reproduce, through the courtesy of our valued correspondent, Mr. Isaac Markens, of this city, this part of Senator Hamburger's speech.

"Mr. President, I hold in my hand a newspaper published, not at St. Petersburg, Russia, but at the town of Ozark, in this State, and as it seems inflamed by passion or blinded by bigotry in its fearful assaults on a certain class of our fellow citizens, I propose to read extracts from its editorial, and make such comments thereon as appear to me proper and right.

"This paper is edited by one of the leaders in this crusade of blind passion and wild fanaticism and intolerant bigotry. He it was who offered the resolution commending constitutional prohibition at a recent Alabama church association held at Andalusia. He is also a reverent and, like the other sweet-scented patriot, the man from Ohio, has been stalking around the lobby of this capitol like Alexander Selkirk, monarch of all he surveyed. Here are extracts from the leading editorial of the latest issue of his paper, bearing what I declared the other day, would be the harvest from the seed of discord and dissension now being sown broadcast in Alabama."

Mr. Hamburger then read the editorial which was a severe attack on the people of Montgomery and denunciatory of the Jews as a people. The article contained such expressions as "degenerate Jew-ridden Montgomery," "Gentiles who have cowardly hidden away," "Jews as a body and as one man stand for liquor and the debauchery of our citizenship and as a body should be condemned for their acts," and similar violent statements.

"It must be apparent to you, Mr. President, and to you Senators that this tirade of invective and abuse is directed at these people because they are Jews, and this is a free country where they have the same right to select their form of worship as the editor of this paper, or anybody else in America. I had hoped that the days of Know-nothingism, when our fellow Catholic citizens were prescribed because of their religion, that the days of such fanatical crusades of anti-Masonry, when a man was socially ostracised, politically condemned and commercially boycotted because he was a member of that world-wide and century-old fraternity—that the days of abuse and violence against a farmer because he exercised his God-given right and refused to join the Alliance I say I had hoped these days were gone to return no more forever, but no! it is not to be so. A man is to be traduced and reviled in a prohibition sheet edited by a so-called Christian minister, because he is a Jew.

"Mr. President, the Jew does not need me to defend him from these aspersions on his name, his race and his religion. His splendid history, antedating our civilization by thousands of years, is imperishable. His is the race that gave us a David with his psalms, Solomon with his proverbs, and a Joshua with his generalship. His is the race that gave us a St. Peter, a St. Paul, but far above all these, gave us the Saviour of mankind. His is the race that gave us a Moses, the great law giver, whose laws have always been and still are the basis of all human laws. In the trying days of the ill-starred nation that fell, it gave to the people of the South Judah P. Benjamin, a Jew, who sat here in this historic capitol because of his wisdom and his patriotism, became known as the 'brains of the Confederacy.' His is a race, sir, that gave us thousands of others whose names and characters are honored by all men who admire genius and merit. Is it any wonder then that

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the Jew is proud of his people and his ancestors? Do we not recall the stinging rebuke of Disraeli to the man who twitted him with being a Jew: 'Yes,' he said, 'I am a Jew and am proud of it. My ancestors were living in marble palaces and making laws for a great people while yours were half clad barbarians wandering around barefooted through the forests of Germany.' But what says that strict Presbyterian, that matchless man of letters, the great Macaulay, in his speech in the House of Commons on April 7, 1833, in reply to certain strictures of the member from Oxford on the Jew. He said: 'Nobody knows better than my honorable friend, that there is nothing in their national character that unfits them for the highest duties of citizens. He knows that in the infancy of civilization when our island was as savage as New Guinea, when letters and arts were still unknown to Athens, when scarcely a thatched hut stood on what was afterwards the site of Rome, this condemned people had their fenced cities and cedar palaces, their splendid temple, their fleets of merchant ships, their schools of sacred learning, their great statesmen and soldiers, their natural philosophers, their historians and their poets. What nation ever contended more manfully against overwhelming odds for its independence and religion? What nation even in its last agonies gave such signal proof of what may be accomplished by a brave despair? Let us open to them every career in which ability and energy can be displayed. Until we have done this let us not presume to say that there is no genius among the countrymen of Isaiah—no heroism among the descendants of the Maccabees.

"Ah, Mr. President, would that I could recall at this moment a few of the beautiful sentiments expressed by Governor Vance of North Carolina in his glowing tribute to the Jew in his lecture, 'The Scattered Nation.' That old Southern patriot said he never saw a Jew in the penitentiary, which proved conclusively that they were a lawabiding, not a law breaking people. To which, Mr. President, I would add that I have never seen a Jew who was an idler, a beggar, or a drunkard, nor have I ever seen a town of any activity, energy or industry which did not number Jews among its citizens."

Henry B. Harris has just scored another hit at the Hudson Theatre with his production of Kellett Chambers' comedy, "An American Widow." "An American Widow" is a comedy of modern American life, which deals with the marriage problem in New York city in a novel manner, bringing forward a complication which has in all probability occurred more than once in real life, and revealing the flippant method in which many society women juggle marriage

vows like so many toys, giving scarcely a serious thought to matrimonial ties. Mr. Chambers has written a play sparkling with clever dialogue and pregnant with dramatic situations. The cast provided by Mr. Harris is of exceptional merit, and includes Grace Filkins, Harriet Davis, Maggie Fielding, John Flood, Frederick Perry, Thomas Thorne, Grant Mitchell, Joseph Adelman, Harris L. Forbes, Eleanor Washington, Margaret Grey and T. Tamamoto.

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CHILDREN'S PAGE.

"GATHER THE CHILDREN."

DEAR CHILDREN:

THIS is the first Sabbath in the New Year 5670, counting from the creation of the world, and it is not without a very good reason that our wise men have said that the world was created for the sake of Israel, for we are the only people who count the years from the time of Creation, thus ever bearing witness to the glory of our Great Creator, and it was yesterday and the day previous, the great "Rosh Hashana," that we said in our prayers, "To-day is the anniversary of the creation of the world." It therefore seems to me quite appropriate to read this week's "Sedrah" "Haazeenu," Deuteronomy, chapter 32, beginning with the words, "Give ear, O ye heavens, and I will speak; and let the earth hear the words of my mouth."

But proud as we ought to be of our noble mission in the world, to proclaim the kingdom of God, it ought to make us very anxious to keep our uniform ever spotless, as becoming to the King's standard-bearers. And what is the uniform we wear? Holiness! "Ye shall be holy; for I the Eternal your God am holy."

We cannot and dare not say that we have at all times acted as our Heavenly Father expected us to act. He therefore gave us ten days' time in which to repent of our sins and resolve to sin no more and only do good, as He has commanded us in the Torah.

These ten days begin from the first day of Rosh Hashana and end on Yom Kippur. They are called the Ten Days of Repentance; hence this Sabbath is called the Sabbath of Repentance. It is also called "Sabbath Shuva," as it is so named after the Haftarah of this Sabbath, which begins with the word "Shuva" (Hoseah, chap. 14, par. 2 to 10; Micha, chap. 7, par. 18 to 20; Joel, chap. 2, par. 11 to 27).

"Gather the children" cries the prophet. Yea, gather the children, for it is they who can do a great deal for Israel. What can they do? Listen, dear children, and the Dubner Maggid will explain in the following story:

A father traveled with his little son over a long road. Whenever they came to a place where it was difficult to cross, such as a stream, a rocky place or a hill, the father used to lift up his little son, and carried him on his shoulder until that difficult place was crossed. It happened once that they came to a city which was surrounded by a very thick wall. The sun was sinking in the West, and here they were on a dangerous road, and unable to enter the city, for the great iron gate was barred from within; but on top of the wall there were little windows just large enough for a small child to pass through.

"My darling child," said the father to his son, "you know how dearly I love you. Till now I lifted you up tenderly and carried you on my shoulder; but now, you see, that we cannot enter the city unless, my dear child, you will climb through the little window and open the gate from within!"

We are now in exactly the same position, my dear children. During the entire year we did not expect you to do all the commandments the same as the grown people. It is the parents who carry the burden of the children and look after all their wants. But now, at this time of the year, when we must approach the Courts of our God, and the gates of prayer are locked before us, as we are told by our wise men, "From the day that the Holy Temple was destroyed the gates of prayer are locked" and our prayers cannot ascend to Heaven. It is you, innocent little children, who, with the pure prattle of your lips in prayer, can open the heavenly gates for us, the gates of light, the gates of loving-kindness and compassion—for it is only the cry of the children with sinless lips that has the power to open the gates of heaven and cause our songs and prayers to be heard.

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NO IDLE BOAST.
Clancy: Flannery likes folks to know now that he's wan iv the min higher up in the polace department.
Casey: Arrah, what ilivated him?
Clancy: A horse! He's, bin appointed a mumber iv the thruffic squad.—Cincinnati Commercial Tribune.

THE PLACE FOR HIM.
First Manager: Why did you advise that fellow to go into a stock company? He is no actor.
Second Manager: Can't act a bit more than a cow. That's the reason I told him to go to a stock company.—Detroit Free Press.

(For The Hebrew Standard.)
The Field of Human Flowers.
BY ARCHIBALD ROSS.

'Tis well to sing of honest worth
Where'er it may be found.
The noblest throne on all the earth
Is home, our camping ground,
Where Joy and Mother light the place
With Love's perennial showers;
And Beauty takes to her embrace
The field of human flowers.

You speak of plants with all their sweets;
That deck our gardens fair,
And scatter'er our home and streets
Their fragrance in the air—
But look around—a nobler wealth
The plainest homes endowers,
Of sweetness, beauty, song and health—
The field of human flowers.

The lily and the garden sage
All tell their pretty tales;
The mignonette for every age,
The rose that never fails,
But sweeter, richer, holier far
To me are these glad hours,
When Nature, as her fairest star,
Cries, See my human flowers.

O, how some men will haw and hem,
And scold, the crabbed things,
Because Love has not deeded them
Her furniture and wings.
These rovers march in mighty streams.
And haunt the siren bowers,
With not a bliss in all their schemes,
No field of human flowers.

But we can welcome the round year
With thankfulness of heart;
The throngs that hover in the rear
Will not disrupt our heart
Just holding on kind Nature's hand
While she is holding ours—
Dear Love, how gracious thy command
To watch these human flowers.

*)Suggested by meeting a beautiful Hebrew child in Brownsville.

CATERING TO HIS TASTE.
"Did you divide your bonbons with your little brother, Mollie?"
"Yes, ma. I ate the candy and gave him the mottoes. You know he is awfully fond of reading."
Baltimore American.

REFLECTED GLORY.
"I think that Mrs. De Blink acts awfully uppish."
"Well, why shouldn't she? Her daughter has just ascended Mount Blanc."—Cleveland Plain Dealer.

SORRY SHE SPOKE.
Mrs. Benham: You looked very sheepish when you proposed to me.
Benham: Then I was a nature faker, because I wasn't a sheep, but a donkey!—Chicago News.

WHY?
"In Vienna the organ grinders play only between noon and sunset."
"Why do you say 'only'?"—Chicago Record-Herald.

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CONUNDRUMS.

Why is the devil always a gentleman? Because the imp of darkness can't be imp o' light (impolite).
Why is a bow-legged man like a holiday in the South? Because you see the negroes (knee grows) out.
When will the streets of Boston be well laid out? When they are half as dead as those of Philadelphia.
Why does a bald-headed man never worry about there being no more parting? Because for him there is no hereafter (hair after).
Why was old dog Tray not faithful? Because a dog that was faithful could not betray (be Tray).
How many hairs in a cat's tail? None. They are all on the outside.
When does a dentist do his last filling? When he is buried he fills his last cavity.

Candy and Sweet Potatoes.
The young women librarians of the Brownsville branch of the Brooklyn Public Library find the Jewish children of the neighborhood an interesting study, says a writer in the New York Sun. The children regard the library with reverence and in the months when there is no school spend most of the day there. They can't do too much for the librarians and they run errands cheerfully.
The young women prepare their own luncheon in the library building and frequently send some of the children out for additions to the menu. One young woman was sending a little girl out on a Saturday to buy some sweet potatoes, when it occurred to her that she might be infringing on the child's observance of the Sabbath. So she said:
"Will your mother allow you to buy things on the Sabbath?"
"Sure she will," said the girl.
"No, she won't," spoke up another little girl.
"Yes, she will," said the first.
"You're a liar," promptly responded the second.
"I'm not a liar," the child spoke with heat, "and you buy things, Etta, you know you do."
"I don't."
"Yes, you do. I've seen you buying candy."
"Oh, candy. Well, candy ain't sweet potatoes."
In what the difference consisted she would not explain.

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Other interesting announcements to follow

Dr. WULLNER'S first recital
Carnegie Hall, N. Y., October 16th at 2:30 P. M.

TILLY KOENEN'S first American appearance
Mendelssohn Hall, October 25th, at 2:30 P. M.

ORDERS FOR SEATS NOW RECEIVED

Mr. Hansen is Sole Manager of the tour of LOIE FULLER and her Parisian Muses (dancers), who will appear at the Metropolitan Opera House, N. Y., end of October.

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BROOKLYN NOTES.

Sisterhood of Congregation Baitch Israel Anshel Emes.

The Sisterhood is making active preparations for a ball to be held shortly, the entire proceeds to be devoted towards the Talmud Torah in connection with the congregation. The Talmud Torah, through neglect, has been allowed to lie dormant for some time, but through the efforts and activity of the Sisterhood it is hoped that a goodly sum will be realized and the good cause once again be rehabilitated and the institution able to perform its useful functions.

Hebrew Ladies' Auxiliary of Bath Beach.

Last week Mrs. Schwarzreich gave a very pleasant afternoon for the benefit of the society in the form of an apron sale on the pretty lawn of her residence, Twentieth avenue and Eighty-third street. It proved quite successful and a nice sum was realized.

A meeting was held in The Avon Beach Hotel Thursday, the 9th, and a more than usual amount of charity work reported. In view of the coming holy days an increased donation was made to the many cases taken care of by the society.

The second large whist to be given by the society will take place in Terrace Garden, New York, at the beginning of the winter season. This whist is mostly for the benefit of the Jewish Convalescent Home the society is to establish.

The society gives the second of its local evening whists October 9, and great interest is being manifested.

The attraction for the week commencing Monday at the Montauk Theatre will be the Wagenhals & Kemper's production of "Paid in Full." This play contains four great acts and was written by Eugene Walter. For his theme Mr. Walter has taken a great moral issue in our American life and his treatment, development and characterization is said to be stamped with an amazing candor and frankness. Cut and dried rules for playwriting have been cast aside and he has proceeded on the belief that red blood, bone and sinew of which we of this world are constituted, our thoughts, deeds and emotions form a pretty fair basis for a play. Mr. Walter makes a determined attack, and the unusual aspect of his own play has won him success. The production is complete in every detail and the cast interpreting the play is a brilliant one.

Arverne, L. I.

At the conclusion of her season as hostess of the Simon Cottage, a pleasant surprise met Mrs. R. Simon, who was the recipient of a handsome set of bureau silver, the gift of some of those who were her guests during the summer just passed. The presentation speech was delivered by Mr. Newman, and Mrs. Simon, who is just convalescing from an illness, was overwhelmed and with difficulty responded. A deluge of flowers from another guest accompanied the gift.

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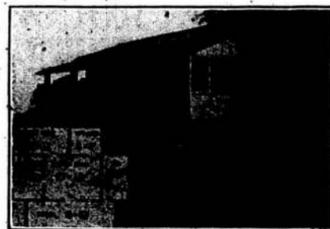
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The fourth week of the preliminary season of grand opera at the Manhattan Opera House will begin next Monday evening with "Rigoletto," in which Mr. Beck will play the title role, with Mlle. Miranda as Gilda and M. Carasa as the Duke.

The double bill, "Cavalleria Rusticana" and "Pagliacci," will be repeated on Tuesday evening. "Tosca" will be Wednesday night's bill, with Mme Sylva, MM. Carasa and Beck, and "Aida" will be given on Thursday.

An interesting feature of next week will be the presentation on Friday evening of Mlle. Alice Baron for the first time here in "Louise," with Mlle. Soyer as the mother. Julien, the lover, will be impersonated by M. Duffaut.

For the Saturday matinee "Rigoletto" will be repeated. Verdi's perennial "Trovatore" will have its first performance this season on Saturday evening. The third Sunday concert in which the artists and orchestra of the Manhattan company will take part is announced for next Sunday evening.

Saugerties, N. Y.

Miss Elizabeth G. Fooks, of this city, entertained a merry party of friends who visited the Fooks Mountain House, Saugerties, N. Y., for a few days over Labor Day. Miss Fooks' two sisters, Dorothy and Jennie, helped to receive. The guests found Saugerties to be one of the prettiest and most healthful spots

in the Catskill Mountains. Rigs were engaged and a tour made through West Camp, Malden, Saugerties, West Saugerties, Mount Airy, Saxton and Palenville. Among the guests were Mrs. May, Miss Beatrice May, Misses Ida and Carrie Flato, of Boston, Mass.; Miss Elizabeth Bauman, Miss Nettie Rosse Gumpel, Mrs. Hershorn and Miss Belle Hershorn, Miss Anna Goodman and Miss Lottie Radinsky, of New York; Mr. Joseph A. Fooks, of New York; Mr. Miller, Dr. I. Grushlaw, Messrs. Ernest Magen, George Bender, Dr. Hess, Mr. Dreyfiel, of Bridgeport, Conn.; Dr. H. Gettinger, of Washington; Dr. Samuel Fooks, of Pittsburg, and Morris Fooks, of Saugerties.

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CALENDAR.

5670, 1909-10.

1909.

Yom Kippur.—Saturday, September 25.

First Day of Succoth.—Thursday, September 30.

Shemini Atzereth.—Thursday, October 7.

Simchath Torah.—Friday, October 8.

Rosh Chodesh Cheshvan.—Saturday, October 16.

Rosh Chodesh Kislev.—Sunday, November 14.

First Day Chanukah.—Wednesday, December 8.

Rosh Chodesh Tebeth.—Monday, December 13.

Fast of Tebeth.—Wednesday, December 22.

1910.

Rosh Chodesh Shebat.—Tuesday, January 11.

Rosh Chodesh Adar.—Thursday, February 10.

Rosh Chodesh Ve-Adar.—Saturday, March 12.

Purim.—Friday, March 25.

Rosh Chodesh Nissan.—Sunday, April 10.

First Day Pesach.—Sunday, April 24.

Seventh Day Pesach.—Saturday, April 30.

Rosh Chodesh Iyar.—Tuesday, May 10.

Lag b'Omer.—Friday, May 27.

Rosh Chodesh Sivan.—Wednesday, June 8.

First Day Shabouth.—Monday, June 13.

Rosh Chodesh Tammuz.—Friday, July 8.

Fast of Tammuz.—Sunday, July 24.

Rosh Chodesh Ab.—Saturday, August 6.

Fast of Ab.—Sunday, August 14.

Rosh Chodesh Ellul.—Monday, September 5.

*Also observed the day previous as Rosh Chodesh.

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 Philip Walter, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, viz., the office of Messrs. Kursman & Frankenhimer, No. 25 Broad Street, in the Borough of Manhattan, the City of New York, on or before the 14th day of February, 1910, next.

Dated New York, the 31st day of July, 1909.

LOUIS S. FRANKENHEIMER, WILLIAM FRANKENHEIMER, Executors.

KURZMAN & FRANKENHEIMER, Attorneys for Executors, 25 Broad Street, Manhattan, New York City.

LEMON, EMANUEL J.—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 Emanuel J. Lemon, late of the Borough of Manhattan, City and 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 Meighan & Necaruslmer, No. 38 Park Row, Manhattan Borough, New York City, on or before the 10th day of January next.

Dated New York, July 2, 1909.

JOSEPH E. LEMON, MARTHA LEMON, Executors.

MEIGHAN & NECARUSLMER, Attorneys for Executors, 38 Park Row, Manhattan Borough, New York City.

KLINGENSTEIN, BERNHARD.—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 Bernhard Kligenstein, 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. S. and I. Isaac, No. 53 William Street, in the City of New York, on or before the 1st day of November next.

Dated New York, the 17th day of April, 1909.

M. S. and I. S. ISAACH, Attorneys for executors, 53 William Street, Borough of Manhattan New York City.

ROTHSCHILD, JUSTUS FRED, otherwise known as FRED ROTHSCCHILD.—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 Justus Fred Rothschild, otherwise known as Fred Rothschild, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorney, John T. Booth, at No. 271 Broadway, Borough of Manhattan, in the City of New York, on or before the 25th day of March next.

Dated New York, the 8th day of September, 1909.

JULIE ROTHSCCHILD, Administratrix; CARL WITTMANN, Administrator.

JOHN T. BOOTH, Attorney for Administratrix, 271 Broadway, Borough of Manhattan, New York City.

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 Caroline Richheimer, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at his place of transacting business, No. 809 Broadway, Borough of Manhattan, in the City of New York, on or before the 8th day of November, 1909.

Dated New York, the 25th day of April, 1909.

MOSES J. SNEUDAIRA, Executor.

MAX GROSS, Attorney for Executor, 809 Broadway, Manhattan, New York City.

NOSCO, 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 Elizabeth Nosco, 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 Schomer & Sonnenthal, No. 271 Broadway, in the City of New York, on or before the 25th day of October, next.

Dated New York, the 22d day of April, 1909.

HENRY GROSS, Administrator.

SCHOMER & SONNENTHAL, Attorneys for Administrator, 271 Broadway, New York.

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 Frederica Rosenfeld, 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 law office of Wing, Putnam and Burlingham, No. 27 William Street, in the City of New York, on or before the third day of January next.

Dated New York, the 18th day of June, 1909.

WING, PUTNAM & BURLINGHAM, Proctors for Administrator ERWARD L. ROSENFELD.

WEILL, 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 Adeline Weill, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, No. 74 Broadway, in the City of New York, on or before the 1st day of October next.

Dated New York, the 12th day of March, 1909.

DAVID L. WEILL, Executor.

Strauburger, Eschwege & Schallek, Attorneys for Executor, 74 Broadway, Manhattan, New York City.

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

Whereas, Alice W. Williams, of the City of New York, has lately applied to the Surrogate's Court of our County of New York to have a certain instrument in writing, relating to both real and personal property, duly proved as the last will and testament of Karoline Dormitzer, late of the County of New York, deceased, therefore you and each of you are cited to appear before the Surrogate of our County of New York, at his office in the County of New York, on the 25th day of September, one 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 County of New York to be hereunto affixed.

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.

DANIEL J. DOWDNEY, Clerk of the Surrogate's Court.

LEOPOLD B. POLLAK, Attorney for Petitioner, 41 Park Row, New York City.

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 Caroline Spiro, 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 Rose & Putzel, No. 123 Broadway, in the City of New York, on or before the 15th day of January, 1910.

Dated New York, the 30th day of June, 1909.

SELIG ROSENBAUM, Executor.

ROSE & PUTZEL, Attorneys for Executor, 123 Broadway, New York City.

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 Max Freund, 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 said Max Freund, at 134 Madison St. in the City of New York, on or before the 9th day of December next.

Dated New York, the 22d day of May, 1909.

EMILY FREUND, EMIL FRENKEL, SANFORD H. E. FREUND, Executors.

PAGE CRAWFORD & TUSKA, Attorneys for Emily Freund, Executrix, 26 Liberty Street, New York.

MACPARRLANE, WHITNEY & MONROE, Attorneys for Emil Frenkel and Sanford H. E. Freund, Executors, 26 Liberty Street, New York.

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 Gabriel Schwab, 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 Leonard J. Obermeister, No. 31 Nassau Street, in the City of New York, on or before the 21st day of February next.

Dated New York, the 10th day of August, 1909.

LEONARD J. OBERMEISTER, Attorney for Executors, No. 31 Nassau Street, New York City.

HENRY FROELICH, ADA 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 Charles S. Strauss, 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 Nathan D. Levy, No. 132 Nassau Street, Borough of Manhattan, in the City of New York, on or before the 23d day of February next.

Dated New York, the 20th day of August, 1909.

HANNAH S. STRAUSS, WILLIAM L. STRAUSS, RALPH SOMMER and DAVID M. LEVY, Executors.

NATHAN D. LEVY, Attorney for Executors, No. 132 Nassau Street, Borough of Manhattan, New York City.

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 Henrietta Farmer, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, No. 135 Fifth Avenue, in the City of New York, on or before the 17th day of March next.

Dated New York, the 17th day of August, 1909.

LOUIS LASSER, Executor.

BENNO LEWINSON, Attorney for Executor, 119 Nassau Street, N. Y.

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 Samuel Rosenthal, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, Nos. 61-65 Park Row, in the City of New York, on or before the 1st day of December next.

Dated New York, the 23d day of April, 1909.

LENA ROSENTHAL, Administratrix.

ABRAHAM LEVY, Attorney for Administratrix, 61-65 Park Row, Borough of Manhattan, City of New York.

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 Karl Steinman, 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 Maurice Marks, No. 41 Park Row, Borough of Manhattan, in the City of New York, on or before the 1st day of December next.

Dated New York, the 6th day of May, 1909.

JACOB W. MACK, Executor.

MAURICE MARKS, Attorney for Executor, 41 Park Row, Borough of Manhattan, City of New York.

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 Bertha Brown, 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 No. 250 Broadway, in the City of New York, on or before the 25th day of October next.

Dated New York, the 9th day of April, 1909.

SAMUEL J. COHEN, Executor.

BERNARD F. NATHAN, Attorney for Executor, No. 250 Broadway, New York City.

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 Sarah Klein, 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 Arnstein, Levy & Pfeiffer, No. 123 Broadway, in the City of New York, on or before the 26th day of November next.

Dated New York, the 13th day of May, 1909.

HANNAH VOEGEL, IDA KLEIN, Administratrices.

KAPLON, 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 Isaac Kaplon, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at the office of H. M. and S. Solomon, her attorneys, at No. 119 Nassau Street, Borough of Manhattan, in the City of New York, on or before the 1st day of February next.

Dated New York, the 20th day of July, 1909.

ANNIE KAPLON, Administratrix; H. M. and S. SOLOMON, Attorneys for Administratrix, 119 Nassau Street, Manhattan, New York City.

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 Gabriel, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at their place of transacting business, at the office of Heyn & Covington, No. 69 Wall Street, Borough of Manhattan, in the City of New York, on or before the 4th day of January next.

Dated New York, the 18th day of June, 1909.

OSCAR L. GABRIEL, LOUIS GABRIEL & G. L. GABRIEL, Executors.

HEYN & COVINGTON, Attorneys for Executors, 69 Wall Street, Manhattan, New York City.

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 Moses Barnett, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers at their place of transacting business, No. 11 East 125th Street, Borough of Manhattan, in the City of New York, on or before the 1st day of January next.

Dated New York, the 12th day of June, 1909.

BARNETT W. BARNETT, Executor. CARIE A. BARNETT, HENRIETTA BARNETT, Executrices.

WEBB, HENRY & MEYERS, Attorneys for Executors, 62 William Street, Borough of Manhattan, New York City.

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 Henry Wolfsohn, 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 Benno Loewy, Esq., Nos. 206 and 208 Broadway, in the Borough of Manhattan, in the City of New York, on or before the first day of January next.

Dated New York, the 21st day of June, 1909.

FAULA WOLFSOHN, Administratrix.

BENNO LOEWY, Attorney for Administratrix, Nos. 206 and 208 Broadway, Borough of Manhattan, New York.

SONN, ABRAHAM H.—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 Abraham Sonn, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers at their place of transacting business, No. 322 East Forty-fourth Street, in the City of New York, on or before the 1st day of February next.

Dated New York, the 19th day of July, 1909.

MATTHEW SONN, MOODY SONN, Executors.

JACOB MARK, Attorney for Executors, 10 Wall Street, New York City.

ERDMANN, SARAH.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sarah Erdmann, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber at his place of transacting business, viz., the office of Kursman & Frankenhimer, No. 25 Broad Street, Borough of Manhattan, City of New York, on or before November 10, 1909.

Dated New York, May 7, 1909.

MATTHEW ERDMANN, Executor.

KURZMAN & FRANKENHEIMER, Attorneys for Executor, No. 25 Broad Street, Borough of Manhattan, New York City.

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 Louis Kean, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, viz.: The office of Lewkowitz & Schapp, No. 78 Nassau Street, in the City of New York, on or before the 15th day of October next.

Dated New York, the 23rd day of March, 1909.

ROSE KEAN, GEORGE KEAN, ESTHER GOLDSCHMIDT, Executors.

LEWKOWITZ & SCHAPP, Attorneys for Executors, 78 Nassau Street, New York City.

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 Samuel Rosenthal, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, Nos. 61-65 Park Row, in the City of New York, on or before the 1st day of December next.

Dated New York, the 23d day of April, 1909.

LENA ROSENTHAL, Administratrix.

ABRAHAM LEVY, Attorney for Administratrix, 61-65 Park Row, Borough of Manhattan, City of New York.

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 Albert Friedlander, 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 Edmond E. Wise, No. 15 William Street, in the City of New York, on or before the 28th day of December next.

Dated New York, the 22d day of June, 1909.

MARIE FRIEDLANDER, ISAAC N. SPIEGELBERG, Executors.

EDMOND E. WISE, Attorney for Executors, 15 William Street, Borough of Manhattan, City of New York.

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FOURTEENTH STREET. West of Fifth Avenue

QUICK SELLING PRICES

That Make

Rapid Sales of New Fall Goods

Quick Selling Prices for Fine New Fall Wear For Babies and Little Children

New goods only—No carried over stock.

LONG AND SHORT COATS—
White Corduroy Velvet Box Coats—with and without deep circular cape—short coats to 6 yrs. **3.98**
Finer to \$10.98.

Pleated or Box Coats—fancy Henrietta and Batiste—richly trim'd. **3.98**

Specially fine assortment of Coats—long and short—white and cream—Crepella, Cashmere, Batiste, Bedford Cord, Henrietta and Serge—newest hand or satin trim—some hand emb'd scallop edges—short coats run 6 yrs. **4.98**

Lovely Long Coats—Bedford Cord Henrietta, Batiste and Cashmere—circular or ruffled capes—richly trim'd or emb'd—silk lined—value \$7.98. **5.98**

Finer, including silk, to \$20.98. Shaped Silk Coats—Bengaline, Ottoman, Fable, Poplin, Gros Grain and Taffeta—richly trim'd with real or imitation Baby Irish laces or hand **7.98 to 20.98**

You must see these Coats to fully appreciate their dainty beauty.

DRESSES—
Princess, Russian, French—Hydegrade Galatea—col'd piping—to 5 yrs.—worth \$1.00. **.98**
Finer Col'd Dresses to \$3.98.

Babies' Long White Batiste—Dresses—dainty yokes—skirts with em'b'd insert and edge—worth \$3.49. **2.60**
Finer Long Dresses to \$4.98.

BONNETS AND CAPS—
Picture Bonnets—plain or emb'd Silk Poplin—shirred or pleated—new, lovely and dainty—sizes to 5 yrs. **2.60**

New Draped or Shirred Bonnets—Liberty silk, Messaline and Chiffon ruches—full ribbon rosette, flower or mink heads—sizes to 5 yrs.—exquisite models. **4.98**

Messaline Silk Bonnets and Foot Hats—loveliest trim. \$5.49 to \$19.98. **.98**

Babies' Silk Caps—Poplin, Messaline, Crepe de Chine—emb'd or lace trim'd turnbacks in full lace ruche—interlined and silk lined—worth \$1.39. **.49**

WOOLLENS—
Babies' Wool Shirts—value .69. **.49**
Finer Wool, silk and wool and all silk. **.98**

Babies' White Cashmere Sacques—pink and blue hand stitched—value \$1.20. **.98**

Yard Wide Taffeta Silks
White, cream and all desirable light and dark shades—wide silks in great demand for dresses, skirts and cloaks. **.98**

Yard-wide Black Taffetas—Chiffon or rustle—wear guaranteed. **.79 .98**

We also invite attention to **OUR FINE NEW STOCKS** of other fashionable silks for Fall and Winter, and the very attractive prices we name:

Diagonal Silks—the latest for suits, coats and dresses. **.79 .98 1.25**

Black Jersey Silks—full lustre—full 2 yards wide. **2.45 to 3.98**

Black Satin Fig'd Moire Antiques. **.98**

Yd. Wide Black Moire. **1.25**

Yd. wide—Black Moire Velours—heavy weave for coats. **.98 and 1.25**

Satin Princess—27 inch—black, white, cream and colors. **.98**

Yd. wide Messalines—beautiful Fall shades—also white and cream. **.98 1.19 1.25**

Yd. wide Black Messalines and Peau de Soie. **.98 1.25 1.50**

19 inch Messalines—black and new season shades. **.49 .59 .69**

Yd. wide Black Ottomans—heavy cord—soft, lustrous finish. **.98 1.25 1.50 2.00**

27-inch Black Ottomans—choice qualities for coats, dresses and trimmings—worth \$1.00. **.79**

Bengalines—full round cord—fine lustre—75 ct. grades. **.59**

Satin Bar Plaid Taffetas—beautiful new colorings. **.79 1.25 1.50**

Rough Shantungs—black and col'd—24 inch. **.30**

New Black and Col'd Silk Poplins—soft, lustrous finish—50 ct. kind. **.30**

New Warp Print Brocaded Taffetas—Messaline finish. **1.25**

Col'd Lining Taffetas—day and evening tints, also white—rich enough for dresses. **.49**

27-inch Corduroy Velvets—white, cream, black and new Fall shades. **.59**

Quick Selling Prices for Outing Flannels, Flannelettes, Winter Novelties and Gingham

New German Flannelettes—large and small floral effects and allover and stripe Persians. **.14**

Heavy Fleece Flannelettes—light and dark—for Kimonos, Wrappers, etc.—elsewhere. **.12 1/2**

Dainty Stripe and Figured Flannelettes—light colors predominating—make charming house gowns—elsewhere. **.10 1/2**

New Outing Flannels—light stripes and checks, also plain colors and dark fancies for boys' short waists and children's dresses—elsewhere. **.10 1/2**

Novelty Outing Flannels—various stripes and colorings for undergarments—value .10. **.7%**

Pink and Blue Striped and Checked Outing Flannels—worth 7%. **.5%**

Yard Wide Outing Flannels—new Fall styles and colors. **.8%**

Fancy Galateas—newest styles and colorings for men's shirts, boys' waists, etc., and children's school dresses—launder perfectly and practically un-wear-out-able. **.14**

Japanese Kimono Crepes—butterfly vase, birds, fans and shadow dots—also bordered styles—elsewhere. **.14**

Mercerized Bengaline Cords—lt. blue, Alice, taupe, pink, tan, white, hello, also English—new Fall shades. **.20**

New Silk and Cotton Panamas—Shadow stripes in various tones. **.30**

Mercerized Rajahs—roseda, rose, grays, champagne, hello, mulberry, cadet and black. **.25**

New Poplins—leading fall shades for evening and house wear. **.15 .24**

Mercerized Pongees—all the smart day and evening shades, including champagne, cream, etc. **.19**

New Fall Gingham—stripes, checks and figures in best combinations. **.17**

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New Fall Gingham—stripes, checks and figures in best combinations. **.17**

HOUSEKEEPERS LIST
Quotations to interest the thrifty. Each item a money-saver.

Bleached Muslins—45-inch—note width—worth 10 1/2 cents. **.7%**

Sheets—excellent quality—Special purchase—therefore—
72x90—worth .64. **.42**
63x90—worth .55. **.45**
81x90—worth .69. **.49 .55**

Pillow Cases—To match foregoing sheets—special—
42x36—worth .16. **.11**
45x36—worth .18. **.12**
54x36—worth .22. **.16**

Comfortables—special values—
Full size Silkoline—wide border. **1.69**
Fancy stitched Sateen—fig'd top. **1.98**
French Sateen—fig'd both sides, or plain back—9-in. border. **2.49**

Mattress Ticks—like made to order—ready for filling—
3 ft. 2 in. x 6 ft. 7 in. }
3 ft. 8 in. x 6 ft. 7 in. }
Worth \$2.50. **1.67**

4 ft. 2 in. x 6 ft. 7 in. }
4 ft. 8 in. x 6 ft. 7 in. }
worth \$3.25. **2.37**

Pillow Ticks—to match mattress Ticks—
26x20—worth .28. **.19**
22x20—worth .30. **.21**
24x20—worth .32. **.23**
26x20—worth .34. **.25**

Live Goose Feathers—pure white—sanitary—no dust—no odor—worth .98 a pound. **.59**

Blanket Values That Will Find Quick Appreciation

California Lambs' Wool Blankets—11-4 size for double beds—white, scarlet and tan—best borders and finish—worth \$11.50. **7.98**

Heavy Elderdown Finish Blankets—white and colored—value \$1.50. **1.25**

Heavy Wool Finish Cotton Blankets—white and colored—fancy borders—silk binding—value \$2.00. **1.69**

Jacquard Plaid Blankets—elderdown finish—beautiful colorings. **2.98**

Baby Blankets—white and delicate shades—plain and fancy—worth \$1.25. **.80**

Quick Selling Prices For New Sweaters.

Children's Fancy Knit Sweater Coats—all wool—single or double breast—with pockets—V or turnover collar. **1.39**

Children's all wool Sweater Coats—fancy weave—pockets—pearl buttons. **1.98**

Women's Sweater Coats—all wool—V neck—pearl buttons. **1.98**

Women's Sweater Coats—extra firm weave—V neck—turnover cuffs. **2.98**

Extra fine Sweater Coats—fancy combination weave—double breast—turnover collar. **4.69**

All the above in white and best colors.

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

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Sixth Avenue and 37th Street. 609 Eighth Ave., 39th and 40th Streets. Third Ave. and 123d Street. 1549 2d Avenue, 69th and 67th Streets. **GUARANTEE SHOE CO.** FACTORIES, 511 TO 519 E. 7th ST. 103 Brewery, near Broome Street. 2301 Third Ave., 150th and 151st Sts.

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