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(For The Hebrew Standard.)

SHADOWS AND ECHOES.

THINGS I SAW AND PEOPLE I KNEW.

NO. 16.—CHAYIM THE PORUSH.

BY HALITVACK.

HIS FATHER before him had been a packman, going round from farmhouse to farmhouse, from one week's end to the other, with a big load strapped to his back, and with his *Talis* and *T'philin*, and with his kosher little saucepan, in which he cooked his meals, when he put up for the night in some Goy's hovel, hanging by his side. When Chayim had grown enough to quit the Cheder, he started in his father's footsteps, with a pack of his own. There had never been anything remarkable about Chayim to make anybody think him out of tune with his pack. Then the time came for Chayim to get him a wife, and the difference that it made was, that, with the one hundred and fifty roubles brought him by his bride, as her dower, saved together kopeck by kopeck, after years of hard service in many households, Chayim's pack increased in bulk.

There was one characteristic about Chayim, that he was very *froom*. But in Pavonda, of course, everybody was *froom*. Chayim's earlocks were just a little larger than anybody else's in his station in life, and he came home early on Friday mornings, to be in time to help his wife with the Sabbath-making. But there was nothing particularly striking in all that.

Even when later on Chayim engaged Hirsch the Cossack, the renowned *Baal Mishna*, to give him some odd lessons each week end, most people had nothing extra to say. Only his compeers (and it must have been just out of envy) made themselves merry over Chayim, and they nicknamed him the Porush; and some of them began to address him "Reb" Chayim.

Early one Sabbath morning in the winter, long before day was to break, Rabbi Azriel came down to the Beth Hamidrash to "learn," and he found Hirsch the Cossack and Chayim grinding hard at their *Perek* in *Mishna*. Rabbi Azriel was touched, and he felt he wanted to pinch Chayim's cheek. But Chayim was too old for that; and

so, instead, Rabbi Azriel drew near, bent his eyes on them to see what they were at, and then, straightening himself up, he said with a pious shake of the head: "Very nice, very nice of thee, Chayim. God bless thee for it, my son."

Rabbi Azriel never knew what he was doing to Chayim's wife with these words.

are you sitting and hatching there? Is it a *Rav* you are going to make of yourself?"

One Monday morning Chayim shouldered his pack, with his little saucepan and his *Talis* and *T'philin* hanging down his side, the same as they used to hang down the side of his father; only in Chayim's case there was in addition a volume of *Mishna* stowed away in

was to set the candles in all the candle-sticks, and melt them down at bottom, to keep them firm. Chayim and his wife always used to go share and share alike in the Sabbath-making *Mitzvah*. It was hers to *Bensh* the candles; and it was his to set them down and prepare them for her. But that Sabbath eve Chayim was not there.

For a round year after that there

feast; they were already preparing to bake *Matzos*, when a strange-looking young man of the superior type made his appearance in town. He wore a long coat of black satin, with a tail of a big red handkerchief sticking out from the back pocket, the same as Rabbi Azriel and Israel Siskinds and Kalman the Genius used to affect. His earlocks almost touched his shoulders, which were stooped. He kept his eyes firmly bent on the ground, afraid to lift them, lest they chance to light upon forbidden sights.

He made his first appearance in the Beth-Hamidrash; and when after a while the habitues of that place came to give him their *Shalom Alechem*, it was seen that the young man was no other than Chayim.

By the time the wife was receiving the good news that he that had been keeping her an *Agunah* had at last turned up, to take her back to his bosom, or, at least, to give another man the chance of doing so, Chayim was already negotiating with Rabbi Azriel for a *Get*. He wanted to be free to devote himself wholly, with heart and body, to the Torah. He wanted to be a *Porush*, to join the *Prushim* in Kovno.

Rabbi Azriel tried his utmost to dissuade Chayim from parting from his wife. Rabbi Azriel always did that when a couple came to him for *Get*. It was an inconvenience to Rabbi Azriel to grant a *Get*, for it meant two day's fasting for him. Whenever Rabbi Azriel found himself compelled to issue a *Get*, he fasted two day's in succession after it, to wipe the thing off his conscience. Rabbi Azriel used to say that the *Get* was one of the institutions of Satan, to recompense himself for the greater evil he would have created. If the uniting of couples, Rabbi Azriel argued, was as hard for the Holy One, blessed be He, as the splitting of the *Yam-Suph*, how much harder must it be for Him, then, to tear asunder those already united.

But all Rabbi Azriel's pleading would not work with Chayim. He had set his heart upon being a



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"Steitz, Gazlon!" She soon after that often had occasion to say to her husband, with tears in her eyes, "it is already Tuesday, and you have not stirred out of the village yet. What will become of us? We shall be famished! Go, Gazlon, take your pack and start out to earn something. That the Hands unwashed may not afflict me for my words, what will you get out of your *Mishnayis*? What

the *Talis* bag; and Chayim set out for the village. His wife thanked God; Chayim was getting good again.

This time Chayim did not come back to town on Friday morning. His wife had to look over the peas for the Sabbath dinner herself. It was growing late Sabbath eve, and Chayim was not there yet; and so his wife was compelled to usurp another *Mitzvah* of Chayim's, which

was never a word heard of Chayim; as if the earth had swallowed him up whole. His wife was an *Agunah*; and she had nobody but herself to blame.

"God has afflicted me," she would make her open act of contrition, "because I talked hard against His Holy Torah, and I made little of the *Mishnayis*. God is just; I deserve what I am getting."

It was drawing near the Passover

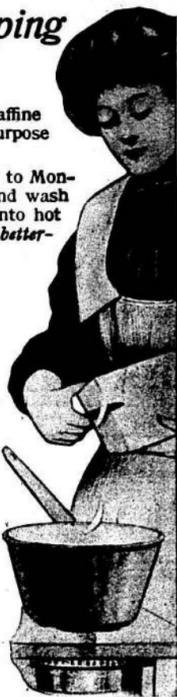
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Porush, and nothing less would do him.

"Thou piece of a Menuvel, thou," Deborah, Rabbi Azriel's wife, came to the side of her husband, losing all patience with the hard-headed Chayim, "shame thyself thou shouldst in thy deep throat, to wish to off-Get such a wife! What makest thou thy pieces not to lift thine eyes, as Reb Baruch Baer's and Reb Nehemia! How comest thou in their four measures, thou piece of a packman! Lift thine eyes and see what a beautiful wife thine is, and no fear thou'dst want to Get her off!"

But for all that Chayim would not lift his eyes, fearful of temptation, and most fearful in the case of his own wife.

What we ardently wish we soon believe.—Young.

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HE FORGOT TO SHOOT.

OF course it was a Jewish duelist who forgot to shoot, and the report came here last week of the encounter between Henri Bernstein, a French-Jewish dramatist and the critic with whom he came in conflict, made many of us think the various stories about so-called Jewish bandits or Judische gazlonim. "Der Judische gazlon" may go to all sorts of extremes of anger and vituperation, but he always stops short of shedding blood. The Jewish heart, the Jewish want of cruelty, always prevents him from committing any murderous assault. It is this actual trait of our people, the absence of cruelty, that has given rise to the many quaint tales about the Jewish gazlon. And truth is stranger than fiction, and Bernstein proves the Jewish bandit in real life, to be more humorous than the desperadoes of the stories, for to forget to shoot, when one is actually facing his foe in a duel, is the very height of the ludicrous. Perhaps it is not altogether so fortunate to be so afraid of shedding blood; there are times when Jews ought to strike as hard and relentlessly as anyone else in the world, but we are what we are, and hence the stories.

There is a tale of the Jew, who, having failed to make a living at any other occupation, finally got desperate and determined to become a bandit, and got out and held up people at the point of a knife. The world owed him a substance and if he could not make a living any other way, he will become a gazlon. He made all necessary preparations, and then leaving his family behind, he took the road. He was soon upon the highway, far away from home, and while passing a thick wood, he saw approaching him a man riding in a wagon heavily laden with merchandise. The gazlon, so the story goes, held the man up and was about to strike, when, lo! he suddenly remembered that his knife was—*milchig*. The gazlon humbly begged the pardon of his would-be victim and slunk away home.

As another modern instance of a Jewish murderer, we have David Quixano, the hero of "The Melting Pot." When General Revendal, the butcher of Kishineff, after his sudden and miraculous change of feeling, hands the young musician his revolver and tells him to shoot, David confusedly fumbles the weapon, then lays it down to pick up his violin, and whispers, "I must get me a new string." Thus does another Jewish gazlon avenge

himself for the murder of his whole family, and Bernstein, who acted like a Jew, is indeed a Jew who is conscious of his qualities. His recent saying, "I am a Jew and a happy one," will be long remembered and it will assume a new meaning now that the author has escaped injury in a duel in which he himself has forgotten to shoot.

TO THE RABBIS OF THE CONFERENCE—BORUCH HABO.

WELCOME to the delegates of the Central Conference of American Rabbis! Hospitality is among the first Jewish virtues, and so we should bid welcome to the rabbis, one and all, whether we agree with them or not. Welcome alike to the men among them of genuine religious feeling and of real Jewish thought and assimilationists and destroyers of things Jewish and followers of fads; welcome alike to the real teachers and preachers on Israel, and to the sensationalists and theologians of eighty-cent gas and street car transfers. Welcome to those who say things because they believe in their message and to those who say things because they believe it will get them the most space in the newspapers.

Boruch habo! Make yourself at home, gentlemen; don't be afraid, we are not afraid, either. We have here reform Rabbis of the extreme type; we have here free and freeze synagogues and—I would not say we are all of us used to the situation; but perhaps the worst is yet to come; so we are not afraid and are ready to see the thing through, hopeful that in the end only genuine synagogues and true ministers of God will remain as abiding influences.

We are told that one of the reasons for holding the Conference in

New York is "to impress the largest Jewish community in the New World with the progressiveness of American Judaism as represented in the Conference." I sincerely believe that the Conference will be thoroughly impressed by the conservative yet vital elements of the Judaism and Jewishness of this great centre of our people. If they will only look with open eyes, the Rabbis will learn here that, insofar as there exist real religious interests, our people are inclined to uphold and abide by the traditional, deepest and permanent forces in Judaism. It is good that the rabbis are coming here. They will realize in this vast Jewish centre how weak and unimportant are the few faddists and advance agents of new-fangled, semi-sociological credos in the face of the large numbers of Jews, who, though differing among them in regard to various details, are still essentially Jews of the historic identity; Jews religiously, racially, and if you will, even nationally. "Blessed are those who come." It will do the rabbis good to come here and even for a few days feel the pulse of this great Jewish community.

GENTILES WHO UNDERSTAND.

WHILE the Jew is afraid and shivering in his boots as to whether he should join in concerted effort in the interest of his people; while he frets and worries and fumes whenever Jewish unity is broached in a practical way, the intelligent Gentile takes it for granted that Jews should get together insofar as their religious, racial and cultural interests are concerned. Thus *America*, the new Catholic weekly—and it is a newspaper model of how neatly and cleverly a religious paper of the kind can be made up—takes it for granted that the Jews should work unitedly for their common cause. In reviewing the "American Jewish Year Book for 1909-1910," *America* says:

"This book gives the reader matter for reflection. It shows the Jewish people organized; and patient and persistent in working for their race. An example of this is their action with regard to the Passport Question with Russia, which they have kept before Congress and the State Department for over thirty years, and have lifted up to the place of Presidential politics. The ill success of their efforts hitherto has not discouraged them from counting on an eventual triumph. The honors that Jews have received, as well as their misfortunes, the Zionist and Ito movements, in a word, whatever makes for a consolidation of Israel, is here recorded."

This attitude of a Catholic paper toward concerted efforts on the part of our people, is, strange as it may seem, more friendly and frank and more sympathetic than is the attitude of some Jewish publications, whose chief function in life is to urge the Jews to be afraid of their shadows. The paper further goes on to say:

"We are struck by the small sums contributed to their work. Thus, for the rebuilding of their synagogues in San Francisco less



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than \$38,000 was received by the American Jewish Committee and the balance-sheet of the Publication Society sums up only little more than \$36,000."

"It is an old story," said Mr. Lewin-Epstein some time ago. "The Gentile always understands Zionism better than the Jew himself."

STILL AFTER THE POLE.

THE Jewish end of the North Pole is still undiscovered. The "belated humor" of the *Jewish Chronicle* is still more belated by the time it reaches here. Nevertheless, American readers will be interested in the following:

On reliable authority I have been asserted, is that Dr. Cook is not a Jew. Nor is the last syllable of Eskimo an abbreviation of a Jewish name. Dr. Cook, it has been asserted, is of Jewish origin, being a descendant of a family named Koch. A still more interesting rumor now reaches us. It is to the effect that the two Eskimos who accompanied him are also Semites, the word Eskimos being a local contraction of Eskimoses.

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A JEWRY TRUST.

By HALITVACK.

This is the only definition I can find for that newly-formed Kehillah in New York—a Trust in Jewry.

But let me from the outset disabuse all minds as to my own conception of the situation. The Kehillah has many friends; hosts of vassals; and some few enemies; each party interested their own way. Disinterested parties are an unknown quantity here. In this land of opportunity everybody easily finds an axe to grind—and grinds it. It has come to be so that to the popular mind here it is inconceivable that a man may discuss or act upon a certain truth without some diplomatic motive. Now, then, if I seem to speak against the Kehillah, it will be thought I belong to the other party; while in truth there is nothing more hateful to me than the idea of belonging to or pulling with parties. I have got to be myself in all things, and always; and things, too, have got to be themselves to me all the time. I judge all things myself included, a good deal of the time objectively. A thing is good or bad to me, according to its artistic value or worthlessness. The world is a canvas; the New York Kehillah is the latest daub flung on to it. If it were a beautiful painting I should have seen it just as readily.

But all this merely for the purpose of making my position clear. For some of my previous New York communications to the Jewish Chronicle in which I gave my impressions freely I have been soundly slated, mauled and roasted, right through the American Jewish press. It was vastly amusing while it lasted, but for all that I prefer being understood, and if I still fail, then I bid the ninety-nine American Jewish papers welcome to all their "struts" in the way of "roasting." But let us to the Kehillah.

This new creation, the New York Kehillah, is unlike anything else in Israel. Had it existed before the Flood it would have been wiped away in it; for Noah's Ark would accommodate couples only, and the Kehillah could not have found its match.

What is that Kehillah for, anyhow? What is its meaning, and what is it to achieve? It is not intended for the conservation of Judaism; of Jewish learning and lore; of Jewish thought; of Jewish ethics; not a word on any of these. It is not a philanthropic organization to help and uplift the new immigrant right in New York, or to stand by the persecuted and the enthralled of our people far away beyond the seas. But most obviously, literally and positively, the Kehillah stands for power, and no other than political power. In short, it is a corner in the Jewish vote, a Jewish Tammany Hall. I have it on the word of one of the most prominent public men in New York, a man, too, of unquestionable veracity, that already the Kehillah has secretly offered its support to a certain personage on the run for office.

The very term Kehillah is highly unsavory. It is reminiscent of the ante-constitution days in Russia, when the Kehillahs used to do things worse than ever were done in the time of Herod. It was then they spoke of the Jews in Russia as constituting a power within a power, and standing as a menace to the government. How much or how little of that was true I do not know, and it does not matter; for I am not called upon to establish an analogy between the Kehillahs referred to and the New York Kehillah; nor is there any beyond the fundamental truth that they both are to be viewed as evil phenomena.

This is not the country, and this is not the age, for communal organizations to be looked upon as a menace to the government; but most assuredly the New York Kehillah stands here as a menace to Jewish integrity.

There has never been a shadow of justification for the Kehillah to come into being. From its very inception it has not had its own leg to stand upon. It is a bolstered, propped up thing from beginning to end. It was created all of a night; and that was when General Bingham, Police Commissioner at the time, came out with his ill-advised article in the North American Review touching upon Jewish criminality. The Federation of Jewish Organizations, which has so often been derided and ridiculed by those not in sympathy with it, made a great stir then, and did some fine work in the way of bringing about General Bingham's retraction, as regards his figures on Jewish criminality, in the subsequent number of the North American Review. Possibly it was a mere coincidence; but it looks rather probable that it was the very existence of that Federation having pushed itself into prominence just at the time, that gave rise to the idea elsewhere to go one better and create a Kehillah. I have said "one better," but I ought, perhaps, to say "two better." In the first place, instead of the Federation, which is an amalgam of some hundreds of minor organizations, composed largely of humble working people, they would have a powerful Kehillah, backed by all the rich Jews from uptown, or the German Jews, as these are unpopularly referred to by the humble East Siders. Secondly, here was glorious opportunity for power going waste in the Federation; for the beautiful feature about the Federation is that it knows absolutely no bosses and bossing. It has no president, no chairman, no individual authorities. It is most scrupulously democratic; not a thing is ever done except by the common and formal agreement of the delegates from the respective societies come

together in meeting. So then the other camp went and made themselves a Kehillah, with plenty of honors to go the round.

Once more, let my position be properly understood. Perhaps I am all wrong in my arguments and conclusions, but it need not matter. It is not my aspiration to be quoted as an authority on Jewish affairs in New York; and what has been set down above is not the work of a newspaper correspondent. They are my private views and impressions; and provided one knows how, one is at liberty to express them.

I have to throw out these hints to warn off those very sensible people from trying on their polemics with me, as they have done on previous occasions, when my New York impressions appeared in the Jewish Chronicle.—Jewish Chronicle.

(For The Hebrew Standard.)

"For Christ's Sake."

BY NAPHTALI HERZ IMBER.

*They spread before him palms,
Their clothes they gave to him.
They sang to him the psalms,
They sang to Elohim.
I laugh to scorn.
That say: "He is a God!"*

*You had him bound and jailed,
For the court he had defied.
On the cross you had him nailed.
Crying: "Be crucified."*

*I laugh in scorn,
That say: "He was a God!"*

*Show me the world Creator,
Who guides the sun and moon.
The universe curator,
And I would worship soon.*

*I'd fall with adoration,
Upon my bended knee.
Proclaim with admiration,
"A God, a God is He!"*

These four stanzas I have translated from the work recently published by the Queen of Roumania, who goes under the name of "Carmen Sylvia". The book is called "Jehovah". Imbued with the lofty thoughts which a Christian queen has about her own god, I was surprised by the word's "for Christ's

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Sake" in the mouths of pious Jews. I went to the East Side to do some shopping. I found a peddler in Canal St. of whom I wanted to buy a shirt. We argued about the price, and the pious peddler said to me: "For Christ's sake I cannot sell it to you for that price." I went into a Jewish saloon and found two people fighting. The bartender, a pious Jew, said: "For Christ's sake stop it!" I went into the office of a Jewish daily paper and the pious editor told me: "Please, for Christ's sake, do not bother me!"

It is curious to note that the Gentiles always say "for God's sake" while the Jew has in his heart Jehovah, and, in his mouth "Christ".

Being a Jew too, I must mention the word Christ by way of parody. "Father forgive them, for they do not know, what they are saying".

(The foregoing was the last contribution from the pen of the late N. H. Imber which reached the office of this paper. It is now published more because of its characteristic revelation of the peculiar attitude and attributes of the deceased than because of any intrinsic merit.—Ed. H. S.)

Hebrew Day Nursery to Open.

The Hebrew Day Nursery of New York, which has recently purchased the property at 262 Henry street, will open the new institution with due ceremony on Sunday, November 14, at 2 p. m. Among those who will deliver addresses are Rev. Dr. H. P. Mendes, Rev. Dr. Bernard Drachman, Rev. H. Maslansky, Rev. Dr. Philip Klein, Rev. Dr. Pincus Friedman, Rev. Dr. M. Fried and Rabbi S. Rabinowitz, Rev. H. Orliansky, Mr. Jacob H. Schiff, Joseph Baronides and Mrs. Etta Fine, president of the society.

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Items of Interest in the Jewish World.

Jews of Fairfield, Conn., dedicated a burial ground last Sunday.

The Atlantic City B'nai Berith lodge is about to organize a free Hebrew day school.

Temple Emanu-El, of Borough Park, will be formally dedicated on December 12.

A synagogue is being planned by residents of Richmond Hill and Woodhaven, L. I.

Sunday morning services have been inaugurated in Minneapolis by Rabbi S. N. Delnard.

The Rodeph Shalom Congregation of Philadelphia, Pa., reports a membership of 1,160.

A girls' free school for Hebrew and English translation has been opened in Cork, Ireland.

A Jewish Young Men's Club with a membership of forty has been organized in Grand Rapids, Mich.

Mayor Mann, of Troy, laid the cornerstone last Sunday of the new Beth Israel Bikur-Cholim synagogue.

A Jewish Ladies' Benevolent Society has been formed at Stellenbosch, a small town near Cape Town, South Africa.

Hebrews of Worcester are planning the erection of a local institute and meeting place and a Federation of Charities.

Franklin W. Cohen, a young Ansonia, Conn., attorney, has been fined \$300 for becoming a citizen before he was of age.

Bids for the new \$40,000 synagogue, to be erected by Congregation Adath Joseph of St. Joseph, Mo., have been received.

It is announced that Julius Rosenwald, of Chicago, Ill., has promised a donation of \$50,000 to the Hebrew Union College.

Joshua Lodge, No. 3, I. O. B. B., of Philadelphia, celebrated its fifty-fourth anniversary last week by initiating fifty candidates.

The local board of the Cleveland, O., Jewish Orphan Asylum are considering the sale of their property and removing to some suburb.

The Ohel Torah Hebrew Free School in this city has been completed, and arrangements for the formal dedication are being made.

The strike of the Kosher butchers, in progress in this city, is now general, with indications that the strikers will be victorious.

Solomon Gompers, father of Samuel Gompers, the well-known labor leader, celebrated his eighty-second birthday in this city last week.

Simon Wolf, of Washington, D. C., was the recipient of many congratulations last Thursday on the occasion of his seventy-third birthday.

Three plays with a Jewish theme, "The House Next Door," "The Melting Pot" and "Israel" will be playing in New York city next week.

A Woman's Auxiliary has been established in Syracuse, N. Y., to assist the local Y. M. H. A. in collecting funds for the erection of a new building.

At a meeting of the Greater Actions Committee, held at Cologne last week, the agenda of the forthcoming Congress was provisionally settled.

A campaign has been inaugurated by the Hebrew Ladies' Aid Society of Dayton, O., to raise funds for a proposed home for Hebrew working girls.

A site has been purchased in Worcester, Mass., for the erection of a Hebrew Free School.

Mrs. Caesar Misch read a paper last week before the Current Topics Club, of Providence, R. I. The title was "The Jews in American History."

The Court of King's Bench has quashed the conviction under the Sunday Observance Prosecution Act of a Jewish tobacconist at Hull, England.

The fifth annual conference of the Verband der Deutschen Juden has just been held in Breslau. There were over 500 delegates from all parts of the Empire.

The Jewish Communal Association of Shanghai has now been definitely organized. Two of the three synagogues in Shanghai have already become subscribers to the association.

The Jewish Consumptive Institute Association of Philadelphia, Pa., has purchased the property, 212 Catherine street, and will immediately install a free dispensary for tuberculosis sufferers.

An address dealing with his book, "The White Prophet," which Mr. Hall Caine had promised to deliver at the Jewish Literary Society in Liverpool, last week, was read in his unavoidable absence.

Last Sunday evening a "fellowship" meeting was held in Temple Keneseth Israel, Philadelphia, Pa. Six ministers, each representing a different Protestant sect, and Rabbis Krauskopf and Landman, participated.

A young Turkish Jewish law student, David Adjiman, came out first in a competitive examination held this week for the post of First Secretary-Interpreter. The head of this bureau is also a Jew, Nissim Effendi Rouso.

Gisella Breiner, aged 24, died at Ellis Island last Sunday. She arrived here on the Ryndham, and, unable to obtain Kosher food on the voyage, fasted for nine days, which so weakened her that she succumbed within a few hours.

Edwin J. Frisk, a Des Moines, Ia., magistrate, in a case brought before him last week, in which the litigants were both Jews, empanelled a jury consisting entirely of Hebrews, remarking that a fairer adjudication of the controversy is likely under such conditions.

Last week an exhibition of work by Jewish artisans, organized by the association of Old Pupils of the Alliance Israélite schools, was opened in Salonica. Among those present at the inaugural ceremony were the Chief Rabbi, a representative of the Governor-General, and members of the Committee of Union and Progress.

A new play by Baron Henri de Rothschild, entitled "La Rampe," was produced at the Gymnase, in Paris, recently, and met with very considerable success. It is Baron Henri's first important play, and is an amusing satire on the great ladies who turn actresses and the "millionaire amateurs" who write dramas.

The municipal council of Pzemishl, in Galicia, gave orders for some paving work to be started outside the chief local synagogue on Yom Kippur. Several Jews, who remonstrated, were attacked and brutally handled. This caused a riot, in the course of which the rabble, assisted by the police, intruded into the synagogue vestibule, where several elderly worshippers were severely injured. A Jewish member of Parliament, Dr. Liebermann, has addressed a memorandum on the affair, with special reference to the conduct of the police, to the Minister of the Interior in which he demands the exemplary punishment of the disdemeanants.

Hungarian Zionist Society.

The first open meeting of the Hungarian Zionist Society will be held at the Stunyvessat Casino, 140-2 Second avenue, on Sunday, Nov. 7, 1909, at 2 p. m. An invitation is extended to all interested in Jewish subjects. The speakers will be Dr. S. Klein, Dr. S. Buchler and Mr. Sol Frankel.

Montefiore Home.

The annual meeting of the donors, patrons and members of the Montefiore Home will be held on Sunday morning, November 7, 1909, at 11 o'clock, when the annual reports of the president and committees will be submitted, and other business transacted.

There will be an election of eleven directors in place of Martin Erdmann, Samuel Sachs, Henry S. Herrman, Henry Solomon, Arthur D. Wolf, Fred M. Stein, Kaufman Mandell, Leopold Stern, Julius Robertson, Israel Unterberg and Adolf Liebmann, to serve for three years.

Lebanon Hospital Auxiliary.

The Ladies' Auxiliary Society of the Lebanon Hospital held their first meeting of the fiscal year last Monday. Regular meetings are held the first Monday of each month, and the sewing circle meets every Monday from 10 a. m. to 4 p. m.

The following officers were elected for the ensuing year: President, Mrs. A. Blumenthal; first vice-president, S. Graber; second vice-president, Jonas Weil; third vice-president, L. Butterwieser; treasurer, O. Schein; financial secretary, L. Auerbach, and recording secretary, R. Gold.

Young Women's Hebrew Association.

The speaker at the services this evening will be Mr. Isidore Hershfield.

On Saturday evening, November 13, a performance of scenes from Tennyson's "The Princess" will be repeated in the auditorium of the Young Women's Hebrew Association, by the Sesame Circle. The original performance was given at the Educational Alliance when it formed part of a Tennyson Centenary Celebration.

The associate members will be at home to their friends on Sunday afternoon, November 7, at 3 o'clock. These afternoons are usually very successful, and it is hoped that the coming one will be equally so.

Young Men's Hebrew Association.

The speaker at the religious services this Friday evening will be Rev. Dr. I. S. Moses.

The speaker at the children's services on Saturday afternoon will be Mr. Edw. G. Gerstle.

On Sunday evening, November 7, Mr. John Kirby, Jr., president of the National Association of Manufacturers, will deliver an address in the auditorium, under the auspices of the Tennyson Social and Literary Society. Subject, "Disadvantages of Organized Labor." Ex-Congressman Chas. E. Littlefield will preside. A good musical programme has also been arranged. All interested are cordially invited to attend.

Irene Franklin, the "Queen of Vaudeville" and popular comedienne, will head the bill at the Colonial for the ensuing week in a number of her inimitable selections, introducing several new and original songs, by Burt Green. Mike S. Whallen, Will Macart and Ethlyne Bradford, Jesse L. Lasky's "The Twentieth Century," the Ollivotti Troubadours, and the Dunedin Troupe are also listed.

A bill made up of diversified feature attractions will be given at the Alhambra the coming week, including Taylor Granville in "The Star Bout," Eddie Leonard, in his newest skit, "Home Again"; Frank Fogerty, "The Dublin Minstrel"; Millie Payne, English character artiste; Radford and Winchester, The Motorgirl, The Neapolitans, Wormwood's Animals, and others.

Jewish Chautauqua Society—Dr. Morgenstein's Report.

A final report upon his work before the Summer School of the South at Knoxville last summer has been submitted by Dr. Julian Morgenstein to the Board of Directors of the Jewish Chautauqua Society, and shows most interesting results accomplished.

The Jewish Chautauqua Society was invited by the Summer School of the South in the spring of 1908 to inaugurate a series of lectures and study courses during its season of 1908 upon matters pertaining to Jewish history and literature. It was found impossible to arrange such a course in the short time offered the society and instead, its field secretary, Miss Jeannett M. Goldberg, was sent to the Summer School of the South during its 1908 session, and delivered two addresses there, which aroused considerable attention. The courses were placed in charge of Dr. Julian Morgenstein for last summer's session of the school, and met with unqualified success. A letter just received by the society from Prof. P. P. Claxton, of Knoxville, Tenn., the superintendent of the Summer School of the South, contains enthusiastic praise of the work done under Jewish auspices before the important institution.

Dr. Morgenstein's report follows: "Having concluded the work entrusted to me by you, of conducting two courses of lectures under the auspices of your society at the Summer School of the South, Knoxville, Tenn., I desire to submit for your consideration a report of the work done.

The session of the Summer School of the South lasted for six weeks, June 21 to July 30, 1908. During this time I conducted two courses of lectures regularly, each four hours a week.

In Course I, "The History of the Jews at the Time of the Rise of Christianity," there were nineteen students enrolled, of whom eleven were quite regular attendants. In addition there were always a number of unregistered visitors, making the daily average attendance at the class about fifteen. The nineteen regularly enrolled students came from the following States:

Tennessee.....	13
Virginia.....	2
Florida.....	1
North Carolina.....	1
South Carolina.....	1
Maryland.....	1
Total.....	19

Of these, only one student was a Jew, Miss Gertrude Kramer, of Rock Hill, Md. She manifested great interest in the work. I spoke to her about joining the Chautauqua, and she expressed her willingness. I would suggest that the field secretary put herself in communication with the lady.

In this course, which was conducted entirely by lectures, the period from the death of Herod to the fall of the Temple in 70 A. D., together with an introductory lecture on the "History of the Messiah Idea in Judaism," was covered most thoroughly. The class displayed great and sustained interest, and, I believe, has now a clearer conception of the history, teachings, ideals and position of Judaism, and its relation to Christianity, particularly at the beginning of the latter's history, than ever before. I regret to say that comparatively little use could be made of the syllabus of this work in the class itself. The syllabus being designed primarily for circle and home study, is naturally little suited to lecture work on a strictly scientific basis and complying with university standards. However, since the work of the Summer School of the South is intended to be but the beginning of careful, scientific, supplementary home work by the students, the syllabus should prove as a guide in this, probably the more important, portion of the work.

In Course II, "The Prophets of Israel," forty-three students were regularly enrolled, of whom twenty-three were quite regular attendants. Here, too, just as in the other course, there were a great many unenrolled visitors, so that the average attendance in this course was about sixty. The forty-three regularly enrolled students came from the following States:

Tennessee.....	31
Alabama.....	3
Texas.....	3
Florida.....	2
South Carolina.....	1
Virginia.....	1
West Virginia.....	1
Total.....	43

In this course, none of the regular at-

tendants were Jews. Three Jewish ladies, two of whom are residents of Knoxville, enrolled themselves in the course, but came very seldom and manifested but little interest. It is proper, however, to remark that as far as I could determine, there were no more than three or four Jewish students enrolled among the regular students of the Summer School.

In this course we covered thoroughly, only the first two prophets, Amos and Hosea, together with a long but necessary introduction, treating of the early history of Israel, the beginning of the Jewish religion and the influence of Canaanism thereon, the origin and early history of the prophecy in Israel and the work of the really prophets. This course was exceptionally well received, and I believe will contribute much, not only to the appreciation of Judaism, its rise and the beginning and development of some of its fundamental teachings, but also to the right understanding of all religion, its history and principles.

It is proper to remark that probably the chief reasons why Course II was better attended than Course I, were that it came at a more convenient hour (9-10 a. m.) than Course I (12-1 p. m.) and treated of a subject naturally more appealing to a Christian audience, such as this one.

On the invitation of Prof. Claxton, superintendent of the Summer School, I also delivered three public lectures before the entire school and visitors, with an average attendance of about sixteen hundred. I spoke on the subject "Babylonian Mythology and the Bible," "What is the Bible?" and "Religion of a Biblical Student." The three lectures formed a series, as can be readily seen, and were altogether constructive in aim. I am glad to say that with the exception of two or three Christian ministers, of the orthodox school, every one seemed greatly impressed with the matter and argument of the lectures. I was assured by many people, particularly by some of the most influential members of the faculty, and some of the more progressive ministers of the city, that these lectures satisfied an actual need and must surely result in manifold good, I am reporting this to you because I feel that you should be acquainted with not only the actual class-room work, but all work done at the Summer School by your representative. For this same reason I desire to say that during my stay in Knoxville I conducted services for the local congregation on Friday nights.

It is proper, too, that I add a word of approval of the plan of the work, as the result of my six weeks' experience. In a conversation Prof. Claxton stated to me that his purpose in inaugurating this work in his institution was to forestall the rise of all antisemitic sentiment in the South, that is liable to result when our co-religionist shall begin to migrate to the South in larger numbers than at present. The purpose is certainly most laudable and deserves of all possible support from every Jewish source. And his plan promises to be most effective. For the student-body of the Summer School of the South this year 2,113 in number is drawn almost entirely from the school teachers of the South, of all grades and classes, and they, gathering in the Summer School the spirit of tolerance, liberality and freedom of religious thought, and the knowledge of the true origin, development and meaning in religion in general and of Judaism and Christianity, cannot but spread this spirit by means of this work in the schools throughout the South, and thereby leave a significance and lasting impression upon the rising generation.

In conclusion, allow me to express to you my appreciation of the honor you have conferred upon me by your invitation to deliver these lectures under your auspices at the Summer School of the South.

Young Ladies' League, I. O. B. B.

This energetic society is again getting ready for a bazaar to be held for charity at Tuxedo Hall, on Dec. 12. Miss Rebecca Morgenthau, the president, asks all the friends of the league to send donations to Miss Miriam Loeb, 207 East Fifty-eighth street. Those in charge of booths will be the Misses Shalut, Millie Latz, Ray Goldsmith, Hattie Shalut, Hecht, Lape, Graber, Leiner and Minna E. Levi. The Intellectual Advancement Committee of the I. O. B. B., will take charge of one booth.



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BAR MITZVAH.

FEUCHTWAGNER.—Mr. and Mrs. Jacob Feuchtwagner, of 1994 Clinton avenue, Bronx, announce the Bar Mitzvah of their son Joseph, at Temple Rodeph Scholom, Lexington avenue and Sixty-third street, Saturday, November 6.

FRANK.—Mr. and Mrs. Abram Frank, 832 Dawson street, Bronx, announce the Bar Mitzvah of their son Ralph on Saturday, November 6, at 9 a. m., at the Montefiore Synagogue, Hewitt and Macy place. At home Sunday, after 7 p. m. No cards.

HERZENBERG.—Mr. and Mrs. Charles Herzberg announce the Bar Mitzvah of their son Herbert on Saturday, November 6, Temple Rodeph Scholom, Sixty-third street and Lexington avenue.

LEVY.—Mr. and Mrs. Abraham Levy, of No. 557 Fifth street, Brooklyn, announce the Bar Mitzvah of their son Harold, on Saturday, November 13, at 9 a. m., at Congregation Synagogue Kehilath Jeshurun, 117-121 East Eighty-fifth street, Manhattan.

LEFFLER.—Mr. and Mrs. Joseph Leffler, of 117 West 114th street, announce the Bar Mitzvah of their son Sidney at Temple Ahawath Chesed, Shaar-Hashomayim, Lexington avenue and Fifty-fifth street, Saturday, November 6. Reception Sunday, November 7, from 3 to 6.

SPRINGER.—Mr. and Mrs. Ben Springer announce the Bar Mitzvah of their son Sylvester at Temple Rodeph Scholom, Lexington avenue and Sixty-third street, on Saturday, November 6. At home Sunday, November 7, from 3 to 6 p. m., at 40 West 114th street.

ENGAGEMENTS.

COHEN-HARRIS.—Mr. and Mrs. Aaron Harris, of 216 East Eighty-seventh street, announce the engagement of their daughter Fanny to Mr. Harry Cohen. At home Sunday, November 7, after 7.30 p. m. No cards.

FRANK-BAUM.—Mr. and Mrs. Arthur Baum announce the engagement of their sister Frieda to Mr. Simon Frank. Reception Sunday, November 7, from 3 to 6 p. m., at the Savigney, 2034 Fifth avenue.

GUTHMAN-STEINER.—Mrs. William Steiner, of 606 West 116th street, announces the engagement of her daughter Sadie to Mr. Albert Guthman, of New York. Reception at Hotel Savoy Sunday, November 14, 3 to 6 p. m.

KAUFMAN-ROSENTHAL.—Mr. and

Mrs. David Rosenthal, of 1337 Madison avenue, announce the engagement of their sister Bertha Rosenthal to Mr. Milton Kaufman. Reception Sunday, November 7, 3 to 6 p. m., at Delmonico's, Fifth avenue and Forty-fourth street.

SOLOMON-MARKS.—Mr. and Mrs. Abraham Marks, of 1111 Second avenue, announce the engagement of their daughter Henrietta to Mr. Sigmund Solomon. Reception at the Leslie Rooms, Eighty-third street, corner Broadway, Sunday evening, November 7, after 7 o'clock. No cards.

WELL-WEINBERGER.—Mr. and Mrs. B. Weinberger announce the engagement of their daughter Bertha Babetta to Sidney Well. At home next Sunday, November 7, from 3 to 6 p. m., at 14 East Eighty-seventh street.

WOLFSON-LEWIS.—Mr. and Mrs. Charles Wolfson, of 244 West 102d street, announce the engagement of their daughter Minnie to Mr. Arthur Lewis. At home Sunday, Nov. 14, 1909, from 3 to 6 p. m. No cards.

MARRIAGES.

COHEN-GOLDSTEIN.—On Sunday, Oct. 24th, 1909, Sidney Cohen and Sadye Goldstein, at the Vienna, Rev. Dr. Adolph Spiegel officiating.

FRANK-KRAMER.—On Oct. 26th, 1909, Estelle C. Frank to Solomon W. Kramer, by Rev. Dr. Adolph Spiegel. Mrs. Kramer is a sister of Supt. Frank of the Beth Israel Hospital, and most of the staff of that institution were in attendance.

SETZER-MANTNER.—On Monday evening, November 1, at Vienna Hall, Miss Isabelle Setzer was united in matrimony to Mr. Michael Mantner, Rev. Dr. M. Krauskopf officiating. Over 200 assembled guests partook of a wedding dinner served by Turkel.

TRAUBMAN-BAYER.—On Sunday evening, Oct. 31, Miss Lillian Adel Bayer to Mr. Benjamin J. Traubman, at the home of the bride's parents, 103 East 101st street. Rev. Aaron Elsemann officiated.

Emanuel Einstein.

Emanuel Einstein, retired manufacturer and brother of Henry L. Einstein, owner of the Press, died Thursday at his home, No. 45 East Seventy-second street, aged 55. For many years he was active in commercial life, as vice-president of the Raritan Woolen Mills and president of the Somerset Manufacturing Company. He was a director of the Hebrew Technical Institute.

LIVINGSTON.—The funeral of Solomon Livingston, aged 22, who was killed in a subway accident last Saturday morning, took place on Sunday from the residence of his parents, Mr. and Mrs. Isaac Livingston, No. 25 East Ninety-ninth street. Rabbi Margolies conducted the religious services and a Masonic service was also held under the auspices of Dirigo Lodge, of which the deceased was the youngest member. Interment was in Bayside Cemetery.

BROOKLYN NOTES.

Congregation Mt. Sinai.

Last Sunday the Religious School was visited by Judge Greene of the Brooklyn Eagle, who delivered an appropriate address.

Mr. Benj. B. Greenberg, editor of the Jewish Review will visit the school next Sunday.

Cong. Ahawath Israel of Greenpoint.

The above-named congregation, at a well attended special meeting, Sunday, October 24, elected the following officers: President, M. Neulander; vice-president, B. Reager; recording secretary, J. Lefkowitz; financial secretary, Max Brody; treasurer, H. Brandenburger; secretary of temple, A. Roth; trustees, J. Josephs, Sig. Schwartz, B. Silfer.

Mt. Sinai's Young People's Auxiliary.

The inaugural dance of the Young People's Auxiliary of Mt. Sinai will be held this Sunday evening at the Pierrepont, Fulton and Pierrepont streets. A cordial invitation is extended to all. Dancing at 8 p. m.

Dr. Peters on "King Solomon's Temple."

Sunday evening in the new Brooklyn Masonic Temple, Lafayette and Clermont avenues, Dr. Madison C. Peters will deliver an illustrated lecture on "Solomon's Temple," including a tour through Jerusalem of to-day. The admission to the lecture is free and Dr. Peters invites the readers of the Hebrew Standard to attend this lecture.

Lillian Russell will be the special attraction at the Montauk Theatre for the week commencing Monday, November 8, with the customary matinees Wednesday and Saturday afternoon. It will be Miss Russell's first appearance in her new play "The Widow's Might," in which she has just closed a successful Broadway run at the Liberty Theatre, and a matter of special interest is that it will be the first opportunity the Montauk clientele has enjoyed of seeing the famous American beauty as an actress. Heretofore Miss Russell's engagements at this theatre were in musical attractions exclusively. Since then she has stepped into the legitimate field of straight comedy, and carved a place for herself as a comedienne of rare stage presence, unbounded personal charm and an artistic talent that was never suspected in the days of her vogue in comic opera.

IN MEMORIAM.

MICHAELIS.—The unveiling of the monument erected in memory of the late lamented Adolph and Bertha Michaelis will take place on Sunday, November 7, 1909, at 2.30 p. m., at Washing Cemetery. In case of rain, postponed until following Sunday.

Hope of Israel League.

The Hope of Israel League held its semi-annual meeting Sunday evening, Oct. 31, at the Hawthorne, 151 West 125th street. The following officers were elected for the ensuing year: President, Mr. Julius Diamondstein; vice-president, Miss Rose Wolbarst; treasurer, Mr. Eli Cohn; recording and corresponding secretary, Miss Ida C. Mearson; financial secretary, Mr. Maurice Moses; sergeant-at-arms, Mr. Jacob Zelenko. These and the following constitute the Board of Directors: Miss Miriam Jacobs, Miss Frances Lunevsky, Miss Ida Seiferth, Mr. William Bukson, Mr. E. L. Schlecter.

The regular literary and social programme will begin about the middle of November.

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SOCIAL.

A bazaar was held at Delmonico's Tuesday, Wednesday and Thursday in aid of the Beth El Sisterhood. A goodly sum was realized.

Justice Lodge, No. 26, I. O. F. S. of J., has again rented the Harlem Casino for the purpose of holding its twentieth annual entertainment and ball, which will be held on Sunday, January 23, 1910. A professional bill and moving pictures will be features.

The New York Section of the Council of Jewish Women have arranged for a reception to be given to the visiting ladies of the Central Conference of American Rabbis, on Wednesday, November 10, at 3 o'clock, in the vestry rooms of Temple Beth-El, Seventy-sixth street and Fifth avenue. A musical programme has been arranged and tea will be served.

A literary and musical entertainment will be given at the Home for Aged and Infirm Hebrews, 105th street and Columbus avenue, on Sunday afternoon, November 14, by Henriette Markstein, assisted by Miss Lillian Price, Jesse Spitzer, A. Emilloff, tenor; Mrs. Cooper, mezzo; Florrie Oppenheimer, soprano; Griffith Hughes, baritone; Lily Magnus, reader; Walter Mack, comic singer; Theodore Goodman, dramatic readings; Bertie Shipley in mountaineer stories; Nannett Friend and brother in mandolin duets and others.

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NEWS FROM ENGLAND.

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

Strong Desire in British Jewry to Avoid Break with Political Party—Further Mesopotamia Notes—Dr. Levy, of Pittsburg, in London—News and Views—Alfred Sutro, the Dramatist, on "Brains and Beauty."

Despite the scant favor which the proposals of the Jewish Religious Union are receiving in orthodox circles the probability appears to be that Mr. Montefiore and his friends will prove themselves sufficiently powerful and determined to withstand all opposition. This fact indeed seems to be generally recognized since the hope is in several quarters expressed that the orthodox authorities will take no violent steps such as would have the effect of widening the breach between the New Congregation and the rest of Anglo Jewry.

The community still has a vivid recollection of the disastrous schism of nearly three-quarters of a century back when the Reform Synagogue was first established in this country. Every one is therefore sincerely anxious to avoid a repetition of the unfortunate scenes that were witnessed then as the result of the Chief Rabbi's ban of excommunication. It seems probable, however, that in spite of its heretical views the Liberal Synagogue will be allowed to take its place among the other Anglo-Jewish congregations on terms of equality, if not at first of complete fraternity.

A further letter from the Standard's Baghdad correspondent is to hand with further details of that lost fertility of Mesopotamia which may be restored. With few exceptions we learn the only towns in the country lie along one or others of the rivers or their branches. Baghdad, with a population of 150,000, and Basrah, with 50,000, are the two most considerable towns, and being the main centres of the trade contain a more or less heterogeneous and polyglot population.

In Baghdad itself Jews preponderate and the community is represented more or less in almost all the towns in the country. There is a very small proportion in the towns of Turkish-speaking Moslems, but of true Turks outside the governing classes there are none. Incomparably the larger proportion of the inhabitants of the country is purely Arab.

The entire population may be put down as not less or not more than two and a half millions, of whom only 200,000 or 300,000 are other than Arabs. Egypt, with less than half the acreage, has five times the population of Mesopotamia. The bulk of the population lead a Nomad or partially Nomad life, and the others are either agriculturists or shepherds.

Other parts of the world have moved on with immeasurable strides, but this portion stands where it did more than 5,000 years ago. The modern Arab leads the life of his prototypes—Cain and Abel.

The whole country is dominated by the question of water. The Arab is the man in possession, and it is to him, says the Standard correspondent, that the Gov-

ernment must look for much of the vast amount of unskilled labor that will be necessary for the execution of the irrigation works. For skilled labor, without any question, recourse must be had elsewhere, as was the case in Egypt.

The unusual spectacle of a rabbi preaching in a chapel pulpit was witnessed last Sunday morning at the Theistic Church in Swallow street, London. The preacher was Dr. J. Leonard Levy, rabbi of a congregation in Pittsburg, who is paying a short visit to London, which is his birthplace. The congregation he addressed in Mr. Charles Voysey's church had a noticeable sprinkling of Jews, as the subject of the sermon was "The Meaning, Message and Mission of Modern Judaism."

On October 24 Dr. Levy speaks in Dundee in the Gillfillan Memorial Church in the pulpit of the Rev. Dr. Walter Walsh. Dr. Walsh is an ardent advocate of international peace, a course which lies very near Dr. Levy's own heart.

Speaking on the Jewish Religious Union's new move, Dr. Levy says he regards Mr. Montefiore as having taken a very sensible course and one which was many years ago found desirable of the adoption in America. All Jews, he declares, whether reformed or orthodox, sephardi or ashkenazi, Religious Union or Berkeley Street, share the same literature and the same past and have similar underlying principles and aspirations. He believes that the reform movement will have a good influence on the more conservative section of the community, and he approves of service in the vernacular and a free pulpit. The latter he points out to English Jews is a fixed feature in the reform congregations of America.

Speaking further upon this point at the East End branch of the Jewish Religious Union on October 16, he declared that Jewry was not a period of transition. The Jewish Religious Union would provide the needed bridge. Dr. Levy closed his address with a strong appeal for support for the union and its members.

The Jewish Religious Union is endeavoring to arrange for a service to be held in the West End on October 30 to be addressed by Dr. Leonard Levy.

Mr. Alfred Sutro, that eminent member of the community whose plays have attained such a wide measure of popular praise, gave an address on October 16 on "The Conflict Between Brains and Beauty," at the Working Mens' College, London. Mr. Lionel Jacob was in the chair. In the course of his address, which naturally had a very dramatic flavor, Sutro declared that brains and beauty were seldom united in the real life. The beautiful woman was quite clever if she escaped being a fool. Clever men might be divided into two classes, those who were unduly conscious that their cleverness separated them from their fellows, and those who had sympathy with the people in their distress and were always trying to understand it. One cried: "I am a great man," and the other looked more and more wonderingly at humbler lives around him, and as he progressed became more akin to them. Dickens' hold was in simplicity; the great painters, how lovingly they painted their Madonnas. It was an error to imagine that there was more knowledge in the select and cultured few than in the great mass of men and women taken from all ranks of life. The world had said to the individual: You exist only in relation to the scheme of things, and your value is the value you are to the next generation, and in accordance as you fulfill this mission so there will be beauty in life. The brain said no, and beauty and brains were in the fiercest conflict.

The work of living writers, he continued, was amazingly clever, but the peculiarity was that they wrote for each other, they all wanted to be prophets and teachers, and there were not disciples enough to go around. To them our modern system of morality was bad, marriage was bad, it was bad that parents and children should love one another. Their one great law was for the individual to extract the greatest happiness from life that he could. This became the great ideal of beauty set up

by brains. There heroines were seldom mothers; they were super-women, and one could not conceive a super-woman nursing a child. The heroes were unhappily married, and they usually met their affinity. They went through the world helping no one, considering no one. That very respectable organ, the heart, was relegated to the background, and cruelty was the dominant note of this new school. The humbler virtues were not intellectual and had been ruled out of court. The note of the new departure was fierce, relentless egoism, always self. Reason supported this, as reason supported any argument which was founded on logic, but life, he concluded, was not only logical, it was a mass of beautiful contradictions, and at its root was love.

MUSICAL GOSSIP.

When the box office at the opera in Berlin was opened one morning a few weeks ago for the Caruso performances, the pushing and struggling became almost riotous, and the police had hard work to maintain order. A similar scene was enacted in this city recently, but the box office was that of the establishment where a game of baseball was about to be played.

The regular season of the Manhattan Opera House opens next Monday evening with Massenet's "Herodiade." On Wednesday "Traviata" will be sung, with Tetrizzini, and in "Aida" on Friday Mme. Mazarin, the new dramatic soprano, will make her debut. Miss Garden will effect her re-entry on Saturday afternoon, and the Saturday night bill consists of "Pagliacci" and "Cavalleria." The opera comique series begins on Tuesday evening, the 16th, with "Madame Angot's Daughter," to be followed on Saturday evening, the 20th, with "La Mascotte."

The first concert of the Symphony Society takes place next Sunday afternoon at Carnegie Hall, Mr. Walter Damrosch conducting. The other afternoon concerts will be given on Sundays at the New Theatre.

"The Chimes of Normandy" will be sung at the Irving Place Theatre this evening. For the matinee Arthur Schnitzler's best play, "Liebelei," is announced.

A group of Mendelssohn's songs which have been unaccountably neglected in recent years form the first part of the programme at Mme. Schumann-Heink's recital to-morrow afternoon.

Regarding Gustav Mahler as a composer. Ossip Gabrilowitch is thus quoted: "I consider him one of the greatest composers we have had, and certainly the greatest living to-day. Of course, I do not underestimate Strauss' importance, but what I value before all things in a composer is sincerity—sincerity of purpose and expression; and in that regard I place Mahler infinitely higher than Strauss. Mahler writes nothing merely for effect. He voices his inspiration exactly as it comes to him, and says neither more nor less than is absolutely necessary to transfer his thoughts to paper. Some of his ideas are grandiose, and all of them are spontaneous, and they are Mahler. The musical images he evokes are absolute, and not tonal annotations on philosophical books, paintings and models."

"Colossal" is really not an extravagant expression to apply to the plans of the Metropolitan Opera House. "La Gioconda" (Destinn, Homer, Meitschik (debut), Caruso, Amato, de Seguro), "Otello" (Alda, Slezak (debut), Scotti, Hinkle), "Traviata" (Lipkowska (debut), Caruso, Amato), "Madame Butterfly" (Destinn), "Lohengrin" (Fremstad, Joern, Forsell (debut), Whitehill), and "La Boheme" (cast not yet announced) are the first week's operas, with "The Bartered Bride" and "Werther" (Farrer, Clement (debut), Gilly (debut), Bourgeois (debut) at the New Theatre. If any one feared a neglect of German works, such apprehensions can be dismissed at once, for during the second week Maestro Toscanini will direct "Tristan," with Burrian as the hero, and either Fremstad or Gadski as Isolde. Soon after "Tannhauser" will have a great cast, while "Parsifal" will be heard on Thanksgiving Day. In January four

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matinees will be devoted to the "Ring" under Alfred Hertz's direction. In the German language also will be sung Tschalkowsky's "Pique Dame," for which it is hoped that the services of Mr. Mahler may be secured.

To listen to Mme. Gadski's singing is always a pleasure, but at this early stage of the season, when one's senses are quite fresh and unjaded, her recital last Sunday proved a source of the keenest enjoyment. How our excellent and—oh, wonder!—slender Brynhild interprets lieder has before now been spoken of in this column. What particularly interested me was the prominence given to American composers on her latest programme. The list began with poor MacDowell's exquisite lyric, "The Swan Bent Low." Then came three of Sidney Horner's "Children Songs," melodious, fanciful and replete with poetic charm. If Homer lived in Berlin or Vienna there would surely be a propaganda for his songs, and it would not be long before they were sung from one end of Europe to another. And, then, of course, they would be heard more frequently in his native country. "Isola" and "Nimm mich hin," by Max Liebling, were the last numbers on the printed list. They, too, were received with great favor. All of these American numbers were sung by Mme. Gadski with a lovely quality of voice, deep feeling and a captivating skill in shading and nuance. **JACQUES MAYER.**

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No. XII.—BENJAMIN FRANKLIN PEIOTTO.

BENJAMIN Franklin Peixotto was born in New York City, Nov. 13, 1834, son of an eminent Jew and made a name for himself that came to be as well known in the Old World as on the continent of his nativity.

His devotion to the cause of humanity has gained him a place in the breast of every lover of the race from which time cannot oust him. His whole life was one of self-denial, spent for the good of others, the ennoblement of his kind and the betterment of the world.

The Peixottos were an American family established for a long time in the western world. They came originally from Spain. They migrated by way of Holland to the West Indies and from thence made their way to America. They settled in New York about 1807. The father of our object was a philanthropist as well as a physician. He was a graduate of Columbia College, and was well-known and popular in his day.

This Dr. Daniel Levy Maduro Peixotto removed from New York to Cleveland, Ohio, when little Benjamin Franklin was about three years old. The Peixottos remained in Cleveland four years, returning to New York in 1841. When he was about thirteen the father died and again the family moved to Cleveland.

The boy early showed that he had inherited his father's talents. Talent ran in the blood of the Peixottos. It was an unheard of thing that one of the family was stupid. Peixotto formed a deep attachment to Stephen A. Douglas and the friendship and mutual admiration of the one for the other never lessened till Douglass passed away in 1861. His young friend warmly advocated his cause for the Presidency. He wrote a series of articles in the "Cleveland Plaindealer" on behalf of Douglas. He had studied law in the office of Douglas.

From youth Peixotto was interested in Jewish affairs. He attended Jewish gatherings in all kinds of places and willingly subscribed to every Jewish cause. His voice was uplifted on every possible occasion in defense of his brethren and in demanding their rights under the Constitution of the United States. He joined the order of B'nai B'rith (Sons of the Covenant) and before he was thirty-two years old was elected the Grand Master. From small beginnings this order had increased and multiplied until at the time of Peixotto's election the membership numbered more than 12,000.

Peixotto was a man who was anxious for the betterment of the Commonwealth in which he had lived. He was of an active temperament, and had to be doing something all the time. He was always interested in civic matters. He saw that the orphans of his adopted

city were being sadly neglected. He looked around to see what he could do. He saw an orphan asylum was needed, and he brought all his influence to bear in getting a bill passed through the Ohio Legislature for the purpose of getting the Asylum built. It was built.

In 1867 Peixotto returned for a time to New York, but he somehow did not care for a permanent home in the metropolis.

He resolved to try his fortunes in California. Thither he went this same year and soon succeeded in building up a very lucrative law practice. He established himself in San Francisco, and here again he was ever on the move to try and improve conditions. He was especially zealous on behalf of his co-religionists. Soon he was to be given a chance to prove his "grit."

In June, 1870, the appalling news of a frightful massacre of Jews was cabled across the Atlantic. The slaughter had taken place in Roumania, and the awful story made the blood boil in Jewish veins the world over.

Benjamin Franklin Peixotto rose in the indignation of his wrath and proclaimed he would champion the cause of his persecuted brethren. He volunteered his services to go to the land of the unspeakable Turk. But he wanted to go with power to show his authority. His attitude was brought to the attention of President Grant; many friends of influence backed his cause, with the effect that he was named by the President, Consul to Roumania. He set out on his double mission with grim determination. He was the carrier of tidings of good cheer, however, to his brethren.

Arriving at the court of Prince Charles of Roumania, he presented his credentials and immediately addressed himself to the work of relief. He succeeded in allaying much of the distress and bringing about an era of comparative peace for the people, who, prior to his

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coming, had been so sorely persecuted.

He remained at his post six years, and during that time there were no disturbances, except some petty riots in Bessarabia and at Ismaila.

He became a great favorite at the court of Prince Charles, wielded a great influence, and could get any favor he asked.

He started societies among the Jewish people of Roumania for their improvement, and did all in his power to place them on a level with the other inhabitants of the country.

When he quit his post there was universal sorrow. He left another Jew behind, Dr. Stern, who had been acting as Vice-Consul.

Upon his return to America, Peixotto got a great ovation. He was honored in every city through which he passed and received invitations to deliver lectures on his experiences. He addressed large assemblies throughout the country, devoting the proceeds to promote Jewish education in the West.

To further the cause of the Union of American Hebrew Congregations he made appeals all along the line and succeeded in raising over \$12,000 for that purpose.

He took a prominent part in the Presidential election in 1876, ardently supporting Mr. Hayes. In 1877 he was tendered the appointment of Consul-General at St. Petersburg, which he declined. President Hayes subsequently offered him the Consulship at Lyons, France, and he accepted.

In 1885 he returned to New York and resumed the practice of law. He gave some attention to journalism, identifying himself with the *Menorah*, which he edited until his death in 1890.

At Keith and Proctor's justly renowned Fifth Avenue Theatre next week will be found the international furore, *Carrie De Mar*; Billy B. Van, and the Beaumont Sisters; Adeline Dunlap in a sketch entitled "Mame"; the Waterbury Brothers and Tenny; Thurber and Madison, the Famous Five-Juggling Mowatts, Palfrey and Barton, and the Keith and Proctor new motion pictures.

Third Annual Meeting of the American Jewish Committee.

(Communicated.)
The third annual meeting of the American Jewish Committee will be held in New York city on Sunday, November 14, 1909, at the Hotel Astor, Broadway and Forty-fourth street. The morning session will be called to order at 11 a. m. and the afternoon session at 2.30 p. m. Luncheon will be provided for those in attendance.

A part of the order of business will be the election of successors to the following officers: President, Mayor Sulzberger; vice-presidents, Julian W. Mack; Jacob H. Hollander; treasurer, Isaac W. Bernheim. Executive Committee, Cyrus Adler, J. L. Magnes, Joseph H. Cohen, Louis Marshall, Harry Cutler, Jacob H. Schiff, Emil G. Hirsch, Isador Sobel, Cyrus L. Sulzberger.

Successors to the following members are also to be chosen: District 1, Montague Triest, Charleston; Moses H. Cone (deceased), Greensboro; District 3, Isidore Newman, New Orleans; District 4, Morris M. Cohn, Little Rock; District 6, Henry M. Butzel, Detroit; Victor Rosewater, Omaha; District 7, Edwin G. Foreman, Emil G. Hirsch, Joseph Stolz, Chicago; District 8, David Phillipson, Cincinnati; District 9, Wm. B. Hackenberg, Philadelphia; A. Leo Well, Pittsburgh; District 10, Cyrus Adler, formerly of Washington (transferred to District 9). District 13, Simon W. Rosendale, Albany.

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 ח"י שרה

FATHER KNICKERBOCKER gladly accepted Mr. Gaynor, but as for the rest of the ticket he said, "Geh-nur!"

WELL, the election is over and now, for the next eleven months, New York will again be the most moral city in the world.

THE TRUSTEES of Temple Israel of Harlem, should suppress the individual who on Sabbath mornings distributes pamphlets to those saying Kaddish, advertising the wares of a monument dealer.

CONGRESSMAN BENNET admits that Mr. Turner's White Slave article was offered to him as a campaign document. Now is the time to set at rest all the vile slanders heaped upon the Jews. Again we ask the Kehilla to take some decided action.

THE STRENUOUS RABBI, who, while working in this city against Gaynor reached across the continent to help Heney in San Francisco, must now feel that his has been a voice in the wilderness unnoticed by the man who is able to do his own thinking.

SOME PEOPLE'S JUDAISM is so patched up and overlaid with all kinds of isms that they remind one of the poor boy whose trousers had so many patches that people seeing him from a distance were not quite sure whether he was coming or going.

THE ONLY JEWISH attribute possessed by Mr. Claude G. Montefiore of London, is his surname. To the Jews the name Montefiore stands for something. To the Christians it typifies the highest type of Jew. If Sir Moses knew what Claude is up to now, he would turn in his grave!

THE HEBREW SYNONYM for old, applied to Abraham in this week's Sedrah is בָּא בַיּוֹם, well stricken in age (Gen. 24: 1). Literally it means "gone into days." But it may also be translated, "he has come with the days," hinting that Abraham employed his time so well that none of his days were lost.

THE PROVINCE OF GALILEE in Palestine now holds within itself the large number of 165 Jewish artisans. These workmen are skilled in every conceivable branch of honest industry. Their existence and continued prosperity in their present abode proves irrefutably that Eretz Yisroel possesses the greatest possibilities for a return to its pristine grandeur. May it be achieved shortly and in our days!

AND STILL they go on exploiting the Jewish name for political purposes. This time the news comes from Schenectady, N. Y., that

"A mass meeting of the Hebrew people was held last night at Kinum Hall and a club, to be known as the Jewish Republican Club, was formed."

Kinum Hall, by the way, is a very appropriate meeting place for such clubs that are a Makkah for Judaism.

THE HAMBURG ZIONISTS performed a graceful act when they planted five olive trees in Herzwald (near Jerusalem) in memory of Frau Pastor Fromm, of Tetrow, who recently died at the age of 72. This good lady, wife of a Christian clergyman, was deeply interested in the Zionist movement, and gave liberally to its various enterprises. Zionism is by no means as narrow-minded as its opponents—would like us to believe.

OUR NEIGHBOR, the Federation Review, evidently aims at a federation of views. Simon-pure orthodoxy, championed by Rabbi Rabbinowitz, and an outspoken antagonism to everything that happened before the birth of the Jewish Encyclopedia, voiced by Dr. Singer, have each their proper corner assigned to them, from which to show their prowess to an expectant—or shall we say expected?—crowd of readers. We hope Brother Behar will be able to preserve the editorial equilibrium between those two mighty forces.

WE certainly commend to the favorable consideration of President Taft the name of Hon. Mayer Sulzberger, of Philadelphia, for appointment as Associate Justice of the Supreme Court of the United States in succession to the late Mr. Justice Rufus W. Peckham. Judge Sulzberger has for more than a dozen of years now been a distinguished ornament of the Common Pleas bench of his home-city. A successful lawyer, as a jurist, Judge Sulzberger has been famous for learning and wisdom. His trend of

JUDGE
 SULZBERGER
 FOR
 U. S. SUPREME
 COURT.

thought may be truly denominated philosophical. In our own community Judge Sulzberger has long occupied a unique position. A patron of learning, a collector of Hebrew books and Mss., himself a Hebrew scholar of recognized worth, he gave to the Jewish Theological Seminary of America the Sulzberger and Dropsie collections. These have made the institution one of the greatest store-houses of Jewish literature in the world. In Philadelphia he has for years been the acknowledged lay head of the local community. The President can make no better selection than Judge Sulzberger to succeed Mr. Justice Peckham.

THE action of Edwin J. Frisk, a local magistrate of Des Moines, Iowa, in recently ordering the constable attached to his court to summon only Jews for jury service in a suit where both of the litigants were Jews, ought to lead to his suspension from office, if not indeed to his entire removal from the judicial sphere. We regard the usual remedy of mandamus altogether too mild, in this instance.

DESERVES
 HEROIC
 TREATMENT.

This judge seems to be entirely ignorant of first principles of our system of law. He is taking cognizance of the religious beliefs of suitors, a proceeding so repugnant to the spirit of American justice as to require only the bare statement we make for its entire confirmation.

In extenuation for his act this "disciple" of Solomon declares that he is determined to have a fair adjudication of the issue before him, for which reason he makes use of Jews to try Jews, just as he may employ Swedes to adjudicate the rights of Swedes.

Really this is a ridiculous plea, and wholly bad if made in "confession and avoidance." It is, moreover, un-American, and might be expected only from a Russian or a Roumanian bureaucrat but from none other.

THE BUTCHERS, the bakers, and—to complete the trio of the well-known childish rhyme—the candlestick-makers of the East Side are on strike again. All efforts to arbitrate differences existing between these operatives and their employers have proved fruitless. Is not this state of affairs a sad commentary on the usefulness of the "Kehillah?" For, the "Kehillah" ought to be able to end this unseemly and costly method of labor warfare—the strike—where only orthodox Jews are the combatants.

To us it would seem that the conservative congregation B'nai Jeshurun is venturing upon a rather dangerous experiment. In introducing the new departure, that part of the Musaph service shall from now on be recited in English, the friends of the congregation—rightly regarded as a firm upholder of the principles of traditional Judaism—may ask, is the innovation to be strictly limited to this, the present slight concession to the vernacular? We know our reforming "prophets" and their misguided followers, and from what we know of them we do not hesitate to say that they will labor unceasingly until B'nai Jeshurun at last becomes an out-and-out Reform Synagogue.

WE HEARTILY welcome the Central Conference of American Rabbis to this center of American Jewry. The past performances of this august body have sometimes been such that the late Mr. J. P. Solomon, the beloved editor of this paper, was wont to speak of these meetings as "the annual picnic." The fact that the conference meets so late in the year, when Coney Island, this city's great picnic ground, is deserted, augurs well for the serious purpose of the conferees. "While the lamp holds out to burn, the vilest sinner may return." We sincerely hope that this conference will bring us more than the hackneyed claptrap of party Shibboleth, and that its deliberations will have for their central thought the honor and glory of all Israel.

"ואשבעיך ב' אלהי השמים ואלחי הארץ אשר לא תסח אשה לבני מכנחת הכנעני אשה אנכי יושב בקרבך"

"And I will make thee swear by the God of Heaven and the God of the earth that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell. (Gen., xxiv: 3.)

ONCE upon a time, many, many years ago, there lived a man whose head was hoary, but whose heart was young. His soul, too, was made of very ardent stuff. And this hoary head harbored wonderful thoughts, and this youthful heart was buoyant with generous pride, and this ardent soul was glowing with prophetic visions. These wonderful thoughts, though they encompassed the Universe, could be crowded into the one word: God; this generous pride, though it

INTER-MARRIAGE
 AND THE
 FIRST ZIONIST.

knew no bounds, could be compressed into one word: Race; and these prophetic visions, though radiating into far-off regions where no human eye can penetrate, could be focussed into the one word: Future. Therein, the distant Future, he saw a Race whose career would be intimately bound up with the victory of God upon earth. In this manner this young-old man of yore intertwined these three words in a wreath around his flowing locks. No other diadem did he desire, no other crown did he covet. It was no borrowed halo, no pilfered laurel. It was his—his very own. The God was his, the Race was his, the Future was his. Hence his pride: "Let no one say, he has made me rich!" Let no one say that there was anything, either in his head, or in his heart, or in his soul that came from a foreign source.

The times were peculiar in which this man lived and had his being. There was as yet no Orthodoxy and no Reform; and hence no quarrel between them. There were no Synagogues and no Temples. There were no abbattoir-rabbis and no sermon-mongers. Certainly, there were no politician-rabbis, for there was no Tammany Hall. There were no congregational bosses to muzzle the pulpit; and there were no rich pew-holders to make a poor minister's life a hell on earth. There were no College-Presidents to save Judaism by elaborate refutations of Elliottism; and there were no rabbinical conferences to discuss inter-marriage. Religion, in those days, must have been a woefully simple affair. In fact, I suspect that the only religion our man knew of, was—Zionism.....Very early in life, he felt the irresistible desire to travel to the future Zion. For he knew that the three-fold wreath he wore, was incomplete, unless adorned with that shining gem: Country! There must be a soil sacred unto God, upon which his Race was to flourish, if there was to be a Future. This teaching appeared very self-evident to our man so that his most fervent dreams pivoted around this Country, the future home of his Race.

For in those primitive times, when men listened to their natural instincts, this teaching was not as yet put on the index by Western bigotry. In those days, furthermore, there were no "Houses next Door," kept on the Stage with the money of Jewish theatre-goers, and there were no "Melting-Pots" written by Territorialist-assimilationists. Our man not having listened to either of these up-to-date "shows"—honestly believed that INTER-MARRIAGE would be fatal to his God, his Race, his Future. Moreover, since our poor old man never set foot on the threshold of a fashionable Temple, he never had the glorious opportunity to hear any perspicacious cavil to the effect that Inter-marriage is inadmissible on "religious" grounds, and not—God save the mark!—on the unheard-of and scandalous "racial" grounds. Being unacquainted with all these civilized ways of thinking, he made his trusted servant swear that he would not get his son a wife from a foreign race.

In giving this command he had in mind to preserve all the three, or rather four, precious gems that shone in his crown; for to his unsophisticated mind they were all of equal worth. He was proud of his God whom he learned to know through trials and sufferings as well, as through the silent meditations of his heart. He was proud of his Race, of his racial endowments; proud of his racial blood that swelled his veins and excited in his mind the consciousness of the glorious possibilities of a race so constituted as his. He was proud of the future scenes of victory and conquest—both material and spiritual—which he foresaw would take place on the fertile soil of Palestine!

Would you like to know the name of this queer, uncivilized man, this "old fogie," this "behind-the-timer?" Would you like to know who was this FIRST ZIONIST, this first anti-assimilationist?

His name was: "Abraham, the Hebrew"—he was the "Father of MANY NATIONS."

RABBI JOEL BLAU.

Card-Playing.

NOW that the winter social season will soon be in full sway in Jewish club and social life here and in other towns a word is in season on the card-playing propensities of Jews. Card-playing is equally dangerous and innocent, equally instructive and destructive, equally a pastime and a vice, equally bad and good. Perhaps among us Jews it, as a habit, is no more prevalent than among Gentiles; the fact cannot be brushed away, however, that with us the evidences of this form of "health and pleasure" are more apparent and visible than with the others.

We appeal to the managers of our Jewish clubs, to our Jewish social leaders *de facto*, as well as those *in spe*, and to the organizers of "functions" and entertainments to make little or no provision for card-playing this winter. And to this appeal we may append a little tale which points a moral at the same time, about a Jew, who, a stranger in a strange city of our land, went to the Jewish social club after synagogue on the Holy Sabbath Day, anticipating a pleasant hour or two in conversation. But he found the lower halls, the large rooms and the library of the club totally deserted. Only the card-room, directly under the roof, was full of men and smoke. "Ah!" said the Jewish stranger to his host, "these must be those of your *Kehillah* that close their shops on *Shabbos*!"

College Foot-Ball.

SEVERAL weeks ago that most excellent caricaturist, "Hy Meyer," had a cartoon in the Sunday issue of the *New York Times*, in which he depicted the professor of one of the colleges, upon the rostrum, in the act of delivering a lecture. The classroom was filled with chairs and there was but a single student listening to the lecture. All the other chairs were vacant. Beneath the cartoon was the following, "The Foot-Ball Season begins."

The foot-ball season has begun and with it come the usual number of accidents, and the death of one of the most promising cadets of the West Point Military Academy.

With the death of Cadet Byrnes comes earlier in the season than usual the agitation of the question of abolishing this most dangerous pastime. Usually this question comes up at the end of the season, when a list of the casualties is enumerated and the press insists on either a reform of the game or its entire abolition. This is discussed and as the next season comes around, the sad events of the prior season are forgotten and the game goes on.

It is true that some new rules were adopted which sought to eliminate the dangerous element from the play, particularly what is called "mass-play." It was, however, this very "mass-play" which killed the West Point cadet, and the rules were disregarded because it is this very element of danger which makes the play, as its advocates say, "interesting" and increases the receipts of the gate-money. If foot-ball was to become a prosy game, it is argued, it would soon die out. But because it is in part very dangerous, it excites the heroism of its participants and tends to make them athletes and good soldiers.

It is a serious question for the universities and colleges to decide finally, whether so much athletics is good for the students mentally and intellectually. Between foot-ball in winter and the regattas in the summer, "Hy Meyer's" cartoon comes in very aptly and is very suggestive.

It is remarkable how far the athletic feature of the universities and colleges has taken hold of the community. It is rare, very rare, indeed, that a student graduate from the great seats of learning gets a "send-off" because of his mental and intellectual acquirements and perfection in his studies, for which purpose, it is generally assumed, the college and university are created. But let him be a half-back or a full-back in a football game, or an active participant in the boat races, and he will stand out pre-eminently in his biographical sketch, even if he is only a mediocrity intellectually; and to prove this I only need refer to the appointment by President Taft of one Lee McClung to be Treasurer of the United States. When his appointment was first announced, the most prominent feature of his biography showed that he was a great foot-ball player in college. And the Washington dispatch to the *New York Herald* on Tuesday last, announcing that said McClung was sworn in, gives the following as his elaborate elaborate equipment for the office: "Mr. McClung has until recently been treasurer of Yale University Corporation. While at Yale he was a famous foot-ball player." (The italics are mine.) I. AIGLON.

The tenth week of the Hippodrome's successful season begins on Monday next with a record for capacity business still unabated. Never before has the big playhouse enjoyed such continuous prosperity. And as the holiday season now approaches the long lines of people seen daily at the box offices will undoubtedly lengthen appreciably. "A Trip to Japan," "Inside the Earth" and "The Ballet of Jewels" form a trio of spectacular shows that cannot be equaled for splendor and interest.

A Call to the Jews of New York.

The statements in magazine and press of the last week have shocked all decent minded persons, and must shock beyond words all Jews.

That there is a call for the protection of girls, who are the victims of unscrupulous men, has been forced on the notice of the New York Section of the Council of Jewish Women, through the girls who have appealed to them for aid. In order to assist such victims, the New York Section of the Council of Jewish Women has founded a home called "Lakeview," on Staten Island, where they may have temporary shelter and industrial training, under proper supervision until they can once more attempt to live in the world and hold up their heads. Before the founding of "Lakeview" these girls had no place to which to go except the Salvation Army or other Christian institutions, and if they were mothers they abandoned their children to the foundling asylum, which, some years ago, called the attention of the charities to the need for Jews taking care of their own.

That this work is necessary there can be no question. A record of seventy-five per cent. of those in our charge saved to decent, self-respecting lives, saved from joining the great army of the lost, must prove its chief indorsement. Naturally a work of this kind must be very quietly done, and cannot be advertised. The majority of persons have not realized the actual need—a new condition in Israel—and, therefore, support for it comes less spontaneously, and is secured with more difficulty than for other philanthropies.

It has become necessary to erect a building which will harbor those who need our aid, with an equipment for industrial training, without which it is impossible to do the work properly. A piece of ground has been secured, and for the building itself we need \$20,000, a small sum for this purpose. Detailed information will be gladly furnished on request.

As president of the New York Section of the Council of Jewish Women, maintaining this home as one of the avenues of its quiet, persistent work against the forces for evil, I appeal not only to the women but to the men of the community who care for the good name of the Jew to make it possible that this work shall go forward adequately.

It is necessary to give much time to the girls themselves to obtain the best results. If the committee can be freed from the necessity of using all of its time in the effort to raise money, it will enable them to devote it to the girls themselves.

We ask for support for this institution that it may not be said of the Jews that they do not care as well for their unfortunate girls as for their delinquent boys, for which they have such excellent provision. All our emotion will mean little unless we provide adequately for those who can be cared for only in a Jewish Home. Will not you who have been shaken by statements, even though more or less exaggerated, give generously for this need?

Checks should be made payable to the New York Section of the Council of Jewish Women and sent to SADIE AMERICAN, President, 448 Central Park West, New York City.

Hebrew Hymnal for Sabbath Schools and the Jewish Home.

Announcement was made last spring of the forthcoming publication of a Hebrew Hymnal by Mr. Lewis M. Isaacs and Mrs. Solomon Schechter. There has been some delay in bringing out the book because of the great difficulties in the way of combining the Hebrew and English texts with the music and transliteration—a problem attempted for the first time. It was necessary to fuse all four elements into one, so that each separate number, with its transliteration, should be immediately followed by the Hebrew and English texts. It was also necessary to arrange matters so that while the pages run from left to right—as demanded by the music—the Hebrew text should not run beyond a page, in

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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Order not to confuse the Hebrew reader, who would naturally turn the pages from right to left. Considerable attention was given to the get-up of the book and the editors are confident that it will meet the approval of the public for which it is intended. Most of the music has been specially arranged for the Hymnal, and some of the selections are here published for the first time. In every case, the editors have endeavored to give a simple version of the melody with correct harmonization. Accompanying the music is a transliteration of the Hebrew words in the method followed in the Jewish Encyclopedia, with slight modifications. The Hebrew text, as well as the English translation, according to the rendering of the authorized Singer Prayer Book, is printed on the page opposite the music, except where space permitted the printing of the words on the same page with the music. This arrangement makes it possible to use the book as a Hebrew Reader in the schools. Care has been taken in the selection and omission of material. Familiar passages in the regular Sabbath service have been utilized (arranged in the order of the service), even though not strictly "hymns." In this way it is hoped to further the spread of congregational singing and to increase the interest of the worshippers in our traditional melodies.

The Central Conference of American Rabbis.

The Central Conference of American Rabbis herewith extends to all congregations and to all Jewish men and women of the city a cordial invitation to be present at all the sessions of the Conference, and especially so at the evening sessions, Tuesday evening, at 8 o'clock, opening meeting at Beth-El, Wednesday evening, commemoration of the centenary of Dr. Einhorn at Beth-El, Friday evening, conference service at Emanu-El.

SAMUEL SCHULMAN, Chairman of Arrangements Committee for the Conference.

WORMSER, MAURICE 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 Maurice S. Wormser, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Hoadley, Lauterbach & Johnson, No. 22 William Street, in the City of New York, on or before the 20th day of May next.

Dated New York, the 4th day of November, 1909.
FLORINE R. WORMSER, Administratrix.
HOADLEY, LAUTERBACH & JOHNSON, Attorneys for Administratrix, 22 William Street, New York City.

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What the Jew Has Done in Music.

BY MRS. JOSEPH KRAUSKOFF.

WERE we to take Richard Wagner's word on the subject of Jewish music as final this paper would soon be ended. He contended that the Jew contributed nothing toward this art. That Wagner was blinded by prejudice or jealousy cannot be doubted, for the finest performers of his orchestra, and the foremost leaders and interpreters of his operas were Jews, and certain of his most noted predecessors and contemporaries were Jews, who left the world richer for some very excellent and beautiful compositions.

Music knows no creed, no sect; it is the language of the soul. The music of a people is indicative of the soul culture and of the state of civilization of that people. If the spirit is free, it will express itself in original exuberance and splendor of tone; if it is light and happy, it will express itself in beauty and sweetness of song, but if it is downcast by oppression, it will find expression only in the wail of the minor key. So when the Jew was exiled and oppressed his soul was heavy within him and silenced, but he soon found voice for his anguish in the minor key. This has been one of the prominent contributions by the Jew to the art of music.

The history of the development of mankind includes the development of music. From the tom-tom of the South Sea Islander to the score of "Die Walkure" or "Pelleas and Mellisande" stretch aeons of time and development. Special beings, seemingly super-gifted, forge forever to new and greater heights, and by these greater powers uplift those below. These are the makers of civilization. The Jew's part in the great development of civilization has been religious. The One God idea and its moral bearing have been his specialty. In all else he has taken on the manner of his surroundings. Therefore, he generally adopted the music of his contemporaries and adapted it to his religious requirements. This adaptation and elaboration of the music of others to his own spiritual needs constituted another of the Jew's contributions to the art of music.

Up to the days of Egyptian slavery the Jews were nomadic, so there is no record of any music except such references in the Bible as "and Adah, the wife of Lemeh, bore Jubal; he was the father of all such as play on the harp and the pipe"—Gen. iv., 21; or similar mention made of musical instruments or song. During their slavery the Jews were allowed no time for music, but after their great delivery from the Egyptians we read in Ex. xv., 1: "Then sang Moses and the Children of Israel this song unto the Lord," and verse 20, "Then took Miriam, the prophetess, a timbrel in her hand, and all the women went out after her with timbrels and with dances." We have here records of the words of songs, of dancing and of musical instruments, but there is no record of the music. It is supposed to have been Egyptian.

During Israel's forty years of wandering in the wilderness there naturally was not much chance for cultivation of the art of music, but when the elders who came from Egypt had passed away and a new spirit had been born with the new generation, music was surely cultivated, for its development in Israel must have been coincident with that of Jewish poetry, since every poem was sung, popular festivals of all kinds were celebrated with music and dancing; victorious generals were welcomed with music on their return; all sorts of joyous affairs were occasion for singing and dancing; but their principal music was that devoted to their worship. In fact, that branch must have been especially taught in the schools of the prophets, for we frequently find the seers depending upon the spell of music to arouse within them the spirit of prophetic ecstasy.

From all records, by the time we come to David, the noted sweet singer in Israel, and to the splendor-loving Solomon, an elaborate musical service must have been in use. Unfortunately, all record of this was lost by the destruction of the Temple and the captivity of the Children of Israel. Then we get the wail of the psalmist:

By the rivers of Babylon
There we sat down and wept
When we remembered Zion.
In that land, on the willows,
We hung up our harps.
It was there that our tyrants
Demanded of us songs,
And our tormentors a song that was merry:
"Sing us a song of Zion!"
How could we sing Jehovah's songs
In a land that was strange!
—Psalm CXXXVII, 1-4.

But the oppression was not rigid, and when Ezra and Nehemiah returned and rebuilt Jerusalem and the Temple, we have their statements that they took with them seventy-four Levites and one hundred and forty-eight singers. The Levites were the leaders and instructors of the music. According

to higher Bible critics, the greatest elaboration of the service existed at this time, and "sacred music was raised by the Israelites to the dignity of an art."

The second Temple met the fate of the first in the year 70 of the present era. They that escaped the sword of the Roman were dispersed over the face of the earth. The remnant of Israel went into mourning, enduring for centuries. Its music either ceased altogether or assumed a tearful sound. In time, every remembrance of music of its happier days was lost.

There are relics of instruments that were used, and considerable is known about their kind, their appearance and their names, but all is blank as to how they were strung and tuned, and what the character of the music was which was produced on them. From various references and clues we may surmise that this music was of a loud and clangorous character. Harmony, as we comprehend it to-day, was entirely unknown to them—but it must be remembered that our harmony is purely Occidental and had its birth about the tenth century, C. E., since when it has been slowly developing.

J. D. Prince, in the Biblical Encyclopedia, tells us "The probability is that the Hebrew music, like that of the modern Arabs, was rhythmical rather than melodious... well-marked rhythmical cadences following a somewhat monotonous melody always sung and accompanied in unison," that is: all the voices and all the instruments gave the same note at the same time, or one an octave higher or lower, and, as the orchestra and choir were very large in number, the result was not a harmonious whole, but a great volume of sound overpowering in its effect. This is described in II Chronicles v., 12: "And it came to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voices accompanied with trumpets and cymbals and instruments of music, the house of the Lord was filled with a cloud."

Secular music, at this time, must have reached quite a high state of cultivation also, as the various references lead to such a supposition. Headings to some of the Psalms are also indicative, as for instance: Ps. 45, "To be sung to the tune of 'The Lilies,'" Ps. 60, "to that of 'The Lily of Testimony,'" Ps. 56, "to the tune of 'The Dove of Far-off Islands,'" and many such others. Many of the Psalms are marked "For the Liturgy." These were probably chanted.

From time immemorial a sort of musical declamation was used for the prayers and praises; but there being no records, each age developed its own method, influenced by its surroundings. In Biblical times the Jews received their mu-

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sical conception from the Egyptians, the Assyrians, the Babylonians. In the days of Alexandria, Josephus tells us of the Grecian influence, and later we learn of the Roman and Moorish influences. Then, when the night of the Middle Ages swept its darkness of ignorance and superstition over the nations, the Jew's soul, as his non-Jewish neighbors', went to sleep. But when the awakening came, he was quick to respond, for he possesses, if anything, a highly strung temperament, sensitive to its environments, responding quickly to its influence.

Never, for long, having felt freedom as a people, it has been difficult for the Jew to originate, but he is always among the first to interpret, and so some of the greatest musicians have been Jews. Their list is a long one.

As to the so-called traditional music, it is comparatively modern, and mostly of foreign origin. Dr.

A. W. Stearns, in his introduction to the Psalms, tells us that there is no authentic record of any dating farther back than the fifteenth century, and all that is now rendered in the larger and enlightened communities has been modernized within the last century.

Professor Emil Breslaur, of Berlin, tells us that much of it is supposed to have found its origin in the music of the Gypsy—a tribe without a country, wandering homeless, everywhere hounded, everywhere oppressed. Liszt says that the Gypsy's music portrays the sighs and tears of suppressed but proud grief. He further says that it is like a medallion of Judea, the fallen queen, weeping over the destruction of Jerusalem. Naturally, such music would possess peculiar charm for the Jew, and the Hazzonim or cantors were not slow to appreciate and use it.

The Hazzan, from, at one time, being a sort of overseer of the peo-

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ple, a minor judge, an assistant to the rabbi, to the schoolteacher, a secretary of the congregation, the shofar blower, in short, a general utility man in the community, developed into the reciter or chanter of the prayers, whose chief qualification for the position lay in the possession of a fine voice. You can readily understand how, this being the main requirement, vanity would get the upper hand with many, and art would sink to a rather low level. All sorts of variations and flourishes were introduced to allow a better display of the Hazzan. The prayers were lengthened and the parts sung were adapted to the folk-songs and popular airs of the day. In dwelling upon this phase of Jewish music, the Rev. Francis L. Cohen speaks as follows, in his article on "Music," in the Jewish Encyclopedia: "The condition in which the Jews found themselves in the sixteenth, seventeenth, and eighteenth centuries deeply affected their only form of art, their synagogal music. Where the darkness was deepest, the dignity of the song of the sanctuary was brought lowest. It was an age which summed up all the faults of the past, the manner, not the matter, being considered."

Men, such as Solomon de Rossi and Leon of Modena, with the aid of some of the Italian rabbis, feeling the effect of the development of music in Italy, early in the seventeenth century, sought to elevate the service by the regeneration of its music. But little was accomplished till last century. At its beginning, Solomon Sulzer, known as "the father of the modern cantorate," "penetrated," as the aforementioned writer says, "the consciousness of Jewry, and awoke the new harp of Judah. Modeling on the elaborate choral music of the Catholic Vienna of his day, yet imbued with the traditional spirit, and richly equipped with traditional material, he created music which brought the echoes of various times, places and manners, into an artistic homogeneity at once devotional and dramatic."

Sulzer was followed by many who continued the good work, but I can mention only the name of Louis Lewandosky, of whom the same Rev. Francis L. Cohen says: "This master did perhaps more than any other of the past generation to bring the modern renaissance of synagogal music home to the ordinary congregant."

At present, in all enlightened communities, the Hazzonim or the choir masters have felt the impetus and transcribe or compose

new renderings of old material in accordance with the ritual adopted by the respective congregations.

Along this line is the work being done by the American Cantors' Association, the excellence of which, those of us who attended the concert given by them, at the Academy of Music, last December, had ample proof. We will have the pleasure this afternoon of listening to a number of this body present four of the traditional melodies. The first three are from the Yom Kippur service, arranged by Baruche Schoor, a contemporary of Sulzer and Lewandosky, working earnestly along the same lines as these men. He left five sons, four of whom became cantors, continuing his work. One of these sons is with us this afternoon. With the Adon Olom, by Sulzer, most of us, I think, are familiar, but it will be rendered this afternoon more beautiful than we are usually accustomed to hear it, as it will be rendered by the voices of 25 Hazzonim.

Originally, it had been my intention to tell you more of the music itself, and have illustrations given of the scale for the traditional songs, with the songs from which they were derived, and the melodious modern form to which they have been transcribed. But, entering into the subject, I saw it was impossible to give you a clear idea of this without first entering somewhat into the history of Jewish music. This I have tried to do and, as an elaborate musical program of a few traditional melodies and some selections from Jewish composers, has been prepared for this afternoon, you have more than enough for one time. However, if a sufficient number of you are really interested in knowing more of Jewish music, I think I can prevail upon some one thoroughly conversant on the subject to devote an hour for a few afternoons to its study, with musical illustrations. This is in line with the Council's object, and I think you would find it as interesting and instructive as the opera lectures many have been attending this winter.

As I have not the time to give you some clear ideas of the Jewish music itself, so I have not the time to tell you of the Jew as a composer. Here it is the art, not the Jew, which speaks. You will have renditions given you this afternoon from Meyerbeer, one of the earliest great Jewish composers, with whose operas, "Le Prophet," "Les Huguenots," "Robert Le Diable," etc., most of you are familiar. You will hear selections from Mendelssohn, whose centenary was celebrated recently, in honor of which many must have refreshed their memory by reading some of the articles published about his life and his relative position with his fellow artists, and heard one or more of the many concerts given to interpret some of his works. He was grandson of the great Jewish philosopher, and while his father had him baptised in his infancy, he could not get away from the fact that he was a Jew, and was always looked upon as one.

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His oratorios and symphonies are known to most of us, but his "Songs Without Words," with which his sister Fannie helped him are household friends.

Selections from Rubenstein will be rendered, and also from Bizet, whose opera of "Carmen" has enraptured all of us. He was the son-in-law of Halevy, who wrote "La Juive" and much else. Then there was Offenbach, the great exponent of Opera Comique; whose "Hoffman's Love Tales" delighted us this winter. And Goldmark, whose "Queen of Sheba," which it is interesting to note in the wake of the storm aroused last winter by the production of "Salome," was prohibited in England on account of its Biblical subject. The influence of Jewish melody is greatly evidenced in much of Goldmark's composition.

Had I devoted this entire paper to Jewish musical composers and performers, it could have been but a chain of biographies. There being so many of them, I could not have begun to tell you of their works, I have mentioned only the most prominent.

Civilization is just now, except in such benighted countries as Russia, Roumania, Servia, in the zenith of a new day. The Jew has felt the warmth of its bright rays and has developed under it. There is no need of the minor key. It no longer expresses his innermost feelings. It is sacred to him because of the dark days that were, because of sympathies with brethren who are still oppressed. But his music of today is that of freedom and of light.

A great fortune is a great servitude.—Seneca.

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SPEIER, GERSON.—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 Gerson Speier, 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 Simpson, Werner & Cardozo, No. 111 Broadway (Manhattan), in the City of New York, on or before the 4th day of May next. Dated New York, the 25th day of October, 1906. ISAAC SPEIER, Administrator. SIMPSON, WERNER & CARDOZO, Attorney for Administrator, 111 Broadway (Manhattan), New York City.

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Literary.

THE SPIRIT OF THE GHETTO, Revised Edition, by Hutchins Hapgood. Illustrated by Jacob Epstein, 413 pages, \$1.25. Funk and Wagnalls.

It is somewhat difficult to know what Messrs. Funk and Wagnalls mean by a revised edition, for as far as one can see, the present edition differs from that of 1902 only in the addition of a short special preface, and in two brief footnotes, one remarking that the author's ideas on socialism have materially changed since 1902, although there is no consequent revision of the text, the other being an equally short notice of the death of Jacob Gordin, the text here also being left unchanged. For the rest, the book remains as before, with even a few misprints reproduced. Where the book really needed revision, it has not received it, and inaccuracies such as the statement that the "cube" of the Tefillin contains a white parchment on which is written the Hebrew word for God, which must never be spoken by a Jew, or the confusion of Friday night with Saturday night on page 116, have remained unaltered.

A review of what is merely a second edition of a work that has been before the public for seven years, would, therefore, be out of place. But it is of interest to note how quickly Ghetto conditions are changing. Mr. Hapgood, in his sympathetic and well-informed sketches of Ghetto life, seizes upon much that is salient; but the sketches reflect more or less unconsciously the spirit of restless change that develops a Ghetto out of existence in every generation. The disappearing picturesqueness of the passing types is snapshotted and presented to us in the light and shade that is typical and characteristic for the moment. But through it all, we feel the growing drift towards Americanism that is daily modifying the aspect of Ghetto life that was true in 1902. The author himself realizes this, and in a measure apologizes for the reissue of the work in the new preface.

The prophecy that the Ghetto boy's growing Americanism will be easily triumphant over the old Jewish traditions and the new socialism, remains true, as does the remark that whether or not the Ghetto boy will be able to retain his moral earnestness, and native idealism depends not so much upon him as upon the development of American life as a whole. The outlook for the Yiddish drama is rather more sombre to-day than in 1902. The grip of commercialism, the lowness of public taste with its preference for crude vaudeville and comic opera interpolated even in the works of Gordin and his school, and above all the rapid Americanization of the Yiddish public, are all exercising their baleful influence on Yiddish drama.

Perhaps the one respect where conditions are to-day far more hopeful than they were when the first edition was published, is the cult of Hebrew. Mr. Hapgood would have done well to revise his despairing estimate of its vitality after acquainting himself with the work that is being done in this direction. While Yiddish literature is not improving in quality, Hebrew literature, on the East Side, is gaining ground both in quantity and quality.

On the whole, one welcomes the second edition of the work for its candor, sympathy and insight. Although the book is frankly an unpretentious, somewhat journalistic presentation of Ghetto life, its grasp of what is vital beneath the picturesque externals, goes far towards justifying the ambitious title, "The Spirit of the Ghetto." P.

DR. RAST, by James Oppenheim. Sturgis and Walton Co., \$1.50.

This book is built up out of a series of stories portraying incidents in the daily life of a doctor. Dr. Rast is the connecting personality that binds together the otherwise disconnected tales. The doctor's office is on East Broadway, and the background of the East Side Jewish quarter remains unchanged throughout the book.

The character, after whom the book is entitled, is drawn very sympathetically. Sometimes, indeed, the author's expressed sympathy is detrimental to the artistry of the work. It is always more effective for an author to allow a character to develop itself and to create its impression without his expressed directions. It is only a George Elliot who can dare to call the reader's attention to that which the characters are trying to express without becoming burdensome to the reader. Not that James Oppenheim errs in this direction to any extent. It is but rarely that he falls victim to this tendency, or that he tends to obtrude the pathos or force the sentiment. Considering the intensity of some of the stories, the author's restraint is praiseworthy.

It must be confessed that while the Jewish background is truly painted, it is not essential. The stories would not need much revision to pass as scenes from the life of a doctor in any tenement neighborhood. The Jewish coloring is accidental, as the feelings portrayed are characteristic of all humanity. The predominant theme of the book is the beauty and sanctity of child life, especially dwelling on the divine mystery of human creation, six of the dozen tales being variations on this theme. Such a theme, however, is universal, not specifically Jewish.

The stories are brightly written in a clean-cut English style, which is somewhat self-conscious and trickily adjectival for two or three paragraphs at the beginning of each tale, but which afterwards becomes pleasantly natural. The author is bold in appropriating the title "Dream Children" for one of his stories, a title thoroughly associated with Charles Lamb, and he is courting dangerous comparison with Kipling's "Light That Failed" in the story "Rizpah." But there is always originality in the setting and treatment of the stories that makes them the author's own.

The book can be cordially recommended for its tender touch in bringing out the beauty lurking in everyday reality, the ideal illumining the practical and the sentiment suffusing the daily round of ghetto life. P.

AL-MOVETH or Immortality of the Soul, by Rabbi Isidore Koplowitz, \$0.75.

Rabbi Isidore Koplowitz, Rabbi in Kansas City, has looked, like many another, with sorrow on the ebb tide that sets so strongly away from the terra firma of Judaism out to the restless sea of Irreligion, bearing with it so many of his brethren. He believes that they are swept away because they have lost their anchor—the belief in the immortality of the soul. He has written this book in the hope of restoring this belief. In it he quotes fully from Mendelssohn's Phadon, the poets and essayists and even Col. Ingersoll.

More than half of the work is made up of quotations from the Bible. We are afraid that the Rabbi has attempted to make them too numerous, with the result that the few great passages which, according to the Peshat, speak unmistakably of the divine promise of future life, are discredited by being in the company of so many which can be made to apply to the hope of immortality only by more or less arbitrary "Derush." Moreover, the selection is partisan to a degree. Doubtful and perplexing passages such as Job 3, 17-19 or 14, 14 are boldly appropriated as speaking for immortality, while passages like Isalah 38, 18; Psalms 6, 6; 115, 17; Ecclesiastes 3, 19; 9, 5 and 10; Job 10, 21; 14, 12; 34, 14, which are totally ignorant of the hope of immortality, are silently omitted. It is hardly fair to quote Job 14, 14 (which has a strong negative bias, not positive as the author thinks) without quoting Job 14, 12.

In the other part of the book the treatment of the great theme is scant. After about twenty small pages of large print and wide margins the author claims that "we have thus clearly demonstrated that reason, logic and science support strongly the doctrine of immortality." Rabbi Koplowitz, we hope, does not seriously claim to have written a strictly

logical and scientific work, for the argument is not sufficiently full in reason, logic or science to convince the disbeliever, though it may help the waverer or confirm the believer in his faith. That this is the praiseworthy purpose of the little work he tells us in the preface. "If this small volume will bring light, hope, encouragement, comfort and consolation to but one lonely soul I shall feel well rewarded for my task of love and duty." May the little book richly achieve its purpose. P.

IN THE SYNAGOGUES.

Congregation B'nai Jeshurun.

Rabbi B. A. Tintner preaches Sabbath morning on "Failure and then What?"

Cong. Shaari Zedek of Harlem.

Rev. Dr. Adolph Spiegel preaches Sabbath morning on "The Virtuous Woman."

Temple Anshe Chesed.

Dr. Gustav N. Hausmann will preach this evening at 8 o'clock on "Israel's Watchword." Sabbath morning, "A Noble Example."

Congregation Ahawath Chesed Shaar Hashomayim.

Rabbi Isaac S. Moses will preach Sabbath morning on "A Chapter on Marriage."

Sinai Temple, Mt. Vernon.

Dr. Joseph I. Gorfinkle lectures this evening on "Woman's Position in Judaism." Sabbath morning, "The Israelitish Maid."

Temple Israel of Harlem.

Friday evening lectures begin this evening. Dr. M. H. Harris will lecture on "Moses Montefiore." Sabbath morning, "Civic Responsibility."

Temple Hand in Hand of the Bronx.

Rev. Dr. Isidore Reichert lectures this evening on "Why Not Abolish Religion?" Sabbath morning (in German) "The Selection of a Wife."

Educational Alliance.

Rev. Sidney C. Goldstein and Rev. N. Abromson will officiate respectively as Rabbi and Cantor at the Sabbath afternoon children's service.

Temple Beth-El, Jersey City.

This evening at 8 o'clock Rabbi L. J. Goetz will preach on "The Crown of a Virtuous Woman." Sabbath morning, "The Keen Eye of a Mother."

East Eighty-Sixth Street Temple

Dr. David Davidson preaches Sabbath morning on "Woman in the Light of Judaism."

A meeting of the Sisterhood will take place Tuesday afternoon, Nov. 9, at 2.30.

Harlem Federation.

Mr. E. A. H. Endres will give an ethical lecture in English, "Work and Pleasure in Reference to Our Happiness," this Friday evening at 8 p. m., at the Harlem Federation, No. 240 East 105th street.

Congregation Beth Israel Bikur Cholim.

Rev. Aaron Eiseman will preach Sabbath morning on "Woman's Influence." Mr. Samuel Cohen preaches this evening at the services of the Hebrew Congregation of the Deaf.

The officers of the Beth Israel Sisterhood were installed at the last meeting by Rev. A. Eiseman.

Temple Emanu-El.

Sunday services will be resumed November 7, at 11.15 a. m. Dr. Joseph Silverman will lecture on "The Principle and Practice of Purity in Israel." All are welcome.

A special service will be held at Temple Emanu-El, Friday evening, November 12, at 8 o'clock, under the auspices of the Central Conference of American Rabbis. This service will be commemorative of the centenary of the birthday of the late Rev. Dr. Samuel

LEO TOLSTOY AND ZIONISM.

(By Dr. Leon Album.)

THE Russian-Jewish question even took hold of the noble mind of the Russian Philosopher Tolstoy. He tells them that they should solve their own problem in Russia of becoming Russianized. He calls upon them to be their own Messiah and not to delude themselves with the false hope that outsiders will intervene to redress the wrongs of the down-trodden, persecuted Jewish race. But to my surprise, how can a practical man like Tolstoy advise a people struggling between life and death for twenty-three centuries on that soil to solve their own problem by becoming Russianized? And how could any one solve his own problem when he is chained with a heavy chain in his own home by a heavy watch of a Cossack cavalry by day and night? Twenty-three centuries past with all the persecutions has not Russianized the Jew in order to lose his identity as a Jewish nation. I am positive in the twenty-fourth century where we have an enlightened man like Tolstoy, who, proclaiming equality to all humanity, will not be able to Russianize the Jew in order to lose his identity as a Jewish nation. Tolstoy should better enlighten his people that the Jews are the real pioneers of the present Russia, where the Jewish people dwell, that they have emigrated to that country before the real Russians ever dreamed to enter.

The Jewish inhabitants of the present Russian empire were to be found in the very remote past. Armenians and Georgian historians record that after the destruction of the first temple (485 B. C.) Nebuchadnezzar deported a number of Jewish captives to Armenia and to Caucasus. These exiles were joined later by co-religionists from Media and Judah. Some members of these early colonies, notably the Bagratuni, became prominent in local political life. The Bagratuni family stood in the councils of the Armenian government until the fourth century of the Christian era, but religious pressure finally compelled its members to adopt christianity according to tradition; another influential Jewish family, the Amatuni, came to Ar-

Adler. Addresses will be delivered by Dr. Enelow, of Louisville, and Dr. Silverman. The public is invited.

Free Synagogue.

Special exercises are to be held under the auspices of the Free Synagogue, Sunday morning at 11 o'clock, at the Hudson Theatre, West Forty-fourth street near Broadway. The address will be given by Dr. Emil G. Hirsch, Rabbi of Sinai Congregation, Chicago, who will speak on "Reformers and Reformation." Friday evening, at 8.15, the work of the Down-Town Branch is to be resumed at Clinton Hall. Dr. Wise will give the address on "Some Jewish Tendencies in Our Time."

Hospital for Deformities and Joint Diseases.

The annual meeting of the society will be held at the hospital, 1917-1919 Madison avenue, on Sunday, November 14, at 10 a. m.

menia in the reign of Artashes (85-125, C. E.); at the end of the fourth century there were Armenian cities possessing Jewish populations varying from 10,000 to 30,000. The Jews were subjected to great sufferings when the Persians invaded Armenia, most of the cities being destroyed and many of the Jews being led into captivity (360-370.)

Monuments consisting of marble slabs, bearing Greek inscriptions, and preserved in hermitage at St. Petersburg and in the museum at Findosia (Kuppa) show that Jews lived in the Crimea and along the entire eastern coast of the Black sea at the beginning of the common era, and that they possessed well organized communities with synagogues. They were then already Hellenized, having such Greek names as Hermis, Dionisodores and Hercules. In the reign of Julius the Isauria (175-210) the "Vladimirov" was common among the Jews of Crimea.

This was the origin of the Russian name "Vladimir." The presence of a well-organized Jewish community in Russia serves to prove that they had lived there a long time before the common era, and I am sure that it was before the Russians had emigrated from the "woods" to that of the country. The Jewish people had lived in Kiev long before the Czar's family took possession of the state of Kiev, in the year 987, the Chazarian Jews came to Prince Vladimir, desiring to convert him to Judaism. Did they accept the Jewish religion, or, in other words, were the Russians Judaized in the tenth century? No, they remained Russians. So the Jews in will Russia remain Jewish. Tolstoy is well aware that the stock of Abraham, Isaac and Jacob have undergone terrible persecutions in his country, and the only one ray of hope and sunshine that has sustained them, in his country, is the land of their ancestors, there where they will have the real peace, real happiness and will live in brotherly love. The Russian Jews have never renounced their enthusiastic love for Palestine. It was the late Dr. Herzl who raised such enthusiasm amongst his race when he issued his propaganda for acquiring Palestine, and framed the worldwide Zionist movement in order to solve the Russian Jews' problem. So Tolstoy may rest assured that he will never be able to Russianize the Jew in order to solve his prob-

NEW AMSTERDAM THEATRE, 424 St. West of B'way. Ev'g. 8.15.

KLAW & ERLANGER present THE INCOMPARABLE ADELINE IN THE SILVER STAR by Harry B. Smith with BICKEL & WATSON and Cast of 100.

LIBERTY THEATRE, 424 St. West of B'way. Ev'g. 8.15. Mat. Sat., 2.15.

FREDERIC THOMPSON Introduces (Mabel Tallaferr) NELL in SPRINGTIME by Booth Tarkington and Harry Leon Wilson.

NEW YORK B'way & 45th St. Ev'g. 8.20 WED. & SAT. MAT. AT 2.15 COHAN & HARRIS present YMOND HITCHCOCK in COHAN'S Musical Play.

THE MAN WHO OWNS BROADWAY. Next Sun.—Victor Herbert and His Orchestra.

lem. Even the practical Christians fully believe that Jewish nationalism is alive and that it has not been buried in the history of the past. It knows the Bible; it reads the history of the Jewish people; they are acquainted with the yearnings of the Jewish race for the past 2,000 years past, and can truthfully and conscientiously feel the inward promptings which pulsate a throb in the Jewish heart, and they admit that the Jews are a nation, and the Russian Jews' future destiny is in Zion, and not Russianizing them vs. Russians with tyrannical treatments:

From my wounded heart a cry ascends,
In questioning tone to the seat divine;
How long, oh! Lord will Thy suffering people
Still be oppressed and of rights deprived?

How long will they like a straying sheep
Aimlessly wander from place to place
And, weary-minded and broken-hearted
In the veiled future wistfully gaze?

If Thy provident eye doth truly watch
The steps of man; and if in fatherly love
Thy ear doth listen with pitying attention
To the sob and cry of the guiltlessly oppressed.

If peace and joy into being were ushered
For the good and true, the innocent and pure;
While adversity, trouble and bitterest sorrow
For the cup of the guilty by Thee predestined.

If such be the corner stone of Thy creation,
If this is the essence of Thy fatherly will,
Why should it be so inscrutably hidden
In the workings of life which we constantly see?

Why dwelleth the peace in the tents of the evil,
While righteousness finds no place to rest;
Why do transgressors prosper and flourish,
While the work of the pious yieldeth no fruit?

Why do all nations own their land
And in unclouded sunshine luxuriantly bloom
And Israel only ceaselessly wanders
From country to country never to rest?

Thy power, oh! God, is boundless and great,
Holy, exalted, inscrutably deep.
All that Thou doest is done with justice,
And all that is hidden to Thee is revealed.

Why then to our vision all seems reversed
In the plan of creation, in creation itself?
Why do we further recede from the truths,
The deeper our search, the stronger our quest?

Can it be true, as the thinkers proclaim,
That our life here on earth is but a dream;
That we only hold fast to a will-o-the-wisp
Which we aimlessly follow up to our grave.

If forsooth, it be true that we only are dreaming,
Our dream is a nightmare, revolting and dread,
And in hopeless despair we are forced to admit
That life is the riddle and death the solution!

Only one light doth illumine this darkness,
This light is our firm invincible hope,
That the spirit may live forever and ever
Though all else may vanish and pass like a dream.

The Lighthouse Mule.--A Ministerial Pretext.

AN OPEN LETTER TO THE RABBIS AND TO THE LAITY.

BY RABBI HARRY WEISS, Macon, Ga.

SOME time ago, in a New York paper, I read an authentic account of the pensioning of a lighthouse mule on the Florida coast. Its distinction is in no way singular, because a fisheries—or rather, a horse in the service of the fisheries department in Washington, after long service, was pensioned, that is, put for life on pleasant pastures. The mule in question was on the point of being shot. However, its long and faithful service stood it in fine stead, and whether through executive or congressional clemency—which, I do not recall—the services of the mule were recognized of sufficient moment to win its freedom from further toil and plenty of oats and grass in its old age. The acts of the mule are not chronicled, but we have good reason to believe that its reward was well merited. I know of a horse that has been promised a pension when superannuated. That there are hospitals for dogs and cats, even the casual reader will know. In Paris, I understand, they have even a cemetery for dogs, where monuments fittingly inscribed with tributes to canine loyalty hold their mute vigil attesting humanity's recognition of their erstwhile devotion and serviceableness to man. It speaks well for humanity's advance that recognition is accorded mules, horses and dogs, both in life and in death.

Now, I am the last man to be envious of animals, and I would not, under any circumstances, see either the mule, horse or dog deprived of their ordinary rights, nor of special privileges when too weak to perform the labors to which they have been habituated. Yet, I feel, that if they have rights, probably old ministers have. My purpose in giving this zoological introduction, is simply because few would care to read about pensions for old ministers; but I would be delighted to know what has been done for horses and mules, and particularly to one in the lighthouse business. Now, it is a fact that Dr. Wise, of lamented memory, organized the conference with a view to the mutual protection of its members against emergencies in old age. He, with his wondrous penetration, realized that the conference was to be a means of fostering a spirit of solidarity, by linking minister to minister in a splendid chain of helpfulness.

I do not say that this was his entire purpose, but it was one of the most important. For nearly every one of his conference addresses starts with this as the leading thought and with the special mention, in three or four cases, of the need of a fund for pensioning superannuated ministers. In Atlanta I suggested, when the Union of American Hebrew Congregations met there, that with its membership of twelve or thirteen thousand, the trifling impost of twenty-five cents per member would yield \$3,000 or \$4,000 a year, sufficient in a decade or two to yield from its interest a pension for four or five ministers. Such pensions need not be large at all, but just sufficient to allow shelter, food, and raiment. The working years of ministers are few, say what people will. The *Israelite* assures us that ministers need not complain. Large positions can be had, I presume, for the mere asking. All one need possess is the requisite merit, a good tongue and a ready pen. Then, step by step, men will mount to the \$18,000 pulpit. Admitting this to be true, it yet remains a fact, that small positions will continue and many will persist in growing old in them. We know full well that large positions pension their aged men. Yet the *Israelite* knows as well as I do, that of the 170 congregations affiliated with the Union, say, at least 100 will be unable to yield anything to their men when beyond their working age.

What shall be done with these ministers? We can't hang them or shoot them, as Ian Mac-

laren advised. We can't make of them hod carriers, nor can we force them to peddle shoe-strings, however worthy independent efforts at a livelihood may be. The ministers themselves are unable to amass a sufficient fund for their older colleagues. Almost every form of labor now has its pension system.

This is not a moot question any more, it is a settled fact. In England the pension fund has now been established; and the *Literary Digest* of April the 24th, page 710, describes at length with an evident touch of pride, how Jem Mace, the pugilist, once worth \$350,000, yet, very able to do manual labor, but not penniless, drew his pension. Mind you, this man is able to work. The article glowingly tells you of the steel muscles of his arms and yet with all that, he is given a pension. And here we have to plead for old ministers, who have worn their lives away in conscientious effort for every manner and form of charity, yet utterly forgotten though actors, ball players, printers and the representatives in every walk of life, have a means of helping their own. Now all of us love Jacob Schiff. He with his practical sense through his private secretary wrote the following, July 19th:

"Rabbi Harry Weiss,
Macon, Ga.,

Dear Sir:—

Mr. Schiff has received at Buffalo your letter of the 14th inst. Mr. Schiff considers the subject of a pension fund for superannuated ministers certainly one which deserves attention, but thinks it should rather be taken up by some Board representing the Jewish Ministers than by any individual. Mr. Schiff is of the opinion that if a tangible project is worked out by a responsible Board, that many of the laity will be only too glad to support such a fund.

Respectfully,
M. WARTMAN,
Private Secretary."

Personally I would like to drop the matter if some one would take it up. It would be a splendid thing for a committee of the conference to meet in New York to especially interview some of the wealthy laity in this matter. The large pulpits will never deprive their ministers of pensions; but the small pulpits unequal to the task of more than meeting their current expenses will scarce be able to provide the meagerest competence for their old leaders. Moses long ago recognized the need of providing for the priests. They had no inheritance in the land. He provided them with Levitical cities, the first fruits were theirs and tithes and no priest served beyond the age of fifty. Let us not have our brethren fall by the way. We know not the heart of one another. None of can press judgment upon the other and say, "The summer is here and you have not gathered its wealth." Mayhap some of our brothers had not even a spring, and their summer was burden of fruit and their autumn but a harvest in name. Mayhap they have toiled as well, but their material field did not yield. Spiritually they have sown well and reaped abundantly. They have carried the ark of the Lord even as we have. Oh! Let us not leave them and say: "Your step is feeble, turn from the line of march, your shoulders are bent and only the stalwart can stand in our army." Not all can stand in the forefront. Some must fight in the rank and file of battle. Yet many a true soldier's heart is there in sequestered and obscure ways. Let us heed the humble brother whose heart is as real, whose courage is as high, whose soul is as lofty as theirs whose merit men acclaim.

Zionists in Newark, N. J.

The Zionists of Newark, N. J., have become very active recently, and in an effort to secure new support for the movement a conference of leading workers was held in the synagogue of B'nai Abraham, High street and Thirteenth avenue, last Saturday evening, and a mass meeting took place the following evening in Temple Ohab Sholim, Prince street, near Springfield avenue. The conference was held for the purpose of devising means by which to enlist all Zionists into active work, and a plan was made for the creation of general Zionist League, which will include as members all the Zionists of the city. The mass meeting in Temple Ohab Sholim was presided over by Rabbi Charles H. Hoffman, and among the other speakers were Rabbi Mordical Kaplan, Mr. A. H. Fromenson and Mr. Solomon Frankel, both of whom are representatives of the Federation office. On Saturday evening Mr. Frankel also addressed a meeting in the Russian synagogue of Newark.

Amelia Relief Society.

Through the kindness of Mr. H. Fox Amelia Relief Society was enabled to send 2,500 poor children and mothers to a performance given at the Star Theatre Wednesday afternoon, October 27. The committee in charge consists of Mrs. S. Elkeles, Mrs. S. Boudy and Mrs. J. Loeb. Some of the activities of the society are:

1. Finding employment for the unemployed.
2. Giving financial and medical aid to the poor.
3. Providing food and clothing for the needy.
4. Classes for unskilled adults.
5. Religious, sewing, dressmaking and millinery classes for children.
6. Free circulating library.
7. Children's debating and social clubs.
8. Summer outings and excursions for needy children and their parents.

Collegiate Zionist League.

The Collegiate Zionist League announces to the public the first lecture of its course for the season 1909-1910, to be delivered in Room 2 of the Uptown Talmud Torah, 132-142 East 111th street, on November 7, at 3.30 p. m., by Dr. M. M. Kaplan, principal of Teachers' College, and member of the League. The lecture will be followed by discussion. Mr. S. M. Cohen will give "Some Impressions of New England and Canadian Zionist Societies."

The Collegiate Zionist League will celebrate its third anniversary on Saturday night, November 27, at Vienna Hall, Fifty-eighth street, near Lexington avenue.

An Open Letter.

TO ALL CONGREGATIONS, LODGES, CHEVRAS AND SOCIETIES OF GREATER NEW YORK.

Esteemed President, Officers and Members:

You have probably heard and read in all Jewish papers of the great United Hebrew Cemetery, which is the only strictly orthodox cemetery in Greater New York. It is the intention of the United Hebrew Cemetery to become the great cemetery for all prominent orthodox congregations. This is not a money-making affair, but it has for its foundation a national idea. At the last meeting of the Board of Directors it was resolved to call the attention of all synagogues, lodges, Chevras and societies who have to buy cemetery plots to the fact that it will be to their benefit, both morally and financially, to visit, before buying anywhere else, the great United Hebrew Cemetery, which is the official burying place of the largest Jewish congregations of New York.

The Chased Shel Emmes of New York, which has bought from us 3,000 plots, having every day many funerals, will assure you of the fact that the United Hebrew Cemetery is the best and driest cemetery ever owned by Jews. Even in Palestine there can be no better ground for a cemetery.

This will also be confirmed by the large Jewish congregation Adas Yisroel of New York, the great Order of B'nai Abraham, and all other large synagogues and societies that have their burial places in the United Hebrew Cemetery.

It is a Jewish cemetery, for Jewish people, where everything is done according to the time-honored custom and law.

Committees may come every Sunday to the cemetery. The manager will receive you there and give you all information. We guarantee you that you can buy of us as much ground as you need, at reasonable prices and under better terms than anywhere else.

Committees may also come any day to our East Side office, 266 Grand street, from 9 a. m. to 9 p. m., except on Sabbaths and holy days.

How to get to the cemetery: Take Staten Island ferry, and on the other side take Richmond and New Dorp cars, which will bring you in thirty-five minutes to the cemetery for a five-cent fare.—Translated.

CHILDREN'S PAGE.

Sarah Our Mother.

DEAR CHILDREN:

THE NAME of the Sedrah that we read this Sabbath is "Chaye Sarah" (Genesis, chap. 23 to chap. 25, par. 19), that means "the lifetime of Sarah."

The life of Sarah teaches us that the Jews have been taught by God in the Torah to treat their wives with love and respect. Thus, when God changed the name of Abram to Abraham, which is a much greater name and gave him much more power to rule all the nations of the earth, He also changed the name of his wife, and instead of Sarai He called her Sarah, a mother of nations. And she was also blessed that kings of people shall spring from her. And when Abraham grieved because Sarah told him to cast out the bond-woman and her son, God said unto him, "In all that Sarah may say unto thee hearken unto her voice, for in Isaac shall thy seed be called;" and therefore say our wise men that Sarah was even more gifted with the spirit of prophecy than Abraham.

Not only was Sarah a helpmeet to her husband, she was his perfect equal. Abraham converted the men and taught them to believe in one God, the Creator of heaven and earth; and Sarah converted the women to that belief. In sweet harmony did they live their well-spent lives, and when Sarah died Abraham mourned and wept for her.

"Beloved in life, in death shall they not be parted." Abraham sought a burying-place suitable for a family possession, and he asked Ephron, the owner of the cave of Machpelah, to sell it to him. Ephron pretended to make him a present of it, but slyly hinted that four hundred shekels of silver would buy it. Of course, he got the money, but he lost a great deal more than money could ever buy.

Now is a good time, dear children, to impress upon your young minds that money is not everything. This is by no means an easy lesson for you to learn, and you will perhaps think that your loving grandfather is mistaken and that money is everything; for wherever you will go, whatever you will hear, it will only be money, money, money. "Is that man a great writer? How much money does he make?" "Is this a great painting? How much money does it bring?" "Did that man achieve success? How much money is he worth?" Genius, greatness, success—everything is measured by money.

In the story that is told by our beloved preacher, the Dubner Maggid, you will find that money is not everything.

A great lord, during the course of his travels, put up at a certain house, where he sought lodging for the night. The owner of the house made room for all his baggage, also for his servants and drivers, and prepared a nice repast for him, of just the kind of food that he liked. The lord ate and drank and was greatly pleased with everything. When the morning dawned he asked the owner what he had to pay. He was told so and so much and traveled away, never thinking of that man anymore (for, although the owner treated him right, yet he did it for his own benefit, he paid him for it and was under no further obligation to him).

Some time thereafter the great lord was again on his journey. This time he put up at a different house, the owner of which treated him with the greatest love and respect. He had no intention of charging him anything for lodging or food, as he felt himself so highly honored by the presence of such a great lord that he was delighted more than with gold or diamonds. Before the lord took his departure, he asked the owner what was the cost. "My lord," said the owner, you cannot imagine how delighted I was with the honor you conferred upon me by your presence in my house—how, then, shall I ask you for silver or gold?"

When the lord heard the man's words there was aroused within his heart a great feeling of love for the man and he begged him to accept from him some presents as the tokens of his affection. The value of these presents was sevenfold greater than what the cost of the lodging and food amounted to, and from that time on the remembrance of that man was graven on the heart of the lord, and now and then he would send him and his big family the finest presents as long as he lived.

Thus it was with Ephron. He knew that Abraham was a prince of God, that he should have felt only too glad to have him accept the cave as a gift. If he would have acted thus he would have been eternally honored by all posterity. But his cupidity got the best of him. Money was everything with him, and the result was that the Torah disgraced him forever by depriving him of a letter in his name, which it changed מלך מלך עפרון, and he stands revealed to us as a mean-spirited money-seeker.

The Jewish mother in all ages has taken the noble example of Sarah our mother to teach her children to avoid bad company, just as Sarah would not allow her son Isaac to keep company with the wild Ishmael whose hand was against every man, and from that time on they see that their children should shun bad company, for bad company destroys all the good effects of the best teachings.

Therefore, dear children, you should love and honor your parents, who only seek your benefit at all times and for all times. בן אהרן

(For The Hebrew Standard.)

The Bible.

BY ISADOR DIAMOND.

*This little book I'd rather own,
Than all the gold and gems.
That e'er in Monarch's coffer shone
Than all their diadems;
Nay, were the seas one chrysolite,
The earth a golden ball,
And diamonds all the stars of night,
This book were worth them all.*

*How baleful to Ambition's eye
His blood-wrung spoils must gleam,
When death's uplifted hand is nigh,
His life—a vanished dream:
Then hear him, with his gasping
breath,*

*For one poor moment crave—
Fool! wouldst thou stay the aim of
death?*

Ask of thy gold to save!

*No, no, the soul ne'er found relief
In glittering hoards of wealth;
Gems dazzle not the eye of grief,
Gold cannot purchase health.
But here a blessed balm appears
To heal the deepest woe,
And he that seeks this book in tears,
His tears shall cease to flow.*

THE PRECOCITY OF JOB.

Small Girl—Why doesn't baby talk, father?

Father—He can't talk yet. Young babies never do.

Small Girl—Oh, yes, they do. Job did. Nurse read to me out of the Bible how Job cursed the day he was born.—London Tit-Bits.

DIFFERENT.

"My wife keeps asking me for money all the time."

"Mine never does."

"Lucky man! How?"

"She just takes it"—Cleveland Leader.

TWO WAYS.

Hank Stubbs—These here automobile fellers are jest raisin' the dust:

Big Miller—Yaas, but not tew pay fur our roads they are sp'lin'.—Boston Herald.

CONUNDRUMS.

Why is life the greatest of all conundrums? Because we must all give it up.

When may an army be said to be totally destroyed? When its soldiers are all in quarters.

Which is swifter, heat or cold? Heat, because you can catch cold.

Why is a young lady like a letter? Because if she isn't well stamped the mails (males) won't take her.

Why are dudes no longer imported into this country from England? Because a Yankee dude 'll do (Yankee doodle do).

What flowers can be found between the nose and chin? Tulips (two lips).

Why is a dude's hat like swearing? Because it is something to avoid.

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"My friend, you ought not to waste time trying to tell people about your troubles."

"What do you mean?"

"You ought to issue a catalogue."
—Washington Herald.

GREAT THOUGHTS OF GREAT MEN.

Peace is rarely denied to the peaceful.—Schiller.

God heals, and the doctor takes the fee.—Franklin.

Every noble work is at first impossible.—Carlyle.

They also serve who only stand and wait.—Milton.

Patience is bitter, but its fruit is sweet.—Rousseau.

With loads of learned lumber on his head.—Pope.

Words are but pictures of our thoughts.—Dryden.

No man can be wise on an empty stomach.—George Eliot.

Victory belongs to the most persevering.—Napoleon.

Every one is a physician or a fool at forty.—Old Maxim.

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The greatest of all flatterers is self-love.—Rochefoucauld.

Every man is his own greatest dupe.—W. R. Alger.

Perseverance and audacity generally win.—Mad. Deluzy.

A wise man's day is worth a fool's life.—Arabic.

CALENDAR.

5670, 1900-10.

1900.

- Rosh Chodesh Kislev.—Sunday, November 14.
First Day Chanukah.—Wednesday, December 8.
Rosh Chodesh Tebeth.—Monday, December 12.
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 Nisan.—Sunday, April 10.
First Day Pessach.—Sunday, April 24.
Seventh Day Pessach.—Saturday, April 30.
Rosh Chodesh Iyar.—Tuesday, May 10.
Lag b'Omer.—Friday, May 27.
Rosh Chodesh Sivan.—Wednesday, June 8.
First Day Shabuoth.—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.

KLABER, ADOLF.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Adolf Klaber, 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 Edlitz & Hulse, No. 81 Nassau Street, in the Borough of Manhattan, City of New York, on or before the 25th day of April, 1910.
Dated New York, the 8th day of October, 1909.
JOSEPH M. FISHEL, Administrator.
JOSEPHINE FISHEL, Administratrix.

STRASBURGER, 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 Strasburger, 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 Edlitz & Hulse, No. 81 Nassau Street, in the Borough of Manhattan, City of New York, on or before the 25th day of April next.
Dated New York, the 18th day of October, 1909.
ALVIN L. STRASBURGER, BYRON L. STRASBURGER, MARX OTTINGER, Executors.
WETMORE JENNELL, Attorney for Executors, No. 34 Pine Street, Manhattan, New York City.

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 B. Wise, No. 15 William Street, in the City of New York, on or before the 28th day of December next.
Dated New York, the 23d day of June, 1909.
MARIE FRIEDLANDER, ISAAC N. SPIGELBERG, Executors.
EDMOND B. WISE, Attorney for Executors, 15 William Street, Borough of Manhattan, City of New York.

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, at the office of Edmond B. Wise, No. 15 William Street, in the City of New York, on or before the 1st day of January, 1910, next.
Dated New York, the 28th day of June, 1909.
BARNETT W. BARNETT, Executor.
CARIE A. BARNETT, HENRIETTA BARNETT, Executrices.

WIED, HENRY & MEYERS, Attorneys for Executors, 68 William Street, Borough of Manhattan, New York City.

WOLFOHN, 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 Wolfohn, 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 B. Wise, No. 15 William Street, in the City of New York, on or before the 1st day of January, next.
Dated New York, the 21st day of June, 1909.
PAULA WOLFOHN, Administratrix.
HENNO LOEWY, Attorney for Administratrix, No. 200 Broadway, Borough of Manhattan, New York City.

Department of Finance, Bureau for the Collection of Taxes, No. 87 Chambers Street (Seward Building), New York, November 1st, 1909.

IMPORTANT TO TAXPAYERS.

NOTICE IS HEREBY GIVEN TO ALL PERSONS whose taxes for the year 1909 have not been paid before the 1st day of November, of the said year, that unless the same shall be paid to the Receiver of Taxes at his office in the Borough in which the property is located, as follows:
Borough of Manhattan, No. 57 Chambers Street, Manhattan, N. Y.;
Borough of The Bronx, corner Third and Tremont Avenues, The Bronx, N. Y. 4, 6 and 8, Municipal Building, Brooklyn, N. Y.;
Borough of Queens, corner Jackson Avenue and Fifth Street, Long Island City, N. Y.;
Borough of Richmond, Borough Hall, St. George, Staten Island, N. Y. and collect upon such taxes so remaining unpaid on that day, in addition to an amount of such taxes, interest at the rate of seven per centum per annum, to be calculated from the day on which the said taxes become due and payable (October 4), as provided in Section 114, as amended by Chapter 447, Laws of 1908.

DAVID E. AUSTEN, Receiver of Taxes.

KERBS, ADOLF.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Adolf Kerbs, 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 Bandler & Haas, No. 42 Broadway, in the Borough of Manhattan, City of New York, on or before the 23d day of April, 1910.
Dated New York, the 20th day of October, 1909.
EDWARD A. KERBS, MAX ROSENTHAL, Executors.
BANDLER & HAAS, Attorneys for Executors, 42 Broadway, New-York City.

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 York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, No. 2120 Broadway, in the 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.

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 H. 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. 522 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.
SAMUEL SONN, MOODY SONN, Executors.
JACOB MARX, Attorney for Executors, 10 Wall Street, New York City.

BERDMANN, 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 Berdmann, 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 Kurzman & Frankenhaimer, No. 25 Broad Street, Borough of Manhattan, City of New York, on or before November 10, 1909.
Dated New York, May 7, 1909.
KURZMAN & FRANKENHAIMER, Attorneys for Executor, No. 25 Broad Street, Borough of Manhattan, New York City.

FLEISCHHAUER, JULIUS.—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 Julius Fleischhauer, 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 Emanuel Jacobus, No. 132 Nassau Street, Borough of Manhattan, in the City of New York, on or before the first day of May, 1910.
Dated New York, the 28th day of October, 1909.
ELIZA FLEISCHHAUER, JACOB FLEISCHHAUER, JULIUS MAUTNER, SOLOMON KAHN, CLARENCE W. FREEMAN, Executors.
Emanuel Jacobus, Attorney for Executors, 132 Nassau Street, Borough of Manhattan, City of New York.

STRAUS, 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 Straus, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, No. 71 Broadway, in the City of New York, on or before the 25th day of April next.
Dated New York, the 19th day of October, 1909.
ROSE W. STRAUS, Executrix.
ELLISON, MACINTYRE & DAVIS, Attorneys for Executrix, 71 Broadway, New York City.

LOEWENSTEIN, ISRAEL.—The people of the State of New York, by the Grace of God free and independent, to Julia Loewenstein, Ream, 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 Emanuel Jacobus, No. 132 Nassau Street, Borough of Manhattan, in the City of New York, on or before the 28th day of November next.
Dated New York, the 15th day of May, 1909.
HANNAH VOGEL, IDA KLEIN, Administratrices.

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

ADLER, 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 Adler, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Hoadly, Lauterbach & Johnson, No. 22 William Street, in the City of New York, on or before the 15th day of May next.
Dated New York, the 25th day of October, 1909.
ALICE O. ADLER, Executrix.
Hoadly, Lauterbach & Johnson, Att'y's for Executrix, 22 William St., N. Y. City.

SWARTZ, JACOB.—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 Jacob Swartz, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Charles Fuchs, Rosenthal & Heermance, No. 2 Rector Street, in the City of New York, on or before the 11th day of April next.
Dated New York, the 5th day of October, 1909.
BENA-SWARTZ, Administratrix.
LEVY, ROSENTHAL & HEERMANCE, Attorneys for Administratrix, 2 Rector Street, Manhattan, New York City.

BERNHEIM, GUSTAV.—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 Gustav Bernheim, 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 Charles Fuchs, Rosenthal & Heermance, No. 2 Rector Street, in the City of New York, on or before the 11th day of April next.
Dated New York, the 4th day of October, 1909.
GEORGE B. BERNHEIM, ALINE BERNHEIM, JOSEPH S. BERSON, Executors.
CHARLES PUTZEL, Attorney for Executors, 200 Broadway, 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, at the office of Charles Fuchs, Rosenthal & Heermance, No. 2 Rector Street, in the City of New York, on or before the 15th day of October next.
Dated New York, the 25th day of March, 1909.
ROSE KEAN, GEORGE KEAN, ESTHER GOLESBERG, Executors.
CHARLES FUCHS, Attorney for Executors, 200 Broadway, Borough of Manhattan, New York City.

HIRSCH, VICTORIA.—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 Victoria Hirsch, 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 Julius R. Rosenthal & Heermance, No. 2 Rector Street, in the City of New York, on or before the 18th day of April next.
Dated New York, the 11th day of October, 1909.
HENRY MYERS and MORRIS COOPER, Executors.
M. L. S. ISAACS, Attorneys for Petitioner, 62 West 11th 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. 125 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.
BERNARD LEWIS, Attorney for Executor, 70 Nassau Street, N. Y. City.

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.
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. 280 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.
BERNARD F. NATHAN, Attorney for Executor, No. 280 Broadway, 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 Rosa & Patsel, No. 23 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.

DANENBERG, BETTY.—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 Betty Danenberg, 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 offices of Guggenheimer, Untermeyer & Marshall, No. 37 Wall Street, in the City of New York, on or before the 18th day of April next.
Dated New York, the 5th day of October, 1909.
URY DANENBURG, ISAAC SICKLE, Executors.
GUGGENHEIMER, UNTERMAYER & MARSHALL, Attorneys for Executors, 37 Wall Street, Borough of Manhattan, 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 Aronstein, Levy & Pfeiffer, No. 128 Broadway, in the City of New York, on or before the 28th day of November next.
Dated New York, the 15th day of May, 1909.
HANNAH VOGEL, IDA KLEIN, Administratrices.

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

ADLER, 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 Adler, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Hoadly, Lauterbach & Johnson, No. 22 William Street, in the City of New York, on or before the 15th day of May next.
Dated New York, the 25th day of October, 1909.
ALICE O. ADLER, Executrix.
Hoadly, Lauterbach & Johnson, Att'y's for Executrix, 22 William St., N. Y. City.

SWARTZ, JACOB.—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 Jacob Swartz, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Charles Fuchs, Rosenthal & Heermance, No. 2 Rector Street, in the City of New York, on or before the 11th day of April next.
Dated New York, the 5th day of October, 1909.
BENA-SWARTZ, Administratrix.
LEVY, ROSENTHAL & HEERMANCE, Attorneys for Administratrix, 2 Rector Street, Manhattan, New York City.

BERNHEIM, GUSTAV.—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 Gustav Bernheim, 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 Charles Fuchs, Rosenthal & Heermance, No. 2 Rector Street, in the City of New York, on or before the 11th day of April next.
Dated New York, the 4th day of October, 1909.
GEORGE B. BERNHEIM, ALINE BERNHEIM, JOSEPH S. BERSON, Executors.
CHARLES PUTZEL, Attorney for Executors, 200 Broadway, 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, at the office of Charles Fuchs, Rosenthal & Heermance, No. 2 Rector Street, in the City of New York, on or before the 15th day of October next.
Dated New York, the 25th day of March, 1909.
ROSE KEAN, GEORGE KEAN, ESTHER GOLESBERG, Executors.
CHARLES FUCHS, Attorney for Executors, 200 Broadway, Borough of Manhattan, New York City.

HIRSCH, VICTORIA.—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 Victoria Hirsch, 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 Julius R. Rosenthal & Heermance, No. 2 Rector Street, in the City of New York, on or before the 18th day of April next.
Dated New York, the 11th day of October, 1909.
HENRY MYERS and MORRIS COOPER, Executors.
M. L. S. ISAACS, Attorneys for Petitioner, 62 West 11th Street, Borough of Manhattan, New York City.

HEINZ, 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 Heinz, 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 Meaghan & Nearsulmer, No. 38 Park Row, Manhattan Borough, New York City, on or before the 4th day of April next.
Dated New York, the 15th day of August, 1909.
JOSEPH KAUFMANN, WALTER KAUFMANN, GEORGE W. JACOBY, Executors.
MEIGHAN & NEARSULMER, Attorneys for Executors, 38 Park Row, Manhattan Borough, 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 subscriber, at his place of transacting business, at the office of Meaghan & Nearsulmer, No. 38 Park Row, Manhattan Borough, New York City, on or before the 16th day of January next.
Dated New York, the 22d day of May, 1909.
EMILY FREUND, EMIL FRENKEL, SANDER H. E. FREUND, Executors.
PAGE, CRAWFORD & TUSKA, Attorneys for Emily Freund, Executrix, 26 Liberty Street, New York, N. Y.
MACFARLANE, WHITNEY & MONROE, Attorneys for Emil Frenkel and Sanford H. E. Freund, Executors, 26 Liberty Street, New York, N. Y.

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, at the office of Messrs. Kurzman & Frankenhaimer, No. 25 Broad Street, in the Borough of Manhattan, 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. FRANKENHAIMER, WILLIAM FRANKENHAIMER, Executors.
KURZMAN & FRANKENHAIMER, Attorneys for Executors, 25 Broad Street, Manhattan, New York City.

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 subscriber, at his place of transacting business, at the office of H. M. and B. Solomon, late attorneys, 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. & B. SOLOMON, Attorneys for Administratrix, 119 Nassau Street, Manhattan New York City.

ROTHSCHILD, JUSTUS FRED.—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 ROTHSCHILD, Administratrix; CARL WITTMANN, Administrator.
JOHN T. BOOTH, Attorney for Administrators, 271 Broadway, Borough of Manhattan, New York City.

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. Obermeyer, 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. OBERMEYER, Attorney for Executors, No. 31 Nassau Street, New York City.
HENRY FROHLICH, 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.
FRANNAH S. STRAUSS, WILLIAM J. STRAUSS, RALPH SOMMER and DAVID M. LEVY, Executors.
NATHAN D. LEVY, Attorney for Executors, No. 132 Nassau Street, Borough of Manhattan, New York City.

FRIEDMAN, LEOPOLD.—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 Leopold Friedman, 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 Jacobus & Nearsulmer, No. 38 Park Row, Manhattan Borough, New York City, on or before the 30th day of October next.
Dated New York, the 15th day of April, 1909.
JACQUES R. HAAS, ROSE SCHIFF, Executors.
E. RIPIN, Attorney for Executors, No. 133 Nassau Street, New York.

PHILLIPS, ASHER L.—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 Asher L. Phillips, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at his place of transacting business, at the office of his attorney, Samuel C. Steinhardt, Room 401, No. 30 Church Street, Borough of Manhattan, in the City of New York, on or before the 34th day of December next.
Dated New York, the 15th day of June, 1909.
FREDERICK J. LISMAN, Executor.
SAMUEL C. STEINHARDT, Attorney for Executor, 30 Church Street, Borough of Manhattan, New York City.

KAUFMANN, ABRAHAM.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Kaufmann, 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 Meaghan & Nearsulmer, No. 38 Park Row, Manhattan Borough, New York City, on or before the 4th day of April next.
Dated New York, October 1, 1909.
JOSEPH KAUFMANN, WALTER KAUFMANN, GEORGE W. JACOBY, Executors.
MEIGHAN & NEARSULMER, Attorneys for Executors, 38 Park Row, Manhattan Borough, New York City.

BAMBERGER, EDWARD 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 Edward S. Bamberger, 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 Blumenthal & Blumenthal, 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.
Blumenthal & Blumenthal, Attorneys for Executors, 27 and 29 Pine Street, Borough of Manhattan, New York, N. Y.

ULMANN, MATHILDE.—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 Mathilde Ulmann, 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 Meaghan & Nearsulmer, No. 38 Park Row, Manhattan Borough, City of New York, on or before the 7th day of March next.
Dated New York, August 23, 1909.
Sophie Michaels, James Ulmann, Executors.
Meaghan & Nearsulmer, attorneys for executors, 38 Park Row, Manhattan Borough, New York City.

ROSENFIELD, 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 Rosenfield, 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 Burlington, No. 37 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 & BURLINGTON, Attorneys for Administrator, 37 William Street, 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 Meaghan & Nearsulmer, No. 38 Park Row, Manhattan Borough, New York City, on or before the 16th day of January next.
Dated New York, the 7th day of July, 1909.
JOSEPH E. LEMON, MARTHA LEMON, Executors.
MEIGHAN & NEARSULMER, Attorneys for Executors, 38 Park Row, Manhattan Borough, New York City.

ANGELAKIS, LOUIS, also known as LOUIS ANGELAKES and LOUIS ANGELAKY.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against LOUIS ANGELAKIS, also known as LOUIS ANGELAKES and LOUIS ANGELAKY, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Marks & Marks, No. 63 Park Row, in the Borough of Manhattan, City of New York, on or before the 14th day of February next.
Dated New York, the 4th day of August, 1909.
JOHN A. ANGELAKIS, Administrator.
MARKS & MARKS, Attorneys for Administrator, No. 63 Park Row, Borough of Manhattan, New York City.

HEINSHEIMER, LOUIS A.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis A. Heinsheimer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of their attorney, Nathan Bijur, Esq., No. 84 Nassau Street, in the City of New York, on or before the 16th day of November next.
Dated New York, the 8th day of May, 1909.
NATHAN BIJUR, Attorney for Executors.
JOHN A. HEINSHEIMER, MORTIMER L. SCHIFF, PAUL M. WARBURG, FELIX M. WARBURG, Executors.
NATHAN BIJUR, Attorney for Executors, Office and P. O. Address, 84 Nassau Street, Borough of Manhattan, City of New York.

HEYMAN, SIMON.—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 Simon Heyman, 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 John Frankenhaimer, No. 25 Broad Street, Borough of Manhattan, New York City, on or before the 2d day of April, 1910.
Dated New York, October 1, 1909.
DUDLEY D. DOERNBERG, ABRAHAM L. GUMMAN, ABRAHAM HEYMAN, Executors.
JOHN FRANKENHAIMER, Attorney for Executors, 25 Broad Street, Borough of Manhattan, New York City.

SCHWARTZ, ALEXANDER.—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 Alexander Schwartz, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Maxwell Davidson, their attorney, at No. 176 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of January next.
Dated New York, the 24th day of June, 1909.
SOLOMON SCHWARTZ, SAMUEL LUSTIG, Executors.
MAXWELL DAVIDSON, Attorney for Executors, 176 Broadway, Manhattan, New York City.

BAMBERGER, PAULINE.—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 Pauline Bamberger, 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 Blumenthal & Blumenthal, 27 Pine Street, City of New York, on or before the 15th day of February next.
Dated New York, August 2, 1909.
IRVING W. BAMBERGER, LEON J. BAMBERGER, Executors.
BLUMENTHAL & BLUMENTHAL, Attorneys for Executors, 27 Pine Street, New York City.

WOLF, LOUIS.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Wolf, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Albert W. Venino, 69 Wall Street, in the City of New York, on or before the 15th day of February, 1910.
Dated New York, August 2d, 1909.
REBECCA WOLF, Executrix.
ALBERT W. VENINO, Attorney for Executrix, 69 Wall Street, Manhattan, New York.

NEUSTADT, SIGMUND.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sigmund Neustadt, 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 Cravath, Henderson & de Gersdorff, 53 William Street, in the Borough of Manhattan, City of New York, on or before the 26th day of January next.
Dated New York, the 10th day of July, 1909.
AGNES NEUSTADT, CASIMIR I. STRALEM, MORTIMER L. SCHIFF, Executors.
CRAVATH, HENDERSON & DE GERSDORFF, Attorneys for Executors, No. 53 William Street, New York City.

RICHEIMER, 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 Richeimer, 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 Meaghan & Nearsulmer, No. 38 Park

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\$5.98 Irish Point Curtains.....	3.98
\$6.98 Irish Point Curtains.....	4.98
\$8.98 Irish Point Curtains.....	5.98
\$9.98 Irish Point Curtains.....	6.98
\$10.98 Irish Point Curtains.....	7.98
\$12.98 Irish Point Curtains.....	9.98
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Two-toned Irish Point Curtains— heavy floss work in high-class effects	3.98 to 9.98
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Assortment comprises an extraordinary variety of designs, from the faintest narrow borders to the most elaborate effects—you cannot fail to find the style you want.

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It's a great comfort to mothers to know where they can select from the largest assortments at least outlay....It means saving of time and strength as well as money....Here you gain all that—

BABIES' SHORT COATS—
Striped and ruffled white bearskin—also all-wool Henrietta, Serge, Bedford Cord and fancy cloth—trimmed with lovely silk braids and ribbons—some daintily hand emb'd with silk—sizes to 4 yrs.—elsewhere \$3.98..... **2.98**

Fine silk Corduroy and striped and mottled white bearskins—also all-wool Crepellas, Henriettas, Serges and Bedfords—elaborate silk emb'd or braid trim—sizes to 5 yrs.—elsewhere \$6.98..... **4.98**

Exquisite Coats of Bengaline Silk—also all-wool Battistes, Henriettas, Serges, Chevilles, Crepellas, Bedfords and Henriettas—the silks are beautifully set off with inset silk medallions and extra fine silk braids—the others are trimmed with very fine Baby Irish laces, handstitchings, French knots and braids—some elaborately hand emb'd—others braided—sizes to 6 yrs.—worth \$10.00..... **6.98**

White Broadcloth, Silk Poplin, Bearskins, Crepellas and Henrietta Coats—some handemb'd—others lace trimmed, braided or braid trimmed in high-class designs—the broadcloths are finely tailored and silk lined—Coats worth up to \$15.00..... **9.98**

At same price, bewitching coats of light blue Wool Rep, prettily braided and trimmed with small fur heads. Large stocks of other Short Coats from \$1.49 to exquisite creations in rich silks, with imported hand-made Irish Crochet, at \$29.98.

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All-wool Henrietta, Bedfords and Battiste—dainty baby Irish laces and fancy silk braids—worth \$5.98..... **3.98**

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Long Cloaks—Silk Poplin, Bedfords, Henriettas and Battiste—elaborate hand emb'd styles or with fine baby Irish laces, medallions and other choice effects..... **7.98**

Great assortments of other Long Cloaks from \$1.49 to \$29.98. Among the latter are rich coats of Crepe de Chine, hand emb'd and with elegant lace trim—fit for a little Princess!

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French Hand Emb'd Chemises—sprays and French knots—scalloped edge—worth .85..... **.69**

With more elaborate emb'd yokes—ribbon run eyelets—worth \$1.25..... **.98**

Hand Emb'd Chemises—with deep yokes of daintiest hand wrought embroidery—reg. \$2.98..... **1.98**

Daintiest French Nainsook Chemises—hand sewed—beautiful emb'd yokes—fitted back—worth \$4.25..... **2.98**

Finer, with exquisite hand embroidery, to \$6.98. French Night Dresses—deep hand emb'd yokes—round neck, short sleeves, scallop finish—value \$5.00..... **2.69**

Night Dresses with elaborately emb'd yokes in bow knot and other pretty designs—reg. \$5.98..... **4.39**

Others, handsomely emb'd and combined with daintiest laces, to \$10.98. WORTH ONE-THIRD MORE.

French Nainsook Corset Covers—hand emb'd scallop edge—ribbon run eyelets—special..... **.98**

Corset Covers—floral emb'd fronts and scallop neck and sleeves—worth \$1.69..... **1.25**

French Nainsook—elaborately emb'd in large bow knot or eyelet effects—reg. \$3.25..... **1.98**

Others, emb'd in daintiest new designs, in floral leaf and scroll effects—value \$3.98..... **2.49**

Finer Corset Covers to \$3.98.

French Nainsook Drawers—slashed sides, dainty hand emb'd—scallop edge..... **1.69**

Hand Sewed Drawers—circular ruffle with emb'd scallop and French knot and dainty floral embroidery—value \$3.98..... **2.49**

White Skirts—deep ruffle, hand emb'd, with dots and floral sprays—special..... **2.69**

Also many odd pieces (impossible to itemize)—Drawers, Skirts, Chemises, Corset Covers and Combinations—all beautifully made and more or less emb'd. ALL REDUCED.

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Full satin bleached—newest and best designs—8-10 cloth—doz. napkins—neatly boxed

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Full satin bleached—rich designs—Special values—

8-4 size—	1.39..1.89..2.19 to 3.98
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8-12 size—	2.39 to 5.79
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20x20—doz.....	1.89 to 3.79
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Foreign and domestic—two to five toned colorings—

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Full satin or cream bleach—fully 300 new patterns—

pure, Irish linen—reg. .59.....	.44
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