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THE HEBREW STANDARD

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THE JEWS IN IRELAND.

BY HALITVACK.

I might have told you something about that ages ago, and need not have waited till I came back from my recent short visit to the country. My memory did not need refreshing; for my knowledge of the Jews in Ireland is more than a memory with me. But what is the difference—let me go ahead with my story.

Now, there are Jews in Ireland; in Dublin, the capital of the country, there is quite a large number of them; but I would not say that there are any Irish Jews—in the sense that it is said there are American Jews, German Jews, etc. Whether that is due to the clannish nature of the Irish, or to the sort of over-clannish Jews that are settled there I am literally too lazy just now to enter into; but I have got the fact ready, and it cost me no particular effort to let it out—the fact is, the Irish and the Jews would not fuse. With the younger generation, born and bred in Ireland, it may be another story; but the original settlers remain as un-Irish to-day as they were, let me say, thirty or forty years ago, when they first came to the country; and they were but boys then. You must not confound certain external demonstrations, as modes and forms of speech etc., with real Irish character.

The Jews in Ireland, or any portion of them, have never fully thrown their lot in with the Irish; never entered even with half a heart into the hopes and ambitions of the Irish, and their struggles for rejuvenation. There seems an utter lack of sympathy between the two races; indeed so far from sympathy, there is an absolute feeling of hostility. But as to this, we shall come to it after a while.

Sometime ago, a handful of the Dublin "intelligentia" thought they would do something to bring about a better understanding between themselves and the Irish; and headed by a certain irresponsible young fire-eater, who, it is sad to say, has since found an abiding place in one of the institutions for the insane, went and sprang upon the Irish firmament the shadow of a Jewish-Irish Home Rule Party. But let criticizing alone for the present; I am only telling you the story.

Well, sensible people knew, they felt it, it was the merest shadow of a thing; done to deceive the eye, so as to make the Irish dislike the Jews a little less. The Jewish Home Rulers themselves knew that they had not their heart in the business. In Russia, the young men and women, too, of our blood, are getting themselves hanged or sent off in chains to Siberia by the hundreds, but it would never have come to any of our Home Rulers to put in seven days in prison—well, perhaps, but not for the cause, the real cause, pure and simple, you understand. But let the dead alone. Where is that Judaeo-Hibernian Home Rule Association now?

There is not even one left to say *Alevesholem* to it.

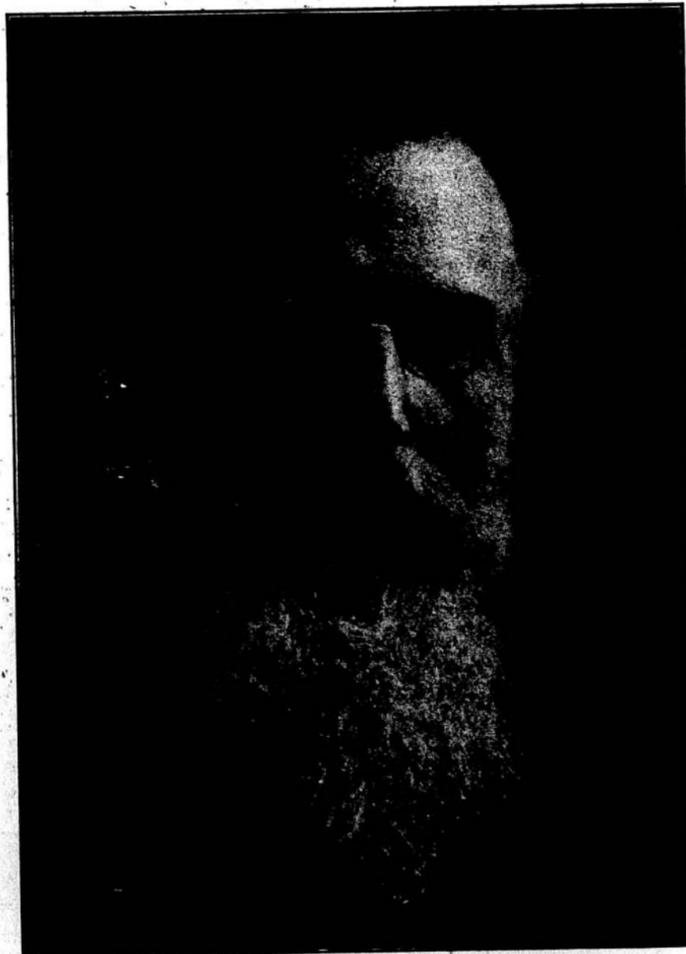
You are an optimist, of course, where a Jewish question is concerned; and when you see any of our people getting themselves punished, you would never say it is for their sins—never, never, never. We Jews are above criticism. Certainly we can not stand any. When guilty of an indiscretion, our brain is so trained up to arguing that we most readily make a virtue out of an error, and then we hug ourselves as a piece of injured innocence.

The Jews of Ireland have committed one fatal error from the very beginning, apart from the fundamental error of getting there at all. When I speak of the Jews of Ireland, I mean the great bulk of them, who have settled there from Lithuania, all of them mostly, considerably less than half a century ago. Before that there had been some Jews in Dublin and Belfast, settled there since centuries; but these native Irish Jews had never been many, and now they are fewer still, so these do not come into my reckoning here. I suppose they are all right, somehow. But the foreign element, coming into the country when it was full of strife and bitterness against the English yoke, which sat indeed hard and heavy upon the Irish neck in those days, the early eighties, our people from Okmyan, Lisova and Pickolen, etc., etc., never cared to know that they were making their homes amongst the Irish. All they knew and wanted to know was that they and their rights were to be protected by English rule. They showed an open contempt for Irish wrongs and Irish grievances; they were all and one on the English side; and they made practical demonstration of that as soon as the powers for voting were granted them.

"We Irish have no particular reasons to love the Jews," the staid old *Freeman's Journal*, the principal Nationalist daily, repeatedly printed on occasions. And so throughout the years the Irish have learned to look upon the Jews, who meantime gradually kept on increasing their numbers by continuous fresh arrivals, as coming to swell the ranks of the oppressors.

But, of course, we are bound to deceive ourselves, so as to get the good word for our people; and it will be said, then, that in the matter of that it only shows the loyal nature of the Jew, and his devotion to the powers that be, at any cost. Yes, yes, of course; we Jews are all the good things in the Ethics and the *Schulchan Aruch*; and I will not try in the least to argue you out of it. But in the meantime, our friends in Ireland have done themselves a great lot of harm; and you and me combined cannot hope to argue the Irish out of their prejudice.

(Continued on page 10.)



PROFESSOR GOTTHARD DEUTSCH.

One of the most conspicuous figures in American Judaism of to-day is Professor Gotthard Deutsch of the Cincinnati Hebrew Union College. In spite of his patriarchal appearance he is comparatively a young man, going on his fifty-first year. His specialty is Jewish history, but his active mind has entered and enriched almost the whole field of Jewish literature and science. He is a master of both dead and living languages, an adept both in collecting cold, dry statistics and creating warm, life-breathing historical dramas, like his latest "Israel Bruna." His views on the religious problems that were discussed by the Central Conference of American Rabbis recently convened in this city, are expressed in an interview granted to a reporter of the *HEBREW STANDARD*, and which we print in this issue.

POINTS of ORDER.

THE CONFERENCE AND AFTER.

THE bold champions of Reform Judaism have departed, the heat of the debates of their Convention has passed away, the smoke of the oratorical battles has vanished—and the great bulk of believing Jews of this Jewish center still pray that the "God of our fathers be with us yet." The vagueness and uncertainty, the evasiveness and timidity of the deliberations of the Central Conference of American Rabbis have had the effect of making all believing Jews more firm in their belief and observant Jews more strict in their observances. There was enough of boldness in some of the Rabbinical utterances to make conservative Jews afraid of the possible extremism and recklessness of Reform, and there was too much of vagueness and hesitancy in the proceedings to attract the sympathy of Jews of the progressive type who have intellectual kinship with the Reform movement. And, so, as it might have been expected, and was anticipated by this writer, New York's Jewry has been left greatly unimpressed by the Convention held here for the first time in seventeen years by the Central Conference of American Rabbis, the members of which have come here from many parts of the country, from near and from far. Many of us were of course interested in the gathering, and we felt proud of the presence here of noted Jewish scholars and orators from other cities, but the Jewish community as a whole, remained almost reprehensibly indifferent to the gathering of the Rabbis and to its work.

But old-time Jewish hospitality is still with us and the Reform congregations of this city and the Jewish institutions supported by all classes of Jews gave the visiting ministers a cordial and hearty welcome, and the Rabbis and the members of their families who came with them were royally entertained by Jews individually, as well as by Jewish organizations of the city. In keeping also with this idea of hospitality, many of those who differed materially with the attitude of the Convention on certain questions, and others who felt outraged at some of the irreverent and extreme utterances of some of the Rabbis, contained themselves with their criticism and protests until the visitors departed. But not all who felt offended could wait to give expression to their feelings until the Rabbis had left the city, and the mass-meeting of orthodox Jews to protest against insulting and blasphemous remarks about Orthodoxy and its followers, made by Rabbi Hirsch of Chicago and other advanced reformers, took place in Beth Hamidrash Hagodol,

the large synagogue on the lower East Side, on the very evening after the Conference had closed its week of deliberations, and when delegates to the Convention were making a tour of the various points of interest of the down-town Jewish quarter.

The orthodox and observant Jews had indeed been grievously wronged by the Convention, and especially by the noted orator of Chicago, who spoke with astonishing irreverence and flippancy concerning orthodox and orthodox Jews. Thus if the Convention itself with its absence of direct emphasis on Jewish issues and its equivocation on the subject of mixed marriages has not done everything to alienate the intelligent Jews from the Reform ideas, Dr. Hirsch has helped to complete the estrangement. I doubted at the outset New York's Jewry would be impressed by the Reform Conference and I expressed the belief that these Rabbis, many of whom live in small and distant communities, and away from any collective and distinct Jewish life, would be strongly influenced by the manifestation of the vital forces of traditional and conservative Judaism prevalent in this large Jewish center. If I am not greatly mistaken this anticipation has been fulfilled and the Rabbis of the Conference have, as the result of their contact with the Jewish community of this city, carried away with them more than they have brought to us. I do not begrudge them this, nor do I sympathize with them in the matter of the criticism and attacks that are now levelled at the spokesmen of the Convention by critics who have observed the amenities and have waited to speak until the delegates have departed.

Of course, whatever are the individual views of the different Rabbis, and whatever even the attitude which the Conference itself had taken on various questions, this body of Jewish ministers has as such its immediate objects and work of unifying and co-ordinating the work of the rabbis and of extending the influence of the Reform temples and synagogues, and this work has undoubtedly been advanced by the Conference held in New York, which had an unusually large attendance. A great part of the proceedings dealt with these routine activities, and those to whom nothing that is Jewish is alien, watched with much interest the discussion of the preparation

and revision of prayer-books and hymnals, the circulation of the new translation of the Bible, the arrangement of Scriptural readings, the work of Jewish Sabbath Schools, the forthcoming anniversary of Abraham Geiger, etc., etc., etc.

But when it came to the treatment of definite issues pertaining to the Jewish religion, the Conference left much of clearness and definiteness to be desired. Even those least in sympathy with the bold reforms advocated and introduced in many congregations would have preferred outright and courageous radicalism, to the vacillating and middle-of-the-road policies pursued. The rejection of a resolution asking for the appointment by our government of Jewish chaplains for army and navy, in fear that this would contradict the attitude of the Conference in the matter of Church and State, was characteristic of the whole proceedings.

The resolution on mixed marriages has been justly called a "straddle." After much equivocation and hesitancy, the Conference resolved to discourage mixed marriages which were "contrary to the tradition of the Jewish religion." But the pious rabbis refused to vote for the original and logical motion of Dr. Schulman, prohibiting the Reform Rabbinate from performing the ceremony of marriage between Jew and non-Jew.

Again, the rabbis of the Conference, ministering to the minority in Jewry, to the small groups of German or native American Jews, illustrated their aloofness from, and thus proved their lack of influence with, the great masses of the Jews of this city and the whole country, in the consideration and discussion of the subject of the "Workingmen and the Synagogue." With all due credit for his zeal and enthusiasm, the paper presented on this subject by Rabbi Solomon Foster, of Newark, N. J., was as far removed from the actual facts of the question as any abstract product of study could possibly be. The paper was read during the session held last Tuesday in the Educational Alliance, and those who live in the neighborhood or are otherwise in touch with conditions downtown among the poor and the laborers, were simply astonished at the far-fetched and hazy propositions of the paper and the subsequent discussion.

The centenary of David Einhorn and Samuel Adler, pioneer Reform rabbis in this country, observed by the Conference, was among its impressive features, and due note should be taken of the literary quality of Dr. Philipson's presidential address, and of the eloquence and occasional wit of the

other papers and utterances of the Conference.

That there is the beginning of an opposition within the Conference was shown by the statements of a number of delegates, and especially by Rabbi Kaplan, of Selma, Ala., who, in the discussion of the question of mixed marriages, said: "We are trying to evade every definite problem that comes before us. The policy of this Conference can be summed up in one word: Evasion. We have evaded this problem, not only this year but last year, and always. But I cannot evade it when my people at home want to know what the position of Reform Judaism is. I know what my position is; we all know what our individual positions are. But I want to know what the Conference as a body thinks of the matter, and for one, I want a clear and definite expression of opinion." B. G. R.

A WOMAN'S APPEAL.

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CALENDAR.

- 5870, 1908-10.
1909.
First Day Chanukah.—Wednesday, December 8.
Rosh Chodesh Tebeth.—Monday, December 13.
Fast of Tebeth.—Wednesday, December 22.
1910.
Rosh Chodesh Shebat.—Tuesday, January 11.
Rosh Chodesh Adar.—Thursday, February 10.
Rosh Chodesh Ve-Adar.—Saturday, March 12.
Purim.—Friday, March 25.
Rosh Chodesh Nissan.—Sunday, April 10.
First Day Pesach.—Sunday, April 24.
Seventh Day Pesach.—Saturday, April 30.
Rosh Chodesh Iyar.—Tuesday, May 10.
Lag b'Omer.—Friday, May 27.
Rosh Chodesh Sivan.—Wednesday, June 8.
First Day 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 Elul.—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 Eidilts & Hulse, No. 21 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.
Eidilts & Hulse, Attorneys for Administrators, No. 21 Nassau Street, Borough of Manhattan, New York City.

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, city of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, Room 908, No. 170 Broadway, Borough of Manhattan, in the 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 & JENNER, Attorneys for Executors, No. 34 Pine Street, Manhattan, New York City.

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NEWS FROM ENGLAND.

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

Many Interesting Meetings Held and Community Activity Summarized.—Death of One of the Pillars of Judaism in England.—Mr. Montefiore Replies to His Critics.

Many meetings are being held just now throughout the community. On November 7 the Anglo-Jewish Association foregathered. This time the meeting differed from the ordinary and partook partly of the nature of the usual annual one, and yet by no means covered the whole ground of the year's work. With a view to stimulating provincial interest in the association, it has been decided to hold the annual general meeting alternately in London, and in an important town in the provinces, and this year the function is to take place in Manchester. The council, however, are elected in London, and it was for this purpose that the general meeting was held at the Great Western Hotel, under the chairmanship of Mr. Claude Montefiore, the president. It is interesting to learn from this important body the main points of interest as regards the position of the Jews throughout the world.

The congregation has thirty-two branches, seventeen being in the United Kingdom, ten in the Colonies and British Settlements, one in India, two in China, one in Japan, and one in Morocco. Every effort is made to bring English influences to bear on the Jews of Eastern countries with a view to effecting their physical and mental improvement. The most notable event affecting the Jews in the Near East during the past year, the report points out, has been the revolution in Turkey. Mohammed V. has shown himself no less well disposed towards his Jewish subjects than was his immediate predecessor. Nor have the electors themselves differed in this respect, for Constantinople, Salonica, Smyrna, and Bagdad, have returned Jews to represent them in the Chamber of Deputies. As a result of the law which permits all non-Mohammedans to serve in the army, Jews are already being recruited. Though the political situation for the Jews in Russia and Roumania had undergone no change for the better, it is some satisfaction to record that their lives in the former country have not been in danger.

As for the educational activity of the association progress is reported in the English teaching undertaken in the subsidized schools at Salonica, Damascus, Smyrna, Bassorah, Mogador, Tangier, Alexandria, Cairo, Tintah and Jerusalem. Evidence is furnished of the interest which British Consular representatives take in the educational and general condition of the Jews, and for this the association is naturally very grateful. In all 12,600 children of both sexes are educated in these Eastern schools; the council's contributions for this purpose amounting to \$21,000.

The members of the West End Jewish Literary Society gathered with their friends on the same date at the new West End Synagogue to listen to a recital of the aims of the various bodies in this country concerning themselves with the political welfare of Jews. Mr. Claude Montefiore outlined the efforts of the Anglo-Jewish Association. He pointed out they were founded to hold a watching brief for Jews all over the world, using their efforts for the prevention of persecution. In Russia the evil and the power behind it was too great for them to cope with, but they had achieved good results in Persia and Morocco, acting conjointly with the Jewish Board of Deputies, for through the intervention of the Foreign Office they had often been the means of preventing dire calamities for their co-religionists in those countries. What they did politically was necessarily done quietly, and without publicity, but he assured those present that the association was working all the same, and, moreover,

they were at all times sympathetically received by whichever party happened to be in power. In the Eastern schools they endeavored to inculcate in the growing youth a sense of civic duty and patriotism, and it was gratifying to him to know that in the recent Turkish revolution Jews had taken a prominent part, and many of these had doubtless passed through their schools.

Mr. Charles Emanuel, in outlining the history and work of the Board of Deputies, said it was founded in 1760, and was the one really representative body of Jews in this country, delegates being appointed by all the synagogues in the various towns. Having traced the growth of the board, he dwelt on its manifold duties. Its Law and Parliamentary Committee carefully scanned every bill introduced into Parliament which might affect the welfare of Jews; the Foreign Committee watched the interests of the co-religionists abroad; the board attended to all matters connected with marriage and divorce; as far back as 1842 it took part in the agitation which claimed for Jews the right to sit and vote in Parliament; and now in such matters as Sunday trading, factory legislation, and education questions, it did its best to protect Jewish interests. Not the least of their achievements was the bringing together of London and provincial Jews, proving that the board was desirous of producing co-operation among all sections of the community.

The work of these two bodies having been thus outlined, the ideals of Itolism and Zionism were next propounded by Mr. Hermann Kisch, C. S. I., and Mr. Herbert Bentwich, respectively, but all alike were clearly animated with the one idea—the improvement of the lot of unfortunate Jews throughout the world.

Sir Benjamin Louis Cohen, Bt., passed away at his house, 30 Hyde Park Gardens, on November 8. Sir Benjamin was raised to the baronetage in 1905. Born in 1844, the son of Mr. Louis Cohen, one of the oldest members of the Stock Exchange, he entered the Stock Exchange himself at an early age, and became a partner of his father's firm, of Louis Cohen & Sons. The firm were the highest authorities on foreign stocks.

Sir E. L. Cohen was one of the original members for the city of London on the London County Council. In July, 1892, he entered Parliament as Conservative member for the Eastern Division of Islington, and retained the seat till 1906. Since that time he has been in falling health. In 1887 he succeeded his brother, Mr. Lionel Cohen, as president of the Jewish Board of Guardians, was also a vice-president, and for years a most active member of the Council of the United Synagogue. A governor of St. Bartholomew's Hospital, he was a president of

the London Orphan Asylum, made large contributions to the Cambridge University Endowment Fund, and to Newnham College, Cambridge.

In 1884 he accompanied Sir Samuel Montagu to the colonies formed in the Western hemisphere for the refuge of proscribed Russian Jews, and afterwards attended a conference on the subject in Vienna. In 1870 the deceased married Louisa Emily, only daughter of the late Mr. B. M. Merton, who survives him. He is succeeded in the baronetcy by his eldest son, Mr. Herbert Benjamin Cohen, barrister, of the Inner Temple. Sir Benjamin L. Cohen's country residence was Highfield, Shoreham, Sevenoaks, and here he used frequently to entertain the messengers and police of the House of Commons.

The Jewish Religious Union's movements continue to attract attention. Mr. Montefiore has issued a lengthy reply to the Chief Rabbi. The reply, while being seriously worded and respectful, in no manner gives way at all upon the social points. His conclusion is as follows: "Those who attack the pamphlet and the Union—the Chief Rabbi among them—seem studiously to ignore the big wave of liberalism and modernism which is passing over all religions at the present time. They seem to ignore the fact that the same causes which are creating a number of modernists and liberals in every phase and section of Christianity are creating them in Judaism as well. They forget that we—the Jewish modernists and liberals—are part of a great movement which cannot possibly be combated, checked and destroyed by scholastic arguments or mediaeval denunciations. The movement will not easily be arrested. And even as Liberal Judaism has been the salvation of Judaism for thousands in America—and is rapidly becoming again the hope and salvation of many in Germany—so do we believe that it may become the salvation of hundreds of Jews and Jewesses in England. At all events, we mean to have a try. Have our orthodox brethren of the House of Israel no word of Godspeed for us?"

Wilkinson's Practical Agriculture. By John W. Wilkinson. American Book Company, New York, Cincinnati, and Chicago.

This book forms a complete and practical treatise on agriculture, horticulture, forestry, landscape gardening, animal husbandry, stock feeding, roads and road building, and country life conveniences. It is suited for the eighth grade of grammar schools, or for high or normal schools. The subject is presented so that it fits the pupil, with a specific definite technical training, for the activities of farm life. The order of topics is natural and reasonable, and considerable historical matter is introduced. Each chapter is followed by exercises providing laboratory work, questions on the text for review, and references to other books. This volume is the only one that meets the requirements of teachers who desire something practical on the subject of school agriculture. It is replete with handsome illustrations, and is adapted for use in any part of the United States.

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Shearith Israel Sisterhood.
 The thirteenth annual meeting of the Sisterhood was held November 15 at 2 West Seventieth street. There was a large attendance, and the reports of the various committees were presented. The president, Mrs. Mortimer Menken, summarized the record of the year's work. Probation, clubs, and neighborhood and relief work at the Sisterhood rooms at 536 East Fifth street. Rev. Dr. H. Pereira Mendes spoke of the religious work at the Downtown Mission School of the Sisterhood, and how large a factor it is in prevention of crime and distress. The following officers were elected:
 President, Mrs. Mortimer M. Menken; first vice-president, Mrs. Albert J. Elias; second vice-president, Mr. L. Napoleon Levy; treasurer, Miss Ellen C. Phillips; recording secretary, Mrs. Ernest Cardozo; corresponding secretary, Mrs. Edwin Goldsmith. Members of Board of Managers to serve three years, Mrs. Jacob G. Asher, Mrs. O'Connor de Cordova, Mrs. G. Richard Davis, Mrs. Clarence Isaacs, Miss Sarah Lyons, Mrs. Lewis A. Mitchell, Mrs. N. Taylor Phillips and Mrs. Eugenie R. Raphael.

Hebrew Infant Asylum.
 We have been asked to make the following correction relative to an article on the Hebrew Infant Asylum which appeared in a recent issue.

"Several public spirited philanthropists have contributed toward the building fund for the new Hebrew Infant Asylum, which is now being covered in at Kingsbridge road and Aqueduct avenue.

"The sum of \$100,000 is still needed to complete these buildings, which, when completed, will accommodate 400 destitute orphan Jewish children, the major portion of whom are being cared for in non-Jewish institutions."

Deutsches Theatre.
 This and Saturday evening "Die Fledermaus" will be repeated. "Rechts herum," a new farce by Hans Gaus, was announced for Wednesday night, and will be repeated to-morrow afternoon. The attendance has been large enough to warrant the management in arranging a plan for those desiring to subscribe, details of which will be announced later.

Five charitable institutions of this city will receive \$40,000 by the will of Emanuel ... of Pompton Lakes, N. J., filed last week, as follows: \$10,000 each to the United Hebrew Charities, Home for Aged and Infirm Hebrews, and the Mount Sinai Hospital, \$5,000 to the Educational Alliance and \$5,000 to the Montefiore Home.
 At the State Conference of Charities, held in Albany, N. Y., last week, Dr. Lee K. Frankel was one of the principal speakers.

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THE JEWISH WORLD.

Mr. Harry Graumann has been elected Mayor of Johannesburg.

A new synagogue is rapidly approaching completion in Somerville, N. J.

The Congregation Holcher Yosher, of Elizabeth, N. J., has been incorporated.

Birth Abraham lodges have recently been instituted in many Connecticut towns.

The Young Men's Hebrew Association, of Wilmington, Del., has been re-organized.

The Waterbury (Conn.) Hebrew Aid Society is about to celebrate its fifteenth anniversary.

The Congregation B'nai Israel, of Providence, R. I., has taken out incorporation papers.

Only 60 out of 1,014 aliens detained in the last nine months have been allowed to enter British ports.

Congregation Beth Israel (Rabbi Harry Weiss) will fittingly observe its golden jubilee next month.

"Shalom Aleichem" is again seriously ill, and his wife has been summoned to his bedside from Odessa.

Tucson, Arizona, Jews have effected a permanent organization, and a synagogue will soon be erected.

The Hebrew Cemetery Association, of Danbury, Conn., is about to endow a bed in the Danbury Hospital.

The rumor that the Milwaukee Hebrew Institute project had fallen through has been denied by the authorities.

Friends of the late Naphtali Herz Imber are planning to erect a monument to his memory in Seward Square.

The will of Karl M. Wallach, filed in this city on Monday, leaves bequests to a number of local Jewish charities.

M. Maurice Beer, a member of the Municipal Council of Paris, has been appointed vice-president of that body.

By the will of Sigmund J. Bach, founder of the firm of Semon, Bach & Co., the Hebrew Benevolent and Orphan Asylum gets \$2,000.

Mr. Samuel Neveleff, representing the Hebrew Immigrant Aid Society, is making a tour of the Western States in furtherance of the work of the association.

Having reached the age limit, Rear Admiral E. D. Taussig was retired from the United States Navy on Saturday, the 21st inst.

The East Lyme Jewish Religious and Benevolent Society has filed articles of incorporation with the Connecticut Secretary of State.

Former Governor John D. Long occupied Rabbi Eichler's pulpit in the Ohabei Shalom Synagogue, Boston, Mass., last Friday evening.

The Halevi Singing Society has been organized by choir singers of the Boston, Mass., synagogues. Seventy-five members have already enrolled.

The "Hebrew Board of Charity," of Haverhill, Mass., has petitioned the local authorities to appoint a Jewish physician on the staff of the City Hospital.

Bids have been advertised and contracts will soon be awarded for the erection of the \$20,000 synagogue for the Cong. B'nai Israel, Colorado Springs, Colo.

After a long interval, the St. Petersburg authorities have again begun to clear the capital of Jewish artisans. Forty-four of them have received notice to leave the city at once.

A member of the Jewish Colonization Association has been invited to attend the meetings of the Committee of the Russian Ministry of Commerce dealing with the new emigration law.

Rev. H. Goldberg, a Jewish Theological Seminary graduate, has resigned the ministry of United Hebrew Congregation of Indianapolis, whose pulpit he has been filling since April 15 of this year.

From London, Eng., comes news of the death of Sir Benjamin L. Cohen, Bart., one of the leaders of the Jewish community, who died at his home last week in the sixty-sixth year of his age.

The Town Council of Potsdam has withdrawn the prohibition against the practice of Shechita in the public abattoir. It was the only town in Germany in which the prohibition was still in force.

The sudden death is announced of M. Vite-Weill, of Paris. The deceased was sixty-eight years old, devoted himself indefatigably to the interests of the Jewish community in Paris, which he served with ability, as vice-president of the Council of Administration of the Consistorial Synagogues, and as member of the Comite de Bienfaisance (the equivalent of our own Jewish Board of Guardians).

The New York State Board of Charities has approved the incorporation of the Lake View Home, to be situated on Staten Island, under the management of the New York section, Council of Jewish Women.

The Russian Jews have greeted the idea of an Emigration Congress with great enthusiasm. Several societies in various parts of the empire have expressed their desire to support the scheme.

A number of Jewish fishermen have been banished from Derwent (in the Caucasus), whilst the Charkoff police have instituted an inquiry into the status of the Jews residing in the province.

The Austrian Emperor has conferred the Knight's Cross of the Francis Joseph Order on Herr Armin Friedmann, the art and dramatic critic of the Wiener Zeitung, of which he is one of the editors.

M. Ferdinand Bischoffshelm, brother of the late Baroness de Hirsch and of the late M. Raphael Bischoffshelm, a member of the French Chamber of Deputies, died last week at the age of seventy-two.

A bill for amending the Sunday closing law has just been printed in Germany. It contains a concession to Jewish traders, who will be allowed to open on Sunday for three hours if closed on Jewish holidays.

The name of Sir Edgar Speyer, Bart., is the only one that figured in the list of the recent King's birthday honors. He becomes a Privy Councillor. It is just over three years since he was created a baronet.

Under the auspices of the B'nai Berith, a new Jewish Town Hall was opened in Berlin recently. During the five years of its existence 734 popular lectures upon all branches of knowledge have been delivered.

The Keshet Israel Congregation of Springfield, Mass., is experiencing difficulty in getting title to a new plot recently contracted for. The sellers allege that the plot was simply bought for speculative purposes.

The Princess Pauline Metternich-Sandor and a number of other friends and admirers of the great actor, the late Adolf Ritter von Sennenthal, contemplate the perpetuation of his memory by the erection of a monument.

Captain Marx, of the French navy, has been appointed a member of a committee formed by the Ministers of War and Marine. This officer, one of the few Jews in the French navy, is a son of a chazan in the Department of the Nord.

Complaints are made that emigrants who leave Russia via the Austrian frontier are seriously harassed unless they promise to sail from the port of Trieste. Some have been declared not to have enough money and have been returned to Russia.

The Jewish community of Bombay is greatly troubled over the endeavor which is being made to acquire part of the disused Bene-Israel cemetery for tramway improvement purposes. The cemetery was opened in 1829 and was closed in 1898.

Liebler & Co. have received from Israel Zangwill the manuscript of "The Man of Iron" a new play on world peace. The production will be made this present season. This makes the seventh play Liebler & Co. have bought from Mr. Zangwill.

The parliamentary elections for the Grand Duchy of Baden have been marked by the complete defeat of the anti-Semites. At the first ballots, the candidates who stood for the anti-Jewish programme received only 4,000 votes out of 300,000 recorded.

It is reported that the President of the Duma offered to supply M. Brodsky with a pass to the Taurida Palace, in spite of the fact that his case has not yet been considered by the Duma, and that the government sides with Tolmatcheff on the question.

Rabbi Kasriel A. Nathan, for over forty years rabbi of Augestova, and one of Russia's most noted rabbis, will arrive on these shores about December 3. Rabbi Nathan is the author of "Kesser Amelach" (The Crown of the King), a commentary on the Rambam.

The Prefect of Odessa continues to devise means to persecute the Jews. He has now ordered them to substitute a cross for the Jewish emblems on the illuminations of the synagogues. Naturally the Jews refuse, and the question is to be referred to the Senate.

It is now suspected by the police that the recent disastrous conflagrations at Turan, in the government of Tiflis, was originated by malicious incendiarism. Practically the whole of the Jewish quarter, consisting of over eighty dwellings, stores, and magazines, was completely gutted, and over a thousand persons rendered homeless and destitute.

IN THE SYNAGOGUES.

East Eighty-sixth Street Temple.

Rabbi Davidson is delivering a series on "Reform and Orthodoxy."

Madison Avenue Synagogue.

Rev. B. A. Tintner preaches Sabbath morning on "Getting Ready and Being Ready."

Temple Israel of New Rochelle.

This evening at 8 p. m. Rev. J. D. Spear will lecture on "The Power of Truth."

The Educational Alliance.

Rabbi Kopstein and Rev. S. Libsohn will officiate at the children's services this Sabbath afternoon.

Congregation Es Chaim.

Rabbi D. Lowenthal preaches Sabbath morning on "What Do the Pious Seek and Find in the Sanctuary?"

Congregation Ahawath Chesed-Shaar Hashomayim.

This Sabbath morning Rabbi I. S. Moses preaches a Thanksgiving sermon on "For the Land and for the Food."

Temple Beth El, Jersey City.

Rabbi L. J. Goetz speaks this evening on "The Influence of Blind Prejudice," Sabbath morning, "Israel's Mission."

Temple Hand in Hand of the Bronx. Rabbi Reichert lectures this evening on "The Gospel of Discontent," Sabbath morning, "Jacob's Prayer, a Pattern for Us."

Temple Israel of Harlem.

Rev. Dr. M. H. Harris will speak this evening on "Synagogue and the Working Man," Sabbath morning, "Children Weeping for Rachel."

Congregation Shaari Zedek of Harlem.

Rev. Adolph Spiegel preaches Sabbath morning on "How to Prepare to Meet the Enemy."

West End Synagogue.

This (Friday) evening, Rev. Dr. F. De Sola Mendes speaks on "Some Recent Spiritual Manifestations," Sabbath morning, "God's Law and Man's Mercy."

Temple Anshe Chesed.

Dr. Gustav N. Hausmann will preach this (Friday) evening, 8 o'clock, on "The Problem of Suffering"; Saturday morning on "Precaution and Watchfulness."

Temple Emanu-El.

Sabbath morning Dr. Magnes preaches on "A Reform of Judaism Upon a Nationalist Basis," Sunday morning at 11.15 Dr. Silverman on "The Modern Jew as a Factor in the World's Progress."

Free Synagogue.

Sunday morning at 11.15 at the Free Synagogue, Eighty-first street, near Amsterdam avenue, Dr. Stephen S. Wise will preach on "The Awakening of the Soul."

Congregation Ohav Zedek.

Memorial services will be held in the synagogue, 18 West 116th street, on Sunday evening, November 28, at 8 p. m., in honor of the late Rev. Prof. Joseph Mayor Asher. Among those who will participate are Rev. Ph. Klein, Rev. H. Orilansky, Rev. Henry S. Morals, and Cantor Meisels, and choir. The public is invited to attend.

There will be a meeting of the sisterhood on Wednesday evening, December 1.

Beth Israel Bikur Cholim Synagogue.

Rev. Aaron Elseman will preach the sermon on Sabbath morning on the topic, "The Battle of Life."

The Hebrew Congregation of the Deaf will meet this Friday evening for worship. Mr. Samuel Cohen will preach.

The Beth Israel Sisterhood will hold its regular monthly business meeting on Wednesday, December 1, at 2.15 o'clock, in the vestry rooms. At the request of a large number of young men and women Rabbi Elseman has decided to inaugurate a series of Friday evening services, beginning December 3, at 8.15 o'clock, and continuing throughout the winter. He will deliver a lecture every week on some timely Jewish topic.

Cong. Har Sinai of Washington Heights.

On Sunday evening, November 14, a meeting of the Congregation Har Sinai was held in their meeting room, 600 West 181st street, for the election of trustees and officers. The following were elected: Abraham Ruth, president; W. M. Green, vice-president; David Fishkin, treasurer; David Weidner, secretary. Trustees—Dr. Wm. J. Ziporkes, chairman; Jacob Yuridin, Meyer Schwartz and Benjamin Starlight. The congregation was started through the efforts of Messrs. Ruth, Fishkin, Yuridin, Holzberg, Starlight and Schwartz on last Rosh Hashonah, and now has sixty members enrolled.

On Sunday, the 21st inst., Rev. Jacob Goldstein addressed a meeting of the Ladies' Auxiliary, which was formed to assist in the building up of this new congregation. Mrs. Fox is president; Mrs. Starlight is vice-president, and Mrs. W. M. Green is secretary.

Patriotism and Denominationalism.

BY RABBI JULIUS SILBERFELD, Newark, N. J.

In this, our age of progress and universal brotherhood, when people never tire of prating about the universality of humanity, when they even speculate about the probability of having a kinship of humanity in the distant planet Mars, and one famous professor even claims to be able, at a tremendous expense, to establish communication between the two worlds—in such an age of the broadest conceptions and the theories, it is only natural that the idea should take hold of some people, that national lines ought to be abolished, that the lines of demarcation, which separate one people from another, ought to be obliterated, that the so-called sentiment of patriotism is an anachronism and is out of place in this era of universalism, that one nation is as good as the other, that we are all members of the one human race, and it is presumptuous in one nation to imagine itself superior to any other, that patriotism is but another word for selfishness, and is only distinguishable from the ordinary selfishness in that the latter is individual, while the former is national; but selfishness it is, the particular nation thinking only of its own advantage, and under the guise of patriotism willing to employ every means at its disposal, and even ready to go to war in order to get the best of a rival nation.

It cannot be denied that there is some truth in this definition of patriotism. Patriotism is a sort of national selfishness, and very often is this patriotism abused, so that it sometimes becomes synonymous with injustice and unrighteous conduct. And yet, patriotism has been and is indispensable to the progress and development of humanity. Patriotism is the most powerful factor capable of awakening what is best and noblest in the heart of man. Under the influence of patriotism man has accomplished all the wonderful achievements of which he now boasts. Patriotism has kindled in the soul of man love for his country for the land of his birth, for the spot where his cradle had stood, and that love has spurred him on to bring the greatest sacrifices and shrink from no hazard or hardship when it concerned the weal and welfare of the fatherland. Patriotism is to the collective body what the family is to the individual. While man should love all his fellowmen, while he should never forget that he is a part of all humanity, yet who will take it amiss if his love finds more fervid expression and displays itself with greater potency towards his family? Is he not in duty bound to think of his immediate family first and of the rest of his fellowmen afterward? It is selfish, you will say; but granting that, it is nevertheless a pardonable selfishness. A selfishness which makes you obliterate your own person and think of other human beings, a selfishness which is capable of generating the divine love of a mother towards her babe, the sublime devotion of a father towards his offspring, is indeed worth while cultivating, and woe to mankind if that selfishness were to disappear, and in the general love for all humanity the particular parental love were to be dissolved and lose its distinguishing characteristics!

And so patriotism enables man to bestow his love most effectively upon a portion of humanity. If he were with his love to embrace all humanity, it would be "love's labor's lost"; but by concentrating his love upon a limited field, he is enabled to utilize it to the best advantage and transform it into a flaming altar of holy desires and sacred yearnings. And if you glance back upon the records of history and see the marvelous deeds of heroism and self-sacrifice that have been performed under the inspiration of patriotism, how men became totally oblivious of themselves, deaf to the voice of reason and precaution, defiant of danger, torture and even death, and plunged themselves headlong into the turmoil of strife and mortal combat, if you read how love of country, devotion to the fatherland, has stimulated men to unexampled deeds of bravery and loyalty, you will admit the efficacy of patriotism as a most vital factor in bringing to the fore all that is best and noblest in the nature of man.

And as with patriotism, so it is with denominationalism. The same arguments that are employed to induce us to stifle patriotism in our hearts, are advanced with still greater force to make us do away with the different religious denominations that separate men spiritually from one another. What right have we, it is argued, in this age of culture and enlightenment, in this era of universalism and humanitarianism, to divide ourselves into different creeds and beliefs? Why not accept one creed for all, and thus bring about genuine peace and brotherhood among men? Think of the thousands and tens of thousands that have been mercilessly slain and brutally massacred, because religious differences turned men into beasts of prey and made them forget every kinship of race and blood! Think of the horrible wars that have saturated the earth with the blood of the choicest of its sons, simply because people were transformed into savages through fanatical fur, and misguided religious zeal and enthusiasm! Is it not high time that these petty differences and disputes, capable of so much misery and havoc, should be eradicated, and instead of the numerous religious arraying men into hostile camps, one universal faith should unite them all and cement them into one indissoluble fraternity?

But, strange to say, all these plans for a universal religion, for a faith to embrace all humanity, assume as the first prerequisite the dissolution of Judaism, the complete disappearance of Israel's

faith from the surface of history. Our insignificant belief is not included in this universal plan. Even Dr. Elliot, in his outlines of the religion of the future, considers it very natural to ignore Israel's claims and aspirations. What do a handful of Jews count anyhow when vital religious problems of far-reaching consequence for all humanity are discussed and debated? The Jews are at best only a negligible quantity. True, the Jew has dreamed of a universal religion. His prophets never tired of declaring in rapturous terms and with thrilling eloquence of the religion of the future; but when? When Israel's God shall become the God of all the nations, when the idea of the unity of God shall find an echo in the heart of all humanity, when

כִּי מֵאֵה הָרָץ יָרַע

"the knowledge of God shall fill the earth as the waters cover the sea." That has been the messianic hope of Israel; and until this hope shall be realized, the Jew would be derelict in his duty, he would be oblivious of his glorious past, he would be forgetful of his divinely appointed mission, were he to allow himself to become submerged in the vast ocean of humanity.

I cannot speak authoritatively about other religious denominations, and to admonish them not to give up their respective individualism would be a presumption on my part; but I can speak and I will speak about the attempt to efface the distinguishing features of Judaism and reduce it to a meaningless Unitarianism, or Ethical Culture and what not! Judaism is not yet ready to give up its identity. Despite the efforts of so-called leaders of Judaism to abolish every tradition, every custom, every rite that is distinctively Jewish, despite the nauseating liberalism, which sanctions the advocacy from a Jewish pulpit, that as a sign of the universality of Judaism the image of Moses on one side and of the founder of Christianity on the other side should adorn the ark of the temple, despite all this sensationalism, irreverence and blasphemy, I say that Judaism is not yet ready to capitulate. It has successfully withstood the assault of centuries, it has bade defiance to the attacks of venom and hatred as well as to the allurements of temptation, and it is for the good of humanity that it now still flourishes in all its beauty and grandeur. Its very isolation, its very individualism, has been its chief source of strength. And if Judaism had renounced its distinctive character and become amalgamated with other religious denominations, it would at once have ceased to be a beneficent factor in the molding and shaping of history.

In the midst of the seething ocean, undisturbed by the raging billows and tempestuous waves, there runs a swift current known as the Gulf Stream. That stream cannot be dissolved in the endless sea. In comparison with the tremendous ocean this stream is indeed insignificant. And yet this current exerts a powerful effect upon climatic conditions of great continents. It sends warmth and fecundity into many countries. The least deviation from its course would at once change blooming plains into dreary deserts, and turn a fertile soil into a desolate wilderness. Why? Because through a miraculous law of Providence this mysterious stream has preserved its identity, and has thus been enabled to fertilize countries and climates. And so it is with Judaism. It is the Gulf Stream of humanity. Because of its having preserved its peculiar characteristics it has been the greatest boon of God to mankind. And therefore I repudiate every attempt, no matter by whom made, to rob Judaism of its old traditional verities, of its beautiful symbolism, of its sublime poetry and historical significance, under the pretense of advancing one common religion for all humanity. Does the Jew believe in a universal religion? You need but read his literature to convince yourself of the fact that the idea of a universal religion permeates his whole being—but that universal religion must be conditioned upon the recognition of the fundamental Jewish conception of One God, One Father, and therefore one humanity. And until this ideal be realized, cling to thy banner, Oh, Israel, hold aloft thy torch of light, live and act as the priest-people of mankind, hold fast to the standard of truth, justice and righteousness, and thus work towards the bringing about of the messianic era, when the God of Israel shall be worshipped as the God of all humanity.

Sinai Temple, Mt. Vernon.

Dr. Joseph I. Gorfinkle will preach this evening on "The Legal Controversies of the Schools of Hillel and Shammai," Sabbath morning, "Women of Israel Beruriah."

Young Men's Hebrew Association.

The speaker at the religious services this Friday evening will be Rabbi Aaron Elseman. The speaker at the children's services will be Mr. Max D. Klein.

An interesting programme was arranged for Thanksgiving week by the committees on Religious and Social Work. Various exercises were arranged for Thanksgiving Day. Services were scheduled to take place in the auditorium at 3 o'clock in which the children of the Hebrew School took part. The address was delivered by Rabbi M. M. Kaplan. In the evening a social entertainment was arranged, the main feature of which was an address by Mr. John J. O'Reilly, principal of Public School No. 86, followed by literary and musical exercises.

Last Sunday evening the Franklin Social and Literary Society held a successful elocution contest. The judges were Mr. Cecil B. Ruskay, Mr. Morris Berger and Dr. Louis S. Rosenstiel.

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MARRIAGES.

BROWN-ROSENBERG.—On Sunday evening, November 21, 1909, at Duryea's, Seventy-second street and Broadway, Miss Henrietta Rosenberg to Mr. Isidore Brown. Rev. Aaron Eisenman officiated.

GOLDEN WEDDING.

Mr. and Mrs. MORRIS ABRAHAMS, of 106 East Eighty-first street, for over fifty years residents of this city, celebrated their golden wedding by giving a dinner and dance at the Hotel Astor last evening. Preceding the dinner a marriage ceremony was performed by the Rev. Mrs. Ratner and Kartscmaroff, of Cong. B'nai Jesurun, of which congregation the host and hostess have been members for the past forty years. The Rev. Dr. Grossman, of Temple Kodesh Sholem, a personal friend, also participated. Covers were laid for 125 guests.

IN MEMORIAM.

FINKELSTEIN.—Memorial services for the late Kassel Finkelstein will be held on Sunday, November 28, at 3 o'clock p. m. at the Temple Beth Mordecai, Hobart street, Fern Amooy, N. J.

Annual Meeting of the Uptown Talmud Torah.

The annual meeting of the Uptown Talmud Torah association took place on Sunday last in the auditorium of the institution, East 111th street, and was largely attended by members and friends of the institution. The president, Mr. David Cohen, in opening the meeting, deplored the loss suffered by the community in the death of Dr. Joseph mayor Asher. In the financial report it was stated that the total cost of the building amounted to \$18,000, out of which \$61,000 was covered by donations and subscriptions amounts outstanding debt. The annual income by donations and subscription amounts to \$17,000, while the expenses come to \$22,000. Several hundred boys and girls marched in procession through the streets singing *הנה הנה* and American and Hebrew national songs. A Hebrew poem specially composed for the occasion by the principal, Mr. E. Isa-Ashur, was recited by Benjamin Scener, and the English version of Celia Goldstein, both pupils of the school.

Dr. Morals' Bible Class.

The class in Bible for adults of both sexes meets every Tuesday evening at 8 o'clock in the synagogue of the Congregation Hope of Israel, of Harlem, 17 West 116th street, and is under the instruction of Rev. Henry S. Morals. It is entirely free to all who may desire to attend the sessions.

The school of the congregation, under the auspices of the Sisterhood, meets every Sunday afternoon from 2 to 4, and Monday, Tuesday and Thursday afternoons from 4 to 6 in the synagogue.

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SOCIAL.

A dance will be given by the Young Folks' League of the Uptown Talmud Torah at Palm Garden, East Fifty-eighth street, on Sunday evening, December 12, 1909.

A grand charity bazaar will be given by the combined societies of the Ez Chaim (East Ninety-second street) Synagogue, in the vestry rooms, on December 4th, 5th, 6th, 7th and 8th. Special features will be provided for each evening.

The Ladies' Auxiliary of the Mt. Moriah Hospital gave a coffee klatch and concert on November 17, which not only proved a great social success but a financial success as well, for the society realized a net profit to the hospital of \$1,500. Among those who have contributed towards the success of the affair were: Miss Rose M. Gettner, Mrs. Dora Weissman and Mr. Leon Blank. Among the guests were Rev. Dr. Gustav N. Hausmann, Mr. Bernard Semel, president of the hospital, and Mr. T. Healy, of the Immigration Board.

A bazaar for the benefit of the poor in the district visited by the A. C. S. H. Sisterhood will be held at the Tuxedo, fifty-ninth street and Madison avenue, from Wednesday, December 5, to Saturday evening, December 18. Many fancy articles have been made by the ladies and many handsome donations have been received. Moderate prices will prevail and your attendance and participation is urged. The bazaar is under the able management of Mrs. M. Wortman, the following ladies assisting her: Mrs. M. L. Leffler, Mrs. M. Steinhardt, Mrs. H. Lederer, Mrs. H. Steinhardt, Mrs. A. Stiner, Mrs. J. Robitscher, Mrs. I. Davidson, Mrs. C. W. Hirschman, Mrs. E. Eisler, Mrs. H. Long, Mrs. M. Strauss, Mrs. S. Ullfelder, Mrs. S. J. Bauman, Mrs. M. Hahn, Mrs. E. Klein, Mrs. B. Stiner, Mrs. J. Stich and Mrs. F. Weisl.

BAR MITZVAH.

LEVEY.—Mr. and Mrs. William Levey, of 509 West 110th street, announce the Bar Mitzvah of their son Laurence on Saturday, November 27, at Temple Ahavath Chesed Shaar Hashomayim, Lexington avenue, corner Fifty-fifth street. At home Sunday, November 28, from 3 until 6.

MAYER.—Mrs. A. Mayer announces the Bar Mitzvah of her son, Lester J., Saturday, November 27, 1909, Temple Hand in Hand, 145th street, Willis and Brook avenues. At home Sunday afternoon, 429 East 139th street.

SCHAFFER.—Mr. and Mrs. Jacob Schaffer, of 1973 Third avenue, announce the Bar Mitzvah of their son Emanuel, on Saturday, November 27, at Temple Israel of Harlem, Lenox avenue and 120th street.

SHONGUT.—Mr. and Mrs. Jacob Shongut, of 749 Jennings street, Bronx, announce the Bar Mitzvah of their son, William McKinley Shongut, on Saturday, November 27, 1909, at 10 o'clock, at Temple Adath Israel, 169th street, between Third and Fulton avenues. At home Sunday afternoon, November 28, 1909. No cards.

WEINER.—Mr. and Mrs. Samuel Weiner announce the Bar Mitzvah of their son Arthur, Saturday, November 27, 1909, at the Synagogue Anshe Emeth, 131st street, near Lenox avenue. Reception at their home, 212 West 137th street, Sunday, November 28.

WEINSTEIN.—Master Jacob Weinstein, son of Mr. and Mrs. Julius Weinstein, was Bar Mitzvah last Sabbath at the Seventy-second Street Synagogue. The young man recited the blessings over the Torah and read the Haftorah. A banquet was given in his honor at his residence, 1990 Seventh avenue, on Sunday, at which many relatives and

friends were present. Speeches were made by Rev. Aaron Eisenman, Mr. Buchhalter, his teacher, and the Bar Mitzvah.

WOLF.—Mr. and Mrs. Robert Wolf, of 2569 Atlantic avenue, Brooklyn, announce the Bar Mitzvah of their son Sylvester on Saturday, November 27, at Wyona Street Temple, Brooklyn. Reception Sunday, November 28, at Tyrion Temple, Pennsylvania avenue, at 8 p. m.

ENGAGEMENTS.

BAER-TAUSSIG.—Mr. and Mrs. Adolph Taussig, of 309 East Eighty-seventh street, announce the engagement of their daughter Sadie to Mr. Hugo Baer. At home Sunday, December 5, from 3 to 6. No cards.

BLUMENTHAL-BYTHINER.—Mr. and Mrs. Benjamin Blumenthal, of 113 East Eighty-eighth street, announce the engagement of their daughter May Cora to Mr. Richard Herbert Bythiner.

CHAN-RAUL.—Mr. and Mrs. I. Petschek beg to announce engagement of their sister, Miss Bertha Raul, to Mr. Max Chan. At home Sunday, November 28, 3 to 6, 562 West 148th street. No cards.

COHN-FINKELSTEIN.—Mr. and Mrs. Julius Finkelstein, of 56 West 129th street, announce the engagement of their daughter, Gertrude, to Mr. Abe Cohn, of Brooklyn. Reception, December 5, 1909, after 7 p. m., the Savigny, 2034 Fifth avenue. No cards. Boston papers please copy.

FRIEDLANDER-COHN.—Mr. and Mrs. Louis Cohn, of Hendrik Hudson, 611 West 110th street, announce the betrothal of their daughter Cara to Mr. Edward L. Friedlander. At home Sunday, December 5, from 3 to 6. No cards.

GOLDBERG-LAVENDOL.—Mr. and Mrs. G. S. Lavendol, 120 West 139th street, announce the engagement of their daughter Gertrude to Mr. Mark Goldberg. At home Sunday evening, December 5. No cards.

HIRSCH-BAUER.—Mrs. Henry Bauer announces the engagement of her daughter Blanche to Mr. Lee Hirsch. At home at 327 East Forty-ninth street, Sunday, November 28, 1909, from 3 to 6 o'clock. No cards.

JOFFE-SHAPIRO.—Sarah (Sasha) Shapiro to Professor Joshua A. Joffe. At home, 237 West 113th street, Sunday, December 5, 3 to 6 p. m.

LEDERER-WINTERFELD.—P. Lederer announces his engagement to A. Winterfeld. Their friends are invited to attend a reception in honor of the event at the new Carlton Hall, 106-108 West 127th street; Sunday, December 5, 3 to 5 p. m.

MOSES-PENNAMACOR.—Mr. and Mrs. J. Pennamacoor, 500 West 159th street, announce the engagement of their daughter Bertha to Mr. Julius J. Moses. At home Sunday, November 28, 3 to 6. No cards.

SABLE-SWAIN.—Mrs. Minnie Swain, of 150 West 129th street, announces the engagement of her daughter Frances to Mr. Leon Sable. Reception Sunday, December 5, from 3 to 6, at Hotel Savoy. No cards.

SCHNEIDER-GINSBERG.—Mr. and Mrs. Samuel Ginsberg, of 1249 Forty-ninth street, Borough Park, announce the engagement of their daughter Dora to Mr. William W. Schneider.

STRAUS-FISHER.—Mrs. Bella Fisher announces the engagement of her daughter Hilda B. to Mr. Albert Straus, of this city. At home Sunday, November 28, 3 to 6, 68 East Ninety-first street.

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PROF. GOTTHARD DEUTSCH INTERVIEWED.

ONE of our staff interviewed Professor G. Deutsch, of the Hebrew Union College, in regard to the events of the recent rabbinical conference.

The gentleman who is of a rather orthodox appearance, if a flowing grey beard is to be taken as indication of religious standing in Judaism, said: "Being on the point of departure after the bustle and hurry of meetings, business and private calls, sight-seeing and pleasure in this wonderful Niniveh of yours, it is difficult to condense in a few sentences the impressions received during such time."

The interviewer said: "Would you be willing to discuss the standing of liberal Judaism, and your own on the two main points at issue, on intermarriage and on the Bible?"

Answer: I have no hesitancy whatsoever. The question of intermarriage was thoroughly misunderstood or perhaps in some quarters intentionally misinterpreted. One paper, that of my colleague Feldman was strictly theoretical, the other paper that of Dr. Schulman, which dealt with the practical issue, absolutely condemned the rabbi's participation in a mixed marriage. The whole question is summed up in the old saying: Not a theory, but a condition.

There are in Germany ten per cent. of mixed marriages. In Berlin, and very likely in all large cities the condition is still more unfavorable. Nineteen per cent. of Jewish men and sixteen per cent. of Jewish women marry out of the faith. Please understand this clearly. It means that of five men and of six women one marries out of the fold.

Our reporter proceeded to ask: Would you, therefore, advise to condone these conditions?

Answer: Not at all. My interest in these deliberations is, I might say, strictly historical and social. I like to meet old friends, to make new ones. I officiate only in ex-

ceptional cases as minister and questions of practical theology are beyond my line, except by their historical basis. Do not think that I wish to wriggle out of this question. The matter is simply this. American conditions are in all likelihood more unfavorable than those of Germany. We have so many boys and girls without family connections, the sexes mingle in schools; their social intercourse is untrammelled by conventions, so that it is safe to say that we have more than ten per cent. intermarriages. Now the only question is: Shall the rabbi refuse to participate in the marriage ceremony if he thinks that his act will keep the Jewish party and their offspring within the Jewish fold?

Q. Now, what do you think about it?

A. Honestly I do not know. Sometimes it would seem that uncompromising attitude is a help to the cause, and at other times it would seem that it is harmful. I remember hearing the famous Hillel Lichenstein 1815-1891, when he said: "To swear black years (to damn sinners) will not make good Jews."

Q. How about the Bible?

A. The expression that you have reference to was admitted to be unfortunate. This is all I care to say.

Q. What was your impression of the orthodox protest-meeting?

A. The numbers and their enthusiasm were quite inspiring. Of some speakers I would rather not say anything at all. One man who saw me in the audience said the whole conference was composed of ignoramuses, and this very same man, when I visited his synagogue in Texas presented me to his congregation as one of the most learned men of the age. I condone overdoing in polemics, but the reference in the resolutions to the vaudeville show was a very regrettable breach of the plainest laws of etiquette.

Q. But do you not think that there was just provocation by the statement that the orthodox have a kosher stomach and a trefah heart?

A. I recall the expression but would have to read it over in connection before giving a definite reply. One thing, however, I am willing to admit unreservedly, that orthodox Judaism never condoned moral laxity, and that no orthodox Jew believed that he had a right to transgress the moral law, as long as he conformed with the dietary and other ritualistic requirements. I will further say that I do not believe that the orthodox Jew stands morally lower than the liberal Jew.

Your representative here risked a dart at Reform theology by asking the question: "Doctor, don't you think that orthodoxy by insisting on a rigid discipline in the

law is a better moral educator than is your subjective and arbitrary ethical code?"

The doctor, who is six feet or nearly so in height and broad-shouldered rose, and his knitted eye-brows and a quick motion with which he brushed the sparse white hair on his head seemed to indicate an outburst of anger. Your representative, not wishing that the interview be broken off at this point, hastily interposed the remark: "Don't get angry, professor; I am representing a conservative paper, and besides, as a newspaper man, I have a right to be impertinent. This is the prerogative of our profession, as some famous member of our calling once said.

"Angry! Not at all," the doctor said, after taking a whiff at his big cigar. "I am a newspaper man myself, and am proud of it. THE HEBREW STANDARD has always treated me fairly, and the late Mr. J. P. Solomon was a man whom I highly respected. I guess I have acquired the habit of looking mad in the class-room. I am not angry but you are wrong. Discipline of the Shulchan Aruch type is not a moral educator. Rather the reverse! There is a great temptation in morally weak characters to allow themselves a certain laxity in moral law by punctilious observance of the ritual law.

"The late Jacob Gordin, in his 'Der Wilder Mensch,' makes one of his characters say: 'Gott's Sach' is Gott's Sach' und Lat's Sach' is Lat's Sach'" (God's cause is one thing and duty to man is another). At any rate I most emphatically deny the statement, that conforming with ceremonial law makes one a better man. Nor do I admit the assertion made by one of the speakers at the protest meeting, that orthodox parents have better control over their children. This statement is flying in the face of facts. The East Side is populated by 200,000 Jews who are sons of orthodox parents. How many stores are kept closed on the Sabbath? How many pushcart-peddlers rest on the seventh day? Mighty few, as far as my observations go. Let me tell you that I regret this fact, just as I regret the decline of interest in Jewish literature. But it proves that, while Reform may not succeed in winning the young, Orthodoxy has failed to hold them."

"Do I infer from your hypothetical position on the outlook for the Reform movement that you went over to the Zionist or the National movement, as someone interpreted your advocacy of the cause of Palestinian institutions?" your representative remarked.

"Not at all, sir," the doctor re-

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plied, again knitting his brows and making a vigorous gesture with his hand. "I still regard Zionism as utopian, and, in fact, think that this is being admitted now at Zionist headquarters, judging from reports of the last meeting of the Great Action Committee. I also believe that the Nationalistic interpretation makes of Judaism a soulless body, something like a corporation. What I said at the meeting was, that I have no patience with that Philistinism which says: 'America is our Palestine and Washington our Zion.' I further said that I have a mother who will be ninety-one years old on the 5th of April and I pity the idiot who thinks she should not be more to me than any invalid in the Montefiore home. Palestine presents an economic and pedagogic problem which must appeal to every Jew who has a spark of Jewish sentiment left. Let me say right here that I was somewhat surprised by the speech of Mr. Isidore Straus at the banquet, when he showed that he saw in Palestine only fanaticism, ignorance and dirt. The very same Rabbi Samuel Salant, of whom Mr. Straus told such amusing stories, with so exceedingly fine humor, appeared to me as a saint. The pity is that a man of such noble and broad-minded philanthropy and such genuine culture, as Mr. Straus, should fail to appreciate ideals, because they are presented in a form different from his own environment."

"Don't you think, Doctor," your representative remarked, "that your Reform is to blame for that?"

"Perhaps it is so," was the reply. "It may also be an individual case. I take no earthly interest in baseball. It was the fault of my early environment. I take only an indifferent interest in music. It is one of my many limitations.

And speaking of my limitations, I confess that I am a poor hand in packing a valise. At home my wife does it, but here I have to do it myself, and I am sure when I come home my swallow-tail will be in an unspeakable condition and a sock or a couple of handkerchiefs will be missing. Have a cigar? As a Jewish newspaper man you will not be too fastidious for my brand. And now excuse me! Give my cordial fellowship-greetings to the craft."

And a hearty handshake ended the interview.

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Memorial Services for Dr. Asher.

In memory of their late lamented Rabbi, Rev. Prof. Joseph Mayor Asher, services were held by the Congregation Orach Chaim, at the synagogue, Lexington avenue and Ninety-fifth street, on Sunday last. The exercises began with the Minchah service at 8:00 o'clock. Cantor I. Mitnick, after which Rev. Dr. Phillip Klein, Rabbi of the Congregation Ohab Zedek, delivered a beautiful eulogy in German. Dr. Klein, who was visibly overcome, as were most of the other speakers, dwelt upon the late Dr. Asher's character and steadfastness of principal, and fittingly referred to the loss which traditional Judaism has sustained. Dr. Klein was followed by Rev. Meldola de Sola, of Montreal, Canada, Dr. de Sola said in part:

And Moses spake unto the Eternal, saying, Let the Eternal, the God of the spirits of all flesh, appoint a man over the congregation who may go out before them, and who may come in before them, and who may lead them out and who may bring them in, that the congregation of the Eternal may not be as a flock that have no shepherd.

Standing in this sacred place less than three years ago, it was my privilege to base a discourse to you upon these two verses in the 27th chapter of Numbers, and to address the words of greeting and exhortation to your revered and beloved Rabbi upon his assumption of his leadership of this congregation. The brightness of that memorable day has been changed into deepest gloom, joy and radiant hope have been transformed into sorrow and mourning, the gifted man who then became your guide has gone to his rest and to his reward. "The angels and mortals contended for the holy Ark; the angels have conquered, and the Ark has vanished."

You, my dear friends, who listened to the impassioned eloquence of Joseph Mayor Asher week after week, and who witnessed his strenuous and self-sacrificing labors, know full well how earnestly he served his God, how zealously he bore aloft the standard of Israel's faith, how fearlessly he battled "for the law and for the testimony," how faithfully he led you in the way in which you should go. He was in very truth a perfect guide, a guide who realized the ideal of Moses, our master, when he besought the Almighty not to leave Israel as a flock that have no shepherd.

A man of scholarly attainments and intense earnestness, an orator of rare eloquence and marvelous power, Joseph Mayor Asher necessarily rose to eminence. But the quality which, above all others, distinguished him as a true leader in Israel, and which stamped him as one of the great men in our ministry, was his uncompromising loyalty to principle, his unbending adherence to right, his absolute indifference to the opinion of the world when consistency demanded that he should antagonize the world. He was too great to resort to the arts and artifices of what is euphemistically styled "diplomacy"; too true, too honest, to refrain from denouncing teachings that are subversive of the authority of the Torah because denunciation is not popular in this diplomatic age. In the words of a famous English writer, "Eagles fly alone; they are but sheep that flock together." And Joseph Mayor Asher was grand enough to stand alone. His whole being was imbued with love for the Torah, its divine truth was in his heart, and he fearlessly spoke the truth that was in his heart.

His scholarly researches had revealed to him the untenableness of the hair-brained theories of the higher criticism of the Bible; more than once did he express to me with characteristic emphasis his abhorrence of the infatuation which obstinately ignores the corroboration of the Bible narrative by archaeological discovery, but readily accepts hypotheses subversive of the authority of the sacred volume; and for him to

know of anything antagonistic to Torah Moshe, was to condemn it and to denounce it with all the power at his command. There was no uncertainty as to where he stood with reference to the questions which divide us into two camps, for he was not a diplomat, he was a man, a man of God. He appreciated his duty as a Rabbi; he knew that to expose false teachings is as obligatory as to set forth faithful exposition; that the condemnation of wrong is as imperative as the commendation of right, and he brought all the power of his learning and all the force of his eloquence to bear against teachings and against practices that are creating a generation of Jews who know not Judaism.

In my appeal to him here on the occasion of his installation, I ventured to dwell upon the necessity for strong men in the orthodox ministry, I say "ventured" because he knew quite as well as I, quite as well as any of his colleagues, the requirements of the ministry. He was a master, not a pupil in need of instruction. And he was essentially a strong man in the ministry; a man whose place, alas, will not be readily filled; a man whose passing from our midst when we had every reason to look forward to very many years of his splendid work for Judaism is a veritable calamity, a calamity whose full significance and gravity we cannot yet grasp.

He was called away while yet a young man. He had not lived even half the term mentioned by the Psalmist as the duration of the life of men with physical vigor. But the Almighty does not estimate our lives by the number of years comprised in them. He appraises a life by the deeds that distinguish it. Judged by this standard, the only true standard, the life of Joseph Mayor Asher was greater than that of many who complete four score years, for during his ministration in God's sanctuary there was not a day which he did not devote to the service of his Heavenly Master, not an hour in which the demands of his sacred office were absent from his thoughts.

Our limited intelligence often leaves us unable to comprehend the wisdom of the Divine decrees. But we know that God is all-wise even as He is all-merciful; and, therefore, although we cannot repress the sorrow that overcomes us as we think of this calamity, we bow in all humility to His fiat. What He wills is wisely and benevolently willed. But as God is infinitely just even as He is infinitely gracious, we may rest assured that He will bestow an exceeding great reward upon the faithful and zealous servant whom He has called away. Such a life and such a career as that of Joseph Mayor Asher cannot fail to be crowned with Heaven's richest recompense. He has been taken from us; but, like the angel who preceded our fathers in days of yore, he has only gone to prepare a way for those who, like him, serve their God faithfully, and in the higher sphere he now awaits his loved ones. Be this our comfort and our consolation.

Upon you, dear friends of Orach Chaim, devolves the sacred obligation of establishing the work of his hands. You know his principles, you know that he stood for unswerving devotion to Traditional Judaism, you know that he despised everything that was subversive of the authority of the Torah. Prove that his labors among you have not been fruitless, prove that he did not minister to you in vain; prove this by ever adhering steadfastly to his teachings, and by sternly opposing even the slightest departure from the true Judaism he expounded to you, the Judaism handed down to us by our fathers. Let no one lead you henceforth who has not the honesty and the manliness to display his colors clearly upon every possible occasion, let no one be your guide who is not imbued with uncompromising loyalty to orthodox Judaism. My dear friends, your beloved Rabbi's voice has not been silenced by death, it still bids you, "Be faithful to the law and to the testimony." Heed his voice, continue to walk in the way in which he led you; and in thus establishing the work of his hands, not only will you prove the sincerity of your professions of love and reverence for him, but you will raise an imperishable monument to his name, you will render his sainted memory the truest and most genuine of all tributes. Amen.

Rev. Henry S. Morals, of the Congregation Michveh, who had for years been a close personal friend of Dr. Asher, said in part:

Overcome with a sense of trepidation, in standing in the pulpit so ably occupied by the beloved man we lament, and whose loss is so irreparable to the House of Israel, I come to lay a wreath over his memory. I was among the first to greet him here, and among the first to detect the kind of personality which that striking face disclosed. His motto soon showed itself, with a mental equipment remarkable, a philosophical bent of mind that lent logic and system to his utterances, a depth of Biblical

and Talmudical learning which made him all the stronger as a Jew and a servant of Israel's God, he strove with all his might to do service for God and for man. Never did the term "compromise" enter his thought. Bold and outspoken, fearless for the right, convinced of that Truth which admits of no qualification, no yielding, no surrender, he worked on and on, pitting his strong mental powers against the much weaker physical possessions.

And now, this dear man, this devoted minister, has been called away in the very flower of his manhood. The loss is ours, whom he richly benefited; the loss is Israel's at large, that could not spare him, so young, but so ripe in whole-souled sacred knowledge and in secular learning; a man of affections, as the sight of school children among his mourners testified in largest degree.

"Israel is not widowed," declare the sages, and "when a Tsaddik is taken away, another Tsaddik is born." Let us fervently hope that the loved spirit of Joseph Mayor Asher has so permeated his hearers that his voice will still be heard in their midst, influencing in the way of life the Congregation Orach Chaim, that new defenders may quickly arise to do the work he did, and for which he sacrificed his all, and thus give that true minister in Israel immortality on earth.

The concluding address was delivered by Rev. A. M. Ashinsky, of Pittsburg, Pa., An El Moley Rachamim by Cantor Mitnick, was then offered.

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OUR REFORMERS are getting to be reformed. At the recent Conference banquet they managed to get along without blue points.

OWING TO THE THANKSGIVING holiday THE HEBREW STANDARD this week will reach subscribers a day later than usual for which we ask their indulgence.

IF YOU CAN AFFORD a new dress or suit, you can't afford to disregard the touching appeal of the United Hebrew Charities for your cast-off clothing.

"THE SYMPOSIUM of platitudinous pomposities"—this is one of the phrases which were throated forth during a debate at the recent Central Conference. As our rabbinical neighbor involuntarily exclaimed, "Whew!"

ISRAEL'S HEIRSHIP cannot be long maintained on air. If cut off from the safe anchorage of tradition and allowed to drift and be tossed about by every changing wind of public opinion, it is bound to sink and disappear.

AFTER READING Isaac M. Wise's remark about the waters of Meribah, mentioned in Dr. Pereira Mendes' address to the Reform Rabbis, will it not seem to them that to honor a man who dishonors God, is an insult to the Deity?

BEHOLD, how good and how pleasant it is for brethren to dwell together in unity! This good doctrine is at once Jewish and Masonic. At the Central Conference only the Jews remembered this sentiment: the Masons forgot it altogether!

ONE SWALLOW does not make a summer. One "higher critic" does not destroy the authority of the word of God as revealed in the Old Testament. But a score of "half-baked" reform rabbis enunciating ill-considered resolves are enough to give all the Jews of their community a bad name with the Goyim.

WHEN LONDON Jewish societies arrange for a banquet in any hotel, a *Shomer* is appointed whose duty it is to see that the dietary regulations are strictly observed. The other day, however, to the painful surprise of the banqueters, shrimps were served with the fish. The *Shomer*, like Homer, was caught napping.

THE *Canadian Jewish Times* trusting with child-like simplicity in the announcement made of a Zionist mass-meeting to be held by Reform Rabbis during Conference week, gives a detailed account of the speakers, the enthusiasm of the audience, etc. For some reason, known only to the initiated, the proposed meeting was not held, and now the suburb of the United States harbors within its borders, a sadder but wiser editor.

WE ARE TOLD in this week's *Sidrah* of a three-fold preparation our patriarch Jacob made for the meeting with his hostile brother Esau. He was ready *למלחמה ולמנוחה* to pray, to conciliate by giving presents, and to fight. That Esau didn't fight was probably due to Jacob being ready for him. Many a bloody pogrom, both in the remote and near past originated in the sad fact that the cowardly Esau knew that we failed to follow Jacob's example.

A CONVERTED JEW, doing the usual stunts in Los Angeles, Cal., is described in the papers of that angelic city as speaking seven languages. This means, according to the Machiavelian saying that language was given to man to conceal his thoughts, that the "Rev. Mark Levy is able to conceal his real thoughts about the "blessed" gospel in seven languages. By the way, the German Jewish proverb has it that seven is a lie. The origin of this proverb is rather obscure. The explanation that *sieben* contains a contradiction, *sie* being feminine and *ben* masculine seems a little too far-fetched.

THE wiser heads among the members of the Conference of Rabbis prevailed over the more radical and strenuous among them in the matter of election of officers for the coming year, and Rabbi Heller of New Orleans secured the presidential honor without a dissenting voice being heard.

THE CONFERENCE ELECTION.

He is a Reform rabbi but has an abiding love for the past and the traditions of his co-religionists. He is a Zionist, in addition, a diligent student and above all a courteous gentleman. All these qualities combine to render him the ideal head of a body of ministers.

IN A RECENT SERMON Dr. Schulman vigorously denounced both the luckless thirteen Rabbis who during the campaign visited Mr. Gaynor and the free for all synthetic synagogue sermonizer who so bitterly attacked him. Dr. Schulman's words: "I repel with scorn Judaism's identification with any politics," are heartily echoed by the HEBREW STANDARD and we feel like saying to him *ישר כחך* or in the vernacular, "more power to your elbow."

OUR GOOD and valued friend the editor of the "*Jewish Voice*" of St. Louis reminds us, anent a recent note in this column, that men forgive and forget. We shall quarrel neither with him nor with the truism he calls to our attention. We acknowledge its inevitable truth in the cases of 99 men out of 100. But the rabbis, in the present instance the exceptions to the rule, cannot forgive and forget. They can only preach this lesson to others, not practise it themselves.

WE ARE GLAD that the Massachusetts Supreme Court refused to countenance an attempt to keep Catholics from the jury which tried a case involving a Bishop of the Roman Church on the ground of their possible prejudice in favor of the clergyman. Such an attempt, if successful in the case of the Catholics, would quickly enough be applied to the Jews. And where would our constitutional safeguards of full religious liberty for all and freedom from inquiry into a person's faith then be?

JEWISH FAIR-MINDEDNESS is nowhere more nobly exemplified than in the Talmud, where the opposing views of Israel's teachers were faithfully recorded and transmitted to posterity. It is in this spirit that we present in this issue the interview with Professor G. Deutsch. We are far from agreeing with that bright and genial scholar in all that he says, but we fully believe that he expresses his sincere convictions, and bespeak for him the kind and respectful attention of our readers.

THE DEATH of Richard Watson Gilder deprives our community of one of its sincere friends, a man of very respectable poetic attainments, whose lyre was often attuned to sing of our joys and sorrows. His poem on Emma Lazarus—a striking sonnet—will forever be gratefully remembered by us. Mr. Gilder in performing his civic duties often had occasion to consider the status of our East Side brethren. His references to them were always broadly sympathetic and genuinely humane.

AMERICAN ZIONISTS stand first in the number of Shekels sold, and, if money talks, their delegates to the ninth Zionist Congress to be convened at Hamburg, Germany, on the 26th day of next month, should be accorded a large part in the proceedings of that body. But we are confident that the American delegates will not only bring to the Congress large Shekel receipts, but also a deep love for the Zionist ideals, an exalted sense of duty, a broad outlook for the future, and, above all, that which is characteristically American, a plain, outspoken and unsophisticated common sense.

AT THE YESHIBA of Rabbi Yitzchok Elchonon they had all spruced up for the expected visit of the Conference which did not materialize for lack of time. One of the speakers at the mass-meeting of orthodox Jews in protest against the Conference, took occasion to sharply rebuke the Yeshibah people for their eagerness to be inspected by those "vaudeville show" Rabbis. The next speaker, Rev. Orliansky, explained matters by making the curious statement that had the Reform Rabbis shown up, it was intended to take out the Sefer Torah and pronounce against them the *Cherem* (excommunication). If Rev. Mr. Orliansky spoke the truth we are sorry to see such a spirit of deceit and fanaticism cultivated among the young men who attend that Yeshibah.

יותר יעקב לבדו

"And Jacob remained alone." (Gen. xxxii: 24.)

THE story of Jacob wrestling with the Angel, said to be the Genius of the tribe of Esau, has long been allegorised into the story of the heroic struggle which the Jewish race carried on, through the ages, against superstition and violence. This is such a well-known homily as to make repeated reference to it sound trite—though it contains a great truth. More pertinent, perhaps, is the question, whence did Israel derive this supernormal strength for which it has become famous in the History of the human race and which enabled it to prevail in the end?

THE MAN WHO STANDS ALONE.

The answer to this, is, I think, given in our text. Militant Jacob, type of the Jewish race fighting for righteousness' sake, *stands alone*. No one lends his assistance, no one takes up the cudgels for him. This circumstance, far from weakening him, is the source of his endurance, his courage. He knows he has no one to fall back upon; and, therefore, he fights with all the greater determination, with all the more intent concentration of his energies upon the effort to win.

What a glorious spectacle, this picture of the Man Who Stands Alone! We, with our monster trusts, with our vast industrial combines, with our stupid and brutal majorities—we who for every purpose, great or small, link together a thousand hands and a thousand brains—we have lost the appreciation of the fine powers displayed by the—Man Who Stands Alone! Storms may rage about his head, obstacles most disheartening, may lie at his feet, the whole world may set up the fiercest opposition to him—unmoved remains he, the unbending human rock in the midst of a foaming sea; unflinching he, the—Man Who Stands Alone! Nay, the louder the mouthings of his enemies, the sharper the arrows of his antagonists, the greater strength, the harder muscle, the keener fighting-zest develops he, the Man Who Stands Alone! Truly a Son of God he, the Man Who Stands Alone!

Such a man was Jacob. Such a race was Israel! Standing alone through the ages, our Nation waged its wars in the teeth of the most persistent counter-efforts. Our distinctiveness, our refusal to become submerged in the Ocean of Humanity, aye, our unwillingness to mingle with the other races proved our mainstay, our source of strength and salvation. *הן עם לכדר ישכון וכגויים לא יחשב* "The people shall dwell alone and shall not be reckoned among the nations" (Num. xxiii, 9), said the heathen prophet.

He, the heathen prophet knew the secret of the Jewish Soul! He knew that the Jewish race is weakest when co-mingled with the other races; strongest when—standing alone!

Shall we fail to understand this? Shall we listen to those that tell us that the time has come for Israel to give up its distinctiveness, its nobility, its aristocracy? Shall we be satisfied with the ignominious peace of the Melting Pot rather than continue our unique battle for God and God's Truth?

I hear, even now, the answer, coming from million Jewish lips, drowning the voices of the few cowards among us:

ALONE WE STOOD—ALONE WE STAND—ALONE WE SHALL STAND, SO HELP US GOD!!

RABBI JOEL BLAU.

"The Hebrew Political Club has voiced a strenuous protest against the practice of caricaturing the Jewish race on the vaudeville stage and voted to confer with the other Jewish societies to arrange a plan to effect a stop of this practice. The club approves of the plan to nominate Joseph Green, of 202 Centre Street, who is an aspirant for common council honors in Ward 5, to represent the Jewish section of the city."—Brockton, Mass., Times.

And then if they would enter as strenuous a protest against Hebrew Political clubs, which caricature our decent citizens, and see themselves in the light that others see them and then disband, they would earn the thanks of the better element of the Brockton Jewish community.

THE DEATH in the plenitude of his powers and at the comparatively early age of 55 years, of Julius Schwartz deprives this journal of one of its most valued friends and contributors. The deceased was an active communal worker in the Borough of Richmond and did much for the religious life of our people in that section of the city. He was president of Temple Emanu-El of Staten Island, an institution owing much of its present prosperity to his untiring efforts in its behalf. A sincere and loyal Jew, the world we live in is much the poorer for his taking off. *Zecher Zaddik livrocho* was never said more truly than in his case.

Misdirected Criticism.

RABBI Rabbinowitz, of Brooklyn, really ought to know better than to criticise Commissioner Baker for refusing to let Jewish policemen off on Yom Kippur last. On that day, it will be remembered, there were over two millions of strangers in the city attending the Hudson-Fulton celebration, and the public safety absolutely required the services of every policeman. His argument that, had the Jews been organized politically the request for granting leave of absence to the Jewish policemen would have been granted, is entirely gratuitous and grates upon the ears of any right-

thinking Jews, who are not of the kind that composed Rabbi Rabbinowitz' audience, which was the members of the Brooklyn Hebrew Democratic Club. Just think of it! A Hebrew Democratic Club and the speaker an orthodox rabbi!

"Parliamentary Decorum."

THE recent Conference of Rabbis reminds one forcibly of some of the sessions of the grand lodges of the fraternal orders. These grand lodges were constituted of delegates from the various subordinate lodges; none could be delegates save those who had occupied the office of president of the lodge, and they could only be-

come president after having served in a number of minor offices of the lodge. It may therefore be presumed that one who had presided over the minor body, and was more or less versed in the practice of parliamentary law, would be able to maintain decorum and order therein and observe the rules himself when he became a delegate. In the subordinate lodge, dealing often with a crude membership, notwithstanding the arduous efforts of the presiding officer and his gavel, bedlam often prevailed.

When it came to the session of the grand lodge, one could therefore suppose that, composed as it was of the presiding officers

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.

BELLIN'S WONDERSTONE CO., 163 EAST BROADWAY (Drug Store).

of the minor bodies who had passed through the crucible of the often grotesque proceedings of his lodge in endeavoring to maintain order and decorum, that they would maintain order and decorum and obey the gavel of the presiding officers in the sessions of the grand body. Not so, however; frequently, yes, very frequently, the meetings of these grand lodges could become a bedlam, a very bear garden, and in his despair the presiding officer would hammer his gavel to pieces, and often in vain. Only the physical exhaustion of the delegates would restore a semblance of order.

So it may be said of the Conference, gentlemen of the cloth, whose avocation is to preach peace and good will, and urge their parishioners to dwell together in harmony, when they themselves get together they constitute a most disharmonious body.

Anyone who observed the discussions and wrangles of the members of the recent Conference and, as a matter of fact, the previous Conferences, must be struck with the acrimonious character of the debates, the lack of decorum, and the personalities which are thrust at each other. And this from members, as I said, who preach *sholem!*

The members of the Conference do not seem to mix well, they go off in a tangent at the slightest touch, and the presiding officer has a pretty good job in maintaining order, and settling various disputes.

Any how until there shall be some authoritative body whose decrees shall bind the congregations to its resolves, as well as govern the rabbis themselves after they resolved to resolve, what's the good of the Conference? L'AIGLON.

Wanted.

STEWART WANTED—A competent man wanted to take charge of the Free Son Club house, at 21 West 124th street. Applications should be addressed to HERMAN STEFFEL, Chairman House Committee, 119 Nassau street.

WANTED—Middle-aged woman as housekeeper in small family; excellent opportunity to the right party. Apply to M. B. KAUFMAN, No. 28 East Tenth street, New York city.

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Address,
TEACHER,
Care of Joseph Jasin,
200 E. Broadway,
New York City.

WANTED by Congregation Temple Israel, of Rockaway Beach, N. Y., a minister, one able to deliver sermons in English, and act as Chazan and teacher. Address, J. GOTTLIEB, 185 Boulevard, Rockaway Beach, N. Y.

WANTED—A competent RABBI and also a CANTOR who is capable to instruct and lead the choir, wanted for a conservative congregation in this city. Applications in writing. Kindly address "CONSERVATIVE," care of Hebrew Standard.

REFINED YOUNG LADY, high school diploma, perfect French, German, English, piano, drawing and painting, desires position as governess or lady companion. European and city references. Address B. L., care of this office.

STENOGRAPHER, typewriter and assistant bookkeeper; young lady, five years' experience in commercial line. Rapid, accurate, neat. Salary \$12. Address X Z Y, care Hebrew Standard.

TO LET—A large light room, bath adjoining, in private house. Suitable for one or two. 72 E. 86th street.

BOARDERS WANTED in refined Jewish family. Large rooms and beautifully furnished; dietary laws strictly observed; cuisine excellent in every respect; references exchanged. Kindly apply to Mrs. PHILIP SIMON, 145 West 120th street.

TO PARENTS—A COMPETENT teacher will assist school children with their lessons afternoons. Will also teach mornings, delicate children or those mentally defective, using an interesting and simple method. Address A. B., care of Hebrew Standard, 87 Nassau street.

TO LET—Furnished room (large), for two gentlemen, or married couple, with board. MRS. HARRIS (caterer), 164 East 91st street.

TO LET—Comfortably furnished room, convenient L and subway; references. B. Hebrew Standard, New York.

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25 We do not keep open evenings—nor will we between now and Christmas. We could sell many extra thousands of dollars' worth of goods by doing so—but it would be at the physical expense of our employees. Therefore, we close at the usual hour each day.

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Broadway, at 6th Ave., 24th to 35th Sts.

25 Our Toy Store is big and bright and interesting from January to January, but during December it rises and swings into extra heights of Holiday enthusiasm. Where does Santa Claus dwell? Ask any well-informed New York child.

The Finer Sorts of Goods Embraced In These Over \$5,000,000 Stocks

Very high-class merchandise—particularly imported merchandise—is as much a part of these enormous stocks as the staples—the every-day necessities—for which the Macy store has been headquarters for fifty years.

Our facilities for collecting the finer grades of goods are not surpassed by any other American organization.

We maintain permanent branches in the fashion centres and more important market places abroad, utilizing as headquarters for this foreign organization the Paris branch of the House of Macy.

The many local representatives we send abroad periodically co-operate with the heads of our various foreign branches.

From the Highlands of Scotland to the rug-weaving districts of the Orient Macy representatives are constantly searching out the choicest products that come from over the seas.

Abundant evidences here of the thoroughness of that searching—fashions fresh from authoritative sources, masterpieces from Old World weavers. Rugs and Carpets from the Far East, rare objects of art—Marbles and Bronzes, Rich Tapestries, Antique Furniture, Choice Pottery, Bric-a-Brac and China; costly Jewelry and innumerable novelties in silver, leather goods and the like.

A Turn About The Store Shows New Forms and Bright Colors That Fit The Holiday Thought

Sterling Silver Pencil Holders. Dainty and handy acquisitions for the shopping bag. King at the top for chain. Six, extra leads. Complete in box, 66c.
Sterling Silver Pencils, 24c. and 36c.

Silver-Plated Brush, Comb and Mirror Sets—Fifteen styles in dull or bright finish—\$5.89. Just right for bureau or dressing table.

Golf Club? No. Child's Sand Shovel? No. It's a Novelty Shoe Horn from Europe. The horn proper is brass-mounted on brass-trimmed sponzoid handle, over two feet long—\$1.58. No more back breaking. We may now stand or sit erect while putting on refractory shoes.

A recent importation of gew-gaws for the hair. Persian. Antique. Dull, soft colors of velvet ribbon—violet, gray, old rose—decorated with silver and gold lace. Some are studded with jewels. Others with jet. Here's a classic. Simple band of gold embroidery, dewed with tinted stones and beautified with tiny silk roses. All are distinctly Oriental, \$2.97 to \$3.97.

Christmas in the air. Fancy Holly Boxes tied with red bows, containing:
Sterling Silver Button Hook and File, 57c.
Sterling Silver Cuticle Knife, File and Button Hook, 86c.
Sterling Silver-handled Tooth Brush, Cuticle Knife and File, \$1.39.

Are you looking for something quaint and uncommon for a man who smokes? Ash Receivers—a swirl of peacock feathers blown into glass, rim of nickel—cigar holder attachment, \$1.24.
Rainbow-tinted Glass Combination Ash Receivers, Cigar Cutter and Holder, \$1.24.

Wood Violets, plus perennial fragrance, minus florist bills. No one would guess that they are not children of the sod—kissed into color and fragrance by the dew and sun. They grew beneath the deft fingers of French flower makers. Corsage Bouquet, \$2.44.

Umbrellas. Long handles. Directoire. Made entirely of cut steel beads and jewels. Steel-colored silk cover and case—\$10.49. Same style—jet beaded handles—fine black silk covers—\$8.94.

It looks like an exceptionally fine wicker basket. But when opened you catch a gleam of nickel and red morocco. It's leather-lined and contains nickel wash bowl, soap dish, toilet bottle, towels and fauceted tank.
An automobile basket bathing outfit, \$74.75.

If the autoist is also an artist he'll be interested in this new idea. The case contains hardwood and canvas folding camp stool, nickel lunch box, bottle, glass, ivory-handled knife, salt and pepper shakers—complete in canvas case, \$10.74; leather case, \$19.74.

Diamond Mounted Jewelry

We've bought Diamonds with the skill of connoisseurs and the judgment of expert traders.

Careful, delicate work, of course, demanding much time, much knowledge, much study and the investment of large capital. However, results justify the efforts. You may realize that by comparing our prices with prices charged elsewhere.

Artistic Glass

Broadly speaking, all America knows and admires "STRAUS" CUT GLASS. The beauty of its patterns, its depth of cutting, its clear, pure color tones, no less than the practical business spirit that controls the prices, have put it in the homes of thousands.

Brilliant collections of "STRAUS" CUT GLASS are a vital part of our preparations for the Holiday trade.

We think you will be unfair to yourself if wishing to buy Cut Glass, you fail to see the new beauties.

But to-day, we wish to tell you just enough about "STRAUS" CUT GLASS to excite your interest. We don't ask you to buy. We want you to see.

Every step, almost every glance, reveals a fresh surprise. Men with taste and skill have been busy ever since last Christmas-time evolving the bright things, the beautiful or curious things, that glist on counters and shelves. Here's a hint of them:

An original model of a French Auto Hat is being shown in the millinery parlor. White felt crown, with black velvet coronet. The contour is the beautiful black mesh face veil which falls over hat in front and back and may be fastened tightly, about the neck by black velvet ribbon—\$24.00.

Mink Neck Scarfs. They lie close around neck. Ruching of pleated brown satin ribbon. Front and back trimmed with fur tabs. Lined with brown peau de cygne. Some models trimmed with silk fringe—\$24.75 to \$39.74.

Cloth of Gold Gauze Ribbon. Ten inches wide. Satin bands with wreaths of pink and blue flowers between. A rich trimming for beaver hats—\$2.59 a yard.

Novelty Veilings—from our Paris office. Complexion Veils, black meshes on fine white maine grounds—6c a yard. Heavy octagon meshes enhanced with large silk-woven squares, \$1.49 a yard. Gold Net Veiling, 6c.

Gloves for the Opera—finest French kid—twenty button length. Dainty designs wrought of hand-embroidered silver threads extending up the backs to the scalloped-edged tops. They are sold elsewhere at \$30.00 a pair; our price \$18.24.

Soft Satin Shoulder Throws—for evening wear—especially theatre. Edged with several rows of marabout. Oblong and draped styles. One is made of amethyst-tinted satin, edged with marabout, veiled with black chiffon and studded with jet beads, \$33.74. Others from \$14.74 up—light blue, gold, pastel green, rose, lavender, navy and black.

Women's Travelling Set from Paris. China silk kimono and sleeping cap, slippers and blanket, made of matelasse, lined with China silk—all fold compactly in silk case, \$61.50.

Novelties from Norway. Enamelled articles hintful of the holidays. All of them are rich and beautiful and odd.

Hard Enamel is fired on sterling silver, which is then richly gold-plated, producing jewel-like color effects.
Sugar Tongs, artistic designs, in several clear, brilliant colors, \$6.49.
Cream or Sauce Ladies, red or blue enamel, gilt inner bowls, \$6.49.
Tea Strainers, bright enamel on gilt, white, pearl-like enamel around edge, \$9.89.
Jelly or Preserve Spoons, outside of bowl in red or blue enamel, with pearl band effect, inside satin gilt, \$16.49.
Tea Spoons, sets of six, in different colors—pink, sapphire, red, royal blue. Each set in white leather case, lined with crushed velvet, \$9.94 to \$29.99.
Gilt Seals, handles decorated with filigree enamelled flowers, \$5.94.
Book Marks, handles decorated with enamelled fleur de lis, \$3.49.
Paper Cutters, red or blue enamelled gilt handles and pearl blades, \$5.94.

THE UNITED HEBREW CHARITIES

which has been called upon to clothe many thousand of deserving poor, appeals for free donations of clothing, shoes and underwear for boys, girls, men and women. Unless this appeal is met promptly and generously, the poor will suffer during the coming winter.

If a postal card is addressed to the United Hebrew Charities, 356 Second Avenue, the clothing will be called for.

The Jews of Ireland.

(Continued from page 1.)

dice against the handful of Jews in their midst.

At the present moment, excepting Russia and Roumania, with their systematic semi-official persecution of their Jews, there is no other civilized country on earth where there is such a popular unwelcome for the Jews, as there is in Ireland.

But there are other reasons. And there again, some people will not love me; for I am about going to tell the truth. The truth is, not all of us are the pick of the world's best, the finest of the fine. The original Jewish immigrants in Ireland are not of our best stock; and, of course, they could not, in their native crudeness—to put it more mildly than I should personally feel inclined—create any particular degree of reverence for the Jewish name amongst the Irish populace who beheld a Jew, a real live Jew, for the first time. Why, then, in those days, when Jews first made their appearance in the country, so many of the natives were all but amazed at seeing a Jew walk erect on two legs, without either horns or tail. Yes, the Irish populace found much to marvel at, in the light of their preconceived notions of that strange, dread creature, the Jew; but so very little to revere.

And there are still other reasons. But I do not know how far I may have succeeded in interesting you in this subject. If you want to know more, I will tell it you another time.

Centenary of Moses Mendez Seixas.

THE one hundredth anniversary of the death of Moses Mendez Seixas, which occurred this week, was appropriately observed by the Congregation Shearith Israel, Central Park West and Seventieth Street, of this city, in which he was born in 1747. He was one of the four Seixas brothers so well known as Revolutionary patriots; Rev. Gershom Mendez Seixas, "the patriot Jewish minister of the American Revolution," who preached American Independence from his pulpit,—the only minister of any denomination in New York with sufficient courage to do so,—who closed his Synagogue and exiled himself from his native city for seven years in the patriot cause; Benjamin Mendez Seixas who was a lieutenant in the patriot militia of New York, also a patriotic fugitive; Abraham Mendez Seixas, a captain in the Georgia Line of the Continental Army, who saw active service during the entire revolution, and was a Magistrate of the City of Charleston, S. C., at the time of his death in 1799; Moses Mendez Seixas, like his brothers was an ardent patriot and devoted supporter of General Washington, who when he visited Newport, R. I., in 1790, where Mr. Seixas was at that time President of the Hebrew Congregation, received an address of welcome signed by Mr. Seixas, the historic answer to which will forever enshrine the Father of his Country in the heart of every Israelite. The original of this letter is in the possession of Mr. Frederick Phillips, great grandson of Mr. Seixas, and a member of the Portuguese Congregation in this city.

Mr. Seixas died at the residence of his son-in-law, the late Naphtali Phillips, at No. 211 Bowery, New York City, on November 29, 1809, and was interred in the ancient Hebrew cemetery at Newport, R. I. He was the first Master of St. John's Lodge of Freemasons of Newport, and first Grand Master of the Grand Lodge of Rhode Island.

He was also Cashier of the Bank of Rhode Island from its foundation until his death.

The Board of Trustees of the Shearith Israel Congregation at its regular meeting last week adopted suitable resolutions and enrolled Mr. Seixas' name on its list of Perpetual Prayers for the Departed. The Rev. Dr. H. Pereira Mendes made the anniversary the text for his sermon last Sabbath, read the entire letter of General Washington to Mr. Seixas, and drew from its broad and tolerant words excellent admonitions regarding the manner in which our people may, to quote the letter, "continue to enjoy the respect of all the inhabitants of this land."

Naphtali Herz Imber.

BY ISRAEL ZANGWILL.

THE unexpected news of the passing of poor Imber on Simchas Torah was conveyed to me last week in a letter from one of the few "West Side" Jewesses of New York who have kept a sympathy with Jewish letters.

"I had a charity meeting at my house," she writes; "about twenty women and a dozen men—I chanced to mention the death of Imber. Not one of those women had ever heard of him and only two or three of the men. They (the women) were not ignorant, only fashionable! They knew every dress-maker from here to Paris, and every opera singer, and all the plays and latest novels."

Such is the Melting-Pot of the West Side, while on the East Side ten thousand poor Jews marched in the funeral procession of the poet of Jewish nationalism.

And yet the paradox remains that Naphtali Herz Imber's passion for Palestine was purely literary, far more so than Jehuda Halevi's, even at Mr. Israel Abraham's estimate of the Spanish singer. Imber had in fact far less belief in things than Heine, with whom his capacity for self-mockery and for flouting his own diseases would suggest a comparison, were it not suggested by his lyrical genius. That such a poet should have written *Hatikvah*, the Marseillaise of every Zionist meeting throughout the world, is one of the innumerable ironies of Jewish history. (The music, too, of this march seems of Bohemian origin, for it occurs in Smetana's "Bohemian Symphony.") And yet Imber, no doubt, had the sincerity of his emotional moments, and was not without

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approbation of the aims and ideals of our people.

When Dr. Riza Tewfik, therefore, gives it as his opinion that anti-Semitic manifestations are impossible in Constantinople, the dominating centre of the land, but that "any large immigration of the Jews might easily conjure up bogeys," his words deserve to be pondered. We are just on the eve of the coming together of the Zionists in Congress at Hamburg. What the leaders of the movement may propose to their constituencies there, with reference to Turkey has not up to now been disclosed.

There is no doubt, however, that the Zionists are in face of the biggest problem yet produced by the evolution of their movement. To its gravity and importance Dr. Riza Tewfik's words give point. If Jewish settlement *en masse* in Palestine, surely an integral part of the Turkish Empire, be impossible, what *raison d'être* has modern political Zionism for its continued existence? In this light one awaits the developments at Hamburg within the next fortnight with interest. F.

(For The Hebrew Standard.)

THANKSGIVING

BY ARCHIBALD ROSS.

נקרמה לפני פתורה בומרות נריע לו

"Let us come before His presence with thanksgivings, and make a joyful noise unto Him with psalms. Psalm 95: 2.

Thanksgiving—What a sacredness there lies

In the rich fulness of that festal word!
What correspondence between God and man!
What granaries heaped with the wealth of earth,

The air, the sea, the depths of the unknown,
Adapted for recipients on their way,
At Duty's call—re-opening scenes of joy!
Of love, of beauty, mingled with the aims
Of holy offspring and fertility.

And never has this correspondence shone
In brighter light than on God's chosen flock.
Beloved Israel—names that well enrobe
The brow of History, to be read of men,
Where faith, imagination, hope and zeal
Give proofs of pre-established harmony.
Thanksgiving for the glory of our race,
In Abraham, Judah, Samuel, Gideon,
Who claim our homage deeper with the years.

The loves of David and of Jonathan,
The story of Rebekah at the well,
Of Hannah and her glorious hymn of praise,
Of Esther, the beloved of her people,
Of Sarah and her conjugal delights.
Of Jephthah's daughter—loveliest child of God.

Thanksgiving for the liberty of speech,
The conquests of true science o'er the earth,
The right of private judgment—and the shouts

Of happy families at their home firesides.
Thanksgiving in the heart, and in the home—

This is the precious burden of the years,
Where God is worshipped as Creator, Father.
What affluence He scatters o'er our fields—
The stores of grain and fruit—the tiny seeds
That laugh in blooming verdure—while the spaces

Are redolent of music from the throngs
Sailing the azure, their fit dwelling place.
The grapes of Eschol still delight our palate,
Still Lebanon yields her fragrance as of yore,
All typical of man's immortal dower.

Let life be full of praise; be ours to learn
That grace and fitness mark the eternal sphere,

Related all to us through Infinite skill.
And note the grandeur of our destiny
In holding converse with our parent—GOD.

his devotions, personal and impersonal. His were the virtues as well as the faults of a typical Bohemian, and in him Jewry has found its Villon.

But his life was more cosmopolitan and fantastic than any mere Gentile-poet's.

From Galicia and a prodigious childhood of Hebrew epics dedicated to Emperors, to Palestine and wanderings with the Laurence Oliphants; from Palestine to London and contributions to the *Jewish Standard*; from London to New York and the conquest of the East Side and the preparation of Talmudical pamphlets for the United States Government; from the East Side to California, matrimony with an American Christian crank and joint lecturings on the Occult; from the married Mahatma phase back *via* Boston and the editorship of the mystic magazine *Uriel* to single Semitic blessedness and poverty among his devotees on the East Side and a pathetic death at fifty-three on "The Rejoicing of the Law" in the hospital of his own Galician countrymen—such are only the main moments of the mad adventure. Perhaps his future biographer will find his life divided into two phases, the boundary-line being marked with the cutting of his hair. Wild in London, it was well-regulated in New York, where he never failed to call at my hotel, and where I was once instrumental in enabling his newest Hebrew poems to be published, dedicated, if I remember to the Emperor of Japan.

His last year were redeemed from misery by the generosity of that Prince in Israel, Judge Mayer Sulzberger, who, in admiration of his miscellaneous learning and his inspired flashes of exegesis, allowed him a monthly pension, and who by this one manifestation of sympathetic insight proved himself unquestionably the greatest Jew in America. For it must be remembered that to the general herd of well-to-do Jews Imber was only a shabby, disreputable and unsavory outcast.—*Jewish Chronicle*.

Anti-Semitism in Turkey.

DR. RIZA TEWFIK, the patriot leader in the recent Turkish Revolution, is a sober student of Jewish conditions in the land of the Seljuks. All his utterances in interviews or in the press on the subject of the Jews in Turkey have been marked by sincere sympathy with and hearty

Dr. Mendes Addresses Reform Rabbis.

RECEPTION was tendered to the visiting members of the Central Conference of American Rabbis on the 14th inst. by the Judeans. One of the speakers was Rev. H. Pereira Mendes and as Dr. Mendes is president of the Union of Orthodox Hebrew Congregations, his address to a gathering of Reform Rabbis was unique and interesting. Dr. Mendes said:

Mr. President, the last time you honored me by asking me to speak before the Judeans, you introduced me as the dreamer. I am a dreamer, because I am a minister, and therefore I dream of the realization of God's work on earth and God's purpose with man. And I dream of union in Judaism.

Yet I am not content with only dreaming of this. I try to do my little towards helping it forward. When you asked me a few days ago to address this gathering of the Judeans, I told you I could not do so because the Reform Rabbis were to be your guests, and just because they were your guests it would not be becoming for me to say even one word that might wound them. You replied, "Come, I am an idealist, and you are an idealist. Come and speak as an idealist. Come and speak as an Isaiah." I am not an Isaiah. But I am an idealist because I am, as I have said, a Jewish minister.

Thirty-two years ago I was called to the ministry in this country, a young man, a very young man. I found conditions here very different from those to which I had been educated, and with which I sympathized. As an idealist even then, I followed the spirit of the command in Holy Writ since I could not follow the letter. It is written that when questions beyond one's province or power to solve arise in matters of law or when controversies exist within our gates, we shall arise and go to the place which the Lord shall choose, and consult the Supreme Court. "According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do; thou shalt not decline from the sentence which they shall show thee to the right hand nor to the left." In a word, we are bidden to consult the highest attainable authority.

I therefore wrote the chief rabbi of each country where social conditions, culture and civilization equal ours in this country asking his opinion upon the reforms already introduced in American Jewry. They answered unanimously condemning them.

As an idealist, what was my duty? To say to those chief rabbis in the words of Job, "Verily, ye are the people, wisdom will die with you," or to say to the leaders of American Reform Judaism, "Verily, ye are the people, wisdom will die with you?" As an idealist, I asked myself how can there be two Judaisms, a European Judaism and an American Judaism.

Very shortly afterwards the Society for Ethical Culture was started in this city by Dr. Felix

Adler, an idealist, and son of Dr. Samuel Adler, the rabbi of the leading Reform Jewish Congregation of this city. As an idealist was it not natural for me to ask if Dr. Samuel Adler cannot hold his own son loyal to Judaism, how can he be expected to hold other people's sons and daughters loyal to Judaism? And if Temple Emanuel, the exponent of Reform Judaism does not appeal to an idealist like Dr. Felix Adler, must there not be something wrong with Reform Judaism?

About that time the Union of American Hebrew Congregations was formed by Dr. Isaac M. Wise. It was not long before differences arose. The learned Dr. Jastrow of Philadelphia withdrew his Congregation from the Union. A prominent Congregation of this city also withdrew. And I stated the reasons why my Congregation could not join it. Dr. Wise attacked me for two successive weeks in his paper. I replied giving quotations from his own writings, chapter and verse, and from the writings of other Reform Rabbis in support of my charges. He never published my letter. As an idealist this seemed to me unjust. Furthermore in my examination into the matter, I found much that wounded me to a degree which you, ladies and gentlemen, can perhaps appreciate. For example, I found that he described Moses as probably bringing the water from the rock by fraud, and that the water was thus produced "by command of God." I ask you frankly what could I, as an idealist, think of the suggestion that Moses was a cheat and that the most Holy One of Israel was a party to his deception.

But I am an idealist and I still have hope for union in Israel. Yesterday two members of this Convention of Reform Rabbis dined with me, and I made the remark that I did not think that 25 of the Reform Rabbis of the Convention here would subscribe to the radical ideas of the old Reform leaders. I was answered "25? not 15!"

As an idealist I think the time will come when we may be able to work together, you and I. May I illustrate in what way?

As an idealist, I believe that the most ideal form of government in existence today is that which obtains in this blessed country. The individual is free; he may do what he pleases provided he does not thereby injure other people and keeps within the law. Each city governs itself, subject to the laws of the state. Each state is sovereign and independent, subject nevertheless to the federal government.

Cannot each synagogue be allowed a certain amount of independence, subject to the general government of a central body of ministers in each country? And cannot these central bodies of each country be themselves under a supreme court or body so as to insure one Judaism and not permit an American Judaism and a French Judaism and a German Judaism and an English Judaism to posture as the Judaism?

This means respect for authority.

IN MEMORIAM. (For The Hebrew Standard.) By D. HOEXTER. צא בת קול מן השמים ונשמע מאהר כמחלה המחנים וסוף כא' קיץ מספר יומים קודם בירתך וצו אורה היום... זמן אל שחרך יוסף, מאיר עינים שב לימין אבך בשמים צון אל שחרך בכפלים זה האיש אשר חי בתורתו צדקתו עופרת לו בעת פטירתו לגו הצרה, מי ומלא פרצתו?

Intelligence demands that. Otherwise, what is the function of your Conference or of your Institution, the Central Conference of American Reform Rabbis? Is it not to constitute an authority?

To-night, intellectuality has been emphasized as the great cry of Reform Judaism. As an Orthodox Jew, while I pay full regard to intellectuality, I emphasize the human heart as that which is to be considered in Judaism and in religion. Therefore, if I propose to you that we take three or five years to work out a plan for the establishment of a central authority for Judaism at large, thus appealing to intellectuality, I also propose to you that we unite, you the Reformers, and I the Orthodox, to bring about what may seem impossible, a restoration of the Sabbath sanctity, thus appealing to the heart. The president to-night has said that the man who feels within him the prophet's spirit asks of any duty presented to him for accomplishment, is it true, is it right? I am not a prophet nor the son of a prophet, but I ask is not the establishment of an authority for all Judaism a true necessity, and is not the restoration of Sabbath sanctity right? I care not for difficulties. What is true and what is right must be dared and worked for. I, an Orthodox minister, therefore suggest these two reforms to you Reform ministers.

1st. Establish a supreme council for all Israel and thus make possible a united Judaism.

2nd. Work out a plan to restore the Sabbath to its proper sanctity; for the Sabbath means the heart of Judaism, it means attention to the deepest emotions of the human heart.

*Men of power, God-fearing men, hating profit; wise, men of understanding, known; elders—the sear Bible-suggestions as to qualifications.

A. Bechtold, OPTICIAN. Telephone 6226 Gramercy. 119 EAST 33RD ST. NEW YORK.

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. LOUIS LEVINE, Executor. 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. LOUIS LEVINE, Executor.

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, deceased, late of the County of New York, 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.

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 her 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.

SPIRO, CAROLINE.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Caroline Spiro, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Rose & Putzel, No. 123 Broadway, in the City of New York, on or before the 16th day of January, 1910. Dated New York, the 30th day of June, 1909. SELLIG ROSENBAUM, Executor. ROSE & PUTZEL, Attorneys for Executor, 123 Broadway, New York City.

WOLFSOHN, HENRY.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Wolfsohn, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business at the office of Benson Lowry, Esq., Nos. 208 and 208 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 1st day of January next. Dated New York, the 21st day of June, 1909. PAULINA WOLFSOHN, Administratrix. BENNO LOWRY, Attorney for Administratrix, Nos. 208 and 208 Broadway, Borough of Manhattan, New York.

BEAR, 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 Bear, 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. 41 Park Row, in the City of New York, on or before the 24th day of May next. Dated New York, the 5th day of November, 1909. ROSIE BEAR, Administratrix. NAVALIN KALVIN, Attorney for Administratrix, office and postoffice address, 41 Park Row Borough of Manhattan, City of New York.

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 Keya & 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 16th day of June, 1909. OSCAR L. GABRIEL, LOUIS GABRIEL & O. L. GABRIEL, Executors. MEYER & 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 28th day of October, 1909. ALICE O. ADLER, Executrix. Hoadly, Lauterbach & Johnson, Atty'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 her attorneys, Levy, 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.

BERNHHEIM, 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 Putzel, No. 299 Broadway, in the City of New York, on or before the 15th day of April next. Dated New York, the 4th day of October, 1909. GEORGE B. BERNHEIM, ALINE BERNHEIM, JOSEPH S. ISIDOR, Executors. CHARLES PUTZEL, Attorney for Executors, 299 Broadway, Borough of Manhattan, 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. 23 East Fort-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 MARK, Attorney for Executors, 19 Wall Street, 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 B. Baer, No. 20 Vesey Street, in the Borough of Manhattan, The City of New York, on or before the 15th day of April next. Dated New York, the 11th day of October, 1909. HENRY MYERS and MORRIS COOPER, Executors. Julius B. Baer, 20 Vesey Street, New York City; Davis & Kaufmann, 49 Chambers Street, New York City, Attorneys for Executors.

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OBITUARY.

FISHER.—Mrs. Fanny Fisher died on
November 15 in the 86th year of her age
at her late residence, No. 310 East
Thirtieth street, where she had resided
for the past 41 years. The deceased,
who was well known for her charities,
was the widow of Marx Fisher, one of
the founders of the Rodeph Shalom Con-
gregation. Rev. Rudolph Grossman of-
ficiated at the funeral and the inter-
ment was in Union Fields Cemetery. The
deceased left surviving seven children,
namely Mrs. Ferdinand Levy, Mrs. B.
M. Sampter, Mrs. S. A. Waas, Louis
Fisher, Phillip L. Fisher, Pauline Fisher
and Sarah Fisher.

RICH.—Gertrude Gottheil Rich, wife
of Joseph S. Rich, of 489 Manhattan ave-
nue, died at her home Monday from
heart disease. She had been in ill health
about a year. Mrs. Rich was born on
June 5, 1860. She was the eldest daugh-
ter of the late Rosalie and Rabbi Gus-
tav Gottheil, of Temple Emanu-El. She
was interested in charitable work and
was the Guide of the Emanu-El Sister-
hood.

LIVINGSTON.—Tillie Livingston,
wife of Mr. Louis B. Livingston, a
well known Jewish resident of the
Bronx, and active among Zionist so-
cieties, died on Saturday morning last,
at a comparatively early age. The de-
ceased lady was much loved for her do-
mestic virtues and for other womanly
traits manifest in her eagerness to work
in the Jewish cause. She was an active
member of the Sisterhood of the Con-
gregation Kehilath Israel of the Bronx,
and was noted for her warm charitable
nature, her hospitality and kindly man-
ner. The funeral took place on Sunday
afternoon from her late residence, 1127
Forest avenue, services also being held
in the synagogue. Rabbi Elias L. Solo-
mon officiated.

ARNHOLZ.—Mrs. S. Arnholz, a di-
rector of the Amelia Relief Society, died
Thursday, November 18, 1909. Funeral
services were held Sunday, November
21, 11 a. m., at Salem Fields Cemetery.
A large delegation of the officers of the
Amelia Relief Society was present to
pay their last tribute to their beloved
director. Mrs. Arnholz for many years
was one of the most prominent mem-
bers of the society.

Death of Julius Schwartz.

Ex-Park Commissioner Julius Schwartz,
one of the leading and most prominent
Jewish citizens of Staten Island, died
suddenly in his fifty-fifth year, on Friday
morning, November 19, at his beautiful
home in Fort Richmond. The deceased
is survived by a widow, a son, Jerome,
an aged father, Captain Philip Schwartz,
and three brothers, D. P. Schwartz, Sig-
mond Schwartz and Eugene P.
Schwartz.

The funeral was held on Sunday last
at Temple Emanu-El, and was the larg-
est and most impressive ever held
among Jews in the Borough of Rich-
mond. Rev. Albert Goldfarb, the min-
ister of the congregation, and the Rev.
Dr. Rudolph Grossman, of Manhattan,
conducted the services. The temple was
crowded to its utmost capacity so that
many people who had come to honor the
dead were obliged to remain in the
street. The deceased was loved and re-
spected by Gentiles as well as by Jews
for his many-sided activities. He was

president of the Hebrew Benevolent So-
ciety for eleven years in succession. For
five years he was president of Cong.
Emanuel, of Tompkinsville, and
some four years ago he organized the
Congregation Temple Emanu-El, of which
he was the president until he breathed
his last. It was chiefly through his un-
tiring energy and instrumentality that
the magnificent structure of Temple



Julius Schwartz

Emanuel was made possible. His mag-
netic personality and dignified bearing
won for him hosts of admirers and
friends. His death is an irreparable loss
to the entire Jewish community of
Staten Island. Mr. Schwartz was the
Staten Island correspondent of the He-
brew Standard for over a decade.
In his religious views Julius Schwartz
was a staunch advocate of modern or-
thodoxy. He loved the Jewish traditions
and ceremonies, and his last rites were
conducted on strictly orthodox lines, in
conformity with his belief.
May his memory be a blessing to all.

United Hebrew Charities Annual Meeting.

At the annual meeting of the United
Hebrew Charities at its building, Sec-
ond avenue and Twenty-first street, last
Tuesday night, it was announced that
the organization had in the last year
weathered the severest period of stress in
the thirty-five years of its existence,
expending a larger amount than in the
panic year of 1907, and on a smaller
number of applicants. More than \$360,000
was obtained in contributions, and the
organization was able to meet the needs
coming before it. It obtained also \$91,000
of the extra \$100,000 emergency fund
which it was found necessary to call for
a year ago, when the organization was
obliged through lack of funds to close
its doors.

Following the reading of the annual
report by the president, Cyrus L. Sulz-
berger, this Board of Trustees was
elected for the present year: Maurice
Bamberger, Sidney C. Borg, Mrs. S. El-
keles, Emil Frank, Lee K. Frankel, Al-
fred P. Hess, Leon Kamaly, L. Napo-
leon Levy, Adolph Lewisohn, Harry Lie-
bowitz, Morris Mayer, Edgar J. Nathan,
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Rosenthal, William Salomon, Mortimer
L. Schiff, Isaac N. Seligman, Mrs. Jef-
ferson Seligman, Louis Silverstein,
Henry Solomon, Louis Stern, Cyrus L.
Sulzberger, Samuel Well, Mrs. S. Wein-
handler and Alexander Rothschild.

In his annual report President Sulz-
berger announced that of the \$100,000
which it had been declared necessary
last year to collect as an emergency
fund, in addition to the ordinary con-
tributions to the organization, to pre-
vent a closing of its doors through lack
of funds, \$91,000 was obtained this year.
Of this sum, \$15,339 was obtained through
gas rebates returned to consumers last
January. One of the smaller sources
from which the funds were collected was
from Jewish employees of Jewish com-
mercial and industrial houses, who fur-
nished \$330, in contributions of from 2
to 5 cents from each employee.

Widowed and deserted women re-
ceived \$123,914 from the organization in
the last year. Since the organization,
in April, of the Widowed Mothers' Fund,
for the purpose of preventing the break-
ing up of homes, \$36,920 has been ex-
pended on this class of applicants, of
which \$2,437 was contributed by the
Widowed Mothers' Fund and \$34,583 by
the United Hebrew Charities.

Mr. Jacob H. Schiff made a brief ad-
dress and among other things said:
"I have always found that those institutions
come out best that end with a deficit. That
only spurs the boards of directors on to more
earnest effort and greater achievement. There
is no society which does so much work for
the Jewish community of this city as the
United Hebrew Charities. I hope that sup-
port of its efforts will never be begrudged, and
on behalf of the community I thank you for
the work you have done."

For Harlem patrons of vaudeville
Manager Percy G. Williams will furnish
a programme of stellar attractions at
the Alhambra next week, which includes
Edward Abeles, Will H. Murphy and
Blanche Nichols, Maggie Cline, Frederick
Bond and Fremont Benton, The Three
Diamonds, Marcena, Nevaro and Mar-
cenea, Fiddler and Shelton, Three Dolce
Sisters, Four Boices, and others. Con-
certs will take place as usual on Sun-
day.

CORRESPONDENCE.

Questions to Dr. Schechter.

Editor HEBREW STANDARD:

The public acts of public men are sub-
ject to criticism, and Dr. Schechter
must not imagine that he has a patent
of infallibility, and is therefore above
criticism.

His absence from the memorial ser-
vice at the Orach Chaim Synagogue on
Sunday was marked and criticised. If
any one should have been there to join
in the tribute to Dr. Asher's memory it
was undoubtedly the head of the semi-
nary to whose professorial staff Dr.
Asher belonged. Two of the speakers
came from distant cities to utter their
words of eulogy, but Dr. Schechter could
not travel even a few blocks. It is
stated that he had to attend a meeting
of trustees on the same afternoon.
Could not that meeting have been ad-
journed or postponed out of respect to
Dr. Asher?

I particularly regret Dr. Schechter's
absence because one of the speakers ad-
luded to Dr. Asher's clear-cut attitude
toward the higher criticism of the Bible.
Will Dr. Schechter be frank enough to
state with equal clearness whether he
leans to the higher criticism or con-
demns it? I, for one, would like to
know where Dr. Schechter really does
stand as regards the higher criticism.

Will Dr. Schechter condescend to re-
ply to these straight questions?

SEEKER FOR INFORMATION.

November 23.

A Challenge to Mr. Turner.

Editor HEBREW STANDARD:

In view of the widespread publicity
given to a recent article by Mr. Geo.
Kibbe Turner, in McClure's Magazine,
and believing that the charges therein
have no firm foundation, and are simply
the result of prejudice against the Jew-
ish race, I hereby challenge Mr. Turner
to prove the same publicly, and will be
glad to appoint a time and meeting
place, where he will be given full oppor-
tunity to either prove the truth of his
statements or have them forever brand-
ed as untruths.

Very truly yours,
ISIDORE DIAMANT,
Corona, L. I.

Judaism Versus the Conference.

Editor HEBREW STANDARD:

I would kindly request you to insert
the following letter which was sent by
me to a number of city newspapers.

Very truly yours,
HENRY S. MORAIS.

Will you permit me a part of your
space to endeavor to set to rights many
who have evidently formed mistaken im-
pressions about Judaism and Jewish be-
liefs, as the result of a conference now
being held in this city?

Were any one to enter a church and
hear an invested bishop declaim against
principles or set doctrines of his own de-
nomination, would not the question force
itself, why this man remains within the
church at all? But here are rabbis—
American rabbis, if you please—obtain-
ing their titled appellations from the
men of old, who stood firm and resolute
for Jewish law, who constituted a solid
phalanx, proclaiming the inviolability
of the Pentateuch, the eternity of the
Decalogue and the validity and force of
the traditional teachings.

Here are American rabbis who would
set aside, and, for that matter, have set
aside, a part of or the whole law at
their collective or even individual
pleasure. Here are men who, queried in
their own midst upon what Reform Ju-
daism stands—other than upon a plat-
form of denials—remain silent, but still
go on and on, lopping off branch after
branch from the Judaic tree, with the
thinly veneered excuse of acclimatizing
and accommodating everything to mod-
ern conditions, of course influenced by
the material state of affairs.

Judaism never was a mere system of
negations; it could never have obtained
even a foothold by simple denials of
other creeds; it could never have lived
without a positivist faith of unchanging
power, of fixed and unalterable prin-
ciples. The ages testify. Even the would-
be destroyers admit this, when they
themselves have discovered cause for
alarm, in the newer element here from
Muscovite countries, which takes not to
the innovators or their schemes, mas-
queraded as attempts to Americanize
Judaism. But granting, for argument's
sake, their point of acclimatization,
there would then be a separate and dis-
tinctive sort of Judaism for every time,
for every place.

Judaism has never been out of har-
mony with life and with practice. Ju-
daism, however, has never surrendered
a jot or an iota to the material side,
and when its avowed exponents have
trifled with its essence in this regard in-
dubitable history has shown a weaken-
ing all along their line.

The self-respecting Jewish adherent
alone—not the one who apes the ma-
jority—claims and will ever obtain the
respect of his neighbor; but the one who
searches for novelties to entrap the un-
wary, the one who turns the sacred pul-
pit into a vehicle for claptrap sensation-
ism and a preaching of mongrel type,
lowers the standard of Israel, and makes
the Jew not the admired but the re-
proach of the nations, as events have
proved.

Judaism, as a gift of Almighty God,
must be preserved from inroads within
the camp—far more dangerous, as the
inspired Prophet Isaiah warns us, than
attacks from without. Surrender; accli-
matization of truth to materialism; means
death to every ennobling aspira-
tion, to every spiritual ideal; means de-
cay to a system built up by sacrifice.

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Mr. Aquilla Sharp, 90 years old.

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Mr. Aquilla Sharp, of Ocean City, N. J., enrolls himself as one of the many thousands who have been kept young by the use of the great elixir of life as his only medicine.

"I am a man nearly 90 years of age and have used Duffy's Pure Malt Whiskey to build up and sustain my strength in my old age.

"Every old person needs some tonic medicine, and I know of none better. It does all that you claim for it and more." Mr. Aquilla Sharp, Ocean City, N. J.

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is invaluable for overworked men, delicate women and sickly children. It strengthens and sustains the system, is a promoter of health and longevity, makes the old feel young and keeps the young strong.

CAUTION.—When you ask your druggist, grocer or dealer for Duffy's Pure Malt Whiskey be sure you get the genuine. It's an absolutely pure medicinal malt whiskey and is sold in sealed bottles only—never in bulk. Look for the trade-mark, the "Old Chemist," on the label, and make sure the seal over the cork is unbroken. Price \$1.00. Write Medical Department, The Duffy Malt Whiskey Co., Rochester, N. Y., for a free illustrated medical booklet and free advice.



maintained by sacrifice—which alone renders it worthy of preservation.

Hence, the myriads of Jews who hold to the Decalogue, the Pentateuch, and the traditional law as their codes, their guide-posts, want the world to know that the modern innovators represent what is not Judaism in the light of unvarnished history, in the light of truth, held to, "midst first and water, and gibbet and stake, and rack and thumb-screw."

The Jewish people (except a very small fraction of dissenters and schismatics, who as such proclaim themselves outside) repudiates this latest attempt, as it does every other, to acclimatize the faith of Israel at the cost of God-given principles; to surrender, not alone the letter, but the spirit, that has held Jew and the Jews to Judaism throughout the ages, and that will hold them until the end of time.

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

Jewish Community of New York City.

(Communicated.)

A meeting of the interests of the Jewish Community was held last Sunday afternoon, in the building of the Uptown Talmud Torah, East 111th street. A gathering of some 250 presidents and directors of congregations, societies and lodges of Harlem and the Bronx listened to addresses outlining the present work and future plans of the Kehillah. Dr. J. L. Magnes, chairman of the Executive Committee, presided, and in his opening address reported of the various activities of the Community, and Rabbi M. Z. Margolies, Rev. H. Masliansky and Rabbi M. M. Kaplan delivered speeches urging the need of unity among our people, and asking the representatives of societies present to join the Kehillah.

The Committee on Jewish Education has just completed an investigation of all the Hebrew schools and Talmud Torahs of this city, and schools which have not yet been visited by canvassers and would like to be included in this study of educational conditions in this city, would confer a favor upon the Jewish Community by forwarding their addresses to the secretary of the Kehillah, 356 Second avenue.

Young Women's Hebrew Association.

On Friday evening, November 26, the speaker at the services will be Mr. C. David Matt, of the Jewish Theological Seminary. The services for the children will be conducted by the Rev. Dr. Rudolph Grossman.

The associate advisory board will hold its next meeting Sunday, November 28. Plans for Chanukah entertainments and other social and educational activities will be discussed.

Mrs. I. Unterberg gave a Thanksgiving dinner to the dormitory girls, which was heartily enjoyed by them.

Thanksgiving night the Thoughts Worth While Club, which meets under the leadership of Miss Harriet Silverman, had a reunion in which all the graduates of the commercial classes of

the past year participated. A Dutch supper, followed by a dance, were the main features of the evening.

Auxiliary Jewish Consumptives' Relief Association.

On the occasion of the entertainment and ball of the New York Ladies' Auxiliary of the J. C. R. S. of Denver, Col., to take place at the Hotel Astor on Saturday evening, December 11, 1909, a very interesting musical programme has been arranged.

The affair is for the benefit of those poor consumptives who are destitute in Denver, for whom the New York Ladies' Auxiliary have provided a refuge in their beautiful pavilion. The programme will include:

1. The Eugene Bernstein Trio—Mr. Eugene Bernstein, pianist; Mr. Michel Bernstein, violinist; Mr. Arthur Bernstein, cellist.
2. Trio—Op. 49. Mendelssohn.
- (a) Aria "Samson and Delilah" Saint-Saens.
- (b) "Si Mes Vies Avaient des Ailes" Reynaldo Hahn.
3. Mr. Max Dollin, contralto.
4. Scene ed Aria, "La Gioconda" Ponchielli.
5. Mr. Harry T. Burleigh, baritone.
6. "Gunga Din" Rudyard Kipling.
7. Dr. Robert J. Armstrong, Guy d'Hardelot.
8. Visions. Guy d'Hardelot.
9. Mrs. James Herschberg, contralto.
10. Trio—Dumky. Dvorak.
11. The Eugene Bernstein Trio.

Amelia Relief Society.

At the home of the Amelia Relief Society, 115 E. 101st street, last week, a tablet was unveiled, dedicated to the memory of the late Mrs. Bertha Wise, one of the founders of the society and mother of its beloved vice-president, Mrs. R. Levere.

The president, Mrs. S. Elkeles, spoke in most endearing terms of the noble work Mrs. Wise has done for the society. Dr. Samuel Greenfield, who officiated at the unveiling, paid a high tribute to the charitable work of the deceased Mrs. Wise and her daughter, Mrs. Levere. Then Dr. Greenfield read prayers to the memory of the late beloved directors, Mrs. A. Hirsch and Mrs. S. Arnholz.

Passaic, N. J.

The Ladies' Auxiliary of Temple Israel gave a whist and dance on Sunday, the 21st inst., at Junior Hall, and a large attendance resulted in a goodly sum of money being realized. Refreshments were served by the ladies between the dances. A token of appreciation for faithful services was given to the secretary of the auxiliary, Mrs. Julia Spitz, in the form of a gold watch, by the members.

The famous composer of over 500 popular songs, Gus Edwards, will be prominent among the headliners at the new Bronx Theatre for the ensuing week. Flo Irwin and company will present the funny one act farce, "Mrs. Peckham's Carouse," and the Imperial Musicians will supply the musical portion of the programme. "Swat Milligan," Ward, Clare and Ward, the Dankmar Schiller Troupe, Conley and Wenrich, the Flying Martins, and Arthur Rigby will also appear.

BROOKLYN NOTES.

Jewish Hospital Annual Meeting.
The Jewish Hospital Society held its annual meeting on Sunday afternoon, and elected the following officers and directors for the coming year. Abraham Abraham, president; E. C. Blum, first vice-president; Aaron Levy, second vice-president; Henry Roth, treasurer, and N. S. Jonas, secretary. Board of Directors, B. H. Namm, S. W. Steln, S. S. Rothschild, R. Isaacson and L. L. Firuski.

President Abraham in his report pointed out the advantages which the hospital would gain by joining the incorporated Federation of Charities in Brooklyn. He said:

There are a number of people in Brooklyn who do not yet understand the practical benefits resulting from federation. It is a scientific and up-to-date method of doing collectively what has been done heretofore by individual effort. In other words, it is collective strength against individual strength. It prevents needless duplication and avoids injudicious charity.

We are all tired of being exploited and pestered by the numerous and constantly increasing number of smaller charities which eke out a precarious existence. The constant appeals to purchase tickets, for donations to fairs and the numerous other devices in order to extract money are getting to be very burdensome, and the annoyance keeps pace with the increase of population.

The federation will do away with all these individual and burdensome importunities for aid. Another phase of the federation which needs explanation is that the federation will not interfere with the management of the affiliated institutions. The autonomy of each remains as at present. No institution will lose its identity.

During the year, 1,678 free patients were admitted, and 1,079 who paid. The average death rate was 8 1/2 per cent., as compared with 9 per cent. in 1908, while the number of patients discharged was 2,474.

The construction of two new buildings was also noted. One of these, which will be completed in a few weeks, is an isolation house, laboratory and septic pavilion. Another building in course of construction is the nurses' home. This will also include a large assembly room and much needed quarters for the women's auxiliary of the hospital.

Y. I. H. A. of Williamsburg.

A meeting of the Y. I. H. A. of Williamsburg will take place Saturday evening, November 27, 1909, at the Talmud Torah, 61-63-65 Meserole street, at which a debate on, "Resolved, That capital punishment be abolished," will be held. Messrs. Phillips and Garfunkel will uphold the affirmative, while Messrs. Sandner and Bloomgarten will take the negative. All are cordially invited.

Masquerade Ball.

The Borough Park clubhouse, at Thirteenth avenue and Fiftyfifth street, was the scene of an interesting and successful dance last Saturday night, the annual masquerade ball of the Hebrew Educational Association of Borough Park. More than 350 took part, and the many beautiful and grotesque costumes and the decorations of the clubhouse together made a most entertaining sight. The dancers unmasked at midnight, but continued the festivities after that hour. Supper was served in the intervals between the dances.

Hebrew Ladies Auxiliary of Bath Beach.

Mrs. J. Filler gave a very pleasant affair for the benefit of the society Monday afternoon at her residence, 25 Bay Twenty-second street. Miss Hazel Mazur dressed as a Japanese princess, little Marian Filer, Miss Sylvia Mazur and Mrs. L. L. Levy coaxed shokels from those present and Mrs. L. Schworzeich, as "Fakerino," told fortunes. The hostesses left nothing undone to add to the enjoyment of their guests, and a nice sum was made through their kind efforts.

Y. M. H. A.

Hon. Edward Lauterbach last Sunday night delivered an address on "The Jew in American Politics" before the Young Men's Hebrew Association, 345 Ninth street. A musical programme was given by Mrs. Julius Reiner, Miss Sophie Glemby and N. Gregorowitch Meltsoff, under direction of William Godmek, chairman of the arrangement committee. On December 19 Justice Almet F. Jenks will address the organization; on January 16, Charles A. Towne; February 20, Justice Samuel Greenbaum, and on March 20, Martin W. Littleton.

Obituary.

Mrs. Esther Frellich, beloved wife of Joseph Frellich, departed this life on Friday, November 19, in the thirty-ninth year of her age. The funeral took place from her late residence, 670 Sixth avenue, on Sunday morning, and was largely attended by sorrowing relatives and friends, Rev. Dr. Louis B. Michaelson officiating. The deceased was active in local charities, and by her charming disposition and many genial qualities had endeared herself to all who came in contact with her, and who greatly mourn her loss.

An Appeal to Young Men of Brooklyn.

An organization was recently formed in upper Brooklyn, known as the Young Men's Hebrew Association, its objects being to elevate the men, particularly of the Williamsburgh and Eastern District, mentally, morally and physically, and to promote their interests in Jewish affairs. The organization is progressing rapidly, and already has a membership of fifty. Meetings are held every Wednesday evening at the Tifereth Israel Syna-

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gogue, corner Throop and Willoughby avenue, at 8.15 p. m., sharp. Your assistance in this movement is urgently requested, and you are cordially invited to attend the meetings and become members.

"The Candy Shop" is coming. It is due at the New Montauk Theatre for a week commencing Monday evening next. Everybody knows about "The Candy Shop." It ran all spring at the Knickerbocker Theatre, New York; all summer at the Studebaker Theatre, Chicago, and all the past autumn at the Tremont Theatre, Boston. Charles Dillingham, sponsor for the Fritz Scheff, Montgomery and Stone and Elsie Janis productions, is its producer. Its cast is sensational. Rock and Fulton, the best known of all recent graduates from vaudeville, are in it. So is Frank Lalor, the most popular of all New England musical comedy favorites. Lucy Weston, who created a sensation as a singer of uproariously amusing songs with "The Follies of 1907," is also of the combination. So is Mrs. Annie Yeamans, "the grand old woman of the American stage." So are many others scarcely less well known and liked throughout the country. The gaiety is new in its scenes and its characters.

Ohele Shem Society.

The meeting room of the Ohele Shem Society was crowded on Monday evening, the 22d inst., with a large gathering which had come to hear Herr Reuben Brainin, the celebrated Hebrew litterateur and journalist, who is now touring this country. Herr Brainin's theme was "Modern Hebrew Literature." He depicted in classic Hebrew and in an animated and interesting style, the history of modern Hebrew literature during the last quarter of a century, dwelling particularly upon the works of Mappo and Ginzburg, known as Achad Haam. The lecture, which lasted over an hour, was delivered without notes, and was replete with interesting information, showing the vast acquaintance of the speaker with the modern development of the Hebrew language and literature. It was followed as usual in the Ohele Shem with a discussion, in which the following took part: Rev. Dr. Bernard Drachman, Dr. Samuel Binion, Mr. Herman Rosenthal, ex-president of the society; Mr. Samuel Rosenthal, Mr. Solow, Mr. Phillips, and others. The lecture was preceded by the election of officers. Rev. Dr. Bernard Drachman was elected president for the fourth time. Dr. S. Brainin, a relative of the lecturer, vice-president; B. Biscow, treasurer, and N. T. London, secretary. Dr. Geo. Alexander Kohut, Mr. Lean Kamaiky and Mr. A. S. Freidus were among the trustees elected.

Miss Dazie, the famous American dancer and late feature of Ziegfeld's "Follies of 1907-8," will head the bill at the Colonial for the coming week. Edmund Stanley and company will present a charming little operatic playlet, and the mirth provoking parodists, Hoey and Lee, will entertain with their amusing songs and dialogue. Makerenka Troupe, Linton and Laurence, A. O. Duncan, Ernie and Mildred Potts, and others are listed.

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CHILDREN'S PAGE.

Israel's Struggle.

DEAR CHILDREN:

YOU all love to have pretty names. It seems to make the pretty child prettier and the plain child more attractive. But there are names and names—the name you are known by in school and by your playmates, and the name you were born with, the Jewish name. Jewish names are very holy, and each one of them means something great and noble, as you have seen by the names of the Patriarchs, Abraham, Isaac, and Jacob and his children; therefore, you should know and love your Jewish name, and not only your Jewish name but the Jewish names of your father and mother, which it is very necessary for you to know.

Of course, if you would know Hebrew, which I hope you will some day, you would understand all this much better. You would also understand why we should prefer to call the Torah, of which I told you last week, and the Nebiim and Kethubim, which means Prophets and Holy Writings, "The Holy Scriptures" instead of the "Bible," as the "Bible" stands also for something that Gentiles have added to our Holy Scriptures and has nothing to do with our religion.

In the Sedrah that we read this Sabbath, which is called "Vayishlach," (Genesis, chap. 32, par. 3, to chap. 37), we are told how our Patriarch, Jacob, struggled in the grasp of a strange man, who wrestled with him all night, and how at last Jacob won the victory and the stranger said "Not Jacob shall any more be called thy name, but Israel, for as a prince hast thou power with God and with men, and hast prevailed."

Israel is a beautiful name and we, his descendants, are proud to be known as the "children of Israel." But you will notice, my dear children, that Jacob did not take the stranger's advice, that his name shall

no longer be Jacob, for he was proud of the name he was born with, for, when Esau was born, "they (the people who saw how hairy he was) called his name Esau." But when Jacob was born "He called his name Jacob. Our Rabbins tell us the Holy One—blessed be He—said, "Ye have named your first-born, I will name my first-born, and He (God) called his name Jacob."

The stranger who wrestled with Jacob was an angel and Esau's angel at that, say our Rabbins, and as Jacob showed such bravery in defeating him and making him plead to let him go, why was he so much afraid of Esau, who was only a human being? Was it cowardice on his part when, hearing that Esau came with four hundred men to meet him, that he was greatly afraid and felt distressed? God forbid! Jacob was the very soul of bravery, and his fear was not for what harm might come to him, but for the harm that might come to his descendants in case he should be defeated, as is explained by the story told us by our beloved preacher, the Dubner Maggid.

In a certain city there were many sick people, but there was no doctor there to attend to them, for the ruler of that city had his residence in another city, where he had a very learned and skillful physician, who was always successful in effecting a cure. But the distance between the two cities was too great for the physician to go there and attend to the sick people.

In the city I first mentioned there lived a very honorable man, who was highly respected by the ruler, and for whose sake he would send the doctor, whenever it was necessary. However, that man was generally in good health and he had not the slightest excuse for calling the doctor.

One day the good man had a slight headache, which he could easily have cured himself, but, thought he, "I will pretend to be very sick." Thereupon he began to moan and groan and to cry, "Woe is me! How sick I am!" And he immediately dispatched a messenger to the ruler that he should send the doctor at once. All the members of his family were greatly astonished at the fuss that he was making over nothing, and they looked at him in amazement. "Foolish people!" cried he, "did you really think that it was on account of my suffering that I made such a fuss, and that I sent for the doctor for my sake? I knew as well as you the most simple remedy could cure me. The reason I cried and groaned was on account of the sick people of my city, who are in such a bad state with none to cure them except the doctor who will only come for my sake, and as he is here he will cure them also."

It was thus with our beloved Patriarch Jacob. He knew that all the miracles that God performed for the Patriarchs he would also perform for their descendants. He was therefore not satisfied to conquer Esau, in a natural manner, but prayed to God

that He should help him in a miraculous manner in order that his descendants might derive the benefit of that miracle in future ages, and for that reason, say the Rabbins, did the Holy One—blessed be He—send Esau's angel to cope with Jacob in order to give this warning to the Anti-Semites of the future ages who are descendants of Esau. "Your angel could not prevail against Israel and how do you expect to prevail against his children?"

In this Sedrah there is one "Lo-Sasay" not to eat the sinew which shrank, for it is said, "Therefore do the children of Israel not eat the sinew which shrank, which is upon the hollow of the thigh, unto this day." בן אהרן

WHAT HE WANTED.

Small Boy (applying for situation): What kind of a boy does yer want?
Merchant: A nice, quiet boy that doesn't use bad words, smoke cigarettes, whistle around the office, play tricks, or get into mischief—
Small Boy: Yer don't want no boy; yer want a goil. See?—St. Louis Times.

A DOUBTFUL QUESTION.

The Etymologist asked the Philologist:
"Whence comes the word adieu?"
And the latter replied,
As he wearily sighed:
It ought to come from you."
—From the Bohemian Magazine.

SLIPPED HIS MIND.

"As the immortal William once said," remarked Prince Henry, "there's a divinity which shapes our ends, rough hew them how we will."
"Really, now, Heinrich," said the kaiser, as he overheard the remark of the prince, "that is quite clever; but when did I say it?"—Cincinnati Enquirer.

A wife had occasion to go out to a women's voters' meeting, so left a pudding in the saucepan for her husband. When she arrived home she went on with her washing, and inquired how he'd got on.

"Very well," said he. "I thoroughly enjoyed the pudding."
Good," said the wife. "What did you do with the cloth it was boiled in?"
"Cloth, my dear?" said hubby, as he abstractedly continued reading his paper. "Was there a cloth?"

Pastor: How did you like my sermon on "Eternity" last Sabbath?
Parishioner: Why it seemed to me more of an object lesson than a sermon.—Truth.

Several men were talking about how they happened to marry.
"I married my wife," said one, "because she was different from any other woman I had ever met."
"How was that?" chorused the others.
"She was the only woman I met who would have me!"

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"Are you in pain, my little man?" asked the kindly old gentleman.
"No," answered the boy; "the pain's in me."—Indianapolis Journal.

Mary Ann met her little niece in the park and seized the opportunity to gather the latest news from Marjorie's home. And she got it.
"And how is your papa?" she inquired, finally.
"Oh, papa is critically ill."
"He is? Why, what is the matter?"

"I don't know. Not much, I guess. But he criticises me, and he criticises ma, and he criticises the cook and 'most everything. He is very critically ill! Ma says so."—Forward.

A certain Chicago merchant died, leaving to his only son the conduct of an extensive business, and great doubt was expressed in some quarters whether the young man possessed the ability to carry out the father's policies.

"Well," said one kindly disposed friend, "for my part, I think Henry is very bright and capable. I'm sure he will succeed."
"Perhaps you're right," said another friend. "Henry is undoubtedly a clever fellow; but take it from

me, old man, he hasn't got the head to fill his father's shoes"—Harper's Weekly.

The Lily may fade and its leaves decay,
The Rose from its stem may sever,
The Shamrock and Thistle may pass away,
But the Stars will shine forever

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MUSICAL GOSSIP.

Sergei Rachmaninoff, the composer and pianist, is a much sought after soloist this winter. He is engaged by each one of the big orchestras with whom he will perform his most important work, the C minor concerto, and he appears in recitals all over the country. Though now a permanent resident of Dresden, Rachmaninoff was born in Russia of Jewish parents thirty-six years ago. After studying in St. Petersburg and Moscow he graduated as pianist from the conservatory of the latter city in 1891. The following year his one-act opera, "Aleka" brought him the gold medal for



Sergei Rachmaninoff.

composition. In 1899 he conducted one of the London Philharmonic concerts, where he achieved unusual success. In 1904 he was first conductor of the Opera at Moscow. For the last twelve years he has lived in Dresden, devoting himself when not on concert tours to composition. In this he is very prolific, having written three operas, over one hundred songs, and many pieces for the piano.

Mr. M. H. Hanson announces that the talented duettists, the Misses Sassard, are about to begin a long American tour. Their repertory of songs is being constantly enriched. Some of Rachmaninoff's lieder were first sung by them, the composer often accompanying them.

From "Aida" to "Otello" means leaving the old to enter the new world of Italian music. The same master has in the former given us the greatest Italian opera and in the latter the greatest Italian music-drama. In both instances he was fortunate in his librettists, particularly so in the case of Boito, who, himself a poet, dealt reverently with Shakespeare's tragedy.

In spite of the fact that "Otello" has always been well given, New York audiences have never taken kindly to it. Perhaps the superb performance which it was my privilege to listen to last week may cause a change in the public's attitude to what is beyond question a work of genius. The score abounds in passages of tender lyric beauty, as well as of overwhelming tragic power, and Mr. Toscanini interpreted them with matchless skill. More eloquent or more finely shaded orchestral playing I have never heard on this side of the Atlantic, or, for that matter, anywhere else, and this remark applies also to the chorus. The brief but vivid orchestral introduction and the storm music immediately following, for example, were played and sung with so much beauty and sonorous power that the effect was one of thrilling intensity.

Leopold Slezak was the Otello. I write "was" advisedly. I do not know whether the artist felt the transports of love, the passion of jealousy or the feeling of revenge, but I do know that, in a noble, appealing, artistically restrained manner he denoted them with such vral-semblance that the spell of illusion wrought upon the spectator was perfect. And to the aid of this remarkable operatic actor comes a big full-bodied robust tenor voice, of fine quality. But of Herr Slezak's singing there will be occasion to speak in detail later on. A companion picture to this Salvinilike Moor was the Iago of Mr. Scotti, likewise a great impersonation, full of significant details, and of eloquent by-play. The excellent baritone was in fine voice, and his singing was polished, subtle and constantly varied in nuance. Miss Aida's Desdemona, acceptable in the

first two acts, became much more than that in the last act. The Ave Maria was well sung, with adequate sentiment and much beauty of tone.

"Otello" will be repeated this evening. To-morrow afternoon Arturo Toscanini will conduct "Tristan und Isolde," with Gadski, Homer, Burrian and Amato in the cast. On Monday "Trovatore," with Slezak as Manrico.

Paulo Gruppe, the Dutch cellist, and Bienvenido Socias, Spanish pianist, appear in recital at Mendelssohn Hall this evening.

Edward Lankow, better known here as Edward Rosenberg, recently appeared at the Vienna Opera as Zarastro in the "Magic Flute." His unusually deep basso profundo was heard to such advantage that a five years' contract was the result. One of the Viennese critics wrote that the best basses come nowadays from Russia, and that judging by his name, the young artist was a Russian. As a matter of fact, Mr. Rosenberg is a New Yorker, and his stage name was adopted in honor of his teacher, the lamented Anna Lankow.

At the Russian Symphony Society's second concert, Carnegie Hall next Thursday evening, the soloist, Mme. Aldrich, of the Metropolitan Opera House, will sing selections from Tschalkowsky's "Joan D'Arc," and "Pique Dame."

The Henry Wolfsohn Musical Bureau has received a cable from Mischa Elman announcing that he will arrive here the middle of next month, a fortnight earlier than he had intended. The gifted young violinist will make an American tour of five months.

The very creditable revival of "Die Fledermaus" is drawing crowded houses to the Irving Place Theatre. Fri. Richard, as Adele, meets with much favor, and Herr De Caro's Frosh is clever caricature. An epitome of Viennese gaiety in music, the operetta is always well staged, with much taste.

In answer to the charge that his programmes are too much made up from relics of the past Fritz Kreisler replies:

"The composers of to-day find it unprofitable to produce concertos. Sir Edward Elgar promised a concerto several years since. When he writes one it will be purely a labor of love, but I can't squeeze a note from him. Of my olden time pieces, I unearthed them accidentally in an old monastery. The monks objected to my copying them, and in sheer desperation I offered them \$8,000 for the lot, over fifty small works, by Couperin, Boccherini, Francoeur and Tartini. I call them my musical children."

Helen Teschner, a daughter of the well known New York physician, made her debut as a violin soloist with the Philharmonic Orchestra of Berlin last Saturday evening. According to a cable dispatch to the Times "she was cordially received by both audience and critics."

There are thousands of wicked people in this wicked city who will not attend synagogue on Saturday or church on Sunday. The Sunday concerts exist for such godless folk, and as music must influence them in a refined and spiritual way, one should rejoice that so high a standard is maintained at these entertainments. As an unregenerate and hopeless heathen, I myself prefer to hear the "Eroica" symphony, as interpreted by Gustav Mahler and the Philharmonic Orchestra, to a sermon by Dr. H. or Dr. S., or even Dr. D. And when Charles Gilbert sings the "legend" from "Le Jongleur" in the way he did at last Sunday's concert my emotions are stirred quite as deeply as when I first beheld the Cologne Cathedral, or when listening to the fine choir of Temple Emanu-El. But the managers of Carnegie Hall should not give us miserable sinners a foretaste of the temperature we are likely to experience in the hereafter. Or, anyway, please prepare us gradually. Last Sunday it was as "hot as —" J. M.

Mr. Hammerstein announces the following repertoire and casts for next week at the Manhattan Opera House: Monday, "Sapho," Miss Garden and regular cast; Tuesday (opera comique), "Les Dragons de Villars," Wednesday, "Les Dragons de Villars," Wednesday, double bill, "Daughter of the Regiment," Mme. Tetrazzini, Duchene; Mr. McCormack, M. Gilbert, preceded by "Pagliacci," Mile. Trentini, MM. Zerola, Sammarco, Crabbe; Director, M. de la Fuente. Friday, "Herodiade," Miles. Cavaleri, Gerville-Reache; MM. Renaud, Duffault, Crabbe, Vallier, Nicolay; director, M. de la Fuente. Saturday matinee, "The Juggler of Our Lady," Miss Garden, MM. Renaud, Duffranne, Lucas, Laskin, Huberdeau, Crabbe; director, M. de la Fuente. Saturday evening (opera comique), "Chimes of Normandy,"

THE PEOPLE OF THE STATE OF NEW York, by the Grace of God, Free and Independent, to The Farmers Loan and Trust Company as Substituted Trustee and also as Administrator cum testamentario annexo, Estelle Fridenberg individually and as Executrix of Bertha C. Fridenberg, Gussie Bucky, Milton S. Bucky, Annie G. Bucky, Frederick W. Bucky, Albert J. Bucky, Ernestine Bucky, Daniel L. Bucky, Rachel Solomon, Eugenie Solomon, Sidney H. Solomon, Walter Solomon, Ella Fridenberg, Perez F. Huff, Victor E. Fridenberg, Flora Fridenberg, Gussie F. Huff, Felix Fridenberg, Kate F. Rosenthal, Claire Rosenthal, Rosella Rosenthal, Henry Rosenthal, Ida F. Hirsch, Elaine Gladys Hirsch and to all persons interested in the estate of Phebe Fridenberg, late of the County of New York, deceased, as creditors, legatees, next of kin or otherwise, SEND GREETINGS.

YOU AND EACH OF YOU ARE HEREBY Cited and Required personally to be and appear before our Surrogate of the County of New York, at the Surrogate's Court of said County, held at the Hall of Records, in the County of New York, on the 14th day of December, 1909, at half-past ten o'clock in the forenoon of that day, then and there to attend the application of Rachel Solomon and Walter Solomon, executors of Harri Solomon, deceased, for a judicial settlement of the account of proceedings of said Harri Solomon deceased, as the surviving executor and trustee of the last will and testament of said deceased and such of you as are hereby cited as are under the age of twenty-one years are required to appear by your guardian, if you have one, or if you have none, to appear and apply for appointment of a guardian, or in the event of your neglect or failure to do so, a guardian will be appointed by the Surrogate to represent and act for you in the proceeding.

IN TESTIMONY WHEREOF, We have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed.

(L. S.) WITNESS, HON. JOHN P. COHALAN, a Surrogate of our said County, at the County of New York, on the 14th day of October, 1909.

DANIEL J. DOWDNEY, Clerk of the Surrogate's Court. M. S. & I. S. ISAACS, Attorneys for Petitioners, 52 and 54 William street, Borough of Manhattan, New York City.

STEINER, SIGFRIED.—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 Sigfried Steiner, 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 B. & S. Steiner, No. 45 Broadway, in the City of New York, on or before the 15th day of the twenty-eighth day of May next. Dated New York, the 15th day of November, 1909.

LEO K. STEINER, BURGHARD STEINER, MAMIE STEINER, MORITZ L. ERNST, Executors. WALTER S. HEILBORN, Attorney for Leo K. Steiner, Burghard Steiner and Mamie Steiner, 31 Liberty street, New York City. BERNARD M. L. ERNST, Attorney for Moritz L. Ernst, 31 Liberty street, New York City.

DOSENHEIM, RACHEL H.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rachel H. Dosenheim, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business at the office of Louis Lande, Esq., their attorney, at No. 290 Broadway, in the City and County of New York, on or before the 23d day of May next. Dated New York, the 19th day of November, 1909.

HATTIE G. DOSENHEIM, SAMUEL D. LEVY, ALEXANDER HESS, Executors. LOUIS LANDE, Attorney for Executors, 290 Broadway, New York City.

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.

EDWARD A. KERBS, MAX ROSENTHAL, Executors. BANDLER & HAAS, Attorneys for Executors, 42 Broadway, New York City.

BARNETT, MOSES.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Moses Barnett, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Bandler & Haas, No. 42 Broadway, in the Borough of Manhattan, City of New York, on or before the 18th day of April next.

Dated New York, the 12th day of June, 1909. BARNETT W. BARNETT, Executor. CARIE A. BARNETT, HENRIETTA BARNETT, Executrices. WEBB, HENRY & MYERS, Attorneys for Executors, 37 Wall Street, Borough of Manhattan, 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 office of Guglielmo C. Intermeyer & Marshall, No. 87 Wall Street, in the City of New York, on or before the 18th day of April next.

Dated New York, the 8th day of October, 1909. URY DANENBERG, ISAAC SICKLE, Executors. GUGLIELMO C. INTERMEYER & MARSHALL, Attorneys for Executors, 87 Wall Street, Borough of Manhattan, New York City.

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 subscribers, at their 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 20th day of May next.

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

ROSENTHAL, JONAS.—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 Jonas Rosenthal, 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 Herman Greenberg, No. 135 Broadway, Borough of Manhattan, in the City of New York, on or before the 30th day of May next.

Dated New York, the 17th day of November, 1909. MILTON BERLINGER and ROBERT H. HERSCHMAN, Executors. HERMAN GREENBERG, Attorney for Executors, 135 Broadway, Borough of Manhattan, New York City.

FREUND, MAX.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max Freund, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting the business of the estate of said Max Freund, No. 8 Maiden Lane, in the City of New York, on or before the 8th day of December next.

Dated New York, the 22nd day of May, 1909. EMILY FREUND, EMIL FRENKEL, SANFORD H. B. FREUND, Executors. PAGE, CRAWFORD & TUSKA, Attorneys for Emily Freund, Executrix, 25 Liberty Street, New York, N. Y.

MACFARLANE, WHITNEY & MONROE, Attorneys for Small Frenkel and Sanford H. B. Freund, Executors, 25 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, viz., the office of Messrs. Kurzman & Frankenhelm, 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. FRANKENHEIMER, WILLIAM FRANKENHEIMER, Executors. KURZMAN & FRANKENHEIMER, 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 her place of transacting business at the office of H. M. and S. Solomon, her attorneys, at No. 119 Nassau street, Borough of Manhattan, in the City of New York, on or before the 1st day of February next.

Dated New York, the 30th day of July, 1909. ANNE KAPLON, Administratrix. H. M. and S. SOLOMON, Attorneys for Administratrix, 119 Nassau street, Manhattan New York City.

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

SCHWAR, 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. SCHWAB, ADOLPH & ADA SCHWAB, NATHAN SCHWAR, HENRIETTA SCHWAR, 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 21st day of February next.

Dated New York, the 20th day of August, 1909. HANNAH S. STRAUSS, WILLIAM L. STRAUSS, RALPH SOMMER and DAVID M. LEVY, Executors. NATHAN D. LEVY, Attorney for Executors, No. 132 Nassau street, Borough of Manhattan, New York City.

SPIERER, 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 Spierer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Simpson, Werner & Cardozo, No. 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, 1909. IRAC SPIERER, Administrator. SIMPSON, WERNER & CARDOZO, Attorney for Administrator, 111 Broadway (Manhattan), New York City.

FLORSCHHAUER, 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 Florschauer, 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 Kahn, 132 Nassau Street, Borough of Manhattan, in the City of New York, on or before the first day of May, 1910.

Dated New York, October 8th, 1909. JULIUS FLORSCHHAUER, JACOB FLORSCHHAUER, JULIUS MATYER, SOLOMON KAHN, CLARENCE W. FREEMAN, Executors. Emanuel Kahn, Attorney for Executors, 132 Nassau Street, Borough of Manhattan, City of New York.

KAUFMAN, 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 Kaufman, 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 Melman & Nacarulmer, No. 33 Park Row, Manhattan Borough, New York City, on or before the 4th day of April next.

Dated New York, October 1st, 1909. JOSEPH KAUFMAN and WALTER KAUFMAN GEORGE W. JACOBY, Executors. MELMAN & NACARULMER, Attorneys for Executors, 33 Park Row, Manhattan Borough, 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 16th day of February next.

Dated New York, August 2nd, 1909. PAULINE BAMBERGER, LEON J. BAMBBERGER, Executors. BLUMENSTIEL & BLUMENSTIEL, Attorneys for Executors, 27 Pine 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 Melman & Nacarulmer, No. 33 Park Row, Manhattan Borough, New York City, on or before the 16th day of January next.

Dated, New York, July 2, 1909. JOSEPH B. LEMON, MARTHA LEMON, Executors. MELMAN & NACARULMER, Attorneys for Executors, 33 Park Row, Manhattan Borough, New York City.

ANGELAKIS, LOUIS, also known as LOUIS ANGELAKIS 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 subscribers, at their place of transacting business, at the office of Marks & Marks, No. 62 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. JOSEPH ANGELAKIS, Administrator. MARKS & MARKS, Attorneys for Administrator, No. 62 Park Row, Borough of Manhattan, New York City.

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 461, No. 30 Church street, Borough of Manhattan, in the City of New York, on or before the 24th day of December next.

Dated New York, the 15th day of June, 1909. STEINHARDT, J. LIEBMAN, Executors. SAMUEL C. STEINHARDT, Attorney for Executors, 30 Church street, Borough of Manhattan, New York City.

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 Frankenhelm, No. 25 Broad street, Borough of Manhattan, City of New York, on or before the 21st day of April, 1910.

Dated New York, October 1, 1909. DUDLEY D. DOERNBERG, ABRAHAM L. GUTMAN, ABRAHAM HEYMAN, Executors. JOHN FRANKENHEIMER, 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, Esq., attorney, at No. 116 Broadway, Borough of Manhattan, in the City of New York, on or before the 31st day of January next.

Dated New York, the 24th day of June, 1909. MAXWELL L. DAVIDSON, Attorney for Executors, 116 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 16th day of February next.

Dated New York, August 2nd, 1909. PAULINE BAMBERGER, LEON J. BAMBBERGER, Executors. BLUMENSTIEL & BLUMENSTIEL, 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. Vainio, in the City of New York, on or before the 15th day of February, 1910.

Dated New York, August 2nd, 1909. REBECCA WOLF, Executrix. ALBERT W. VAINIO, Attorney for Executrix, 33 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 Gerodoff, 53 William street, in the Borough of Manhattan, City of New York, on or before the 25th day of January next.

Dated New York, the 20th day of July, 1909. NEUSTADT, SIGMUND, Executors. CRAVATH, HENDERSON & DE GERODOFF, Attorneys for Executors, 53 William Street, Borough of 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 Edmund E. Wise, No. 13 William street, in the City of New York, on or before the 25th day of December next.

Dated New York, the 23d day of June, 1909. EDWARD FRIEDLANDER, ISAAC N. SPIERER, Executors. EDWARD E. WISE, Attorney for Executors, 13 William street, Borough of Manhattan, City of New York.

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 Melman & Nacarulmer, No. 33 Park Row, Manhattan Borough, City of New York, on or before the 7th day of March next.

Dated New York, August 2nd, 1909. SOPHIE MICHAELS, James Ulman, Executors. MELMAN & NACARULMER, Attorneys for Executors, 33 Park Row, Manhattan Borough, New York City.

FRANKENHEIMER, FREDERICK.—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 Frederick Frankenhelm, 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 William C. Steinhardt, No. 37 William street, in the City of New York, on or before the 13th day of January next.

Dated New York, the 12th day of June, 1909. WILLIAM C. STEINHARDT, President of Administratrix, EDWARD S. ROSENTHAL, Secretary.

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50x36..... .22½	72x90..... .77
54x36..... .24½	81x90..... .84
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Mercerized Damask Table Covers—handsome two tones—tassel fringe—Yd. sq.....**.79** 1½ yds. sq.....**1.49**
2 yds. sq.....**2.29**

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1½ yds. sq.....**.49**
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Women's Flannelette Skirts—deep ruffle or wide hem and tucks.....**.39**

Women's Skirts—flannelette or knit fleece lined—several styles.....**.49**

Women's Flannelette Skirts—pink, white, blue, gray or striped—silk scalloped ruffle—value .75.....**.59**

Women's White Flannel Skirts—hem and three tucks—herringbone stitch—worth \$2.25.....**1.69**

Flannelette Skirts—white, pink, blue silk emb'y—3 rows silk herringbone stitching—value \$1.25.....**.98**

Women's Flannelette Night Dresses—fancy stripes or plain pink and blue scalloped collars—worth .89.....**.49**

Women's Flannelette Night Dresses—tucks, combination collars and cuffs—fancy braid trim'd—worth .79.....**.59**

Women's Ex. Quality Flannelette Night Dresses—white and pretty stripes—combination trimmings—silk scallop ruffle—value \$1.25.....**.98**

Women's Knit Corset Covers—fancy lined—high neck—long sleeves—special.....**.29**

Women's Knit Corset Covers—fancy, including all wood, to .79.....

Women's Canton Flannel Drawers.....**.39 to .59**

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Girls' White Flannel Skirts—fancy braid trim'd—1 to 14 yrs.....**.98 and 1.25**

Children's Flannelette Night Dresses—1 to 3 yrs.—worth .49.....**.29**

Children's Flannelette Gowns—white and colored turnover collar—2 to 14 years.....**.59**

Flannelette Gowns—silk scalloped collar and cuffs—4 to 14 yrs.....**.79 to .98**

Children's Flannelette Skirts—4 to 14 years—worth .49.....**.29**

Children's Flannelette Skirts—scalloped ruffle—4 to 14 yrs.....**.39**

Children's Fleece Knit Night Drawers—with feet—1 to 10 yrs.....**.49**

Dr. Denton's Sanitary Night Drawers—1 to 10 yrs.....**.59 to .98**

Flannelette Night Drawers—good quality—1 to 6 yrs.....**.39**
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Canton Flannel Night Drawers—with and without feet.....**.49 and .59**

Children's Canton Flannel Drawers—1 to 14 yrs.—according to size.....**.19 to .49**

Canton Flannel Drawers—emb'y ruffle—all sizes—1 to 16 yrs.—worth .59.....**.39 and .49**

Boys' and Girls' Flannelette Pajamas—excellent quality—4 to 16 yrs.....**.79**

Children's Flannelette Rompers—with belt and fancy trim—1 to 6 yrs.—value .69.....**.49**

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