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A HUNDRED YEARS AGO.

Adapted from the German of Dr. Lehman.

BY SOF-TOV.

UPON a meadow near Dessau two young men were sitting down engaged in earnest conversation. They were both employed by a horse dealer of Dessau. The older one, named David, was about 18 years old while his companion, Daniel, was two years younger.

"I tell you, David," said Daniel, "I'm tired of this kind of life. I'll no longer stay in this business. One can make no headway, and there are no prospects of achieving anything at all. I'm going away."

"And where will you go?" asked his companion.

"I'll go to Berlin; there an ambitious young man might find an opportunity for advancement."

"Well, I like it here pretty well. I'll stay. I am fond of handling horses. There is, after all, nothing more beautiful among all God's creatures—save man, of course—than a handsome, noble, proud horse. Besides, one has also prospects of saving something. When a gentleman buys a nice horse there is also some good 'tip' for the helper of the horsedealer. Only yesterday, as you know, I delivered the two black horses to the estate of Baron von Wiesengrund. He gave me a double eagle and this pocket-knife besides."

With these words David took from his pocket a splendid pocket-knife. The handle was made of horn, beautifully decorated with mother of pearl shell. David opened the fine steel blades brightly glittering in the sun. There was one large blade and two small ones; furthermore a corkscrew, and an eraser.

"What a handsome knife!" cried Daniel. "This is surely worth two dollars or still more. How happy I would be to possess such a knife!"

"Well, you can buy it of me. For two dollars it is yours."

"Oh, if I had two dollars, I would not hesitate a moment to buy it. But all the cash I have is five Groschen."

David put the blades back and was about to return the knife, gazed at by Daniel with covetous eyes, into his pocket. Daniel clutched at his arm.

"Sell me this knife," he said. "Let us make a bargain for the future. You give me the knife, and I shall give you in a year from this day five dollars."

"You little fool," rejoined David laugh-

ingly, "you are bound for Berlin! Shall I a year hence travel to Berlin to get the five dollars, or will you hunt me up and bring me the money? The prospective amount is too small to make me give up my knife."

"Well, let me make you another proposition. All the money that I shall ever make in excess of ten thousand dollars shall be yours."

"The second proposal is yet more foolish than the first. How is it possible for a poor fellow like you to ever get hold of a sum ex-

ceeding ten thousand dollars? Nevertheless, I will accept it, because you have always been a good fellow and because we are about to part. Here is the knife."

Greatly delighted, Daniel seized the offered object of splendor. Then he embraced and kissed his friend, exclaiming:

"You will see, David, you have made a good bargain. Once I have become a rich man, I'll send for you and give you all that I possess over and above ten thousand dollars. There will be enough left for me. One

ought to be satisfied, I think, with ten thousand dollars."

"I should say so" rejoined David laughingly. "Our *ovos avosim* (great-great-ancestors) never had that much money."

A few weeks after this conversation young Daniel carried out his intention and went to Berlin. After much labor and many futile efforts he succeeded at last in getting a position as errand boy in one of the larger stores.

Daniel was the son of poor parents, who died while he was still of tender age. Thus he grew up without any education and was obliged even as a boy to make his own living. Being now in Berlin he tried to acquire as much knowledge as possible. Every penny he could save was spent for private instructions, every moment of leisure was devoted to study. By dint of laborious application he acquired the art of reading and writing the Hebrew, and learned also some arithmetic. Thus he obtained the knowledge commonly possessed by the average Jewish young man of that time. But Daniel had higher ambitions.

In the store where he worked there were several bookkeepers and accountants. Daniel's most ardent desire was to advance from the subordinate position of an errand boy to that of a bookkeeper. He got a poor theological student to teach him how to write and read German, and it was not long before he mastered the art of bookkeeping. The most difficult obstacles having been overcome, the path to fortune was made straight. And Daniel entered upon it with giant strides. Having been employed as bookkeeper for several years he married a young lady of means, founded a banking house and became in a few years one of the most prosperous members of the Berlin Israelitish community, then distinguished for its great wealth.

His business extended day by day, his wealth increased by leaps and bounds. He acquired a beautiful, large house in the city and a magnificent country home with a large park-like garden, where he spent the summer with his family. His domestic life was a most happy one. His sons and daughters were counted among the best educated and most intelligent young men and women of Berlin.

(Continued on page 12.)



KINDLING THE CHANUKAH LIGHTS.

THIS picture dates from the sixteenth century as may be seen from the "Knickerbockers" and low tunics, the costume worn by the Jews of the Upper Rhine at that period. The one who lights the Chanukah candles at the synagogue is a young man, who is selected for this honorary task in preference to a married man who performs this duty in his own home. The figure with its back turned is that of the Chazan. In all the faces is depicted the solemn joy and gladness of this beautiful celebration.

POINTS of ORDER.

"THE MYSTERY OF THE JEWS."

A CURIOUS volume is that of the book called "The Story of the Covenant and the Mystery of the Jew," which was recently issued by the Broadway Publishing Company. The author is J. L. Woodbridge, "a Ruling Elder in the First Presbyterian Church, Marshall, Missouri, and the book, 'inscribed to my bible class,' is devoted to a Christian and especially Presbyterian consideration of the meaning of the covenant, "the Magna Charta of the Church," and which, we are told, was "a Church (ecclesiastical) and not a mere family or national covenant." But we are especially interested in the last chapter, which explains the second title of the book, and which is made up of "A correspondence, between J. L. Woodbridge, Marshall, Missouri, and Miss Annette Kohn, New York City." In explanation, we are told that "The following correspondence grew out of an article in the New York Independent, in its issue of November 8, 1906, under the caption, "The Public Estimate of the Jew," and was based upon a clause in the article as follows:

"Let us be frank about it. Whether it is socially, whether as a citizen in many lands, in many forms somewhere, in some form everywhere, there is still a ban, a prejudice, at least an exclamation, or an interrogation-point. Theoretical expressions on paper and practical working of affairs are, as to him, at variance.

"Why?
"Is it altogether because of that ancient (however false) blame of the crucifixion, and the rejection of one of his own sons as God, or as prophet?"

"It is worthy of remark that the correspondence was had prior to the inception of the book in which it is now published; and it is introduced here because of its entire pertinence to the subject matter of the book.

"Miss Kohn is a woman of high standing among her people; is engaged in literary and philanthropic work; enjoying an enviable reputation as a poet and writer, which is by no means limited to America, as her work is well known among English-speaking Jews the world over, especially in England and Australia.

"And acknowledgment is made here of her delightful courtesy in permitting the publication of this correspondence. It is safe to predict that the letters of this cultivated woman, who so forcefully and eloquently states the religious views of her people, will be enjoyed by the reader."

Elder Woodbridge wrote to Miss Kohn in appreciation of her article and telling her of his great interest in the Jewish people, of his study of Jewish history, which have brought him to "a feeling of super-

stition," according to which he believes that "the Jews are God's people, and that while they are under His displeasure now, yet they are likewise under His care; and that woe is to be to any nation which oppresses them." Mr. Woodbridge went further than that, and believes that "and woe is to be to any individual who wrongs the Jew. Aside from any ethical standpoint, business or social, I would as soon wrong a child as a Jew."

In justification of the apparently unrelated last chapter, Mr. Woodbridge says in the preface of the book, "While it apparently bears a double title, yet, like two dreams of Pharaoh, as interpreted by Joseph, the book is one; the one section being complement to the other. For, while it fully embraces the Abrahamic Covenant, it really covers a great deal more ground. The Hebrews were certainly in the beginning the repository of the Covenant, and their abandonment of its privileges, coupled with the resultant disastrous consequences and the prophecies as to their future, constitute a matter of great interest and concern alike to the Christian and to the Jew."

In the discussion between Elder Woodbridge and Miss Kohn, the Christian writer endeavored to absolve Christianity from the persecutions to which the Jews were subjected and also to point out, as nicely and as kindly as possible, the errors of our ways, while Miss Kohn forcibly attacked Christianity for its inquisitions and oppressions and presented the religious attitude of the Jew. But we owe to this correspondence more than the author of the book intended to present, for the closing chapter lets us into the mysteries of an aristocratic Jewish lady, a poetess and philanthropist, and it gives us a glimpse of the life of the upper circles, of the "Jewish 400."

In fact, Miss Kohn, writing to a strange Gentile in far-off Marshall, Missouri, became quite confidential and wrote a minute description of her activities and interests, her likes, her pastimes, and even her vanities—if a poetess and philanthropist be capable of vanity. For, in closing the lengthy correspondence, Miss Kohn wrote:

"Dear Sir:—I am in receipt of yours of the 20th inst., in which you request me to answer 'specifically.'"

"My time is very much occupied. I am, of course, what is termed "a lady of leisure." But I have a town and a country house to run, and ours is a large

household. I have an immense social circle, for I am a very worldly person and entertain a good deal, and I like going out for social pleasure. I am actively interested in very many philanthropic undertakings; I have a large correspondence; I must, of course, find time to read, and I do a good deal of literary work, literature being merely one of my pleasures for which I ask no remuneration. I am constantly importuned for contributions, and that takes time. Besides, I love art and music, and they are jealous mistresses; and practicing and the easel consume time. While I set not overmuch value on clothes, still any feminine creature in society must have them, and they take time. I like athletics, and that takes time. So you will understand, correspondence with strangers, however interesting, and however courteous one wishes to be, must be limited. I have really not much leisure, though my time is my own.

"But I will answer your letter in brief."

For a person whose time is so entirely taken up, Miss Kohn manages to turn out quite a lot of "copy" and does considerable harm to the profession of writers, by giving articles free of charge to all sorts of publications. I have often wondered why and how she writes all the articles and poems which she produces, but I see now that she is "constantly importuned for contributions" and, being importuned and being a lady, she must be polite and comply with the requests, and so I take off my hat to her generosity and public spirit.

THE INDIGNATION OF ST. STEPHEN.

I UNDERSTAND that Dr. Stephen S. Wise is still angry with the orthodox rabbis for having gone over to Brooklyn to see Judge William J. Gaynor before the election. Did he expect them to go to San Francisco to see Francis J. Heney? It was hard enough to find their way in Brooklyn, and they could not have located the learned jurist and Democratic candidate for Mayor if it had not been for the kind assistance of influential members of their congregations, who have strong political affiliations.

With all due respect to their ability, the orthodox rabbis have not the worldly wisdom nor the up-to-date cleverness of St. Stephen, whose influence is so wide-reaching that he can talk across the continent, and who is so versatile that he can denounce the Jewish vote in New York and make a bold bid for it in San Francisco. The orthodox rabbis are simple men, naive and gulleless, and they are for the most part innocent of the ways of American politics in a large city. What they did, they probably did under the influence of persons who are more influential and more practical than they are themselves. Whatever errors they

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committed, they committed at home, and it shall, at least, not be said of them that they have interfered with the politics of a distant community and endeavored to impose their authority upon the Jews of another city. It shall, after all, not be said of them that they have reached clear across the continent and published speeches in San Francisco in favor of the re-election as prosecuting attorney of Francis J. Heney, a cruel and discredited person, whom all the Jews of San Francisco opposed.

Of course it was a great mistake on the part of the rabbis to go in the delegation to Mr. Gaynor. But there were, after all, many reasons why the Jews should have sympathized with the man who was instrumental in the removal of Gen. Bingham, the man who, at the same time, was also in sympathy with the liberal tendencies of this cosmopolitan center of population. At least, the orthodox rabbis did not, like Saint Stephen, pronounce any eulogies of Bingham, the hated traducer of the Jewish people. Of course, the rabbis erred, but they were influenced in what they did by persons who are unfortunately more powerful than they are themselves; and the pity of it is that our spiritual leaders, Orthodox and Reform, are not independent of the powerful men in their congregations, and are not altogether free in expressing their own views or acting according to their own conscience.

But let no one come and tell me that the synagogue can be made free by the subsidies of the big capitalists in our community who have always stood sponsor for a limited number of safe platitudes concerning Jewish life and who have never brooked any thought of real Jewish independence or freedom. I am not prepared to be bored by any such nonsense.

B. G. R.

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NEWS FROM ENGLAND.

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

Important Addresses by Leading Men
 —Dr. Daiches on the Coming Hamburg Congress—He in More Optimistic Than Dr. Gaster—Eminent London Jews Denounce "Parochial Mission to the Jews"—Another Counterblast to the Jewish Religious Union—Dr. Werner Sombart on the Jew in Ancient and Economic Life—Sir William Willcocks on Mesopotamia—Zangwill's Straight Tip to the Turkish Government—London Synagogue Barak.

On November 14, at the Hotel Great Central, Dr. Samuel Daiches delivered his presidential address before the members of the London Zionist League, devoting his attention to the Ninth Congress, shortly to be held at Hamburg. He considered it would be the most important Congress since Zionism, in its modern form, had been established. The last three congresses had brought and averted dangers—dangers which could be expressed as Ugandism, or potential territorialism. They now knew that Zionism meant Palestine, the only thing Zionism could be. The political position of Turkey had undergone a change and a Charter, which was regarded as necessary formerly before an inch of land was bought in Palestine, was no longer considered indispensable.

The main work of the Ninth Congress will consist in deciding upon the Palestine being immediately commenced. They must start at once to buy land and to colonize in Palestine; further, they must employ and create every possible means which would further this object, for by such means only would they bring about the realization of their aspirations apart from its ultimate objects. Zionism was a powerful factor for strengthening and maintaining Judaism, for it presupposed the steadfast adherence not only to the Jewish race, but to the Jewish faith, language and literature. Sad and serious was the attempted creation of a so-called "new religion," which even as the new and old religions had its cause in the lack of love for the Jewish past and of hope for the Jewish future. Zionism and all it stood for was an effective antidote.

Dr. Gaster, in proposing a vote of thanks to the president for his address, which was seconded by Mr. Horber, Bentwich was not quite as optimistic as Dr. Daiches in regard to the results of the forthcoming congress. Lord Swathling, Mr. Oswald J. Simon and Mr. F. L. Emanuel have addressed an indignant protest to the Mayor and Borough Council of Kensington, regarding the use of the Town Hall by a society alleged to be formed for the purpose of promoting the "Parochial Mission to the Jews." Declare these signatories as follows: "The work of this and similar societies is most repugnant to broad-minded Christians as well as to Jews. They know that the movement is most potent in creating and keeping alive that religious animosity which it is so important to prevent. The object of those societies, though well meaning, appears to us an impertinence. We resent the idea that Christians are any better qualified to save our souls than we ourselves; indeed, in the practice of some of the Christian virtues they might even learn from us. The barbarities now taking place in Russia and in the Belgian Congo are being perpetrated by Christian governments, and in those quarters there is unlimited scope for the conversion of Christians to our Christianity. If it be held that perfection has already been attained at home.

"As to the societies' methods, we consider them corrupt and corrupting. Their proselytizing efforts, largely consisting of bribes of one sort or another, are most entirely aimed at converting children and the most poverty-stricken and most unprincipled of those aliens who have fled from Christian persecution in Russia. Large numbers take what is offered them, but an incredibly few profess to become converted, and of these a fair proportion submit to conversion by one mission after another, the profession of convert being a very remunerative one and leading to the patronage of Bishops and others. The parochial missions, moreover, invade the sanctity of the home, there to spread dissension and disruption. We desire that you should prevent, as far as possible, the importation into Kensington of these scandals so rampant in the East End.

"Many tens of thousands a year are spent in this folly of making a handful of bad Jews into worse Christians. No encouragement should be given to those misguided clerics who succeed in extracting from the charitable-minded people money for such objects, money which otherwise would probably be spent in real acts of benevolence and charity. Perhaps if the Bishop of London were to visit some of our Kensington slums, such as that at Nottingdale, he might find a vent for his indignation among his own flock, who would be resentful by none; and, on the other hand, would be welcome and beneficial.

"In any case we protest against the Town Hall being used for the furtherance of so unworthy a cause, and would beg you to consider the advisability of cancelling your permission for its occupation in that connection on the 22d or other date."

By way of counterblast to the Jewish Religious Union and in the hope of attracting many waverers back to the fold, the honorary officers and the board of management of the New West End Synagogue have resolved to hold a service of Sabbath afternoon choral service

of about an hour's duration. Many of the prayers will be recited in English. The chief rabbi has approved the order of service as arranged by the Rev. Dr. Hochman, minister of the congregation, and it is hoped that this form will not only meet the requirement of every section of the Jewish community, but that the service itself will provide a satisfactory opportunity for more regular religious association, and will thereby receive wide and cordial support. Services for children under 13 years of age are also to be held every Sabbath morning, special features being an address and choral singing.

German correspondence informs me that Dr. Werner Sombart, professor of national economy at the Commercial University of Berlin, inaugurated on November 13 a series of lectures on "The Importance of Jews for Modern Economic Life." He stated that he has studied the subject scientifically and that he intends to treat it absolutely impartially.

In the sixteenth and seventeenth centuries, he said, the centre of economic activity removed from Southern to Northern Europe, and simultaneously the Jews, expelled from Italy, Spain and Portugal, wandered to Holland and England. The sudden economic rise of Holland, Dr. Sombart asserts, was due exclusively to the settlement in the country of rich Jewish merchants, who had a monopoly of trade in articles of luxury and in colonial products, and who dealt in articles which revolutionized modern economic life—cotton, indigo, calico, etc., and finally owned the American silver mines.

The Jews, continued Dr. Sombart, were the pioneers of colonization. The expedition of Columbus, for example, was financed by them, a large percentage of the crews of his vessels were Jews, Jews were very largely interested in the East India Company, and a Jew as packman accompanied the first colony into the interior of South and North America.

The Jews, he added, were largely instrumental in the establishment of the material basis on which the modern State rests, for they made modern armies economically possible. All the pioneers to armies in the sixteenth, seventeenth and eighteenth centuries were Jews, and Jews created, as furnishers of the money, the present system of State loans. The Jews have developed the spirit of capitalism, and thus have been the most important factor in widening the capabilities of industry, and they are the fathers of free trade and free competition.

In subsequent lectures Dr. Sombart will discuss the question as to how it happens that such a small number of people has had such an enormous influence on the economic life of great nations.

Mr. Zangwill was present at a lecture given in London on November 15 by Sir William Willcocks, the subject being "Mesopotamia." Sir William showed that the delta of the two rivers had an area of some 12,000,000 acres, of which about 9,000,000 were desert and 2,500,000 fresh water swamps. The Euphrates had a high flood of 120,000 cubic feet per second and a low supply of 10,000. The corresponding figures for the Tigris were 180,000 and 10,000 respectively. The rainfall was on the average about eight inches per annum.

Without the aid of reservoirs it would be possible, by means of scientific irrigation to count upon some 6,000,000 acres

of winter crops—wheat, barley and beans—and 3,000,000 acres of summer crops—cotton, Indian corn and rice. As Mr. Roosevelt had said in his first address to Congress: "In the arid region it is water, not land, which measures production." The deserts of Mesopotamia were not like those of Egypt. With a good rainfall the former were capable of supporting millions of sheep. Live stock of every kind would have been abundant and of superb quality. The first work which the engineer had to do was to protect the country from floods. Already a scheme had been submitted and a sum of \$1,750,000 would be sufficient to provide an escape for excess waters from these rivers. It would have been a hydraulic engineer he would have constructed the Pison River escape instead of the Ark, and saved not only his family but his country as well. The central canal which it was suggested should be constructed would irrigate 3,000,000 acres of the best land in Mesopotamia, capable of producing 1,000,000 tons of wheat and 2,000,000 cwts. of cotton.

Replying to a question asked by Mr. I. Zangwill, Sir W. Willcocks declared that there was ample labor in Mesopotamia to carry out all the schemes which he had proposed to the Turkish authorities, and that it would not be necessary to import any indentured labor.

Mr. Zangwill declared in the discussion that he would like to tell the Turkish Government, and he now told Sir William Willcocks as an adviser and official of the Turkish Government, that unless the Turkish Parliament would agree to regard Mesopotamia, or preferably a defined and delimited region, as a Jewish land of refuge, he for his part would have nothing to do with the scheme, but would on the contrary do all in his power to divert the Jewish stream of emigration to another continent.

In the heart of the Jewish quarter in London a destructive fire broke out shortly before 10 o'clock on the night of November 18, in the Jewish synagogue in Wilkes street, Spitalfields, and resulted in the practical destruction of the edifice. Smoke was observed issuing from the two-floor building, and the alarm was immediately raised, but before the engines and firemen from the neighboring fire stations appeared on the scene the synagogue was blazing fiercely from end to end. Powerful hydrants were set to work, but the firemen under Superintendent Canning devoted themselves mainly to securing the safety of the surrounding premises, and in this task they were successful. A great crowd of excited onlookers, mostly Jews, gathered and watched the destruction of the building.

M. Hillerson, the lawyer who charged the Russian Government with complicity in the Bielestok massacre, has been sentenced to imprisonment. He has received numerous messages of sympathy.

The Irkutsk Jewish merchants have replied to the tactics of the Russian officials in a vigorous manner. Some time ago they contributed largely to the fund for the opening of a commercial school in the city on the distinct understanding that the admission of Jews would not be restricted. The Russian Ministry, however, issued instructions that the percentage norm should be applied. The Jewish merchants have, therefore, not only refused to support the school in future, but they are also instituting legal proceedings against the authorities in order to recover the donations already contributed to the fund.

At Keith and Proctor's Fifth Avenue Theatre for the week of December 6 the stellar luminary will be the remarkable French soprano Mme. Camille Ober, a young woman possessing the highest vocal range of any living singer. Eight acts will accompany this feature offering, including Hoey and Lee, the Bonhair troupe, James and Sadie Leonard, Imro Fox, Helen Granley and company, Orth and Fern, Paul Le Croix.

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 MEMBER NEW YORK CLEARING HOUSE
 DEPOSITS \$15,000,000
 CAPITAL AND EARNED PROFITS OVER \$1,750,000
 RECOMMEND A NEW ACCOUNT
 SOUND, CONSERVATIVE, ACCOMMODATING.

George S. Cox & Bro.
 MANUFACTURERS OF
HAIR CLOTH
 Chambers and Cross Streets, Philadelphia, Pa.

THE JEWISH WORLD.

The Congregation Keshet Israel has been instituted in Peekskill, N. Y.

An English branch of the Independent Order of B'nai B'rith is to be established.

Manchester, N. H., Hebrews are raising funds with which to erect a new synagogue.

A subscription has been started for establishing a Hebrew free library in Sheboygan, Wis.

The cornerstone will soon be laid for a \$20,000 Hebrew educational institute in Elizabeth, N. J.

Articles incorporating the Congregation B'nai Israel of Providence, R. I., have been filed.

The rooms of the New Rochelle, N. Y., Y. M. H. A. were formally dedicated on Thanksgiving Day.

Factional differences in the Montgomery, Ala., orthodox congregation have been adjusted.

The Paris equivalent of the London Jewish Board of Guardians celebrated its centenary on the 24th ult.

A charter of incorporation has been granted to the Congregation Chay Odem in North Adams, Mass.

The next annual session of the American Jewish Historical Society will be held in this city on February 21 and 22, 1910.

The Congregation of the "Hungarian Hebrew Men," Passaic, N. J., has plans under way for the erection of a synagogue.

Contracts have been awarded for the erection of a \$35,000 synagogue by the Temple Emanuel Congregation, Birmingham, Ala.

The Rodef Zedek Congregation of South Baltimore, Md., are planning the erection of a new synagogue on West Hill street.

A hotel to accommodate 100 Jewish students has been opened at Lemberg. It is thoroughly equipped, and includes a gymnasium.

Three hundred Jewish teachers are being prosecuted at Grodno for having taught Russian in addition to Hebrew and religion.

On complaint that pickpockets were posing as worshippers and working in East Side synagogues four arrests were made on Saturday last.

The eighth annual convention of the Orthodox Rabbis of the United States and Canada, was held in Philadelphia on Tuesday, the 30th ult.

Major Lewis-Barred has been recommended to the South Paddington Conservative Association as a candidate for the next London County Council.

Rabbi Nathan Stern has resigned from the Congregation Har Sinai, Trenton, N. J. Rabbi Stern is a member of the Trenton Public Library Commission.

Present headquarters of the Zion Institute, 249 Pine street, Philadelphia, Pa., will soon be torn down and headquarters opened further down town.

Fire has destroyed a 600-year-old synagogue and a number of Jewish houses at Monastyrzyska near Lemberg. Several families have been left homeless.

Prof. Metchnikoff, of the Paris Pasteur Institute, announces that he has discovered the microbe that produces gastroenteritis, more particularly in young children.

Hundreds of young Jews are offering themselves for military service without even waiting for the usual drawing of lots. The enthusiasm is at its highest in Adrianople.

Bishop William A. Leonard addressed the Young Men's Hebrew Association of Cleveland, Ohio, on the 23d ult., pleading for "a better understanding between Jew and Gentile."

A benefit performance was given at the Edison Theatre, Springfield, Mass., last week, and the proceeds will be applied toward the building fund of the B'nai Jacob Congregation.

Emanuel Lehman, well known in Newark, N. J., for wide, though unostentatious charities, was claimed by death last week. The deceased was in the sixty-seventh year of his age.

Lord Swaythling, Mr. O. J. Simon and Mr. Frank Emanuel have addressed a protest to the Mayor of Kensington for permitting the use of the Town Hall for meetings of the "Parochial Mission to Jews."

The Lord Mayor, the High Sheriff, several Councillors and a number of the most prominent clergymen of the Episcopal and Presbyterian churches on a recent Sabbath morning attended ser-

The proposal to erect a Jewish orphanage in Salonica has been enthusiastically received. Donations are pouring in from all classes, including non-Jews. Among others Naki Bey, Chief of Police, has promised an annual subscription.

At the recent general election for the Diet of the Grand Duchy of Baden, three Jewish candidates, Dr. Frank, Carlsruhe, Herr Susskind, Mannheim, and Herr Kahn Schwelzingen were elected. They are Social Democrats.

Much interest was taken in Rome recently in the marriage of the daughter of Signor Ernesto Nathan, the Mayor. The ceremony took place in the Mayor's palace, with the customary orthodox ceremony, including a "Chuppah."

Mr. Albert Falck has been appointed by President Taft as Consul supervisor for this city. Mr. Falck is 35 years of age and a lawyer by profession. His mother was for many years one of the managers of the Hebrew Sheltering Guardian Society.

The director of the Kieft girls' gymnasium and the supervisor of the Nevrood-Schools at Trieste had been instructed to the Jewish boys and girls attending the educational institutions "to go to church on Sundays and other festive occasions."

The Jewish Chautauqua Society has just received an urgent request from Johannesburg, South Africa, for its course books. Rabbi J. H. Hertz, of that community, stating his intention of organizing Chautauqua circles there and in the vicinity.

It was recently discovered that the Jewish synagogue at Trieste had been broken into during the night. The Ark was broken open and many gold and silver vessels of great value were stolen. The thieves disappeared without leaving the slightest clue.

Dr. A. H. Harkavy, the renowned Orientalist and historian of St. Petersburg, has just celebrated his seventieth birthday. Since 1877 he has been librarian at the Imperial Library, and he has particularly distinguished himself by his researches into the history of the Jews in Russia.

Rev. Tobias Schanfarber has been re-elected rabbi of the K. A. M. Temple, Chicago, Ill., for five years at an increased salary. Although the present term of Rabbi Schanfarber does not expire until March 20, 1911, the increase of salary becomes operative from December 1, 1909.

Despite a decision rendered by Mayor Cook two years ago allowing East St. Louis merchants who observed Saturday as their Sabbath to keep their places of business open on Sunday, eight merchants were arrested there on the 14th ult., charged with violation of the Sunday laws.

The second Jew in Scotland to be appointed a magistrate is, Bailie Philip Dresner, whose promotion to the bench reflects credit on the whole Jewish community. Bailie Dresner served six years as a Parish Councillor, and was elected to the town council of Leith by a large majority in 1908.

The Russian Minister of Justice has further limited the percentages of Jewish students who may be eligible for admission to the bar. Hereafter but 35 cent. of those living within the pale will be eligible, and 20 per cent. of those outside the pale. Formerly the percentages were 50 and 30, respectively.

Mr. Abraham Galante, editor of the Jewish Journal La Vara, of Cairo, and president of the Ottoman Jewish Political Committee in the same city, has arrived in London with the object of making a tour through the principal cities of Europe in order to study the social, economic and political conditions.

Herman Jacoby, who died in Chicago on September 19 left \$1,000 each to the following New York charities: Ladies' Fuel and Aid Society, Beth Israel Hospital, Hebrew Infant Asylum, Hebrew Sheltering Guardian Asylum, Home for Aged and Infirm Hebrews, Jewish Theological Seminary and Lebanon Hospital.

It is again rumored that the Turkish Minister of the Interior, who is himself strongly in favor of the measure, has drafted a bill for the abolition of the red ticket still required of Jews entering Palestine. The proposal will certainly receive the warm support of a large majority in the Chamber of Deputies.

Isadore Newman, banker and street railroad man of New Orleans and probably the wealthiest man in that city, died Tuesday. He was 72 years of age, a native of Kaiserlaten, Germany. He was the principal owner of the Maison Blanche, one of the largest department stores in New Orleans, and was also interested in traction and lighting companies in the South. Mr. Newman's fortune is conservatively estimated at \$1,000,000. The proposal will certainly receive the warm support of a large majority in the Chamber of Deputies.

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Dr. A. R. Levy, of Chicago, who for over a year has been investigating conditions all over the South with a view to locating an agricultural colony, has at last begun actual work of settling such a colony in the Ninth District of South Georgia, near Hoboken, in Pierce County, and the first instalment of settlers has arrived.

Slr William Willcocks delivered an address on Mesopotamia to the Royal Geographical Society in London on the 15th ult. Mr. Zangwill, who was present, declared that unless the Turkish Government would grant facilities for the establishment of a Jewish land of refuge in Mesopotamia he would have nothing to do with any scheme for its development.

Further details of the Tsar's journey and the deputations he received are now being published. He particularly thanked the representatives of the Jewish Hundreds for their "patriotic endeavors." Similar expressions of gratitude were uttered to the Mayor and the Black Hundred Town Council, and the students affiliated to the Real Russian Union.

French science has suffered a great loss by the death, at the age of ninety-one, of Henry Weil, the nestor of classical philological studies and the oldest teacher of superior instruction. He was a member of the Institute of France, foreign member of the Philosophical-Historical Section of the Berlin Academy of Sciences and officer of the Legion of Honor.

In an effort to find King Solomon's treasure and the Crown of David, a syndicate of Englishmen, led by the Earl of Morley's heir presumptive and a near relative of the Duke of Devon, are excavating at the Pool of Siloam, on the eastern slope of Zion, near the spot where the "stairs of the City of David" wind up over the conduit that brought water to the Temple.

The Duma has decided to demand further particulars of General Tolmacheff before confirming the election of M. Brodsky. It is understood that the government representative energetically opposed the ratification of the result. It appears, however, that the former Prefect of St. Petersburg, Von Wahl, who had been elected a member of the Upper House, also adopted a Russian name instead of his German one. The absence of any desire on the part of the Ministry to unsettle Von Wahl (one of their staunch supporters) may greatly assist in the ratification of the Odessa result.

The Jewish Theological Seminary of America. (Communicated.) A stated meeting of the Board of Directors of the Jewish Theological Seminary of America was held at the residence of the Hon. Jacob H. Schiff, on Sunday, November 21, 1909. There were present the Hon. Jacob H. Schiff, Mr. Louis Marshall, chairman of the board; Mr. Newman Cowen, Mr. William Gerstley, Judge Samuel Greenbaum, Mr. Daniel Guggenheim, Judge Irving Lehman, Professor Morris Loeb, Mr. Simon Roeder, Judge Mayer Sulzberger, Mr. Felix W. Warburg and President Schechter.

A lengthy report was submitted by Professor Schechter of the progress of the seminary, the number of students, publications of the professors, and his recommendations were acted upon by the board. Resolutions were passed, expressing the deep regret of the board at the death of Rabbi Joseph Mayor Asher, professor of homiletics, at the seminary. A committee was appointed to select his successor.

The committee was also appointed to formulate a plan to bring the students of the seminary in closer contact with the larger communal institutions. A special committee was nominated to supervise the teaching and general business of the new teachers' institute. The committee consisted of Judge Greenbaum as chairman, Judge Lehman, Mr. David Cohen, president of the Epitown Talmud Torah, Mr. Felix Warburg, together with President Schechter and Rabbi Kaplan, as members ex-officio. The nomination of Rabbi Kaplan, as principal of the teachers' institute, together with that of Professor I. Friedlander, as teacher of history, and of Rabbi E. L. Solomon, as a teacher of Hebrew, was confirmed.

Hammerstein to Give "Lohegrin." Oscar Hammerstein announces the cast for "Tannhauser," the first opera of Richard Wagner which is to be given at the Manhattan Opera House. It will be sung in French on next Wednesday night, and Conductor de la Puente will use the version prepared by Richard Wagner as chairman, Judge Lehman, Mr. David Cohen, president of the Epitown Talmud Torah, Mr. Felix Warburg, together with President Schechter and Rabbi Kaplan, as members ex-officio. The nomination of Rabbi Kaplan, as principal of the teachers' institute, together with that of Professor I. Friedlander, as teacher of history, and of Rabbi E. L. Solomon, as a teacher of Hebrew, was confirmed.

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Orthodox Rabbis Denounce the Conference. At a meeting of the executive of the Union of Orthodox Jewish congregations held Tuesday night at the residence of the Rev. Dr. H. Pereira Mendes, the following pronouncement was drawn up by the Committee of Presentation:

While repudiating the authority of the "Conference of American Rabbis" to speak for Judaism, we consider that the publicity given to its recent deliberations in New York city demands a reply in the name of traditional Judaism.

Matters affecting Judaism as a whole can be legislated upon only by an assembly which fulfills the requirements indicated in Holy Writ, that is to say, "elders" (Num. xli, 16), "able men, God-fearing men, men of truth, having profit" (Exod. xviii, 21), "wise men, men of understanding, men of ascertained reputation" (Deut. i, 13). Or, to state this in present day rabbinical terms, the members of a rabbinical conference must be men who by virtue of profound and thorough acquaintance with Bible and Talmudic and rabbinical codes and by virtue of earnest and sincere piety in the traditional and historical sense are intellectually and spiritually qualified to interpret and expound the law for universal Jewry.

And even a conference thus qualified has no power to abrogate any commandment of the Divine law or any practice enjoined by it. In a Jewish assembly the abrogation of Divine precepts does not admit even of discussion.

Therefore such questions as Sabbath transference to Sunday, mooted at a former conference, or intermarriage, mooted at this latest conference, cannot be even considered at any Jewish convention. And certainly not at a "Conference of American Rabbis," representing as this does only a small section of American Judaism called American reform, which differs from European Reform Judaism and differs totally from Orthodox Judaism in all countries. There is but one historical Judaism.

We regret that the vote of the recent "Conference of American Reform Rabbis" against intermarriage was so feeble that it may be misinterpreted and that the resolution as adopted was so inadequately worded as to be almost equivocal.

Marriage with persons of other faiths is prohibited to the believing Hebrew by the Bible and religious codes. The motive is the simple one of protecting the religious and spiritual integrity of our people, which must inevitably be destroyed by intermarriage with those of alien faith.

Intermarriage is religious suicide. Rabbis surely cannot debate the permissibility of suicide. We regret further that members of the "Conference" found it necessary to base the right of reform Judaism to exist upon unjustified aspersions on historical or Orthodox Judaism. We censure the neglect of the "Conference" to disavow such public utterances of its members.

It is to be regretted that the inspiration of those Orthodox Jews in Russia, Roumania and elsewhere to remain faithful to their religion who by forsaking it, could escape persecution, massacre and every form of misery.

The reported assertion that the Bible is not divinely authoritative, agreeing with utterances from the same source in former years, cannot be too strongly condemned. Coming, as it is said to have come, from the lips of the principal of the Hebrew Union College, it argues the death of Judaism in the hearts of such of its students as follow such radical teachings. We therefore would wish to see that assurance repudiated by the officers of the conference and by the faculty of the college as well as by the speaker.

Finally the presentation of Zionism given by another member of the conference must also be condemned. For it is incorrect, unhistorical and a misrepresentation to state that Orthodox Jews must all live in Palestine or that Israel does not constitute a nation.

The fulfillment of our mission involves our living in all lands. "And I will sow them among the peoples, and they shall remember me in far off countries" (Zech. x, 9). As to the stability of our nation, we say with the Lord, who giveth the sun for a light by day and the ordinances of the moon and of the stars for a light by night; who divideth the sea when the waves thereof roar. The Lord of hosts is His name. If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever" (Jer. xxxi, 35, 36).

Zionism means more than a land for the Hebrews, especially for persecuted Hebrews. It means the development of God's kingdom on earth, a spiritual kingdom as Israel is a spiritual nation. The possession of Palestine is a means to that end and is not the end itself. It is the synagogue or temple is to its scattered members, the centre of national spiritual inspiration.

It is axiomatic that these doctrines of Judaism do not in the slightest degree conflict with loyalty to the ideals of citizenship in any land. "Seek ye the peace of the city, pray unto the Lord for it, for in the peace thereof shall ye have peace." (Jer. xxix, 7).

H. PEREIRA MENDES, president Union of Orthodox Jewish Congregations, United States and Canada. MELDOLA DE SOLA, Montreal, vice-president and chairman of Committee on Presentations. A. M. ASHINSKI, Pittsburg, Pa. BERNARD DRACHMAN, New York. PHILIP KLEIN, New York. M. S. MARGOLIES, New York. H. S. MORAIS, New York. D. DE SOLA POOL, New York. ALBERT LUCAS and ISIDORE HERSHFELD, secretaries.

Zionist Society in Madison, Wis. A new Zionist society has been organized by the Jewish students at the University of Wisconsin, and the members of the new organization has begun an active campaign for Zionist work. A considerable amount of Zionist literature has been secured from the Zionist Federation for distribution among the Jews of Wisconsin, and the new society also plans to hold a number of meetings in the interests of Zionism. Mr. H. T. Wolfenson is the president.

The Institution for Improved Instruction of Deaf Mutes. At the recent presentation of the Levi Goldenberg prizes in the rooms of the temple, Forty-third street and Fifth avenue, a remarkable exhibition of the wonderful work was made, for the mute children have been actually taught to speak, some with remarkable clearness and confidence. The ages of Mr. George Rosenfeld was exceedingly interesting and narrated how the institution had been made a Jewish one.

A Rabbi Asher Memorial Meeting. The Hebrew League (Harlem Branch), realizing the powerful influence for good that the late lamented Rev. Prof. Joseph Mayor Asher exercised over the Jewish young men of this city and deploring his untimely death, desire to announce a memorial mass meeting at the Synagogue Khal Adath Jeshurun, East 113th street, between Madison and Park avenues, on Sunday evening, December 5, at 8 o'clock. Rev. Dr. Bernard Drachman and Henry Hertz and other eminent speakers will address the meeting.

Joint Memorial Service for Dr. Asher. A memorial meeting in honor of the late Rev. Prof. Joseph Mayor Asher will be held under the auspices of the Jewish Community of New York, the Union of Orthodox Jewish Congregations, the Board of Jewish Ministers, the Peoples' Synagogue and the Jewish Theological Seminary on Sunday afternoon, December 5, at 2:30 o'clock, in the auditorium of the Hebrew Charities Building, Second avenue and Twenty-first street. The speakers will be the Rev. Dr. H. Pereira Mendes, representing the Kehillah; the Rev. Dr. E. Drachman, for the Board of Jewish Ministers; the Rev. Dr. David de Sola Pool, of the Union of Orthodox Jewish Congregations of the United States and Canada; Rev. H. Maslansky, for the Peoples' Synagogue, and Rabbi Mordecai M. Kaplan, representing the Jewish Theological Seminary and the Advisory Council of the Kehillah. All officers of any of the above mentioned Community of New York city are requested to be present. The public is earnestly invited to attend.

Lenox Invald Aid Society's Fifteenth Anniversary. This society celebrated its fifteenth anniversary on the 15th of November, and was the occasion on a luncheon and entertainment at Terrace Garden. Over 200 ladies attended. One of the features was the reading of the minutes of the first meeting held fifteen years ago. An excellent vaudeville programme was given, which was thoroughly enjoyed. This society stands alone in doing its "unique" charity work among the "workers" of the city. Mrs. Seelig, president; Mrs. Lichtenberg, vice-president; Mrs. Lena Herst, treasurer; Mrs. Tillie Cohen, corresponding secretary; Mrs. Lowenberg, financial secretary; Mrs. Cohen, assistant secretary; Mrs. Lisberger, auditor; Mrs. L. Israelson, first trustee; Mrs. E. Ernst, trustee; Mrs. Schein, trustee, and Mrs. Sommers, assistant to corresponding secretary.

New Restaurant in Lenox Avenue. Wednesday evening, December 1, the new Vienna Restaurant, at 107 Lenox avenue, near One Hundred and Sixteenth street, was opened by Ziegenhaller and Zalud, experienced in the restaurant business, and who will do a new Vienna, a first-class establishment, comparing favorably with the best restaurants in the city in everything except their prices, which will be low for the excellent food served in proper style with music in the evening.

Petey G. Williams offers an attractive programme for vaudeville patrons at the Alhambra next week with plenty of headline features. They include: Billy B. Van and the Beaumont Sisters, and Chas. Lovenberg's Operatic Festival; Edna Lubey, "High Life in Jail"; Stuart, the "Male Patri"; Frank Morrell; Arlois Brothers; Henry Breen, and Ben Broyer and Brother.

Makes the most nutritious food and the most dainty and delicious

ROYAL

Baking Powder

Absolutely Pure

No fretting over the biscuit making. Royal is first aid to many a cook's success

Strassman, 449 East 137th street, announces the engagement of her daughter Helen to Mr. Moe Moses. At home Sunday, December 5, 3 to 6.

NEWMAN-LISSMAN.—Mr. and Mrs. David Lissman announce the engagement of their daughter Hannah to Sam Newman. At home Sunday, December 5, 1909, 106 East 124th street, 3 to 6.

SANDERS-HEIMAN.—Mr. and Mrs. Joseph Heiman, of 238 East Sixty-ninth street, announce the engagement of their daughter Rae to Mr. Leo Sanders. At home Sunday, December 12, from 3 to 6 o'clock. No cards.

SHAPIRO-JOFFE.—Cantor and Mrs. Abraham Goldberg, of Berlin, Germany, announce the betrothal of their daughter Sarah (known in a large circle of New York musical families as Mrs. S. Shapiro, being the widow of the late Dr. Shapiro) to Prof. Joshua A. Joffe, of the Jewish Theological Seminary Reception on Sunday, December 5, from 3 to 6 p. m., at her residence (in the home of Rev. Bernard Hast), No. 237 West 137th street.

SHANE-STEIN.—Mr. and Mrs. Morris H. Stern, of 110 West 136th street, announce the engagement of their daughter Lilian to Mr. Bernard Shane. At home Sunday, December 12, from 3 to 6. No cards.

MARRIAGES.

CHARLOP-REDER.—On November 20, 1909, at Vienna Hall, Hannah Charlop to Joseph Reder, by Rev. Adolph Spiegel.

SEKLAREK-GOLDBERG.—On November 21, 1909, by Rev. Adolph Spiegel, Anna Sklarek to Max Goldberg.

CAHN-LEWIN.—On Sunday evening, November 28, at the home of the bride's parents, Miss Harriet Lewin to Mr. Jerome W. Carr. Rev. Aaron Eiseman officiated.

IN MEMORIAM.

GINSBURG.—In affectionate and cherished remembrance of my father, Bernhard Ginsburg, who departed this life (Kislev 25th, 5668), December 1, 1907, Yahrzeit December 8, 1909. He was cheerful and charitable in thought, word and deed, self-sacrificing, loving and true, ever a help and encouragement and an inspiration to those about him, which endeared him to all; but grossly wronged by those who should have served him first.

LEON BERNARD GINSBURG.

Sanitarium for Hebrew Children.

KOHN.—The Board of Directors of the Sanitarium for Hebrew Children of the City of New York record with deep sorrow the death of its president, Dr. Samuel Kohn. He was not only an active officer but the chief medical adviser of the institution for many years. His life was wrapped up in its success, and he gave unstintingly of his time and attention to its welfare. In his many years of efficient service in the society he rarely missed a meeting of the Board of Directors or any of the committees. His memory will ever be dear to those with whom he was associated in the management of this and kindred institutions for the amelioration of the poor and distressed. We keenly share the sorrow of his bereaved family.

EDWARD JACOBS.
First Vice-President.
MAX KATZENBERG, Hon. Secretary.
New York, November 27, 1909.

IN THE SYNAGOGUES.

Cong. Zichron Ephraim.
Rev. Mordecai M. Kaplan will occupy the pulpit this Sabbath morning.

Congregation Shaarl Zedek of Harlem.
Rev. Dr. Adolph Spiegel preaches Sabbath morning on "The Realization of a Dream."

East Eighty-sixth Street Temple.
Rabbi Davidson will preach this Sabbath morning on "Through Trials to Triumphs."

Congregation Ahawath Chesed Shear Hashomayim.
Rabbi Isaac S. Moses will preach Sabbath morning in German.

Temple Israel of New Rochelle.
Rev. J. D. Spear will preach this evening at 8 o'clock on "The Blessing of Tolerance."

Educational Alliance.
Rev. I. S. Moses will officiate as Rabbi and Rev. B. Steinberg as Cantor at the children's services this Sabbath afternoon.

Temple Anshe Chesed.
Dr. Gustav N. Hausmann will preach this (Friday) evening at 8 o'clock on "The Survival of Judaism." Sabbath morning, "The Peace of My Brethren."

Temple Israel of Harlem.
Rabbi Charles Fleischer of Boston, will preach this (Friday) evening. Sabbath morning, Dr. M. H. Harris on "Duty of Forgetfulness."

Temple Beth El, Jersey City.
Rabbi L. J. Goetz speaks this evening on "The Good and the Bad Attacks of the Tongue." Sabbath morning, "The Elevation to a Higher Power."

Congregation E'nal Jeshurun.
Rev. B. A. Tintner will preach this Sabbath morning on "Individual Freedom." Rabbi Tintner re-elected at the annual meeting of the congregation held on Sunday last.

Temple Rodeph Shalom.
Rev. Dr. Rudolph Grossman preaches Sabbath morning on "Love for the Living." The Rodeph Shalom Sisterhood will hold a fair, lasting one week, at Tuxedo Hall, Fifty-ninth street and Madison avenue, opening on Saturday evening, December 4.

Congregation Beth Israel Bikur Cholim.
Rev. Aaron Eiseman lectures this evening on "Some Misapprehensions as to the Nature of Religion." This is the first service in a series of Friday evening services, beginning at 8.15 o'clock.
On Sabbath morning, Rabbi Eiseman will preach on the "Liturgy."

Temple Hand in Hand.
Rev. Dr. Reichert preaches this evening on "Is Goodness Attainable Without Religion?" Sabbath morning, "Joseph's History Mirrors the History of Israel." The Society of True Friends of Temple Hand in Hand, on Sunday last, held their first open meeting in the vestry rooms of the synagogue; 15 new members were enrolled. Sunday evening, December 5, a Chanukah concert will be given in the synagogue.

Congregation Ohav Zedek.
An audience which filled the large synagogue to its capacity assembled on Sunday evening last to pay tribute to the memory of the late Rev. Prof. Joseph Mayor Asher, whose untimely death is so greatly deplored by the community. Addresses were made by Rabbis Bernard Drachman, Philip Klein, Henry S. Morals and David De Sola Pool, and the ceremonies also included fitting hymns by Cantor S. Meisels and the large choir of the Ohav Zedek Congregation.

Free Synagogue.
Sunday morning, at 11.15, the Hon. Frank N. Sanborn, LL. D., of Concord, Mass., author of "The Life of John Brown," will deliver an address on "John Brown, Religious Martyr." A second address will be delivered by Doctor Stephen S. Wise, who will speak on "Agitators and Fanatics" with special reference to John Brown. These addresses have been arranged in commemoration of the semi-centennial of the execution of John Brown, December 2, 1859.
Friday evening, December 3, at Clinton Hall, Doctor Wise will deliver the address on "A Religion for Our Day."
Taylor Granville in the realistic sketch, "The Star Bout," with sixty people on the stage, and which is described as a romance of the prize ring, will head the bill at the new Bronx Theatre; Ward and Curran, the popular comedians, will offer "The Terrible Judge," and Mike S. Whalen will entertain; Melion Murray and company; Stepp, Mehlenger and King; Selma Braatz; Mr. and Mrs. Gene Hughes; Mareena, Navarro and Mareena, and others are also listed.

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SOCIAL.

On the evening of December 15, 1909, Mount Moriah Lodge, No. 27, F. and A. M., will hold an entertainment and ball at Terrace Garden. Many star attractions of the vaudeville stage will appear, and the affair promises to be a brilliant and successful one. Mount Moriah Lodge, has existed for almost 105 years, and boasts of many men prominent in both public and fraternal circles as its members.

A bazaar will be given by the Young Ladies' League, I. O. O. F., at Tuxedo Hall, Madison avenue and Fifty-ninth street, on Sunday afternoon, December 12, 1909.

Those in charge of booths will be the Misses Millicent Latz, Ray Goldsmith, Miriam Loeb, Sadie Hecht, Estelle Shalut, Hattie I. Shalut, Rose Graber, Mina Levi, C. Graner, Ella Zinke, and Messrs. Charles G. Victorius, Geo. M. Sachs, L. Osterweis, Max L. Blum, Abr. Lederer and Alfred Weil. Miss Rebecca Morgenthau is president.

The Junior Sisterhood of Temple Israel of Harlem gave a dance on Thanksgiving eve at the Hotel Astor, which was largely attended. The committee in charge included Misses Pauline B. Schiff, chairman; S. Edith Braude, Berenice Weil, Paula Rosenberger; Mrs. Leonard Wallstein, ex-officio; Miss Edna Lewinson, Miss Cella Soss, Miss Mabel Hays and Miss Florence Goldstein.

Miss Melanie Brand, of 443 East Fifty-seventh street, entertained a number of friends at her home on Thanksgiving night. Among the guests present were the Misses Ella Danziger, Ernestine Joseph, Ray and Anna Susskind, Ruby Finkus, Irene Silberstein, Estelle Schwarz, Sara Stern, Rose Simon, Virginia and Selma Brand, Messrs. Jack Dessauer, Cornelius Waldeck, Theodore Silberstein, Leo Phillips, Herbert Adler and Arthur Perlmutter.

BIRTH.

SCHNEIDERBERG.—To Mr. and Mrs. Joseph R. Schneider (nee Rose Rosenmond), of 600 West 136th street, a son, November 22, 1909.

BAR MITZVAH.

GLASER.—Mr. and Mrs. E. Glaser announce the Bar Mitzvah of their son Wallace on Saturday, December 4, at 5.30 a. m., at Temple Anshe Chesed, Seventh avenue and 114th street. Reception at their home, 24 West 113th street, on Sunday, December 5, after 8 o'clock p. m.

JACOBS.—Mr. and Mrs. Philip Jacobs, of 301 West 108th street, announce the Bar Mitzvah of their son David on Saturday, December 4, at Shaarai Tephilla Synagogue, West Eighty-second street. At home Sunday, December 5.

KAUFFMANN.—Mr. and Mrs. Charles Kauffmann, of 1546 Bryant avenue, announce the Bar Mitzvah of their son

Sidney on Saturday, December 4, at Temple Ahawath Chesed Shear Hashomayim, Lexington avenue and Fifty-fifth street.

MARCUS.—Mr. and Mrs. William Marcus, of 201 West 129th street, announce the Bar Mitzvah of their son Edgar on Saturday, December 4, at Temple Israel of Harlem, Lenox avenue and 120th street. At home Sunday afternoon, December 5. No cards.

OSHLINSKY.—Mr. and Mrs. Joseph Oshlinsky, of No. 233 East Sixty-eighth street, announce the Bar Mitzvah of their son, Kasel, on Saturday, December 4, at the Synagog Zichron Ephraim, 163 East Sixty-seventh street, at 9 a. m.

ENGAGEMENTS.

BAER-TAUSSIG.—Mr. and Mrs. Adolph Taussig, of 208 East Eighty-seventh street, announce the engagement of their daughter Sadie to Mr. Hugo Baer. At home Sunday, December 5, from 3 to 8. No cards.

CAHN-MARBE.—Mr. and Mrs. Louis Marbe, of 71 East Ninety-sixth street, beg to announce the engagement of their daughter Dora to Mr. Joe Cahn. At home Sunday, December 12, 3 to 6. No cards.

COHN-FINKELSTEIN.—Mr. and Mrs. Julius Finkelstein, 56 West 129th street, announce the engagement of their daughter Gertrude to Mr. Abe Cohn, of Brooklyn, grandson of Mr. Louis Kitchner. Reception, December 5, 1909, after 7 p. m., the Savigny, 2034 Fifth avenue, between 125th and 126th streets. No cards.

FRIEDLANDER-COHN.—Mr. and Mrs. Louis Cohn, of Hendrik Hudson, 61 West 110th street, announce the betrothal of their daughter Sara 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 189th street, announce the engagement of their daughter Gertrude to Mr. Mark Goldberg. At home Sunday evening, December 5. No cards.

JOSEPH-JACOBS.—Mr. and Mrs. S. Friedman announce the engagement of their daughter Mildred Jacobs to Fred Joseph, December 5, 3 to 6, 100 Edgecombe avenue. No cards.

LEVY-KOHN.—Mr. and Mrs. Max Kohn, 71 East Eighty-seventh street, announce the engagement of their daughter Josephine to Samuel Levy. At home Sunday evening, December 12. No cards.

LURIE-LUNITZ.—Mr. and Mrs. Max Lurie, of No. 24 West 129th street, announce the engagement of their daughter Pauline to Mr. Michael Lunitz. Reception at the Elmhurst, 30 West 129th, Sunday, December 5, 8 p. m.

MOSES-STRASSMAN.—Mrs. Anna

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THE SPIRIT OF MACCABEE.

BY ALTER ABELSON, Helena, Mont.

ALL starless, death-still, palled with fog and cloud, drowed night,
 O'er Bera's battlefield as if the angel of blight
 And death had trysted with it in this grave-sown place,
 And shade kissed shade, and horror, horror did embrace,
 And death and darkness inter-twining covered all,
 The verdant graves and ruins in one funeral pall,
 And swallowed even the gleams of dew-drops on the sod
 Where heroes fought and fell for Truth, for Right and God;
 And where a people, great, bowed down in one man's death;
 In Maccabee, the pure Napoleon of God's almighty wrath.
 Ah, there and then twixt midnight and the break of dawn,
 While all the elements in enmity with sun,
 Like hosts opposed, embattled, frowning each on each,
 Dread thunder-cloud's advance and dire alarms screech,
 And 'mid the fierce-linked lightnings and the furious crash
 Of death-fraught bolts, and wildest whirl-wind's roar and lash
 Behold, the shadow-veiled earth doth yawn and cleave,
 A grave burst open, and a phantom huge doth heave
 And hunger grows; and grows against the muffled skies,
 And with the shade the rattlings of a quiver rise
 And by the shade a something vast of dark and bright
 Doth grope; it is the Shekinah of despair that rides the night
 And closely wrapped in shadows, damp and cold,
 In mockery droppeth uncanny beams from some ripped fold.
 And lo, a light! A white and spectral hand doth wave,
 A martial figure rises, stepping on his grave.
 One hand the regal form doth lay upon his breast,
 That drips with blood, the other ghostly palm is prest,
 Upon a golden horn that flashes mellow beams
 Which vanish soon like glories mocking us in dreams.
 He waves a naked sword in air, and on the horn,
 He sounds a mighty blast, a shattering blast forlorn
 And hark! a peal more deep and dread than thunder-clap
 All poles of earth in one alarm seems to wrap.
 Awake, awake! Arise, O, Jewish heroes, great,
 We have to battle yet, we must, we will yet conquer fate.
 O, battle-fields of North and South of East and West,
 O, rend'r back the brave which Death in silence prest,
 O, glorious graves, O, glorious graves, burst open space,
 And let all death-numbed deathless hearts of Judah's race.
 Behold me once again. I am their Maccabee
 Who thinks life's not life, save one is brave and free.
 O, heroes, heroes, we still, still have so many a foe,
 And he who would be free himself must strike the blow,
 And dastard, coward, he who rests content in woe.
 Behold our land is widowed, her children all depart
 Her children, oh, they're orphaned from a mother's heart.
 Behold, our people like a hunted scattered fold
 Pursued by wolves are straying over mount and wold,
 Their feet are bled by thorns, their hearts by by-words stung,
 And over their heads black clouds of kites are hung.
 Ah, what a miserable remnant now of us is left,
 Mayhap the last? alas, how Judah is bereft!
 Behold our Carmel languished, the vale
 The flowry vale of Sharon, thorns assail,
 Our vineyards mourn, and hushed's the vintner's song;

Our fields are desolate, and rusts the harrow's tongue,
 Our cedar is cut off, our blooms the worms infest,
 And our Shekinah too in mourning weeds is drest.
 Lo, on Moriah where God's Holy of Holies shone,
 The lizard and the serpent set their slimy throne.
 Where sang our nightingales, and thrilled King David's lyre,
 The owls hoot and ravens winter on our altar-fire.
 Like cranes, like cravens we and our God now look,
 Like eagles clipped of pinions yearning in lowly nook.
 And lo, the chosen people, who have chosen their God
 Now ask, "Oh where is God? We only see a rod!"
 His voice was hushed: A while a stillness reigned,
 then hark!
 Like voices of many waters striking caverns dark,
 Like mutterings of thunder or banded eagles' cry,
 Or terrible earth-quake jar, loud wailings smote the sky,
 And as the whirlwind gathers on his wings of fear,
 The scorching desert-sand and makes it whirl and veer,
 In all the compass' poles out-blotting earth and sky
 So on the wings of tempest from all earth's ends did fly
 Dolorous ghostly armies wailing as men that die;
 And in the mists and blackness of the night behold,
 The spectral armies gathered, gathered and unrolled
 In endless serried ranks on Bera's battle-plain,
 And lo, the misty pennons innumerable of stain
 Bear emblems of all the nations, the living and the dead,
 And like painted pictured mists they tremble overhead,
 And blood, and seas of blood are streaming ghastly-red
 From eyes and lips, from head and heart. A hush
 In sheen of brand
 With eyes as if in every look of theirs were planned
 A triumph, heroic, Maccabee reviews the shades,
 Then quick recalls, and in an awful voice upbraids;
 "Heroic phantoms tell, each army through its head
 By what bright brands of glory you joined the warless dead?"
 As when storms do scourge the ocean, each billow's voice is lost,
 In one great tide of tumult into the air up-tost,
 So all the shrouded chieftains with one voice cried loud,
 "We died heroic deaths, we died like soldiers proud.
 For Roman, for Chinese, and for Egyptian strands,
 For Russia, Roumania, Morocco, for all lands,
 That mapped the days of old, and map our own;
 Oh see
 These gaping wounds, bear witness we served them loyally
 Though well—ah well—a—day they paid our love with gall,
 O, Maccabee our meed of honor is yet due us, call,
 And once again we form in phalanx, and once more.
 We fight, though with phantom armor, each for his native shore,
 All spectral hosts, all foes that either side the grave
 Are swarming; Lead again; Command; We are yet brave!
 As when ere one gives up the ghost, an instant all is still,
 Then sudden bursts a cry of horror, dire shrill,
 So all the pent up wrath within the heroes' heart
 Burst forth in one mean word; "Slaves!"—Slaves of slaves—depart!
 Avant! You're Spaniards, Russians, Turks, Chinese! Oh, no.
 Not even that men grant. You are not Jews I know!
 Alas, where are now Judah's heroes? no not one,
 Not one to stand for his own; to strange, lost graves they're gone."
 As lifts with sighings the ghostly spray on misty seas,
 So the phantoms, wailing rose, and vanished on the breeze,
 And left but trails of blood; and on this crimson flood
 The hero gazed and gazed, and cried: "This blood is Jewish blood."
 Then toward the starless sky the Titan lifted head
 And flashing lightnings with his sword of dread,
 Upon the wings of tempest his words were borne afar,
 'O where are our stars? Oh where is Israel's star?
 Of old o'er all the world our glory shone, O brave,
 And now alas, the whole, whole world is Israel's grave!"

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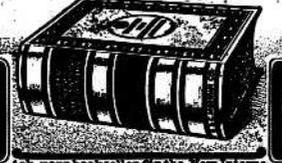
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MUSICAL GOSSIP.

A quartet by Sgambati, the veteran Roman professor, a genuine pupil of Liszt's, began the Kneisel Quartet's eighteenth season. The term Italian usually implies melody, but in this rare example of Italian chamber music the melodic themes are neither particularly salient nor long sustained. If the work maintains its hold it is due, I fancy, to the skill with which the themes are contrasted in the second and third movements. The harsh dissonances of the final allegro might have been written by Richard Strauss himself. Quite a different and much more agreeable matter is the Saint Saens piano quartet in B flat major. Only a Frenchman could have written its fluent, graceful and piquant measures. As you listen to it you think of a Parisian salon, with professors from the Conservatoire handling the strings, and the lady of the house, perhaps, playing with elegance, polish and graceful facility. Olga Samaroff's velvet touch and keen sense of rhythm gave so much pleasure that one was almost tempted to overlook the fact that she failed at times to preserve the proper tonal balance. A refreshingly melodious quartet by the youthful Beethoven ended the concert.

Joseph Malkin, the Russian cellist, will make his first appearance in America at the Symphony Society's concert next Sunday afternoon at the New Theatre, his selection being Haydn's concerto in D major. The orchestral numbers are Schumann's "Rhenish" symphony and suite from the fairy tale, "Zaren Sultan," by Rimsky-Korsakoff.

One of these days, when a regular airship passenger service between Europe and America shall have been established, we may expect to welcome friends from Vienna or Berlin coming to hear a performance like that of "Parsifal" at the Metropolitan. By that time Alfred Hertz will probably not conduct with quite as much physical energy as he now employs, but I am sure he will ever penetrate more deeply into the innermost spirit of that wonderful score or reveal it with greater clearness and plasticity. These "Parsifal" repetitions on holidays are indeed red-letter days when the opera house is transformed into a temple for the serious devotees of art.

Toscanini's "Tristan" is another thing worth crossing the Atlantic to hear. With the Metropolitan orchestra and with a cast including Gadske, Homer, Burrian and Amato, nothing like it can today be seen even in Bayreuth itself. The first performance last Saturday was, from start to finish, maintained on the highest plane of excellence. The splendid work of the principal singers is familiar to local audiences; new to them was Toscanini's interpretation, which by turns was delicate, ardent, passionate and poetical. Its effect upon an unusually critical assemblage was thrilling, and, even the late hour at which the performance closed did not prevent people from remaining in their seats until they had brought the great conductor to the footlights.

Johann Strauss' operetta, "Die Fledermaus," as presented by the stock company of the Irving Place Theatre, has scored such a success that it will be repeated for the balance of the week, except at the matinee, when Ludwig Fulda's comedy, "Jugendfreunde," will be given.

Although Mr. De Koven has said that Wagner is obsolete, Mr. Hammerstein is preparing to give "Tannhauser" in French, with Mr. Zenatello in the title

part, Mr. Renaud as Wolfram and Mme. Mazarin as Elizabeth. Later on the first German performance at the Manhattan Opera House takes place, the opera being "Lohengrin," with Mr. Dalmore as the Knight of the Swan, a part which he has sung most successfully in Germany. J. M.

The Kehillah, the Hebrew Language and the Regents.

In view of the interest which the Jewish community of New York city has recently taken in facilitating examinations in Hebrew before the State Board of Regents, which has some time ago recognized this language as an educational qualification together with other ancient tongues, inquiries have recently been addressed to this organization as to how and when the first effort was made to secure this recognition. In answer to this question it is stated that on November 19, 1908, Mr. Joseph Baroness, who has since become an executive member of the Kehillah, wrote to a member of the State Board of Regents, Mr. Edward Lauterbach, urging that Hebrew be recognized by the board among other ancient languages. The writer of this letter then said: "There seems to be no reason why Greek and Latin should be recognized and given credit for, while Hebrew is entirely ignored. The noblest gifts to humanity were rendered by means of the Hebrew language." This letter refers also to a previous conversation with the member of the board in regard to this subject. The matter was subsequently presented before the whole State Board of Regents and the minutes of the board of a meeting held last May shows that the letter of Mr. Baroness formed the basis of the favorable decision in the matter.

As illustrating the importance of the recognition of Hebrew to the Jewish students, the following letter from a student, received by Mr. Baroness is of sufficient interest to be made public:

"Dear Sir—I wish to thank you very much for the good work you have done by bringing up before the Board of Regents the subject of considering the Hebrew language as one of the academic subjects. It is a relief to a great extent to us aliens who wish to pass professional examinations before the State board and are not admitted to same unless we deliver a certain number of 'counts.' As a rule, this means pondering over school subjects for one or two years or perhaps more after they have been originally taught to us. And what subject could be retained in the memory better than the tongue in which we said our first prayers?"

"I have just received notice from the Board of Regents that I passed their examination in Psalm of David and that I am entitled to 10 counts for it; in other words, the doors of the examination room are opened to me one-sixth wider than before the examination in Hebrew."

"I feel that I am to a great extent obliged to your energy and persistence with which you have fought this out for us and cannot refrain from sending you the best wishes for godspeed in your valuable work for our ill-fated brethren. (Signed) 'ROBT. KESSELMAN.'"

The Chief Secretary to the Turkish Minister of Finance.

Nissim Effendi Rousoff, who is a native of Smyrna, is about thirty-two years of age, says the Constantinople correspondent of the London Jewish Chronicle. He was first educated at the school of the Alliance Israelite Universelle and then at the Superior Schools of the State in that city. Subsequently he came to Constantinople to attend the superior course at the School of Agriculture. Thoroughly versed in financial questions, he was appointed, as soon as he left school, to a financial post, to the Constantinople Administration of Macedonia. Nissim Effendi Rousoff has been one of the principal workers on the Committee of Union and Progress since the first revolution. He was the first to announce on the evening of the 23d of July, 1908, in a public square, the proclamation of the constitution, while at that moment the capital and the provinces were unaware of this happy event. It was he also who on that memorable evening delivered the first speech against despotism and the Sultan. Immediately afterward he became one of the principal editors of the organ of the Young Turk Committee. Summoned to Constantinople by the headquarters of the Committee of Union and Progress, he was appointed principal private secretary to the Minister of Finance, who was in a position to appreciate the good qualities and the ability of his young co-worker.

United Hebrew Charities.

The United Hebrew Charities of New York have issued a summary of the work done by them during the fiscal year ending September 30, 1909.

There were 1,092 inquiry cases in the relief bureau, a decrease of nearly 700 from the previous period. The number of individuals represented in the cases for relief was 45,374, or a decrease of not quite 5,000. The actual number of cases applying for relief was 10,296; of these 5,317 were Russian Jews and 3,190 Austrians. Of the cases applying for relief 458 date originally from before 1894 and 600 were refused. Cash relief was granted to 5,700 cases, while no relief was found necessary in 3,120 cases. In 44 cases transportation charges to Europe

or to other parts of the United States were paid by the U. H. C. In 814 instances the applicants were over sixty years of age. The widows numbered 2,701 and 1,115 were consumptives. Under the last two rubrics a slight increase over the previous period is to be noted. The orders for half-tons of coal issued ran to 1,924, an increase of nearly 1,100 over the previous period. There came to New York in the present fiscal period 54,223 Jewish immigrants, of whom only 14,733 left the city. The number of Russians who came here was 38,450.

Jewish Rights in Finland.

A cable from St. Petersburg, dated November 20, says that during the last hours of its recent session the Diet of Finland, by a vote of 112 to 45, adopted a law of Jewish rights, which confers citizenship upon Jews who are natives or who have been residents of the country for ten years. It places other Jews on an equal footing with other foreigners, abolishing medieval restrictions which confined them to three towns within which they might reside and conduct their business.

The G. & C. Merriam Company, of Springfield, Mass., have just issued Webster's New International Dictionary, based on the International of 1890 and 1900. The revision has been so radical and complete as to constitute a new book. The work has been in active preparation for many years, by a large staff of experts, assisted by the contributions of eminent specialists, under the general supervision of Dr. W. T. Harris, recent U. S. Commissioner of Education. The number of words and phrases defined has been greatly increased, mainly from the fresh coinage of recent years both in popular speech and in the various arts and sciences. The revival of early English studies is recognized by such an inclusion of obsolete words as to give a key to English literature from its earliest period. The title-words in the vocabulary are more than doubled in comparison with the old International, now exceeding 400,000. The number of illustrations is increased to over 4,000. The book contains more than 2,700 pages. But the publishers desire to emphasize the quality rather than the quantity of the work, calling attention especially to the thorough scholarship in all departments and the fullness of information under important titles. By ingenious methods of typography and arrangement the increased amount of matter is contained within a single volume, not perceptibly larger than its predecessor, and no less convenient for the hand and eye.

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LIGHT.—THE SYMBOL OF JUDAISM.

BY RABBI JULIUS SILBERFELD.

ASIDE of its historical value, aside of its recalling to our mind's eye the heroic struggle of the immortal Maccabees against the Syrian hosts—which stands unparalleled in history, aside of its kindling in our hearts reverence and veneration for the brave band of patriots, who, defying enormous forces, made a bold stand for liberty and freedom of conscience, and succeeded in driving the enemy from the sacred soil of Judea and cleansing the temple of the images that defiled and desecrated it—aside of all that, this festival of Chanukah is of the greatest importance to us, owing to the symbolical truth which it conveys to us through the kindling of the lights.

Why do we commemorate this glorious event by kindling the lights? True, you will say, when Juda Maccabeus purified the temple he found but one cruse of oil, yet through a miraculous intervention it lasted full eight days; and therefore do we kindle to-day the Menorah for eight days. But did not the great Maccabee re-institute also other parts of the divine worship in the temple? Did he not re-install the sacrificial cult, the burning of incense and many other ceremonies? Why do we not commemorate them, but only the kindling of the lights? Besides, the kindling of the lights did not originate with the Chanukah festival, but is a command from the Torah. This command is repeated many times, so that even the Midrash declares:

כִּרְבֵּה מְסֻמֵּת צוּחַ הַלֵּבָה עַל הַתְּרֻמָּה וְעַל הַדְּלָקָה

"In many places did the Almighty command about the kindling of the lights." Why this emphasis? Why was it necessary to impress this simple ceremony so strongly upon the minds of the Israelites? Whence the fear Israel might neglect this heavenly admonition? Besides, the Midrash adds:

הַקִּרְבָּנוֹת כָּל וְכָל שְׁבַחֵם קִיָּם הֵם נִהְיִים אֶלֶת הַתְּרֻמָּה לַעֲלֹם

"The sacrificial cult, as long as the temple was in existence, it was practiced; but the kindling of the lights was to last forever." Why? Why do the lights deserve such a distinction? Why have all the ceremonies connected with the temple ceased the moment the Roman legions set it on fire, and why has the command to kindle the lights been obeyed, so that even to-day, aside of the kindling of the Chanukah lights, in every synagogue and temple, on every spot upon God's footstool, wherever the children of Israel have been scattered and dispersed, the perpetual light is a characteristic feature of every Jewish place of worship? Why?

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It is because light is the symbol of Judaism, light is the quintessence of the Jewish religion, light illumines every page of the bible. With light the Torah was proclaimed on Sinai's flaming heights. With light Israel endeavored to supply the world. Open the first page of the bible, and the striking passage will fascinate your eye:

וַיֵּאמֶר אֱלֹהִים יְהִי אוֹר וַיְהִי אוֹר

"And God said, let there be light, and there was light." Light made chaos and darkness vanish, and unending genesis to be inaugurated. And so Israel has gone forth into the world, with flaming motto inscribed on his banner: יְהִי אוֹר "Let there be light!" Wherever his benign influence was felt, darkness and superstition fled, and the light of liberty and civilization dawned upon mankind. Just as in Egypt, when the dark night of bigotry and barbarism prevailed over the inhabitants, when impenetrable darkness reigned everywhere, the enslaved, downtrodden Israelites, notwithstanding their degradation and humiliation, were cultivating light in their midst,

וְכָל כֵּן יִשְׂרָאֵל הָיָה אֹר כְּמִשְׁחָם

"for all the children of Israel there was light in their dwellings"; so through every age and every period, when the Damocles sword was suspended over their heads, when death and destruction stared them in the face, when their life was spent in agony and distress, when they could find no spot where to rest their weary heads, when they were compelled to wander from place to place, hunted and chased like a wild beast, they did not for a moment lose sight of their glorious mission. In face of a galling fire they held aloft their banner of light, defied all danger and peril in the effort to kindle the light of God among mankind. Says the Midrash:

שָׁכַל מֵסִים שְׁהִיָּה יְהוּדִי נִכְנַס הֵמָּה אֹר

נִכְנַס וְנִמְאָר לָו

"Wherever the Jew entered, light entered with him." Wherever the Jew was allowed to make his home, there light and liberty followed in his wake, and the demons of darkness fled before the mighty rays of light which he kindled. Just as the ancient princess of the fable, wherever she trod, beautiful blossoms sprung up; so the Jew, wherever he wandered, the blossoms of hope and salvation sprung up, spreading perfume everywhere. The glorious light emanating from the Torah was the magic power, which dispelled all darkness and barbarism, and made progress and civilization possible. Therefore is the command to kindle the lights so strongly emphasized; for light is the soul of Judaism, light is the mission of Israel, light is the symbol of his sublime faith. As long as the light of his religion is kindled in his sanctuary, in his home, and in his heart, so long will he be able to defy the wrath and vengeance of a hostile world.

But there is also another reason, why the Israelites were so repeatedly exhorted to kindle the lights, and it is explained in the passage:

הַרְעוּתוֹךָ אֵת הַנֵּרוֹת

"When thou wilt kindle the lights." The word הַרְעוּתוֹךָ means to go up, to ascend. Just as the nature of the light is to ascend, no matter what direction you hold the candle, the light will always tend upwards; so must religion ascend higher and higher, not hide itself before the light of science and investigation, but rather court it. Judaism has nothing to fear of light. On the contrary, Judaism and philosophy are identical. Judaism has never been antagonistic to the researches of science. Unlike the Egyptian priests of ancient times who clothed their religion in the mantle of secrecy and mysticism, who withheld the teachings of their faith from vulgar ken, Judaism has been accessible to everybody, it has not tolerated a spiritual monopoly, it has from the beginning strenuously opposed a religious hierarchy, by proclaiming the vital principle, that all the people shall be כְּהֹנִים "a kingdom of priests."

Such excesses as were practiced by the monks of the Middle Ages, who condemned every innovation, every discovery, who considered every scientific effort as a menace to their religion, who burned at stake everyone that dared change an iota of their traditional belief, were impossible in the Jewish camp. We search in vain the annals of Jewish history for a parallel to fanatical excesses of the Crusaders, to the burning of Johann Huss, to the Thirty Years' War, to the slaying of the Huguenots, to the imprisonment of Galileo. Judaism and science have always been considered by our greatest rabbis and thinkers as twin-sisters. The greatest rabbi of the Middle Ages, the immortal Maimonides, did not at all hesitate to enter boldly the domain of philosophy, and in that lofty kingdom he reigned supreme. He proved beyond a doubt that Judaism and philosophy can harmoniously be blended. And has Judaism lost of its efficacy and vitality by his philosophical deductions? Not at all. It has even gained in strength and influence. Seven hundred years have rolled by since the genius of Maimonides illumined the firmament of Judaism, since his gigantic mind unravelled the mysteries of philosophy; and yet, Judaism has been gaining all the time in adherents and admirers. For, just as the sun cannot be obscured by the light of myriads of stars, so could the eternal truth of Judaism never be eclipsed by the light of science and investigation; and even if millions of additional planets should be discovered in the sky, even if all the secrets of the universe should be unravelled, even if all the mysterious workings of nature

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should be unfolded to human vision, yet the throne of the ever-living God will stand firm and immovable forever, and can be shaken by neither investigation nor discovery.

This truth our rabbis and sages understood, and they therefore knew to value the light of truth. The more they discovered light, the more did they utilize it for the advancement and elevation of their religion. They never lost sight of the meaning of the word *ברעור*. They ascended higher and higher the ladder of knowledge and wisdom, knowing very well that the higher they climbed the nearer did they approach the heavenly majesty. Just as Jacob, in his wonderful vision, saw the Almighty at the top of the ladder,

והיה ד' נצח עליי
"The Lord stood above it," so did they instinctively know that at the very top of the ladder of philosophy there stood the Creator, who is the source of all wisdom. No wonder, then, that they strained all their efforts and energies to reach that lofty height. How could they fear light, knowing that God is the source of all light? How could they hide before the penetrating rays of truth, knowing that God is the incarnation of truth? Woe to a religion, which, like a thief, must seek refuge under the cover of darkness! Woe to a faith, which must shun the light of research and investigation! Sooner or later the pillars that support that faith must crumble and be shattered, and those that persist in fastening that faith upon the people will be buried in the ruins! As well try to extinguish the light of the sun, as well try to change the course of the stars, as well try to abolish the regular succession of seasons, as to prevent the light of progress and truth from finding its way into the heart of mankind.

Voltaire was told that philosophy ought to be a maid to religion. He answered: Yes, but not a maid to carry her train, only one to precede her with a torch! The only way to penetrate the unfathomable depth of religion is to let philosophy pave the way. Only when man stores his mind with knowledge and reason, only when his spirit becomes elevated and exalted, only when he begins to marvel at the beauties of nature and gaze at the manifold phenomena of the universe, only then will he appreciate the sublimity of religion, only then can he grasp the eternal truth, that there must be a hidden Force in nature, which directs all things, clothes the earth in beauty and splendor and raises man to a divine height. Judaism has always taught this principle. Its cardinal doctrine has been—

כי נר מצה ודור
"For the commandment is a lamp and the law is light." And therefore does the Torah admonish us to kindle the light in our sanctuaries; for light is the symbol of Judaism. Therefore do we commemorate the glorious Maccabean victory by kindling the lights; for through that victory, through that triumph, our religion was preserved, and we were enabled to continue our sublime mission, to spread light wher-

ever darkness prevails, truth wherever falsehood reigns, knowledge wherever ignorance is predominant.

Our fathers clung firmly to this principle. While outside darkness and barbarism stalked with a brazen brow, they kindled the light of God in their homes, and preserved that precious light, despite the whirlwinds of passion and hatred that threatened to extinguish it. That light has been their only guide during the dark night of persecution and suffering. That light infused new life and vigor into their drooping soul. That light gave them strength to defy all the storms and tempests of time, and enabled their sublime religion to be preserved to the present day and be a light and inspiration to all mankind. And if we want to follow in the footsteps of those immortal heroes and martyrs, who fought and bled on the battlefield of thought, we must preserve that glorious light. Let us cling to the sacred heritage bequeathed to us, let us kindle the light of God, let us hold aloft the banner of truth with its lucid motto, *יהי אור*. "Let there be light," let us penetrate the hidden realms of knowledge and research, in order to enhance Judaism and elevate our faith, and let us take heed of the saying of the sages:

אם אדם ודוריו לא ידעו את האמת
לפניו אינו מאיר לכם אורה גדולה
לעורר לבוא
"If you are careful enough to kindle the lights before Me, then will I kindle for you the glorious light of the Messianic era." If we nourish the light of God in our sanctuaries, if we let its radiance illumine the firmament of all humanity, then we pave the way for the Messianic era, when the eternal truths of Judaism, will become the spiritual property of all the nations, when the darkness of fanaticism, hatred and intolerance will vanish forever, and light, perpetual light, the light of progress, the light of knowledge, the light of reason, the light of truth, the light of God, will burn upon the altar of humanity. Amen.

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Beth Israel Hospital.
The next meeting of the Board of Directors will take place at Temple Emanu-El, Fifth Avenue and Forty-third Street, on Monday evening, December 6, at 8.30 o'clock.
Final arrangements for the annual meeting of the Beth Israel Hospital Association, which takes place at the Hebrew Technical School for Girls, Sunday morning, December 19, will be made at that meeting.

Jewish Immigration at the Port of New York, October, 1909.

Male	1,417
Female	1,376
Total	2,793

From—

Alta	1
Australia	2
Austria	603
Bulgaria	4
Belgium	4
Central America	1
Denmark	1
France	15
German Empire	86
Hungary	139
India	1
Roumania	93
Russian Empire	1,426
South America	2
Spain	1
Sweden	1
Switzerland	3
Turkey in Europe	99
Turkey in Asia	28
Other Asia	4
United Kingdom	263
Netherlands	10
Total	2,793

Destinations: Arkansas, 3; California, 13; Colorado, 1; Connecticut, 40; District of Columbia, 1; Illinois, 104; Indiana, 18; Iowa, 6; Kansas, 1; Virginia, 1; Kentucky, 1; Louisiana, 2; Maine, 2; Maryland, 2; Massachusetts, 106; Michigan, 11; Minnesota, 10; Missouri, 17; Nebraska, 6; Wisconsin, 12; New Hampshire, 2; New Jersey, 125; New York, 2,156; Ohio, 33; Pennsylvania, 104; Rhode Island, 7; Tennessee, 1; Utah, 6; Vermont, 2. Total, 2,793.

Jewish arrivals in October, 1908, were 1,947.

Fair-Haired Jews.
Writing to the *Lancet*, Dr. J. S. Mackintosh says: "Dr. Leonard Williams, in his paper, 'To Redress the Balance,' refers to 'the fair skin and the red hair which long residence in northern climes has conferred upon some Jewish families.' Dr. Williams is evidently unaware that this type of Jew is common in the East. Professor Ripley, in his work, 'The Races of Europe,' says: 'The rufous tendency in the Oriental Jew is emphasized by many observers.' To myself it appears to be one of the most significant facts in the part played in history by the Jewish nation that Palestine is situated at a meeting point of the three great ethnic divisions of the world; and the Jews, whether in their origin or by absorption of individuals from neighboring races, have affinities with 'all people that on earth do well.'"

The Constitutional Democrats and Labor members have resolved to take M. Schwartz to task in the Duma, and interpellate him on his motives for issuing the circular establishing the new percentage norm for Jews in the secondary schools. They possess a number of documents proving that hundreds of Jewish candidates were rejected at the schools, owing to the failure of the Minister to inform the principals of the new order in time.

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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 therefor 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.
LOUIS BEAR, Administrator.
NATHAN KALVIN, Attorney for Administrator, office and postoffice address, 41 Park Row, Borough of Manhattan, City of New York.
ADLER, LOUIS.—In pursuance of an order of Hon. John P. Cohan, 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 therefor to the subscriber at her place of transacting business, No. 22 William Street, in the City of New York, on or before the 15th day of October, 1909.
ALICE O. ADLER, Executrix.
Headly, Lauterbach & Johnson, Attys for Executrix, 22 William St., N. Y. City.
FARMER, HENRIETTA.—In pursuance of an order of Hon. John P. Cohan, 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 therefor to the subscriber at his place of transacting business, No. 135 Fifth Avenue, in the City of New York, on or before the 17th day of March next.
Dated New York, the 17th day of August, 1909.
LOUIS LESBEE, Executor.
HEINICH LEWINSON, Attorney for Executor, 112 Nassau Street, N. Y.
MAROTZKI, CAROLINE A.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Caroline A. Marotzki, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber at his place of transacting business, No. 120 Broadway, in the City of New York, on or before the seventh day of June, 1910, next.
Dated New York, the 28th day of November, 1909.
CHARLES W. BAUSCHAT, Executor.
LAWRENCE J. LAWRENCE, Attorney for Executor, 120 Broadway, Manhattan, New York City.

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HIRSCH, VICTORIA.—In pursuance of an order of Hon. John P. Cohan, 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 therefor to the subscriber at their place of transacting business, at the office of Julius E. Bear, 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 E. Bear, 20 Vesey Street, New York City; Davis & Kaufman, 40 Chambers Street, New York City, Attorneys for Executors.



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Friday, December 3rd, 1909 : : : Kislev 20th, 5670.
 י"שכ

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

THE FIRST DAY of Chanukah will be next Wednesday.

A RABBI preaching in this city during "Conference" week said, "Judaism is in its experimental stage". Well, who would have thought it!

THAT COMPARISON of Reform with a vaudeville show is mild compared with the assertion that it has no legs to stand upon, let alone to dance with.

FROM THE INTERVIEW with Rabbi M. S. Margolies, printed in this issue, it will be plainly seen that, counting noses, Dr. Hirsch's diagnosis of the fatal illness of orthodoxy is wrong.

LET THE CHANUKAH LIGHTS rekindle in our hearts the cold-grown love for our sublime faith, lighten our gloom, and illumine our path; which in ever-widening circles leads unto the perfect day.

THE GREAT MACCABEANS kept Judaism alive by dying for it; the small, simpering simulators boast of keeping it from dying by dyeing it, so as to make it appear like any other fashionable religion.

HALL CAINE says that the Jews did not crucify Jesus. We always thought so, and what is more, in the light of the latest Biblical researches we would be but little surprised to find that the whole crucifixion story is the child of a pious imagination.

THE Jewish Independent lauds a number of Cleveland, Ohio, Jewish youths for their prowess in football. The fact that this athletic ability is usually displayed on the Sabbath-day does not seem to concern our Cleveland contemporaries in the least.

THE NEW YORK AND CRITERION Theatres adjoin each other on Broadway. At the New York the name of the current attraction is emblazoned in electric lights and reads: "The Man Who Owns Broadway." At the neighboring Criterion-theatre a similar sign says: "Israel."

OUR SYMPATHIES are unreservedly with the Roman Catholics of Freeport, L. I. in their sturdy fight against the use of the Bible in the public schools. The slightest encroachment of sectarianism upon our public schools should be fought tooth and nail by every true lover of religious liberty.

THE SHORTEST but perhaps the most effective speech at the recent Conference was that made by Rabbi Elkan of New Haven, Conn., during the debate on intermarriage. His pointing to the danger rabbinical positions were in, stamped the conference and the resolution against intermarriage was passed in a jiffy.

THE LATEST SENSATIONAL BOOK on Shakespeare by Mr. Frank Harris contains this imbecilic passage: "By a curious irony of fate, Jesus was sent to the Jews—the most unworldly soul to the most material of peoples." Can Mr. Harris name any people either dead or living that has produced a larger number of individuals ready to sacrifice all for the sake of an ideal than has this "most material of all peoples?"

THE REV. DR. MAGNUS, of Temple Emanu-El, is correct in criticizing the Central Conference on the ground that its members are afraid to stand out clearly on every issue that was presented to them at their recent Convention here. At the same time, however, Dr. Magnus himself cannot be acquitted of the charge that his criticism is made after the victims of it have departed from the scene. They have not a full opportunity to answer him. Dr. Magnus would have been much more effective, he would have rendered Judaism in America a far greater service, if his objections had been voiced from the floor of the convention.

THE report of the fifth biennial session of the National Conference of Jewish Charities in the United States, held in the City of Richmond, Va., from May 4th to 6th, 1908 has just been issued. This conference, as appears from a perusal of this present volume, does not seem to have accomplished anything positive. It did not even formally adopt the resolutions presented to it as expressive of the sentiment of the various papers read at the meeting. The conference may be regarded therefore, simply as a clearing-house of Jewish opinion on a number of charitable and correctional problems which in a variety of ways affect our community.

NATIONAL CONFERENCE OF JEWISH CHARITIES.

This volume contains an excellent report on the Jewish charitable activities in Russia, prepared by Messrs. H. L. Sabsovich, David Blaustein, Bernard G. Richards, and E. W. Lewin-Epstein, and papers by Prof. Jacob H. Hollander, Messrs. Nathan Bijur, Louis Marshall, Samuel Grabfelder, V. H. Krigshaber, Rabbi George Zepin, and others.

Simply, as a record of what was actually said at the meeting in question a book like the present has more or less considerable value. The membership of the conference seems to be quite extensive.

WE gladly direct our readers' attention to the facilities for instructing Jewish deaf-mute children of school age offered by the Institution for the Improved Instruction of Deaf-Mutes, at Lexington Ave. and 67th St. in this city.

A WORTHY SCHOOL.

This school has, we are informed, accommodations for a few additional pupils and instruction will be provided without cost to them if their applications for admission are accepted by the principal of the institution with the subsequent approval of the Commissioner of Charities or the State Commissioner of Education.

One further, important fact should be borne in mind by our readers. The school in question is now under positive Jewish management and the Board of trustees of the association is composed solely of members of our faith. One of the members of the board is the Rev. Dr. H. Pereira Mendes, and his presence thereon is certainly a sufficient guarantee that the tenets of Judaism are kept upright in the conduct of the school.

Hence this institution deserves to become better known than it is at present by our community. Its wards and scholars are a specially unfortunate class. We believe that visits to the school by those interested will be cordially welcomed by the management.

IN THE CURRENT ISSUE of "The American Israelite" Rabbi Max Heller pays a glowing and graceful tribute to the memory of the late Dr. Asher. Rabbi Heller, who is the newly elected president of the Conference of American Rabbis is thus quite in line with the fine spirit shown by the Conference when they honored the memory of Dr. Asher whose widely lamented death occurred during the recent conference sessions in this city.

WHY DO NOT our local congregations, some of which lead all others in this land in wealth and influence, follow the example of similar organizations in other cities, by issuing an annual pamphlet of their work and activities? By this means their spiritual guides will be able to send a formal message of their own to the members, and the members themselves feel more closely bound together by common interests and a common purpose. Some time since the Spanish and Portuguese Congregation Shearith Israel, of this city, began a work of this kind. Why has this been suffered to lapse into "innocuous desuetude?" But we hope other congregations of this city will begin this work, too.

GOVERNOR HUGHES' promotion of Supreme Court Justice Victor J. Dowling to the Appellate Division of the First Judicial Department is a fitting recognition of the worth and eminent ability of this jurist. By his services in the Trial and Special Terms of the Supreme Court in this city, Mr. Justice Dowling has proved himself well able to hold the scales of justice evenly-balanced between man and man. Moreover, Judge Dowling has always acted as a loyal son of his church, an example which may be studied with profit by jurists of a different communion from his own. We embrace, in addition, the opportunity to extend our congratulations to Mr. Edward B. Whitney, Ex-Assistant Attorney-General of the United States, on the well-deserved honor that has come to him. Mr. Whitney is rightfully known as the "attorney for all the people." As a justice of the Supreme Court he will be wise, able, and just.

וישם שק כמתו

"And Jacob put sackcloth upon his loins."—(Gen. xxxvii : 34.)

SAY our Rabbis with reference to this verse: רפי שרשם יעקב אבנו את השק, לפיכך אינו זו לא ממנו ולא מכני ולא מכוני בניו עד סוף כל הדורות. "Since Jacob our father first put on sackcloth, it has not been put off either by him or his children or his children's children—even until the end of all the generations."—(M. R. I. lxxxiv: 19.)

A VISION OF SACKCLOTH.

This saying, so touching in its pathos, so grim in its reality, seems to have been written in the blood and the tears of our race, shed throughout the ages. It is the epitome of Jewish History.

Alas—no greater, no sadder, truth than this: *Sackcloth is our national garment.*

Jacob loses his son. Is he dead or only in exile? There is but little difference between death and exile—between loss of life and loss of home. . . . Jacob weeps, rends his garments, puts on the raiment his descendants are to wear forever after. And over him, I fancy, hovers dark-eyed "K'nesseth Yissroel". . . . She too weeps, she too dons sackcloth. She, the old-young Mother of the Jewish Race—she, the pre-existent, eternal Genius of Israel, knows that this is merely the beginning. . . .

Lovingly she bends down and whispers into his ear. Does she, the Woman of Sorrows comfort him, the Man of Sorrow? Nay—she announces to him their common fate: Joseph shall not be the last to go into exile or death. A long and gloomy procession of his offspring shall follow him. Neither shall his be the last sackcloth. His progeny shall never discard this dismal covering. Yea, wrapped in sackcloth shall they wander o'er the earth and their very banner, weird emblem of their destiny, shall be made of sackcloth. . . . Nor shall she, their mother, ever cease weeping or shed her sombre robe. . . . Jacob hears this and "he refuses to be comforted". . . .

She vanishes. We meet her again, centuries later, in Egypt. Here she finds her Children bathed in blood and tears and sweat. Spreading her dark wings over the sorry crowd, she goes from one toiler to another—her sackcloth trailing after her. Her voice is tinged with infinite sadness and compassion as she whispers into each ear the old prophecy:

כמט ומלכונים אהם עומדים ומט ומלכונים אהם הולכים, "In mortar and loam are ye standing—into mortar and loam are ye going!"—(M. R. II, iii; 7).

And we follow the train of sackcloth on and on, through ages of Jewish History. And, by and by, everything seems to be turned into sackcloth. The heavens are sackcloth—the clouds are sackcloth—the earth is sackcloth. Sackcloth—sackcloth—everywhere. . . . Now and again, at very rare intervals, a stray streak of light seems to relieve the dreary scene; but soon it disappears—and there is nothing left but the sad, ethereal vision of "K'nesseth Yissroel" trailing through Space, trailing through this vast world of sackcloth. . . .

Now exile, now division, now destruction—each a Death-Angel—causes the bereaved Mother to shroud herself deeper and deeper in her sackcloth. Until the downfall of the Jewish Nation her face at least remained uncovered. Ever since—her face—her eyes—and the light within them, too—became veiled. . . .

"How long yet oh Lord?"

"Till the end of all the generations"—says the Wisdom of the ancients.

"Till the messianic time end?"—I venture to ask.

And—I fancy—I see the sackcloth-figure unveil her face—For the first time since the destruction of Jerusalem. There is a wonderful light in her eyes that seems to peer far into the future. A heavenly smile plays sweetly about her pale and speechless lips. She has not spoken ever since the last prophet uttered his last prophecy concerning the regeneration of Israel and the re-building of Zion. . . . So she merely nods an eloquent, an almost cheerful nod, meaning: "yea!"

But oh—say I—what of those of my brethren who consider Berlin or London or Washington their Zion—and the *Ballot-box* their Messiah?

Hereupon the sackcloth falls swiftly upon the angelic face of "K'nesseth Yissroel"—and I feel even now a burning-tear-drop scald my fevered brow. . . .

RABBI JOEL BLAU.

OUR CONTEMPORARY, *The American Israelite*, is making woeful editorial efforts to have the rest of the country believe that the recent Central Conference, in glorifying Einhorn and Adler, was really adding to the nimbus of Isaac M. Wise. From the standpoint of piety they are praiseworthy. The Conference this year, in truth, was Einhorn's and Adler's, not Wise's, however.

The New Era in Finland.

GAIN the news has gone the rounds of the press of the world that the lot of the Jews residing in the Grand-Duchy of Finland is to be appreciably improved.

We are hopeful that there is substantial foundation for this report. It seems almost too good to be true, altogether so different from the usual practice, that the Jewish disabilities have been removed by one fell swoop on the part of the Finnish Diet.

But until we receive irrefragible confirmation of this good news from Finland we prefer to stifle the note of joy within us.

Our Sabbath a Legal Day.

SOME time ago Jewish merchants of Norfolk, Va., were fined by justices of the peace in that city because they kept their shops open on Sunday.

The higher court has recently, however, upheld the Jewish side of the case. It finds that the Jewish Sabbath is one day within the meaning of the law, and that it answers the definition of "day" as laid down in the Virginia statute-book.

This rule of law, as laid down by the court in this case, is eminently just and proper and another victory for the orthodox members of our community.

At its recent biennial general assembly in Breslau the "Verband deutscher Juden" discussed a number of matters of some moment for the position of the Jews in the Fatherland.

"Clothes."

THERE IS an old and trite saying that "Clothes make the man." This is scarcely true, though they certainly go far in making a man presentable.

How is it with women? Do clothes make the woman? Hardly, but dress to woman means much more than it does to man.

A good many women believe they should follow the fashion in dressing the hair without modification, notwithstanding the latest style of dressing may make her look like a freak.

Any number of women will go to their dressmakers, buy the richest quality of dressgoods, pay exorbitant prices for the making and trimming of their dresses, only to come out in a dress or gown that doesn't become them at all or doesn't set them off agreeable to the lavish cost of the garment.

Other women buy a medium quality of dressgoods, go to a good but medium-priced dressmaker, and when the garment is finished and worn, sets them out handsomely—so much so that not infrequently the lavish, costly gown and its wearer loses in comparison with that of the former.

Some women can't be made to look good in anything they bedeck themselves with, and if they lack in figure and facial beauty they are apt to try to make up an excess of trimmings and costly material and often fail.

With women, as I said, it is the knowledge how to dress that tells a good figure and prepossessing face. This combination does not need the richest velvets and silks to set them off.

Everyone, however, should dress as well as their purse permits, because it is well to keep the dressmakers and milliners and shopkeepers going, and as they keep agoing every other industry is favorably affected.

regard, most frequently, that her neighbor's purse will warrant the outlay which hers will not. To this source many of the troubles of the marriage relation can frequently be traced.

However, women must dress and should dress well; but what I want to accentuate is, that the richest of material does not always effect the best dressing.

L' AIGLON.

When the Czar of Russia met the King of Italy at Racongrigi recently, Ernesto Nathan, the syndic of Rome, himself a Jew and a Freemason, was one of the guests at the state banquet.

Having long ago conquered the realms of finance, the Rothschilds have now turned their attention to the drama—and with success.

CORRESPONDENCE

Lewis Seman.

The death of Lewis Seman, in Brooklyn, on the 12th of last November brings to mind a character that, with all the eccentricities of our age, we cannot willingly let die.

ARCHIBALD ROSS.

Rabbi Rabinowitz Indorses "Hebrew Political" Clubs.

In the last issue of your paper (November 20), you said: "Rabbi Rabinowitz, of Brooklyn, really ought to know better than to criticize Commissioner Baker for refusing to let Jewish policemen off on Yom Kippur last."

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.

ber of Jewish policemen of Brooklyn, I would advise him to grant them leave of absence without pay for the day of Yom Kippur, and begged for a speedy reply, whether favorable or otherwise.

And now, totally (or perhaps, to increase) your great amazement at the fact of an orthodox rabbi speaking at a HEBREW Democratic Club, let me make a few remarks.

Allow me also to give utterance to my firm conviction that had the Jews of this city possessed the political strength which their numbers and position entitle them to, a way could have been found to permit the Jewish policemen to observe the holiest day in their calendar in spite of the Hudson-Fulton celebration; especially since the men on the force who are supposed to know their business better than an outsider, accomplished without in the least endangering the safety of the city.

You may, therefore, put me down as a friend and well wisher of the "HEBREW" (or "JEWISH") Political Club, and as one who is always willing to give it a word of encouragement.

Very Yours truly, SAMUEL RABINOWITZ.

Bethesda Leper Home.

Last year you were so good as to insert an appeal for bandages for Bethesda Leper Home. As you know, when the home gets out of bandage material they have to start washing the old bandages used on the lepers' wounds and a moment's thought will make you understand what that means.

For the information of people who are willing to send rolls of bandages instead of bandage material let me say that such rolls must be not larger than 2 or 3 inches in diameter, while the bandages must be from 2 to 3 inches wide.

ages from the piers to my office if sent by railroad or steamship consignment. I have gone into this detail in regard to the forwarding because on previous occasions, I would receive many letters saying, "Why did you not give some shipping instructions in your appeal, so that everybody might know, who don't know how to send you this bandage material." Yours very truly, R DAN WOLTERBEEK.

Applications are invited for the position of solicitor of membership by a large institution in this city. A lady of refinement and large acquaintance will be preferred; salary and commission. Address full particulars to INSTITUTION, care Hebrew Standard.

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WOLFSOHN, HENRY.—In pursuance of an order of Hon. Anner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against the estate of the deceased, HENRY WOLFSOHN, late of the County of New York, deceased, to present the same with vouchers thereunto, to the undersigned, at her place of transacting business at the office of BEAUX LOEWEY, Esq., Nos. 206 and 208 Broadway, in the Borough of Manhattan, in the City of New York, on or before the first day of January, next.

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A Hundred Years Ago.

(Continued from page 1.)

ALTHOUGH Reb Daniel possessed but little Hebrew learning, yet he loved our sacred Torah with an ardent love. He kept a Rabbi whose sole duty it was to study the Talmud.

Needless to say that Reb Daniel Itzig was prominent in all charitable undertakings to which he liberally contributed. He had, however, one weakness. He hated to be reminded of the fact that he had been once upon a time a horse dealer's helper. His rival in the community, Reb Lippman once did throw his early occupation into his teeth, and the bitterest enmity between these two men was the result.

AS for the boyhood friend of Reb Daniel Itzig, who worked with him together at the horse dealer's in Dessau, he had remained there a few years longer, and after saving up a considerable amount, he went back to his native place, took a wife unto himself and settled down as a merchant. His business was of a variegated nature. He bought and sold everything imaginable. Horses and cast off clothes, oxen and sheepskins, gold watches and brooms, jewels and groceries, in short, anything that could pass from hand to hand. Yet with all this business activity dame fortune refused to smile on him. His wife was of delicate health and the doctor and drug bills swallowed up David's savings. His hair began to turn gray, signs of old age were already appearing, while David in spite of his industry and economy had accumulated nothing. Of all his children only one daughter had remained alive and she was now grown up, and the problem of providing her with a husband cost David and his invalid wife many a sleepless night.

IT was a Sabbath afternoon. David Werschner had finished his nap, put on his eyeglasses, and was about to recite the *Pirke Aboth* (Sayings of the Fathers), when there was heard a knock on the door and his neighbor Reb Baer Kuliner entered.

"*Boruch Habboh*, Reb Baer," cried David, "It's nice of you to call on us! Perl, Clara, come in, neighbor Reb Baer is here, and he will tell us the news from Berlin."

His wife and daughter came into the room and greeted the visitor.

"You have been in Berlin, Reb Baer," said Clara, "Oh, how I envy you! How I long to see once that big city."

"Well," replied Reb Baer, "Somebody might come from Berlin to fetch you."

Clara dropped her eyes, while David and Perl sighed audibly.

"I have been not only in Berlin," continued Reb Baer, "I was also in Potsdam. That is still more beautiful than Berlin. There our king has built castles and palaces the most magnificent in the world. But the most remarkable sight in Potsdam is our king himself, Frederick the only one, the great hero."

"And you have really seen the king?" asked David, and the women looked in great wonderment at the man who claimed to have seen the marvel of the age, the hero of the Seven-years' war.

"Only seen?" cried Reb Baer Kuliner, "seen? Why, he even talked with me, just as I am talking with you!"

"What?" exclaimed Reb David incredulously, "The king did talk with you?"

"Just let me tell you," replied Reb Baer. "In Potsdam our king had built many beautiful castles, one of which is named *sans-souci*, which means 'without care.' That is the most magnificent castle in the world. In it are to be found flowers that yield a fragrance the like of which could

not be produced even if you would put together in one place all the *Besomim*-boxes of the *Kehillah* and all the smelling bottles used on *Yom Kippur* by our good women. The garden might have been still larger and more beautiful but for the stubbornness of a miller who refused to sell his mill to the king."

"You don't say so!" ejaculated Perl in wonderment. "Why didn't the king take the mill by force? Is a mill more difficult to conquer than the Silesian province which the king has taken and holds by force?"

"You talk from your way of looking at things, Frau Perl," replied Reb Baer in a tone of superiority. "Our king is a very good, honest man, not like Ahab who put Naboth of Israel to death because he refused to sell him his vineyard. Our king is a great man and is good to us Jews. But to come back to the occasion of his speaking to me. Our good king has given permission to any stranger to visit his garden, reserving only one part of it to himself, where no visitors are allowed. I didn't know this. There is a notice to that effect posted up but, as you know, I can't read German. As I walked around in the garden, admiring the trees, the flowers and the statuary, there suddenly comes the king unattended. I walk up to him to say the *Brocho* (the prescribed benediction on seeing a crowned head). But as soon as he sees me he shakes his cane at me and cries: 'Be off! be gone!' And that's how the king came to speak to me."

"And did you go at once?" asked David.

"Fortunately I had finished saying the *Brocho*, and taking off my hat, I bowed low and said: 'Most merciful king—' when he, interrupting me, cried out: 'If you don't leave at once, I'll have you thrown out.' Already the attendants came running up, and I started to run away as fast as I could.—Miss Clara, won't you make a call at some neighbor's? I must have a word with your parents."

Clara left the room blushing. Did she know the nature of the talk Reb Baer desired to have with her parents?

No sooner did the door close behind her than Reb Baer continued: "My son Abraham has foolishly fallen in love with your Clara and insists that I should talk the matter over with you. Having no time on week-days I thought I would come to-day and ask you if the *Shidduch* (match) suits you and how much you give your daughter as dowry."

(To be concluded in our next issue.)

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Dr. Mendes on the Conference.

"Come, let us reason together."—Isa. i 18.

AT the Spanish and Portuguese Congregation, on Sabbath morning last Rev. Dr. H. Pereira Mendes preached the following sermon the subject of which was inspired by the recent rabbinical conference:

"The Convention of the American Reform Rabbis in this city which came to an end last Tuesday, deserves very serious consideration. I do not propose any sweeping condemnation of everything they did or said, for that would be narrow-minded folly. I do not propose to use any intemperate language or exaggerate.

"It is a great pity if these great questions cannot be discussed calmly. It is due to the Jewish community, it is due to the Christian community, that a fair presentation of Judaism should be made, for it affects so many hundreds of thousands of hearts and heads.

"The Reform Jewish Rabbis, by the fact that they have established the Central Conference of American Rabbis, admit the principle of central authority. This is absolutely right and correct. But the nature of the authority is the point at issue. In the Torah, the Torah which is the cause, the life, the strength, the hope of Judaism, and without which Judaism has no reason to exist and cannot exist, tells us that when matters of controversy beyond one's province or power to solve arise within our gates, we shall arise and consult the supreme authority or court composed of ministers and the masters of Jewish jurisprudence, and the learned laity. '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.' (Deut. xv, 8). This appeals to reason.

"In searching the Torah for the qualifications for membership in any tribunal which is to command respect by reason of its membership, we find that the members should be 'elders and occupying official position;' (Numbers xi, 16); that they should be 'able men, God-fearing men, men of truth hating profit;' (Exod. xviii, 21) 'wise men, men of understanding, men of ascertained reputation.' (Deut. i, 13)

"The great majority of the members of the Central Conference are not elders. Very

many are very young. This is the fatal fault of the Conference and one of the reasons why it can never command the respect or consideration of the Jews in any part of the world. How far the members of the Conference fulfil the other requirements, that is to say, how far they are God-fearing men hating even the profit of notoriety, men of learning or wisdom, men of wide reputation, you may judge for yourselves. It does not follow that because a young man, sometimes without a college degree, sometimes without any rabbinical authority, is elected minister in a small country Congregation that he should be admitted to a Conference with a vote equal to the vote of a man of ripened wisdom, of unquestioned scholarship and of world-wide reputation for being a God-fearing man and a Jew who lived up to the ethical as well as the ceremonial requirements of the Torah that fundamental basis of Judaism—that sine qua non of Judaism.

"Immature rabbis, immature in age and immature in Jewish learning, should not be admitted as full members of an authoritative conference or conference that stands for authority. As for the older rabbis in that conference, where do they stand? One or them exclaimed that the Bible itself is not authoritative. Personally I do not believe he meant what he said, but if my memory is correct he spoke as follows in a sermon printed in the *Jewish Advance*, June 27, 1879.

"The Sabbath of the Jews is actually the public Sabbath day, when they rest from their business together with their Christian brethren. It is the Sunday. This is the Jewish Sabbath in its character. This, our notion and habit, we will preserve and propagate even when we shall, in a time not far off, adopt the Sunday as our Sabbath. We transfer all the blessings, and all the rich seed of moral and spiritual elevation, all our dear remembrances from the old historical Sabbath day to the public Sabbath, which we are in fact already celebrating with our young, with our employees, with our fellow-citizens."

"Personally I do not believe that he means to-day what he said then. But where is the stability of the ordinances of Judaism, of Judaism as a whole, and therefore of Reform Judaism, if its leading exponents do not mean what they say, change their opinions, and such radical opinions?"

"The very founder of the Central Conference, the very founder of the Union of American Rabbis, the first head of the college for the training of American Rabbis, published a history of our people in which we find rationalism run mad. For example, on page 77, he tells us that Moses 'probably practised a piece of low imposture upon the Hebrews in the desert' when he 'produced by command of God' water from the rock. To hold up Moses as an impostor is not compatible with the duty of training Jewish rabbis. To hold up God as a party to Moses' deception is an insult so gross that every conscientious Jew is forced to the conclusion, that to honor such a man is to insult God.

"Let there be a central conference. But let the members be God-fearing men, men hating notoriety or profit, men, the beginning of whose wisdom is the fear of the Lord or reverence.

"Another of the features of the recent Convention was the attack upon Orthodoxy and Zionism. Orthodox Judaism means a Judaism which has the Torah for its basis and holds the explanation or application of the Torah to be the duty of its leaders whose conclusions are subject to change, since they are human, provided that the leaders or sages and those who change their dicta are elders, 'able men, God-fearing men, men of truth hating profit, men of wisdom and of understanding and of wide renown.' The fact that Orthodox Judaism has not such a Council in permanent session is the source of its weakness.

"Zionism to which so many Orthodox and not a few of the more esteemed Reform Rabbis subscribe, does not mean that all Jews are to return to Palestine. Zionism is a spiritual movement and means nothing else than the establishment of God's kingdom on earth. The possession of Palestine means no more and no less than the possession of a synagogue or church. Spiritual influence for its members scattered, for the synagogue or church is the spiritual influence for its members scattered throughout the city. Palestine will be the central spiritual influence for the Hebrews scattered throughout the world. In this morning's portion it was told to Jacob that his descendants should spread westward and eastward, southward and northward, and through them all the family of earth shall be blessed. Does not this mean contact with all families of earth?"

"At Sinai we were formally constituted a nation of priests, and truly,

*Priests to the world are we,
That is our destiny,
Till all shall bend the knee
To God alone.*

"Can we minister to the world without contact with the world? Let us reason together.

"Our ministry to the world and the nations thereof is the theme of Isaiah and many a prophet besides. 'And their seed shall be known among the nations, and their offspring among the peoples: all that see them shall recognize them, that they are the seed which the Lord hath blessed.' (Isa. lxi, 9.) 'And I will sow them among the peoples; in far off countries they shall remember Me.' (Zech. x, 9.)

"Palestine to the Jews throughout the world means what Rome is to the Catholics throughout the world, the central religious influence, where not merely the best intellects but the best hearts, men of matured minds, men who respect their God, guide, advise and if need be 'admonish' the communities throughout the world."

"Reform Judaism will grow in power for good when it unites with Jewish sentiment abroad in countries where culture and environment are the same as here. It is powerless in great questions such as Sabbath and intermarriage have definitely demonstrated, the former in a Conference of some years ago, the latter in this last week. Upon the latter question only some forty voted at all, although when the Conference opened there were we are told 104 present on that day and more coming all the time. Forty out of 104 to vote against intermarriage is significant, and the honor of American Reform Judaism demands more than that.

"The future of Orthodox and Reform Judaism depends upon the institution of a Central Conference, not of Jewish Rabbis alone, but of Jewish Rabbis from all countries where the culture and environment create the questions which agitate us here. The upper chamber, at least, of this Council should be composed of men who fulfil the Bible requirements which I have quoted. Let the lower chamber be

opened to all rabbis, if you like, although our reason rebels against having as members any rabbi who does not fulfil the same Bible requirements. Or there could be a central conference, divided into two chambers in each country and the members of the upper chamber of each country might meet together either in a body or by deputies elected according to the number of Jewish inhabitants, or in any way that shall commend itself to reason. Such councils, and such supreme central council, can easily be convened in these days of swift travel.

"We have had enough of Orthodox standstillism which sees the younger generation stray into Reform or nothingism. We have had enough of American Reform through which, as one of its leaders well expressed it, 'mothers have unlearned how to pray; the flower of piety has withered; our young men and women in ever increasing numbers are leaving us.' We have had enough of the rationalism of the leaders of American Reform Judaism.

"We note with alarm that both sides of the house are losing their hold upon the young who become nominal Jews and Jewesses or believers in nothing. We note with alarm the increase of intermarriages, and we note that in every case it has been preceded by laxity in religious environment or religious education. Judaism needs a quickening a reviving influence. That quickening, that reviving, the spiritual influence can well be the creation of a Central Conference not of American Rabbis but of the Jewish-hearted Rabbis of countries such as I have designated."

Perth Amboy, N. J.

Services in memory of the late Kassel Elnkelstein, who was one of the organizers of the Congregation Beth Mordecai, took place in the synagogue on Sunday



last. The principal speakers were Rabbis Elias L. Solomon, Henry S. Morals and Nathan Wolf. Other addresses were made by Mr. Leo Schwartz and Rose Philo and J. L. Tyrone in behalf of the religious school children.

Passaic, N. J.

The Young Men's Hebrew Association, of Passaic, will hold their fourth annual ball at Mocher's Hall, December 15, 1909. The society has a membership of 55 and has been in existence about three and one-half years.

New York Poultry Show.

Opening at Madison Square Garden on Tuesday, December 23, and closing on Saturday, January 1, the New York Joultry, Pigeon and Pet Stock Association will give its twenty-first annual exhibition.

Entries will close with Secretary H. V. Crawford, Montclair, N. J., on December 11. What the exhibition is in quality, quantity and value is realized in its years of service to the exhibitors and its attested importance to the public.

There will be no vacant spaces in the Garden with its thousands of birds, its exhibition of incubators doing business, its grand showing of pigeons, fancy birds and song birds, and the various accessories to poultry raising. The exhibit of pet stock is a feature, always.

Zionist Propaganda in Pennsylvania.
Mr. J. Kahanowitz of Greensburg, Pa., reported that since he returned from his recent trip to Palestine he addressed meetings in the interest of Zionism at Pittsburg, Braddock, Latrobe and Johnstown, as well as in his own city. A new society has been organized in Latrobe and a sum has been collected for the national fund. At a meeting held in Johnstown an appeal was made in the interest of the Bazeel School and \$80 was collected for the school. Mr. Kahanowitz finds that there is much interest for Zionism among the Jews of Pennsylvania, and believes that some good propaganda work would result in new support for the movement.

Young Women's Hebrew Association.
The speaker at services on Friday evening, December 4, will be Rev. B. A. Tintner. Mr. Klein will conduct the Sabbath afternoon services for the children. The Hadaris Emmis, a club of young women who devote their time to the study of Jewish literature under the supervision of Mr. Max D. Klein, will entertain their friends at a dance on Saturday evening, December 4.

The class in First Aid to the Injured has completed the prescribed course and will meet for examination on Wednesday evening, December 1. A new club organized a few weeks ago and has been named the Longfellow Club and meets weekly under the leadership of Miss Kate Finkelstein. An interesting programme of work has been arranged, a prominent feature of which is folk dancing.

The associate members will be at home to their friends on Sunday, December 5, at 3 p. m.

Palestine Exhibit in South Africa.

It is reported from Africa that the Zionists from that county are planning to hold in Johannesburg next year a large exhibition of the products of the Jewish colonies in Palestine. The proposed exhibition is arousing much interest.

The Palestine Information Bureau established at the offices of the Federation of American Zionists is filling a long felt want, and many inquiries about the possibility for the settlement of Jews in Palestine are being satisfactorily answered by the bureau.

It is reported from Galilee, Palestine, that within the last four months the number of Jewish working men in the city have increased from 70 to 200, most of these working men being Jewish immigrants from Russia and Romania.

Sixtieth Anniversary of Cremlenz Benevolent Society.

On Sunday, the 28th inst., the sixtieth anniversary of the Cremlenz Benevolent Society was fittingly celebrated with a banquet and ball at Terrace Garden, over 300 sitting down to the banquet. Post-prandial remarks were followed by a speech delivered by Mr. Simon M. Roeder, who paid a fitting tribute to the late Jacob Berlinger, who had labored zealously for the society's interests for over a quarter of a century. Addresses were made by Rev. Samuel Greenfield and Rev. Benj. A. Tintner, and a pleasant feature was the presentation of testimonials to Mr. Paul Meyer and Mr. Julius Lippman, the president and treasurer.

The arrangements were in the efficient hands of Milton Berlinger, chairman; S. P. Hamelburger, David Scheuer, Jos. Weller, Leopold Fleischer and Chas. Rosenfeld. Among those present were Mr. and Mrs. Paul Meyer, Mr. and Mrs. Milton Berlinger, Mr. and Mrs. S. P. Hamelburger, Mr. and Mrs. P. Wolfe, Mr. and Mrs. Jos. Weller, Mr. and Mrs. L. Fleischer, Mr. and Mrs. Charles Rosenfeld, Mr. and Mrs. Julius Lippman, Mr. and Mrs. E. Schlesinger, Mr. and Mrs. E. Berlinger and Mr. and Mrs. B. M. Levoy.

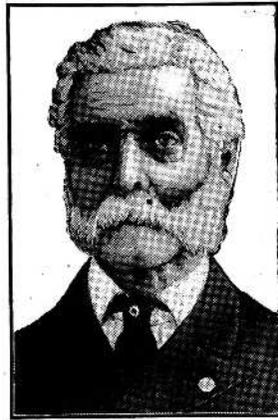
Jewish Chautauqua Society.

The Jewish Chautauqua Society has actively inaugurated its field propaganda work for the present season. Miss Jeannett M. Goldberg, the field secretary, has started on a trip, which will take her as far West as Nebraska, and as far South as Texas, by visiting many points in Ohio. In a large number of these places active Chautauqua circles were already flourishing, and in the remainder new circles were organized.

An extended conference was held last week between a special committee, the Board of Directors of the society, and Prof. P. P. Claxton, the director of the summer school of the South. He made a special trip to Philadelphia for the purpose of urging upon the society the necessity of continuing and enlarging the study course, which was inaugurated by this society at last summer's session of the Lincoln Literary Society. At the meeting of the committee that the course conducted by the society through its representative, Dr. Julian Morgenstern, of Cincinnati, had been productive of much good and that there was a general demand for the repetition of the work. It is probable that the society will continue its course at this institution.

With a great new circus programme made up of ten splendid arenic features, including Desperado, who is billed as the Dare Devil Diver, and who plunges from the hair raising height of the Hippodrome to the bottom of the tank, the sensational feature, the Hippodrome will enter upon its fourteenth week on Monday. Capacity houses twice a day, at test the continued popularity of the world's greatest playhouse. Of course, these circus features are given in conjunction with the three great spectacles, "The Girl from Japan," "The Girl from the East," and "The Ballet of Jewels," that which nothing on a more elaborate scale both scenically and sartorially has ever been produced in this country.

GRIP CURED AT 81



MR. IVORY WELLS, 81 Years old.

Thousands of letters like the above are received from grateful men and women who have been made well and strong by the great body builder, and who continue to enjoy good health.

"I am no lover of strong drinks, but Duffy's Pure Malt Whiskey cured me of Grip and I am 81 years old."

—Thus wrote Ivory Wells. Mr. Wells recently said: "I want to say right here, I think Duffy's Pure Malt Whiskey has saved my life this cold winter. I am no lover of strong drinks, but I have had the grip this winter, and Duffy's Pure Malt Whiskey has cured me, and, in consequence, I was not laid up in bed, as were many of my old comrades.

"I am well, hale and hearty, and shall be eighty-one my next birthday. I most strongly recommend Duffy's Pure Malt Whiskey to all those advanced in years. It has kept me strong for two years." Ivory Wells, Lynn, Mass.

Duffy's Pure Malt Whiskey

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, when taken in small doses as prescribed. It is recognized as a family medicine everywhere.

If in need of advice, write Medical Department, Duffy Malt Whiskey Company, Rochester, New York, stating your case fully. Our doctor will send you advice free, together with a handsome illustrated medical booklet, containing rare rules for health, which you cannot afford to be without. One of the many thousands of gratifying letters received from men and women in all walks of life, both old and young, who have been cured and benefited by the use of this great medicine. It is sold by druggists, grocers and dealers, or direct, \$1.00 per large bottle.



German Polklinik Musicals.
The Ladies' Auxiliary Society of this institution announce a musicale and afternoon tea at the Waldorf-Astoria on Tuesday afternoon next. Among the artists who have volunteered their services are Mrs. Rider Kelsey, Miss Tilly Koenen, Miss Julia Opp, Mr. Theodore Spiering and Mr. Nathan Fryer. In view of the artistic excellence of the programme the pleasant social entertainment and the worthy charitable object the musicale deserves the most generous patronage.

Dedication of Temple Peni El.
The dedication of "Temple Peni El," 531 and 533 West 14th street, will take place Sunday, December 12, at 2:30 p. m. A number of prominent rabbis will deliver appreciative addresses and the ceremonies will be otherwise impressive. This is the first Jewish congregation to erect a house of worship in the Washington Heights section. The officers are: President, Jos. Schindler, vice-president, A. M. Eng, secretary, Henry S. Harky and treasurer, Elias Gussaroff. The officiating rabbi of the congregation is Rev. Dr. Elias Margules. The public is invited to attend the ceremonies.

Young Men's Hebrew Association.
The speaker at the religious services this (Friday) evening will be Mr. Daniel P. Hays. The speaker at the children's services this Sabbath afternoon will be Dr. J. Blumenthal.

Chanukah will be celebrated, by a grand dramatic and religious entertainment. Longfellow's poem, "Judas Maccabaeus," will be presented by the children of the Hebrew school and choir under the direction of Amelia Morgenroth. A musical programme has also been arranged, in which prominent artists will take place. The main performance will take place on Saturday evening, December 4, and a special performance for children only will be given on Sunday afternoon, December 5, at 3 o'clock.

On Sunday evening, December 5, a challenge debate will take place between the Lincoln Literary Society of the Y. M. H. A. and the Geoffrey Crayon Club of the Harlem Federation.

Miss Valeska Suratt will positively appear at the Colonial next week in the intensely diversifying playlet, entitled "The Belle of the Boulevard," from the pen of Paul M. Potter, author of "The Girl from Rector's," "Trilby," etc. The sketch affords Miss Suratt ample opportunity for a display of her talents as well as to appear in several handsome Parisian creations, which will especially appeal to feminine patrons. Dazie, the famous danseuse; "The Planophiends," E. L. Goldberg, whose clever cartoons and foolish questions have made millions laugh; Farrell Taylor Trio; Andy Rice; Billy Van; three Harmonies, and the Four Boices, are also featured.

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

NOTICE TO TAXPAYERS.

UNDER THE PROVISIONS OF SECTION 510 of the Greater New York Charter, notice is hereby given to all persons or corporations who have omitted to pay their taxes. To pay the same in the follow in which the property is located," as follows: Borough of Manhattan, No. 57 Chambers street, Manhattan, N. Y. Borough of the Bronx, corner Third and Tremont avenues, No. 200 E. 117th St. Borough of Brooklyn, Rooms 2, 4, 6 and 8, Municipal Building, Brooklyn, N. Y. Borough of Queens, corner Jackson avenue and Fifth street, Long Island City, N. Y. Borough of Richmond, Borough Hall, St. George, Staten Island, N. Y. and that under the provisions of section 917 of said Charter, "If any such tax shall remain unpaid on the first day of November it shall be the duty of the collector of taxes to charge, receive and collect upon such tax any remaining unpaid on that day, in addition to the amount of such tax, seven per centum per annum upon the amount thereof from the day on which said taxes became due and payable (October 5, 1909), as provided by section nine hundred and fourteen of this act, to the date of payment." DAVID R. AUSTEN, Receiver of Taxes.

STRAUS, LOUIS.—In pursuance of an order of Hon. John P. Cochran, 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 undersigned, at his place of transacting business, No. 71 Broadway, in the City of New York, on or before the 31st day of February next. Dated New York, the 18th day of October, 1909. ROSE W. STRAUS, Executor.

ELLISON, MACINTYRE & DAVIS. Attorneys for Executors, 71 Broadway, New York City.

SONN, ABRAHAM H.—In pursuance of an order of Hon. John P. Cochran, 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 undersigned at his place of transacting business, No. 223 East 74th street, in the City of New York, on or before the 31st day of February next. Dated New York, the 18th day of July, 1909. SAULSON, ROSE, MURPHY & SONN, Executors. JACOB MARK, Attorney for Executors, 50 Wall Street, New York City.

SPIRO, CAROLINE.—In pursuance of an order of Hon. John P. Cochran, 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 undersigned, at his place of transacting business, at the office of the undersigned, No. 110 Broadway, in the City of New York, on or before the 18th day of January, 1910. Dated New York, the 10th day of June, 1909. BELGIO ROSENBAUM, Executor. MOSES & PUTZNER, Attorneys for Executor, 110 Broadway, New York City.

STEIN, EMIL EDWARD.—In pursuance of an order of Hon. John P. Cochran, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Emil Ed- ward Stein, late of the County of New York, deceased, to present the same, with vouchers thereof, to the undersigned, at his place of transacting business, No. 210 Broadway, in the City of New York, on or before the 31st day of March next. Dated New York, the 9th day of September, 1909. ANNA STEIN, Administratrix. MAQUINE & FORTIN, Attorneys for Administratrix, No. 210 Broadway, New York City.

THE CITY OF NEWBURGH, N. Y.

ITS ADVANTAGES, RESOURCES AND INSTITUTIONS.

The early history of any town, whose origin antedates the Revolutionary War, is pregnant with interest to all patriotic American citizens, and that of Newburgh is exceedingly so, forming as it does an essential part of the history of our own country at its birth, as well as that of the Empire State, of which it is one of the most important cities.

The first permanent settlement of white men was made here in 1708. They were Germans who, as fugitives from the cruel Franco-German War, had fled to England, and had been sent by Queen Anne to America as colonists. They were in abject poverty, but with the energetic characteristics of them, they set to work, and in a few years had a beautiful little village laid out, with churches, schools and a board of trustees, that performed the governmental functions. In 1743 the hamlet had passed from the control of the German settlers to that of the Scotch and English, its name was then changed to Newburgh by them. Not only did the newcomers change the religious complexion, but the civil institutions as well, and when the second half of the eighteenth century opened, Newburgh was inhabited by an industrious, hardy and prudent people, who soon began to murmur against the exactions incidental to British rule. Their indignation grew apace, as more and more clearly they perceived the intentions of the mother country to squeeze as much as possible from the colonies, notwithstanding their sufferings in the meantime. Their liberty had been dearly bought, their souls had been tried in the fiery crucibles of Indian war and devastation, and the soldiers of this good old town were noted throughout the Revolution as the bravest and truest patriots of the war.

In spite of the hardships and privations laid upon it during the struggle, the growth of the town, both during and after that period was steady and progressive. In 1796 the population was 2,365. In 1795 the postoffice was established, and in 1797 a fire department was found necessary and organized. In 1800 it was incorporated as a village, with George Clinton as its first president.

Since that time its growth has been gradual, constant and consistent, with no abnormal or mushroom characteristics, until it has become a prosperous and progressive city, whose citizens are full of public spirit and enterprise, with manufacturing facilities almost unequalled, and with apparently every requisite to insure its bright future as a business and commercial city of importance. It was incorporated as a city in 1865; the population has been steadily increasing, the salubrious climate, together with its attractive manufacturing, educational and municipal advantages, making it a desirable spot for home seekers. The population of the County of Orange, in which it is located, at present, 168,270; that of the city of Newburgh, 27,000.

Very few cities in the State offer so possess such fine facilities for manufacturing as does Newburgh. Situated nearly midway between New York and Albany, with its unsurpassed water and sewerage system, excellent educational institutions, houses of worship, pleasure parks and magnificent roads throughout the section, it is indeed a model site for industries of any and every description.

With a splendid water front and ample and varied railroad connections, shippers have fine water and rail routes for forwarding factory productions to all parts of the country. It is on the line of the West Shore, Erie and Central New England railroads, and has ferry connections with the New York Central at Fishkill Landing. The following steamboat companies are located here: Central Hudson, Cornell, Newburgh and Haverstraw, Newburgh & Poughkeepsie, and the Wappinger Falls and Newburgh, other boats, together with those of the Day line, afford fine communication by water with all points along the Hudson. The manufacturing interests of the city are viewed with great pride by the citizens of Newburgh, because of their recent and rapid development. One need only to glance at the following list to un-

derstand their importance to the city as a commercial centre. The Abendroth & Root Mfg. Co., makers of sectional water-tube boilers and spiral pipes; Bartlett Brick Co.; Baker Steam Bottling Works; Brookside Ice Co.; Chadborn & Coldwell Co.; Cleveland & Whitehall Co., manufacturers of trousers and overalls; Caldwell-Wilcox Co.; Cough & Checker Manufacturing Co.; Crawshaw Carpet Co.; P. Delany & Co., boilers, smokestacks, tanks, etc.; Easman & Co., music and musical instruments; Fabrikoid Co., imitation leathers; Globe Yeast Co.; Grover Graham Co.; Granite City Soap Co.; Gregg Co., car equipments; Gross-Mills Paper Co.; Hambletonian Horse Remedies Co.; Harrison & Gore Silk Co.; Higginson Manufacturing Co.; Highland Brewery; Highland Drug Co.; Highland Electrical Co.; Hillside Chemical Co.; Hudson River Woolen Mills; Ilyer-Sheehan Electric Motor Co.; Interstate Bag & Paper Co.; Lackawanna Mfg. Co.; Lackey Mfg. Co., lace; Little Falls Paper Co., tissue paper; T. S. Marvel Shipbuilding Co.; Newburgh Bleachery; Newburgh Brick Co., sand, lime, brick; Newburgh Bridge and Structural Works; Newburgh Carpet Co.; Newburgh Dredging Co.; Newburgh Ice Machine Co.; Newburgh Light, Heat and Power Co.; Newburgh Lumber Co.; Newburgh Planing Mill; Newburgh Steam Mills; Potter Separating Co., steam separators; Staple & Hanford, wire specialties; Staple Valve Co.; Stroock Felt Co.; Stroock Plush Co.; John Turl's Sons, iron works; Ulster Brick Co.; U. S. Automatic Heat Regulating and Ventilating Co.; Washington Baking Powder Co., and the John G. Wilkinson Co., carriages, carriage hardware and supplies.

The public buildings of the city are substantial and well cared for: the City Hall, the Academy of Music, the Armory, City Club Building, Children's Home, Columbus Hall, Court House, Government Building, St. Luke's Home and Hospital, Telephone Building, Washington's Headquarters, Wheelmen Building, Y. M. C. A. and Y. W. C. A., a list of which the city may be well proud.

The social life is pleasant and wholesome. There are thirty-two fraternal orders, twenty-four social and sporting clubs, thirty trade and labor organizations and eighteen benevolent institutions and societies, while ninety-three incorporated companies advance the business and commercial interests of the city.

The Business Men's Association is a society of representative business men and citizens formed for the purpose of encouraging and promoting the general progress of the city; especially developing and fostering its business and industrial enterprises.

Newburgh is essentially a residence city. It is built on broad, natural terraces, and the residential portion is, on the higher lands, removed from the noise of business; an elegant view of the mountains, bay and river is afforded, and the air is pure and invigorating; the streets are well shaded and are flanked on either side by beautiful grounds, broad lawns and fine residences.

Such are the advantages with which nature has endowed the city of Newburgh, and man has greatly advanced the value of her gifts by industry and intelligent effort. Her past is bright with historical associations, her present is luminous with the light of progress, and her future effulgent with the radiance of promise.

EARL B. SLACK.

Young Men's Hebrew Association.

The Young Men's Hebrew Association has been added to the list of social organizations in Newburgh. It was organized largely through the efforts of Miles Raymond, formerly of New York City, who has been instrumental in forming similar organizations in the metropolis and Poughkeepsie. The organization began with a charter membership of thirty-five, and meets regularly at 116 Broadway. The officers are as follows: President, Miles Raymond; vice-president, Isaac Moses; secretary, L. Oppenheim; treasurer, L. Levinson; financial secretary, Alex. Hilscheim.

TEMPLE BETH JACOB, NEWBURGH, N. Y.

A Review of the Congregation's Activities and Religious Influence.

The first attempt at organization by the Jews of Newburgh, N. Y., was made in the month of November, 1863. The house of worship was called "The First Jewish Church of Newburgh," and observed the forms of orthodoxy. As its officers Isaac Newcity served as president, and Louis Jacobs as secretary. The board of trustees consisted of the following members: Isaac Newcity, Joseph Barnett, Aaron Levy, Mark Simons and Simon Scharps.

In the year 1890 orthodoxy was abandoned, and the ground was purchased by the then existing congregation, on January 11, 1890. During the latter part of the same year the cornerstone of the new reformed temple was laid, and on September 8, 1891, this house of worship was dedicated as "Temple Beth Jacob." The impressive ceremonies of this occasion was participated in by prominent Gentiles and Jews of the State, and from that time to the present day this Jewish organization has gained steadily in its hold on the Jewish people of this community.

The first president of Temple Beth Jacob was Marcus Scharps, who served in this capacity until 1897. Ferdinand

The society has done much to augment the progress of the temple. In addition to the extensive charitable work in which the society has interested itself successfully, \$6,000 of the mortgage on the temple has been paid. These excellent results have only served as a stimulus to further noble undertakings by the ladies. The present treasurer, Mrs. Wolf Samuels, and Mrs. Ferdinand Stern, who has lately celebrated her golden wedding, have both been prominent in the progressive endeavors of the society ever since its existence. The present officers are: Mrs. M. Ellick, president; Mrs. Benjamin Samuels, vice-president; Mrs. Sol. Cohen, secretary; Mrs. Wolf Samuels, treasurer.

The members of the temple, and the members of the Ladies' Aid Society take especial pride in keeping their cemetery beautiful. Every member of the temple is entitled to free burial.

Temple Beth Jacob has thirty-eight members, and has the following officers: Mr. Sol. Cohen, president; Mr. Benjamin Hart, vice-president; Mr. Sol. N. Levy, recording secretary; Mr. Louis Kades, financial secretary; Mr. Sigmund Samuels, treasurer.

The board of trustees is composed of Mr. Sol. Cohen, Mr. Benjamin Hart, Mr. Ferdinand Stern, Mr. Sigmund Samuels, Mr. Sol. N. Levy, Mr. Louis Kades, and Mr. Isaac Gottlieb.



Temple Beth Jacob.

Stern succeeded Mr. Scharps at the end of this period, and held the presidential office for two years. After the year 1899 Mr. Sol. Cohen was elected president of the Temple. Mr. Cohen has held his office from his first election to the present day. His enthusiastic work for the cause of Judaism has won for him love and loyalty from his fellow officers and members. Under his faithful guidance the nucleus of Judaism in Newburgh has become a centre about which has gathered a continually growing band of Jews and Jewesses.

The rabbi of the Temple is Dr. Henry Klein, who is held in deep regard by the members of his flock.

Rabbi Klein and Mr. Cohen have especially interested themselves in Sunday school work. Several members of the congregation have also aided in promoting the instruction of Judaism among the younger generation. The results of these persistent workers has been most gratifying. Each year the number of children who attend Sunday school has increased, as all Jewish children are urged to attend.

Associated with the temple is a ladies' auxiliary, known as "The Jewish Ladies' Aid Society of Temple Beth Jacob." This society was first begun in 1890, and has been closely allied with the Temple. The first officers were: Mrs. Marcus Scharps, president; Mrs. Robert Doblin, vice-president; Miss Ruth Scharps, secretary; Mrs. Wolf Samuels, treasurer.

Calyer-Gregory Co.

The Calyer-Gregory Co., undertakers and embalmers, corner Smith and Fourth streets, Newburgh, N. Y., are the leading undertakers of that city, and succeeded to the business of W. W. Terwilliger, established thirty-five years. Messrs. Calyer and Gregory are both active young men, with many years' experience in undertaking and embalming, and can assure patrons the very best service when called upon. Their facilities are unsurpassed for the delicate profession in which they are engaged, and in responding to the sad call of duty where death prevails they endeavor to conduct all obsequies in a manner that elicits admiration. The prestige of this establishment in Jewish circles of Newburgh requires no further commendation.

Yuess Gardens Co.

The Yuess Gardens Co., Newburgh, N. Y., was founded in 1904, and is under the competent management of Mr. R. A. Cathcart, Jr. Their store in Water street, in the heart of the business section of Newburgh, is one of the finest florist's establishments in the country, and reflects the aesthetic sentiment that governs its immense business as florists, landscape gardeners, and wholesale producers and dealers in bulbs and seeds. Cut flowers are in abundance, and displayed in endless variety in the display windows and beautiful show cases distributed throughout the store. The city of Newburgh may well be proud of the Yuess Gardens Company's business, which is conducted in first-class style in all its departments.

SOL. COHEN, President Cong. Beth Jacob, Newburgh, N. Y.

Mr. Sol. Cohen, who has been president of the Congregation of the Temple Beth Jacob since 1899, and is one of the pillars of Judaism in Newburgh, N. Y., is a native of Buesen, Prussia, where he was born January 28, 1856. He came to America in 1889, arriving in New York,



Mr. Sol. Cohen.

where he remained a short time, then went to Montgomery, Ala. After several years' residence in the South he returned to the North, locating in Pawtucket, R. I. In 1888 he settled in Newburgh, N. Y., and has been a shoe mer-



Mrs. Sol. Cohen.

chant ever since. Mr. Cohen is prominently identified with the Merchants' Association of Newburgh, being chairman of its transportation, and is a member of the Membership Committee of the Business Men's Association.

BENJAMIN HART, Vice-President Cong. Beth Jacob.

Ben. Hart, vice-president of the Congregation Beth Jacob, is a retired merchant and a respected citizen of New-



burgh, N. Y. He has taken an active interest in the affairs of the Temple Beth Jacob, and fulfilled all the duties incumbent upon him. Mr. Hart is a native of Austria, Hungary, and is in his forty-eighth year. He has been a resident of Newburgh nearly a quarter of a century.

Newburgh Daily News.

Among the possessions of which Newburgh boasts, and to which Newburghers point with pride is the extensive and modernly equipped plant of The Newburgh Daily News, housed in its own handsome building at 40-42 Grand street. The building and equipment represent an investment exceeding \$100,000. Like the paper itself, which is one of the most widely circulated, ably edited, typographically artistic and largest issued outside of the first and second class cities, the News Building in appointment, extent and perfection of equipment is unusual in a city of Newburgh's size, being unequalled by any newspaper establishment outside of the half dozen leading cities of the State. The News Building is one of the show places of Newburgh, one of the "sights of the town" to which visitors are invariably introduced. And a visit is well worth the while. The most advanced ideas in newspaper making and the conduct of allied trades are exemplified in the marvelous mechanical contrivances employed in the various departments throughout the establishment. From composing Press, with capacity of 300 complete papers a minute (the only machine of the kind in this section of the State) the big new Goss Stereotype Press on the ground floor, to the almost human linotype machines, on which the newspaper is "set," on the top floor, the visitor will find something novel to attract and hold his attention at every step. All idea of the extent to which the paper circulates may be gained from the fact that nearly a ton of white print paper is consumed in every issue.

SIGMUND SAMUELS.

Treasurer Cong. Beth Jacob, Newburgh, N. Y.

"Sig" Samuels was born in Berlin, Germany, March 3, 1866, and was educated in the schools of Newburgh, N. Y. His first business experience was ob-



tained with his father, Wolf Samuels. He filled the position of clerk in the New York Custom House for five years, and returned to Newburgh, where he has prospered as a clothing merchant in conjunction with his brother, the firm being S. & H. Samuels. Mr. Samuels has been treasurer of the Congregation Beth Jacob since 1897. He is a member of Centennial Lodge, No. 763, F. & A. M., of New York, the Newburgh Progress Club, the Newburgh Wheelmen, the Business Men's Association, and he is also a member of the Newburgh Board of Education.



Louis H. Goodman.

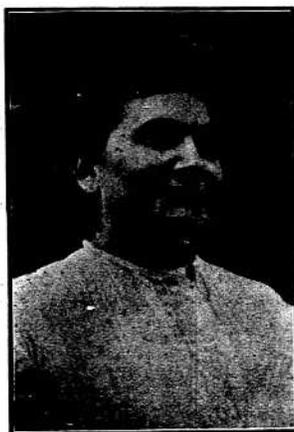


Mrs. Lulu H. Goodman.

SOLOMON N. LEVY.

Secretary Cong. Beth Jacob, Newburgh, N. Y.

Solomon N. Levy, secretary of the Congregation Beth Jacob since 1897, is a native of New York, where he was born September 10, 1869, and attended the public schools until he was twelve years of age, when he removed to Newburgh and completed his education in the public schools there. Mr. Levy was appointed a postoffice clerk in March, 1888, and has since been engaged in the postal service, at present filling the position of distributing clerk of the Newburgh postoffice. He is a member of the Progress Club, and its treasurer since 1894, chairman of the State Association Postoffice Clerks, and is affiliated with Branch No. 260, United National Association of Postoffice Clerks.



Mrs. I. Gottlieb.



Mrs. Benj. Samuels.



Mrs. W. Samuels.



Mr. M. Gottlieb.

OUR ENLARGED STORE...

Alterations and improvements, doubling our floor space, have been completed. This gives Newburgh the **FINEST** and **BEST EQUIPPED STORE** between New York and Albany. Our more commodious quarters and our carefully selected and extensive stocks as well as our greatly increased facilities will place us in so much better shape to serve our customers, that it will surely be a pleasure for you to shop in our enlarged store.

Men's Furnishings

The Men's Furnishing Department is located in the north store, main floor, No. 104 Water Street, separate entrance. A **COMPLETE LINE** of **HIGH GRADE FURNISHINGS** is carried and sold at reasonable prices. The methods that have built up this large business will be pursued in this department, and thrifty buyers are sure to save money.

John Schoonmaker & Son,
94-104 Water Street,
Newburgh, N. Y.

Established 1833. Long Distance Telephone.
Job Printing, Book Binding, Lithographing
Fine Stationery, Etc.

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PROPRIETORS OF "DAILY JOURNAL," "SEMI-WEEKLY JOURNAL,"
ASSOCIATED PRESS WIRE

48-50 SMITH STREET, CORNER THIRD. NEWBURGH, N. Y.

Highland National Bank
NEWBURGH, N. Y.

Capital, \$200,000. Surplus & Profits, \$200,000

HAND SAPOLIO DOES, by a method of its own, what other soap can not do. If you want a velvet skin, don't PUT ON preparations, but TAKE OFF the dead skin, and let the new perfect cuticle furnish its own beauty.

HAND SAPOLIO neither coats over the surface, nor does it go down into the pores and dissolve their necessary oils. It opens the pores, liberates their activities, but works no chemical change in those delicate juices that go to make up the charm and bloom of a perfect complexion. Test it yourself.

A delicate preparation of the purest ingredients.
Its cost is but a trifle, its use a fine habit.



Mr. and Mrs. Ferdinand Stern's Golden Wedding Fittingly Commemorated.
An event of unusual importance in the Newburgh community was Mr. and Mrs.



Ferdinand Stern's fiftieth anniversary of their marriage, celebrated at 193 Grand street, Newburgh, N. Y., Monday.



Mrs. Mamie Goodman (nee Levy.)

August 10, in the nature of a family reunion, and all the children of the couple, together with a number of grandchildren, were at the homestead for the occasion.

At the reunion there were seventeen grandchildren of the couple, and Mr. Stern gave to each a gold piece in remembrance of the event.

At the family dinner the announcement was made that the children of Mr. and Mrs. Stern had donated the sum of \$3000 to St. Luke's Hospital to endow a child's bed in the institution, in commemoration of the golden wedding of their parents. This will be a most acceptable gift to the hospital, and will be a memorial to Mr. and Mrs. Stern, who for fifty years have taken a warm interest in the city of their adoption.

Mr. Stern was born in Frankfort, Germany, seventy-eight years ago. His wife is nine years his junior. Their married life has been a happy one. They have ten children living, as follows: Mrs. Henry Schonfeld, of Congers; Mrs. Morris F. Marks, Mrs. J. L. Fox, Mrs. Moe Fox and Mr. Moe Stern, all of Hartford, Conn.; Mrs. Oscar Michaels, of East Orange, N. J.; Mrs. J.-L. Neuman, of Newark, N. J.; Mrs. Morris B. Wolf, of Middletown; Mrs. S. B. Solomon of Rochester, and Mr. Fred Stern, of this city. Another daughter, Mrs. Lehman Stern, nee Miss Lena Stern, died recently at Middletown.



John Bailey Rose. State Senator from Newburgh.

Isaac Goodman.
Isaac Goodman, one of the popular Jewish young men of Newburgh, N. Y., was born in that city April 5, 1876, and was educated in the public schools and Spencer's College of Newburgh, from



Mr. Isaac Goodman.



Mrs. Mamie Goodman (nee Levy.)



Mr. N. Goodman.



Mrs. N. Goodman.

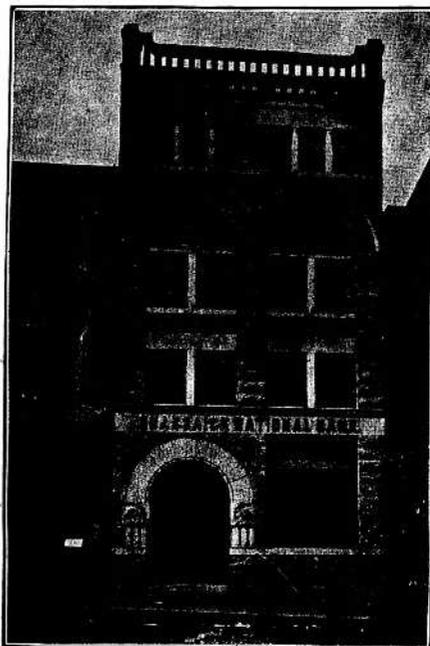
which he was graduated in 1894. Until 1904 he was engaged in the liquor business with his father, Nathan Goodman, when he established his own wholesale

liquor business, in which he is successful. Mr. Goodman is a member of Newburgh Lodge, B. F. O. E., No. 247, Past District Deputy F. O. E., No. 1047, and Past Worthy President. He is also a member of the Congregations Beth Jacob and Agudus Achem, and the Progress Club. He is active in politics and fills the Republican chairmanship of the first ward of the Third District of Newburgh.

WILSON OF THE NEWBURGH NEWS.
Responsible for the Progressive Policy Which Has Built Up an Excellent Property.
Besides being a fluent and forceful writer, Frederick W. Wilson, president

of the Newburgh (N. Y.) News Printing and Publishing Company, possesses rare business tact and executive ability—a combination seldom found in newspapermen. He is a moving spirit in all that makes for the welfare and growth of Newburgh, and is an earnest advocate, both through his paper and orally, of progress and enterprise in municipal matters. He is actively identified with the work of the Business Men's Association for a "Greater Newburgh," and was the chairman of the committee appointed to arrange for Newburgh's part in the Hudson-Fulton Tercentenary Celebration, which was held in the month of September, 1909. Mr. Wilson early displayed a liking for politics. He has himself never desired or held public office, but has been a factor in putting many of his friends in elective and appointive positions.

John Schoonmaker & Sons is undoubtedly the best place to buy dry goods. According to the best obtainable information there is no other store of dry goods so large in any retail store between New York and Albany. As a buying and selling organization this store ranks with the best. Probably no store in a city of the size of Newburgh in the United States sends its buyers to the New York market so often. John Schoonmaker & Sons average about two buyers a day in the New York market for every business day in the year.



Quassaick National Bank.

The Ludwig Piano.
Ludwig & Co.'s piano warerooms, in Newburgh, N. Y., is the home of the celebrated "Ludwig" Piano, and Newburgh has paid a just tribute to its worth as a musical instrument of exceptional quality by the large number of Ludwig pianos to be found in the residences of its music loving people, and particularly in the homes of the Jewish residents of Newburgh. The Ludwig Piano is all right in every particular, and its popularity is increasing as its tonal properties and durability are recognized after the many years of its public and artistic recognition wherever sold or used.

ESTABLISHED 1830.
EQUIPPED WITH MODERN ELECTRIC AND PNEUMATIC APPLIANCES.
David C. Miller's
Art Monuments and Mausoleums
IN GRANITE AND MARBLE.
258 BROADWAY, NEWBURGH, N. Y.
Next to Power House of Electric R. R.
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Muchattoes Lake ICE CO.
B. B. ODELL, PRESIDENT.
14 WATER ST., NEWBURGH, N. Y.
C. G. CALYER. C. J. GREGORY.
W. W. TERWILLIGER.

Calyer-Gregory Co.
Successors to W. W. Terwilliger.
UNDERTAKERS AND EMBALMERS
LADY ASSISTANT. H. R. Phone 817.
81 SMITH STREET, NEWBURGH, N. Y.

Feigenspan's Ready Mixed,
\$1.10 PER CASE.
Bottled by
J. E. MAGOURTY.
BRIDGE ST., NEWBURGH, N. Y.

FLORISTS AND LANDSCAPE ARTISTS.
Greenhouses, 3d St., opp. Fullerton Av.
Yuess Gardens Co.
BULBS, SEEDS, PLANTS, TREES, SHRUBS, GARDEN SUPPLIES, ETC.
Seed Stores, 91 Water St. and 60 Broadway, Newburgh, N. Y.
Dr. H. E. CLARK,
Veterinary Surgeon.
All diseases of domestic animals scientifically treated. Calls from all parts of the country promptly attended to. Satisfaction guaranteed. Dogs treated and cared for. Both phones.
OFFICE AND STABLES, 15 CHAMBERS ST.
RESIDENCE, 17 CHAMBERS ST.
NEWBURGH, N. Y.

W. C. PECK
Climax : Studio
78 WATER ST., NEWBURGH, N. Y.
BABIES QUICK AS A WINK.
TELEPHONE CONNECTION.
GEORGE T. BARNES
PLUMBING. HEATING.
HIGH PRESSURE STEAM FITTING
WATER SUPPLY SYSTEMS
107 BROADWAY, NEWBURGH, N. Y.

Highest honors at Expositions Phila., Pa., 1890; Paris, 1900; Buffalo, 1901; London, 1902.
LUDWIG & CO.
54 WATER ST., NEWBURGH, N. Y.
MAKERS OF
Grand and Upright PIANOS
THE LARGEST HIGH-GRADE PIANO MAKERS IN THE WORLD.
FACTORIES: 187th TO 190th ST., SO. BOULEVARD TO HARLEM ST., NEW YORK.
ROBERT COOK, Manager.

A. H. PICKENS
Manufacturer and dealer in Heating Stoves, Portable Heaters, Sanitary Plumbing, Crockery, Glassware, and a General Assortment of House-Furnishing Goods.
130 Water Street, Newburgh, N. Y.

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 subscriber, 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.

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 Hays & Covington, No. 64 Wall Street, Borough of Manhattan, in the City of New York, on or before the 4th day of January next.
Dated New York, the 18th day of June, 1909.
L. GABRIEL, LOUIS GABRIEL & G. MEYER & COVINGTON, Attorneys for Executors, 64 Wall Street, Manhattan, New York City.

COHN, SAMUEL—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Cohn, 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 her attorneys, Levy, Rosenthal & Heermann, No. 2 Rector Street, in the Borough of Manhattan, City of New York, on or before the 1st day of June next.
Dated New York, the 22d day of November, 1909.
SIDNEY COHN, Administrator.
Cohn Brothers, Attorneys for Administrator, 64 Wall Street, Manhattan Borough New York 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 & Heermann, No. 2 Rector Street, in the City of New York, on or before the 11th day of April next.
Dated New York, the 8th day of October, 1909.
BENA SWARTZ, Administratrix.
LEVY, ROSENTHAL & HEERMANN, Attorneys for Administratrix, 2 Rector Street, Manhattan, New York City.

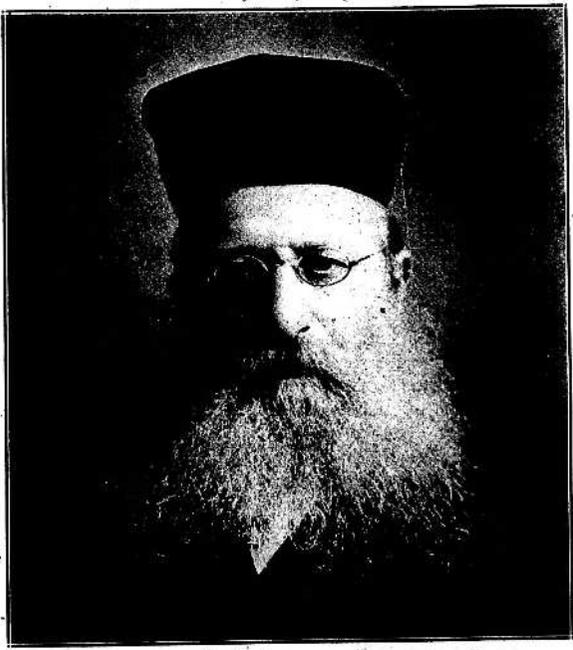
BERNHEIM, GUSTAV—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Gustav Bernheim, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Charles Fuzell, No. 250 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, ALBINE BERNHEIM, CHARLES FUZELL, Attorneys for Executors, 250 Broadway, Borough of Manhattan, New York City.

AN INTERVIEW WITH RABBI M. S. MARGOLIES.

TO LOOK at the accompanying portrait one would naturally suppose that the original is one of the famous rabbis of the 17th and 18th centuries...

Reform Conference recently held in this city? Answer: "I was shocked and grieved beyond expression by the disloyal spirit manifested in that Conference..."

shout so loudly as those fellows do. Nor would we even if we could. The Talmud says: שחיקותיה רבכל חיינו יחוסא (The silence of the Babylonians shows their nobility.)...



Rabbi M. S. Margolies.

He takes a very active part in all Jewish affairs, and especially is his influence felt in the line of founding and maintaining Talmud Torah schools. He is recognized as a great Talmudical scholar...

tion made by a prominent Reform rabbi, that orthodox Judaism and true morality are strangers to each other? "That is an old anti-Semitic lie..."

What a lively corpse orthodoxy is! "What, in your opinion, is the best way to counteract the Reform influence?" "To my mind the only effective way of opposing Reform is to work with a will for the spread of the knowledge of our sacred Torah..."

אל תסרא כניך אלא כניך (A true Jewish child is he who builds up.) The Conference, therefore, will have no bad effect upon orthodox Judaism. On the contrary, it will have good results with those who are neither hot nor cold in religious matters...

FURS Est. 1888. Tel. 2545 Main. ALL KINDS OF FUR GARMENTS MADE TO ORDER. Our charge for remodeling: Seal Coats, latest design, \$80.00...

BROOKLYN NOTES. Sociable. The second monthly teachers' sociable of the Bath Israel Anshei Emes Sabbath School took place on Sunday afternoon...

Chanukah Celebration. A joint Chanukah celebration of the Sunday School and the Talmud Torah of the congregation will be held on Sunday afternoon, December 12...

Mr. J. E. Dodson, the eminent English actor, who scored such a brilliant success in "The House Next Door" last season, at the Gaiety Theatre, Manhattan, will again appear in the stellar role of this satirical comedy...

UNITED HEBREW CEMETERY The only strict orthodox cemetery in Greater New York. Congregations, societies and lodges that need cemetery plots, will please write or call at our office for full particulars before you contract elsewhere...

Louis Seiden's Restaurant THE LEADING JEWISH RESTAURANT IN THE SHOPPING DISTRICT. 54 West 36th Street, New York. Tel. Broadway and Fifth Ave.

Carlton Hall, 100-108 West 127th Street. NOW OPEN FOR BUSINESS. FOR WEDDINGS, BANQUETS, BALLS, RECEPTIONS.

THE HUNGARIA, 11 West 24th Street. Five doors west of Broadway. ONE OF THE BEST HUNGARIAN RESTAURANTS in the city...

THE HERRNSTADT 87-30 W. 118TH ST. THE ELLSMERE 80-52 W. 126TH ST. FW WEDDINGS, BANQUETS, RECEPTIONS.

Westminster Hall, 73-75 Lenox Avenue, near 114th Street. is now under new management, newly renovated and decorated...

MRS. C. HARRIS High Class Caterer for Weddings, Banquets, Receptions, etc. at Residence, Hotel or Hall desired.

HOTEL ST. LORENZ M. E. FRITZ, Prop. 72D ST. & LEXINGTON AVE. TEL. 180 19TH ST. Entirely Renovated. Popular Prices.

H. ROSENBAUM: Strictly Kosher Caterer. For weddings, banquets and receptions. Silverware, table linen and crockery to loan for all occasions...

Glantz's Restaurant 37 John Street CORNER NASSAU STREET. NEW YORK. I serve only what is best, freshest and most wholesome. Lunch, 30c. Table d'Hote Dinner, 40c.

Old Vienna Restaurant Company, 115 Lenox Ave., near 116th St. SAM RUDNER, MGR. First-Class Vienna Cafe and Restaurant. Concert every evening by a celebrated Hungarian orchestra.

D. Wasser's Restaurant OPEN DAILY. Catering a specialty. 108 BOWERY, Near Grand Street, NEW YORK. Tel. 8285 Harlem.

L. SCHWARTZ, Strictly Kosher Caterer. For Weddings, Banquets, Receptions, etc. Estimates Cheerfully Given. MADISON HALL, 169th Madison Avenue, near 114th Street, N. Y. Lodge Rooms to let. Hall to let for all purposes.

Mrs. L. Sharlot KOSHER DINING ROOM. CLOSED SATURDAY, OPEN SUNDAY. 15 W. Houston St., Near Broadway.

JOE BROD 44 MAIDEN LANE, NEW YORK. Hungarian Restaurant. (Formerly Klein's.) Lunch, 30c. Table d'hote, 40c. Daily Special Dish, home-made style. Caterer for parties. Telephone 1187 John.

MAISON ROUGE HOTEL-CAFE-RESTAURANT Formerly A. Esses Au Chat-Noir and de Logevot, 89, 93, 94 WEST 117TH ST. The largest open-air garden downtown. Lunch a la carte all hours. Popular prices. Table d'hote dinner at 8. 50c., with superior wine 10c. extra. Orchestra. Private dining room for parties. Cafe, bar. Telephone No. 2574 Chelsea. 81st Ave. L. 18th St., Hudson Tunnel road, 124th St., 81st Ave. surface cars, Subway, 124th St.

Bolsenweber's Hall, just completed S.W. Cor. 56th St. & 5 Av. A MODERN, UP-TO-DATE HALL, suitable for Balls, Weddings, Receptions, etc. Telephone 1050 Col. New in Harlem.

LITTLE ROUMANIA Oriental Restaurant. 1808 FIFTH AVENUE, Bet. 114th and 115th Sts.

Engel's Restaurant Formerly Brandstetter's, 88 MAIDEN LANE, NEW YORK. Business Men's Lunch, 30c. Table d'Hote, 40c. Also caterer for weddings, etc.

PH. ZEITLER'S CAFE AND RESTAURANT. A la Carte and Table d'Hote. Everything 2nd class. 22 Grand street, corner Bway, New York. Telephone 3030 Spring.

ARLINGTON HALL 10-21-23 ST. MARK'S PLACE. Bet. Second and Third Avenues, N. Y. Large and Good for Weddings, Banquets, Concerts, Receptions, Society Anniversaries and Entertainment. Kosher catering under the direction of Rev. Dr. Ph. Klein's personal management. Rev. Friedman, 700 2nd Street, Cleveland, O. A. HOLLANDER, Proprietor.

CHILDREN'S PAGE.

"OUR GOLDEN LIGHTS."

A CHANUKAH PLAY.

By E. ISH-KISHOR, Principal of the Up-Town Talmud Torah.

CAST OF CHARACTERS.

JUDAH, THE MACCABEE.
JONATHAN, HIS BROTHER.
HANNAH, MOTHER OF THE SEVEN JEWISH MARTYRS.
NATHANIEL, HER YOUNGEST SON.
JASON, THE HIGH PRIEST.
MARAH, JASON'S MOTHER.
OBEID, A TEACHER.
NAOMI, BATHSHEBA, SULAMITH, HADASSAH, PUPILS.
FIRST FUGITIVE.
ANTIOCHUS, KING OF SYRIA.
NICANOR, A GREEK GENERAL.
PARSHANDATTA, SANBALLAT, ARIOCH—SAMARITAN
AMBASSADORS.
A GREEK OFFICER.
A GREEK PAGE.
COURTIERS, SOLDIERS, PAGES, PEOPLE, CHILDREN,
ETC.

ACT I. Scene I.

Class of children sitting in Oriental-fashion, in semi-circle on floor, two or three rows; teacher in front, asking children questions on religious history.

Teacher.—You see, children, God always helped and will help Israel, as long as they obey His law. Now, Haddassah, who were mightier, the Egyptians or the Israelites?

Haddassah.—The Egyptians were mightier. The Israelites were less numerous and unarmed.

Teacher.—Sulamith, how many soldiers were with Gideon when he attacked the army of all the neighboring nations?

Sulamith.—Three hundred men.

Teacher.—Naomi, in the days of Hezekiah, how large was the army of Sennacherib, when he laid siege to Jerusalem?

Naomi.—One hundred and eighty-five thousand men.

Teacher.—Bathsheba, how was it that in these and in many more cases our enemies were defeated, although so many more in numbers, and so much better armed?

Bathsheba.—Because the Lord of Hosts was on our side.

Teacher.—Yes, that is true; and thus, also, we hope for God's help in our present troubles; even though, for a while, the hand of our oppressor, Antiochus, is heavy upon us. For the Lord is mighty to save, and no one is like unto Him. Now let us sing praises unto His name.

Teacher (sings).—Who is like our God?

Pupils (sing).—No one is like our God!

Teacher (sings).—Let us give thanks to our God.

Pupils (sing).—Blessed be our God!

Officer.—Who, under the rule of the most illustrious King Antiochus, dares sing the praises of any other gods but his gods?

Teacher.—Every true Israelite proclaims aloud the glory of the Most High.

Officer.—Aye, such might have been in former times, but now all worship the gods of the Greeks, and you must do likewise.

Teacher.—Nay, I will never bow before any but the Lord.

Officer (to soldiers).—Seize him! Away with him! (Jason enters suddenly; officer signals soldiers to withhold.)

Children.—Oh, the High Priest, the High Priest, he is sure to protect us.

Teacher (shaking his head mournfully).—Alas! alas! He is but the greater enemy.

Officer.—What say you, most reverend High Priest?

Jason.—You are certainly in the right. Such are the best means for carrying out the wise orders of our illustrious king. There is no surer way of effacing this old religion than that of destroying their schools; this would be like drying up the wells of an oasis. Close their schools, and the synagogues will become deserts.

Children.—Alas! The High Priest, too!

Teacher (to Jason).—Blackest traitor! None like thee has ever sprung from Judah's soil!

Officer.—Away with him!

(Soldiers seize him, children rise and run toward the teacher; soldiers drive them away with swords.)

ACT II. Scene I.

Antiochus at his court, surrounded by ambassadors, courtiers and guards. Page enters and kneels.

Page.—Most illustrious sovereign, ambassadors of the Samaritans are craving an audience with your majesty.

Antiochus.—Who? The Samaritans? The half-Jews? Let them wait my pleasure.

Nicanor.—Aye, those knock-kneed Samaritans, who

bend like a reed and bow with every wind. I much prefer the stiff-necked Jews, with their brave resistance to those perfidious time-servers.

Antiochus.—The Jews are fools to resist my will. I but want to civilize them and endow them with more gods than one, and goddesses besides. These Samaritans are much more sensible, and, moreover, every town or village submitting peacefully to me will remove a thorn from my path. Therefore, bid them enter.

(Page retires.)

(Enter three ambassadors, escorted by page, and form themselves in line in front of Antiochus.)

Antiochus.—What seek ye?

Ambassadors (bowing seven times).—An audience with the most illustrious and magnanimous king.

Antiochus (contemptuously).—Aye, what's this? Come hither. Stand as men if your backs are not on hinges.

(Courtiers laugh boisterously.)

Ambassadors (bowing at each word).—Great king, god illustrious, we, the Sidonians—

Antiochus.—What! Sidonians now! Is your mind, too, on hinges?

(Renewed laughter.)

Parshandatta.—Aye, my lord. (Laughter.)

Antiochus.—Then set the hinges of your tongues loose, too.

Parshandatta (looking for document in robe, to right and left, in a whisper).—Sanballat, have you the scroll?

Sanballat.—The scroll? Nay, I have it not; but surely you had it.

Parshandatta (turning to the other ambassador).—Arioch, perhaps you have it?

Arioch.—No, Parshandatta. I am certain that you had it before you donned that robe.

Parshandatta.—Then I must have left it at the inn. Run, one of you, and fetch it hither. (Exit Arioch.)

Antiochus (getting impatient).—Ambassadors or jugglers, what are ye? Is your tongue the only joint that holds fast? (Loud laughter.)

Parshandatta.—No, your gracious majesty.

Antiochus.—Then why not wag your tongue?

Parshandatta.—I am at a loss. I remember not.

(Enter Arioch breathlessly.)

Arioch.—My lord, my search was of no avail; I found it not.

Parshandatta (bowing low continually).—Oh, lord of my life. Oh, most powerful king, let not thine anger consume thy slave. (Bowing until hat falls off and scroll falls out from it. He picks it up, blows the dust off and says.) My lord, forgive my forgetfulness. I placed the scroll in my turban for safety, and forgot it entirely. (Reads from the scroll): We, the Cuthites of old, who are now Sidonians, residing in the central part of Palestine, hitherto, through fear, worshippers of the God of the Jews, together with many of our own ancient divinities, as well as the gods of our present day neighbors, now most humbly petition to be allowed the happiness of worshipping, also, the gods of the Greeks, especially the mighty gods of wine and pleasure.

Antiochus.—Ah! It is wine and pleasure ye are seeking. One would care little for such as you, unless it be as an eyecore for the rebellious Jews. But are you ready to prove your loyalty to me by fighting against the Jews?

All Three.—Aye!

Sanballat.—For that we are ever ready, with sword and tongue!

Nicanor.—Methinks your tongues are longer than your swords.

Antiochus.—It is well. Your petition is granted!

ACT III. Scene I.

Antiochus is seated on his throne, surrounded by officers; Hannah's youngest son before him.

Antiochus.—I pity thy youth. Thou art scarcely more than an infant. Six of thy brothers have met their doom. Must thou, too, perish? Was thou taught never to obey thine elders or superiors? Dost thou place thy will superior to that of the king or wilt thou obey me?

Nathaniel.—Aye, in every thing but this, your majesty. I will never forsake the God of my fathers.

Antiochus.—Thou art a good child. Come hither to me: I will whisper in thine ear. (Child approaches.) I will drop this beautiful ring (showing a ring on his

finger) on the ground, and whosoever picks it up shall be my friend and my heir.

(Child drops the ring on the ground.)

(Child picks up the ring.)

(Child shows the ring to the king.)

(Child bows to the king.)

(Child exits.)

(Antiochus looks at the ring.)

Children of Destiny.

DEAR CHILDREN:

IN THE SEDRAH that we read this Sabbath, which is called "Vayesheb" (Genesis, chap. 37 to 41), is the beginning of the fulfillment of the destiny of the Children of Israel, to be strangers in a land which is not theirs.

You have read how the Lord told Abraham, after he had asked him 'whereby shall I know that I shall inherit it (the Holy Land)?' "Know of a surety that thy seed shall be a stranger in a land which is not theirs, and they will make them serve and they will afflict them four hundred years, and also that nation whom they shall serve will I judge; and afterward they shall go out with great substance."

Now was the beginning of these causes and effects that would make Jacob and his children fulfill their destiny of going into Egypt. "The land that was not theirs," and right here, dear children, I wish you to learn that great lesson, that we are all the children of destiny; but that it is in our power to have Providence hand us our destiny on a golden plate or in a coarse earthen bowl, for it is we, ourselves, who furnish either the golden plate or the earthen bowl. "Jacob," say our Rabbins, "might have been brought to Egypt in iron chains, but being a very virtuous man, he was brought to Egypt with the sweet chains of love for his son Joseph."

Joseph himself, who dreamed that his destiny was to be a ruler, might have fulfilled that destiny by means of some sort of resolution, whereby thousands of lives might have been lost, but being a virtuous man he fulfilled his destiny by bringing the greatest blessings upon the land of which he became a ruler.

And yet, how many tears were shed by Jacob, before he came to Egypt, and by Joseph, before he became a ruler, for the former had to pay for the many years that he was absent from his parents, and the latter had to pay for talking evil of his brothers. Joseph's brothers, too, had to pay for the hate they bore him. And thus it is explained by our beloved preacher, the Dubner Maggid, in the following story:

A rich man celebrated the nuptials of his son, who was a very excellent young man. The rabbi of that city, according to custom, sent him a letter of congratulations written in the most beautiful style, with the greatest praise of the father and his son, the bridegroom, but, unfortunately, he did not notice that the paper he wrote it on was all soiled and blotted, and he thus sent it by messenger to the bridegroom's father. When the latter saw how dirty the letter appeared he was greatly displeased, but did not wish to insult the rabbi by refusing to take it. However, when he opened that letter and read the contents he was delighted at the beautiful sentiments therein expressed. Therefore, he resolved not to quarrel with the rabbi, but to repay him in his own coin, tit for tat.

When the time came for him to send the rabbi a present, according to custom, he took the choicest cakes and preserves, also twenty silver pieces, and he put them in a wooden box that was quite dirty, and wrapped

it in a soiled piece of cloth. He then gave it to a very slovenly youth to bring it to the rabbi. When the rabbi saw the messenger and the dirty appearance of the present he was very wroth, but he accepted it and found that, although the box was ugly to look at, its contents were very good. Sometime thereafter they both met each other, whereupon the rabbi asked the rich man why he sent him such a fine present in a dirty package, and—"what did you mean by sending me such a beautiful letter on such soiled and blotted paper?" retorted the rich man.

בן אריה

Chanukah Lights.

RHYMES FOR EIGHT OR MORE CHILDREN.

F a m e :

Light is the symbol of glory
And shall ever be,
Light tells the Chanukah story
And Fame's eternity.

T h o r a h :

The Torah stands for light,
That brightens all the world;
For it the Maccabee
His battle flag unfurled.

M e m o r y :

There is a power of Memory
That opens every grave.
These little lights now search the past
Recalling all its brave.

H o p e :

Each little candle shining bright,
Belokens Hope's everlasting light,
That gains an added brilliancy
The deeper is man's misery.

F a i t h :

The torch of faith that upwards leads
These candles symbolize
Belief in God's righteousness,
Our lives immortalize.

O r d e r :

In Order stand these beacons small
With order man can never fall;
With harmony and quietude,
Come moral strength and fortitude;

E q u a l i t y :

Bright sentinels of equal height,
In simple garb of white bedight,
"So there is no great nor small
Before the God who loveth all."

U n i o n :

The joined light of many fires
In limpid outline paints,
United strength of our great sires,
The matchless strength of saints.

L o f t i n e s s :

You see these flames, they ever rise,
They never downward burn,
Though feeble grow their flickerings,
Still for the skies they yearn.

So we should ever seek what's high
In thought, in faith, in love;
And till the end attempt to rise
Our former states above.

I m m o r t a l i t y :

Then through the gloom there will appear
A light whose message is
There is no death, but life that lasts
Through all eternities.

RABBI HARRY WEISS,
Macon, Ga.

(Continued next week.)

EVERY WOMAN is interested and should know about the wonderful **MARVEL WHIRLING SPRAY DOUCHE**.



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Free Sons of Israel.

Office of the Grand Lodge of the United States and District Grand Lodge, No. 1, 21 W. 124th St.
 Office of the District Grand Lodge, No. 2, 108 La Salle Street, Chicago, Ill.

GRAND LODGE OF THE UNITED STATES OFFICERS:
 M. S. STERN, Grand Master, New York.
 S. HOFFMEIER, Dep. Gr. Master, New York.
 ADOLPH FINKENBERG, Second Dep. G. M., New York.
 ADOLPH PIKE, Third Dep. G. M., New York.
 ABRAHAM HAFER, Grand Sec'y., New York.
 F. FRANKENTHALER, Gr. Treas., New York.
 HENRY LICHTENBERG, Ch. Sec., New York.

EXECUTIVE COMMITTEE:
 Herman Riesel, Emil Schlimmer, Jacob A. Hirschman, Julius Taubig, Henry Jacobs, Raph. Rosenberg, Wm. Bookheim, M. S. Meyerhoff, Raphael Levy, Joseph I. Hartenstein, Julius Harburger, Ben H. Wasserman, Isaac Hamburger, M. D. Rosenbach, Benjamin Blumenthal, Henry V. Rothschild.

DISTRICT GRAND LODGE, NO. 1, SAMUEL SPITZ, Grand Master.
 ABRAHAM HAFER, Grand Secretary.
 A. E. KARLSEN, Grand Treasurer.

The House Committee, in order to induce members with their families to visit the club house, has arranged that a number of magazines and periodicals be placed on file in the reception parlors, and the custodian has been instructed to keep refreshments on hand for supplying the wants of the inner man.

The order is now investing in mortgages, and with the cash and outstanding assessments has a capital of \$1,082,000.

The General Committee of the District Grand Lodge has under consideration giving an affair on a large scale in which the members of the order and their families may participate without charge.

A large number of the lodges have propositions for membership initiations to take place after the new laws go into effect on January 1.

Ascher Lodge, No. 12, celebrated its fortieth anniversary on Sunday, November 14, 1909, at the Cafe Loggling, 241 East Fifty-seventh street. In recognition of services rendered the lodge, Bro. Rautenberg, the treasurer, received a handsome present.

Grand Master Samuel Spitz paid an official visit to Ascher Lodge, No. 13, and congratulated them upon its fortieth anniversary.

The Executive Committee at its last session, upon request of the secretary of the "Kehilla," appointed a committee, consisting of M. S. Stern, H. Lichtig, and V. Rothschild, to participate in its deliberations.

Metropolitan Lodge, No. 60, will hold a reunion in January, 1910. Bro. Mort J. Lichtenberg, being chairman of the committee, it may be expected that the affair will be a howling success.

A pool tournament is in progress at the club house, and Bro. Taufstein is highly elated at the large number of members present at each session.

Plans of Haifa Technical Institute.

It is reported here from Germany that Dr. Schmaryahu Lewin, who has devoted himself for the last few years to the promotion of the proposed Technical Institute to be established in Palestine, has already left Berlin for Haifa, Palestine, in the company of a noted architect to initiate the work of constructing the buildings of the institute, and it is at the same time learned on good authority that this architect is no less a person than the celebrated Herr Barwald, the architect of the German Government, who has among other notable buildings recently completed the new library of Berlin. Herr Barwald is a Jew, and owing to his interest in this undertaking, he has, by special leave of the government, undertaken to make this trip to the Orient and to design and supervise the construction of the buildings of the institute.

Information has also been received here about a meeting of the Kuratorium or board of directors of the Jewish Institute Fur Technische Erziehung in Palestina, which has recently been held in Berlin, and at which, it is said, reports were presented showing that the undertaking is making great progress, and

that the promoters of the undertaking are receiving support from various influential quarters. The meeting was presided over by Herr James Simon, who is the chairman of the Kuratorium, and some of the men, who, according to the report, were present: Asher Ginzberg (Achad Haam), Generalkonsul Burchard Landau, Dr. S. Lewin, Professor M. Philippson, Ludwig Schick, and Justus Timendorfer. It was shown that the institute was, under the above official title, duly incorporated under the laws of the German Government, and it is announced that the declaration of the objects of the institute are of such a broad and generally Jewish character as to satisfy all of the promoters, who, though they may differ in their views, are agreed on the necessity and value to the Jewish cause of carrying on in the Orient such educational work as the institute purposes.

For the site of the institute and the necessary grounds, some 30,000 terraces of land have been purchased in the most prominent portion of the city of Haifa, and the necessary permission from the government for the construction of the buildings has been applied for. It is understood that owing to the influence of the members of the committee connected with the undertaking, the German Government has assumed a very friendly attitude toward the scheme, and that the German Embassy in Constantinople has been rendering assistance of great importance. Reference was made at the meeting to the generous contribution to the fund made by Jacob H. Schiff and to the support given by other American Jews, and also to the kindness and readiness of the representatives of the Wissotzky family to help in bringing about the organization of the institute.

After considerable correspondence with many noted architects and a number of gentlemen, prominently connected with the polytechnical institutes of Germany, the directors succeeded in interesting Herr Barwald and several other prominent architects who are to act in an advisory capacity in the construction of the buildings. It is noted that the meeting discussed some of the details in regard to the courses of the technical school, and of the studies to be pursued at the preparatory or high school to be connected therewith. In connection with the meeting further facts were brought out, showing the necessity for technical education of the Jews of Palestine, and indicating the new openings that are now being made for Jewish young men of technical education in the new public works and railroads that are about to be built within the Turkish Empire.

Atlantic City, N. J.

The New Roman Hotel, Atlantic City, N. J., open for the winter season, is situated in St. Charles place, in the centre of the leading hotel section, amusements and attractions of this noted resort. The New Roman is the new hotel recently acquired by American Jews, who as proprietor of the new Liberty House gave to the world the first strictly kosher hotel in Atlantic City that conformed to modern tastes, and where people of refinement and wealth could recuperate.

Mr. Jos. Groosman.
 Mr. Groosman conducts the New Roman on the same high plan as characterized his management of the New Liberty Hotel, but the New Roman has decided advantages as to location, and also as to arrangements of rooms and everything conducive to the welfare and comfort of guests during the winter season. The New Roman contains about sixty rooms, most of which are en suite, with bath, and each suite is facing either the ocean or large air courses, with the clean's atmosphere. The New Roman was built to accommodate a limited number of refined people, and to them it gives a home-like appearance. People who wish to observe the dietary laws while sojourning at Atlantic City should not fail to write to the New Roman Hotel for rates, etc. The most advanced idea of the New Roman is that it affords the kosher contingent a swell hotel in the swellest part of Atlantic City, where in the past they were not wanted or could not be accommodated.

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. 11 East 124th street, Borough of Manhattan, City of New York, on or before the 15th day of January, 1910, next.

BARNETT, W. BARNETT, Executor. CARL RIB A. BARNETT, HENRIETTA BARNETT Executors.

WEND, HENRY & METERS, Attorneys for Executors. 65 William 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 offices of Guggenheimer, Untermeyer & Marshall, No. 37 Wall Street, in the City of New York, on or before the 15th day of April, 1910, next.

FLORINE R. WORMSER, Administratrix. HOADLY LAUTERBACH & JOHNSON Attorneys for Administratrix, 22 William Street, New York City.

KLABER, ADOLF—In pursuance of an order of Hon. John P. Cochran, 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 Eights & Hulse, No. 51 Nassau Street, in the Borough of Manhattan, City of New York, on or before the 25th day of April, 1910, next.

JOSEPH A. FISSEL, Administrator. EDWIS & FISSEL, Attorneys for Administrator, 209 Broadway, Borough of Manhattan, New York City.

THE PEOPLE OF THE STATE OF NEW YORK, by the Grace of God, and Independent, to The Farmers Loan and Trust Company as Substituted Trustee and also as Administrator of the Estate of PHILIP WALTER, deceased, individually and as Executor of Bertha C. Fridenberg, Gussie Bucky, Milton G. Bucky, Kate Friedenberg, Ernestine Bucky, Daniel L. Bucky, Rachel Solomon, Eugene Solomon, Sidney B. B. Bucky, Fredrick Bucky, Albert J. Bucky, Ernestine Bucky, Flora Fridenberg, Guyssa P. Furth, Perez Fridenberg, Kattie Friedenberg, Rosenthal, Roselle Rosenthal, Henry Rosenthal, Roselle Rosenthal, Elaine Gladys Hirsch and to all persons interested in the estate of Phoebe Fridenberg, late of the County of New York, deceased, as co-heirs, next of kin or otherwise, SEND GREETING:

YOU ARE HEREBY CITED and Required personally to be and appear before our Surrogate of the County of New York, at the office of the Surrogate, 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, and there to attend the application of Rachel Solomon and Walter Solomon, executors of Harris Solomon, deceased, for the appointment of said Harris Solomon, deceased, as the surviving executor and trustee of the just will and testament of said Harris Solomon, deceased, and if you are not under the age of twenty-one years are required to appear by your guardian, if you are a minor, or by your next of kin, to appear and apply for one to be appointed, or in the event of your neglect or failure to do so, a guardian may be appointed by the Surrogate to represent and act for you in the proceeding.

IN TESTIMONY WHEREOF, We have caused these presents to be signed by the said Surrogate of the County of New York to be hereunto affixed.

HON. JOHN P. COCHRAN, a Surrogate of our said County, at the County of New York, on the 14th day of October, 1909, at New York, New York, in the presence of one thousand nine hundred and nine.

DANIEL J. DOWNEY, Clerk of the Surrogate.

M. S. & L. S. ISAACS, Attorneys for Petitioners, 52 and 54 William Street, Borough of Manhattan, New York City.

STEINER, SIGMUND—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 SIGMUND 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, Borough of Manhattan, on or before the twenty-eighth day of May, next.

LEO K. STEINER, BURGHARD STEINER, MORIS STEINER, MORITZ L. ERNST, Executors. WALTER S. HEILBORN, Attorney for Leo K. Steiner, Burghard Steiner, Moritz 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 19th day of November, 1909, next.

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. Cochran, 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 25th day of April, 1910, next.

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. 11 East 124th street, Borough of Manhattan, City of New York, on or before the 15th day of January, 1910, next.

BARNETT, W. BARNETT, Executor. CARL RIB A. BARNETT, HENRIETTA BARNETT Executors.

WEND, HENRY & METERS, Attorneys for Executors. 65 William 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 offices of Guggenheimer, Untermeyer & Marshall, No. 37 Wall Street, in the City of New York, on or before the 15th day of April, 1910, next.

FLORINE R. WORMSER, Administratrix. HOADLY LAUTERBACH & JOHNSON Attorneys for Administratrix, 22 William Street, New York City.

KLABER, ADOLF—In pursuance of an order of Hon. John P. Cochran, 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 Eights & Hulse, No. 51 Nassau Street, in the Borough of Manhattan, City of New York, on or before the 25th day of April, 1910, next.

JOSEPH A. FISSEL, Administrator. EDWIS & FISSEL, Attorneys for Administrator, 209 Broadway, Borough of Manhattan, New York City.

STRASBURGER, LOUIS—In pursuance of an order of Hon. John P. Cochran, 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, at the office of Messrs. Kurland & Strassburger, at their place of transacting business, at the office of Marks & Marks, No. 68 Park Row, in the Borough of Manhattan, City of New York, on or before the 14th day of February, 1910, next.

WALTER, PHILIP—In pursuance of an order of Hon. John P. Cochran, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Philip Walter, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of Messrs. Kurland & Strassburger, at their place of transacting business, at the office of Marks & Marks, No. 68 Park Row, in the Borough of Manhattan, City of New York, on or before the 14th day of February, 1910, next.

LOUIS S. FRANKENHEIMER, WILLIAM FRANKENHEIMER, Executors. HENRY FRANKENHEIMER, Attorney for Executors, 26 Broad Street, Manhattan, New York City.

KAPLAN, ISAAC—In pursuance of an order of Hon. John P. Cochran, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Kaplan, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of H. M. and S. Solomon, her attorneys, at No. 119 Nassau Street, Borough of Manhattan, City of New York, on or before the 1st day of February, 1910, next.

ANNIE KAPLAN, Administratrix. H. M. and S. SOLOMON, Attorneys for Annie Kaplan, 119 Nassau Street, Manhattan, New York City.

ROTHSCHILD, JUSTUS FRED, otherwise known as FRED ROTHCHILD, in pursuance of an order of Hon. John P. Cochran, a Surrogate of the County of New York, notice is hereby given to all persons having claims against JUSTUS FRED ROTHCHILD, 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, City of New York, on or before the 25th day of March, next.

JULIE ROTHSCHEID, Administratrix; CARL WITTMANN, Administrator. JOHN T. BOOTH, Attorney for Administratrix, 271 Broadway, Borough of Manhattan, New York City.

SCHWARZ, GABRIEL—In pursuance of an order of Hon. John P. Cochran, a Surrogate of the County of New York, notice is hereby given to all persons having claims against GABRIEL SCHWARZ, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of Messrs. Maxwell Davidson, their attorneys, at No. 116 Broadway, Borough of Manhattan, City of New York, on or before the 31st day of February, next.

LEONARD J. OBERMEIER, Attorney for Executors. MAXWELL DAVIDSON, Attorney for Executors, 116 Broadway, Manhattan, New York City.

STRAUSS, CHARLES S.—In pursuance of an order of Hon. John P. Cochran, 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. 152 Nassau Street, Borough of Manhattan, City of New York, on or before the 23rd day of February, next.

LEONARD J. OBERMEIER, Attorney for Executors. NATHAN SCHWAB, HENRIETTA SCHWAB, Executors.

STRAUSS, RALPH SOMMER and DAVID M. LEVY, Executors. EDWARD A. KERBS, Attorney for Executors, No. 152 Nassau Street, Borough of Manhattan, New York City.

GERSON, GERSON—In pursuance of an order of Hon. John P. Cochran, a Surrogate of the County of New York, notice is hereby given to all persons having claims against GERSON GERSON, 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, Werne & Simpson, 111 Broadway, in the City of New York, on or before the 4th day of May, next.

ISAAC SPEIER, Administrator. SIMPSON WERNE & SIMPSON, Attorneys for Administrator, 111 Broadway, Manhattan, New York City.

FLEISCHHAUER, JULIUS—In pursuance of an order of Hon. John P. Cochran, a Surrogate of the County of New York, notice is hereby given to all persons having claims against JULIUS FLEISCHHAUER, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of Emanuel Jacobus, No. 132 Nassau Street, Borough of Manhattan, in the City of New York, on or before the 10th day of October, 1909, next.

ELIZA FLEISCHHAUER, JACOB FLEISCHHAUER, JULIUS MAINER, SOLOMON KAHN, CLARENCE W. FREEMAN, Executors. Emanuel Jacobus, Attorney for Executors, 132 Nassau Street, Borough of Manhattan, City of New York.

KAUFMANN, ABRAHAM—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against ABRAHAM KAUFMANN, late of the Borough of Manhattan, City of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of Meighan & Meighan, 88 Park Row, in the Borough of Manhattan, New York City, on or before the 4th day of April, next.

JOSEPH KAUFMANN, WALTER KAUFMANN, GEORGE W. JACOBY, Executors. MEIGHAN & MEIGHAN, Attorneys for Executors, 88 Park Row, Manhattan Borough, New York City.

BAMBERGER, EDWARD E.—In pursuance of an order of Hon. John P. Cochran, a Surrogate of the County of New York, notice is hereby given to all persons having claims against EDWARD E. 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 Hummel & Blumenthal, No. 27 Pine Street, Borough of Manhattan, City of New York, on or before the 10th day of September, 1909, next.

EDWARD E. BAMBERGER, LEON J. BAMBERGER, Executors. Hummel & Blumenthal, Attorneys for Executors, 27 Pine Street, Borough of Manhattan, New York, N. Y.

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 County of Manhattan, City and County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of Meighan & Neacarus, No. 88 Park Row, Manhattan Borough, New York City, on or before the 10th day of January, 1910, next.

JOSEPH E. LEMON, MARTHA LEMON, Executors. MEIGHAN & NEACARUS, Attorneys for Executors, 88 Park Row, Manhattan Borough, New York City.

ANGELAKIS, LOUIS—In pursuance of an order of Hon. John P. Cochran, a Surrogate of the County of New York, notice is hereby given to all persons having claims against LOUIS ANGELAKIS, 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. 68 Park Row, in the Borough of Manhattan, City of New York, on or before the 14th day of February, 1910, next.

JOHN A. ANGELAKIS, Administrator. MARKS & MARKS, Attorneys for Administrator, No. 68 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 their place of transacting business, at the office of Messrs. Samuel C. Steinhardt, Room 401, No. 80 Church Street, Borough of Manhattan, in the City of New York, on or before the 30th day of December, next.

SAMUEL C. STEINHARDT, Attorney for Executor. 80 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 Frankenthaler, No. 25 Broad Street, Borough of Manhattan, City of New York, on or before the 24 day of April, 1910, next.

JOHN FRANKENTHALER, Attorney for Executor. JOHN FRANKENTHALER, Attorney for Executor, 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 Messrs. Maxwell Davidson, their attorneys, at No. 116 Broadway, Borough of Manhattan, City of New York, on or before the 31st day of January, next.

MAXWELL DAVIDSON, Attorney for Executors. MAXWELL DAVIDSON, Attorney for Executors, 116 Broadway, Manhattan, New York City.

BAMBERGER, PAULINE—In pursuance of an order of Hon. John P. Cochran, 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 Hummel & Blumenthal, 27 Pine Street, City of New York, on or before the 10th day of February, next.

TRIVING W. BAMBERGER, LEON J. BAMBERGER, Executors. HUMMEL & BLUMENTHAL, Attorneys for Executors, 27 Pine Street, New York City.

WOLF, LOUIS—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against LOUIS WOLF, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber at her place of transacting business, at the office of Edmond S. Wolf, 2nd Street, in the City of New York, on or before the 15th day of February, 1910, next.

EDMOND S. WOLF, Administrator. EDMOND S. WOLF, Administrator, 2nd Street, New York City.

NEUSTADT, SIGMUND—In pursuance of an order of Hon. John P. Cochran, 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 & Cravath, 53 William Street, in the Borough of Manhattan, City of New York, on or before the 25th day of January, next.

ALFRED W. VENTING, Attorney for Executors. 53 William Street, Manhattan, New York.

FRIDLANDER, 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 FRIDLANDER, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of Edmond S. Wolf, 2nd Street, in the City of New York, on or before the 15th day of February, 1910, next.

MORTIMER SCHIFF, Executor. EDMOND S. WOLF, Attorney for Executor, 53 William Street, Manhattan, New York.

ULMANN, MATHILDE—In pursuance of an order of Hon. John P. Cochran, 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 Meighan & Neacarus, No. 88 Park Row, Manhattan Borough, City of New York, on or before the 10th day of March, next.

MEIGHAN & NEACARUS, Attorneys for Executors. MEIGHAN & NEACARUS, Attorneys for Executors, 88 Park Row, Manhattan Borough, New York City.

HEARN

FOURTEENTH STREET, West of Fifth Avenue.

Have You Heard of Our Great Curtain Sale?

The story of the purchase was told on Sunday, but a good story will bear twice telling, so here are the details again:—

\$20,000 WORTH for About HALF!
SCOTCH AND NOTTINGHAM LACE

bought in one great clear-up from the finest manufacturer of this class of Curtains, who wanted clean stock rooms, in preparation for Spring manufactures that begin in December.....As majority of the designs in this purchase were hitherto restricted to the fine decorative trade, you can judge that styles are unusual and exclusive.

Every variety of weave and design for sleeping, dining, living rooms or parlor—White, Ivory, Two-tones and Arabian—2 1/2, 3 1/2 and 4 yds. long. Marie Antoinette, Russian, Colonial and Irish Point in dozens of styles. There are also uncommon and quaint designs in English Casement effects and a variety of exquisite real lace effects, including reproductions of Brussels that are scarcely less filmy than a cobweb.

ENTIRE PURCHASE IN FIVE GREAT LOTS:—

At 1.40	At 1.98	At 2.49	At 2.98	At 3.98
Curtains worth \$2.25 & \$2.50.	Curtains worth \$2.98 & \$3.50.	Curtains worth \$3.98 & \$4.50.	Curtains worth \$4.98.	Curtains worth \$5.98 & \$6.98.

Buy for Home—Buy for Gifts—It's a Time to Buy.

Silk Values That Are Creating Much Favorable Comment

Liberal displays on tables and counters, prices plainly marked, so that one can select with ease and certainty.....	Some of the attractions:—
27-inch Satin Luminous—White and evening shades—rough weave effect—soft finish—65 ct. quality.....	.49
Crope de Chine—full crepe finish—24-inch—black and evening shades—92 ct. quality.....	.69
27-inch Ottoman silks—round cord—favorite new colors—light and dark—value \$1.00.....	.79
Molre Velours—soft and lustrous—splendid line of fashionable shades—instead of 98.....	.79
Diagonal Silks—27-inch—rich, firm quality—black and new fruit colors—worth \$1.50.....	.79
Double width Crope de Chine—black, white and cream.....	1.25 1.50 2.00
Colors.....	1.50
Satin Meteor Crope—messaline finish—beautiful evening shades—also, white, cream and black—\$1.50 qualities.....	.98
Yard Wide Black Messaline—Peau de Cygne, Molre Velours, Ottoman; Peau de Soie, Satin Duchesse—Special.....	.98 1.25
Yard Wide Molre Velours—black, white and colors—worth \$1.05.....	1.25
Wide Wale Corduroy—27-inch—black, white, cream and fine list of new shades—worth 75.....	.59
Black Clanking Velours—32-inch—rich black—fine, close face—2.00, 3.00, 3.50.....	2.00 3.00 3.50
New Poon Velours—wide range of stylish shades.....	.59 .79 .98

HOLIDAY SPECIALTIES

Are Causing No Crowding or Condensing of

Those Great Departments of Household Goods and Wearing Apparel

IN WHICH WE ARE SPECIALISTS!

On the contrary, Useful Gifts being the favorites, we have prepared for demand with extensive assortments that give Christmas buyers almost unlimited choice!

Convincing Proof of Our Moderate Prices for Hand Emb'd Underwear

Are shown by comparison with those others ask for the identical styles and qualities.	Else where.	Here.
Hand Emb'd Chemises.....	.85	.69
Hand Emb'd Chemises.....	1.25	.98
Hand Emb'd Chemises.....	2.98	1.98
Hand Emb'd Night Dresses.....	3.50	2.69
Hand Emb'd Night Dresses.....	5.98	4.39
Hand Emb'd Corset Covers.....	1.98	.98
Hand Emb'd Corset Covers.....	1.69	1.25
Hand Emb'd Corset Covers.....	3.25	1.98
Hand Emb'd Corset Covers.....	3.58	2.49
Hand Emb'd Drawers.....	1.98	1.69
Hand Emb'd Drawers.....	3.98	2.49
Hand Emb'd Skirts.....	3.69	2.69

Colored Chiffon Jumpers

All this season's importations; all work of ornamentation done by hand in more or less elaborate floral designs. To wear over white waists and give a one-piece dress effect, are among the practical novelties in waist dept. IN ALL SHADES TO MATCH SUITS. The Place to Buy

FLANNELS Is Here!

Incomparable assortments and values have made this department famous.	
All-wool Tricot.....	19
Unshrinkable Scotch Flannels.....	24 to 38
White wool Baby Flannels.....	25
All-wool Scarlet and Navy.....	25 to 49
Wool Elderdown Flannels.....	29 to 38
Heavy White Wool Shaker.....	25 to 1.25
All-wool Saxony—white and colors.....	30
Yard-wide all-wool Shakers.....	44
Shrunken Flannels—White, Scarlet, Gray.....	59
All-wool—Cot'l Embroidery—3 styles.....	79
Silk and Wool Walstings.....	98
Silk warp White Flannels.....	98
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Beautiful Holiday Novelties in Leather Goods

DaInty Card Cases, Bags, Music Carriers, Writing Tablets and durable Suit Cases, all of which come now into prominence as gifts.	
CARRIAGE AND HAND BAGS—Hornback Alligator—Buffalo—Walrus—Levant—Mottled Calf—Morocco—Seal Grain—light and dark—with and without fittings—solid leather or double strap handles.....	25 to 14.98
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SUIT CASES—for men and women—Sole Leather—Sheepskin—Grain Leather—Fur Lined—Cases—with and without fittings—12 to 20 inch.....	29 to 11.98
COLLAR AND CUFF BOXES—Real Seal, Walrus and Fanny Grain Leathers—with or without button pocket—muslin, silk, satin or leather lined.....	49 to 4.98
VALLETS AND CARD CASES—also Cigar and Letter Cases and Bill Folds—Alligator, real Seal and Morocco—also Grain Leathers.....	25 to 5.98
WRITING TABLETS—Real Alligator, Seal, Morocco and Walrus—also beautifully finished Grain Leathers—black and colors—leather lined—4 to 7 compartments, with ink well and calendar—some with lock and key.....	49 to 5.98
MUSIC ROLLS AND CARRIERS—Real Seal, Walrus and Grain Leathers—muslin, leather, satin or silk lined—leather handles or straps—full size.....	25 to 2.98

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