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THE GREAT LIE OF THE THEATRE.

BY DR MAX NORDAU.

THE theatre has never exerted the least influence upon me, it has neither educated nor changed me in any way. I had but few opportunities to witness real artistic performances in my youth and since I have advanced in years I have been living in a land (France) in which the people speak and play in a language that is foreign to me; I have thus never been able to enter into a more intimate spiritual relation with the stage.

The persons who speak and act before me on the stage do not effect me as having any relation to my life: they do not stir me. At most they only awaken an intellectual interest but do not arouse my feelings. I feel in the theatre like the stray outside visitor of a Church who does not belong to the congregation and who is left cold and indifferent to the most fervent sermon. But to make up for this the reading of dramatic works has always left a strong impression upon me. It was through their literary beauties that I first became acquainted with the tragedies of Sophocles, Goethe, Shakespeare, and part of Schiller, Griparzer, and Hebel. After a few painful disappointments I have as a matter of principle begun to avoid seeing on the stage performances of my favorite dramatic works; such performances would always seem like caricatures of the pictures I have imagined while reading these plays.

My moral education has remained untouched by the theatre; and the only effect which the theatre would have upon me would be a feeling of repulsion and contradiction, for my moral opportunities were always the very opposite of the morals of the dramatic heroes. The more I would see of these the clearer my own conceptions would become to me.

And now let us talk of the general educational value of the theatre. The stage is regarded as an institution of moral uplift. Is it not so? Ah, what our dear Schiller has done! What chaos this noble dreamer has brought into empty minds through his inspired essay on this subject! If we are to believe the reports in the newspapers it was only recently that a crowned head has given utterance to a declaration which was as follows: "After the school comes the university, and after the university comes the theatre!" So it appears from this that the theatre is the last station on the road

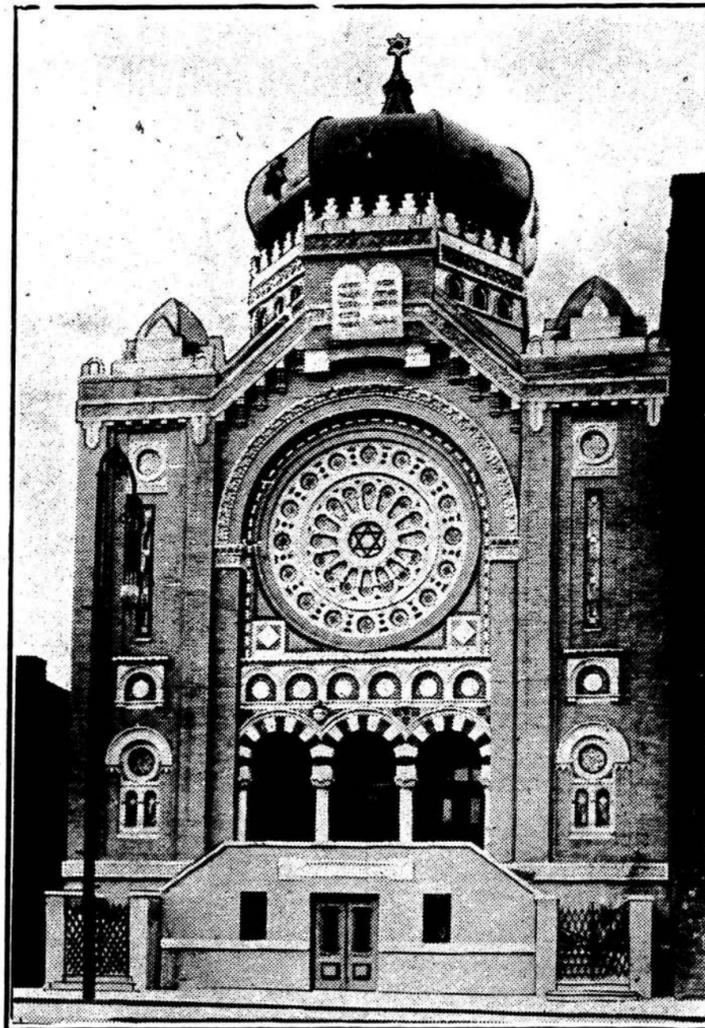
of development of human beings toward culture. Such beautiful talk about the educational value of the theatre can only be indulged in without arousing shouts of laughter around the little writing tables in the school rooms and while surrounded by

books of deep wisdom. I should like to see the grown-up person who repeats with serious mien such talk when he is sitting in the orchestra seat of a theatre with a program and opera glasses in hand. Take your eyes away from the printed word and look into life. Who goes to the theatre? And what do they bring away with them? I am not speaking here of the young people who are living in an exalted poetic mood, and who go to the theatre to see the classic works or new poetic pieces just to intoxicate their senses by the beauty of the language, and in order to look on the actors and still more on the actresses, and to give themselves over entirely to the fancies of their youth. They constitute so small a part of the theatre going public that they may be left entirely out of consideration; they contribute so little to the maintenance of the theatre that the managers consider them very little or pay no attention to them.

Outside of the handful of youthful dreamers the theatres are attended by a public which has no spiritual attributes, a loose and lax crowd which follows the stream of every fashion and drags after it; a public which only seeks to while away its weary hours and to escape boredom; which only wishes to be entertained and is anxious to have its feelings tickled; a public which above all wishes to laugh. What plays are they which the masses flock to attend, which the occupants of the boxes, of the orchestra seats and the galleries alike are so eager to witness? Burlesques, vaudevilles, especially merry comedies, for the people still feel diffident in going to open buffoonery, even though their inclinations tend that way. After the plays which are calculated mainly to furnish laughter, the people go to see such plays as arouse their curiosity or appeal to the not-all-together worthy sentimental feelings of the inhabitants of large cities. These are the plays which are very rich in scenery and in beautiful, many-colored costumes, especially gorgeous costumes of women, and are replete with either extravagant festivities or counterfeit poetry. Very pleasing to this audience are also such plays as arouse the passions.

What has all this to do with culture and education?

It is fortunate that the theatre is not the promulgator of culture and education.



BNAI ABRAHAM SYNAGOGUE, PHILA., PA.

The Bnai Abraham Synagogue which was recently dedicated is one of the handsomest in edifices this country, devoted to the cause of traditional Judaism.

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for the culture which the theatre would promulgate would be of that order under which the cheap jest is held to be of the highest worth, and the education which the spectator would receive in the theatre would be that sort which drives to all kinds of abnormalities and extravagant pleasures.

But I will be told: "Yes, but this is only a picture of the theatre as it is, and not as it should be. And why should not the theatre be as good as it can be?"

It will not be and cannot be for the reason that the history of morals can not be turned back to its beginning. In the beginning the theatre was associated with the religion of the people. Among the ancient Athenians the theatre was a religious ceremony and attendances at the performances was regarded as a form of prayer. But this ceased to be so as early as the 3rd century B. C. and the Romans already found in the theatre a means of amusing themselves.

In the middle ages the theatre began again to subserve religious purposes. The stage would be set up either in the church or in front of the church. The plays were fashioned after the old time festival plays and had taken on a Christian religious character. The plots would be woven around stories of the Bible and the performances would be given on holidays. The dramatic pieces would supplement the religious books.

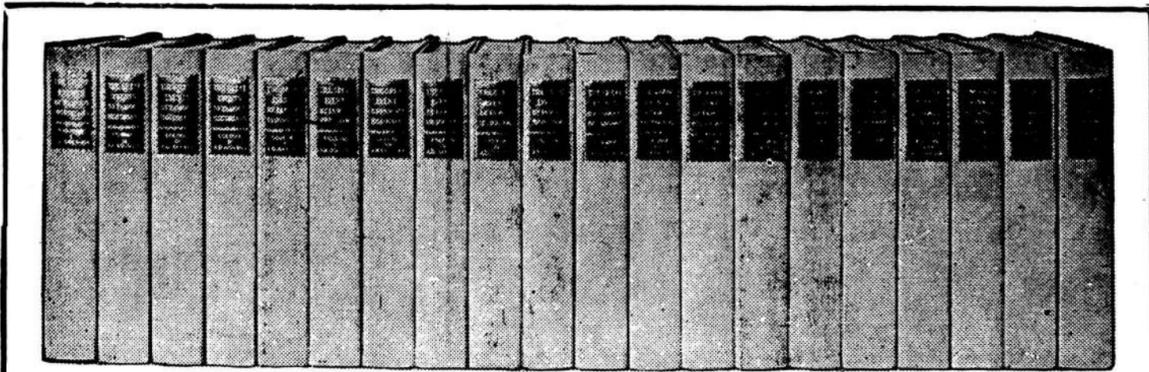
Then people could truly speak of the educational effect of the theatre. The theatre really educated the ignorant masses in matters of their religion, or it at least aimed to do this, but since the religious plays have developed into secular works their pedagogic tendency and effect had disappeared, and the public is not shedding any tears on this account. That the theatre of to-day will again develop into a religious institution I do not believe in spite of the fact that there are many people who hold that through their agency they can bring this about. The modern theatre serves as a place wherein the writers can show their pride, can satisfy their egotism, their chase after money, and it also serves as a great money-making business. But to the interests of the highest strivings of culture and to the cause of education the modern theatre is of no value.

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Historic Judaism.

BY RABBI B. H. ROSENGARD.

IT HAS been truly averred by a thinker of considerable acumen that no system of faith, doctrine or creed is of any standing worth commanding our veneration and attachment unless it has its roots in the hoary past and can appeal to centuries of unbroken usage to substantiate its claim to authority and reverence.

True, this dictum cannot convincingly and logically be applied to all institutions and organism of the past, for antiquity, whatever votaries it may claim, is not always to be regarded with reverent eyes, nor compel unquestioned and unreasoning worship.

The convenient word (covering a multitude of fallacies and vagaries *evolution*, is rapidly obtruded by the pseudo scientist and modernist, and he argues with more force than conviction that evolution is the law, the all-pervading law that holds the field. All antiquated doctrines and conceptions that passed muster in the pre-science periods during the crustaceous days of our forefathers with their limited perspective and narrow outlook are now effectually swept away before the flood of light and additional knowledge we have gained and are daily gaining.

Now, it is undeniable that there is a no inconsiderable substratum of solid truth in the foregoing self-evident proposition. Everything is subject to the all-embracing law of growth and expansion. Nothing will escape it. In all fields of human activity, we behold a noble or ignoble discontent, as the case may be denominated. We see a feverish anxiety for novelty for imbibing new truths, new ideas; a restlessness to dislodge familiar premises that in current thought have served their purpose, and the popular clamor is heard with insistent iteration for the substitution of the new for the old.

It is undeniable, that the symptoms of modernity are indicated in an insatiable desire for the new, and a repudiation in part or whole of the old, or at any rate, of that whose first gloss of newness had become obliterated. Whatever our individual view, ascent or aversion may be, it must be conceded, that such is the *Zeitgeist*, the spirit of the age, which, whether with wisdom and discretion or their negation, keeps on erecting new mental premises.

Like the alchemist who is seek-

ing an universal solvent for all ailments and is endeavoring to obtain the *elixir vitae* by means of which he may cure all physical disabilities, and indefinitely prolong human life, just in like manner is the present age bravely, but pitifully groping in the highways and byways to displace the old and enthroned the new. With what justification or success, is not the purpose of this article to discuss, to condemn or condone.

Now, what is Historic Judaism? Before an answer is vouchsafed to this query we must fortify our selves behind the statement—hardly subject to doubt—that Judaism is not to be dealt with by the same canons of criticism and comparison as is any other theme or thesis.

And for this reason, that Judaism is not only historic, viz., promulgated during the patriarchal period and even prior to that, as note the seven far-reaching Noachian laws, embracing positive injunctions as to chastity; the sanctity of human life—*ever min hachai*—the vigorous refrainment of cruelty to animals, but in its essential and constructive features, is immutable.

Maimonides, whom both the liberal and conservative elements in Jewry, regard as a leader of Judaism of surpassing intellect, and who is no mere blind worshipper of the letter, and certainly no obscurant, has expressed in a most positive and unequivocal manner, his belief in the immortality of *Toras Mosche* (the law of Moses). Thus we read in one of his famous Thirteen Articles of Faith: "I believe with a perfect faith, that this Law will not be changed, and that there will never be any other law from the Creator, blessed be His Name."

This great medieval leader firmly believed in the doctrine of verbal inspiration, so that he shrunk with pious horror from the thought of the remotest possibility of any interpolation in the Mosaic code, indeed, the invulnerable strength of Judaism rests upon the inviolable truth that every utterance, every syllable of the Pentateuch, was inspired by God.

Historic Judaism teaches that a wealth of meaning, an exhaustless fund of ethics and morals, warning and admonitions, are to be inferred from the purposeful phraseology of the *Torah* (see Weiss' *Dor Dor Vedorshaw*, or History of Jewish Tradition. Any doubt or denial of this incontestable truth is unconcealed apostasy.

Even those scriptural narratives that involve a departure from nature's fixed laws are to be accepted as indubitable facts.

For surely the Supreme Intelligence, the *En Soph*, is capable of exacting obedience to His behests. We may indeed view all this with wonderment but with none the less reverent faith.

It is impossible not to be impressed, and overwhelmingly impressed, with the great array of men of fame who attained their spurs in the field of Jewish science and erudition, mentioned in the Introduction to Maimonides' encyclopedic *Yad Hachazukah*. In this foreword, the famous author and codifier marshals forth all the Jewish authorities of antiquity, all of whom he cites as having been insistent upon the indubitable supremacy of the Law, and, as a logical sequence, of its verbal and textual inspiration.

Let me clarify the matter in order to remove any ambiguity and misapprehension. The historic school of thought, e. g., those who cling with unremitting tenacity to the integrity of our holy scriptures, are unyielding in their attitude of venerating both the letter and spirit of the *Torah*. They view with aversion and alarm the attempt to deny or minimize the import of the peculiar wording of the Law and Prophets.

Acting on this deep-rooted faith an incomparable literature has sprung up in the form of the Talmud and Responsa, which treats with reverence and studied deference every word and formation of phrase of the Written Word, and which regards deductively all precepts and the manner of their deliverance.

Judaism, as understood by historic adherents, is incapable of being trimmed, amended or emended, to conform with the restless and unreasoning spirit of this age. It is a standing code coming from a source of unimpeachable purity; it is a message sufficing for all the needs of the House of Israel, their moral, ethical and spiritual yearning.

In speaking of verbal inspiration Gaussen (1790-1863), a theological writer of no inconsiderable repute, says: "What can be made consonant with our best views of the wisdom of God, or with the general analogy of His works, than that He should make use of the thoughts, the memories, the peculiar talents, tastes and feelings of His servants, in recording His words for the instruction of men? Why should he not associate the peculiarities of their personal character with what they write under His personal guidance? But independently of our reasoning, this matter is decided by the Bible itself. All Scripture is divinely inspired, and it is all the word of God. And it is none the less the Word of God, and none the less inspired, because it comes to us in the language of Moses, and David and Isaiah, and the other sacred writers. It is God who speaks to us, but it is also man. The word

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of the Supreme Being in order to be intelligible and profitable to us, must be uttered by mortal tongues and be written by mortal hands, and must put on the features of human thoughts. This blending of humanity and divinity in the Scriptures, reminds us of the majesty of the condescension of God.

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(To be concluded.)

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SHAARI-ZEDEK OF HARLEM.—Sabbath morning Rabbi Adolph Spiegel preaches on "The Removal of the Leaven." Last day Passover, "A Natural Resurrection."

AHAWATH CHESED SHAAR HASH-OMAYIM.—On Sabbath morning Rabbi Isaac S. Moses will preach a Passover sermon in German. Memorial services will be held.

EZ CHAIM.—Rabbi D. Lowenthal preaches Sabbath morning on "Pesach and Sabbath." Eighth day Passover, "In Memoriam."

BETH-EL, JERSEY CITY.—Rabbi Louis J. Goetz will preach Sabbath morning on "The Evidence of Israel's Faith." Eighth day Passover, "Israel's Religion a Blessing to Humanity."

SINAI TEMPLE, MT. VERNON, N. Y.—Dr. Nathan Stern will occupy the pulpit this (Friday) evening. Sabbath morning, Dr. J. I. Gorfinkle will preach.

EDUCATIONAL ALLIANCE.—Rev. Samuel Buechler will address the Young People's Synagogue this (Friday) evening. At the children's services to-morrow afternoon Rev. Nathan Krass will officiate as rabbi and Rev. H. Abramson as cantor.

ANSHE CHESED.—Dr. Gustav N. Hausmann preaches Sabbath morning on "The Drama at the Red Sea." Last day Passover a memorial sermon, "Life and Death."

EMANU-EL.—Dr. Silverman preaches Sabbath morning on "The Song of Freedom."

ADATH ISRAEL.—This evening (Friday) Rev. M. Kopfstein will preach on "The Symbols of Passover." Sabbath morning, "The Jewish Conception of Liberty." Memorial services will be held Sunday morning.

AGUDATH JESHORIM.—Sabbath morning Dr. Davidson preaches on "Modern Idolatries." Sunday morning, memorial services at 10.30. Dr. Davidson will preach on "Individual Responsibility."

ORACH CHAIM.—Rev. Raphael Melamed preaches Sunday morning.

BETH ISRAEL, BIKUR CHOLIM.—Passover services this evening begin at 6 o'clock. Rev. Aaron Eisenman preaches Sabbath morning on "The Need of Religious Revival." Sunday morning, memorial services at 10.30. Sermon, "I Shall Not Die, but Live."

HAND-IN-HAND (Bronx).—Friday evening Rev. I. Reichel preaches on "Pious Reflection." Sabbath morning, "Israel's Battle in History." Sunday morning, memorial services.

B'NAI JESHURUN.—Sabbath morning Rabbi B. A. Tintner preaches on "Life—a Progress of Events." Last day Passover, a memorial sermon, "How Can We Mitigate the Pain of Death?"

Schedule "K."

Of special interest to our readers and particularly to those engaged in the manufacture of clothing and garments is the discussion in the May number of Everybody's Magazine of "Schedule K," the famous woolen schedule in the Payne-Aldrich tariff bill recently enacted by Congress. Here the wool question is laid bare and affords enlightenment to both sides of the controversy, those favoring high duties and those opposed. The publishers of Everybody's Magazine in giving twenty pages to the discussion of "Schedule K" by eminently interested parties, realize the importance of this particular schedule as being typical of the entire tariff bill. There is acrimony in the discussion and for this reason Everybody's is absorbingly topical, and when it is remembered that it was the discussion of the wool schedule that led to the movement for the secession of the Southern States and virtually brought on the Civil War, there may be more in "Schedule K" than is generally believed, and the publishers of Everybody's are not slow to realize its transcendent quality for arousing public opinion.

Clyde Fitch's last play, "The City," is still drawing record-breaking audiences to the Lyric Theatre, where this interesting play is being presented by the Messrs. Shubert. The interest in "The City" is by no means limited to New Yorkers, but is shared by out-of-town visitors to the metropolis, who come by the thousands to see this production. The cast includes Walter Hampden, Tully Marshall, George Howell, Edward Emery, A. H. Stewart, Eva Vincent, Lucile Watson, Mary Nash, Helen Holmes, Jane Gaff, John Jox and Fred Courtenay. Matinees Wednesdays and Saturdays.

News from the Jewish World.

Further attacks on the Jews have been made in the Duma.

An attack on Jews has been made at Muntefik, near Bagdad.

Jewish residents of Minot, N. Dak., are raising funds for a synagogue.

Statistics show that there are now over 700 Jewish farmers in Canada.

Another attempt is being made to found a Board of Shechita for Leeds.

A Hebrew Free School will be opened on May 3 by the Y. M. H. A. of Plainfield, N. J.

The Jubilee celebration of the Alliance Israelite Universelle has been postponed until November.

Judge Blanchard has approved of articles of incorporation of the Jewish Uplift Society of this city.

Mr. Selig Brodetsky, the Senior Wrangler, has been elected a fellow of the Royal Astronomical Society.

London Zionists are about to begin the publication of the Jewish Review, with Mr. Norman Bentwich as editor.

The Turkish Ministry of War at the instance of Chief Rabbi Nahoum granted Jewish soldiers leave for Passover.

Miscreants recently destroyed the beautiful stained glass windows of the Barnett Memorial Synagogue, Paterson, N. J.

Hebrews of Conneville, Pa., have purchased an old church building which they will immediately alter into a synagogue.

Seder services were held last Saturday night at Ellis Island and at the Quarantine stations at Hoffman and Swinburne islands.

Rev. Lewis B. Michaelson was installed as rabbi of Temple Har Sinai, Trenton, N. J., on April 22 (Friday), by the Rev. Dr. J. Leonard Levy, of Pittsburg, Pa.

Rabbi M. J. Gries has been re-elected for a period of five years by "the Temple" of Cleveland, Ohio. A new synagogue is contemplated by the congregation.

Plans are being drawn up for a building to be used jointly by the Syracuse, N. Y., Council of Jewish Women, Young Men's Hebrew Association and Hebrew Free School.

In La Revue appears a translation in Esperanto of Shalom Aleichem's "The Gymnasium," by Dr. Zamenhof, the creator of Esperanto (by request of Shalom Aleichem).

As an instance of the poverty existing in Russia it may be stated that no less than sixty thousand Jews applied to the Odessa charitable societies for motzas for Passover.

At the last meeting of the London Federation of Synagogues on Tuesday, Lord Swaythling made a further attack on Mr. Claude Montefiore and the Jewish Religious Union.

The Russian Cabinet has ignored General Tolmatcheff's proposals for reforming the electoral laws at Odessa, where the Progressives have been successful at the municipal contest.

Rev. William Armhold, cantor emeritus of the Congregation Keneseth Israel of Philadelphia, has just entered into the forty-sixth year of continued service with the congregation.

By a vote of 82 to 30 the New York State Assembly has refused to order an investigation of charges against the health officers of the port as proposed by Assemblyman Weinstein.

Lieut.-Col. Dr. Ella Bey Modiano, one of the most distinguished doctors in the Turkish army, has been appointed Physician-in-Chief to the great Military Hospital at Yildiz (Constantinople).

Frank Nieto, only son of Rabbi and Mrs. Jacob Nieto, of San Francisco, Cal., was accidentally drowned on the 8th Inst., through the upsetting of a canoe on Lake Lagunitas back of the Stanford University grounds.

Dr. Stein has resigned his post as rabbi of the congregation at Worms and has been appointed honorary rabbi. The Grand Duke of Hesse has conferred on him the Knighthood of the Order of Phillip.

Councilor Eduard Klein has been appointed Chief of the Press Bureau of the Prime Minister of Hungary. He is one of the foremost journalists in the country and is highly esteemed as such and also as a Jew.

On his own initiative the King of Italy has conferred the title of Commander on Signor Pellegrino Rosselli, who has presented to the nation the house in which the great Italian patriot Giuseppe Mazzini died.

Two Jews have been appointed Magistrates at the Courts of First Instance in Jerusalem and Beyrout, respectively. Both of them passed their examination recently at the Faculty of Law in Constantinople. They speak Hebrew fluently.

Mr. I. Zangwill has been unable to complete the revision of his manuscript, "Italian Fantasies," for publication in the spring; the book will therefore be held over till the autumn. Mr. Zangwill is on the point of going to Italy to give to the book some final touches.

In the new Italian Ministry presided over by Signor Luzzatti the post of Under-Secretary of State for the Treasury has been assigned to Signor Angelo Pavla. He belongs to the Radical group, and has been one of the secretaries of the Chamber of Deputies.

Two celebrations were held in this city last Saturday in honor of the 80th birthday of Dr. Abraham Jacobi. In the afternoon he was tendered a reception at Mt. Sinai Hospital and in the evening was the guest of honor at a banquet given by the Board of Trustees of the German Hospital, who resolved to call the new building made possible by the gift of Mrs. Anna Woerishoffer the Dr. Abraham Jacobi Division for Children.

Blanche Lillian Kaplan, the gifted child of Rev. Dr. and Mrs. B. M. Kaplan, of San Francisco, gave a concert in the Greek Theatre at the University of California last Sunday afternoon before an audience of 5,000 people. Eminent critics present pronounced her a veritable genius who gives promise of developing into one of the greatest pianists. She received a testimonial of appreciation from the university.

Professor Dr. Mahler, one of the Jewish members of the Austrian Parliament, has been appointed "Officer d'Academie" by the President of the French Republic. He recently published a series of scientific contributions to the transactions of the Academy in Paris and a work in English on the collections in the Louvre. The same title has been conferred on Nissim Effendi Rouso, Principal Secretary to the Turkish Minister of Finance.

Rabbi Nachman Heller in New York.

Rev. Dr. Nachman Heller, whose sketches and translations are familiar to HEBREW STANDARD readers, is a visitor in this city at present. Last Sunday and Monday, the first and second days of Passover, by invitation he occupied the pulpit of the Congregation B'nai Jacob, Prospect and Third avenues, Brooklyn, addressing large audiences, and later on Monday night he addressed a mass meeting at the Synagogue Anshe Bialystock, Willet and Grand streets, this city.

Dr. Heller, besides being an able speaker, finds time to write extensively for THE HEBREW STANDARD and other periodicals, and is the author of many scholarly books and pamphlets. At present he is minister of the Keshet Israel Congregation, Harrisburg, Pa.

CORRESPONDENCE.

The Jews of Havana.

Editor HEBREW STANDARD:

I stopped for a short time in Tampa, Fla., on my way to Cuba in February and I found out that the religious conditions of the Jewish community are not very encouraging. The Jewish life there may be called "semi-congregational;" one-half of our brethren (the Reform branch) is religiously asleep, they have no rabbi, the nice little temple is closed, and only opens on the holidays, if then—for divine service.

The larger number of the Tampa Yehudim, however, are more active. Messrs. M. Britwitz and E. H. Steinberg, of Ybor City (suburb), told me that their congregation (conservative) was in good shape and progressing. The present minister, Rev. Mr. Shapiro, conducts the services every Sabbath and teaches in the Sunday school with large classes attending.

I have spent the winter in Havana and vicinity, and I can say that for a "ben shivim," with whom the vigorous winter of New York does not agree, this God-blessed isle, with its mild climate and sunny days, is a true paradise on earth.

There are quite a number of Jewish families in Havana and altogether with the young unmarried people, they form a nice little Jewish community.

The "Cemetery Association," organized about two years ago, counts about forty to fifty members. They have a plot of ground outside of the city in the neighborhood of Guanabacas, which is connected by the electric railway with the city. I was requested by some of the committee to participate in the dedication ceremony of the cemetery, but I regret that I am unable to stay here till then, as the weather is getting too warm and I intend to go home soon.

And so the first step was made—a Jewish organization in old Catholic Havana, and this organization for the dead may be followed by one for the living—a Jewish congregation. When will this be? Well, we must not forget that Cuba, the former possession of Spain, is the land of the "manyana" (to-morrow), everything is put off for manyana. But let us hope that the religious zeal of our Jewish brethren here will overcome this local tendency for procrastination, they will rather be guided by the Jewish-American spirit of acting promptly for the glory of God and Judaism and soon establish the first Jewish congregation of Havana.

LEOPOLD WINTNER.

Havana, April 12, 1910.

Flexible and Elastic.

Editor HEBREW STANDARD:

Some weeks ago you commented editorially upon the lesson of that week, "With our young and with our old will we go, with our sons and with our daughters" (Exodus x. 9), you paid it but insignificant attention, leaving the watchman of Jewish life to repeat the Biblical question, "What of the night?" Why, petrified Orthodoxy and ossified Reform do nothing for the children, their religious training, Jewish education and Hebrew. Your contemporaries turn ecstatic and become amazed at the erection of a synagogue and temple, "Ad majorem Dei gloriam," unconscious for the time being of the short duration of these Godly abodes. The children will hardly follow the parental footprints. The parrot-like "Ivre," the unintelligible "daven" and the chanting of "Maphtir," without the slightest knowledge of these very ambiguous terms, in vogue with the Orthodox children avail not. Similarly, the speeches for confirmation, perfunctorily delivered once a week, during several months of the year in the Sunday schools to the members' children, the common practice of the Reform temples will never create true devotees of the religion of the fathers. And the daughters do not fare much better. One of the Jewish papers related recently how a young Jewess, a school teacher, when asked to join a Zionist society, vigorously refused. Being told of the aims, scope and strivings of Zionism she promptly replied that she had nothing in common with a territory that is but part and parcel of the Turkish Empire. Another young Jewish lady, a daughter of a schochet, when asked by the principal of the High School, where she was a pupil, to give a few remarks on Samson and Delilah, being Old Testament personages, the details of which she should have known best, unhesitatingly responded that she could not comply with the preceptor's wishes, knowing nothing whatever of Samson or any

other Biblical personality, for her father told her that the female member of the Jewish household must refrain from learning the Torah.

So, you see, Mr. Editor, the Mosaic teaching of the "sons" and "daughters" has been entirely neglected.

Why, in the very midst of your metropolitan Ghetto, on East Broadway, there is the Mahazikei Talmud Torah with a quarter of a century's history behind it, the teachers of its classes being Reicherson, Dobeavage, Dolitzky and Goldman, men proficient in Jewish lore and Hebrew knowledge. Where are the rabbis, preachers, ministers, Hazzans, Schochets and Hebrew teachers produced by this institution?

Philadelphia, Chicago and other cities have their Hebrew schools and Talmud Torahs, who are their graduates "Lights of the Exile"? Collecting funds for one of these institutions, your correspondent some years ago was cordially treated and a substantial sum of money given him by a local physician, who boasted of being an erstwhile pupil. Asked about the mental acquirements and the Jewish science that the modern Aesculapius became enriched by the Talmud Torah's impartings, a nodding of the head, indicating the negative, coupled by a facial blush, spoke volumes for the institute and its system. This medical man will never make a modern Maimonides or RaShi. But then, he should have been given the benefit of the doubt, as neither himself nor his father ever knew of the life, work and wisdom of RaShi, Maimonides and any other Jewish notables. There are, however, hundreds of rabbis and laymen among us who do not know of the lives and achievements of our ancestors, yet they lull themselves to sleep so as to avert the ghastly sight of the menacing decay and the threatening decline of Judaism and Jewishness.

Drs. Wise and Morias foresaw the approaching calamities for Jewish learning in this country, and founded the Hebrew Union College and the Jewish Theological Seminary, respectively, but where are their disciples, the modern Hillels and Shamais, Rabbi Akibes and Rabbi Tarnhous, Ravs and Samuels, Ravings and Rav-Ashis, Hay Gaons, Ebn Esras, Gabirols, Jehuda Habvya, Doneshs, Ebn Tabuns, Kimhis, Abarbanchels and Elijah Vilnas? Kohler, Schechter, Deutsch, Marx and Edelman are but foreigners, whose equals no torch, gas or electric light can discover within the native born, and when they are no more, who will "refute the Epicurean" (Ethics ii. 19)? "Who will rise up for me against evildoers? Who will stand forward for me against the workers of wickedness?" (Psalms xciv. 16)

Pensively one is reminded of Isaiah's prediction of "and within sixty-five years shall Ephraim be broken, to be no more a people" (Isaiah vii. 8). For man's allotted years are but three score and ten, while the time for study begins at the age of five (Ethics v. 24). Without study of Judaism, Hebrew, Talmud, codices, Responsa and Midrash, in the course of these sixty-five years one fears the grave and dreary consequences.

There is, however, consolation in a passage in this week's Pentateuch, namely, "and the Lord drove back the sea with a strong east wind all that night and made the sea dry land" (Exodus xiv. 21). The sea of assimilation will be driven back by the Lord's mighty hand, the night will disappear, its gloom will vanish, the dry bones will revive, fresh breezes will fill the air and Hebrew renaissance will sway the world once again.

NACHMAN HELLER.

Harrisburg, Pa.

This is the second week of Mme. Nazimova's first engagement at the new Thirty-ninth Street Theatre, which bears her name, appearing as Rita Allmers in Ibsen's drama, "Little Eyolf," under the management of the Messrs. Shubert. Never has this remarkable actress scored a more notable personal success and never has she accomplished more for the advancement of popular interest in the works of the great Norwegian dramatist. Mme. Nazimova as Rita has added to her list of previous Ibsen impersonations—including the stellar roles in "A Doll's House," "Hedda Gabler" and "The Master Builder"—a characterization original and distinct and wonderful in the combination of emotional and intellectual force. The company supporting Mme. Nazimova in "Little Eyolf" includes Ida Conquest, Gertrude Berkeley, Brandon Tynan, Robert T. Haines and Master George Tobin. Matinees Wednesdays and Saturdays.

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BIRTHS.

GANS.—Mr. and Mrs. Moses J. Gans (nee Rosalie Rosenberg), of 230 West 113th street, announce the birth of a daughter on Friday, April 22, 1910.

BAR MITZVAH.

BERG.—Mrs. Sarah Berg announces the Bar Mitzvah of her son, Monroe C., April 30, Temple Rodeph Shalom, Sixty-third street and Lexington avenue. Reception Sunday, 3 to 6 p. m., 204 East Sixty-first street.

FISCHMAN.—Mr. and Mrs. William Fischman beg to announce the Bar Mitzvah of their son Isidore at Synagogue Orach Chaim, Ninety-fifth street and Lexington avenue, on Saturday, May 7, 1910. Reception at their home, No. 1 West Ninety-second street, Sunday, March 8, from 3 to 6 p. m. No cards.

RABINER.—Mr. and Mrs. A. Rabiner, of 228 Broome street, announce the Bar Mitzvah of their son David on Saturday, April 30, 1910, at the Eldridge Synagogue, 12-16 Eldridge street. Reception 6 to 12 p. m., at the Lexington, 109 East 116th street, Tuesday, May 10.

ENGAGEMENTS.

ADELS-PELTERSON.—Mrs. G. Pelterson announces the engagement of her daughter Jeanette to Mr. Louis Adels. At home, 100 West 141st street, Sunday, May 8, from 3 to 6 o'clock.

AGATSTON-SCHWERSENSKI.—Mr. and Mrs. S. Schwersenski, of 222 Riverside Drive, announce the engagement of their daughter Blanche to Dr. Sigmund A. Agatston. Reception May 8, at Hotel Knickerbocker, from 3 to 6 p. m.

BECK-GERSTLE.—Mr. and Mrs. Max Gerstle, 229 West 113th street, announce the engagement of their daughter Ida to Mr. Max Beck. At home Sunday, May 8, 4 to 6 p. m.

MARRIAGE

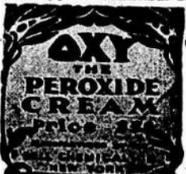
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EMERMAN-WELTFISCH.—Mrs. Leana Weltfisch announces the engagement of her daughter Lillian to Mr. Abraham S. Emerman. At home, 83 Second avenue, New York, on Sunday, May 1, 1910, from 2 to 4 p. m. No cards.

GOLDSTEIN-GELHART.—Mrs. Francis Goldstein, 104 East 109th street, announces the engagement of her daughter to Louis Gelhart. Receiving May 8, 1910, at 6 o'clock.

LIPSHITZ-SALIT.—Mr. and Mrs. Harris Salit, of the Willow Court, 15 Clark street (formerly 218 Schermerhorn street), Brooklyn, announce the betrothal of their daughter Jeannette to Mr. Philip L. Lipshitz. Reception at the Imperial Fulton street and Red Hook lane, Brooklyn, May 8, after 8 p. m. No cards.

NELSON-KATZ.—Mrs. Jennie Katz, of 137 West 117th street, announces the betrothal of her daughter Beatrice to Mr. Nathan J. Nelson, of Providence. At home Sunday, May 1, 1910, from 3 to 6. No cards.

NEWMARK-DROLLER.—Mr. and Mrs. J. Droller, of 123 East Ninetieth street, announce the engagement of their daughter Mildred to Mr. Sol Newmark. Reception 3 to 6 p. m., at the Herrstadt, 29 West 115th street, Sunday, May 1. No cards.

PRAEGER-JACOBS.—Mr. and Mrs. Samuel Jacobs, of 64 East 113th street, announce the engagement of their daughter Marion H. to Samuel Praeger, on Sunday, May 8, 1910. Reception at 21 West 124th street, from 3 to 6 p. m. No cards.

ROGGEN-WENER.—Mr. and Mrs. Harry Wener, of Montreal, Canada, announce the engagement of their daughter Etta to Mr. Selig Roggen, of New York. Reception at the home of Mr. and Mrs. J. Wener, 16 East 96th street, on Sunday, May 8th, 1910, from 3 to 6 P. M. No cards.

SINGER-ROSENZWEIG.—Mr. and Mrs. David Rosenzweig, of 332 Grand street, announce the engagement of their daughter Alberta B. to Mr. Nathan Singer. Announcement of reception later.

SIMPSON-WIESENTHAL.—Mr. and Mrs. Louis Wiesenenthal announce the betrothal of their daughter Emma to Mr. Charles Milton Simpson. At home Sunday, May 1, 609 West 137th street, from 3 to 6.

STRELITZ-STARK.—Cantor and Mrs. E. J. Stark, of San Francisco, Cal., announce the betrothal of their daughter Elsa R. to Mr. Laurence Strelitz, also of San Francisco.

STUTZEL-KESNER.—Mr. and Mrs. H. H. Kesner, 180 St. Nicholas avenue, announce the betrothal of their daughter Julia to Joseph L. Stutzel, Jamaica, N. Y. Reception at the Savigny, 2034 Fifth avenue, May 1, 7.30.

MARRIAGES.

GRAUBARD-PLOTNICK.—On Tuesday, April 19, at Progress Assembly Rooms, Miss Sarah R. Graubard, daughter of Assemblyman and Mrs. Moritz Graubard, was united in marriage with Mr. Samuel Plotnick, Rev. Chas. Kaufman officiating. The guests included a number of gentlemen prominent in East Side political circles, among them being Hon. Henry M. Goldfogel, Assemblymen A. J. Levy, Adolph Stern and Ab. Horiwitz, Alderman Max S. Levine, Dr. and Mrs. Pierre A. Siegelstein and Mr. Joseph Baroness.

WEINSTEIN-SAMILSON.—On Tuesday, April 19, at the Tuxedo, Miss Flora Samilson, daughter of Mrs. Rebecca Samilson and the late Harris Samilson, to Abraham D. Weinstein. Rev. Aaron Elseman, assisted by Cantor Mitnick, performed the ceremony. The maid of honor was the bride's sister, Miss Belle Samilson. The bridesmaids were: Fay Davis, Evelyn Simon, Ruth Bachrach and Elsie Goldenkranz. Mr. and Mrs. Weinstein have gone to Atlantic City for a short stay, and on their return will sail on the Friedrich der Grosse to Naples, on April 30. They expect to remain away three months.

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LITERARY.

SERMONS. Epistles and Apocalypses of Israel's Prophets. The Student's Old Testament. Vol. III. By Charles Foster Kent. Charles Scribner's Sons, 1910. \$2.75.

The Oriental Bible is a sealed book to Occidental readers. A complete literature in itself, and one making an intellectual appeal, it needs explanation at every paragraph. For this reason the attempt has often been made in modern times to rearrange the Biblical literature in a systematized literary and chronological classification to avoid for the average reader the confusion resultant from the grouping together of writings of different dates and of varying themes and literary form. Such literary rearrangements, when furnished with prefaces to each section containing a literary analysis of the logical thought of the section, and when supplied also with footnotes free from technicalities which give the historical, geographical and archaeological data necessary to illuminate the obscurities of the text can be of the greatest value to the ordinary reader and of ready reference value to the student.

Such a work is "The Student's Old Testament," logically and chronologically arranged and translated by Charles Foster Kent, Professor of Biblical Literature in Yale University. Vol. I, dealt with the beginnings of Hebrew history until the conquest of Canaan. Vol. II, completed the historical and biographical narratives up to the end of the Biblical period. The volume under review just published deals with the prophets. Three more volumes are promised, one gathering Israel's laws and legal precedents; the second grouping songs, Psalms and prayers, and the last collecting Proverbs and didactic poems.

This basis of classification is as useful perhaps as any other, although any such rearrangement has its drawbacks. For instance, although the book of Habakkuk is naturally found in the volume of the prophets, the last chapter of Habakkuk will be found in the volume of the Psalms.

From the Jewish point of view the book suffers from being written frankly from a Christian critical standpoint. The Old Testament is regarded throughout as an incomplete revelation perfected only by the New Testament. And the criticism to which the text is subjected is anything but Jewish.

To some of the claims of the critical theory we can listen with patience if not with assent. In fact, the higher criticism of the Bible has restored to us many Old Testament passages, which former generations of non-Jews would look for in the New Testament. This reinstallation of supposedly Messianic passages into their context is so much a matter of course that in the notes to the fifty-third chapter of Isaiah the traditional church view is not even mentioned. Furthermore, criticism has often learned to do justice even to the accents and other minutiae of the Masoretic text. For example, the New Testament makes a well known application to John the Baptist and Jesus of the third verse of the fortieth chapter of Isaiah: "The voice of one crying in the wilderness: 'Prepare the way.'"

In this rendering the words are correctly quoted, but the punctuation is purposefully altered. Kent, as other critics, recognizes this and in consonance with the Masoretic accents translates: "A voice is proclaiming: 'In the wilderness prepare the way.'"

But certain other of the results of criticism will not so easily commend themselves to Jewish readers. The complete uncertainty of so many subjective judgments to which we are asked to listen as the final words of wisdom is well exemplified in the dating of the book of Habakkuk. Betteridge places it at 701 B. C. E., Peiser at 609. Peake assigns most of it to be Exile. Marti splinters it into various parts and fluctuates in dating one part between the fifth and the second century B. C. E. Duhm, after chopping and altering the text, gives it a Greek background.

Happel sets it at about 170 B. C. E. Even Kent has to admit that "These differences of opinion suggest the difficulties of the problem and tend to shake confidence in the widely divergent positions maintained by the various scholars."

Another unpleasing feature of the work is the translation. It is at times oppressively prosaic, although occasionally it makes a more or less successful attempt to reproduce the niceties of the Hebrew text, such as the translation of Isaiah's famous assurance of tzedakah and tse'akah by, "He looked for redress, but behold a cry of distress" or the alliterative pachad vapachath vapach reproduced by panic, pitfall and plot, yet the translation remains quite unacceptable, because instead of modestly translating the Hebrew text and putting suggested changes in the notes, as other critics do, Kent puts the changes—and they are many and extensive—immediately into the text, and relegates the translation of the supposedly corrupt Hebrew into the notes. In fact, what he gives us as the text of the Old Testament is not the Hebrew Bible translated, but a patchwork put together from the Hebrew text, the misunderstandings of the Greek, the paraphrases of the Syriac and the guesses of Wellhausen, Duhm, Cheyne and others.

But least pleasing of all are the last two chapters. Here are gathered the disjecta membra, the scraps of prophetic books for which the critic can find no other room in his unelastic theory—a few verses of Numbers (!) and second Samuel (!), a few of Ezekiel, of Jeremiah and of Haggai, a number from Micah and Zechariah and still more from Isaiah. For each of these selections a new date and context is created.

It is interesting to see, for instance, what Prof. Kent does with the book of Micah. This small book consists altogether of seven chapters. We are told of chapter one that the text is badly preserved and of chapter two we learn that the text has suffered greatly, two verses of it evidently not being Micah's words. Chapters four and five are chipped up into four fragments, not one word of them being attributable to Micah, and then sprinkled as appendices over the last two chapters of Prof. Kent's book. He casts suspicion over the first half of chapter six and the date and authorship of the second half of the chapter he declares to be uncertain. Finally the first half of chapter seven is only possibly Micah's, and the second half is certainly not his. Consequently the only reliable part of the book of Micah that we can confidently read as his own unaltered work is chapter three. To what author and date this chapter would be assigned were it not quoted in the book of Jeremiah (xxvi., 18) as the words of Micah it is difficult to surmise.

This result is a characteristic one after the critic's scalpel has done its work—the validity and authenticity of the whole book rejected, except in the case of one chapter, the originality of which cannot possibly be questioned. It is a result which reveals clearly the absurdity of the totally untenable nature of so many of the claims confidently made by the modern school of Bible critics.

D. DE SOLA POOL.

OTIS' PETER OF NEW AMSTERDAM. By James Otis. American Book Company, New York, Cincinnati and Chicago.

Peter tells, in his simple and interesting way, how he, a ten-year-old lad, came to take the long voyage from Holland to New Amsterdam, and how he began his new life in the odd little village. He took an active part in buying the island from the Indians, and afterwards helped in trading with the savages for furs, as a storekeeper for the Dutch West India Company. He kept his eyes and ears open, and there was nothing of importance that happened in the thrifty Dutch town that he did not see or hear about. He describes the various directors that came to govern the colony, tells of his own change from clerk to ferryman, and closes his story with the coming of the English and the end of Dutch rule. The book is liberally illustrated, and is sure to make history more real and more attractive to the average boy and girl.

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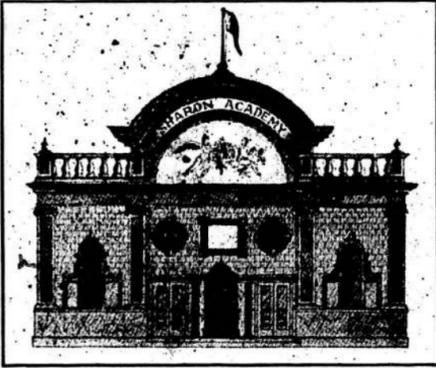
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I desire to call the attention of my patrons and guests to the fact that the Kitchen this year will be under the personal supervision of Mrs. Klein. I have also entirely renovated the Hotel and have installed Bell Boy service in conjunction with many other special features and improvements that will surpass my former successes and shall leave nothing undone for the comfort and pleasure of my patrons.

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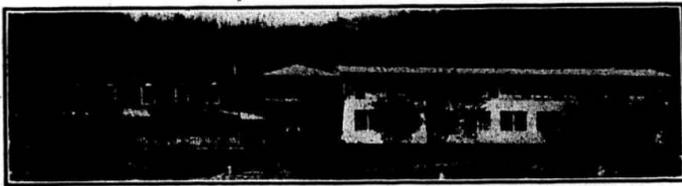
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An Appeal to the Rabbis and to the Presidents of the Jewish Congregations of New York City.

The officers of the Rabbi Jacob Joseph School of No. 197 Henry street have, as a result of the appeals of hundreds of East Side children for admission to their school, purchased two lots at 165 and 167 Henry street, upon which site a new-up-to-date schoolhouse, with accommodations for 1,000 pupils, will be erected.

To meet the obligations incurred money is needed at once.

The school appeals to the presidents and to the Rabbis of the various Jewish congregations that they mention our school and its work in their addresses and sermons to their respective congregations during the coming holidays, and that they appeal to their members to aid this noble institution, which is at present taking care of the spiritual, mental and physical development of over 350 children.

The Board of Directors Rabbi Jacob Joseph School.

SAMUEL I. ANDRON, President.

Dr. Album in New York.

Dr. Leon Album, formerly of Elmira, N. Y., has been appointed to the position of superintendent of the Uptown Talmud Torah, in this city. Prior to his departure from Elmira a reception was tendered him by the members of the Congregation Talmud Torah, over whose destinies he has so successfully ministered during the past years, and many expressions of regret at his leaving were uttered. Dr. Album replied fittingly.

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Mr. Lewis is also headquarters for cleaning material such as brooms, brushes, pails, etc., etc., for the summer hotel, and he issues a catalogue of these goods.

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



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

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

Mr. B. Turkel of the Vienna

wishes to inform his many friends that he has purchased the

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NEWS FROM ENGLAND.

(Exclusive Correspondence to the HEBREW STANDARD.)

More Prejudice and Ignorance from Froken von Konow—Lord Swaythling on Liberal Judaism, with Side Remarks on Dr. Wise and Mr. Montefiore—The New Missionaries—Younger British Zionists Issue a Magazine and a Manifesto—Their Programme of Immediate Reforms—A Rufus Isaacs Story?

London, April 15, 1910.
Froken von Konow, who made a savage attack at the recent Animal Protection Conference upon the Jewish method of slaughtering animals, has rchased her speech in the form of an article for the Humanitarian Review. The article, therefore, bristles with the same inaccuracies and is filled with the same spleen that the speech was, and it is clear that Froken von Konow is no lover of a community whose whole religion is founded on the highest human precepts. Harry Barnett, who is president of the Jewish Masters' Association, has addressed a letter to the daily newspapers pointing these facts out and quoting part of the report of that association's inaugural dinner held last week, attended by several members of Parliament and many others connected with the meat trade. This report said that it was worth observing that at the dinner George Philcox, superintendent of the cattle market at Deptford, who has had official relations with the Shecheta Board for forty years, paid a tribute to its officials, whom he describes as kind to animals. Mr. Philcox asserted that he had never seen any act of cruelty. The officials, he declared, were well worthy of the office they held and he could not wish to work for better men. Such unsolicited testimony by one who knows is worth reams of frothy denunciation by Froken von Konow and others like her.

No sooner had Lord Swaythling returned home after being on the Continent for several months than he metaphorically took off his coat to Liberal Judaism. In an address delivered to the Board of the Federation of Synagogues on April 12 he spoke out straightly and clearly as follows: "They say that orthodox Judaism is dead. I wonder if the enormous number of people who attended the funeral of Rabbi Gordon is considered a sign of death. Do they know that more kosher meat is consumed than ever, and that the quantity of matzos manufactured is maintained? There is, perhaps, a larger attendance of worshippers in one of the Federated synagogues than in all the synagogues in the West End put together. How dare they say Judaism is dead? Not only as regards England is this assertion a lie, but in Russia and Poland and other great kingdoms do the Jews still maintain their reverence for their great inheritance, the Bible and the Prophets."

Continuing, Lord Swaythling said that Dr. Wise had asserted that "he would sooner tear out his tongue by the roots than ask people to abstain from work on Sabbath if it meant added misery to their already wretched lives." They knew very well that the Sabbath was kept, and no one would think of desecrating it, even if it entailed sacrifices. Those men who attended the funeral of Rabbi Gordon sacrificed a day's work for their orthodox principles. What was the object of altering the Sabbath to Sunday? It was in order to introduce a new faith to this country. Why did they do it? The leaders said it was in order to reclaim the drifters. If they could catch these drifters he did not think they would attend Sunday services in any great numbers. They would not give up golf, motoring, and other week-end amusements for a service on Sunday. The Sunday services were simply Chukoth Hagoin. Reform was like an intoxicant; the more they took it the more they wanted. They had an example in the Berkeley Street Synagogue, which commenced with moderate Reform, and now they were going further.

Warming up to his task Lord Swaythling went on to remind his hearers that Dr. Wise had said that no man or woman was religious who offended the religious susceptibilities of their parents. Would Mr. Montefiore say that he had not caused differences in several families? Mr. Montefiore was still connected with two Jewish scholastic institutions. He had agitated for seven years

to get him removed from the Jewish Religious Education Board and had succeeded. Mr. Montefiore had published a letter in the Jewish press in which he stated that he would not for the present alter the religious teaching of the children, but if he found an opportunity he would adopt another way, and yet with that warning he was still the vice-president of the Westminster Jews' Free School and president of the Jews' Infant Schools.

What should be done to protect orthodoxy? asked Lord Swaythling. The Federation was their sheet anchor. He would like a combination of orthodox congregations and that each should resist any inroads on the faith of their ancestors. He had selected three students to canvass and visit among the East End, and they were so equipped that if they found any difficulties advanced against their religion they should be able to prove that the Bible and their faith were beyond attack. If they viewed the new Reform movement with indifference they would be reproached by persons outside their community, because Mr. Montefiore was condemned by Protestants, Catholics, and even Voyseyites. Certainly a Christian minister could do not worse than alienate children from the religious opinions of their parents. It seemed to him amazing that Mr. Montefiore had not endeavored to place before the children the beauties of the Bible instead of trying to destroy them. He moved the following resolution:

"That the members of the Federation utterly condemn the ultra reform movement called 'Liberal' Judaism, and resolve to use their utmost endeavors to check its vicious influence upon young and old of the Jewish community."
A fresh addition to the Jewish periodical literature of this country is to be made next week. The first number of the Jewish Review is to appear edited by Norman Bentwich and Dr. Joseph Hochman. Norman Bentwich is known as one of the most brilliant and ardent of the younger Zionists and Dr. Hochman is the minister of the new West End Synagogue.

Dr. Hochman, who is in his 27th year, was educated at Jews' and University colleges and at Berlin and Heidelberg. He took his B. A. with honors in London in 1905 and his Ph. D. at Heidelberg two years later. He has written several times on Jewish questions, and besides his literary activity is an active communal worker.

The first number is to contain a Passover sonnet by Horace Samuel. Dr. A. Buchler will write on "Graeco-Roman Criticism of Jewish Beliefs and Observances"; Elkan Adler on a "Letter from Heine"; Dr. A. Wolf on "Pragmatism and Religion"; Dr. Elbogen, of Berlin, on the "Free Jewish Organization"; Dr. J. L. Magnes, of New York, on a "Reform of Judaism on a Nationalist Basis"; H. M. Kisch, on the "Ito," and Leon Simon on "Zionism After the Ninth Congress." With this there will be lighter matter in the way of comment on current affairs.

The list of writers appear to be banded together in other interests besides that of the production of this new magazine. Norman Bentwich, Harry Sacher and Leon Simon have issued a manifesto to English Zionists which is held to be somewhat representative of the new spirit in the movement. It is rather a wordy document, but certain immediate reforms are urged upon the attention of Zionists and they are summarized as follows:

1. The constitution of a representative body of Zionists in Palestine, under the direct control of a member of the Smaller Actions Comite, which shall be competent to advise on schemes of work in that country, and whose recommendations, when approved by congress, or (between two congresses) by the Greater Actions Comite, shall have an absolute claim on the support of all Zionists.
2. An increase in the Smaller Actions Comite, which must include representatives of Palestine and of the Russian Zionists.
3. The establishment of the headquarters in some centre of Jewish life.
4. The assignment to each member of

the Smaller Actions Comite of the duty of superintending a definite branch of Zionist work.

5. The strengthening of the Greater Actions Comite in such a way as to enable it to represent and enforce the views of the mass of Zionists in the intervals between congresses.

Augustine Birrell, speaking on the House of Lords' veto resolutions in the House of Commons recently, told a story of a very democratic Liberal member who was newly appointed as a high law officer under the Crown. He was also compelled to accept a Knighthood. "Well," said the lawyer, "thank heaven, the dignity will perish with me!" Some people are wondering whether the newly appointed law officer of the anecdote is Sir Rufus Isaacs.

Health in the Hill Tops.

The 1910 edition of "Summer Homes" among the mountains on the New York, Ontario and Western R. R. has just been issued and its typographical excellence at once commends it to the reader. The object of the book is to bring to the attention of the residents of Greater New York the peculiar advantages of the mountain region located in close proximity to their doors. This region embraces the counties of Orange, Ulster, Sullivan and Delaware, with their centre about 120 miles away from New York city. The territory has an ideal climate, with a low degree of humidity, and its accessibility is a factor. The book lists hotels, boarding and farm houses with rates having a wide range of prices, and attractions of high degree. The book may be obtained free of charge at any O. and W. office, or by remitting six cents in stamps to J. A. Dunbar, general passenger agent, Dept. X, No. 56 Beaver street, New York city.

A Peary Souvenir.

We are indebted to the Borden Condensed Milk Company for a souvenir of the Peary North Pole Expedition, in the shape of a can of Eagle Brand condensed milk that accompanied the active explorer on his recent journey. It can be safely said that no milk ever reached such a high point on the earth's surface as this particular can of condensed milk, a quantity of which was brought back on the Roosevelt from the Peary base of supplies in the extreme north.

What impresses one most about this souvenir is that, although subjected to extreme climatic changes, the contents of the can of Eagle Brand condensed milk remained in its original condition, except for a slight change in its color, that in no way affected its nutritive properties, and this is the certified statement of no less authority than the E. J. Lederle laboratories, Mr. Lederle being the Commissioner of the Health Department of the city of New York. Of course, it is a matter of general knowledge among the mothers of children that Eagle Brand always reached the highest point in their esteem, and the journey of this particular can was only a continuous trip of Eagle Brand condensed milk in its march over the world, always at the highest point, and where it is necessary for the preservation of life, a food that never fails to give proper nutrition to the infant that cannot be nourished by the mother, or to an intrepid band of explorers seeking glory distant from civilization.

Plans have been filed for the erection of a synagogue at the corner of Jefferson and Madison streets, this city, for the Congregation Anshe Sholom Hodenow. The building will cost \$25,000.

A factional fight threatens to disrupt the Congregation Loving Brothers, of Cincinnati, O.

Rabbi Joseph Kornfield is mentioned as a probable member of the Columbus, O., Board of Education.

CALENDAR.

- 1910.
- Seventh Day Passah.—Saturday, April 30.
 - *Roah Chodesh Iyar.—Tuesday, May 10.
 - Lag b'Omer.—Friday, May 27.
 - Roah Chodesh Sivan.—Wednesday, June 8.
 - First Day Shabuoth.—Monday, June 13.
 - *Roah Chodesh Tammus.—Friday, July 8.
 - Fast of Tammus.—Sunday July 24.
 - Roah Chodesh Ab.—Saturday, August 6.
 - Fast of Ab.—Sunday, August 14.
 - *Roah Chodesh Elul.—Monday, September 5.
 - *Also observed the day previous, as, Roah Chodesh.

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 WILLIAM J. SOLOMON, PROPRIETOR.

Friday, April 27th, 1910 : : : Nissan 20th, 5670.
 ו'דספח

WE RESPECTFULLY propose the minister of the Free Synagogue for membership in the *Evening Mail's* Finnegan Club. We are again in *Cherem* and for the third time off the pastor's mailing list.

IN THE *Jewish Chronicle* Israel Abrahams announces that the Jewish Publication Society of America will shortly issue the "Book of Delight," by Israel Abrahams. We hope that when this "Book of Delight" does appear, it will be a book of delight to us! As T. R. would say: De-lighted, "Book of Delight."

EVERY MINISTER has the congregation he deserves. When the Rev. Canon William Sheafe Chase appealed to his parishoners for contributions with which to wipe out a debt on the rectory he received worthless junk! Our readers, no doubt, have heard and read of the Canon before. He fancies himself to be a "big gun" in Williamsburg.

REUTER'S News Agency paid a "great" tribute to the "Judaicans" of this city recently. In reporting President Taft's recent address before the B'nai B'rith in Washington it mentioned him "as a speaker at the banquet of the Jewish Society!" The conclusion was irresistible: the Jewish Society must be the "Judaicans!" And they say the English have no sense of humor? Well, they haven't!

THE RECENT INTERNATIONAL conference on the White Slave Traffic, held in London under Jewish auspices, strikes us at first blush as somewhat of an error. For one thing, such a meeting, avowedly Jewish, places emphasis where it is questionable if it properly belongs: on the participation, real or fancied, of Jews, in this nefarious commerce. Secondly, a meeting of the nature of the one just held by the Jewish Association for the Protection of Girls and Women in England is really productive of little or nothing tangible. Its conclusions require something more than mere discussion to have the force and effect of positive action.

WE QUESTION seriously whether our rabbis should hasten to assure Mayor Gaynor of their appreciation of his stand as expressed in his letter to the Rev. Mr. Chalmers. We do this because it does not seem to us wise for the representatives of our community figuratively to prostrate themselves in the dust before a public official who, no matter how signal his services to the community are, has done simply his duty. The rabbis who by word of mouth and writing sought to assure the mayor of their gratitude for the quietus he has placed on missionary activity on our East Side are estimable men. They are quick to defend us from our enemies; as speedy are they, too, to call down the blessings of Heaven upon our friends. In the present instance we believe they have been overzealous with their encomiums. Mayor Gaynor, in writing to the Rev. Mr. Chalmers, did only what one would have expected him to do!

WHENEVER THE REMOVAL WORK,—usually called the "dispersion of the ghetto",—is attacked, it is upon the ground that it makes for an improper interference with the activities of trade-unions. This is the gravamen of the charge brought against our own official bureau of distribution by the immigration restrictionists in this country. No doubt the Industrial Removal Office and the Jewish Agricultural and Industrial Aid Society feel this form of opposition, too. In England the Jewish community began to engage in this work of dispersal seven years ago. The testimony of the London manager of this movement is on this head as follows:

"Yes. Sometimes people write to us for hands. Here, for instance, are two letters inquiring for tailors. There are, I believe, a large number of openings in the provinces for members of the tailoring trade. The only difficulty is to bring the employer and employee into touch. It would, I imagine, be of some value if the new government labor exchanges would work in co-operation with our Dispersion Committee. If, e. g., the committee heard from a provincial labor exchange that there was an opening for a Jewish workman in its town, the committee would advance the cost of transference."

Direct criticism of this feature of Anglo-Jewish removal work has not come under our notice. Little doubt that opposition to it on the part of the British laborer exists, remains in our minds.

MAY WE OFFER a suggestion for fruitful and effective activity to the "great and glorious" Kehilla? Its officers are always looking about for something to do! Let them concentrate their attention on the investigation into the promiscuous issuing of *Hechshorim* for this Passover for all sorts and conditions of articles that were positively *Chometz*. The "great and glorious" Kehilla has now constituted itself the guardian of New York *Hechshorim*! Here is a fine chance for its officers to "make good."

THE LETTER OF MAYOR GAYNOR to the Rev. Mr. CHALMERS, of this city, who applied to him for a license to propogate the Gospel among the Jews and to preach it in the market-places, as it were, of our crowded ghettos deserves to be hung up in every Christian assemblage where prayer is made for the "salvation of Turks, Jews foreign heretics and other infidels." The mayor's letter is redolent of the same fine sentiment which pervaded his recent address at the jubilee exercises of our Hebrew Orphan Asylum.

GENIAL MARK TWAIN has also gone to that undiscovered country from whose bourn no traveler has ever returned. He wrote little or nothing about the Jews. But some years ago he described the condition of our co-religionists on the continent of Europe and was particularly disgusted with some of the tangible evidences of Jew-haiting he came across in Austria-Hungary. A chance remark of his about a fancied absence of usefulness in Jews as soldiers drew from Simon Wolf, of Washington, a splendid rejoinder, and Mark Twain himself was only too glad promptly to correct his error.

AT LAST it has come. Radical Jewish religious journals are multiplying fast. Some time back one was started in Germany; now in England another is on the eve of appearing. And as this latter will be published and conducted in the English tongue all our reformers will have abundant opportunity to disport themselves at length over its pages. If they do not have the chance to act thus, let them forever cease to say that their valuable (?) outpourings are kept from an impatient public through the malevolence and unfairness of editors and publishers of existing Jewish periodicals.

THE ADVICE of Ambassador Oscar S. Straus to the Jews of Salonica that they give up the use of the Ladino or Jewish-Spanish dialect, so beloved of them and maintained by them through all seasons, is indeed a counsel of perfection. The suggestion has, moreover, familiar earmarks. We get to hear it, every now and then, here in this country. Germans, who have become good citizens of the republic and nevertheless desire to keep alive the customs and language of the fatherland in their own breasts and those of their descendants, are warned of their "dangerous" practice! And so on, and so on. Turkey is not America by rather a far cry, and Ladino is not German. But we sincerely hope Mr. Straus has been incorrectly reported.

SPEAKING OF the recent London conference on the White Slave Traffic we read: "The atrocities of the Pale are writ large in the streets of the world's great cities, and it is upon the authors of these atrocities—the men who are to-day crying out against the lack of ideals among Russian Jews—that the shame and the guilt of present-day scandals primarily rest." Then, just below this, we are told of Stolypin: "Is it not piling cruelty on cruelty to jibe at Jews because, unhappily, they are showing, albeit, to a comparatively very small extent, the results of Russian treatment to her Jewish citizens?" Well, all we would say to the editor of the *Jewish Chronicle*, who wrote these two sentences, is: We would like to see a man who shows at the same time something writ large to a comparatively very small extent!

"GOD HELPS THEM WHO HELP THEMSELVES."—The Jewish pedlers of Worcester, Mass., who, in their travels through the surrounding towns and hamlets, have heretofore been the recipients of "kindly" and rather boisterous "welcomes" from the "knightly" inhabitants of these places, organized themselves some six months ago into a pedlers' association, which, because it is an organization of so-and-so-many VOTERS, is able to force the police department of this or that "city of refuge" to do his duty toward the pedler. By this means the day when the old pedler's bag of rags was removed, or his wagon-wheels loosened, or he made an enforced visit to an unsavory ice-chest, or was presented with a portion of the road (the stones), has passed, never to return. It is well that so it should be. And if Worcester, Mass., has done this, why cannot this happen in the rest of the country as well?

ההמה יכסימו יררו במצולת כמ"א-נ
 "The depths have covered them: they sank into the bottom as a stone."—(Exodus xv: 5.)

IN TANCHUMA we find this noble sentiment with reference to the fall of the Egyptians:

ככיכור לא היה שמחה לפניו במרום על אכורן של רשעים
 "There was no rejoicing before Him in the heights over the destruction of the wicked!"

WHEN
 SERAPHIM
 WEEP.

In a certain sense there can be no doubt but that the Jewish people is distinct and separate from the rest of humanity—"a peculiar treasure," a race chosen and elected by God. But in another, yet more vital sense, the Jews are part and parcel of humanity, sharing in the common destiny of mankind, in its struggles and its achievements. From this larger standpoint, Jewish History may not be separated from General History. From this larger standpoint, there are no two kinds of history: Sacred and Profane; there is but one kind of history. In fact, *all history is sacred!*

If we believe in a Purpose of Existence, if we believe in a moral government of the world, if we believe that through the winding maze of its career mankind is irresistibly marching toward the goal set before it by the Creator, we cannot fail to admit the sacred character of all history. Should anyone point to the absence of a distinct religious element in the history of the world; should anyone point to the wars and the wickedness which the latter records—he should be told of the instinctive moral force in the life of man that gravitates, often in spite of him, towards something great and noble. History must be considered not in detail but as a whole. It cannot be denied that mankind, after many centuries of wandering, is to-day on the road of Progress. And it always was. The errors, the waywardness, of the past, present and future were and are and will be necessary in order to insure the final victory. They are part of the discipline of all humanity. Mankind, before it can reach the pinnacle of its perfection, must, just the same as the individual, pass through a long course of apprenticeship. Mankind has its *Lehrjahre* and its *Wanderjahre*. The Millenium alone can be its "Meisterjahre"...

Now, then, if this is true, as I believe it to be, then the history of man from the dawn of creation down to the Exodus is a single unified succession of events that culminated in the stupendous event of the Election of Israel. From this chain of events not one could have been omitted, all being preparatory and preliminary to the appearance of Israel as a chosen people. The whole series represents the struggle of mankind for truth, its pitiable gropings after the Light! The Deluge had to take place in order to make of Noah, the then redeemer of the race; the Egyptian bondage had to be ordained in order to bring into the arena that stout athlete of the rights of man: Moses! The people of Ham had to be "covered by the depths and sink" in order to make possible the rise of the Jewish nation, the birth of the Jewish religion. Through the countless millenia of existence, through the dark ages of seeking and groping, through the gloomy years of woeful wickedness—*All Mankind* has been in the throes of birth! The death-pangs of Egypt were the birth-pangs that ushered into life Moses and Israel! And in Moses and Israel, Humanity, that mothered them in her womb from the beginning of the world, became triumphant and unutterably blessed. * * *

It has to be so. Humanity must buy her greatest triumphs at the cost of the greatest sufferings. God willed it so. Who shall murmur or say aught against this divine decree that is inscribed upon every page of history! Yet, whenever God sees from His heights Humanity, the good, self-sacrificing Mother, in travail; whenever her shrieks of anguish pierce the screen of the heavens and find their way into His Fatherly Heart, "there is no rejoicing before Him in the heights." * * * God, as 'twere, is sad, unspeakably sad over the fate of mankind. The throne of Glory is wrapped in a dark cloud. The merry crowd of Angels is mute and the Heavenly Choir refrains from intoning, as is its wont, the daily Hymns of praise and holy adoration.

This is the time when even the Seraphim, whose substance is all fire, find tears in their blazing eyes—and weep, weep, weep. RABBI JOEL BLAU.

IT IS JUST THE SAME OLD STORY.—As soon as a man is dead and buried, he is forgotten. Only a handful of people attended the recent memorial services for Adolphus S. Solomons at the Educational Alliance. During his lifetime his admirers were legion. Where were they all in the hour of remembrance?

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money spent for this great wedding went into the hands of the trade. Should not trade prosper? The dressmaker, the tailor, the milliner, the jeweller, the boot-maker, the restaurateur, the florist, the haberdasher, and many other tradesmen got a share of this "lavish expenditure." All of these tradespeople are employers of help, and all their help got a share of what the tradespeople received, and through these the butcher, the grocer, the baker, and all purveyors to these got their share of what the latter got, and so on.

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 Linen Dresses—Lace Insertings with Leather Belt..... \$8
 Women's Tailored Suits of Tussah, Avolon, Mannish Worsted and Serge—White, Black, Navy, Light Blue and Tan..... \$18, \$25, \$27, \$39
 WOMEN'S COAT DEPARTMENT.
 Evening Capes in Pastel Colors..... \$10, \$15, \$18, \$25
 Sateen Coats—Finely Tailored..... \$19, \$22, \$27
 Tourist Coats of Serge..... \$10, \$14, \$16, \$21
 Taffeta Coats—With and Without Braid..... \$11, \$15, \$18, \$23

Zangwill as Enfant Terrible.
AT THE recent unfortunate Jewish conference in London on the White Slave Traffic Israel Zangwill again appeared in his newly-acquired role of a latter-day Moses (?). Because the distinguished author happens to be at the head of a movement which has not exhibited many signs of movement, he fancies he is licensed to make any and all remarks which occur to him on the spur of the moment, without seemingly concerning himself with the truth or falsity of his statements.

Lavish Entertainments.
 Several newspapers, commenting upon the Drexel-Gould wedding in very strong language, deprecate the lavishness and wanton expenditure of moneys upon the ceremony and the celebration attending the same, and go on to say that this extraordinary disbursement for show could have well been employed for a better purpose.

The wealthy ought to be encouraged and not condemned in giving lavish entertainments, if they can afford to do so; this keeps the trade-ball a-rolling in and brings life into business. The more they spend the better for all-round.
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 Reference—Rabbi M. S. Margolies, of Cong. Kehilath Jeshurun, 85th St. and Lexington Ave. C. WOLFSON, PROP.

So at this conference, Mr. Zangwill stated in effect that Orthodox Jews are mainly accountable for the scandalous conditions existing among certain sections of humanity! He said: "It seemed to show something wrong in Orthodox Judaism that men should be capable of having a synagogue of their own, and, at the same time, conduct houses of ill-fame. He could not imagine the Jewish Religious Union trying to set itself up among such people. He thought they would find it limited to Orthodox Judaism."

For what better purpose, pray thee! Should the rich horde their money, or should they donate it only to chant when they die? How about the living? Every dollar of

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The Handwriting on the Wall

The New York Sun admits

that the woolen schedule is responsible for the crushing defeat of the Republicans in Monroe County, N. Y. Read what they say in the morning Sun of April 20th:

"It has been apparent from the start that no Republican could be elected in the district. The very atmosphere has been heavy with the complaints of manufacturers over the wool schedule in the Aldrich-Payne tariff bill, and clothing manufacturers abound in this neck of the woods."

The Sun also quotes this from the Rochester Herald:

"If a \$1,000 check is the fair measure of the value of the 'organization's' support of a 'good' insurance law, what ought it to get for supporting a tariff that compelled every poor man in America to buy shoddy clothing at a price higher than that paid abroad for real wools?"

"Schedule K" will undoubtedly be the issue in the coming campaign. Get EVERYBODY'S MAGAZINE and read up on the subject. You will find the whole matter thrashed out in an aggressive debate, in which Mr. William Whitman, president of the National Association of Wool Manufacturers; Mr. Edward Moir, president of the Carded Woolen Manufacturers, and Richard Washburn Child, contributor of the articles on "Schedule K," all take an active part.

When you have read both sides, your opinions will be worth something when the question comes up.

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This is a base slander on Orthodox Jews—one, moreover, in which not a single vestige of truth resides. "White Slavers" have, as a rule, been Jews in name only at best—if anything, we may call them agnostic or "liberal" Jews,—and for Mr. Zangwill to make the assertion we have quoted in seriousness, shows that he wished simply to distort facts for the sake of taking a fling at those who have, rightly or wrongly, read him out of the community of Israel because of some escapades of his own.

We have no wish, as indeed we have no power, to detract from Mr. Zangwill's well-deserved reputation as a novelist. But we do deem it proper to say that no man has the right to slander an important and influential section of a people in the effort to raise up prejudicial differences in the minds of outsiders, even if he be an Ito leader.

If Mr. Zangwill were to adopt old and tried advice and meddle only with what concerns him, it were better for him and for the community of Israel. As it is now, whenever he opens his mouth to speak, we who have builded up must stand by with bated breath until the literary tornado produced by this Dreadnought of the republic of letters has passed over our heads.

They think too little who talk too much.—Dryden.

SAM. ROTHSCHILD
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Pharaoh and the Israelites.

BY ABRAHAM PERLO.

THREE thousand, four hundred and odd years ago, the Israelites were oppressed and persecuted by the Egyptians. Ramses II, whom Lenormant characterizes as "a licentious despot, ostentatious to the extreme and considering himself above morals," growing excited at the rapid multiplication of the Hebrews was filled with a jealous fear "lest it come to pass that when there falleth out any war, they (the Israelites) also join themselves unto our enemy and fight against us."

In order to prevent such the tyrant advised his people in this wise: "Come, let us deal wisely with them!" We need not declare open war against the Israelites. We dare not drive them out of the land as our fathers did with the Hyksos, for once they, the Israelites, are beyond the border they might join our enemy and fight against us. "Let us rather deal wisely with them." Let us check their growth and expansion. Let us afflict them with their burdens so as to lessen their number and our fear and danger. Let us make them dig canals, knead stiff clay out of the hot pits where no shade is and where no breath of air can touch them. Let us make them build those big cities, Pithom and Ramses, with their walls, temples and edifices, Lenormant says: "That there was not a stone in those monuments which had not cost a human life."

The Egyptians took their monarch's advice unhesitatingly. For they (the Egyptians) did set over them (the Israelites) task masters whom Phillis characterizes in the following sharp words: "The task masters were wild hearts in human shape as cruel

as poisonous snakes and carnivorous tigers with hearts as hard as steel, utterly pitiless and unwilling to make allowances for any shortcoming whatever its cause."

And these task masters "made Israel's life bitter with hard service in mortar and brick, and in all manner of service in the field." The Egyptians forgot the service Joseph had rendered their country in gathering up food for the seven years of famine. They had ungratefully reduced Joseph's brethren to abject slavery at the command of a relentless despot. Inhuman treatment had been allotted to an industrious, patriotic and defenceless people with whom a semi-human being was displeased:

Yet "the more they afflicted them the more they multiplied," the Bible tells briefly. Therefore, Pharaoh's jealousy was growing from day to day and his uneasiness drove him to madness. The sun did not shine for him and the moon did not give him any light for each brought him tidings of a nature he had not at all anticipated.

At a very early age, Seti I. made his son, Ramses, joint ruler over Egypt. Ramses' word, therefore, met with no resistance since his childhood; and ever since he had been made to understand that his authority was final and his commands sacred. His desires were unrestricted and his wishes quickly complied with. Aged officers fell prostrate before his feet and saluted him in full veneration. No monuments could see the light without the little boy's assent and no public business done without his knowledge.

Such power and authority, reverence and obedience paid to Pharaoh since his infancy were naturally most powerful agents in leading him to believe that he was second in importance to Ra; all plans and

schemes that might be devised by him could not be hindered by any human being.

When Seti I. died and Ramses was hailed as sole possessor of the Egyptian crown, he realized the vast sources of power lodged in him,—the entire machinery of the government, the army, the treasury. Ethiopia was the first country to suffer the monarch's blow and was forced to pay a tribute of gold to the conqueror. Next he equipped a fleet with which he subjected the banks of the Red Sea and was thus enabled to march upon Syria, Mesopotamia and Persia successfully. Even though we admit,—as most historians maintain,—that accounts of his wide conquests and triumphs are largely exaggerated, that all deeds of heroism ascribed to him were performed by his predecessors that the renown of Ramses II is fabulous, we hold that he was a valiant warrior, and had his immediate neighbors in perfect subjection. Else what mean those legends, those unanimous acclamations of ancient poets and soldiers, praising Ramses II because he braved the most imminent dangers, fought and won great victories.

And Pharaoh must have experienced the saddest disappointment of his life, on observing the existence of the Hebrews whose destruction he so eagerly desired.

What was the tyrant to do to save his humbled pride? How could he in the face of such defeat claim supremacy? The issue involved was no political one. The apprehension "Lest the Israelites join themselves unto our enemies," was no more in his mind. The chief issue was a personal one: Who is to win in this battle of battles? They, the shepards, the slaves, or I the prince the King, the conqueror, the unexcelled one!

And many a sleepless night did these

shepards cause the conceited monarch; many a tear his prejudiced eyes shed until at last being thrown in a most helpless position, a dark thought flashed through his mind to resort to the diabolical expedient of infanteide. "If it be a son" he cried to his spies, "ye shall throw him into the river!" Such atrocious means, the tyrant thought, would surely lead to the extinction of the race:

And a stream of indignation arises in our breasts against the dead Egyptian slaughterer of the Jews; an inexhaustible fire of hatred blazes up in our hearts against our ancient persecutor; an endless chain of curses finds place upon our tongue against the tyrant's subordinates. Yet—upon no other occasion could the Hebrew phrase, "Gam zu lotevo" be so well applied as upon this. For was it not this very persecution, which, in the words of Mr. Philip Smith, "prepared its retribution in the training up at his (the King's) own court of the deliverer who at length led out Israel, while Egypt was plagued in return?"

Was not that unfortunate period of our history likewise the most fortunate one in so far as it planted revolt in the minds of our forefathers and prompted them to follow Moses?

Yea, did not that period give birth to the great ideal or Jewish freedom and independence?

Was not that infamous King the cause of the promulgation of that Code of Laws, which, wherever it went, if properly understood, proclaimed the Rights of Man and replaced injustice and tyranny by Justice, Righteousness, Freedom and Liberty? Yes, that part of our history calls forth an inexhaustible flow of tears, but it also reminds us of splendid triumphs fought and won in the interests of the oppressed children of Israel and humanity.

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"The Chocolate Soldier" continues in the role of New York's "candy kid," and is delighting as large theatregoing crowds every night at the Casino as it has since its premiere nearly nine months ago, and there is every indication that its unceasing popularity will make it the opening attraction at the Casino next season, and it could doubtless run through the summer were it not for the fact that the singers after their arduous season must have a rest from the incessant labors. "The Chocolate Soldier," with all its original beauties of singers and orchestration, will, however, remain at the Casino until the advent of the summer review in June.

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Young Women's Hebrew Association.

The Seder services held on Saturday this evening and will be conducted by Mr. Max D. Klein.

The Sedar services held on Saturday and Sunday evenings were very much enjoyed by the ninety guests who participated in them. On the first night Rev. Dr. Abraham Blum officiated and on the second evening Mr. Max D. Klein. All joined in the singing of the Passover songs, and the occasion was one of characteristic festivity.

The Ateres Reus, a social club at the association, is planning a Japanese dance to be held on Sunday evening, May 1. All of the members will be in costume and a delightful time is anticipated.

Mayor Gaynor Decries Proselytizing.

Mayor Gaynor has written to the Rev. Thomas M. Chalmers of the Jewish Evangelical Society of New York refusing a license to preach for the conversion of Jews, on the corners of Hester and Norfolk streets and Eighteenth street and Fifth avenue in Manhattan, and at Sutton avenue and Powell street, in Brownsville. The Mayor's letter was as follows:

Reverend and Dear Sir:—It seems to me that this work of proselytizing from other religions and sects is very often carried too far. Do you not think the Jews have a good religion? Have not the Christians appropriated the entire Jewish sacred scriptures? Was not the New Testament also written entirely by Jews? Was not Jesus also born of the Jewish race, if I may speak of it with due reverence? Did not we Christians get much or the most of what we have from the Jews? Why should any one work so hard to proselyte the Jew? His pure belief in the one true living God comes down to us even from the twilight of fable, and is one of the unbroken lineages and traditions of the world. I do not think I should give you a license to preach for the conversion of the Jews in the streets in the thickly settled Jewish neighborhoods which you designate. Would you not annoy them and do more harm than good? How many Jews have you converted so far? Yours very truly, W. J. GAYNOR.

Atlantic City, N. J.

Very elaborate Seder services were held at the New Roman Hotel Saturday and Sunday evenings, at which many prominent New Yorkers were present. The dining room, beautifully decorated with palms, lilies and smilax was arranged so that four Seder services were conducted simultaneously. Those officiating at the different tables were Mr. Henry Waters, of New York; Rev. J. Segal, of New York; Mr. Leopold Hellinger, of New York, assisted by Mr. Paul Hellinger and Mr. J. Golding, of Worcester, Mass.

The New Yorkers spending the week of Passover at the New Roman Hotel are: Mr. and Mrs. Henry Waters, Mr. Leopold Hellinger, Mr. and Mrs. Paul Hellinger and son, Mrs. Minnie Rinaldo, Joel Rinaldo, Harry Rinaldo, Misses Ella and Dorothy Hellinger, Mr. and Mrs. M. H. Mann and daughter, Mrs. M. Mittelman and sons, Mr. and Mrs. J. Freeman and daughter, Mrs. A. Joseph, Mrs. Greenwald, Rev. J. Segal and wife and Mrs. Wettner.

Another record breaking bill has been assembled for the Alhambra Theatre next week with Gertrude Hoffman remaining for a second and last week; William H. Thompson and company in "The Pride of the Regiment"; "A Night in a Monkey Music Hall," Mae Melville, Robert Higgins, the McGradys, Kenney, Nobody and Platt, Kelly and Kent, and the Four Readings. The customary Sunday concerts.

Superior modern vaudeville as presented at the Colonial Theatre has for the coming week Julius Steger and company in his new playlet, "The Way to the Heart," as the headline feature. The Jack Wilson company arrest attention as one of the big comedy features in their rapid fire skit, "An Upheaval in Darktown," and a satire which has enjoyed two seasons of unqualified success is "The Devil and Tom Walker," presented by John B. Hymer and company; W. C. Fields, Stuart Barnes, Bessie Valdare, Johnny Stanley and Elida Morris, Brown and Ayer and the Vivians are others. Sunday concerts as usual.

Federation of American Zionists.

The thirteenth annual convention of the Federation of American Zionists will be held in the city of Pittsburg, Pa., on July 3, 4 and 5.

It will be the second convention of the federation in the city of Pittsburg; the former one in 1904 having been one of the most successful in the history of the federation.

The Zionists of Pittsburg are already making elaborate preparations for the reception of the delegates and for facilitating the carrying out of the important business that will come before this gathering.

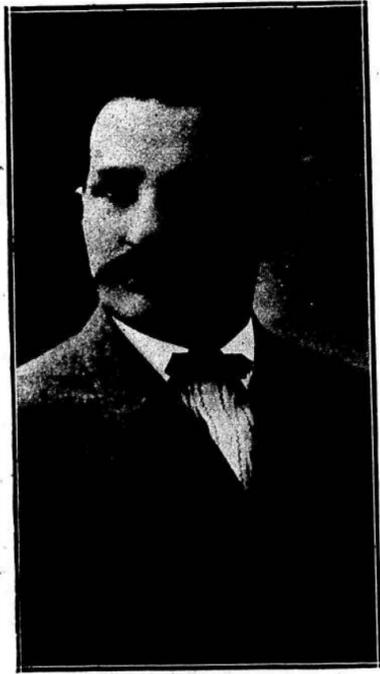
One of the advantages expected to be gained from holding the convention in Pittsburg is the participation in the convention of a larger number than usual of delegates from Western and Northern organizations.

One of the interesting features of the convention will be the discussion of the preparations to be made for the reception of Herr David Wolffsohn, president of the International Zionist Organization, who is preparing for a tour of the United States, to commence early next November.

It is expected that he will be accompanied to this country by Prof. Frantz Oppenheimer, whose plan of co-operative colonization in Palestine was enthusiastically indorsed at the last Congress, and has met with favor among all classes of Zionists throughout the world. It is very likely that the convention will devote part of its attention to the furthering of Prof. Oppenheimer's plan in the United States.

Louis Rosenbaum.

The accompanying photograph depicts the smiling countenance of Louis Rosenbaum, who, by the way, is the serious inventor of the Rose Gas Iron, the most economical flat iron on the market for home or factory use. Mr. Rosenbaum is a native of Austria, where he first saw the light of day in 1864, and after learning the trade of plumber, came to this country in 1882. He located in St. Louis, Mo., where he was a pioneer in sanitary plumbing, and in course of time became the largest and most successful sanitary master plumber in that city. While thus engaged he conceived the idea of making a better and more economical gas iron than was then in use, and in 1906 he invented the "Rose Gas Iron," which proves his claim as an inventor who really invented some-



thing of practical value to the world. It is a gas iron similar in construction to others, but burns less gas than any other, the cost averaging for a tailor's iron only four cents per day, while the household iron consumes only 1 1/2 cents worth of gas per day.

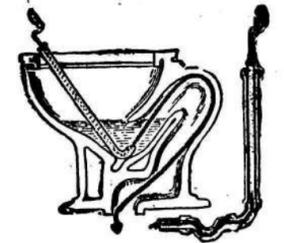
This great saving, if computed on all the irons he has made and expects to manufacture, will make him a benefactor to the human race, if gas continues to be one of the essentials of life, and this is no "hot air," although lots of it get into the mixing chambers of the iron, instead of all gas 65 per cent. being air.

He is also the inventor of the greatest clothes pressing machine, attaining a pressure of 2,563 pounds, for clothing manufacturers. Mr. Rosenbaum located in this city in 1904, and has been remarkably successful, doing business as the Rosenbaum Manufacturing Com-

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Will conduct for the coming SUMMER SEASON a first class place where parents can send their children. Reasonable terms. Special allowances will be made for parties making permanent arrangements. Dietary laws observed. For particulars address 1345 Fifty-first Street, BROOKLYN, N. Y. BOROUGHPARK.

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papy, with offices at 3 Bleecker street, New York, the factory being a loft 50x100 feet, located at 314 Bowery.

So rapidly has their business grown that they have branch offices in leading garment manufacturing cities, such as Chicago, Philadelphia, Baltimore, St. Louis, Indianapolis, Los Angeles, Brownsville, Washington, D. C. Assisting in the business are two sons, Morris and Samuel Rosenbaum.

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.

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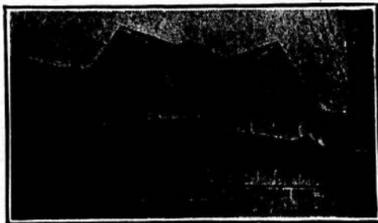
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BLYTHEWOOD PARK, CATSKILL MOUNTAINS.

STATION AT TANNERSVILLE, GREENE COUNTY, N. Y. OPENS FOR THE TWENTY-FOURTH SEASON ON JUNE 15, 1910.

The Blythewood affords a delightful summer home, accommodating about two hundred guests. It is an ideal place for rest and comfort. The house faces a beautiful lawn of eight hundred feet in width and is over three hundred feet from the road. There are fifteen acres of woods surrounding the premises, affording unlimited shade. Spacious Sun Parlors, Bowling Alleys, Western Union Telegraph office upon the premises; also Long Distance Telephone. Electric Lighting system installed. There is an unlimited supply of water from the town reservoir throughout the building. The excellent CUISINE is well known and has made this hotel deservedly popular. There is also a well-appointed livery. Express trains from New York in three and one-half hours. Special rates for months of June and September. Address applications to MRS. LENA FRANK, Blythewood Hotel, Tannersville, N. Y.



Hotel New Tuxedo FLEISCHMANN'S, N. Y.

Newly built and newly furnished this season. Suites of rooms with baths. Sanitary plumbing outdoor bathing. Boating and fishing on the premises. Vienna cuisine. F. DEUTSCH, Prop.

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First-class Summer Resort, equipped with the latest improvements. Direction:—West Shore R. R. ferries at foot of Franklin or W. 42d Sts.

Newly built select private boarding house, near ocean, large airy rooms, running water, gas and electric lights, electric bells in every room; suites of rooms with private baths, hallboy service, Hungarian Cuisine, dietary law strictly observed, rates reasonable. Open June 1st. Telephone 5 Hammels. MRS. B. WEISS.

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Mrs. J. Brown begs to announce that she will open the Rose Villa for the third season on May 30, 1910. During the past winter the house has been thoroughly renovated and enlarged, and is now first class in every particular. Strictly Kosher cuisine. Rates moderate. Apply until May 15 to The Leslie, Lakewood, N. J. After that to Long Branch, N. J.

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BROOKLYN NOTES.

Temple Emanu-El.

Temple Emanu-El of Borough Park proposes to arrange a fair for the benefit of the congregation. The fair will open Saturday evening, May 21. Prominent speakers are expected to make addresses. The fair will continue for a week. All the auxiliary societies of the congregation are bending their efforts to make the fair an unparalleled success.

Hebrew Educational Society and Y. M. H. A. to Debate.

Arrangements are being made for a return debate between the Addison Literary Society of the Hebrew Educational Society and the Webster Literary Society of the Young Men's Hebrew Association of Brooklyn on May 21, at the Hebrew Educational Society, Pitkin avenue and Watkins street.

Borough Park Free Aid Association.

The Borough Park Hebrew Free Aid Association of Brooklyn has been incorporated with the Secretary of State, to raise money by voluntary contributions for the purpose of creating a fund to be loaned free of charge of any interest. The directors are Louis Flaxman, Moses Napelbaum, Samuel Elgart, Morris Jacobson, Meyer Kasdan, Solomon Esteroff, Solomon Prigosen, Alexander Goldman, Samuel Kabotzky, Hyman I. Barnett, Israel Safschick, Elias A. Rapoport, Philip Gurian, Nathan Radus, Henry Susseles, Nathan Fidelman, Harry Safschick and Abraham Altman.

For the concluding week of the season at the Montauk the attraction will be the Cohan and Harris Minstrels headed by the famous "Honey Boy" George Evans. This company is without a doubt the greatest aggregation of singers and dancers ever organized and in these days of modern minstrelsy, when scenic equipment, costuming, production, etc., count for so much we find the Cohan and Harris company abreast of the times. The olio includes a number of standard vaudeville acts, and of course Evans himself, who will give his mirth-provoking monologue.

In the last few weeks of the New York Hippodrome's record season there is no apparent abatement of interest in the three big spectacles, "A Trip to Japan," "The Ballet of Jewels" and "Inside the Earth." Twice a day the big playhouse is filled with an appreciative crowd and the Midget Circus, as well as the tribe of Maoris continue to be the favorite features. But a short time now remains for those who have not already witnessed this season's show to take advantage of the opportunity to do so.

The Days Between Passover and Pentecost.

IT IS well known that, in the seven weeks that elapse between the two festivals (Pesach and Shevuoth) no marriages can take place among us—excepting on two occasions, Log Beomer, occurring on the 33d day of the Omer and on the first day of the month of Iyar.

The reason for this singular custom, by which we Israelites are not allowed to get married like other people, is to be found in the fact that our ancestors were terribly persecuted and suffered cruel deaths during these days. Prominent among these persecutions are especially noted two heartrending events, the slaughter of the great Rabbi Akiba and his adherents, who served in the army of the false Messiah, Bar Cochba, and the massacre of the Jews on the Rhine by the Crusaders during the eleventh century. The first event is well known. The latter is more recent and is not so well known.

In the days of Philip, the son of Henry, King of France, Peter the Hermit had gone to Jerusalem, had seen the sad condition of the Christians living there; he made a report on his return in the year 4856 (i. e., in 1096.) Then the Christian rulers offered to go and conquer Palestine, and especially Jerusalem. They collected from all countries an innumerable host of people, men and women, who declared themselves ready to take part in the expedition; but that awful period became a time of lamentation for the Israelites in the Christian countries all about, wherever they lived in their dispersion, and they became then weary of their lives, because numerous and terrible sufferings befell them. For then arose against them the rabble that took part in the expedition, Germans and Frenchmen, "a host of fierce countenances, which regarded neither the person of the old, or showed favor to the young," saying: "Let us first take revenge for our Saviour upon the Jews, and cut them off from among the nations, in order that the name of Israel may no more be remembered unless they be converted to another faith, and become like ourselves; after that we will proceed on our way."

When the Jews of Germany heard of these terrible things their hearts melted and became as water; terror and pain seized them, and they turned their eyes toward heaven, appointed fast days, and called upon God in their need; but He had covered Himself around in a cloud so that no prayer reached Him. The adversaries now rose up against the congregation of Spire, on Sabbath the eighth day of Iyar (May 3d) and slew ten persons with the sword, because they would not forsake their God. There a pious woman lived who preferred death to life; she seized a knife and stabbed herself, be-

cause she would not abjure her faith. She was the first among the slaying and slain, and said: "God is my portion, therefore I await on him." The rest were saved by the Bishop, who had compassion upon them, and delivered them from the hands of their adversaries. At that time Rabbi Eliezer composed an elegy on that sad event.

On the 23d day of the same month (Sunday, the 18th of May) they rose up like hungry wolves against the Congregation of Worms, and many fled into the palace of the bishop, fearing, lest they, too, should be visited by the same fate, whereupon the former burst into the houses, and slew all those whom they found there, sparing neither men nor women. Then they destroyed the houses, demolished the towers, and stretched their hands forth unto plundering, and before them there was no delivery on the day of divine wrath. The Scrolls of the Law, also, they threw on the ground, cut them to pieces, trampled upon them with their feet, and raised a noise in the house of God as on a festival day; they "devoured Israel with open mouth," and left but a small remnant, whom they forced to abandon the Lord, the God of Israel, but who, after the storm had passed away, again returned to the Lord, the God of their fathers. Many had killed themselves, many a one his brother, his friend, his beloved wife and children; nay, even mothers slew their children with courage and firmness, and called out the "Shema Israel" when these breathed forth their spirits on the hearts of their mothers.

After seven days, on the first of Sivan, they dealt with those who fled into the bishop's palace in the same manner as with the others; they marked them and slew many. But these, too, did like their brothers; they killed each other, and but very few escaped on that terrible day. The number of those who perished on those two days of terrible slaughter was eight hundred, among whom there was a youth, by the name of Sicha ha-Cohen, whom they dragged into a church to baptize him by force, but he drew a knife from his pocket and killed one of the councilmen of the city, a relative of the bishop, after which they pierced him with spears, so that he died. "I wail and howl for them, and I make a wailing like jackals and mourning like the ostriches." On them also Eliezer composed an elegy.

When the holy congregation of Mayence heard of these things all fled into the palaces of the bishop, which they regarded as a place of refuge, in which they thought they could protect their lives against destruction. But the adversaries rose up against them on the 13th of Sivan (27 of May) and slew them; not even the aged were spared on those terrible days.

When their adversaries approached they called aloud: "Shema Israel" stretched forth their arms to those who were the delight of their eyes and slaughtered their wives and children, and even the women exercised on that day the work of the slaughtered. Some old men had covered themselves with garments used during prayer (Talith) and uttered at the same time a heartfelt prayer.

These terrible tidings reached Cologne on the 5th of the month of Sivan (29th of May), when the Jews concealed themselves in the houses of their acquaintances. But on the day following, tumult and terror arose; for their adversaries got up, destroyed their houses, tore down the towers, and made great booty, without there being any deliverance from them. Hereupon the Rabble broke into the Synagogue, took the Scrolls of the Law, made sport of them, and trampled upon them in the streets on the festival of the Lord, on which the Torah was once given, which wicked men tore up and trampled upon, and evil-doers polluted and burned. "Will the Lord not punish such things? O Lord Zeboath, just Judge, unto Thee have I confided my cause!" Hereupon they seized the learned R. Isaac, who would not flee, dragged him into their church, where he spit before their images and scorned and chode them, whereupon they slew him. A woman, also, was murdered there. On the 10th of the same month (2nd of June), after the storm had passed away, the bishop sent those who had concealed themselves in the houses of their acquaintances to the villages, and divided them in seven places, with the view of saving them. There they remained till the fourth day of Tamuz, fasted every day, vowed offerings for sacred purposes and prayed to God.

Young Men's Hebrew Association.

This evening the address will be delivered by Rev. Dr. Samuel Schulman.

On Sunday evening, May 1, the E. C. Stone Literary Society, one of the senior clubs of the institution, will hold a prize declamatory contest in the auditorium. An interesting musical programme has also been arranged in which the following talent will take part: Miss Fannie Dorf, soprano; Mr. Wm. J. Falk, pianist; Mr. Maurice Nitke, violinist; Mr. Harry Moskowitz, cellist.

The elocution class will hold a public prize speaking contest in the auditorium on Tuesday evening, May 3, and on Saturday evening, May 7, the evening educational classes will hold their closing exercises.

Prominent speakers will take part and an excellent musical programme will be rendered.

Passover was celebrated in two forms, one by a public Seder, in which the young men of the building and other adults took part, and the other in the nature of a Passover play in which the children of the Hebrew school participated. The public Seder attracted 70 people, the limit of the accommodations, the majority being young men, some of whom brought their mothers and sisters. The service was read by Mr. F. W. Greenfield, one of the directors, and he was assisted by a few of the young men. The service was impressive, but it had many lighter portions in keeping with the festive occasion. A short address of welcome was delivered by Mr. William Lewinson and answered on the part of the boys by Mr. Max Oppenheimer and Edgar Bromberger. Cheers were given for Mrs. Mitchell, who had supervised and provided a very fine repast which had been enjoyed by all present. The company insisted upon a speech, which she very aptly delivered. The president of the association, Mr. Felix M. Warburg, after finishing Seder at home, dropped in to witness the closing of the services and was much pleased with the manner in which the whole affair had been managed.

The Passover play by the children of

Wanted.

WANTED—A Shamas in an uptown Orthodox synagogue with the following qualifications: Must be a good English and Hebrew scholar and be perfect in translations and able to teach in religious school on week days and Sundays, also act as collector and do all necessary duties of a Shamas; must be of good appearance, intelligent and highly recommended; good income for right party. Apply at once to SHAMAS, care HEBREW STANDARD.

WANTED—A cantor in an uptown Orthodox synagogue with the following qualifications: Must have a splendid voice, be a good English and Hebrew scholar, perfect in translations, able to assist in religious school on week days and Sundays and capable of organizing and conducting a choir for religious services; must be intelligent and of good appearance; no others need apply; good income for right party. Apply at once to CANTOR, care HEBREW STANDARD.

WANTED—An assistant rabbi in an uptown Orthodox synagogue; must be a first-class English and Hebrew scholar, capable of delivering English lectures and assisting in religious school; must come highly recommended; good income for right party. Apply at once to A. M. Z., care HEBREW STANDARD.

YOUNG LADY BOOKKEEPER, typewriter and stenographer, four years' experience, desires position with privilege of Sabbath. Best references. Address, E. Rosenthal, 305 Madison street.

GERMAN UNIVERSITY student seeks a position for the summer in this country. Qualified to instruct in Hebrew, German and other subjects. Best of references. Address INSTRUCTOR, care Hebrew Standard, New York.

FOR SALE AT A BARGAIN.

In order to settle the estate of I. J. Miller, I will sell one 11-room house, with all the latest improvements: large lawns and shade trees; located on Railroad Ave., Hunter N. Y. Also one large store and offices and two small stores, located on Main St., Hunter, N. Y. Stores and offices are now rented for \$700 per year. For particulars inquire of GEO. HARRIS, 204 Fifth Ave., New York City, Executor of HARRY MILLER, Windham, N. Y., surviving partner.

WANTED.—By a conservative Orthodox congregation, a cantor and preacher in English and German; able to superintend a Sunday school. Address J. KAISER, 1042 Chapel street, New Haven, Conn.

PIANO INSTRUCTION.

Young lady pianist will take a few more pupils at either residence. Special attention to beginners. Address MISS FANNIE HAIMS, 67 Lenox avenue.

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

BOYS FREE EMPLOYMENT DEPT. ALBERT LUCAS CLUB.

In charge of Walter Vernon-Epstein, Director.
Address 53 William Street.
Furnishes the best obtainable boys (ages 14 to 20) to employers.

the Hebrew Free School, which was given on Monday and Tuesday evenings, served to attract a large audience of friends and members, who were rewarded for their attendance. The play, entitled "The Seder," by Dr. Bien, was staged under the direction of Amelia Morgenroth. Her careful coaching and painstaking supervision of details resulted in a finished performance very creditably acted by the children. Several of the youthful actors surprised the audience by their versatility and histrionic ability, and one boy who took the part of the Roscher was particularly good. The singing under the direction of Mr. William J. Falk was very acceptably rendered. The performance was so exceptional that it is the intention to repeat it at one of our homes or hospitals for the benefit and delectation of the inmates.

Spanish and Portuguese Congregation.

Rev. Dr. H. Pereira Mendes lectured on Thursday evening, the 21st, on "Music of the Bible," with illustrations of musical instruments copied from the antiquities of Egypt and Syria. He traced the origin of music and the development into orchestras and choirs, giving the explanations of many of the terms in the Psalms. He then traced the earliest chants, from the traditional Shira, which is in the compass of the Shofar, and the Neginus, a quaint rendering of which latter he had transcribed from a copy of a manuscript of the famous Reuchlin. The latter he obtained by reversing the notes on a facsimile to be found in the essays of Dr. Hirsch, of London (Essay on Reuchlin). Dr. Mendes showed how ancient Sephardic melodies varied in different countries, although the main melody remained in each.

Mr. Siegfried Philip gave vocal illustrations, and a chorus rendered other numbers. Professor Kramer interpreted some of the renderings on the organ. Variations as found in England, United States, France (Aquitaine), Turkey, etc., interested the audience, who evidently enjoyed the evening.

CHILDREN'S PAGE.

The Bread of Poverty.

DEAR CHILDREN:

BESIDES the four questions you asked of your father on the Seder nights, there are undoubtedly many other things for which you would like to get explanations. Many of those questions the Hagadda explains if you only pay good attention to it; others have been explained by our great rabbis, who in every age have taken pleasure in commenting upon the Hagadda. Amongst them is our beloved preacher, the Dubner Maggid, of blessed memory, who in explaining why Hillel ate the unleavened cake and bitter herbs together, tells the following story.

In a certain great and celebrated city there lived a man whose name was known far and wide because of the immense riches that he possessed. But not only was he a very rich man but a very great and good man, who esteemed learning far more than riches. He had a very beautiful daughter, whom he desired to give in marriage only to a young man of great education and high talents. He looked far and wide, but could not find any young man possessing the learning and talents that he sought.

When he had almost given up hope he came across his ideal amidst the humblest surroundings, in a certain little village, by a poor peasant he met. The young man—he was the peasant's son—for his fame had extended far beyond his father's humble house, far beyond the poor little village. It leaped from village to town and from town to city until it reached the ears of that wealthy man. "There is the ideal young man that you are seeking for your daughter," it seemed to whisper in his ear.

He and his daughter entered into their magnificent carriage and were rapidly driven to the humble home of the famous young man. As soon as the rich man saw him and heard his conversation he was charmed and delighted to find him thoroughly versed in the Torah, also highly proficient in all other branches of knowledge, and especially thoroughly imbued with the fear of God. He resolved to delay this matter no longer, but to make the engagement and marriage together and immediately, for his love for that young man was so great he could not bear delay.

"But," said the young man's father, "give me a little time. Let me prepare for the wedding some good viands and precious beverages, as is becoming for a rich man like you. I am only a poor peasant. What have I now to offer for the wedding feast? There is my bread of poverty, stale and dry, hardly fit to eat."

"Never mind, my dear friend," said the rich man, soothingly, "sufficient what thou hast. Thy hard crust of bread is better to me than the feast of princes. Only let the wedding take place immediately and may it be with 'mazel' (good luck)."

The rich man gave the command and the young man was instantly attired in splendid garments. The "chupa" was erected and the marriage took place.

After the marriage ceremony was performed the rich man whispered to his domestic to take the bridegroom's old and torn garments and wrap them up and take them home with him.

The bridegroom, however, saw what the domestic did and he waited until they were all busy eating the humble supper that the peasant furnished, when he took a hard crust of bread and hid it in the bundle of his old clothes that the rich man had ordered to be wrapped up. He did it so slyly that the rich man did not become aware of it. The rich man, together with the newly married couple, then traveled to their palatial mansion, and upon their arrival there the rich man told the domestic to put the bundle of old clothes in a safe place.

Many days had passed thereafter and it happened that the father-in-law and son-in-law had a quarrel and the latter acted proudly toward his rich father-

in-law. Thereupon the father-in-law told the domestic to bring the old suit of clothes that his son-in-law wore in his father's house, just to lower his pride by showing him how poor and humble he was at that time. The bundle was brought, and as it was untied lo! there fell out the piece of crusty and mouldy bread of the peasant.

"See!" exclaimed the son-in-law, "how anxious you were at that time to have me as your son-in-law. You esteemed me so highly that you were satisfied with this bread of poverty at the wedding feast, only that there should be no delay in the marriage. And why am I now so little in your eyes?"

Thus it was with Israel.

All the commandments concerning the Passover indicate the freedom from bondage and the princely state that Israel assumed when going forth from Egypt. However, in order that Israel might not become too proud, he was also commanded to eat bitter herbs to remind him of his state of affliction and bitter servitude in Egypt. But God loves Israel and, not desiring to humiliate him, He commanded him also to eat unleavened bread, indicating how anxious he was to take Israel unto Himself as His peculiar people that He did not wish to wait until the dough would become leavened. Therefore did Hillel pray unto Him, eat the unleavened cake and bitter herbs together, that he might perform what is said (Exodus, chap. 12, par. 8), "With unleavened cakes and bitter herbs shall they eat it."

בן אהרן

THE INFLUENCE OF A KIND AND LOVING MOTHER.

MOTHER! that blessed and honorable name mother! What noble and exalted good is a pure and religious mother; no paper or pen can describe such a humane soul; words cannot express the merits of such a true and noble character; soul can only feel for soul, beauty for beauty and love for love. Such has ever been the feeling of my innermost heart.

How many perhaps who can feel and sympathize with me, know that a child yearns and desires for love from a dear and loving mother; when in sorrow or pain his first thoughts are of his dear mother, who has suffered all agony for her child's sake; watched and prayed, toiled and strived hour by hour, day by day for her loved one; thought of nothing but her loving child; prayed that God may shield and guide her offspring, keep him pure and holy all the days of his life. Such a mother gains influence over her children. A kind and loving son or daughter will not part from such a mother's training.

Dear Mother! Do not imagine that your loved ones as they become matured will ever part from thy sacred and loyal training. As thou plantest the seed, thus wilt thou reap. It is a non-religious mother who receives ingratitude from her offspring; not a virtuous and pious mother.

SARA LIVENTHAU.

CONUNDRUMS.

Why is fashionable society like a warming-pan? Because it is highly polished, but very hollow.

Why is a woman who has four sons, all sailors, like a year? Because she has four sea-sons.

What kind of a loan is surest to "raise the wind?" A cyclone.

What is the best thing out yet for real comfort? An aching tooth.

What was the most honest bet ever made? The alpha-bet.

What is the difference between a fixed star and a meteor? One is a son, the other is a darter.

How to keep yourself dry? Eat freely of salt her-
ing and don't drink.

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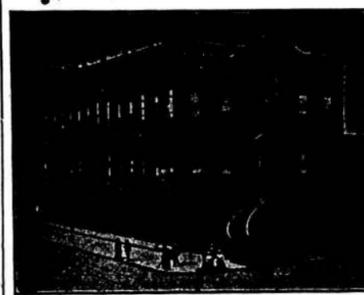
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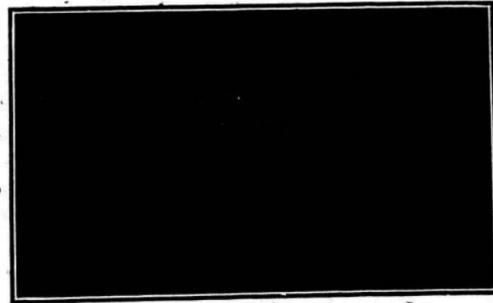
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GLATNER, SAMUEL.—The People of the State of New York, by the Grace of God Free and Independent, to Eugene Zuckerman, Moritz Rhoeb, Irene R. George Bruckenstein, Samuel Goldman, Samuel R. Steingart, Israel Haberman, Louis Danziger, Isidor Berger, Congregation Bnei Isachal Dow, B. Shavoyitz & Co., Frank Levy, Israel Kohn, Hallen & Feldman, Joseph Weiss, Morris Fischer, Abraham Reich, Samuel Feldman, Heinrich Greenfield, Caroline Glatner, Ida Blumenkrohn, Harry Glatner, Carrie C. Agatston, Florida Reinhardt, Rachel Glatner, Jennie Holstein, Nathan Glatner, Sidney Reinhardt, Arthur Blumenkrohn, Jessie Blumenkrohn, Rosie Bamberger, Dr. Louis N. Agatston, M. Gasse, Morris Meister, Lewis S. Marx and to the creditors generally of said Samuel Glatner, deceased, send Greeting: Whereas, Caroline Glatner, Executrix of the last Will and Testament of Samuel Glatner, deceased, has lately applied to the Surrogate's Court of our County of New York for an order directing the issuance of citation to the occupants of the real property owned by the said Samuel Glatner, and to the widow, heirs at law, devisees, legatees and to all the known creditors of the said decedent and to creditors generally, requiring them to appear at a time and place therein stated, and to show cause why a decree should not be entered giving the said Executrix authority to sell so much of the real estate of the decedent as shall be necessary for the payment of his debts, and such an order having been duly made and entered herein on the first day of April, 1910.

Therefore, you are each of you are cited to appear before the Surrogate of our County of New York, at his office in the County of New York, on the 31st day of May, one thousand nine hundred and ten, at half-past ten o'clock in the forenoon of that day, and there to show cause why the said decree should not be entered giving the said Executrix authority to sell so much of the real estate of the decedent as shall be necessary for the payment of his debts. And such of you as are hereby cited, as are under the age of twenty-one years, are required to appear by your guardian, if you have one, or if you have none, to appear and apply for one to be appointed, or in the event of your neglect or failure to do so, a guardian will be appointed by the Surrogate to represent and act for you in the proceeding.

In testimony whereof, we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed. Witness Hon. JOHN P. COHALAN, a Surrogate of our said County of New York, the 6th day of April, 1910. DANIEL J. DOWDNEY, Clerk of the Surrogate's Court. LEWIS S. MARX, Attorney for Petitioner, 128 Broadway, Manhattan, New York City.

RODMAN, HARDY.—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 Hardy Rodman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 400 East 4th street, in the City of New York, on or before the 15th day of October next. Dated New York, the 23d day of March, 1910. JESSE RODMAN, Executor. GOLDSMITH & ROSENTHAL, Attorneys for Executor, 150 Nassau Street, New York City.

ROSENBERG, JOSEPH.—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 Joseph Rosenberg, 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 Louis J. Fey, No. 31 Liberty street, in the City of New York, on or before the first day of September next. Dated New York, the 11th day of February, 1910. ISAAC H. ROSENBERG, Executor. Louis J. Fey, Attorney for Executor, 31 Liberty Street, New York City.

BACH, SIEGMUND 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 Siegmund J. Bach, 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 Wolf & Kohn, No. 203 Broadway, Borough of Manhattan, in the City of New York, on or before the 10th day of October next. Dated New York, March 29th, 1910. ROSALIE BACH, LUDWIG ELLINGER, WOLFF & KOHN, Attorneys for Executors, No. 203 Broadway, Borough of Manhattan, New York City.

HERZOG, JULIUS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius Herzog, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 62 Broadway, Manhattan Borough, in the City of New York, on or before the fifth day of July next. Dated New York, the 20th day of December, 1909. OSCAR M. HERZOG, Administrator. KENDALL & HERZOG, Attorneys for Administrator, 27 William street, Manhattan, New York City.

KORN, SAMUEL W.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel W. Korn, 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 Maurice S. Cohen, No. 64 Wall Street, Borough of Manhattan, in the City of New York, on or before the 30th day of August next. Dated New York, 16th day of February, 1910. ISIDORE S. KORN, MAX S. KORN, ALBERT R. KORN, Executors. Maurice S. Cohen, Attorney for Executors, No. 64 Wall Street, Borough of Manhattan, New York City.

KOHN, LUDWIG.—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 Ludwig Kohn, 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 Jacob Levy, Esq., No. 302-304 Broadway, Borough of Manhattan, in the City of New York, on or before the second day of July next. Dated New York, the 20th day of November, 1909. FANNIE KOHN, Executrix. JACOB LEVY, Attorney for Executrix, Nos. 302-304 Broadway, New York City, Borough of Manhattan.

RENZLER, FRIEDRICH.—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 Friedrich Renzler, late of the Kingdom of Wurtemberg, Renzler, late of the Kingdom of present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Adolf & Henry Bloch, his attorney, No. 90 Nassau street, in the City of New York, on or before the 15th day of October next. ALBE NEW YORK, the 5th day of April, 1910. C. T. BOSSERT, Ancillary Administrator, Administrator, etc., 90 Nassau Street, Manhattan, New York City.

ROSENBERG, DAVID.—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 David Rosenberg, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, No. 61-65 Park Row, Borough of Manhattan, in the City of New York, on or before the 10th day of August next. Dated New York, the 27th day of January, 1910. AMALIE ROSENBERG, MYRON ROSENBERG, Executors. MICHAEL H. HARRIS, Attorney for Executors, 61-65 Park Row, Manhattan, New York City.

HONIG, ROSALIE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosalie Honig, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at her place of transacting business, at the office of Wolf & Kohn, No. 203 Broadway, in the City of New York, on or before the 20th day of October next. Dated New York, the 7th day of April, 1910. EMMA H. KASKEL, JOSEPH HONIG, Executors. WOLF & KOHN, Attorneys for Executors, 203 Broadway, Borough of Manhattan, New York City.

KAHN, YETTA.—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 Yetta Kahn, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of doing business, No. 280 Broadway, in the City of New York, on or before the 10th day of October next. Dated New York, the 15th day of March, 1910. SAMUEL J. COHEN, Executor. NATHAN M. HUTNER, Attorney for Executor, No. 280 Broadway, New York City.

ADLER, LOUIS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Adler, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business at the office of Hoody, Lauterbach & Johnson, No. 22 William street, in the City of New York, on or before the 15th day of May next. Dated New York, the 28th day of October, 1909. ALICE O. ADLER, Executrix. Hoody, Lauterbach & Johnson, Attorneys for Executrix, 22 William St., N. Y. City.

FASSIG, PETER.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Peter Fassig, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 27 William street, Borough of Manhattan, in the City of New York, on or before the 16th day of June next. Dated New York, the 6th day of December, 1909. THEODORE FASSIG, Administrator. FRANK M. PATTERSON, Attorney for Administrator, No. 27 William street, New York City.

STEINER, SIGFRIED.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sigfried Steiner, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business at the office of S. Steiner, No. 45 Broadway, in the City of New York, Borough of Manhattan, on or before the twenty-eighth day of May next. Dated New York, the eleventh day of November, 1909. LEON K. STEINER, BURGHARD STEINER, MAMIE STEINER, MORITZ L. ERNST, Executors. WALTER S. HEILBORN, Attorney for Leo K. Steiner, Burghard Steiner and Mamie Steiner, 31 Liberty street, New York City. BERNARD M. L. ERNST, Attorney for Moritz L. Ernst, 81 Liberty street, New York City.

MAROTZKI, CAROLINE A.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Caroline A. Marotzki, 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 Davis & Kaufmann, Nos. 49 and 51 Chambers street, Manhattan Borough, in the City of New York, on or before the 5th day of July next. Dated New York, the 6th day of December, 1909. JACOB KATZ, PIERCE BRENNAN, Executors. Davis & Kaufmann, Attorneys for Executor Jacob Katz, 49 and 51 Chambers street, Manhattan Borough, New York City. J. B. Hasbrouck and J. H. Judge, Attorneys for Executor Pierce Brennan, 257 Broadway, Manhattan Borough, New York City.

LAZARUS, SARAH.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sarah Lazarus, 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 Arthur E. Spingarn, No. 96 Liberty street, in the City of New York, on or before the 30th day of June next. Dated New York, the 18th day of December, 1909. MARGA A. KOHN, Executrix. ARTHUR E. SPINGARN, Attorney for Executrix, No. 96 Liberty street, Borough of Manhattan, New York City.

HERZOG, SIGMUND.—The People of the State of New York, by the Grace of God free and Independent, to Paul M. Herzog, Nina H. Stein, Millie H. Renskor, Cecelia Wolf, Annie Falk Mendel, Blanche Valk Quinn, William Herzog, Nettie Neuberger, Frieda Neuberger, Bernhard Neuberger, Walter Wolf, Julius Wolf, William Wolf, Walter Wolf, Elsie Wolf, Bertha Wolf Hallub, Oscar Herzog, Eugene Herzog, Max Herzog, Bernhard Herzog, Carrie Herzog Ambrose, and Lottie Herzog Folk, the heirs and next of kin of Sigmund Herzog, deceased, and Oscar M. Herzog, executor named in the will of deceased, send greeting: Whereas, Paul M. Herzog, of the City of New York, has lately applied to the Surrogate's Court of our County of New York, to have a certain instrument in writing relating to personal property, duly proved, and the last will and testament of Sigmund Herzog, late of the County of New York, deceased, Therefore you and each of you are cited to appear before the Surrogate of our County of New York, at his office in the County of New York, on the 15th day of June, one thousand nine hundred and ten, at half-past ten o'clock in the forenoon of that day, and there to attend the probate of the said last will and testament. And such of you as are hereby cited as are under the age of twenty-one years, are required to appear by your guardian, if you have one, or if you have none, to appear and apply for one to be appointed, or in the event of your neglect or failure to do so, a guardian will be appointed by the Surrogate to represent and act for you in the proceeding. In testimony whereof we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed. Witness, Hon. John P. Cohalan, a Surrogate of our said County of New York, at said County, the 31st day of March, in the year of our Lord one thousand nine hundred and ten. [SEAL] our Lord one thousand nine hundred and ten. DANIEL J. DOWDNEY, Clerk of the Surrogate's Court. DAVID HERZFELD, Attorney for petitioner, 251 Broadway, New York City, N. Y.

KAUFMAN, AMELIA.—The People of the State of New York, by the Grace of God free and Independent, to Nathan Kaufman, Isidor Herschfeld, Eva Myers, Golda Neizer, Joseph E. Rosenthal, Becky Davis, Rachel Altman, Lillian Weitzer, Samuel Rosenthal, Lena Daniel, Hershele Rosenthal, Carrie Gumprecht, Brana Mendel, Betse Gold, Lieb Rosenthal, Rosenthal, G. Sohn, Philip Rosenthal, Samuel Rosenthal, Robert Rosenthal, Annie Solomon, Harry Solomon, and Hathe Lewin, the heirs and next of kin of Amelia Kaufman, deceased, send greeting: Whereas, Julius Weitzer and Michael Gold, of the City of New York, have lately applied to the Surrogate's Court of our County of New York, to have a certain instrument in writing bearing date the 26th day of December, 1901, and a certain other instrument in writing bearing date the 6th day of March, 1905, relating to both real and personal property, duly proved in the last will and testament of Amelia Kaufman, formerly Amelia Alexander, late of the County of New York, deceased, Therefore you and each of you are cited to appear before the Surrogate of our County of New York, at his office in the County of New York, on the 20th day of May, one thousand nine hundred and ten, at half-past ten o'clock in the forenoon of that day, and there to attend the probate of the said last will and testament. And such of you as are hereby cited as are under the age of twenty-one years, are required to appear by your guardian, if you have one, or if you have none, to appear and apply for one to be appointed, or in the event of your neglect or failure to do so, a guardian will be appointed by the Surrogate to represent and act for you in the proceeding. In testimony whereof we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed. Witness, Hon. Abner C. Thomas, Surrogate of our said County of New York, at said County, the 31st day of March, in the year of our Lord one thousand nine hundred and ten. DANIEL J. DOWDNEY, Clerk of the Surrogate's Court. DAVID HERZFELD, Attorney for petitioner, 251 Broadway, New York City, N. Y.

STIEFEL, LEO.—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 Leo Stiefel, 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 William F. Unger, No. 49 Broadway, Borough of Manhattan, in the City of New York, on or before the 30th day of July next. Dated New York, the 18th day of January, 1910. JOSEPH STIEFEL, CLARA STIEFEL, Administrators. WILLIAM F. UNGER, Attorney for Administrators, 49 Broadway, Borough of Manhattan, New York City.

HART, RACHEL G.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rachel G. Hart, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Simpson, Werner & Cardoso, No. 41 Broadway, Manhattan, in the City of New York, on or before the first day of July next. Dated New York, the 21st day of December, 1909. VICTOR B. WOLF, Executor. SIMPSON, WERNER & CARDOSO, Attorneys for Executor, 41 Broadway, Borough of Manhattan, New York City.

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

JOEL, LUCY.—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 Lucy Joel, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Charles A. Strauss, No. 261 Broadway, in the Borough of Manhattan, City of New York, on or before the 23d day of July, next. Dated New York, 5th day of January, 1910. BELLE JOEL, Administratrix. CHARLES A. STRAUSS, Attorney for Administratrix, No. 261 Broadway, Borough of Manhattan, City of New York.

LOERWALD, MARIE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Marie Loerwald, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, No. 880 Home street, in the Borough of the Bronx, in the City of New York, on or before the 24th day of June next. Dated New York, the 18th day of December, 1909. JOHN JOSEPH KRUG, Executor. LOUIS MALTHANER, Attorney for Executor, 37 Wall street, New York City.

BEAR, JACOB.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Bear, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business, No. 41 Park Row, in the City of New York, on or before the 24th day of May next. Dated New York, the 5th day of November, 1909. NATHAN KALVIN, Attorney for Administrator, office and postoffice address, 41 Park Row Borough of Manhattan, City of New York.

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 his attorneys, No. 64 Wall 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. SLOANEY COHN, Administrator. COHER BROTHERS, Attorneys for Administrator, 64 Wall street, Manhattan Borough New York City.

WORMSER, MAURICE S.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Maurice S. Wormser, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Hoody, Lauterbach & Johnson, No. 22 William street, in the City of New York, on or before the 20th day of May next. Dated New York, the 4th day of November, 1909. HORNE R. WORMSER, Administratrix. HOODY, LAUTERBACH & JOHNSON, Attorneys for Administratrix, 22 William street, New York City.

BRILL, WILLIAM.—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 William Brill, 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 Davis & Kaufmann, Nos. 49 and 51 Chambers street, Manhattan Borough, in the City of New York, on or before the 5th day of July next. Dated New York, the 6th day of December, 1909. JACOB KATZ, PIERCE BRENNAN, Executors. Davis & Kaufmann, Attorneys for Executor Jacob Katz, 49 and 51 Chambers street, Manhattan Borough, New York City. J. B. Hasbrouck and J. H. Judge, Attorneys for Executor Pierce Brennan, 257 Broadway, Manhattan Borough, New York City.

LAZARUS, SARAH.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sarah Lazarus, 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 Arthur E. Spingarn, No. 96 Liberty street, in the City of New York, on or before the 30th day of June next. Dated New York, the 18th day of December, 1909. MARGA A. KOHN, Executrix. ARTHUR E. SPINGARN, Attorney for Executrix, No. 96 Liberty street, Borough of Manhattan, New York City.

HERZOG, SIGMUND.—The People of the State of New York, by the Grace of God free and Independent, to Paul M. Herzog, Nina H. Stein, Millie H. Renskor, Cecelia Wolf, Annie Falk Mendel, Blanche Valk Quinn, William Herzog, Nettie Neuberger, Frieda Neuberger, Bernhard Neuberger, Walter Wolf, Julius Wolf, William Wolf, Walter Wolf, Elsie Wolf, Bertha Wolf Hallub, Oscar Herzog, Eugene Herzog, Max Herzog, Bernhard Herzog, Carrie Herzog Ambrose, and Lottie Herzog Folk, the heirs and next of kin of Sigmund Herzog, deceased, and Oscar M. Herzog, executor named in the will of deceased, send greeting: Whereas, Paul M. Herzog, of the City of New York, has lately applied to the Surrogate's Court of our County of New York, to have a certain instrument in writing relating to personal property, duly proved, and the last will and testament of Sigmund Herzog, late of the County of New York, deceased, Therefore you and each of you are cited to appear before the Surrogate of our County of New York, at his office in the County of New York, on the 15th day of June, one thousand nine hundred and ten, at half-past ten o'clock in the forenoon of that day, and there to attend the probate of the said last will and testament. And such of you as are hereby cited as are under the age of twenty-one years, are required to appear by your guardian, if you have one, or if you have none, to appear and apply for one to be appointed, or in the event of your neglect or failure to do so, a guardian will be appointed by the Surrogate to represent and act for you in the proceeding. In testimony whereof we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed. Witness, Hon. John P. Cohalan, a Surrogate of our said County of New York, at said County, the 31st day of March, in the year of our Lord one thousand nine hundred and ten. DANIEL J. DOWDNEY, Clerk of the Surrogate's Court. DAVID HERZFELD, Attorney for petitioner, 251 Broadway, New York City, N. Y.

HERZOG, SIGMUND.—The People of the State of New York, by the Grace of God free and Independent, to Paul M. Herzog, Nina H. Stein, Millie H. Renskor, Cecelia Wolf, Annie Falk Mendel, Blanche Valk Quinn, William Herzog, Nettie Neuberger, Frieda Neuberger, Bernhard Neuberger, Walter Wolf, Julius Wolf, William Wolf, Walter Wolf, Elsie Wolf, Bertha Wolf Hallub, Oscar Herzog, Eugene Herzog, Max Herzog, Bernhard Herzog, Carrie Herzog Ambrose, and Lottie Herzog Folk, the heirs and next of kin of Sigmund Herzog, deceased, and Oscar M. Herzog, executor named in the will of deceased, send greeting: Whereas, Paul M. Herzog, of the City of New York, has lately applied to the Surrogate's Court of our County of New York, to have a certain instrument in writing relating to personal property, duly proved, and the last will and testament of Sigmund Herzog, late of the County of New York, deceased, Therefore you and each of you are cited to appear before the Surrogate of our County of New York, at his office in the County of New York, on the 15th day of June, one thousand nine hundred and ten, at half-past ten o'clock in the forenoon of that day, and there to attend the probate of the said last will and testament. And such of you as are hereby cited as are under the age of twenty-one years, are required to appear by your guardian, if you have one, or if you have none, to appear and apply for one to be appointed, or in the event of your neglect or failure to do so, a guardian will be appointed by the Surrogate to represent and act for you in the proceeding. In testimony whereof we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed. Witness, Hon. John P. Cohalan, a Surrogate of our said County of New York, at said County, the 31st day of March, in the year of our Lord one thousand nine hundred and ten. DANIEL J. DOWDNEY, Clerk of the Surrogate's Court. DAVID HERZFELD, Attorney for petitioner, 251 Broadway, New York City, N. Y.

HERZOG, SIGMUND.—The People of the State of New York, by the Grace of God free and Independent, to Paul M. Herzog, Nina H. Stein, Millie H. Renskor, Cecelia Wolf, Annie Falk Mendel, Blanche Valk Quinn, William Herzog, Nettie Neuberger, Frieda Neuberger, Bernhard Neuberger, Walter Wolf, Julius Wolf, William Wolf, Walter Wolf, Elsie Wolf, Bertha Wolf Hallub, Oscar Herzog, Eugene Herzog, Max Herzog, Bernhard Herzog, Carrie Herzog Ambrose, and Lottie Herzog Folk, the heirs and next of kin of Sigmund Herzog, deceased, and Oscar M. Herzog, executor named in the will of deceased, send greeting: Whereas, Paul M. Herzog, of the City of New York, has lately applied to the Surrogate's Court of our County of New York, to have a certain instrument in writing relating to personal property, duly proved, and the last will and testament of Sigmund Herzog, late of the County of New York, deceased, Therefore you and each of you are cited to appear before the Surrogate of our County of New York, at his office in the County of New York, on the 15th day of June, one thousand nine hundred and ten, at half-past ten o'clock in the forenoon of that day, and there to attend the probate of the said last will and testament. And such of you as are hereby cited as are under the age of twenty-one years, are required to appear by your guardian, if you have one, or if you have none, to appear and apply for one to be appointed, or in the event of your neglect or failure to do so, a guardian will be appointed by the Surrogate to represent and act for you in the proceeding. In testimony whereof we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed. Witness, Hon. John P. Cohalan, a Surrogate of our said County of New York, at said County, the 31st day of March, in the year of our Lord one thousand nine hundred and ten. DANIEL J. DOWDNEY, Clerk of the Surrogate's Court. DAVID HERZFELD, Attorney for petitioner, 251 Broadway, New York City, N. Y.

HERZOG, SIGMUND.—The People of the State of New York, by the Grace of God free and Independent, to Paul M. Herzog, Nina H. Stein, Millie H. Renskor, Cecelia Wolf, Annie Falk Mendel, Blanche Valk Quinn, William Herzog, Nettie Neuberger, Frieda Neuberger, Bernhard Neuberger, Walter Wolf, Julius Wolf, William Wolf, Walter Wolf, Elsie Wolf, Bertha Wolf Hallub, Oscar Herzog, Eugene Herzog, Max Herzog, Bernhard Herzog, Carrie Herzog Ambrose, and Lottie Herzog Folk, the heirs and next of kin of Sigmund Herzog, deceased, and Oscar M. Herzog, executor named in the will of deceased, send greeting: Whereas, Paul M. Herzog, of the City of New York, has lately applied to the Surrogate's Court of our County of New York, to have a certain instrument in writing relating to personal property, duly proved, and the last will and testament of Sigmund Herzog, late of the County of New York, deceased, Therefore you and each of you are cited to appear before the Surrogate of our County of New York, at his office in the County of New York, on the 15th day of June, one thousand nine hundred and ten, at half-past ten o'clock in the forenoon of that day, and there to attend the probate of the said last will and testament. And such of you as are hereby cited as are under the age of twenty-one years, are required to appear by your guardian, if you have one, or if you have none, to appear and apply for one to be appointed, or in the event of your neglect or failure to do so, a guardian will be appointed by the Surrogate to represent and act for you in the proceeding. In testimony whereof we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed. Witness, Hon. John P. Cohalan, a Surrogate of our said County of New York, at said County, the 31st day of March, in the year of our Lord one thousand nine hundred and ten. DANIEL J. DOWDNEY, Clerk of the Surrogate's Court. DAVID HERZFELD, Attorney for petitioner, 251 Broadway, New York City, N. Y.

SCHOENFELD, 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 Schoenfeld, 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 Walter T. Kohn, No. 309 Broadway, in the Borough of Manhattan, the City of New York, on or before the 5th day of August next. Dated New York, the 24th day of January, 1910. LOUISE SCHOENFELD, Executrix. WALTER T. KOHN, Attorney for Executrix, No. 309 Broadway, Borough of Manhattan, New York City.

GORINSKY, JOSEPH M.—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 Joseph M. Gorinsky, 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 Ralph K. Jacobs, No. 215 Montague street, Borough of Brooklyn, in the City of New York, on or before the 18th day of February, 1910. BENJAMIN GORINSKY, Administrator. Ralph K. Jacobs, Attorney for Administrator, No. 215 Montague Street, Borough of Brooklyn, New York City.

ROSENTHAL, LEWIS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Lewis Rosenthal, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business, at the office of George W. Gallinger, No. 7 Beekman street, in the City of New York, Borough of Manhattan, on or before the 1st day of July, 1910, next. Dated New York, the 20th day of December, 1909. FANNIE ROSENTHAL, Administratrix. GEORGE W. GALINGER, Attorney for Administratrix, 7 Beekman street, Manhattan, New York City.

SPIER, GERSON.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Gerson Spier, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Simpson, Werner & Cardoso, No. 111 Broadway (Manhattan), in the City of New York, on or before the 4th day of May next. Dated New York, the 25th day of October, 1909. ISAAC SPIER, Administrator. SIMPSON, WERNER & CARDOZO, Attorney for Administrator, 111 Broadway (Manhattan), New York City.

HASTORF, CHARLOTTE.—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 Charlotte Hastorf, 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 Davis & Kaufmann, Nos. 49 and 51 Chambers street, Manhattan Borough, in the City of New York, on or before the 5th day of July next. Dated New York, the 7th day of December, 1909. HARRY HASTORF, ALBERT H. HASTORF, WILLIAM HASTORF, Executors. Davis & Kaufmann, Attorneys for Executors, 49 and 51 Chambers street, Manhattan Borough, New York City.

LAZARUS, JOSEPHINE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Josephine Lazarus, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 45 Wall street, Borough of Manhattan, in the City of New York, on or before the 31st day of October next. Dated New York, the 18th day of April, 1910. UNITED STATES TRUST COMPANY OF NEW YORK, Executor. STEWART & SHEARER, Attorneys for Executor, No. 45 Wall Street, Manhattan, New York City.

FLEMING, ADELIN B.—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 Adeline B. Fleming, 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 Henry Levy, No. 167 East 121st street, in the City of New York, on or before the 22d day of August next. Dated New York, the 6th day of February, 1910. MAE F. DELEVAN, Administratrix. HENRY LEVY, Attorney for Administratrix, 167 East 121st street, Borough of Manhattan, New York City.

KOHN, 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 Kohn, 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 Arthur E. Spingarn, No. 96 Liberty street, in the City of New York, on or before the 30th day of June next. Dated New York, the 18th day of December, 1909. MARGA A. KOHN, Executrix. ARTHUR E. SPINGARN, Attorney for Executrix, No. 96 Liberty street, Borough of Manhattan, New York City.

HERZOG, SIGMUND.—The People of the State of New York, by the Grace of God free and Independent, to Paul M. Herzog, Nina H. Stein, Millie H. Renskor, Cecelia Wolf, Annie Falk Mendel, Blanche Valk Quinn, William Herzog, Nettie Neuberger, Frieda Neuberger, Bernhard Neuberger, Walter Wolf, Julius Wolf, William Wolf, Walter Wolf, Elsie Wolf, Bertha Wolf Hallub, Oscar Herzog, Eugene Herzog, Max Herzog, Bernhard Herzog, Carrie Herzog Ambrose, and Lottie Herzog Folk, the heirs and next of kin of Sigmund Herzog, deceased, and Oscar M. Herzog, executor named in the will of deceased, send greeting: Whereas, Paul M. Herzog, of the City of New York, has lately applied to the Surrogate's Court of our County of New York, to have a certain instrument in writing relating to personal property, duly proved, and the last will and testament of Sigmund Herzog, late of the County of New York, deceased, Therefore you and each of you are cited to appear before the Surrogate of our County of New York, at his office in the County of New York, on the 15th day of June, one thousand nine hundred and ten, at half-past ten o'clock in the forenoon of that day, and there to attend the probate of the said last will and testament. And such of you as are hereby cited as are under the age of twenty-one years, are required to appear by your guardian, if you have one, or if you have none, to appear and apply for one to be appointed, or in the event of your neglect or failure to do so, a guardian will be appointed by the Surrogate to represent and act for you in the proceeding. In testimony whereof we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed. Witness, Hon. John P. Cohalan, a Surrogate of our said County of New York, at said County, the 31st day of March, in the year of our Lord one thousand nine hundred and ten. DANIEL J. DOWDNEY, Clerk of the Surrogate's Court. DAVID HERZFELD, Attorney for petitioner, 251 Broadway, New York City, N. Y.

HERZOG, SIGMUND.—The People of the State of New York, by the Grace of God free and Independent, to Paul M. Herzog, Nina H. Stein, Millie H. Renskor, Cecelia Wolf, Annie Falk Mendel, Blanche Valk Quinn, William Herzog, Nettie Neuberger, Frieda Neuberger, Bernhard Neuberger, Walter Wolf, Julius Wolf, William Wolf, Walter Wolf, Elsie Wolf, Bertha Wolf Hallub, Oscar Herzog, Eugene Herzog, Max Herzog, Bernhard Herzog, Carrie Herzog Ambrose, and Lottie Herzog Folk, the heirs and next of kin of Sigmund Herzog, deceased, and Oscar M. Herzog, executor named in the will of deceased, send greeting: Whereas, Paul M. Herzog, of the City of New York, has lately applied to the Surrogate's Court of our County of New York, to have a certain instrument in writing relating to personal property, duly proved, and the last will and testament of Sigmund Herzog, late of the County of New York, deceased, Therefore you and each of you are cited to appear before the Surrogate of our County of New York, at his office in the County of New York, on the 15th day of June, one thousand nine hundred and ten, at half-past ten o'clock in the forenoon of that day, and there to attend the probate of the said last will and testament. And such of you as are hereby cited as are under the age of twenty-one years, are required to appear by your guardian, if you have one, or if you have none, to appear and apply for one to be appointed, or in the event of your neglect or failure to do so, a guardian will be appointed by the Surrogate to represent and act for you in the proceeding. In testimony whereof we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed. Witness, Hon. John P. Cohalan, a Surrogate of our said County of New York, at said County, the 31st day of March, in the year of our Lord one thousand nine hundred and ten. DANIEL J. DOWDNEY, Clerk of the Surrogate's Court. DAVID HERZFELD, Attorney for petitioner, 251 Broadway, New York City, N. Y.

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HEARN

FOURTEENTH STREET. West of Fifth Avenue.

HOUSEKEEPERS' WEEK

Only Two Days More

The values we offer are equal to gold dollars below par.

Offerings are the bread and butter of merchandise.

Used in every household in the land.

Staples good from one year's end to another
Subject to no fluctuations of Fashion

That is the Merchandise we are offering in this sale
on basis of

Gold Dollars for 90, 80, 70, 60 and even 50 cents.

CAN YOU AFFORD TO MISS SUCH OPPORTUNITIES?

FOLLOWING FOR 10-MORROW:

Don't procrastinate—buy now

MUSLINS SHEETINGS

Housekeepers' Last Week
No Mail or Telephone Orders.

No Exaggeration—

The Truth Is Good Enough

BLEACHED MUSLINS— Yard wide—worth 25¢— Limit, 30 yards.....	6½
UNBLEACHED MUSLINS— Yard wide—worth 25¢— Limit, 30 yards.....	5½

SHEETINGS

All standard makes no starch—
no dressing.

Worth.	Sale.	Brown.	Sale.
42 in. 16.....	11	54	16.....
54 " 18.....	13	64 " 20.....	14
64 " 20.....	14	74 " 22.....	16
74 " 22.....	16	84 " 24.....	17
84 " 24.....	17	94 " 26.....	19
94 " 26.....	19	104 " 28.....	21

Equally great values in
Sheets, Pillow Cases, Comfortables,
Blankets, Tickings.

READY-MADE BED TICKS, & Housekeepers' Last Week

No Exaggeration—

Truth Is Good Enough

MATTRESS TICKS—Single, three-quarter or full size—thoroughly well made.	
3.2x6.7 ft. } regularly \$2.19.....	1.67
4.2x6.7 ft. } regularly \$3.25.....	2.37

PILLOW TICKS

To match mattress ticks.	
20x20—Regularly 28.....	.21
22x20—Regularly 30.....	.23
24x20—Regularly 32.....	.25
26x20—Regularly 34.....	.27

BOLSTER TICKS—To match above.

20x54 } regularly 50.....	.39
20x60 } regularly 50.....	.39

BED SPREADS

Housekeepers' Last Week
Every Item a Big Opportunity

No Mail or Telephone Orders.

Full size White Crochet— worth \$1.09.....	.79
Full size, extra heavy— worth \$1.98.....	1.19
Full size rich designs—fringe and cut corners worth \$2.49.....	1.49

Window Shades

Housekeepers' Last Week
No Exaggeration—
Truth Is Good Enough

No Mail or Telephone Orders.

Water Color Opaque—6x3 ft.— seven tints—worth 29.....	.21
Ideal Holland Shades—6x3 ft.— white and best tints—reg. 30.....	.32
Side Hemmed Shades—7 ft. long without rollers.....	.43
white, ecru, sage and dark green—28 to 37 inches wide—as good as made to order—special for this sale.....	.43

Equally Great Values in
Window Screens, Curtain Rods,
Bathroom Fixtures.

Swift's Pride Cleanser

Regular 10 ct. can.....

No Mail or Telephone Ord

'Always Redde' Cleanser

Regular 10 cents.....

No Mail or Telephone Orders.

IN SAME DEPARTMENT.

Rosewood, Cherry and Forest Green Varnish—Stain—elsewhere 49.....	.43
Plain Varnish—Stain—2 sizes.....	.39
Oilcloth and Linoleum Varnish.....	.24
Mixed Paints—2 sizes.....	.11
White Paints for inside and outside.....	.49
Floor Paints, all shades.....qt.	.39
Cherry Floor Paint.....qt.	.49
Bath Enamel—3 sizes.....	.17
Nicely finishes bath tubs and all work exposed to weather or hot and cold water.	.24
Pure Enamel Paint.....	.12
Aluminum Enamel.....	.24

RUGS

Housekeepers' Last Week

Values like these speak for themselves!

No Mail or Telephone Orders.

Finest One Pc. Wilton Rugs— 9x12 ft.—exquisite repro- ductions of finest Turkish, Persian and Indian— worth \$45.00.....	29.00
Sanford's Velvet Axminster Rugs 9x12 ft.—Floral and Oriental designs—reg. \$19.98.....	12.98
Bigelow's and Sanford's Ax- minster Rugs—25x30 and 25x48—twenty beautiful styles—worth \$2.98.....	1.98

TOWELLINGS

Housekeepers' Last Week

Every Item a Big Opportunity

No Mail or Telephone Orders.

Pure Linen Huck Toweling— bleached 18 and 20 inches wide—plain and figured values .20 and .35.....	.24
Bleached and Unbleached twilled or plain; also plaid, check and stripe glass—all 20 inch—reg. .18 and .22.....	.14
All Linen Barnsley—17 inch— also checked glass—19 inch— value .11 and .12½.....	8½

Silver Plated Ware

Housekeepers' Last Week

Every Item a Big Opportunity

No Mail or Telephone Orders.

Rogers AA or AI Teaspoons— half dozen—reg. .59.....	.43
Rogers AA or AI Tablespoons— half dozen—reg. \$1.18.....	.94
Rogers Triple Plated Dinner Knives—half dozen—reg. \$1.59.....	1.14
Rogers AA or AI Meat Forks— each—reg. .49.....	.31
Rogers AA or AI Gravy Ladles—each—reg. .49.....	.37
Rogers AA or AI Butter Spreaders—½ dozen— reg. \$1.39.....	1.14
Rogers AA or AI Oyster Forks—½ dozen—reg. .98.....	.77
Rogers AI Soup Ladles— each—reg. \$1.29.....	.94
Rogers Extra Heavy Nickel Silver Teaspoons— reg. .39 ½ dozen.....	.27
Rogers Extra Heavy Nickel— Silver Tablespoons or Forks— reg. .49 ½ dozen.....	.44

Cut Glass Table Ware

Housekeepers' Last Week

Economy Prices!

Nappies—with and without handles—6 to 9 inch— elsewhere \$1.25 to \$6.98.....	.98 to 5.98
Fern Dishes—quadruple plated silver lining—reg. \$3.98.....	3.49
Bowls—8 and 9 inch— value \$2.98 to \$6.98.....	1.98 to 5.98
Jugs—3 and 4 pint— value \$3.98 to \$6.98.....	3.49 to 5.98
Sugar and Cream Sets— special lot, worth \$3.98.....	2.98
Comports, for fruit or candy— 12 inch—worth \$5.98.....	4.98
Celery or Olive Trays— value \$1.98 and \$2.98.....	1.49 and 2.49

FLANNELS

Housekeepers' Last Week

Every Item a Big Opportunity

Taffeta Cloths—for dresses and waists—French and Scotch manufacture—best shades— value .45 to .69.....	.31
Wool finish Flannels—stripes and plaids—broken ass't— therefore 17 ct. quality.....	8½
Domet Baby Flannels—for babies' barrows, skirts, etc.—worth .10.....	6%
Heavy Domet and Canton Flannels— regularly .15.....	8%
Imported Silk Embroidered Flannels— White, Pink and Blue, with self or contrast embroidery—for wrappers, house gowns, infants' saques, etc.— elsewhere \$1.49.....	.98



For Infants and Children.
The Real Shoe for the Tender Growing Feet
of Childhood.
"The Shoe Without a Doubt."
Factories:
511 TO 519 EAST 72D ST.

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Straus.
New York Stores:
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609 8TH AVE., 39th and 40th sta.
THIRD AVE. & 122d st.
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162 BOWERY, near Broome st.
2891 3D AVE., 150th & 151st sta.



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Millinery Exclusively
Third Avenue, bet. 61st and 62d Sts.
SHOWING TRIMMED HATS IN VOGUE.
MATERIAL OF EVERY DESCRIPTION.

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ONE
THING AFTER
ANOTHER

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Silver
for Weddings.
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5TH AVE., AT 51ST ST., NEW YORK.

Mothers! Mothers! Mothers!
Mrs. Winslow's Soothing Syrup
has been used for over SIXTY YEARS by MIL-
LIONS OF MOTHERS for their CHILDREN
while TEETHING, with PERFECT SUCCESS.
IT SOOTHES THE CHILD, SOFTENS THE GUMS,
ALLAYS all PAIN; CURES WIND COLIC and
is the best remedy for DIARRHOEA. Sold by
Druggists in every part of the world. Be sure
and ask for "Mrs. Winslow's Soothing Syrup,"
and take no other kind. Twenty-five cents a
bottle. Guaranteed under the Food and Drugs
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Established 1874 Fine Provisions
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All Goods manufactured under Government Inspection.

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Good Work Guaranteed Altering and Relaying
Careful attention given every detail
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Storage
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COLUMBUS AVE.
66 TO 67 STS.
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Parties of recognized financial standing are respect-
fully invited to open an account with us
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Old Floors Refinished. Floor Finish Specialties
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