

NOV 26 1910

THE HEBREW STANDARD

America's Leading Jewish Family Paper

CESHVAN 23rd, 5671.

VOL LVI. No. 18. NEW YORK, FRIDAY, NOVEMBER 25TH, 1910. 10 CENTS PER COPY.

A CLASSIFICATION OF JUVENILE LIARS

By REV. S. ROSENBERG

The Talmud makes use of the following beautiful words as an exhortation to practical truth: "Let thy yes be a true yes, and thy no a true no." With all due regard to, and recognition of man's claims to knowledge, scientific discoveries and political supremacy, one must truthfully admit that to the wife, the mother, the sister, credit is due for the early education and training instilled into the child's mind, for the formation of the character, for the laying of the cornerstone of the structure of the future man.

No matter how ignorant or inexperienced a mother may be, yet, by virtue of motherhood she becomes the prime factor and educator of her child, teaching him, to the very best of her knowledge and ability, both the *how* and the *what* to speak, how to conduct himself in the presence of strangers, how to construct his sentences, and how to formulate a proper answer to any question that may be propounded to him.

It is the mother who imparts to her child the very first lessons and principles of courtesy and decency; she alone it is who can realize and appreciate the enormity of her task, and it is she who is called upon to solve one of the most intricate problems in the education of man, viz., his early training.

One of the chief duties in motherhood consists in safeguarding against the pernicious habit of lying inherent in some children. The child's soul, his thoughts and aspirations, his desires and longings, the mother should be able to read like an open book. The vice of lying, unless checked from very infancy, tends to ruin the character, to destroy every sense of independence and nobility that may be latent in the child's breast and mind. Woe to the mother who is neglectful of her maternal duties, and by sheer indifference permits her boy or girl to contract the vicious habit of lying; she will surely regret it after awhile, when it will be too late. Habitual denying leads to habitual lying, while from

lying to stealing is but a short distance.

It therefore becomes a sacred duty on the part of the mother to guard with precaution and vigilance over the welfare of her child, nipping the tendency to habitual lying in the bud.

ince of the mother to know, to understand, to thoroughly familiarize herself with the natural endowments and propensities of her child.

There are, however, different kinds of juvenile liars, which may be classified into five grades.

class indulge in self-praise, boasting of their quasi-meritorious acts, simply to display before their parents and friends their pretended intellectual or physical superiority over their classmates.

Many children of this grade owe

ality they do not possess. As a matter of course, children are prone to emulate the example of their parents. "Der Apfel falt nicht weit from Baum—The apple does not fall far from the tree," says the German.

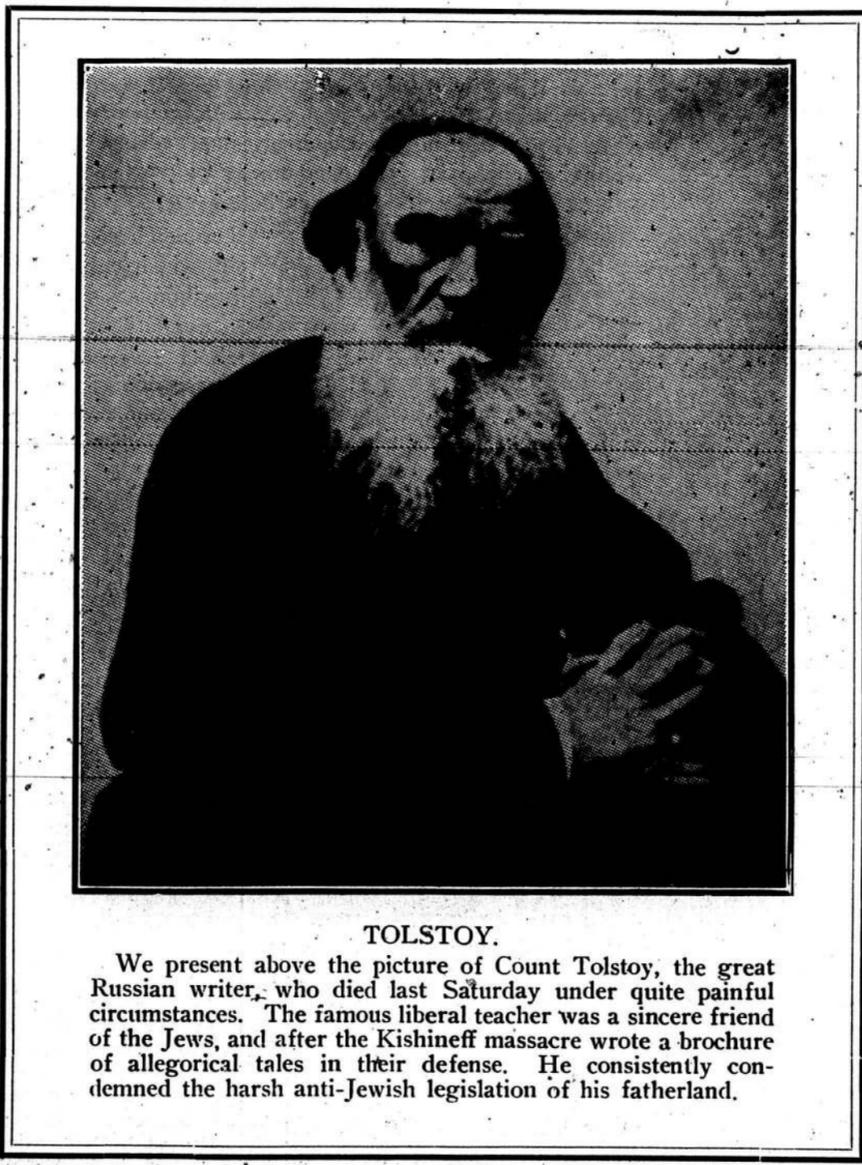
Third, fantastic or imaginary liars. Children of this sort draw upon their imagination, and try to make people believe as a fact what they only imagined.

Fourth, the premeditate, or designing liar. The young liar of this kind does not work with his imagination, but with his brains, ready to take advantage of some person who in his fancy must be made a victim, an object of either pity or ridicule.

Fifth and last, cowardly liars. A boy or girl often commits some wrong act, at home or at school, and when asked about it, flatly denies it, fearing punishment.

In this last grade, like in the second, the blame and responsibility must be laid at the door of the parents rather than at that of the children. It must be maintained that if parents understood the proper way of dealing with their children, the latter would have no occasion to resort to duplicity, at least as far as these two grades of liars are concerned.

There are times when children, like adults, are by some mishap or other, placed in an awkward, embarrassing position. Now the very fact that in such case the child acting in self-defense, finds no better way of extricating himself from his trouble than by taking refuge in lying to escape punishment, is proof conclusive that the parents are ignorant of their duty as to how and when to apply bodily punishment to the child. Of these five grades of liars, I consider the second and fourth the most dangerous ones, and hence should be strenuously and promptly dealt with. Those unlike the others, are no longer innocent or harmless, for the simple reason that their duplicity is not a matter of imagination or accident, but the result of deliberation and design. Theirs is a depraved character, evident from the motive under-



TOLSTOY.

We present above the picture of Count Tolstoy, the great Russian writer, who died last Saturday under quite painful circumstances. The famous liberal teacher was a sincere friend of the Jews, and after the Kishineff massacre wrote a brochure of allegorical tales in their defense. He consistently condemned the harsh anti-Jewish legislation of his fatherland.

What the future may have in store for the child, who can tell.

But as long as he is under the care and influence of his mother, he must under no circumstance or condition be allowed to lie.

As already hinted, it is the prov-

First, the utilitarian liar. Children of this sort misrepresent things to their parents or friends, in order to obtain from them money, or any other object of their fancy.

Second, the vainglorious, or brag-gadocio liar. Boys or girls of this

their, corrupt habit of bragging to their own parents. There are occasions when parents brag, or to use a more common expression, bluff or bluster, in the presence of their children, making a great ado about their wealth, name and fame which, in re-

lying their misrepresentations which, in the one case is selfishness, pure and simple, and in the other case injury and mischief to others.

Against these two kinds of youthful liars the parents, and more especially the mother, must use every precautionary means, combat with all the strength and ingenuity at her command, applying, if necessary, the severest corporal and moral punishment.

However, the utilitarian liar, the one of the first grade, may be cured of his or her bad habit by means of persuasion or sound reasoning. The child should be given to understand in plain but forcible language the inutility of concealing the truth when open confession is apt to gain pardon, in any case and under all circumstances, thus enabling him to accomplish his purpose with more ease and grace; having his longings and desires gratified without the least hesitation on the part of the parents. He would then come to the conclusion that "Where truth is bliss it is folly to lie."

On the other hand, the little liar of the fourth grade should be treated with more rigor and promptness, showing him very little lenity or sympathy. How often has a lie played off in a joke led to most serious consequences?

How often, for example, has a false alarm of "fire," raised by a mischievous child, in a theatre, church or any other public assembly caused the loss of hundreds of lives? How often does it happen that what at first seemed a trifling joke terminated into an earnest truth, a sad reality?

A treatment materially different from those above enumerated, must be applied in the case of the fantastic juvenile liar. It behooves the mother to take particular pains, making a special study into the nature and character of her child, determining the cause and source of his fantastic mind, as such minds often develop into eminent writers, great poets and famous romancers.

It might be extremely difficult to lay down uniform rules to be applied

in all the cases under consideration; in other words, it is impossible to generalize where individualism becomes requisite. All cases of that nature must be left in the hands of the careful and prudent mother, whose province it is to forcibly impress upon the child's mind the redeeming feature of truth as distinguished from the abominable and avoidable vice of lying.

Special care should be taken by the mother to wean her child from the habit of swearing in order to make himself believed. This habit is a very unfortunate one, as it shows plainly that the child himself is imbued with the idea of his unreliability, and hence unworthiness of belief.

The intelligent and thoughtful mother must educate her child to the following standard, viz., that every word he utters should be nothing but the truth; moreover, if he wished to impress others with the truth of his assertion, he, himself, must first be impressed by the fact that his assertion is the emanation of pure and unalloyed truth. One of the most beautiful, epigrammatical sentences contained in the history of the United States, to my mind, is the one in which the little George Washington declares to his father, in those memorable words: "Papa, I never told a lie."

THE JEWS OF BAGHDAD

NONE of the land approaches to Baghdad is safe to travel without escort, and the only real line of communication—the circuitous route via the Persian Gulf and the Tigris River—is liable to closure at any moment by the wild tribesmen of Lower Mesopotamia, says a writer in the *London Times*. Within the last two years three fierce attacks have been made upon the steamers plying upon the Tigris, and upon one occasion navigation was completely stopped for five weeks. When communication is uninterrupted, the post to England takes four weeks. The telegraph line is always liable to interference at the hands of rebellious Arabs. Cut off from the world as it is, Baghdad is behind the times, yet for from insensible to political impulses or the strivings of modern industry. Everywhere one encounters the conviction that this region is stirring from the lethargy in which it has been sunk since the devastating wars that broke the power of the Khalifs.

A great proportion of the foreign trade with Baghdad consists of goods in transit to or from Persia. British firms are showing more enterprise than in the past. Meanwhile land has gone up enormously in value, and rents have trebled within the last ten years. An interesting feature of trade in Baghdad is the position attained by the local Jews. They practically monopolize the commerce in cotton goods, which has an average annual value of over £1,000,000. More than twenty firms have representatives in Manchester and London for buying purposes, while to push sales, they maintain agents so far afield as Kermanshah and Hamadan, in Persia. Their organization should render the position of British cotton in the

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Trade in Baghdad, however, is subject to drawbacks, principal among them the lack of customs facilities. The regulations have recently been revised, and in themselves afford little ground for complaint. The trouble is that they cannot be applied owing to the congestion at the Custom House. Plans have been submitted to the Government for the erection of a new custom house outside the town. The project meets with bitter opposition locally, as its execution would remove the centre of trade and disturb vested interests.

Outward and visible effects of the political revolution in Turkey are few in Baghdad, nor is it sure that much change has taken place beneath the surface. The Christian and Jewish communities are of course jubilant at the recent change in the situation, and may be accounted faithful adherents of the constitutional movement. Religious intolerance has never in Baghdad reached the pitch it has in some other parts of Turkey, but though life has been safe and property not unreasonably insecure, Mahomedan predominance has always hung like a sword over the aspirations of non-believers. Removal of the feeling of repression has had a magnetic effect on the large Jewish community, said to number 50,000 souls. The better-off have forsaken their own quarter of the city and taken houses in more fashionable parts; they begin more freely to wear European clothes and to adopt Western customs, while educational projects, heavily endowed by the wealthy, are being actively developed. One of them is a school where instruction is the same as in the Government military schools, and one of its objects is to teach the Turkish language and other subjects that will fit young Jews to be officers in the army. Mention must be made of the Alliance Israelite Universelle, which has done much to raise Jewish educational standards in Turkey during the last fifty years.

The great bulk of the population of Baghdad, however, is Arab, and here one finds no enthusiasm for recent developments, and little recognition of the equality between all creeds which is such a feature of Young Turkish professions of faith at the seat of government. Arabs are usually content to look no further than their own Sheikh, and to concern themselves only in domestic politics. But where religion is

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involved they become interested in wider issues, and the present situation has undoubtedly attracted their attention. To what extent the present disturbances in Mesopotamia are a reflection of the feeling that recent events are a menace to Islam cannot be conjectured. But it appears to be generally believed here that Mecca is not in favor of the new system of government, that Central Arabia is opposed to it, and that the Arabs of the Yemen are up in arms

against it. It hardly seems possible that Arab opposition, if it really amounts to opposition, to the Constitution will be translated into action outside Arab spheres, but it may very well make the maintenance of peaceful relations a constant difficulty of the future for the Turkish Government.

The proposal to amalgamate the British (Lynch) and Turkish (Hamidieh) steamship companies aroused public excitement in Baghdad to a high pitch. All forms of British enterprise in this country, including the irrigation projects in charge of Sir William Willcocks, who is a servant of the Turkish Government, were enlarged upon as evidence of sinister intentions. Nonsense of this sort has long been prevalent in and around Baghdad among ignorant Arabs, but that it should be voiced in such a fashion by comparatively well-informed people gave cause for surprise and suspicion. From all I can gather, the agitation was the work of interested parties who had an axe to grind and who aimed at arousing popular emotion for their own purposes. The burst of patriotism soon died down, but it had served its turn and given its engineers the level they required in Constantinople.

The Sultan had long been dissatisfied with the management of the Hamidieh company, and had agreed in principle before his deposition to amalgamation with the Lynch company. Negotiations were proceeding slowly when the revolution came. Possession of the Hamidieh steamers had long been coveted by certain parties in Baghdad, and when it became public that their disposal was under discussion these people made strenuous efforts to prevent their transference to the Lynch company. The Young Turk party in Baghdad were got at and patriotism aroused. The interested parties, some Jewish and Christian merchants, led by one or two Mahomedan merchants, offered to take over the steamers themselves, but drew back when it came to the question of terms. The agitation was factitious and engineered by private persons for their own purposes, but once roused patriotic feeling ran high.

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ASSIMILATION

By NAHUM SOKOLOV.

FEW subjects are more in need of dispassionate elucidation. "Assimilation" is an extremely vague term, covering conceptions which are dissimilar, inconsistent and even incompatible. To most who write or speak against it, Assimilation is little more than a term of disparagement including nearly everything to which they object in anti-national systems. To most of those who advocate Assimilation it is in like manner a compendious summary of all the changes that they would like to see accomplished in Judaism; and as they do not all want the same things, and when they do want the same things do not place them in the same order of importance, the result of their lucubrations is hopeless confusion. Some dim consciousness of this leads people to prefix descriptive or limiting adjectives to the name of their creed, and to enunciate bold opinions coupled with reservations that make them meaningless. Some rousing orators preach Assimilation mingled with wild denunciation of every tendency of racial separatism and purity cherished among us, while some Assimilants of the pulpit in Western Europe and in America adorn the theory of the Jewish mission with scriptural texts and a fanciful exegesis. Every movement of the kind inevitably develops a parasitical literature. Assimilation in Germany drew Judaism toward the verge of an abyss of which our people did not seem to be conscious. The supreme flower of the wisdom of David Friedlaender and his friends was—*shmad*. Were they legal heirs to the splendid heritage of Moses Mendelssohn? No! Mendelssohn taught national dignity and self-respect, he was himself a zealous, enthusiastic Jew, his ideas about religion are rather orthodox than progressive, and still he is considered as the father of Assimilation.

Does Assimilation mean progress, rationalism, development? If this were the case, then we could declare ourselves Assimilationists. Man's philosophy is the resultant produced by the various constituents of his acquired knowledge. Man's religion is the result produced by the various constituents of his accepted persuasions. Now, as man's constituents of acquired knowledge and accepted persuasions are constantly varying as he increases his experience from youth to old age, or as he is influenced by superior or inferior minds, so must his philosophy and religion also vary. This kind of Assimilation is necessary and inevitable. Hence, though doctors and divines may attempt to stereotype either, by rules and doctrines, man himself can never be stereotyped, but with life his mind *must* change. Even if the writings of all our divines be stereotyped, man varies his interpretations thereof to his own resultant. In change, then, philosophical and religious vitality. But is this *natural* change Assimilation?

The exceeding vagueness of the Assimilant propaganda is at once its strength and its weakness. It is a source of strength because it brings

together a vast though heterogeneous host of supporters, who make considerable noise in the world and do much to impress outsiders with the notion that "there is a good deal in it." In fact, a certain air of fashion is thus thrown about a movement which seems progressive. The weakness lies in the fact that the host has no common principles, and must dissolve into its elements when it becomes a question of converting talk into action.

The Assimilants have captured the organization of several Jewish communities; they have made their mark upon the programme of "official Judaism" in western countries; nevertheless, the fusion is more apparent than real. For the time, Assimilation is the cave of Adullam, into which flock all who are discontented with the natural existence of the Jewish nation. But it would be a mistake to suppose that they are all discontented in the same way, or that all would be contented with the solution recommended by the Assimilants. Most of the discontented want more of modern life in Judaism, which is a very different thing from wanting to see Judaism disappearing. When it comes to the pinch, there is a profound distrust on both sides—the Assimilators and the to-be-assimilated. Some of us, the most ardent Jewish Nationalists, are well-disposed to establish a moral and intellectual sort of *modus vivendi*, even an *entente cordiale* with other nations, but we are not disposed to be *swallowed*. It is obnoxious for the Assimilating part to play the role of Epiphanes. It is feared by the part which has to be assimilated, because they have an ineradicable, and well-founded belief that under no influence will they attain a full assimilation.

At last the question is infinitely varying. For instance, I should ask all Jewish Assimilants whether they are sincerely for an Assimilation of the Russian Jew with the Moujik or with the Cossack. I am sure they would be against this fusion. Are they not also against Roumanian Jews being swallowed by the Boiars and the Moldavian peasants? This is the real weakness of that sort of Assimilation which means national death. There is no getting away from it, else we may be sure it would not be there. It is like the tiny egg that the ichneumon lays in the grub of another fly, which develops with the development of its host and ultimately brings destruction. In the

very heart of Assimilation is the germinal assertion of an existing nationality. Did the Jewish nationality not exist there would be no reason for Assimilation; if it exists the annihilation of it by ourselves is a suicide.

Before we become Nationalists or Zionists, first of all we have to be against Assimilation. Zionism is nothing if it is not the self-defence of Jewish nationality. This self-defence is a very long and deep work in culture, education, literature to which we are obliged to devote our undivided efforts. We are not Nationalists in that sense in which this word is understood as a political term; we are only faithful to ourselves.

It is the necessity to adjust themselves to the Gentiles, and to conform their whole personality to the Gentiles' way of thinking, that has robbed Jews of their power, strength and influence they could have exerted as a united moral power in the world. Why should the Jewish nation have a standard of right and wrong adjustable to the sense of other nations among whom they live? They will do good to promote the best relations, to remove prevailing misunderstandings, to emphasize the fact that they have no desire to be on any but the best of terms with other nationalities and religions, and to combine for the general welfare of the States where they reside. This point is *hors de discussion*. But that sort of Assimilation which means negation of their own nationality induces merely confusion. How can any logical sequence in mind or action be expected of Jews under such conditions? If the nations are taught to regard Jews only from the point of view of their interests and tastes, how can the Jews rise to their higher fights?

This is the real point. If we are not the people of genius, we may be satisfied with Assimilation. We are striving, fighting—not only because we have poor masses, but principally because we are in possession of a certain culture, of a national language, of a great literature. Therefore, we cannot be assimilated; we are too substantial; too vital, too individualistic to be easily swallowed. This is the real secret of the Jewish national idea. The centre of gravity is not sufferance of the masses, but in the sufferance of the fewer higher minds which feel their nationality, experience national needs and aspirations. But in the destinies of a nation the higher minds are the deciding factors.

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| Due from banks and bankers | 842,082.32 |
| Real estate | 4,000.00 |
| Bonds | 20,010.00 |
| Bond and mortgage | 34,000.00 |
| Cash in vault | 2,197,473.91 |
| Exchange for next day's clearings | 338,828.96 |
| Accrued interest not entered | 2,500.00 |
| | \$10,568,476.76 |

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| | |
|-------------------------------|-----------------|
| Capital stock | \$500,000.00 |
| Surplus and undivided profits | 545,965.21 |
| Reserved for taxes | 10,000.00 |
| Deposits | 9,400,800.61 |
| Cashier's checks | 109,910.99 |
| Accrued interest not entered | 2,000.00 |
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ITEMS OF INTEREST IN THE JEWISH WORLD.

Councilor Jacob Moser has been elected Lord Mayor of Bradford, England.

Rev. Harris H. Lewis, rabbi of the Linden Street Congregation, Scranton, Pa., died last week.

The new synagogue of the Congregation Beth-El, of West Philadelphia, was dedicated last Sunday.

Congregation Beth-El, the oldest in Buffalo, has extended a call to Rabbi J. H. Landau lately of Philadelphia, Pa.

Mr. Harris Ginzburg, prominent in the London East End Community, died last week.

Dr. A. Wolf has been elected a Fellow of St. John's College, Cambridge University.

Four hundred and ninety-two children are now in the Brooklyn Hebrew Orphan Asylum.

Rabbi A. H. Erschler, of Philadelphia, died last Friday after a lingering illness. The deceased was fifty-two years old.

Miniature bricks are being sold for the benefit of the New Jewish Hospital Fund of Boston, Mass.

Louis E. Mayer, past president of District Grand Lodge, No. 7, I. O. B. B., died last week at New Orleans, La.

There are over 150 synagogues in Massachusetts. Eighteen new congregations were organized during 1910.

A night class for Russian Jews has been instituted by the Board of Education of South Bend, Ind.

Rev. E. N. Calish, of Richmond, Va., will speak before the Harvard Menorah Society next Monday night.

Elaborate ceremonies marked the laying of the cornerstone of the new Jewish Educational Alliance at Atlanta, Ga., last Sunday.

Rev. Dr. David Rosenthal, formerly of Boston, has taken up his residence at Los Angeles, Cal., where he hopes the climate will restore his failing health.

Isidore Buskin, a teacher at the Blake avenue Talmud Torah of Brooklyn, N. Y., dropped dead last Wednesday while instructing his class.

At a meeting held last Sunday at Winnipeg, Canada, to raise funds for a free Hebrew School, \$3,185 was subscribed.

The anniversary of Joshua Lodge, No. 23, I. O. B. B., Philadelphia, Pa., was celebrated last Monday by the initiation of 100 candidates.

Meyer Frank, honorary president of the Rodeph Shalom Congregation, of Philadelphia, celebrated his eighty-ninth birthday last week.

Jacob Adler, a Civil War veteran, died in Philadelphia last week aged eighty-two. The deceased at one time was prominent in fraternal orders.

Sixty-four Jewish artisans and their families have been banished from St. Petersburg for not having been found at work when visited by the police.

The new Hebrew Free School, of Bridgeport, Conn., made possible through the benevolence of the late Jacob Melitz, was dedicated last Sunday afternoon.

The Jewish Agricultural and Colonial Association has been incorporated at Philadelphia, Pa., with a capital stock of \$25,000.

Reuben Brainin, the noted Hebrew writer, has returned to New York and

is planning to establish a Hebrew weekly.

The Woman's Loan Association, of Chicago, an organization of Jewish women who loan money to the Jewish poor of Chicago, celebrated its fifteenth anniversary last week.

The Congregation Star of Israel which recently acquired a plot of ground will soon begin the erection of a synagogue at Hoboken, N. J.

The next Congress will have three Jewish members, Henry M. Goldfogel and Jefferson M. Levy, of New York, Democrats; and A. J. Sabbath, of Chicago, Republican.

A young Jew, Zeki Effendi Hayon, has been appointed an Inspector of Finance of the Turkish Empire. This appointment raises the number of Jewish inspectors to three.

Alderman Hart, J. P., has, for the eighth time, been elected to the aldermanic bench of Canterbury. He is now in his fiftieth year of office as member of the Town Council.

After a competition in which some sixty professors and archaeologists took part, the Italian Minister of Education has appointed Signora Morpargo Inspector of the Etrurian Museum in Rome.

The Congregation B'rith Shalom, of South Bethlehem, has purchased a lot on Elm street and a house on Elm street which will be turned into a Hebrew Free School.

Dr. Leo Reich, of the Congregation of Israel, Augusta, Ga., has been appointed lecturer on skin diseases at the Medical College of Georgia, and consulting physician at the Children's Hospital of Augusta.

The Minister of Commerce has permitted nineteen more Jews to enter the St. Petersburg Polytechnic. It is the first time for three years that such a favor has been granted to our co-religionists.

A terrible misfortune has visited the Jewish townlet Kassova (Siedlece). A conflagration destroyed the place, leaving three hundred Jewish families without shelter, exposed to the bitter cold and rain.

Alderman Henry E. Davis has, for the third year in succession, been elected Mayor of Gravesend, Eng. It will, however, be the fourth time he has been honored with the mayoralty, for he was Mayor in 1902.

M. Herz (of the Poznansky family) has laid the foundation-stone of a hospital for mentally deficient Jews at Lodz. The cost of the hospital will amount to £35,000, and the Building Committee has already collected £25,000.

Preparations are being made in Cracow for the holding of a Rabbinical Congress, which is to be attended by rabbis from all over the world. The object of the congress is to consider ways and means for promoting religious feelings among Jews, so as to decrease the number of apostasies.

The Academy of Science of Vienna has charged Dr. Max Wagner with a mission to Turkey, to make an exhaustive inquiry into the Spaniole language, to study notably the various changes it has undergone, and make an anthology of the traditions, legends and stories in which it is so rich.

Mr. William J. Wollman, a banker of this city, this week distributed 2,000 books among 2,000 families under care of the United Hebrew Charities and Charity Organization Society, which were honored in various stores enabling the holder to purchase groceries, meats, etc., to the value of \$1, insuring these families a happy Thanksgiving Day.

A considerable sum of money has already been collected in Russia for the purpose of opening a seminary in Jaffa in M. Levinsky's name, with a view to training female teachers for elementary schools in Palestine.

The Kieff police have again visited all the Jewish firms in the city and, after careful examination, have exiled fifteen Jewish employees and instituted legal proceedings against sixty firms. The penalty in store for the latter is the confiscation of their goods and their expulsion from the city.

The Russian Minister of Education has rejected the petition of a Jewish school in the Wilna district to postpone the restrictions of his predecessor, while the Premier has declined to accept the petition of the Kieff Institute to postpone the term of military service in the case of the hundred and twenty-eight Jewish students.

Mr. Sulzberger Declines Re-Election.
Mr. Cyrus Sulzberger, who has almost completed two terms as president of the United Hebrew Charities, has publicly announced his declination to be a candidate for re-election as he cannot find the time necessary to devote to the charities' requirements. The trustees say, however, that they hope to persuade Mr. Sulzberger to reconsider.

Young Men's Scholarship Committee Haifa Home.

A number of young men gathered at the residence of Mr. S. Lubarsky, No. 401 W. 118th street, last Sunday evening and were addressed by Dr. Schmaryahu Lewin, who spoke of the Technical Institute at Haifa Palestine, and its needs, and urged the founding of scholarships at a cost of \$5,000 each.

In response to Dr. Lewin's urgent plea a committee was formed for the purpose of raising money for the project by young men among young men. The committee elected Mr. S. C. Lampport, president; E. Liebowitz, treasurer, and S. Lubarsky, secretary. Mr. David Bort, of Philadelphia, attended the meeting and intends establishing a similar branch in his city. Among the subscriptions received at the meeting were S. C. Lampport, \$250; Arthur Lampport, \$100; and George Lubarsky, \$50. Full information may be obtained from Secretary Solomon Lubarsky, No. 401 W. 118th street.

Union of Orthodox Congregations, U. S. and Canada.

[Communicated.]

At a recent meeting of the executive, the Russian Jewish conditions, the Yeshivah situation and the "Get" and marriage questions were discussed. A committee of three was appointed to report on the Yeshivah proposition at the next meeting, and to publish a warning to Russian Jewish Rabbis, requesting them to register all their marriage ceremonies with the proper city authorities, and, especially cautioning them against giving "Get" before the regular divorce has been granted by the judicial authorities of this country.

The following has been issued:
NOTICE TO RUSSIAN JEWISH RABBIS.

You are hereby reminded that, according to the laws of the State of New York, every marriage ceremony that you perform must be registered by you after the marriage in the office of the Assistant Registrar of Records in the borough where the marriage takes place, under a penalty of a charge of misdemeanor, with liability of a fine of one hundred dollars.

Forms for rabbis to fill up can be obtained from that official. Second, you are cautioned against giving "Get" before the regular divorce has been granted by the civic judicial authorities of this country. The penalty is fine and imprisonment.

H. PEREIRA MENDES, President of the Union of Orthodox Congregations, U. S. and Canada.
ALBERT LUCAS, Secretary.

Celebration of Har Moriah's Second Anniversary.

The second anniversary of the Har Moriah Hospital was marked by a complimentary dinner tendered to its president, Mr. Bernard Semel, on Thursday last, November 17, at the Vienna. Nearly three hundred friends and supporters of the hospital sat down to a real Jewish dinner and thoroughly enjoyed the

good things offered them in the line of culinary, musical and oratorical art.

After it was all over the hospital was richer by about \$4,000, which was contributed on the spot.

Among the speakers were Edward Lauterbach, N. Taylor Philips, William Fishman, Joseph Levensohn, Max S. Griffenhagen, Meyer Greenburg, Marcus Braun, Reuben Brainin, Rev. Dr. G. M. Hatsmann and Rev. Dr. Jacob Tarlau. Mr. Joseph Barondess acted as toastmaster.

The following are the officers of the hospital: Bernard Semel, president; William Fishman, vice-president; Louis Leiman, second vice-president; M. Kittenplan, treasurer; L. Grill, recording secretary; D. Blutreich, financial secretary; A. Hauptman, comptroller; J. M. Wachman, chairman of Advisory Board; A. Kriegel, secretary of Advisory Board; D. Kornbluh, counsel.

Hebrew Orphan Asylum.

The annual drill of the Cadet Corps of the Hebrew Orphan Asylum will be held on Thanksgiving Day on the grounds of the institution at Amsterdam avenue and 137th street at 10 a. m. In addition to the drill there will be a presentation of a stand of the United States colors to the Cadet Corps by the Hebrew veterans of the Spanish-American War as a testimonial to the military efficiency of the cadet battalion. An address of acceptance on behalf of the institution will be made by the Hon. Oscar S. Straus, United States Ambassador to Turkey.

Young Women's Hebrew Association.

The speaker at services on Friday evening, November 25, will be Mr. Isidor Hirschfeld. The children will be addressed at their Sabbath afternoon service by Mr. Max D. Klein.

On Sunday evening, November 27, at 8.15 o'clock a lecture will be given under the auspices of the Esther J. Ruskay Religious Circle. The topic for discussion will be "The Forerunners of Zionism," and the speaker on this occasion will be Mr. Samuel Friedman of the Jewish Theological Seminary. The public is cordially invited to be present.

A class in First Aid to the Injured has been organized and will meet on alternate Tuesdays under the leadership of Dr. Maximilian Stern. This course will include a series of lectures illustrated by stereopticon views. The first session will be held Tuesday, November 29.

The members of the Thoughts Worth While Club, entertained their friends at a Thanksgiving dance on Thursday, November 24.

Young Men's Hebrew Association.

Hon. Herbert Parsons will deliver an address in the auditorium on Saturday evening, November 26, under the auspices of the Society League, a newly organized society consisting of representatives of the various clubs of the building. Musical numbers by prominent artists will complete the programme. The public is cordially invited.

On Sunday afternoon, November 27, the Franklin Social and Literary Society will hold an elocution contest in the parlors. This enterprising society has arranged a series of entertainments to be held in various Jewish institutions for the benefit of the inmates. The first was scheduled yesterday afternoon at the B'nai B'rith Home in Yonkers. Others are intended for the Montefiore Home, the Home for the Aged and Infirm and kindred institutions. The arrangements are entirely in the hands of the young men themselves.

The lectures given under the auspices of the Board of Education on Wednesday evenings are attracting very intellectual audiences. The speaker, Dr. David Saviile Muzzy, treats the subjects in a scholarly yet popular way. The next lecture to be given on November 30 will be on the subject of "Nationalism vs. Sectionalism."

The course in real estate is an assured success and an earnest number of young men are in constant attendance.

The Y. M. H. A. has given the use of the auditorium to the Kehillah for a series of lectures on Jewish subjects, and has arranged to provide the musical part of the programme. The opening lecture will be held Thursday evening, December 1, on which occasion Mr. Jacob H. Schiff, Mr. Louis Marshall, and Dr. J. L. Magnes will discuss the "Problem of Organization and the Kehillah." The public is cordially invited.

The speaker at the religious exercises this evening will be Rev. Dr. Samuel Greenfield.

Traditional Jewish Music.

Mr. Henry L. Gideon, the well-known organist and choir master of Temple Israel, of Boston, will deliver a lecture on "Traditional Jewish Music" at Temple Anshe Chesed, corner 7th avenue and 114th street, on Wednesday evening, November 30, 1910, at 8 o'clock. Mr. Gideon will be assisted by Miss Gertrude Maklowsky, soprano, and Cara Sapin, contralto.

Mr. Gideon was born and educated in the South. After several years of teaching in the Louisville Boys' High School he went to Harvard University for his academic degree. At the end of two years of study, mainly with Converse and Spalding, he was awarded the degree of Master of Arts and the John Thornton Kirkland fellowship for music study in Europe. This was the first time that a fellowship for music was awarded.

Going at once to Paris, he continued his study of the organ and the piano-forte, and his investigation of the Gregorian chant, Hebrew liturgical music and the opera. In the summer of 1909, Mr. Gideon lived for several weeks at Bayreuth to learn the authoritative interpretation of Wagnerian music drama. Mr. Gideon, during the past few years, has added materially to his reputation as organist, composer, speaker and writer on musical topics.

Memorial Services for Dr. Asher.

A memorial service will be held at the Jewish Theological Seminary of America, 531 West 123d street, in memory of the late Professor Joseph Meyer Asher, on Sunday, November 27, at 4 p. m., in the synagogue of the Seminary Building.

The Congregation Orach Chaim intended holding services on the same, but has decided to abandon them in order not to conflict with those of the Seminary.

Kehillah's Public Lectures.

The first of the public lectures to be given under the auspices of the Kehillah will take place on Thursday evening, December 1, at 8 o'clock in the Assembly Hall of the Young Men's Hebrew Association, Lexington avenue and 92d street.

The subject which will then come under discussion will be "The Problem of Organization and the Kehillah." An address will be delivered by Mr. Jacob H. Schiff, and the lecturer will be the Rev. J. L. Magnes; Mr. Louis Marshall will preside.

These lectures are free to the public, and all are cordially invited.

Collegiate Zionist League.

The Collegiate Zionist League opened the year's work at the Hermoine, 80 East 116th street, Sunday evening, October 30.

The paper of the evening, "The Achievements of the Jews in Modern Chemistry," by Mr. B. Horowitz, was a sympathetic review of the lives and works of Mendeleeff, Moissan and Victor Meyer.

The second meeting was held on November 13. The speaker of the evening, Mr. I. Goldberg, had for his topic "The Spirit of Seventeenth Century Judaism and Its Exponents."

Owing to the celebration of its fourth annual reception and dance, Saturday evening, November 26, the league will postpone its regular bi-weekly meeting until Sunday evening, December 11. The topics will be "Jewish Physicists," by Mr. M. Polinski; "Noah's Restoration of the Jews," by Mr. A. Dushkind. All interested are invited.

Board of Jewish Ministers.

At the last meeting of the Board of Jewish Ministers held on Thursday, November 17, a resolution was adopted denouncing the issuing of "Get" unless there is documentary evidence that the civil laws have first been complied with and requesting the Jewish press and the "Kehilla" to give publicity to the resolution.

Convention of Jewish Farmers.

The second annual convention of the Federation of Jewish Farmers of America will take place next week at the Educational Alliance beginning next Monday afternoon and continuing until Wednesday. Several papers will be read and discussion will follow.

Ohole Shem Society.

This society will hold its first meeting of the season on Wednesday evening, November 30, 1910, at 8.30 o'clock, at the Herrnsstadt, 29 West 115th street. The speaker of the evening will be Rev. H. P. Mendes, who will speak on "Influence of Jewish Thought of the World." All those interested in Jewish studies are invited to be present.

Justice Cohan, of Sydney, N. S. W., who completed last September fourteen years' service as a Justice of the Supreme Court, has had his portrait painted by an eminent local artist. The cost was defrayed by a committee of prominent Jews in honor of Judge Cohan's seventieth birthday. The picture will eventually be hung in the National Art Gallery.

The International Congress for the suppression of the White Slave Traffic, which was held in Madrid from October 24 to October 28, was attended by Mr. C. G. Montefiore, president, and Mr. S. Cohen, secretary of the Gentlemen's Committee of the Jewish Association for the Protection of Girls and Women; Miss Sadie American, of the Council-Laskar, of Hamburg.

Ten Years of Y. M. H. A. Work

By FALK YOUNKER.

Secretary N. Y. Young Men's Hebrew Association.
Address at the decennial anniversary and testimonial banquet held at the Y. M. H. A. Saturday evening, November 12, 1910.

I WILL begin by referring to an interesting incident in the past history of the association which occurred almost seventeen years ago to the day. The affairs of the Y. M. H. A. at that time had been going from bad to worse. The directors realized that some determined effort must be made to revive interest in the cause. It was therefore decided to call a mass meeting of the Jewish residents of this city for this purpose. The meeting was held on the 9th day of November, 1893, in a newly elected building located at 140 East 57th street. It was held there in the hope that sufficient interest might be aroused to either purchase or rent this house. From the standpoint of enthusiasm as well as numbers, among whom figured many representative Jewish citizens, the meeting was a great success. The late Louis May, who was the first president of the institution, presided. Many eloquent speeches were made, all to the effect that in a great city like New York the Y. M. H. A. ought to have a properly equipped home with gymnasium, library and all that tends to make a complete association building. Even the value of the dormitories and the desirability of a swimming pool was touched upon.

In the midst of all the enthusiasm a speaker was announced. He was a man of imposing presence, calm and dignified in manner. This gentleman was the late Rev. Dr. Gustave Gottheil, formerly senior rabbi of Temple Emanu-El. His words were to this effect: "What I have to say may not strike the popular chord, but they are based on a lifetime of experience. I have listened to all the eloquent addresses, and while I appreciate your earnestness, I am deeply disappointed that the mission of the Y. M. H. A. has not been emphasized as yet. Until you make religion the cornerstone of your structure I have no hope that you will succeed. Look about and see the splendid results achieved by the Young Men's Christian Association. Their underlying principle is

to foster religious teachings, and they always adhere strictly to it." Dr. Gottheil concluded with these words, which I have taken from our records: "Let us have a mighty association of young Jews with a halo of Jewish tradition around them."

After the meeting was over my companion going home was one whose memory we all revere, Percival S. Menken. We discussed the various speeches, and I said to him: "Percy, what did you think of Dr. Gottheil's remarks?" Without a moment's hesitation he answered and said: "Dr. Gottheil was right and I agree with him absolutely."

About a year and a half later the crisis came. The Y. M. H. A. had met with so many reverses that even a mass meeting could not solve the situation.

A meeting of the directors was called in the early part of the winter of 1895. The home building, which was then situated at the southeast corner of Lexington avenue and 58th street, was cold and cheerless. The directors kept their overcoats on during the meeting, there being no fire in the furnace. The janitor was called and asked to explain. He said that there was no coal in the cellar, and when he reported this matter the chairman of the Finance Committee had told him there were no funds available to purchase same. At this meeting your secretary was appointed a committee of one to call upon Percival S. Menken and ask him to take the presidency at the next annual election. At that time Mr. Menken was the secretary of the Jewish Theological Seminary, principal of the West End Synagogue Sunday School and actively interested in Jewish affairs. His reputation as a leader had already been established.

When I stated the facts to him and explained everything he replied by saying, "Falk, old man (as he used to call me), this is indeed an honor which I hardly deserve." My reply was, "The honor is not as great, Percy, as you imagine; the Y. M. H. A. is almost completely down and out," and his answer to this was, "Yes, I realize that fact, but never-

theless, it is an honor to be asked to head an institution capable of doing so much for the furtherance of Judaism." He did not give his consent at once. His sense of duty and responsibility was too high to assume such an obligation without careful thought and study. Finally, he consented with the understanding that he was to be supported in his endeavors to emphasize the religious phase of the work. The annual meeting took place on the 5th day of May, 1895. Percival S. Menken was unanimously elected president. The meeting took place in the 58th street home and was held there through the courtesy of the landlord, as the lease had previously expired. The following morning the newly elected president, instead of going to his office as usual, went to the rooms and waited there for the arrival of a moving van which he had ordered on his way down, and personally supervised placing the effects of the association in the storage warehouse.

During the summer of 1895, he worked hard to keep soul and body of the society together, and with some degree of success. In the fall of the same year, realizing that a home of some kind was absolutely necessary, he urged the directors to start the work anew and renting such quarters as means would permit. There was considerable opposition to this plan at first, as many of the directors claimed that it was useless to begin anew in such a small way and that it would be much better to wait until sufficient funds could be raised to secure adequate quarters. The president maintained, however, that a new start must be made, no matter how modest at the outset. His views finally prevailed, and accordingly two small rooms were rented, situated at 111 East 59th street, at a rental of \$50 per month. The date announced for the dedication of these quarters was Sunday afternoon, October 27, 1895. One of the invited guests was the donor of this building. He came because he had received a letter from the president, stating that a sincere effort was being made to revive interest in the cause. It was indeed touching when the little crowd that had gathered for the dedication exercises was requested to rise in prayer and God's blessing was invoked, that the institution might again rise and perform the noble work for which it was organized.

In this rapid age those who do not

stop to think are apt to disregard humble beginnings, but they teach truth and great principles. The dedication exercises being over, the work of reconstruction had to begin. The number of associate members had fallen to less than twelve, and there were no actives in the participating membership who could be attracted to these dingy quarters. The idea was conceived of forming a boys' club as a means of attracting the youth of the neighborhood. The club was started, and soon the attendance began to grow. Efforts made in the meantime to increase the supporting membership met with gradual success. New workers were gradually enlisted, and the structure which had been so badly shaken by the storm of reverses was saved from collapse. It became evident that if this new lease of life was to continue the religious spirit which had been allowed to become dormant must be revived. Earnest and determined efforts were made to do this. After a few months had passed the club of boys had grown to about sixty. Ministers were invited to deliver weekly addresses, and generously responded. They uttered words of encouragement and good cheer to those who were trying to guide the ship aright. The storms began to abate; the supporting membership continued to increase, the community's interest in the cause was gradually revived. The club continued to grow, and by the fall of 1897 the rooms were being taxed beyond their capacity, and a visit there soon convinced one more eloquently than words could that something must be done to give our young men better and larger quarters, so that the thousands who had to be reached might find the right place for their leisure hours.

One man saw the necessity and acted. Our watchful friend, Mr. Jacob H. Schiff, came to the rescue and gave the association the building on Lexington avenue, near 65th street, free and clear, as a home. How much this generous gift was appreciated it would be hard to describe. About this time, too, a lady, well known for her deeds of philanthropy and devotion to all movements for the public good (Mrs. Esther Herrman) was attracted to the rooms and was impressed with the work which was being done. She likewise realized that if young fellows could so overcrowd two little

(Continued on page 11)

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A tiny pebble thrown into the sea
Will change the mighty ocean's destiny.
* * *

That minute ripple formed invisibly,
Increases on and on till by and by,
The mighty waves for miles and miles away
Are forced their bold ferocity to stay;
And nevermore will wave of any sea,
That same unbridled, fierce monster be.
The very sea will never be the same,
Because a tiny pebble to it came.
A deed of charity is bound to find
Its way into the hearts of all mankind.
* * *

In some forsaken corner of the earth,
A noble sacrifice is given birth,
And instantly it rises from its place
To spread its message to the human race;
And every being breathes a purer air,
Dilacted with its presence everywhere.
All human deeds will ever nobler be,
Through this one little deed of charity.
HAROLD DEBREST.

MUSIC AND MUSICIANS.

It took Gluck's "Armide," one hundred and thirty-three years to reach New York, but I hardly think it will remain there many more than thirty-three days. That is to say, in its present form. Now, I have often taken delight in the quaint, the pastoral and the archaic, but an entire long evening of them is bound to become monotonous. In the opera, which the Metropolitan produced so beautifully on the opening night of the season, there are some stirring measures, and the note of sentiment even of passion is more than once sounded, but these are obscured by many dreary passages. The ballet music particularly, —much of it might well have been omitted—lacks the color and rhythmical swing of latter-day choreographic measures.

To students, such a revival is of course most welcome, for Gluck was the mighty "reformer" of his day, and the first to put into opera genuine dramatic power, individual characterization, and songs or arias with higher aims than merely to show off the singer's skill in various kinds of agile feats. And to students of dramatic singing, what can serve as a more valuable lesson than the "Armide" of Olive Fremstad? Here is our great "Salome," our incomparable "Venus," mastering a style so entirely foreign to anything she has ever done before. Once more the charm of a lovey voice, invariably used with the highest skill, and reinforced by a genius for impersonation, works wonders.

The pendulum of dramatic music may swing back for a moment from Strauss to Gluck, but it rapidly returns to Wagner, and it will continue to do so, for many years to come. How different the attitude of the audience which listened politely and applauded mildly at the premiere, and the "Walkure" congregation, which paid rapt attention, and even at midnight remained to call the singers back to the footlights four or five times. The old opera was sung with a great cast—the three singers in modern music-drama were nearly all excellent, but by no means great. Of course, here the orchestra was a potent factor with Hertz's fiery temperament and ripe

musicianship to inform every bar, with passion, power and subtlety of dynamic shading. Really, the admirable Alfred has become a great Wagner conductor. New to our stage was Lucy Weidt, as Irunnhilde—a very satisfactory performance indeed, convincing from the histrionic point of view, and vocally impressive in many episodes. The Walky's cry especially evoked much enthusiasm. Berta Morena, that "daughter of the gods, divinely tall, and oh! so divinely fair," once more delighted us with her deeply poetic and appealingly womanly "Sieglinde." Herr Burrian's "Siegmund," admirable in every way, and Herr Soomer's dramatically imposing and vocally thrilling "Wotan," are familiar figures.

"Die Walkure" will be repeated tomorrow afternoon, and on Saturday evening "Orpheus" will be sung in Brooklyn.

A programme quite modern in its makeup was offered by the Kneisel Quartet, at its first concert. It comprised Brahms' A minor quartet (opus 52, No. 2), two movements of a terzetto by Dvorak and a piano quintet by Sgambati, the last played for the first time by this organization, although a comparatively new work. There was the familiar atmosphere, the discriminating audience, and the artistic surroundings that have come to be expected at these concerts, and for once, the weather conditions left nothing to be wished for. After warming to their work, the Quartet played with their usual finish, taste, and, to quote Mr. Hunecker, "exquisite" tonal purity. The Brahms number is a favorite with players and audience. The Dvorak music is charming and naively simple. In the last number the assisting artist was Mr. Ernesto Consolo, who played the piano with a good appreciation of the ensemble requirements, but with a rather dry tone. Sgambati's music is not of the highest order. It is frankly melodious, but the themes are without distinction. And it is too long and loose jointed.

At the Philharmonic's second Tuesday concert I heard Debussy's "Image for orchestra" "Rondes de Printemps." It sounds alluring—does it not? This "rondo of spring." But the title is the

only attractive thing about it. This latest example of technical dexterity and tone coloring is just as vague and just as deficient in real melody as most of the compositions that come now-a-days from Paris. Mr. Mahler conducted as if he liked it, and it gave the orchestra a chance to display its virtuosity—a quality for which it is now pre-eminent. It was, of course, merely a coincidence that immediately following came another display of virtuosity—the performance of Saint-Saens's fourth piano concerto by Josef Hofmann, which was of dazzling brilliancy. The glitter of the work is beginning to fade, and even the great Polish pianist could not impart any depth of feeling to its themes, which do not rise above the pretty and the sentimental. Music of a different and nobler kind is shown in the works with which the concert began and ended—the "Manfred" overture of Schumann and the first symphony of Brahms. Both were read by the conductor with the deep insight which he brings to bear upon nearly everything he essays, and they were splendidly performed.

At the concert to be given this afternoon the soloist will be Mme. Alma Gluck, who will sing a cradle song by Smetana, and Gustav Mahler's "Morning in the Fields," and "A Legend of the Rhine"—the last two are orchestral settings. The instrumental selections are Dvorak's "Carnival," overture; Weber's rarely-heard overture, "Turandot," and Schumann's C major symphony.

As a special inducement to music lovers on the East Side a limited number of seats for the Philharmonic's Sunday concerts have been set aside at reduced prices. These may be purchased at the Educational Alliance, 195 East Broadway.

The Oratorio Society will revive Grell's "Solemn Mass" at its opening concert Tuesday evening, December 6, Carnegie Hall. This famous setting of the Church office, though written in 1863, is in the contrapuntal style of three hundred years earlier. It is designed for four distinct choruses relieved by four solo quartets and there is no accompaniment of any kind. Grell's creative gifts are abundantly manifested in it, but he also wrote a series of motets and cantatas, settings in eight and eleven parts of certain psalms, and an oratorio entitled "The Israelites in the Desert."

The Misses Harriet and Helen Scholder will give a joint piano and cello recital in Mendelssohn Hall on the evening of December 1.

Harriet Scholder made her first appearance as a piano soloist at the Metropolitan Opera House in January, 1888. Five years later she was again invited to play at the Metropolitan, this time before an audience that included many singers, critics and others high in the musical world. Appearances with the New York Symphony Orchestra under Walter Damrosch served to bring her into further favor, Felix Mottl, the great conductor, was so impressed by her playing that he urged Mr. Conried to send Miss Scholder to Vienna to study under Leschetzky. For three years the young pianist worked under the tutelage of that eminent master and for four years more with Arthur Schnabel, and now she has returned to play again in the metropolis and to begin her real public career.

Miss Scholder will be assisted in her Mendelssohn Hall recital by her sister, Helen Scholder, whose cello playing has attracted more than local attention.

The soloist at the concert to be given by the New York Symphony Society, next Sunday afternoon, at the New Theatre, will be Miss Hulda Lashanska, soprano, who will sing Liszt's "Loreley." Two novelties, both by American composers, are on the programme, Henry Hadley's third symphony and a symphonic waltz by F. A. Stock. The orchestra, under Mr. Walter Damrosch's direction, will also perform "The Obstinate Note," from Moskowski's Suite No. 3.

Erich Wolfgang Korngold, the thirteen-year-old composer, may develop into a genius some day, but there is no evidence of that precious quality in the trio which Miss Margulies, Mr. Lichtberg and Mr. Schulz played last Thursday evening. The young prodigy has evidently taken for his models Richard Strauss and Max Reger. Consequently we have disjointed phrases, themes without any melodic charm, and a defiance of form. I would much rather read the elder Korngold's

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criticisms than listen to the son's music. On the same evening the Margulies Trio put to its credit highly finished performances of Dvorak's "Dumky" trio and Beethoven's sonata for piano and violin, op. 30, No. 3. These were worth while.

Alexander Heinemann's second song recital takes place at Mendelssohn Hall to-morrow evening. The German baritone's success at his debut was complete and decisive. J. M.

For his second recital in Mendelssohn Hall on Monday afternoon, Ernest Hutcheson's extremely interesting programme includes compositions by Beethoven, Chopin, Schuman, Wagner, Rameau, Liszt and Strauss-Taussig.

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ה'י שנה

Rosh Chodesh Kislev *benschon* this Sabbath.

Galician Jewry is apparently in just the same unenviable position as Russian Jewry. The Austrian government is not anti-Semitic in theory and fact, but so long as it is allied with the Ruthenians in Galicia the Jews of Galicia must suffer.

The sudden death of Professor Ephraim Feldman, of the Hebrew Union College, removes from the teaching staff of that institution one of its chief adornments. Mr. Feldman, while he did not hide his light under a bushel, stood aloof from the maze of communal politics and rabbinical "amenities." Whenever, on the other hand, it became necessary for the Reformers to set forth their position on a great Jewish problem in the terms of international scholarship, Professor Feldman was relied upon for such a service. The quiet teacher will be best remembered by those who knew him and valued him best—his students through two decades.

The Jews of Hungary call for our sympathy. In the face of active anti-Semitic measures by the Hungarian Catholics, and while the chauvinistic Magyars are busied with the work of purging the Hungarian country of its "foreign" elements, the Jews of Hungary are apparently pleased if the Emperor-King ennobles one or two of their moneyed men. Prominent members of our community, if worthy, reflect honor on all of us. But the progress of our community cannot be measured by the conferment of empty and paltry honors upon several of its members. Something much more substantial is needed.

In his sermon, "Politics and Morals," preached before the Pittsburg Rodeph Shalom Congregation, on November 6, Rabbi J. Leonard Levy declares: "I am a Jew. I am speaking to a Jewish congregation, and to many here to-day, who are not born in Israel, but who are in sympathy with our views. I plead with all of you, especially with Jewish Americans, to see that the question presented to us on Tuesday next represents clean-cut issues inviting us to add morality to politics." And then the distinguished pulpit orator, having paid his meed of tribute to the "immortal service" of T. R. in the fight against "graft," admonished his hearers to vote for whom they please!

We are glad a movement is under way having for its object the election of William Sulzer as Speaker of the House of Representatives of the United States in succession to "Uncle Joe" Cannon. If it is successful, it will mean that a firm friend of the Jews occupies a position second in power in the nation only to that of the President himself. Mr. Sulzer has been a useful and efficient Congressman, and his many years of service in the House qualify him beyond cavil as fitted to preside over its deliberations. It should be added that, before Mr. Sulzer was elected to Congress, he was for a number of years Speaker of the Assembly of this State. No better man than he, in our opinion, is available for the national Speakership.

We have often taken occasion to draw the deadly parallel between the rabbis of other days, who labored to advance Judaism in all its phases at the munificent annual salary of a bare pittance of dollars, and the distinguished, present-day teachers of religion, of the Reformed stripe, who do (?) this service for us at annual salaries of \$7,500, \$10,000, or \$15,000, as the case may be. Even to-day Orthodox ministers with established scholarly reputations are compelled to get along as best they can; the Reform "scholars" as a rule, produce no books and deem their salaries well-earned if their "doings" for the salvation (?) of Judaism are given a column or two once a week, or thereabouts, by the daily press. *Tempora mutantur et nos mutantur in illis!*

A TREASONABLE MISTAKE.

WE are frank to state at the outset that we regard the recent step of the Free Synagogue, in uniting with the Unitarians and Universalists for union services on Sunday evenings, as tantamount to treason to the cause of Judaism. Even though the idea be to interpret the social aspects of religion and to show that Jews and Christians can worship together, those responsible for the step have committed a fatally egregious blunder.

Jews do not need the medium of union services with Christians to prove that there is a spirit of fellowship which unites all men. We are, we must admit it, the weak minority in this country, and should for this reason embark upon no venture, especially one in the domain of religion, which will set the dominant faith nakedly, and with all the insidious and foreign allurements of the dominant, before our people. For the Reformers themselves are first to prate of the "mission of Israel," and this "mission," really our sacred heritage, can only be realized if our racial and religious identity is most carefully preserved, and the outward temptations to shatter this completely banned.

It may be that the Free Synagogue, with its proud boast that its purpose is "not to innovate but to renovate, not to destroy but to reconstruct" Judaism, really designs to pave the way for Jews to become Unitarian Christians. If this be so, it bears out our predictions, made at the time of its establishment, for the religious course this institution would pursue. The new departure of the Free Synagogue is a fell blow at our sacred heritage; but it is, moreover, to put it bluntly, simply what we expected.

Let the true Jews (if there be such) among its members show what they think of the step by resigning from the organization.

JEWISH "WISSENSCHAFT."

Professor Schechter's paper on "The Beginnings of Jewish Wissenschaft's" in the *Jewish Review* for November lifts this issue markedly above the commonplace. With his usual incisiveness and humor Professor Schechter discusses the essentials of the Jewish scholar; and he shows triumphantly that not the least of these is fidelity to the traditions of our faith on the part of those who wish to figure as its teachers and preachers.

One passage in this splendid presentation stands out above all the others. Professor Schechter, after remarking that he does not belong to the detractors of Graetz, not an entirely impartial historian, declares: "But I have often observed that impartiality in history means as much as unsectarianism in religion. In religion, or rather theology, it implies admiring all other religions but your own; in history it stands for toadying to your antagonists and losing all understanding for yourself."

If the Jewish scholar is simply a conduit for a large number of undigested facts, if he be merely capable of "monumental research," his work will not be enduring. The lapse of years will necessitate his repeating his investigations; his manner of conducting and utilizing these, unless informed by the spark of genius, will prevent his acquiring or retaining a fairly large circle of readers. Works that live are produced at white heat, as it were, under the stress of great excitement. The historian must be impartial in presenting his facts; he need not be judicial in interpreting them. James Anthony Froude is rightly condemned for suppressing facts; William Edward Hartpole Lecky wrote his history of Ireland in the eighteenth century as a supporter of the Union with England and as a Protestant.

Our Jewish scholars are, where they are not followers of traditional Judaism, provided they be, at all productive, either conduits for facts or strongly inclined to measure their race and religion with un-Jewish, even anti-Jewish, standards. Against this practice Professor Schechter inveighs, and with reason. Instances seem to be out of place, but it may be remarked here that one need not write a Jewish treatise on the Synoptic Gospels based on any other authorities than Jewish literature affords.

In an account of Turkish Jewry during the year 5670, published in *Die Welt*, Dr. Israel Auerbach states that the era of good feeling produced by the successful outcome of the revolutionary movement among the young Turks has vanished. Turkish officials were disposed to exhibit an anti-Semitic tendency toward the Jews in the last year. In place of efforts to make the Jews of Turkey an important element of the body politic, an attempt to repress them is noticeable. Unlimited immigration of Jews into the Ottoman empire is likely to prove a chimera; an immigration statute, providing for restrictions more or less severe, is in process of enactment. The internal condition of Ottoman Jewry does not, according to this writer, give much cause for rejoicing. The problem raised thus by the Jews in Turkey is insistently crying for solution. It will never do for Jews to receive a setback in the only European land in which they were always welcome, in which they labored under no special Jewish disabilities at any time. Whether freedom has been confounded by the Turks with license, whether now, because of Zionist activity perhaps, the Turkish populace will attempt to harass the Jews remains to be seen. It is to be hoped that the regenerative work begun in the first flush of revolutionary victory will continue.

TOLSTOY.

יָנוּעַ וַיִּמָּת אֲבִרָהָם בְּשֵׂיבָה כִּזְבָּחָה זָקֵן וְשָׂבַע וַיִּסְמָךְ אֱלֹהֵי אֲבִרָהָם
 "Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people."—Gen. xxv., 8.

THE eyes of the civilized world are at present fastened with sorrowful reverence on Astapova, where lies, in a rude hut bare of all vain embellishments, the body of the great Tolstoy. Simple as he was in his life, so is he in his death. The evergreen pine branches with which his death chamber is hung, truly symbolize the simplicity, the naturalness, the freedom, the ideality, the deathlessness of this great genius, of this good man. In very truth we may apply to him the above text taken from this week's portion. For Tolstoy was, if anything, a modern Abraham, the Patriarch of this jaded, pleasure-blunted generation of ours. "Patriarchal" is the only word that expresses his life with all its noble aspirations. In a country where bloodshed is carried on systematically in the name of divine love, where persecution of the direst sort is most brutally persisted in in the much-abused name of Religion, he stood forth as the apostle of love and human fellowship; in a country whose idle nobility lives in luxury and revelry by the sweat of the oppressed peasant's brow—he, though a member of this same parasitic aristocracy, chose to cast his lot with the peasantry, and, living among them as a brother, to foreshadow by his manner of living the era of human equality, of universal peace and contentment. Like unto Abraham, he heard the Call from on high, and, leaving his native surroundings, he settled down in the land of his dreams, hallowed by the Finger of God that pointed to it, sanctified by the Presence that forever delights to dwell in the company of Saints. There he lived and worked in simplicity and singleness of heart until his time came and—"then he gave up his ghost, and died in a good old age, an old man, and full of years;" and if his wishes will be heeded he will be buried, even as Scripture says: "and he was gathered to his people." He will rest in eternal repose on a hillock where he used to play as a child and where the peasants would congregate. Even in death he would fain abide with his well-beloved people. And he will be accompanied thither by the sighs and tears of his people. The Holy Church of Russia refuses her rites to the great dead man; but can there be a more impressive funeral service than that furnished by a nation in tears, nay, by the whole world in shrouds?

We Jews are especially interested in the latter fact of the refusal of the Church to recognize the dead Tolstoy by lifting the ban from his memory. If this refusal were not a sign of the inveterate brutality which the Catholic Church, both Roman and Greek, always displayed, we could well afford to ignore it. As it is, this act deserves nothing but derision. What can the Church give a man like Tolstoy? Is Tolstoy not greater than any church? Besides, this act constitutes the greatest, though involuntary, tribute that can be paid to the great soul of Tolstoy. It is in reality the final apotheosis of his career. It is a matter of record that the Church tried to bring back the dying Tolstoy to the fold. In its historic stupidity, the Church could not see that, had Tolstoy accepted the olive branch held out to him by the Church, he would have stultified his life work; and, though released from the ban of the Synod, he would have incurred the curses of the whole civilized world. The olive branch of the Church, forsooth!—whose leaves are bespattered with the blood of the innocent, whose stem is nourished with the tears of the fatherless, whose whiteness betokens not the peace of God, but the pallor of death! This olive branch did the murderous Church dare to present to Tolstoy! And the Church believed and believes that unless he accepted the bloody symbol he could not be saved from hell fire. Tolstoy's spotless, dovelike soul in hell fire! How far can the human mind stray from the path of truth and how long-suffering is God that such beliefs are still held sacred in this so-called enlightened age of ours!

Tolstoy saved himself from hell fire by refusing to allow the Church to pollute and profane the solemnity and sacredness of his last hours, his last repose. For in the bosom of Eternity, where he shall henceforth find abiding shelter, there are no hell-fire and teeth-gnashing damnation. Within the depth of human passion, of human hatred, of human superstition alone does hell-fire burn. Tolstoy, like all reformers, will lie in what the Church pleases to call "unhallowed" sod. No holy water shall be sprinkled upon his mound. The tears of all lovers of truth alone shall be shed upon his grave—and are they not "holy water"? No chant nor hymn from hypocritical priestly lips shall disturb the sleep of the great dead. The wild winds, free and elemental like Tolstoy's soul, shall rush from all the four corners of the earth to his tomb and re-echo in mournful accents the farewell message of the whole civilized world. And devotees of freedom and equality will yet pilgrim to his grave and there swear fealty to the cause of liberty; yea, his grave may yet become the fountain-head of salvation when shall spring forth the mighty forces that shall liberate curse-bound, Church-ridden Russia, and shall bestow upon all her people; without difference of race or creed, the rich blessings that shall render them the equal of all other nations upon the earth!

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The presentation of the freedom of the city of Kilkenny, Ireland, to Ellen, Dowager Countess of Desart, to which we referred at length in our news columns last week, is interesting because it seems to indicate that a change has come over the feeling of Irishmen toward Jews. Some years ago, it is not difficult to recall, the streets of Limerick were the scene of a deliberate anti-Jewish effort. The Dowager Countess of Desart is, if we mistake not, a connection of the Bischoffsheim family, and from now on she, in addition to the proverbial cats, will be associated with this Irish city.

The recommendations to the national immigration commission by the American Jewish Committee, the Board of Delegates and the Independent Order of B'nai B'rith with reference to the existing immigration statutes and the proposed amendments thereof, have now been printed in pamphlet form, and make, we are pleased to add, a document of singular utility. The recommendations set forth the Jewish position on this subject without ambiguity or equivocation, and may therefore be taken to represent the consensus of enlightened Jewish opinion on the matter. That the existing law is in the main satisfactory, except as to certain administrative details, is not to be wondered at. The existing law is effective and humane, witness the splendid administration it received at the hands of Commissioner Wat-chorp at Ellis Island in the last administration. The bodies uniting in the authorship of the present memorandum believe that the immigrant is entitled to due process of law when brought before commissioners and boards of inquiry on his arrival here.

This is a matter, however, requiring considerable propaganda work; the law has been hedged about with "notices," "orders," and "precedents" to such an extent that at present immigration inquiries become veritable "star-chamber" proceedings in the hands of certain officials. Needless to add, the memorandum takes a strong stand against recent and pending Congressional attempts to increase the head-tax, establish a literacy test, or a monetary requirement, and to abolish the information division for immigrants. Its argument against a race classification for Jewish immigrants is sound from the American point of view; doubtless some of our over-exuberant Zionist friends will take exception to it.

OUTRE DRESSES.

THE other day I saw a lady with a fuzzy sort of lamb-skin suit. The fuzz was standing out in all directions, and as long as it does so the costume, certainly presents a handsome appearance in its grayish color.

But as soon as the fuzz becomes flat, and begins to cling to the foundation, the beauty of this style of costume becomes lost, and it is fit to be consigned to the old clo' man.

Costumes of this *outré* class are very taking if they are worn but two or three times a season, but women who have but a few dresses must not favor this style.

Indeed, if women have a limited wardrobe, they should cling to modest and reserved patterns, those which will not cry out and attract attention, so that their friends will not be able to keep tally of their dresses.

Some years ago, while riding on the elevated railroad, a lady came

into the car dressed in a most striking pattern of Scotch plaid. It was most handsome in its variegated hues and attractive. Indeed, everyone in the car seemed to have remarked it.

But when the same young lady came down on the elevated every morning, attired in the same dress, the pattern became commonplace, and she was a marked woman. Everyone knew the dress and could make up readily an inventory of her wardrobe.

It is therefore wise, if one has a limited supply of dresses, to have them of the subdued order and not in shrieking design.

L'AIGLON.

The American Jewish Committee. Fourth Annual Meeting.

(Communicated.)
The fourth annual meeting of the American Jewish Committee was held at the Hotel Astor, New York City, on Sunday, November 13, 1910. Present: Judge Mayer Sulzberger, Philadelphia; in the chair, and Dr. Cyrus Adler, Philadelphia; Caesar Cone, Greensboro, N. C.; Isaac W. H. Frank, Pittsburg; Dr. Harry Friedenwald, Baltimore; Louis Newberger, Indianapolis; M. Rosenbaum, Philadelphia; Hon. Isador Sobel, Erie; Col. Isaac M. Ullman, New Haven; A. Leo Weil, Pittsburg; and the following of New York City: Judge Nathan Bijur, Samuel Dorf, Rev. Dr. Bernard Drachman, Harry Fischel, William Fischman, Prof. Israel Friedlaender, Samuel B. Hamburger, Rev. Dr. Maurice H. Harris, Leon Kaniak, Nathan Lampert, Rev. Dr. J. L. Magnes, Louis Marshall, Rev. H. Pereira Mendes, Dr. Samuel Neuman, Jacob H. Schiff, Dr. P. A. Siegelstein, Rev. Dr. Joseph Silverman and Cyrus L. Sulzberger.

The report of the Executive Committee set forth the activities of the committee since the last annual meeting. The immigration situation had received much consideration by the committee. Representatives of the committee as well as representatives of other Jewish organizations had been accorded hearings by both the United States Immigration Commission and the Committee on Immigration and Naturalization of the House of Representatives. The latter had before it for consideration a large number of bills looking to the further restriction of immigration by means of an increased head tax, the imposition of monetary, educational and physical tests, and the presentation of certificates of good character. Any of these measures, if enacted into law, would seriously interfere with the immigration of our coreligionists fleeing from the foul persecution to which they are subjected in Russia and Roumania. The protest lodged with the Immigration Committee on March 11 last aimed to prevent the passing of any law which would change the traditional policy of this country and render difficult the immigration of those oppressed by the intolerance of the rulers of other nations. In response to an invitation from the United States Immigration Commission, the committee, on November 10, 1910, in co-operation with the Board of Delegates of the Union of American Hebrew Congregations, and the Independent Order of B'nai B'rith, had submitted to the commission important recommendations for revision of the immigration laws and regulations, which were designed mainly to secure due process of law for the immigrant, now often denied him by reason of the summary actions of administrative officials. These recommendations advo-

cated, among other things, that boards of special inquiry shall not, in deciding individual cases, consider any evidence except that adduced before the board in the presence of the immigrant or his counsel; that the immigrant's right to counsel in examining before boards of special inquiry shall not be denied; that the law should be amended so as to allow of judicial review of questions of law; that a compilation of judicial decisions and opinions should be widely published for the guidance of immigration officials, the public and intending immigrants; that the law regarding assisted immigrants and prepaid tickets should be amended in order to define more clearly the "burden of proof" provision; that the authorities lodged in the Secretary of Commerce and Labor to take bonds in deserving cases should be freely exercised; and that the government should, through an extension of the Division of Information of the Bureau of Immigration, and co-operation with private philanthropic agencies, assist in the better distribution of immigrants to communities where they would be most likely to prosper.

The committee has also protested against attempts at exclusion by amendments to the naturalization law, introduced during the last session of Congress. These bills, whatever the object of those who presented them, were so phrased as to enable opponents of certain classes of immigrants to contend that the word "white" or the word "Caucasian" might be so construed as to exclude immigration of Jews from Syria, Palestine, Arabia, Morocco, and even Russia in Europe, and prevent the naturalization of Jews from those countries already here.

The committee has not relaxed its efforts to secure effective action by our government looking to the recognition by Russia of the American passport without discrimination as to the religious faith of the bearer thereof. The committee distributed to the press from time to time items of news received from trustworthy sources regarding the situation in Russia, especially as respects the recent expulsions of Jews from cities without the Pale of Settlement.

The American Jewish Year Book for 1910-11 was compiled as heretofore by the committee. The special article entitled "In Defense of the Immigrant" is a summary of the testimony offered by representatives of the committee and other organizations before the House Committee on Immigration on March 11, last. This contains an important body of facts regarding the effect of immigration on the commercial, industrial and social life of our country.

The committee has added a large number of articles on Jewish subjects to its files of such articles and they have been found to be of value in providing data which would otherwise have been difficult of access.

A report from the Jewish Community (Kehillah) of New York City (District XII of the American Jewish Committee), was presented, showing that the community has affiliated with its 688 organizations, and has instituted a Bureau of Education for the study of Jewish religious educational problems and the establishment of model schools. It also contemplates having lectures on Jewish subjects throughout the city. During the autumn holidays it provided synagogue accommodations for many who could not get them in established synagogues, and succeeded in having many Jewish employees in the Federal, State, and municipal service excused on high holidays, so as to enable them to attend divine services.

The following officers and new members were elected: President, Judge Mayer Sulzberger, Philadelphia; vice-presidents, Judge Julian W. Mack, Chicago, and Prof. Jacob H. Hollander, Baltimore; treasurer, Julius Rosenwald, Chicago; Executive Committee, Dr. Cyrus Adler, Philadelphia; Hon. Harry Cutler, Providence; Samuel Dorf, New York; Rev. Dr. J. L. Magnes, New York; Louis Marshall, New York; Jacob H. Schiff, New York; Hon. Isador Sobel, Erie; Cyrus L. Sulzberger, New York;

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and A. Leo Weil, Pittsburg. Members to fill vacancies and expired terms: District IV, Elias Michael, St. Louis; district VI, Emanuel Cohen, Minneapolis; district VII, Julius Rosenwald, Chicago; district VIII, Louis Newberger, Indianapolis; district IX, Rev. B. L. Levinthal and M. Rosenbaum, Philadelphia; district X, Dr. Harry Friedenwald and Prof. Jacob H. Hollander, Baltimore; at large, Judge Nathan Bijur and Isidor Straus, New York.

HERBERT FRIEDENWALD, Secretary.

Jewish National Fund.

The following appeal has been issued by the Jewish National Fund:

Since the promulgation of a constitution in Turkey, which has opened that country to civilization and modern culture, the movement to recover Palestine, or as much of it as may be possible, for the Jewish people has spread widely among Jews of all countries. It is now being realized that the new Turkish conditions may also lure the sons of other nations to whom Palestine is still the much coveted Holy Land, and thus the soil so dear to us may fall into hands that would never release it.

To prevent this is our sacred duty which we owe to our national honor, to the memory of our forefathers, to our future generations. With constitutional guarantees for the safety of person and property, with sufficient means to pay for the soil, with an abundance of willing hands to cultivate it, it would be to our eternal dishonor not to evince the religious spirit, historical sense and national pride required to regain our greatest national treasure, the land of our glorious past. We can leave to posterity no greater inspiration for Judaism than a free and cultured Jewry in a revived and flourishing Palestine, not to speak of the importance of Palestine as a promising haven for multitudes of homeless Jews, which must not be underrated.

Aside from many private efforts, by individuals and organizations, the purchase of land in Palestine is pursued mainly by the Jewish National Fund, an institution organized at the Fifth Zionist Congress in Basle, in 1901, and incorporated in London under the English laws. This fund has now a capital of over half a million dollars, contributed in various ways by the Jews of all lands. A large part of its funds has already been invested in land in Palestine, which land is being utilized for purposes of great importance. All land acquired by the Jewish National Fund can never be resold, but remains forever the property of the Jewish people, open to every Jew who is willing to settle on it and cultivate it.

Trusting that you will fully appreciate the high purpose of this most commendable institution, we respectfully call on you to do your share of the great national task and help to swell its funds in one or both of the following ways:

1. **DUNAM LAND DONATION**, that is by donating to the Jewish National Fund the equivalent of one *dunam* (1/4 acre) of land, which is \$10, or at least, of one-half *dunam*, which is \$5, for which a certificate will be issued and the name of the donor entered in the registers of the Jewish National Fund land purchases.

2. **VOLUNTARY TAX**, that is to pledge an annual contribution to the Jewish National Fund. Any amount is welcome.

We hope, sir, that you, as a true son of a worthy people, will respond promptly and liberally to this appeal, and beg to remain

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NEWS FROM ENGLAND.

(Exclusive Correspondence to the HEBREW STANDARD.)

More About the Rothschilds—An Interesting Talk on Russian Jews by a Prominent London Journalist—The Movement Towards Synagogue Federation—Reform Movement Breaks Out in Birmingham.

London, Nov. 11, 1910.

Lord Rothschild, who on November 8 celebrated his seventieth birthday, is the grandson of N. M. Rothschild, who settled in Manchester in 1797 as a manufacturer of Manchester goods. His warehouse, as an old business card tells, was No. 15 Brown street, and his private residence in Downing street, Ardwick. Though he only stayed here some seven years, Lord Rothschild's grandfather himself stated that he had made £200,000 in the time. In 1810, just a century ago, he took No. 4 New Court, St. Swithin's lane, London, E. C., as his office and dwelling house. The whole of the court is now the firm's premises. The same year witnessed the decease of the only two men, who might have been serious rivals, A. Goldsmid and Sir Francis Baring. Rothschilds are practically the only private banking firm which has never admitted new partners other than members of their own family for more than a century. It is a remarkable fact that out of fifty-eight marriages contracted since they became famous up to 1905 no less than twenty-eight have been between first cousins. Their unity has been the secret of their strength, and not even their enemies can maintain that these intermarriages have produced a degenerate clan.

The common belief that the Rothschilds were the first Jewish family to be ennobled is quite erroneous. As early as 1622 a Bohemian Jew, Jacob Bassevi, was given a grant of arms and the title of "Von Treuenberg" by the Emperor Ferdinand II. Austria and Hungary have always had the largest number of Jewish nobles. Such families as Honig von Honigsberg, Von Sonnenfels and Warteneck von Wertheimstein, a female member of which is married to Lord Rothschild's younger son, all received their patents before 1800. Lord Rothschild was the first Jew to be created a peer of England and a Privy Councillor, but Sir Moses Montefiore was the first to be dubbed knight, in 1837, and the first baronet was Isaac Lyon Goldsmid, in 1841.

A Russian correspondent of a big daily paper here forwards some interesting details of a conversation he had with a party of English business men at St. Petersburg with reference to the position Jews held in the business and financial world of Russia. He says:

"Although Jews are not allowed to reside in St. Petersburg, yet I found them in the foremost position at the top of the tree in banking and finance in the Russian capital. I had also met some extremely clever and interesting Jews in the world of Russian arts and sciences, and I wondered how it was that, seeing no Jews were tolerated in St. Petersburg, I met so many of them. It then appeared that there are certain exceptions to the regulations. Thus, Jews holding a 'patent' as merchants of the first class and paying 1,000 roubles a year are free to come and go as they please throughout Russia and reside where they like. So, too, may Jews have obtained a Russian University degree, and as such degree means liberty for a Russian Jew he struggles hard to get it, hence the number of intellectual Jews you meet in St. Petersburg. Yet there are many difficulties placed in the way of Jews—not in possession of the above qualification—traveling in Russia, and Mr. Weingart, the excellent Swiss reception chief at the Hotel d'Europe, is worried to death between the police and the Jews. Quite recently the case of the American Consul-General at Constantinople led to such comment in two German papers, the 'Berliner Tageblatt,' directed by my militant Jewish friend and former confere, Theodore Wolff, and the 'Frankfurter Zeitung,' that both have been publicly banned from Russia, where the 'Berliner Tageblatt' alone has 20,000 subscribers. The Consul, who is a Jew, had to ask for special permission from

the Russian Government to visit Russia, despite his official position and despite the intervention of the American Minister in St. Petersburg.

"In view of these circumstances the subject of conversation had turned upon the Jews and their status in Russia, and I was curious to know what the experience of Britishers in business in Russia had been as regarded their relations with the Jews. It was therefore with interest that I listened to two business Englishmen's experiences, and I hope they will pardon me if I have reproduced their comments with greater freedom than they perhaps intended I should.

"My experience of the Russian Jews," said Mr. Bezant, 'is a very wide one, and has extended over thirty years. In those parts of Russia, where they are officially domiciled and in Poland, it is impossible for any large manufacturing firm to do without them. They are the shrewdest men of business I have ever met, and if you have got your Jewish agents well in hand they are really wonderful. They will make valuable suggestions and open up new channels of business undreamt of by us Britishers.

"The Russian and the Polish Jews therefore are absolutely the best agents a large manufacturing firm can employ, but it is very necessary to have the whip hand of them. Always have something of theirs by way of guarantee, and they will serve you well; but," added Mr. Bezant, 'the Lord help you if they get the whip hand of you.'

The commercial manager of Egerton Hubbard & Co., whose experience extends to every part of the Russian Empire, said:

"We have hundreds of accounts open with Russian Jews, who are extremely active in business, and, taken all in all, we find that the Jew will pay if you give him long credit. Then when he pays you he will very often say, after you have pressed him a great deal, 'Yes, I will pay, but I must have some more goods.' It must be borne in mind, however, that a cash trade does not exist in Russia for any business, and you must give long credit if you wish to trade—seven months being the average—and we, in common with most cotton spinners in Russia, do our largest trade with and through Jews."

Another gentleman engaged in the grain trade contributed his opinion to the subject as follows:

"The Russian Jew is one of the best business canvassers in the world. Whereas the Aryan will get angry or become offended if he is too curtly received, the Jew, and especially the Russian Jew, will take no denial; he does not seem to mind harsh treatment; he will return again and again to the attack in a dozen insidious ways, and as often as not he will finally take your order."

The movement towards federation among London synagogues, to which I have referred in previous letters, continues to show signs of life. Lord Swaythling's words at the meetings of the Federation of Synagogues on November 8 were more than encouraging; they breathed a hope of fusion between the Federation and the United Synagogue. That would be a tremendous step towards the realization of a greater hope—that of a combination of all the forces of the Ashkenazi communities in the United Kingdom. Lord Swaythling has it in his power to bring this consummation nearer to actuality, and he will earn the gratitude of his coreligionists in this country if he makes the most of the opportunities which are now presenting themselves. There are difficulties, of course, but when we look back upon our history in this country we see greater obstacles have been overcome.

A "Reform" movement threatens to make a breach in the hitherto united Birmingham Hebrew Congregation. For some time a number of members of the congregation have been urging reforms in the synagogue service, which, however, could not be conceded as being opposed to the orthodox principles upon

which the congregation is founded. They would certainly not receive the sanction of the Chief Rabbi. A deputation waited upon the Council, when it was proposed that a large proportion of the services should be in English, that the sexes should not be separated in the synagogue and that an organ should be installed. Failing, the Council finding itself able to satisfy these demands, the determination has been intimated to found a new synagogue in the Edgbaston district, the site and premises having been tentatively selected. Those responsible for the movement, however, have expressed their desire not to break away communally from the congregation and would be willing to remain allied to it for all general purposes.

CORRESPONDENCE.

The Hebrew Language.

Editor HEBREW STANDARD:
Sir:—It is a matter of more than ordinary interest this endeavor of establishing a school in the city of New York where the young and old receptive minds can grasp up the riches of the Hebrew language, and leave the work altogether to the colleges, where we cannot do the subject full justice. Childhood offers the time to take up this wonderful dialect. There is a pith, conciseness, brevity, and yet an imagery and fullness that we cannot find in other tongues. We talk about the grand Old Bible, and yet its worth is not fully revealed in a translation. After reading Tacitus and Virgil in the original, the testimony of scholars is that translations, no matter how well rendered, are comparatively insipid. How much more necessary, then, to have the original of that language imbedded in our minds—that language that has blessed hundreds of millions of our race. It is a great mistake in our day to strive to obliterate the testimony of history as given in the Hebrew books, and to put the New Testament essentially in the foreground. Efforts are being made to this end. Certainly, Dr. Benderly and Dr. Kaplan are to be congratulated in this movement. In the United States and Canada (for I must also mention my native land) the fullest latitude should be given to a work of this kind; and I would like to encourage all inquirers who seek for a more brotherly and natural feeling to take an interest here. Give our children, Christians as well as Hebrews, an opportunity to grasp that which will offer a source of strength in their future struggles, widen the hemisphere of the mind, and in some sense help as a vanguard in their earth voyage.

I write this letter with some sense of shame to think that I had not the opportunity, when a child, of studying the Hebrew. But, as the old adage runs, it is never too late to mend.

Faithfully yours,

ARCHIBALD ROSS,
Brooklyn, N. Y., Nov. 16, 1910.

The Ten Tribes Were Never Lost.

Editor HEBREW STANDARD:
Notwithstanding the accepted theory that the English, Anglo-Saxons and Americans are offshoots from the "Lost Ten Tribes," a demonstration of which has recently been made by such an eminent person as W. T. Stead, and copied by numerous exchanges, secular and Jewish; notwithstanding all the ink that has been wasted and all the pens that have been broken on the confirmation and affirmation thereof, the writer considers the story somewhat dubious, hypothetical and illusive, tending towards the glorification and perpetuation of Christianity and its followers, at the expense and deterioration of Judaism and its adherents.

The illustrations are ostensible and the examples flexible. Created, perhaps, as a harmless desire for self-defense and one's own protection, it became elastic and far-reaching, assuming large proportions and wide dimensions with offensive tendencies and proselyting traits. The inferior ancestry and the savage lineage of the British flung at one of their representative by Benjamin d'Israel in the House of Lords, in the course of a personal quarrel, set the Englishmen thinking. Finding some mythical allusions to supposedly "lost Tribes of Israel," sons of Albion became all of a sudden sons of Reuben, Simeon and the latter's re-arranging brothers. The quondam Israelites, and the whilom Hebrews, they say,

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became assimilated and eventually merged with the greater forces and superior numbers of English stock. The inference is, therefore, the following: If TEN tribes could not withstand overwhelming England, how could then a mere fraction of TWO accomplish such an uneven task? Hence the prediction of the Jewish absorption by their neighbors in the English-speaking lands in particular, by all means and methods, fair or foul, slow but sure, even if not speedily, but some days, Selah.

Your correspondent maintains, however, that the Ten Tribes were never lost; the present Jews represent them as well as the other two tribes. Scriptural sources and Talmudical responses corroborate this somewhat bold statement. During the reign of Hezekiah, men of Asher, Menasseh, Zebulun, Ephraim and other tribes left their places of exile and went to Jerusalem, where they established themselves permanently (2 Chronicles xxx, 11). While speaking of the life and activities of Jeremiah, the Talmud relates an incident in his travels, when he left Jerusalem, bound on an important mission to various lands for the bringing back the lost Ten Tribes to their kinsmen in the Holy Land (Megillah, f. 14, b). Later, during Talmudical times, the Rabbis established innumerable pedigrees and manifold genealogies of contemporaneous men whose descent has been traced to Dan and Zebulun (Pessahim, f. 4, a). The Ten Tribes, it appears, have never been lost, and one may discover their offspring in the readers of the HEBREW STANDARD, its contributors, editor, and your humble servant,
NACHMAN HELLER,
Harrisburg, Pa., New Moon of Heshvon, 5671.

The Scene of Belshazzar's Feast.

Professor Koldewey, who for eleven years has been engaged in excavating Babylon for the German Orient Society, publishes in the Berliner Tageblatt an interesting account of the results of last year's work. This work was divided between the private houses of the city, the fortifications, the citadel "Kasr," with palace and connected buildings, and, finally, the sacred precincts of the Tower of Babel. Results of importance were attained in all four quarters. A large area covered with streets and houses from New Babylonian time was disinterred. The streets more or less coincide with the streets of the older city underneath, being fairly straight and right-angled. As, however, the house rooms were always built with exact right-angles, the builders met with technical difficulties, which were got over by building the outer faces of the walls with zig-zag projections, a method which gives to the walls to-day a fantastic appearance seen nowhere else in the world.

The part of the outer fortifications which was laid bare shows the massive character of this work, each side of which was six kilometers long. Almost the whole southern side of the inner town wall has been excavated. Originally this wall was directly connected with the fortifications of the citadel. The southern part of the citadel has nearly all been uncovered. This part is oldest; and here, overbuilt by Nebuchadnezzar's later palace-extensions, lie the remains of the Euphrates quay walls of Sargon and Nabupolassar. After the completion of Nebuchadnezzar's palace-extensions this part of the citadel served as a private residence of the king, the offices of the court, the private dwellings of the palace officials, and the government offices being farther to the west.

"Here," says Professor L. Koldewey, "is the hall where Nebuchadnezzar was enthroned, and the scene of Belshazzar's feast. It was here, also that Alexander gave his generals the last commands for the conquest of the world. The fourth object of investigation, the 'Sachn,' lies between the citadel and the hill 'Amran.' The precinct of the Tower of Babel is a square with sides of about 400 metres, divided into several compartments. On all four sides are large entrances mostly with courts on the outside. Probably in these courts collected the spectators or participators in processions. Into the walls were built towers vertically fluted at short intervals. Remains of four hundred of these towers have already been excavated, but the total number was probably a thousand. Here," says Professor Koldewey, "there is no trace of grace, but only might and power, great numbers and great masses." This style of architecture will probably also be found in the Tower of Babel, "the excavation of which," says Professor Koldewey, "we now aspire to and expect." To these particular ruins refers a not fully deciphered Babylonian inscription, giving the measurements of various edifices. It is hoped that when the excavations are complete a comparison of the inscription with the ruins will completely elucidate the Babylonian standard of measurement.

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(Continued from page 6)
rooms which had nothing to offer in the way of attraction but a few newspapers, the Bible on the desk, a piano, a punching-bag and a class which made a desperate attempt to hold its sessions in one of the corners of the room, that grand and glorious work could be accomplished if the institution had the means to enable it to extend its work. After her visit Mrs. Esther Herrman donated the sum of \$10,000. As a result of this gift, evening classes were established, which have ever since been successfully maintained.

On January 10, 1898, the new home was dedicated. The work grew rapidly, young men eagerly took advantage of the increased opportunities, so that in a short time it became evident the institution would soon outgrow its new home.

Mr. Schiff attended the next annual meeting, and after listening to the reports of the rapid expansion of the work announced that he stood ready to endow the association with a large and fully equipped home whenever the directors could show that the income would be sufficient to properly maintain such a building. He named \$10,000 as the amount to which the annual receipts should be raised. At the time the income was only about \$3,500, and much as this promised gift was desired, it seemed quite impossible that this sum could ever be reached. But

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the directors (spurred on by their energetic and enthusiastic president) went at it manfully and obtained support from many directions. The work, too, continued to grow until the home was greatly overtaxed. In December, 1898, the Board of Directors received a letter from Mr. Schiff stating that he was ready to erect for us the promised building. It is needless to attempt to describe the feelings of the directors and the members at this announcement.

The community at large showed its appreciation of this great gift by coming to the support of the institution in large numbers, so that when we were ready to take possession of our present home the income was not only raised to \$10,000, as Mr. Schiff has specified, but to almost double that amount.

The date set for the dedication of the new building was May 30, 1900. The president of the association requested the board to meet him on the morning of that day in the directors' room. He spoke to them on that occasion with much feeling, and then and there revealed his character as it had never been revealed to them; and plainly showed that he possessed in a marked degree that refined trait which stamps the truly high-toned gentleman—modesty. He told the directors that he wanted each and every one of them to know and understand that the great success achieved was due by no means to his efforts alone, but would have been impossible without the co-operation which he so generously received at their hands. Among the many beautiful letters of condolence the directors received at that time of his passing away was one which stated that he had all the attributes which Bismarck proclaimed as the three signs of greatness—generosity in the design, humanity in the execution, moderation in success. After this meeting the directors, led by the president, proceeded to the roof and the American flag was raised over the building. In the afternoon the building was dedicated with impressive ceremonies before a very large and representative gathering, God's blessing was invoked again and prayer was offered that the directors might

be equal to the task of guiding the work in its new and larger field. The evening was set apart for the inspection of the building by the young men and their friends, and it is estimated that several thousand persons visited the institution on the opening day. The remarkable growth of the association during the past ten years is well known. The Y. M. H. A. stands on a high plane, and the large daily attendance bears witness to the influence for good it is exerting over the lives of our Jewish youth. The institution might truly be called a great character factory.

In drawing my remarks to a close, would say that I have dwelt upon these events in our past history because the institution is hallowed by the memory of one who made great sacrifices in order to establish on a firm footing its true principles. As his life-long, loving friend and colleague I can give utterance to no better thought to-night than to express the earnest hope that his character and the ideals for which he so earnestly strove may always be as a great legacy among us. May the principle always remain intact, and may it draw great dividends year by year by developing sturdy and noble characters who shall draw inspiration from his work and be imbued with his sincerity of purpose and religious spirit. When I say religious spirit, I do not mean the religion which has as its chief concern how rigid our orthodoxy shall be or how extreme our reform. I have in mind the religion of Percival S. Menken, of blessed memory, which taught him to reverence everything that is truly Jewish and to believe in the Fatherhood of God and the Brotherhood of Man. As a priest people it is our duty to become "messengers of good tidings" and spread this doctrine. By precept and example we must teach faith, hope and charity to our fellow-men. If thoughts such as these will find an echo in your hearts, my young brothers, then—indeed this banquet which you so graciously tender to-night to our generous benefactors, our worthy president and directors as a token of appreciation for their unselfish devotion will always be remembered as a great love feast, and we can truly say as we say in our synagogues on festive occasions, "This is the day the Lord hath appointed; let us rejoice and be glad thereon."

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The Association of Physicians of Bad Ems recently reported that the results of the Wassmuth inhalations in chronic catarrh of all mucous membranes of the respiratory tracts—that is, in catarrh of the nose, throat, and larynx—have been excellent. The striking effects in cases of catarrh of the tubes and middle ear, accompanied by catarrh of the nose and throat, are particularly noteworthy.

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EXCELLENT KOSHER HUNGARIAN CUISINE. RATES MODERATE. NEW ADDITIONS HAVE BEEN MADE AROUND THE HOUSE. A NEW VERANDA OUTSIDE FACING THE SUN ALL DAY. ALSO SEPARATE CARD ROOM, SMOKING ROOM, RENOVATED THROUGHOUT THE HOUSE. DANCING FACILITIES. NOW OPEN FOR GUESTS.

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MRS. N. JACOBS, Propr.

Also Proprietress of Mountain Summit House, Tannersville, N. Y.

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Mrs. Lena Frank announces that the new "BLYTHEWOOD," with all modern improvements and spacious sun parlors will open for the reception of guests on October 15, 1910. The hotel is located within one block of the Lakewood Hotel, and is conducted as a first-class Winter resort. The cuisine is unexcelled. For terms address Mrs. Lena Frank, Proprietor, as above (of Blythewood, Catskill Mountains).

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Formerly of the Leslie House, Mrs. J. Prown, Prop., 501 Monmouth Ave. The Rose Villa is situated in the best part of Lakewood, with all modern improvements, a spacious sun parlor, electric lights and thoroughly newly furnished. The cuisine is strictly kosher and unexcelled. This house is a few minutes' walk from the depot and is surrounded by the beautiful pine section of Lakewood. The rates are moderate. Communications promptly attended to.

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The famous hostelry is now open for the winter season. Every comfort and convenience. Cuisine unsurpassed. Special kitchen for diabetical patients. Rates reasonable.

For booklet, terms, etc., address the proprietor.

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Mr. S. Friedberg, well known as the proprietor of THE ANTLERS, Haines Falls, Catskill Mts., begs to announce that the ANTLERS COTTAGE, with all modern improvements and spacious sun parlor, is open for the reception of guests. The cottage is situated within one block of the LAKEWOOD HOTEL and PARK. A high standard of home cooking will be maintained.

For terms address Mr. S. Friedberg, ANTLERS COTTAGE, 120 6th Street, LAKEWOOD, N. J.

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PASTOR RUSSELL RETURNS FROM ABROAD.

A Successful Lecture Tour in England—He Is Not Disturbed by His Detractors—Opinions of Non-Partisan Press.

Pastor C. T. Russell, of the Brooklyn Tabernacle, returned last week from his successful lecture trip to England, where he addressed immense gatherings in the British metropolis and where his views were received with great interest and appreciation by all classes of the population, notably by Jews who had heard of the pastor's interest in the cause of Zionism in America.

The venerable pastor was greeted upon his return by a large number of friends, who found him in good health and cheerful. It was told to him that during his absence a number of shameful and uncalled-for attacks had been made upon him by unfair opponents and detractors, and that an attempt had been made to cast a shadow upon his reputation by calling him a missionary to the Jews and by claims that it was his intention to proselytize among them.

It was thought that the pastor would be greatly disturbed about the matter, but with his customary optimism he declared that he was so confident in the truth of his theories and ideas, of his interpretations of the Scriptures, and of the prophecies based upon them, that he felt sure that his detractors would soon come to realize the error of their hasty judgment that had led them to label him a missionary to the Jews. As a matter of fact, he had announced in the London press upon his arrival and had expressed the views in interviews which the London press had been kind enough to have with him, to the effect that he did not desire it, nay, that he considered it as a positive danger and a balking of the ends of Providence for Jews to abandon their holy religion. His propaganda did not include conversion of Jews to Christianity in any conceivable sense of the term. It was his belief that by the Jews holding firmly to their own heritage, by their studying closely their own Scriptures, and by actually leading the life of the chosen people, the progress of the world and the coming of the Day or Days would be greatly advanced.

As Pastor Russell said in the Daily Journal of London, when asked to say what his message was:

"My great aim is to arouse religious people everywhere to study the Bible along the lines of its self-interpretation. My impression is that the people are deeply imbued with religious sentiment, but it seems to me that they are at the parting of the ways as regards higher criticism and the rejection of the Bible on the one hand, and an awakening to the better study of the Scriptures in the light of our day, and a better comprehension of their beauty, on the other hand. It must not be supposed for a moment that I aim at proselytizing the Jews. On the contrary, I am an ardent Zionist and I have spoken strongly in advocacy of the establishment of the Jewish nation in Palestine. I claim that the greatest blessings in the way of progress, discovery and invention which have come to the world are clearly foretold in the Scriptures, and I hope to make it clear that the Scriptures tell of further and still more glorious blessings which are to come upon the world."

It is strange, indeed, that whatever adverse criticism has appeared concerning Pastor Russell in the United States—there was none in England—has come, not from the people who have heard and read his lectures. It seems that only those who supposed they represented public opinion have had the courage to come forward with a libellous statement that the pastor aims at proselytizing. The people have not spoken. They have heard and read the Hippodrome lecture, and have not felt that here was missionizing talk. Instead, from many quarters, the pastor has received assurances from Jews that have spoken of their gratitude for his brave words in defense of the Jews and in condemnation of those who persecute them, and who feel interested in his brave espousal of the cause of Zionism.

Here is a quotation from Pastor Rus-

sell's own statement regarding his motives in addressing Jews:

"My interest in the Hebrew race coming to the attention of the Jewish people is arousing inquiries respecting my motives. I am asked, Are you preparing the way for some missionary movement to convert the Jews to Christianity and to get them into some of the various churches of Christendom? If not, What is your motive?"

No, my Jewish friends, I am not urging Jews to become Christians and join any of the various sects and parties, Catholic or Protestant, nor will I ever do so.

My message to the Jew is that God has great blessings in reservation for your nation which he is about to pour out upon you. All the good promises of His word are sure to be fulfilled. I see it in your prophecies. I urge upon the Jew that he turn to the voice of God speaking through Moses and the Prophets. The time for this is ripe. Set before your minds the glorious heights and depths and lengths and breadths of your law—love to God with all your hearts, and love to your fellows as of yourself.

It is in line with God's promises in the prophecies that Palestine is now taking on new life. Ere long as the City of the Great King it will be the capitol of the world. The hope of humanity is bound up with the fate of the Jewish people. Assuredly, therefore, I do not urge Jews to join any Christian sect or party, nor to accept the crucities of Christian creeds. My message to them is "To the Law and to the Prophets" (testimony). If they speak not according to this word it is because there is no light in them." (Isaiah; 8:20.) True Christians and true Jews should not be very far apart in their love for God and in their well-wishes toward each other, even though they differ in their views relative to certain modes of belief."

It is true—and Pastor Russell certainly admits it—that he is a Christian, and when he speaks to his flock and to Christian audiences, he gives expression to those Christian beliefs which he considers sacred. But he has never intruded his Christian views among an audience composed of Jews, nor is it his desire—it has never been his desire—to bring his message to Christians to Jews. He does not believe in crossing the wires. He believes he has a message to the Jewish people which it is to their spiritual and material interest to listen to; so too, he has his message to the Christian world; but the two messages are not identical.

That his opponents have not understood him or were unwilling to understand him, is Pastor Russell's contention. But, of course, the number of these opponents is very few, and their influence is negligible. Any fair-minded man or woman will readily understand Pastor Russell's point of view, and will readily absolve him from the charge of seeking to influence Jews away from Judaism by merely reading his addresses as they have appeared in the Jewish press, including the very publications that have since entered into a campaign of calumny against him. In order to bring home to the Yiddish reading public his ideas in their entirety, Pastor Russell has arranged for their publication in Die Stimme, an independent Zionist publication, and from time to time he will take occasion to speak to the Jewish people through that medium as well as through other Jewish mediums.

It is worth recording that one journal of some influence has had the courage, in the face of what seemed, at first, to be a public verdict, to speak its mind of the effort to brand the pastor as a missionary. In its November issue, The Maccabean, the Zionist magazine, in reply to an attack made upon it by one of the Yiddish journals, said:

"Pastor Russell's views constitute a theory that has remarkable coherence. Pastor Russell is a Christian, does not believe in the Trinity, but believes in the coming of the Messiah according to the Hebrew prophets. He believes that for a time the Jewish people have lost the favor of God, but that the day of

their deliverance is at hand, when they shall return to the Holy Land, there to establish a model commonwealth. He holds to his views as to Jesus, but asserts that the Jewish religion is destined to be re-established and to become the guidance of the Gentile world. But the only question at issue is this: Does Pastor Russell hope for the conversion of Jews to Christianity; has he done anything to convert them; is there anything in what he says that is projected for conversionist purposes? To all these questions there must be a negative answer. He does not hope for the conversion of Jews. There is nothing in his views that tend to convert the Jews. And he has done absolutely nothing to bring the teachings of Christianity to the Jewish people. On the contrary, he has disclaimed all that has been charged against them, in a manner which seems quite frank and above suspicion. The Morgen Journal speaks for the outraged Jewish conscience on a matter of religion, and it is on that ground that we join issue with it and with the New York Kehillah. The Maccabean will not follow in the wake of journals that have not the least interest in being fair and that are constantly seeking to make indecent appeals to the passions of their readers at the expense of truth. Nor will The Maccabean, aping the New York Kehillah, fall headlong over itself in order not to be left behind of the procession of demagogic denunciations and sensations upon which our worthy Yiddish contemporaries feed their readers. It seems to us that the Kehillah has acted in a premature and injudicious manner. It has issued a public condemnation of a man who seems to be earnest, respectful and fully answerable for, whatever he does, without having entered into an investigation of the truth of the charges made against him."

That the English press received Pastor Russell in a spirit of genuine tolerance and good fellowship is indicated by the following interesting account of his appearance in London. It appeared in the Yiddish Journal of that city under date of Monday, October 24:

"The renowned minister and American speaker, Pastor C. T. Russell, gave his address last night before an audience of several thousands composed of Christians and Jews, visitors from the East End of London. His address was interspersed with quotations from the Pesukim, from the Tanach, and he showed that the Jews are the 'Chosen people, and that the day of their deliverance (geulah) was at hand, according to his meaning the date of 1915. His derasha was altogether a protest, also, against the oppression of the Jews by Christians, and he appealed to both Christians and Jews to return to the study of the Bible, the prophets, and to remove the scales that have blinded them from their eyes. He does not say that Jews should believe in Christ. He himself is a Christian; Jews and Christians believed in the Messiah, who will come, sent by God, and who will become the greatest defender of the Jewish people. Then, and only then, would the blessing of God, given to Abraham, be realized. Pastor Russell is a firm believer in Zionism, which has for its object the return of the Jews to their Holy Land. But it was his belief that Zionism should not be a political movement, but a religious movement, in the name of God. He opened his address with the words, 'Nachmu, Nachmu,' my people, and he concluded with the same quotation. The readers of the Yiddish Journal will have the opportunity of reading his addresses in the near future. Pastor Russell remains in London for three weeks, and will lecture in various halls."

The London correspondent of the Warsaw Haint (to-day), a Yiddish daily newspaper, writes the following impartial account of Pastor Russell's visit to London in its issue of November 6:

"A few days ago there came to London the well-known American preacher, Pastor Russell. Pastor Russell has long been known in America for his lectures on Jews and Judaism. In the past few years he has declared that he is a Zionist, and he speaks of prophecies in which it is declared that the deliverance of Jews will come three years hence. Before he left America he addressed a large mass meeting in the Jewish ghetto in New York, where thousands of Zionists applauded him greatly, and together with four thousand voices, Pastor Russell sang the Hatikvah in Hebrew. Now he has come to England with the same object—to agitate for the revival of the Jewish nation in Palestine.

"His first lecture was given in Albert Hall, the largest hall for mass meetings in England, which holds 15,000 people. For that reason the lecture was announced with all the regulation American methods. There were notices in all the daily papers. The main thoroughfares were placarded with pictures of Pastor Russell, that everywhere stared the public in the face. Pamphlets were circulated everywhere, and in the Jewish streets were scattered thousands of copies of a Yiddish newspaper, Die Stimme. The lecture in Albert Hall was well patronized. The coming Tuesday Pastor Russell will speak in the Jewish quarter. Pastor Russell is a handsome old man, with a sympathetic countenance. He speaks with great enthusiasm and his lectures are a compilation of Jewish prophecies, Christianity and Zionism.

"The New York Kehillah has announced, it is said, that Jews should guard themselves against Pastor Russell, for he is a terrible missionary. The Kehillah brings citations from one of his books that he calls Jesus Christ with the name of Messiah, and he writes that only Jesus will bring salvation. Pastor Russell has said, and does it constantly, that he has no missionary objects, and that he is opposed to the conversion of the Jews. He says that it would be the greatest calamity for humanity if the Jews were to disappear."

These are only a few of the well-intentioned notices Pastor Russell has received from Jewish sources, and it is certain that when the Jewish public will realize just what it is his object to bring about in the religious world, they will enter with great enthusiasm into the spirit of his propaganda, and that if they cannot follow him, which he does not hold as necessary, then they will at least treat his opinions with the respect that they merit.

Free Turkeys.

In keeping with the house's liberal policy in dealing with its hundreds of employees, Huyler distributed 3,000 turkeys as Thanksgiving presents. Notification that this candy concern had taken on itself full responsibility for supplying Thanksgiving cheer to all who worked for it was sent out several days ago. This embraces Huyler's out-of-town and the city stores, numbering 57 in all, in the celebrated Huyler chain. The turkeys to each one being sent so that they would reach their destination the day before Thanksgiving. The distribution was in charge of a special staff, the members of which have been instructed to be careful, and see that no one is missed.

Borough of Richmond.

The unvaluing of a monument in honor of the late Julius Schwartz took place on Sunday last at the Linden Hill Cemetery. A large crowd of friends of the organizer and President of Temple Emanuel came to pay his tribute to him, to the recognized leader of Staten Island Jewry. Rev. Albert Goldfarb officiated.

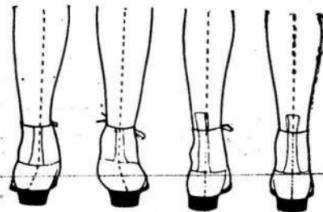
Election of Officers of Temple Emanuel resulted as follows: H. J. Weisburg, president; William Konowitz, vice-president; Gustav Strauss, treasurer; Sigmund Weiss and Herman L. Board, secretaries. The School Board consists of Sigmund Haber, chairman; Julius Blumofe, secretary; Joseph Goldstone, Meyer Tilbore and Samuel D. Viser.

In deference to the enthusiastic wish of Alhambra patrons, Manager Percy G. Williams has retained Maria Baldina, Theodor Kosloff and the Imperial Russian Dancers from the Moscow opera for another week at this playhouse. Brilliant comedy enframed in ludicrous situations make "The Maid and the Manicure" a great laughing vehicle for Edwin Holt and company. Ray Cox interprets a new portfolio of songs, Badini and Arthur contribute a screaming burlesque on the dances of the Imperial Russian ballet in addition to feats of jugglery. Ashley and Lee and Coakley, Dunlevy and Handy will tickle the risibilities of the house.

Prior to his return to the "legitimate," Julius Steger is making a short excursion into vaudeville, opening as headliner next Monday at the Colonial Theatre. His vehicle is the soul appealing sketch, "The Way to the Heart," in which he will be supported by a strong company. Clarice Mayne, the chic and charming English singing comedienne, will be a feature of equal importance. Bert Kalmar and Jessie Brown, with a singing and dancing act, promise to entertain. Others on the bill are the Lorsh Family, acrobats; Inge and Farrell, Hawthorne and Burt, and Bobby Pandur and Brother. The vitagraph, displaying the latest moving pictures, always diverts, Sunday afternoon and evening concerts are a permanent feature.

"Frank Danby," the pseudonym under which Mrs. Julia Frankau publishes her novels, is the result of a printer's blunder. When casting about for a name, she decided on "Frank Berni," but the printer made it Danby. She has won renown in two widely separated branches of literature, her beautiful and costly works on color prints having brought her, it is said, \$50,000 in royalties.

The Coward Shoe



Sagging ankle and arch without support of the Coward Arch Prop Shoe. Sagging ankle and arch properly supported by Coward Arch Prop Shoe.

For Boys Whose Ankles Turn In

A habit, on the part of the ankles, of turning inward, indicates structural weakness of the arch and shows the need of rest and support provided by the COWARD ARCH PROP SHOE. The anatomical construction relieves strain on the ankle and arch muscles, helps them to recover strength, and raises the arch structure to its natural position.



Additional support at the waist of the foot is furnished by the Coward Extension Heel.

Don't neglect arch trouble.

Wear the Coward Arch Prop Shoe IN TIME.

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A visit to our place will convince patrons of the absolute cleanliness and first class service offered.

F. M. LOWENSTEIN, Prop. Telephone Morningside 4087.

EINSTEIN, CAROLINE.—The People of the State of New York, by the grace of God free and independent, to—Amy Spingarn, Florence Wabnitz, Charles Wabnitz, Lewis Einstein, Morris Fatman, Kalman Haas, the heirs and next of kin of Caroline Einstein, late of the County of New York, deceased, send greeting:—Whereas, Solomon A. Fatman, 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 and duly acknowledged, and proved as the last will and testament of Caroline Einstein, 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 12th day of January, one thousand nine hundred and ten, at half-past ten o'clock in the forenoon of that day, then and there to attend the probate of the said last will and testament.

And such of you as are hereby cited as are under the age of twenty-one years are required to appear by your guardian, if you have one, or if you have none, to appear and apply for one to be appointed, duly proved as the last will and testament of Caroline Einstein, 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 12th day of January, one thousand nine hundred and ten, at half-past ten o'clock in the forenoon of that day, then and there to attend the probate of the said last will and testament.

[L.S.] 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. Cochran, a Surrogate of our said County of New York, at said County, the 10th day of November in the year of our Lord one thousand nine hundred and ten.

DANIEL J. DOWDNEY, Clerk of the Surrogate's Court. ROSE & PUTZEL, Attorneys for Petitioner, 128 Broadway, Borough of Manhattan, City of New York.

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will find instant relief by using Dr. Bellin's WONDERSTOEN HAIR REMOVER. Destroys hair without the use of poisonous chemicals. Simply rub "Wonderstoen" on the face—off goes the hair.

Price \$1.00, for sale by Druggists, or direct Dr. Bellin's Wonderstoen Co., 57 Delancy St., New York City.

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PRESCRIPTION PHARMACY LEUTSCHE APOTHEKE PHARMACIE FRANCAISE 2036 Eighth Avenue Cor. 111th Street NEW YORK Physicians' prescriptions carefully compounded.

Purchases are arranged at the family fireside. Advertise in the paper that is read at the family fireside—The Hebrew Standard.

106 YEARS OLD CAN WALK 4 MILES A DAY

Josiah Zeitlin Danced on His 106th Birthday and Was As Lively As a Cricket. He Has Seen Much of This World, and He Declares He Hopes to See More—Tells How He Kept Well.

Old Mr. Josiah Zeitlin, of 136 Lexington Ave., Brooklyn, N. Y., hasn't much time to think about how he has lived to be 106 years old. He is too busy planning what he shall do for many more years. He laughs at those who decry drinking and smoking, and points with pride to the fact that he has always done just what he pleased, and has never had a sick day in his life.

"I don't let anything worry me, though," he says. "There isn't enough time in the world for worry, and besides it makes people old. I don't think there is anything worth worrying over, anyhow. What I say is: If you want to eat, eat, and if you want to drink, drink."

"Although I was 106 years old on July 3d last, I still feel that I am good for several years. I was born at Lodz, in Poland, and after a lengthy business life in the old land came to this country in 1882 to reside with my daughter. I have used Duffy's Pure Malt Whiskey for many years and find it very beneficial. It invigorates and gives me strength. I feel that it has helped me to live the 106 years. Duffy's Pure Malt Whiskey is the very medicine old people need to restore their failing health and strength."

BROOKLYN NOTES.

Hebrew Ladies' Auxiliary, of Bath Beach.

The eighth anniversary takes place on Wednesday afternoon, December 14, at the Belmont, Corner of Bath Avenue and Bay Twenty-second street. The anniversary will be in the form of a luncheon which will be served at 1 o'clock, after which an entertainment will follow. Mrs. Quintman, Mrs. Weigel and Mrs. M. Keller are in charge of the anniversary, which will be catered by the ladies themselves.

Tickets have been issued for the annual whist to be given at Terrace Garden on Tuesday afternoon, December 20. The proceeds will be divided between the regular charity fund of the society and the coming Jewish Convalescent Home.

On Lincoln's Birthday eve, Saturday night, February 11, the society will give its annual large winter affair.

Hebrew Educational Society.

The Thanksgiving celebration of the society took place on Tuesday, November 22, in the afternoon for children and in the evening for adults. It consisted of folk dances, sketches, recitations and music. In the evening the Young Men's String Orchestra furnished the musical numbers.

The mothers' meeting will be held on Saturday afternoon, November 26, when Mr. J. Rabinowitz will deliver an address in Yiddish on "Judaism in Russia and in the United States."

The second of Mr. Anspacher's lectures will be given on Sunday afternoon, November 27, his subject being "Ibsen, the Poet."

In the evening Rev. Dr. Samuel Schulman will give a lecture entitled "The Hebrew Prophets, the Creators of Modern Religion."

Congregation Baitz Israel Anshei Emes.

The Talmud Torah has re-opened for the 4th year with the largest number of pupils in its history. Mr. Michael Salt is chairman; Mr. H. Goldsmith, assistant chairman; Mr. D. Schmittka, treasurer, and Mr. F. Morris, secretary. Mrs. Salt has donated a pair of silver candle sticks, which will be raffled by the Sisterhood for the benefit of the Talmud Torah.

Mr. and Mrs. Friedman have presented the synagogue with a set of beautiful pulpit chairs.

Annual Meeting United Jewish Aid Societies.

The second annual meeting of the United Jewish Aid Societies, of Brooklyn, will be held at the Unity Club on December 15, at which time the various reports will be presented and an election of officers for the ensuing year will be held.

Jewish Hospital.

The annual meetings of the members of the Jewish Hospital and of the members of the Training School for Nurses of the Jewish Hospital were held Sunday afternoon in the auditorium of the Training School Building on Prospect place. Annual reports were made by President Abraham Abraham, of the Jewish Hospital, and by President Edward C. Blum, of the Training School. The following officers and directors were elected:

Jewish Hospital—President, Abraham Abraham; first vice-president, Edward

C. Blum; second vice-president, Aaron Levy; treasurer, Henry Roth; secretary, Nathan S. Jonas; directors for two years, Julius Dahlan, Albert L. Levi, Nathan Levy, Philip H. Lustig, Louis Newman, David Nusbaum, H. B. Rosen-son, Abraham Sterzelbach, Julius Strauss, David I. Ullman, Aaron Westheim, Morton Weisman, Max Weber; director for one year, Montague D. Cohen.

Training School for Nurses of the Jewish Hospital—President, Edward C. Blum; vice-president, Edward Lazansky; treasurer, Ph. H. Lustig; secretary, J. J. Baker; directors for three years, Albert Behrend, Julius Dahlan, Samuel J. Flash, Alexander H. Geismar, Albert L. Levi, Julius Levy, Simon Levy, Nathan Schellenberg, Ely N. Sonnenstrahl; directors for one year, Sylvan Levy, David Nusbaum, Louis M. Strauss.

Charity Concert.

The fifteenth annual Concert and Ball of the Benos Israel Malbush Arumim to the Talmud Torah of Brooklyn (Society for Clothing Poor Children and Orphans) will take place Sunday evening, November 27, 1910, at Arlon Hall, 13 Arlon Place, Brooklyn.

Kyrle Bellew, the most finished of all American actors, returns to the Montauk Theatre next week in his most famous role, "Raffles." Not only is the play itself, which was adapted by Eugene Presbrey from E. W. Hornung's stories, the most ingenious, surprising and dramatic play that has been written in recent years, but never has an actor found a play that was so thoroughly congenial to him. This drama will be the most noteworthy revival of Charles Frohman's season and both the production and company come direct from a long successful run at the Garrick Theatre, New York. Mr. Bellew has not been seen in this famous role, which has made Raffles a household name throughout America, for over six years, and his return to the famous part arranged only after Mr. Frohman had received requests from every part of the country that he reappear in it. Though "Raffles" has been played in every part of the country, it is Kyrle Bellew's charmingly romantic and vigorously dramatic interpretation of the role which has made it so distinctive and given to "Raffles" a character that is even better known than Sherlock Holmes.

For Reliable Furs.

The firm of Freeman & Freehof, Brooklyn's foremost furriers, whose establishment is at 465 Fulton street, in the heart of the shopping district, have been established since 1886, and by reason of their reliability and expert knowledge of the fur business in all its branches have succeeded to the proud position they occupy in the esteem of the purchase of furs and fur garments these days make it a matter of discrimination and judgment, and people in need of valuable furs are very apt to consider the question of dependability on the part of the manufacturer.

To all such it can be truthfully said that Freeman & Freehof have an unequalled record for integrity and reliability. In their store furs are guaranteed as represented. Furs are sold by their real names, whatever may be the selection of the skins from which they are made.

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Those who have not yet had the opportunity of visiting the big New York Hippodrome show with its three splendid spectacles, "The International Cup," "The Ballet of Niagara," and "The Earthquake," will find this week the opportunity. The circus part of the Hippodrome programme makes a special appeal to the youngsters and interests the grown-ups as well. There are performing elephants, comical baby bears, lions who go through remarkable tricks, beside the Hippodrome's carnival of clowns—all this in the circus alone after which the three great spectacles offer astonishing scenic surprises.

"The Gamblers" will begin its fifth week at Maxine Elliott's Theatre on Monday night, November 28. Charles Klein's dramatic protest against State's evidence and other things which is being acted, exceedingly well acted, by George Nash, Charles Stevenson, William B. Mack, De Witt C. Jennings, Cecil Kingstone, George Backus, William Postance, Jane Cowl, Edith Barker and others, continues to attract capacity business at every performance.

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Order B'rith Abraham.

The order counts 70,000 male and female members and many additions to the roll are received daily at the office of the order. All lodges, no matter where located (the order has branches in all parts of the United States), are reporting an increase.

A number of clubs, who are desirous of becoming part and parcel of the order, have applied for admission. The executive officers have the same under consideration and from indications these applications will be granted and new lodges instituted.

Sons of Benjamin.

Although nearly all members have surrendered their \$1,000 policies and joined the \$500 class, the order still has a stormy path before it. It is rumored that at the next convention, Hon. Ferdinand Levy will again be placed at the head of the order as grand master.

Independent Order B'rith Abraham.

In our next issue we will have some news items of this organization, especially in view of the fact that numerically this is the largest Jewish order in this country. Judge Leon Sanders is grand master.

Independent Order Free Sons of Judah.

The Executive Board of the order had their time pretty well taken up in the past week. Grand Master I. Grossman was in the "City of Brotherly Love" for two days on business connected with the order. Others of the Executive Board on Sunday last attended the banquet given in honor of the tenth anniversary of Samuel Pick Lodge and a ball on the same evening by Kaskel Lodge. Monday evening there were official visitations to Bronx Lodge, No. 192; and David Rehfeld Lodge, No. 36, to Justice, No. 26, which had a public meeting, and an official visitation to Baron Guinsberg on Wednesday. Jesse Seligman Lodge, No. 32, is doing excellent work and new members are being initiated at every meeting. From 50 to 100 members attend each session of Joseph Wertheim Lodge, No. 28, and propositions and initiations are a regular feature.

United Brothers Lodge, No. 37, has a number of progressive members all hard at work for the lodge, which is increasing in membership at every convocation.

Samuel S. Koenig Lodge, No. 67, has an excellent leader in Morris Brock, who personally does yeoman work and stirs up his brethren to activity for the best interests of the order.

Friendship Lodge, No. 41, meets regularly at the Horton Building, No. 110 East 125th street. The degree team, with Samuel Bouton at its head, is creating quite a furore and large numbers of visitors at each session are a regular feature. Three new members were added to the roll last Sunday and five will be initiated at the next session.

Borough of Brooklyn Lodge, No. 108, is adding to its roll of members and is recruiting quite a lot of young men. Brother Nathan, of the Executive Board, is a shining light of this lodge.

Appeal—Cholera.

We regret to state that cholera has broken out in Tripoli. According to information received, the Jewish quarter is especially affected, and the Jewish misery. Food is scarce, and 90 per cent. of the Jewish population is suffering. The Jewish community there, small as it is, is doing its utmost. Paris has already sent 5,500 francs, London £200. Will not the Jews of the United States also contribute something for this unexpected affliction?

Contributions may be sent to either of the undersigned, or direct to the Commune Generale Israelite of Tripoli, North Africa.

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American Support for the Bikur Cholim Hospital in Jerusalem.

With the object of securing increased support for the Bikur Cholim Hospital of Jerusalem, a meeting was recently held in the Synagogue Kehilath Jeshurun, East Eighty-fifth street, which has attended by a number of noted rabbis and well-known communal workers. The Rev. Isaac Eliazar Cohen, a well-known communal worker of Boston, who represents the hospital in this country, came specially to this city for the purpose of helping to organize a New York committee.

In the course of the meeting this committee was organized, and among the members are Rabbi M. S. Margolies, Rabbi Sholom Alchonon Jaffe, Rabbi Jacob Radelheim, Rabbi Philip Elein, Rabbi H. Pereira Mendes, Mr. Nathan Lamport, Mr. Nathan Roggen, Mr. Harry Fischel, Mr. H. Dolinsky, Mr. Moses Weissman, Mr. Moses Weinstein. The Bikur Cholim Hospital, which has already been in existence for fifty years, is the largest of its kind in Jerusalem, and it is the only one which admits patients from all classes of Jews free of charge. The founders of the hospital, among whom was the noted Rabbi Samuel Salant, saw to it from the first that no difference should ever be made between the Jews of one country and another in regard to the admission of patients. But the hospital was built in accordance with the need of the time.

In recent years the Jewish population of Jerusalem has increased to such an extent that the building of the institution was no longer large enough to meet the demand. The trustees of the institution have therefore decided to erect a building which should make it possible for the institution to care for all deserving applicants. The foundation for the new building, which is to be erected in one of the beautiful suburbs of the city, was laid last year and the structure is now in the process of erection. The completion of the plans for the erection of the building will require a large outlay of money, and a special effort is therefore being made to raise funds among the Jews in the various centers of their settlement. It is expected that the large Jewish center of New York, the greatest of its kind in the world, will not be behind in giving its support to this undertaking, and the committee which has been formed has set itself the task of winning new support for the institution in this city. Several members of the committee have recently visited the Bikur Cholim Hospital in Jerusalem, and they have been greatly impressed by the work which this institution has been doing in the ancient Jewish capital. The other members of the committee, as well as most communal workers in this city, have always been interested in the hospital, and they are now ready to exert every effort toward securing new support.

The treasurer of the committee is Mr. Nathan Lamport, 266 Grand street, New York City.

Dr. Ephraim Feldman, for many years instructor of Talmud at the Hebrew Union College, Cincinnati, O., died suddenly last Wednesday. Dr. Feldman, who was 55 years of age, came to this country 25 years ago and was widely known as a linguist and an authority on Talmud.

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YOUNG EDUCATED MAN, (25), of good appearance, good Hebrew Scholar, at present occupied as a teacher in a Hebrew Institute from 4 to 7, would like some position for his unoccupied hours, either as private Hebrew instructor, secretary, reader, or to take charge of private affairs. Best of references. Address M. B., Box 535, HEBREW STANDARD Office.

WANTED.—RABBI FOR CONGREGATION Anshe Sholom, Hamilton, Ontario, Canada. Must be married, able to chant the traditional Orthodox services well, fluent English speaker and scholar capable of delivering a good lecture in English, also a good Hebrew teacher. Salary \$1,000 per annum. Address applications to secretary, stating age, experience and congregations formerly connected with.

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CHILDREN'S PAGE.

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OUR BELOVED MOTHER.

Dear Children:

It is now nearly two thousand years since we were exiled from our holy land. During that time we met with great misfortunes, as there was hardly a country in the world where in we were driven that did not accuse us of every crime that can be imagined. But one thing about us they were compelled to praise, it was so superior to anything they could find amongst their own people—that is, our family life.

You will probably read the books of what they call modern literature. There are many bad ones, and it is not every one that finds its place upon the shelf of a public library that is good, for, dear children, why should you not know the truth? In everything pertaining to morality the Jews are as much higher than any other nation as heaven is higher than the earth. You will therefore find many things in their so-called good books in which they paint pictures of family life that is sickening and disgusting—they are surely not models to be followed—but if you just read the Torah and consider the sweet life of mutual love and devotion of the father and mother of our holy race and religion, Abraham and Sarah, you will no longer wonder why we have the best family life in the world. It is because we are their children.

And now—the beloved were parted temporarily. "And Sarah died in Kiryath-arba, the same in Helvan in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her"—the Torah does not tell us what eulogy Abraham pronounced at the bier of his beloved wife, but the Torah itself has pronounced her eulogy, which is the greatest tribute ever paid to woman. Like everything else that the Torah pronounces, it is sublime in its brevity, and this is what it is—the first verse in the Sedrah Chaye Sarah that we read this Sabbath: "And the lifetime of Sarah was a hundred and twenty-seven years; (these) were the years of the life of Sarah." This is the English translation. But in the Hebrew it sounds different. It is written thus: "And the lifetime of Sarah was a hundred years and twenty years and seven years (these) were the years of the life of Sarah." The Medrash takes notice of the word years thrice repeated, and tells us that this is the eulogy of our mother Sarah. Says the Medrash: "And the lifetime of Sarah was a hundred years, etc. The Lord regardeth the days of the upright and their generation shall endure forever" (Psalms 37). Just as they are perfect, so are their years perfect. Sarah was as beautiful at twenty as she was at seven, and as pure at one hundred as she was at twenty.

Sarah was certainly very beautiful. The Medrash tells us that when Abraham came to Egypt he feared that her beauty would tempt the Egyptians to steal her from him, and

he hid her in a chest which he locked. When he arrived at the Egyptian port they demanded duty upon whatever the chest contains. "I will pay the duty," said he. "Thou hast fine clothing in that chest," said the Egyptians. "I will pay the duty on fine clothing," said Abraham. "Thou hast gold in it," said they. "I will pay the duty on gold," said he. "Thou hast fine silks in it," said they. "I will pay the duty on fine silks," said he. "Thou hast precious pearls in it," said they. "I will pay the duty on precious pearls," said he. Said they: "It is impossible for us to allow the chest to remain closed. Just open it and let us see what is in it." As soon as the chest was opened entire Egypt was dazzled by her beauty.

Now, dear children, let us try to understand this eulogy. How can anyone be praised for possessing beauty, which is purely a gift from God, and especially when that person is dead, and the beauty of the clay will soon fade away? Listen, dear children, especially you, my granddaughters, our beautiful mother was so pure, so good that when she was twenty years old, which is the time when a young lady who possesses any charms whatever is sure to be conscious of it and to admire herself in the glass day and night. She (our mother, Sarah) was as unconscious of her great beauty as though she was seven years old, for she was as pure at twenty, when the blood courses hottest through the veins, as she was at one hundred, the age of the noblest dignity of a well-spent life.

And now, came the time when Abraham could teach to the entire world the great lesson of the immortality of the soul.

After mourning and weeping over the temporary parting of the beloved in life, "Abraham stood up from before his dead," and signified thereby that mourning and weeping are only temporary—that the great day of resurrection will dawn when the beloved in life by death will not be parted; and in that sepulchre that Abraham bought, the cave of Machpelah, which our rabbis tell us is the last resting place of Adam and Eve, Abraham and Sarah, Isaac and Rebecca, and Jacob and Leah, they are not dead—they merely sleep, awaiting the awakening of the great resurrection.

בן אהרן

"Kind sir," said the weary wayfarer, "I have lost nearly everything—money, friends, self-respect. There is but one thing that has never deserted me."

"Poor man!" said the sympathetic listener. "Here is a penny. And that one thing is?"

"My thirst," replied the weary wayfarer, as he moved quickly away.

A popular comedian and playwright was praising the humorous value of suggestions. "It is funnier

to suggest a thing," he said, "than to say it out. Playwrights should remember this. Suggestion—pregnant suggestion—is what makes really funny the little boy's remark to his father, 'Pa, if you help me with my arithmetic lesson to-night I'll tell you where ma hid your trousers.'"

A college president in an address on pedagogy said:

"And one of the most remarkable changes in the last thirty years of teaching is the abolition of corporal punishment. A boy of this generation is never whipped. But boys of the last generation must have believed that their instructors all had for motto:

"The swish is father to the taught."

"Pop, what is the lull before the storm?" "The honeymoon, my son." *Boston Transcript.*

Hobson: "I planted ten shillings' worth of bulbs on Saturday, and they were all up Monday."

Johnson: "Great Scott! Some new electric dodge, I suppose?"

Hobson: "No; your confounded cat."—*London Sketch.*

Blobbs: "Some fellow swiped my umbrella last night."

Slobs: "Well, that isn't such a serious matter."

Blobbs: "It isn't, eh? I want you to understand this was one I bought." *Philadelphia Record.*

Rupert and Evadne were sauntering along the drive. Suddenly she stopped.

"What's that?" she exclaimed, listening intently.

"Probably some catfish mewing in the lake," answered her sturdy protector.

Evadne's countenance brightened. "I wonder if its mother is putting it to sleep in the bed of the river with a sheet of water over it," she murmured ingenuously.—*Sphinx.*

Rev. Mr. Waters: "Look at Bill Burley, for instance. It was demon rum that made him the one-eyed, low-browed sot that he is to-day."

Cactus Charley: "Not altogether, parson. It mebbe' made him a low-browed sot, but it was me that made him one-eyed."—*Catholic Standard and Times.*

CONUNDRUMS.

Plant gum and what will come up? What you chew, sir (choose, sir).

When are finger nails like law documents? When being filed.

What kind of a sickle is most seen in winter? An ice sickle.

When is a sore finger like a rogue? When it has a fel-on.

Why is a star in the heavens like a window in the roof? A skylight.

Why is an old maid like a bad lemon? Because neither is worth squeezing.

Why are tongues like cigar holders? They are mouth pieces.

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Lord Rothschild and "De Beers." The London Times recently published a history of the famous De Beers diamond mines at Kimberley. The article describes the efforts made by Cecil Rhodes to buy out the conflicting interests in the mine. In 1887, we are told, he laid his project before Lord Rothschild and discussed the scheme with him, as well as with Mr. (now Sir) Carl Meyer. With the assistance of Lord Rothschild and Mr. Alfred Beit, the necessary money was found. Mr. Beit and Mr. Rhodes began buying, with apparently limitless means, all the Kimberley interests that could be secured; they were prepared to expend at least two millions sterling to secure the control. The chief opponent in the field was the late Barney Barnato, who bid against them "with unflinching pluck." The price of the shares mounted by leaps and bounds, but at last Barnato realized that he had met his match and consented to be bought out. A check for £5,338,650—the greatest ever known in mercantile records—paid by De Beers Consolidated Mines, Limited, gave the company the all-important control of the Kimberley mines.

The Twenty-Second Council of the Union of American Hebrew Congregations will meet in New York City at the Hotel Astor on Tuesday, January 17, 1911.

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ADATH YESHURUN OF JASSY, 58-60 Rivington st.
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BNAI PEISER, 127 E. 82d st.
BENE SHOLOM, 526 E. 5th st.
BNAI JESHURUN, 65th st. and Madison av.
BETH ABRAHAM TALMUD TORAH, E. 146th st., bet. Brook and St. Ann's av., Bronx.
BETH BNAI ISRAEL (Branch of Temple Israel of Harlem), 311 E. 116th st
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UP-TOWN TALMUD TORAH ASSOCIATION, 132 E. 111th st.
ZICHRON EPHRAIM, 163 East 67th st.
KOHNSTAMM, EMANUEL H.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Emanuel H. Kohnstamm, 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 A. Salomon, No. 335 Broadway, Borough of Manhattan, New York City, on or before the 10th day of April next.
Dated New York, the 28th day of September, 1910.
EMILY L. KOHNSTAMM, Executrix; LUTHER S. KOHNSTAMM, JOSEPH KOHNSTAMM, Executors.
GUGGENHEIMER, UNTERMYER & MARSHALL, Attorneys for Executors, 37 Wall Street, Borough of Manhattan, New York City.
GARBARINI, CATHERINE.—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 Catherine Garbarini, also known as Katie Garbarino, 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 A. Salomon, No. 335 Broadway, Borough of Manhattan, New York City, on or before the 21st day of March, 1911, next, or before the 11th day of August, 1910.
Dated New York, the 11th day of July, 1910.
THERESA GARBARINO, Administratrix.
A. SALOMON, Attorney for Administratrix, 335 Broadway, Borough of Manhattan, New York City.
ASCHEIM, FANNY.—The people of the State of New York, by the Grace of God, Free and Independent, to Mills Werth Silverman, formerly Mills Werth, Albert Bernstein, Bertha Bernstein, David Bernstein, Esther Bernstein, Sadie Bernstein Kainsky, formerly Sadie Bernstein, Mary M. B. Werth, Bertha Bernstein, Irene Bernstein, Alice Bernstein Niles, formerly Alice Bernstein, send greeting: You and each of you are hereby cited and required personally to be and appear before our Surrogate of the County of New York, at the Surrogate's Court of said County, held at the Hall of Records in the County of New York on the twenty-ninth (29th) day of November, 1910, at half-past ten o'clock in the forenoon of that day, then and there to show cause why David Aschheim should not be appointed Administrator of the Estate of said Aschheim, deceased, and such of you as are hereby cited, as are under the age of twenty-one years, are required to appear by your guardian, if you have one, or if you have none, to appear and apply for 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, at the County of New York, the 30th day of September, in the year of our Lord one thousand nine hundred and ten.
DANIEL J. DOWDNEY, Clerk of the Surrogate's Court.
STRASBOURGER, ESCHWEGE & SCHALTZER, Attorneys for Petitioner, 74 Broadway, N. Y.

- SOLOMON, ABRAHAM.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Solomon, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of her attorney, Manheim & Manheim, No. 302 Broadway, Borough of Manhattan, in the City of New York, on or before the first day of May next.
Dated New York, the 24th day of October, 1910.
REBECCA SOLOMON, Administratrix.
MANHEIM & MANHEIM, Attorneys for Administratrix, 302 Broadway, New York City, Manhattan Borough.
EISENKRAMER, HERMAN.—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 Herman Eisenkramer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at No. 99 Nassau Street, in the City of New York, on or before the sixth day of May next.
Dated New York, the 27th day of October, 1910.
ADOLPH BLOCH, Executor.
HENRY BLOCH, Attorney for Executor, Office and Postoffice Address, 99 Nassau Street, Manhattan, New York City.
HERSCOVITZ, MORITZ.—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 Moritz Herscovitz, also known as Morris Herskovitz, 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 Rosenberg, No. 220 Broadway, in the City of New York, on or before the 11th day of May next.
Dated New York, the 24th day of October, 1910.
MORITZ WEINBERGER, Executor.
LOUIS ROSENBERG, Attorney for Executor, 220 Broadway, New York City.
HARRIS, HEYMAN.—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 Heyman Harris, 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 Hon. Meyer, Attorney, No. 302 Broadway, in the Borough of Manhattan, City of New York, on or before the 15th day of December next.
Dated New York, the 7th day of June, 1910.
JOSEPH M. HARRIS, MORTIMER I. HARRIS, Executors; FANNIE HARRIS, MARTHA HOFFMAN, HENRY MEYER, Executors.
HENRY MEYER, Attorney for Executors and Administratrix, 302 Broadway, Borough of Manhattan, New York City.
SIMON, ULRICH.—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 Ulrich Simon, 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, their attorneys, No. 203 Broadway, Borough of Manhattan, City of New York, on or before the 5th day of May next.
Dated New York, the 21st day of October, 1910.
GUSTAVE F. SIMON, DAVID E. SIMON, Executors.
WOLF & KOHN, Attorneys for Executors, 203 Broadway, New York City.
KANN, EDWARD.—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 Edward Kann, 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 A. Gans, No. 2 Rector Street, in the City of New York, on or before the 25th day of April next.
Dated New York, the 10th day of October, 1910.
AMALIA KANN, Executrix; GEORGE E. KANN, Executor.
WILLIAM A. GANS, Attorney for Executors, No. 2 Rector Street, New York City.
WEISSMAN, 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 Weissman, 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 Felix H. Levy, No. 37 Liberty Street, in the Borough of Manhattan, City of New York, on or before the 27th day of March next.
Dated New York, the 9th day of September, 1910.
Albert L. Weisman, Jesse M. Weisman, Jacob Bass, Executors.
Felix H. Levy, Attorney for Executors, 37 Liberty Street, Manhattan, New York.
ULLMANN, ELIZA.—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 Eliza Ullmann, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at their place of transacting business, at the office of George Hahn, No. 15 William Street, Manhattan, City of New York, on or before the 20th day of April next.
Dated New York, the 1st day of September, 1910.
RALPH R. ULLMANN; MEYER H. ULLMANN, Administrators.
GEORGE HAHN, Attorney for Administrators, 15 William Street, Manhattan, New York City.
FROELICH, 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 Froelich, late of the County of New York, Borough of Manhattan, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of George Hahn, No. 15 William Street, Borough of Manhattan, City of New York, on or before the 15th day of May next.
Dated New York, the 2d day of November, 1910.
EMMA E. B. FROELICH, Executrix; MOSES S. FROELICH, Executor.
GEORGE HAHN, Attorney for Executors, 15 William Street, Manhattan, New York City.
KAUFMAN, AMELIA.—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 Amelia Kaufman, 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 David Hershfield, their attorney, No. 65 William Street, in the City of New York, on or before the 1st day of June next.
Dated New York, the 9th day of November, 1910.
JULIUS SHWETZER, MICHAEL GOLD, Executors.
DAVID HERSHFIELD, Attorney for Executors, 65 William Street, Borough of Manhattan, New York City.
SHOENBERG, JOSEPH E.—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 E. Shoenberg, 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 Vogel & Vogel, No. 15 Broad Street, Borough of Manhattan, City of New York, on or before the 20th day of April next.
Dated New York, the 11th day of October, 1910.
MOSES SHOENBERG, LOUIS D. SHOENBERG, HERMAN AUGUST, Executors.
VOGEL & VOGEL, Attorneys for Executors, 15 Broad Street, New York City.

- HERZOG, SIGMUND.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sigmund 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. 27 William Street, Borough of Manhattan, in the City of New York, on or before the 17th day of February next.
Dated New York, the 30th day of July, 1910.
PAUL M. HERZOG, Executor.
TINTNER, MORITZ.—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 Moritz Tintner, 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 Edmund Blackus, No. 115 Broadway, in the City of New York, on or before the 19th day of December next.
Dated New York, the 8th day of June, 1910.
BENJAMIN A. TINTNER, Administrator.
S. EDMUND BLACKUS, Attorney for Administrator, 115 Broadway, Borough of Manhattan, New York City.
TISSOT, ALINE.—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 Aline Tissot, 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 Messrs. Kantrowitz and Esberg, No. 320 Broadway, in the City of New York, on or before the 15th day of December next.
Dated New York, June 1, 1910.
HARRY TISSOT, Administrator.
KANTROWITZ & ESBERG, Attorneys for Administrator, No. 320 Broadway, New York City.
SONDHEIM, SAMUEL.—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 Sondheim, 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 Jacob Levy, 302-304 Broadway, Borough of Manhattan, in the City of New York, on or before the 31st day of December next.
Dated New York, the 21st day of June, 1910.
JACOB LEVY, Attorney for Executor, 302-304 Broadway, Borough of Manhattan, New York City.
FLONSKY, CARRIE.—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 Carrie Flonsky, 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 attorney, Isaac Cohen, No. 141 Broadway, in the City of New York, on or before the 24th day of April next.
Dated New York, the 17th day of October, 1910.
LEWIS AMUELS, Executor.
ISAAC COHEN, Attorney for Executor, 141 Broadway, Borough of Manhattan, New York City.
LIGHTHILL, PAULINE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Pauline Lighthill, late of the County of New York, Borough of Manhattan, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of her attorney, No. 115 Broadway, in the City of New York, on or before the 6th day of January next.
Dated New York, the 24th day of June, 1910.
MARTHA GLUCK, Administratrix.
MORRIS BERKOWITZ, Attorney for Administratrix, 115 Broadway, New York City.
WELL, ALEXANDER.—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 Alexander Well, 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 Herman B. Goodstein, No. 38 Park Row, in the City of New York, on or before the 8th day of March, 1911.
Dated New York, the 2d day of September, 1911.
SOLOMON WEILL, administrator.
HERMAN B. GOODSTEIN, attorney for administrator, 38 Park Row, Manhattan, New York City.
SIMON, KLARA.—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 Klara Simon, 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 Arthur K. Wing, her attorney, No. 815 Eighth Avenue, in the City of New York, on or before the 20th day of February next.
Dated New York, the 12th day of August, 1910.
ARTHUR K. WING, Attorney for Administratrix, 815 Eighth Avenue, New York City.
FROMME, JACOB.—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 Jacob Fromme, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, No. 50 Church Street, in the City of New York, Borough of Manhattan, on or before the 11th day of March next.
Dated New York, the 1st day of September, 1910.
ADDIE FROMME, Executrix.
FROMME BROTHERS, Attorneys Executrix, 50 Church Street, New York City.
FRIEDMAN, HYMAN.—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 Hyman Friedman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business at the office of her attorney, Samuel Kahane, Nos. 61-63 Park Row, in the City of New York, on or before the 6th day of May next.
Dated New York, the 2d day of November, 1910.
LIEBE FRIEDMAN, Administratrix.
SAMUEL KAHAN, Attorney for Administratrix, 61-63 Park Row, New York City.
SAVILLE, JOHN G.—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 John G. Saville, 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 Samuel B. Hamburger, No. 111 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of March, 1911.
Dated, New York, the 10th day of August, 1910.
LEWIS R. S. WATT, Administrator.
SAMUEL B. HAMBURGER, Attorney for Administrator, 2 Rector Street, New York City.
RIMON, SIMON.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Simon Rimon, 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 attorney, Charles L. Cohn, Esq., No. 371 Broadway, in the City of New York, on or before the 15th day of December next.
Dated New York, the 28th day of May, 1910.
HENRY M. GOLDFOGEL, Executor.
CHARLES L. COHN, Attorney for Executor, 371 Broadway, New York City.

- HOFFMAN, DAVID L.—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 David L. Hoffman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Charles L. Hoffman, No. 31 Nassau Street, in the City of New York, on or before the 17th day of April next.
Dated New York, the 10th day of October, 1910.
PENJAMIN HOFFMAN, HERMAN HEINEMAN, Executors.
CHARLES L. HOFFMAN, Attorney for Executors, 31 Nassau Street, N. Y. C.
BLACKMAN.—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 Morris Blackman, 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 Nicholas Aleinikoff, No. 93 Nassau Street, in the City of New York, on or before the 10th day of April next.
Dated New York, the 30th day of September, 1910.
ESTHER BLACKMAN, Administratrix.
NICHOLAS ALEINIKOFF, Attorney for Administratrix, 93 Nassau Street, N. Y. City, Borough of Manhattan.
FRANK, WILLIAM P.—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 P. Frank, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, No. 114 East Thirteenth Street, in the City of New York, on or before the 1st day of February next.
Dated New York, the 20th day of July, 1910.
HONORA FRANK, Executrix.
SAMUEL D. LASKY, Attorney for Executrix, 320 Broadway, New York City.
ISRAEL MAX EDMUND, also known as MAX ISRAEL.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max Edmund Israel, also known as Max Israel, 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 Bernheim & Loewenthal, No. 35 Nassau Street, in the Borough of Manhattan, City of New York, on or before the 2d day of January, 1911.
Dated New York, the 22d day of June, 1910.
LEAH ISRAEL, Administratrix.
BERNHAIM & LOEWENTHAL, Attorneys for Administratrix, No. 35 Nassau Street, New York City.
BERNSTEIN, ADOLPH.—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 Adolph Bernstein, late of the County of New York, deceased, to present the same with vouchers thereof to one subscriber at her place of transacting business, viz.: the office of Kurzman & Frankheimer, No. 25 Broad Street, Borough of Manhattan, New York City, on or before the first day of December, 1911.
Dated New York, May 25, 1910.
FANNIE BERNSTEIN, Administratrix.
KURZMAN & FRANKHEIMER, Attorneys for Administratrix, No. 25 Broad Street, Borough of Manhattan, New York City.
GARBARINO, PAUL.—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 Paul Garbarino, also known as Paulo Garbarino, P. Garbarino and Paolo Garbarino, 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 A. Salomon, No. 335 Broadway, Borough of Manhattan, in the City of New York, on or before the 21st day of March, 1911, next.
Dated New York, the 11th day of August, 1910.
THERESA GARBARINO, Administratrix.
A. SALOMON, Attorney for Administratrix, 335 Broadway, Borough of Manhattan, New York City.
AUERBACH, RICHARD.—In pursuance of an order of Honorable John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Richard Auerbach, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of her attorneys, Eisman, Levy, Corn & Lewine, No. 185 Broadway, Borough of Manhattan, City of New York, on or before the 8d day of January next.
Dated New York, the 24th day of August, 1910.
JOSEPHINE AUERBACH, Administratrix.
EISMAN, LEVY, CORN & LEWINE, Attorneys for Administratrix, 185 Broadway, Borough of Manhattan, New York City.
WEILL, SOLOMON.—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 Solomon Weill, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of M. S. & I. S. Isaacs, at No. 52 William Street, in the Borough of Manhattan, City of New York, on or before the first day of February next.
Dated New York, the 11th day of July, 1910.
M. S. & I. S. ISAACS, Attorneys for Executor, 52 William Street, Borough of Manhattan, New York City.
ROSENTHAL, 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 Rosenthal, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at their place of transacting business, at the office of Jacob Levy, Esq., Nos. 302-304 Broadway, Borough of Manhattan, in the City of New York, on or before the 28th day of February next.
Dated New York, the 15th day of August, 1910.
ROSENTHAL, RUDOLPH STEIN, Executors.
JACOB LEVY, Attorney for Executors, 302-304 Broadway, Borough of Manhattan, New York City.
MINZESHEIMER, CLARENCE C.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, dated July 25, 1910, notice is hereby given to all persons having claims against Clarence C. Minzesheimer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, the office of Colby & Goldstein, No. 111 Broadway, Borough of Manhattan, in the City of New York, on or before the 19th day of February next.
Dated New York, August 1, 1910.
BLANCHE S. MINZESHEIMER, CHARLES MINZESHEIMER, Executors.
COLBY & GOLDBECK, Attorneys for Executors, 111 Broadway, New York City.
LEVENTRITT, GEORGE 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 George M. Leventritt, 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. 111 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of March next.
Dated New York, the 19th day of August, 1910.
BERNICE LEVENTRITT, executrix.
LEO L. LEVENTRITT, attorney for executrix, 111 Broadway, Borough of Manhattan, New York City.

HEARN

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Latest Styles in Women's and Misses Millinery

Fine, new, fresh stock—specially low prices.

Girls Trimmed Hats

Mirror velvet—black and colors—large rosettes or bows of satin or taffeta ribbon..... 4.48

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Extra fine grade, worth .98—new shapes—black and all good colors..... .79

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Black and colors—silk bands or plain or Dresden sashes—regularly \$2.48..... 1.98

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Black Lynx, with fur heads or fancy trim—worth \$10.00..... 6.50

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Elegant styles—worth \$7.50 and \$8.00—a specialty here at..... 5.00

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Fine velvet, handsomely draped or with beaver cloth trim—black and colors—regular \$4.48 stock..... 2.98

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Being remembrances that are both beautiful and enduring... They may be had here in many inexpensive and richer styles, although all are equally great value... A few of the prices:—

Real Black Seal Carriage Bags—10-inch riveted, covered frame—leather lined—broken bottom style—protected corners—elsewhere \$5.00. Here..... 3.98

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Collar and Cuff Boxes of Saffian Skin—black and rich colors—oxidized button pocket and clasp—satin lined—value \$3.00..... 2.98

Collar and Cuff Boxes or Alligator Calf—oxidized clasp and button pocket—worth \$6.00..... 4.69

Morocco Writing Tablets—black and colors—5 compartments, inkwell and calendar—beautifully finished..... 2.98

Men's Letter Cases—genuine black seal—leather lined—tuck pocket—value \$3.50..... 2.49

Men's Threefold Cases—genuine alligator—calf lined—mole lined bill pocket and memorandum book attached—instead of \$3.25..... 2.69

Leather and Elastic Belts—plain, steel studded and Persian—clasp or buckles—black and great variety of colors—instead of \$1.49..... .98

Black Leather Music Carriers—lined or unlined—stitched leather strap—handle—worth \$2.50..... 1.98

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Quintessence of styles and prices that find widespread approval:—

White Kid—10-button length..... 2.49

Kayser's 10-Button Length Silk—black, white and evening shades..... .98

16-Button Length Silk—Kayser's—white or black..... 1.25

12-Button Length White Silk—Kayser's..... .69

Women's Two-Clasp Glace Kid—best glove offered at this price—black, white and stylish shades..... .98

Women's Fine Glace Gloves—two-clasp—fashionable colors—also white and black..... 1.29 1.49

Women's Cashmere Gloves..... .29 .49

Men's Dogskin Gloves..... .98 1.49

Men's Cape Gloves..... 1.49 2.00

Men's Fisk, Clark & Plagg's Cape Gloves..... 1.49

Men's Gray Mocha Gloves..... 1.49

Tan Kid Gloves for boys and girls—one and two-clasp..... .79 .98

Boys' Gray Mocha—lined..... .79

Boys' Tan and Gray Mocha—lined..... .98

Boys' Scotch Wool..... .49

Misses' Cashmere Gloves..... .29

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Naturally, everybody wants plenty of them, and if you buy them here a good deal cheaper than elsewhere it doesn't lessen their acceptability... Besides, everybody knows that what's bought here is good!

Women's Hand Embroidered Handkerchiefs—all linen—many pretty corner designs—some with French knots—corded border—universally sold at .15..... .12½

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MEN'S Initial Handkerchiefs—full size—fine union linen—6 in box—Special..... .59

Men's Silk Mufflers—brocade and Surah silks—black, cream and colors—elsewhere \$1.25..... .98

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Others same price, in bronze paper boxes, with relief doll's head.

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Every color and style in vogue... Extra values throughout the stock!

MESSALINE AND TAFFETA SILK—Black and fashionable colors—also shaded—tailored, accordion or shirred flounces—special..... 2.98

MESSALINES AND TAFFETAS in variety of pleasing and shaded colorings—also Dresden and Persian Satins—fancy flounces with tucks, shirring—special..... 4.98

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