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Bargains And Bargain-Hunters.

By BARNETT A. ELZAS, LL. D.

THERE is an almost universal clamor for cheap goods, that is for goods below their regular market value.

Now I do not dispute that there has been a natural cheapening of things, according to which the desire to obtain them at low prices as compared with the prices formerly paid for them is perfectly legitimate. Improved machinery has lessened prices. Nor do I deny that the prices on some goods—thanks to our present abominable industrial system—are exorbitant and ought to be cut down. I have no doubt, too, that not a few of the articles of general use—staple articles—would bear a considerable reduction in price. I will not deny, either, that there are many occasions when one may find good bargains in the market legitimately. All such concessions must be made to the friends of cheapness.

But there are other concessions expected by them that should not be made. There are too many of us who ask for what they call "rock bottom" prices all around and who will not buy unless sellers yield to their demand. The disposition that lies back of this desire and demand is illegitimate, immoral and cruel. It is productive of the most alarming evils. A little careful reflection will make evident.

1. One of these evils is INJUSTICE, if I may not, indeed, say DISHONESTY, in everyone who fosters such a disposition. Let us see if this is not so.

Suppose I want a suit of clothes what I am seeking—if I am dealing with an honest tradesman—is worth just so much. If I insist upon buying it for less, or if I demand a rebate in one or other of the ways that are so common nowadays, I am demanding something or a part of something for nothing. This is morally wrong.

2. Another evil of the general mania for cheapness is fierce, cruel human competition. It practically forces business men, particularly such as are weak, to trample one another

under foot. Being pressed to sell at the lowest margin possible they are

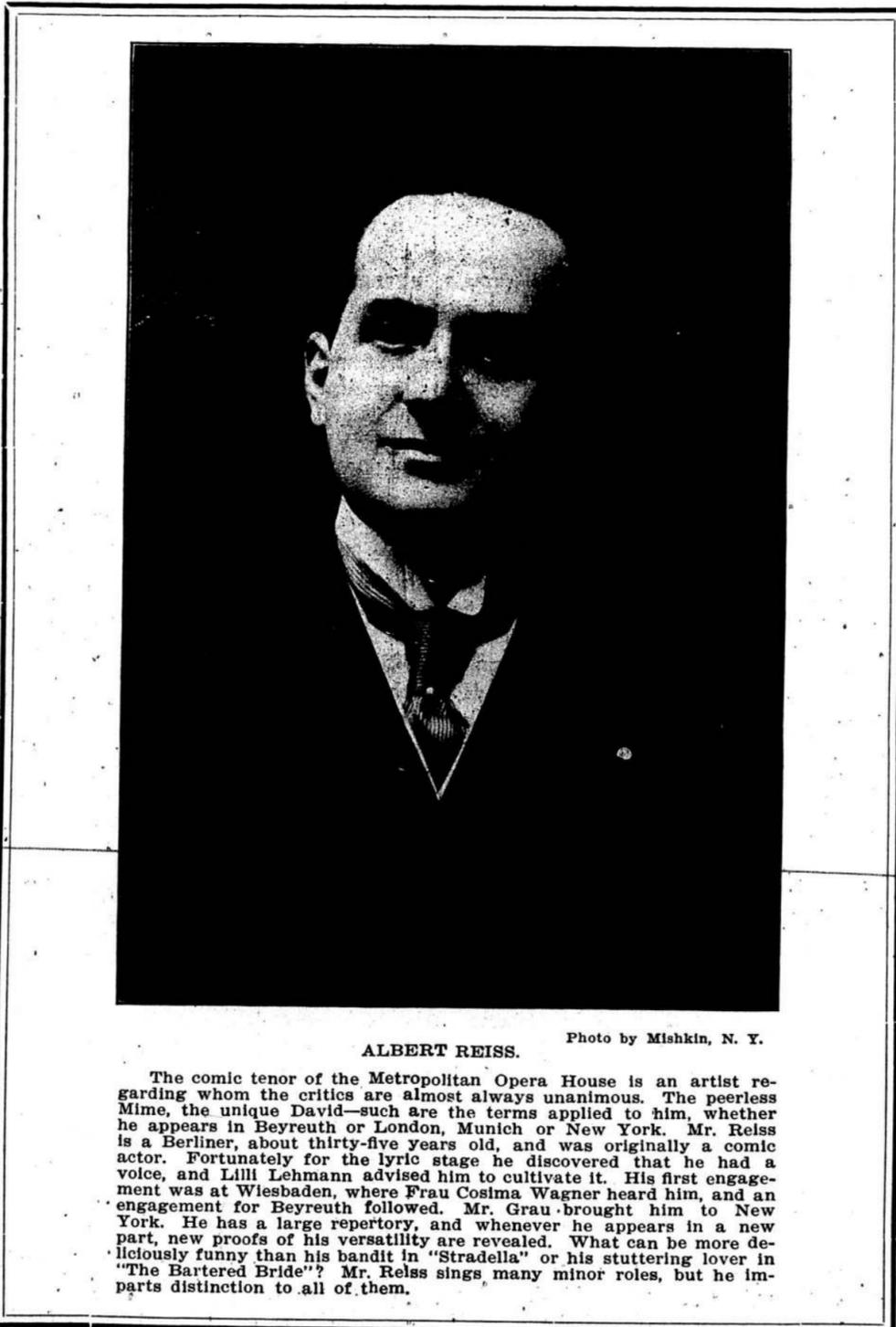
Thus the struggle for existence, which began in the far-off, primitive

advancing intelligence, which discovers new and more effective ways of

their train. Men are driven to work against each other. They try to outwit each other by hook and by crook, and eventually lose fellow-feeling—the power of sympathizing with each other. This does not pay. When any man achieves, I care not how splendid a success at the expense of his manhood, of his humanity, he pays too dearly for what he reaps. He loses and loses sadly. And yet the craze for low prices presses one after another into just that deplorable state of bankruptcy.

3. Another evil flowing from the popular contention for low-priced goods, is imitation or adulteration. When the genuine article cannot be supplied for the figures offered, the public gets an article in its stead which is spurious. None, I think, will more readily confess this than the manufacturers themselves. Nor will salesmen, outside of their stores, deny it. The manufacturer feels that he must heed the vociferations of the multitude, and so he yields to the dictates of the situation in which he is placed. Upon the market he places his shoddies, or else he goes under. There are, of course, exceptions, but this is the rule. Generally, if anyone undertakes to withstand the deafening clamor for cheapness, he finds no market for his products, or a very limited one. What is he to do?

I know what he often does do. He adjusts his manufactures and his conscience, too, to the prevailing custom; and so he becomes entangled in a system which is essentially immoral. The trickeries by which inferior material is mixed with that quantity of the genuine which is necessary to conceal the adulteration, the ingenuity whereby machinery is brought to imitate the strong and serviceable products of handicraft, while supplying what is little more than worthless, the methods of thickening flimsy fabrics into the thickness and consistency of solid and valuable goods, these and similar numerous devices are only too familiar to those who are intimately acquainted with the many branches of our manufactures. The imitations are taken up by the retail



ALBERT REISS.

Photo by Mishkin, N. Y.

The comic tenor of the Metropolitan Opera House is an artist regarding whom the critics are almost always unanimous. The peerless Mime, the unique David—such are the terms applied to him, whether he appears in Beyreuth or London, Munich or New York. Mr. Reiss is a Berliner, about thirty-five years old, and was originally a comic actor. Fortunately for the lyric stage he discovered that he had a voice, and Lilli Lehmann advised him to cultivate it. His first engagement was at Wiesbaden, where Frau Cosima Wagner heard him, and an engagement for Beyreuth followed. Mr. Grau brought him to New York. He has a large repertory, and whenever he appears in a new part, new proofs of his versatility are revealed. What can be more deliciously funny than his bandit in "Stradella" or his stuttering lover in "The Bartered Bride"? Mr. Reiss sings many minor roles, but he imparts distinction to all of them.

tempted to resort to all sorts of methods in order to monopolize trade. world, is carried on to-day, and becomes more and more intense with triumph with the process of the suns—all of them, too, bearing cruelty in

dealers and advertised in every sheet that has any circulation at all. And what advertisements! The goods are bought—a wonderful bargain. There is, needless to say, but little satisfaction. Then comes an outcry against the dishonesties of trade. "Dishonesties of trade!" forsooth! The people have gotten just about what they really called for. They called for cheap prices and they received correspondingly worthless goods.

4. Well, do these things complete our inventory of evils? They do not. I wish that they did. I have yet to speak of the greatest one of all. The demand for low prices involves underpaid labor. Whenever we purchase goods for a sum below their intrinsic value, some one else has had to pay the difference. The "someone else" is, unfortunately, a member of a class which is virtually helpless. There are branches of industry where cheapness is secured at the cost of terrible suffering to this "someone else." Were the story not so harrowing I should have liked to print some convincing facts relative to this matter. Those who saw the exhibition of "sweated industries" and the recent "Child Welfare" exhibition will appreciate better than words can paint the suffering that cheap goods entail. When we consider the present high cost of living and that the poor workers are often unable to procure the bare necessities of life, is it to be wondered at that they now and then resort to the greatest immoralities? The strange thing is that under the circumstances there are not hundreds where there are only tens who sell their characters for bread. It is terrible that in a civilized community a single one of the human beings in it should have to find it necessary to dole out virtue for pennies in order to keep body and soul together.

Many years have passed since Hood wrote his "Song of the Shirt," which roused the conscience of the country to the cruelties endured by poor seamstresses. Many years have passed since Charles Kingsley in his "Alton Locke" laid bare the horrors of the "sweating" system. Others since their days have done something to alleviate the horrors of the under-

paid, suffering poor, but the end of those horrors is not yet.

We may consent to see these miserable clamorers for cheap products injure their own moral natures by cultivating the disposition that leads to their hue and cry; we may consent to see the "bears" of the commercial arena fight one another to the wall or out of the ring; we may consent to behold people being cheated by the worthless imitations and the adulterations they unwittingly invite into the market; but we dare not consent to be the silent spectators of the sale of souls under the hammer of human selfishness and greed.

What, then, is to be done? It is easy to denounce as unprincipled the makers and vendors of cheap goods, or of goods which are sold at cut-rate prices. Manufacturers and retailers, no doubt, have to bear a share of the blame, but it is the PUBLIC which is, after all, most to blame.

Now I confess that we have in these facts we have been considering a problem which is very difficult of solution. It will require the best thought of our brainiest philosophers, philanthropists and statesmen to remove the crying evils to which we have adverted. But the problem must be solved; the evils must be removed. I repeat the question: What is to be done?

"I do not think," says one, that Religion has any business to dabble or meddle in the matter. It would have been all right in former days, but today Religion had better leave the matter alone." For myself, I do not marvel that Socialism, with all its vagaries, is making rapid strides, as a protest against latter-day intolerable conditions. But there are other remedies.

As the economic aspects of the question are connected with the law of supply and demand, it may be contended that, so long as the demand exists, there will be the supply, let Religion and Philanthropy moralize as they may. But, after all, there are already methods by which the law of supply and demand is modified in regard to many avenues of trade. Legislation interferes with that law when it forbids the employment of women and children except under certain conditions; or when it limits the hours of labor. Combinations of workmen, too, limit cheapness of production in other directions. So the demand for low-priced goods may be modified also, by a healthy tone of public opinion.

But that such a force as this may be appealed to, the public needs to be better informed. It needs to know that, as a rule, there is nothing positively cheap; that great "bargains" means, as a rule, either adulteration, or that the flesh and blood of the laborer have contributed to render such bargains possible.

Let the sentiment of the community be such that every man who employs underpaid labor will be boycotted. Let it be such that it will call for the publication of lists of those firms who are known to pay inadequate wages to their employees and that it will not tolerate those who deal with "sweaters." I have an abiding confidence in the efficacy of public opinion, in the power of the sentiment of the community. The public—the community—created these

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evils; now let it correct and eradicate them.

Above all things let the people be taught the duty of buying honest goods at honest prices, and to avoid as they would any other deadly sin the running after the low-priced products of underpaid toil. Let them remember the untold wretchedness, endured in frightful dens, without which the cheap articles they seek and too often procure could never be bought for so paltry a sum they have been willing, as seekers of "bargains," to pay. Let them hear the trumpet-blast of Tom Hood, and heed its note of sympathy and pity:

"O men with sisters dear,
O men with mothers and wives,
It is not linen you're wearing out,
But human creatures' lives."

Isaiah's Tribulations.

Though of royal blood and noble descent (Megillah f. 10, b.), Isaiah suffered more than any other prophet or seer, his tortures and anguish continuing thousands of years after the sage's demise. Angels and devils, saints and sinners, strangers and kinsmen joined hands to harass the prophet and afflict the pundit, for no cause or reason, text and pretext. Good and kind, merciful and compassionate, sympathetic and benignant (Isaiah XV, 5; XVI, 11; XXI, 3; XXII, 4), Isaiah turned scapegoat during his lifetime and after his death; Jews and Gentiles, friend and foe misconceive his ideas.

For telling the truth and proving his fearlessness, he had his lips burnt by one of the Seraphim (Ibid. VI. 6-7). His grandson, King Manasseh, the son of Hezekiah (Berachoth f. 10, a), had him judged before an open court and passed the death sentence over him, for some alleged technicalities, the significance of which the frivolous and idolatrous king purposely obscured (Yebamoth f. 49, b). Men of mediocre abilities and of a very limited knowledge of the Hebrew tongue interpreted Isaiah's "almah" as the English virgin, unaware that "Bethulah" fathers the latter dictum in Hebrew. Almah, however, corresponds with woman or matron in any stage of life, years, conditions and environments. The prophet simply told King Ahaz that his wife, the queen, the "almah," the woman or matron, will conceive and bear a son (Isaiah VII., 14). Again men of nonsensical imaginations reduced an entire nation to one unimportant individual. The fifty-third chapter

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of Isaiah deals with the Israelites as a unit, while false prophets and half-baked theologians concentrated the picture of a whole nation on one person, whose activities were abstruse and whose strivings were nebulous.

And to cap the climax comes now Stephen Wise, a supposed kinsman of Isaiah, an erstwhile Zionist, and takes his people, synagogue, bag and baggage, over to the enemy's camp, pitching his tent with the Church of the Messiah and with the Church of Divine Paternity on the pretension of pursuing the prophecy of "my house shall be called a house of prayer for all the nations" (Ibid. LVI., 7). While King Solomon was perhaps the first Israelite to manifest broadmindedness and latitudinarianism, permitting the alien to come to God's Temple for prayer and worship (1 Kings VIII., 41-43), Isaiah exhibits flexibility and elasticity, sanctioning the joining of congregations and nations in the Hebrew prayers and meditations. Isaiah, however, laid stress upon "my house," the House of One God! Unwise Wise, on the other hand, turns the tables, prostitutes Isaiah and reverses the sentence, forsaking his God, the God of Israel and Isaiah, and going over to a filial Paternity, to subscribe to a false Messiah!

As a Zionist, Wise rejected the Orthodox Jewish Messiah of a Heavenly mold—a member of the Reform wing of American Judaism, he transferred the personal Messiah into the Messianic period; and now, after divesting himself of rubies and pearls, he clings to artifices and impostures, under the supposed aegis and postulated protection of Isaiah. The latter's soul protests vigorously against such an atrocious crime!

NACHMAN HELLER.

Harrisburg, Pa., Maccabean Festival, 5671.

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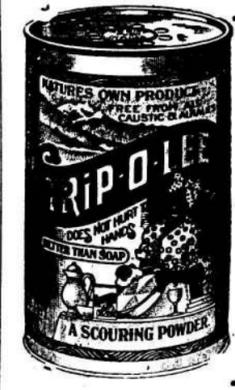
LUSTGARTEN, SIGMUND.—The People of the State of New York, by the grace of God free and independent, to Beatrice D. Lustgarten, Fritz Lustgarten, Oscar Lustgarten, Josef Lustgarten, Henrietta Sauer, the heirs and next of kin of Sigmund Lustgarten, deceased, send greeting: Whereas, David P. Davis, of the City of New York, has lately applied to the Surrogate's Court of our County of New York, to have a certain instrument in writing, relating to both real and personal property, duly proved as the last will and testament of Sigmund Lustgarten, late of said County of New York, deceased, therefore, you and each of you are hereby cited to appear before the Surrogate of our County of New York, at his office in the County of New York, on the 23d day of March, one thousand nine hundred and eleven, 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, 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 [L. S.] said County of New York to be hereunto affixed. Witness, Hon. John P. Cohalan, a Surrogate of our said County of New York, at said County, the 26th day of January, in the year of our Lord one thousand nine hundred and eleven.

DANIEL J. DOWDNEY, Clerk of the Surrogate's Court. GEORGE G. SCHREIBER, Attorney for Petitioner, 55 Liberty Street, Borough of Manhattan, New York City. LEVEY, ANN. E.—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 Ann E. Levey, late of the County of New York, deceased, to present the same, with vouchers therefor, to the subscriber, at his place of transacting business at the office of his attorney, William F. Clare, No. 135 Broadway, Borough of Manhattan, City of New York, on or before the 15th day of August, 1911. Dated New York, the 31st day of January, 1911. EDGAR J. LEVEY, Executor. WILLIAM F. CLARE, attorney for executor, 135 Broadway, Borough of Manhattan, City of New York.

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Scholom Jacob Abramovitz And His Anniversary.

By HAROLD BERMAN.

The representatives of the two antagonistic camps and votaries of different cults to wit, the lovers of both the Hebrew and the Yiddish languages and literatures, have both united in celebrating the seventy-fifth anniversary of the birth of the father of the one, and the regenerator of the other literature, S. J. Abramovitz, otherwise and better known by his nom de plume of "Mendele Mocher Sefhorim," or Mendele the Book Seller; a celebration which assumed the character of a truly national gala day.

It would be but a futile and gratuitous task for me to attempt to give here a complete and detailed analysis of Mendele Mocher Sefhorim, his genius and his accomplishments in the field of Jewish literature; but a brief outline and summary of his labors as well as the beneficent influence and lustre which his writings have shed over the modern Jewish literature may not be amiss. Mendele has lived through two very important, though radically different, periods in the life of the Jewish literature—the so-called period of enlightenment, of negation, of false, alluring dreams, a period of abstract ideology and woeful ignorance of real life, of awakening from the long lethargy of isolation the desire to emerge from the confines of the drear Ghetto and to enter the broader and more cheerful paths of the great, throbbing life without, and its great allurements to the one who knew nothing at all about them, days of the systematic depreciation of everything Jewish and the extravagant praising of everything that was foreign to it, whose adherents created a sort of a mythical golden calf before which they danced and said: "Behold, this is thy god, O Israel!" and the more modern, more psychological era, an era whose teachings and ideals, as embodied in its literature and the characters she drew for us, are characterized by a more intimate knowledge of the soul of the people, its great past, virtues and ancient culture, which, though lacking in modern polish and outward mellowing attractiveness, is yet sound to the core to-day, is based upon solid ethical bases and if but given the benefits of the wise, conscientious renovator, need not at all feel ashamed if compared with the culture of neighboring peoples, an era characterized by love—not a blind, romantic love, however—to the people and a true valuation of its work and the ideals which animate the people, and his genius left its impress upon both of these widely differing eras.

Mendele's genius is a peculiarly powerful and original one, and peculiar to himself. Nature has endowed him with a clear, bright vision, a remarkable power of observation, an unbounded love to the world about him, from dumb, immobile nature to that of active, calculating and thinking man and beast, which are the true attributes of the poet, and that

is why we find in him both the exquisite nature-painter—in his tales of "Fischke, der Krumer," "Die Kliatsche," and "Der Wanschfingere"—the description of the glorious summer days, the fields overspread with the golden carpet of ripening sheaves, the dew-drop bathed verdure of the morning hours, the life and strife, hustle and bustle of all the living creatures in the aromatic field or wood or by the tiny, crystal-clear rivulet on the edge of the same, the sad and depressing quietude of the autumn evening in the lane bordered by the low-thatched, tumble-down huts as contrasted with the brightly-tinted, silver-lined skies of the summer time all of these are so fresh and vivid, so powerful and entrancing in their beauty as to make them everlasting in your memory's treasure-house, and their beauty and power are all the more enhanced by the truly and typically Jewish charm which surrounds them, as the author, not unlike the ancient prophets of his people, finds the majesty of God in all creation and in every detail of same, which makes him the real Pantheistic poet. To Mendele the very chirp of the bird, the lowing of the ox, or the call of the wild beast, the gurgling sound of the gentle brook, all bear a godly message, seems to utter divine sentiments, to sing a song of praise and thanksgiving to God, their Creator.

But, if Mendele is a consummate and faithful portrayer of nature—indeed, is the greatest among his contemporaries in both the Hebrew and Yiddish literatures, in which he shines so gloriously with the refulgence of a great and luminous star—his powers of character delineation are quite inferior and of the mediocre, hackneyed order, while he is woefully ignorant of the art of creating atmosphere for his tales, invent the plot, and to cause the same to be unraveled in natural, orderly sequence, as it duly happens in real, every-day life. And the cause for it is not far to seek. For, at the time when Mendele began his career as a litterateur, while all the European peoples already each possessed a rich and varied literature, the Jewish people had not as yet a literature worthy of the name, if we except the Talmudic literature, with which we are not, at the present writing, concerned, and its literature which had but recently been brought forth with much of the pains of labor and sorrow was yet in her swaddling clothes, her writers, inexperienced, enthusiastic and dreaming closet-students who knew not life and its manifold and puzzling intricacies, had but a scant knowledge of the modern movements, and thought-currents, and, therefore, whenever they did attempt to depict life or write a

tale of the people, they were hampered by their ignorance of human nature the way real people behave under certain given conditions and the way real things do occur in a real, live world; therefore have they always created types which can much sooner be taken for composites than for individuals, and all that is to happen occurs in a sudden, abrupt, almost miraculous manner, and not in natural, orderly sequence.

But if Mendele has not succeeded in creating for us one individual, powerful type, a character such as was created by each and every one of the great writers and which serve, always, to convey to us the image of a certain virtue or vice—a Tartuff, a Falstaff, or even a Becky Sharp—he succeeded excellently in portraying for us the soul of the great mass, the common people, with their shortcomings and virtues, in the knowledge of whose psychology he was in his time and still is to-day unexcelled, and if his individual figures are somewhat hazy and indistinct, his groups are distinctly realistic and convey to us an impression of real life; and if his delineation of the individual is sketchy, the delineation of the great mass and bulk of the people—which, paradoxically as it may seem, is the real hero in each and every one of Mendele's works—is truly masterful and consummate. The great bulky and aggregate mass of every-day people is very much alive in his pages—the clerk in the Ghetto store, the water carrier, the beadle, the carter, the villager, the vagrant beggar, who is proud to the point of arrogance of his "profession," the middle-aged Jews who lie snugly stretched to their full length on the bare ground on the market place in broad mid-day, enjoying complacently the glorious sunshine, the workmen, idlers, soldiers and a thousand and one more similar and dissimilar species of the teeming, many-hued Jewish life of the vast Russian prison, surnamed Pale, all these are very much alive, indeed, and not only outwardly and apparently but also—and very much so—inwardly; their traits, habits, beliefs, superstitions, hopes and fears, joys and sorrows, and which have not, so far, been excelled or equalled for their mellow charm and sweet simplicity. And yet, when we say that he has not created any one great, distinct Jewish type, we are not entirely right, for he has created himself—"Mendele the Book Seller," a character which, although created at first in a spirit of mere innocent banter by the author, grew little by little and imperceptibly to be the gigantic figure we behold it to-day—a sort of Jewish knighterrant, a Jewish Don Quixote, who wanders about from town to town in search of such adventure as is to be found in the Jewish settlements, a keen-witted, good-humored, middle-aged Jew who roves about from place to place, with his wagon laden with all sorts of the old-fashioned ritualistic books, spreading knowledge, volunteering advice to all who need it and a very useful creature withal, so that the author has

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in the course of time ceased to bear his own name and become known to his myriad readers—like Mark Twain who had some of his whimsical humor—by the name borne by the creature of his fancy.

But if all his works are great and original, the crowning achievement of his long and active career is his work known as "Die Kliatsche" (The Mare), which, written in allegorical form, a form especially invented for this sort of work by the author—a style which is a mingling of the narrative, descriptive and the fanciful—and unhampered by the necessity of inventing the situations and the narratives of a tale, surpasses anything the author had previously or since done by its rich imagery, fanciful situations, poetical conception, and consummateness of portraiture, though this work also suffers from some minor defects which, happily, are not organic and exert but little influence upon the work as a whole, and which, as far as the present writer is aware, have not previously been

(Continued on page 6)

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ITEMS OF INTEREST IN THE JEWISH WORLD.

Abraham Lapp, a well-known citizen of Louisville, Ky., died on the 7th inst.

A Jewess Hannah Podolskaja, died recently at Sonovitz (Poland) at the age of 120.

Mrs. V. H. Kriegshaber, of Atlanta, Ga., has been appointed a member of the local Board of Education.

The Hebrew Day Nursery of Brownsville was formally opened on the 14th inst., 22 infants were received.

The New Orleans, La., Budget Committee has exempted the Jewish Widows and Orphans' Home from taxation.

A Jewish Sunday School Athletic League has been organized in San Francisco, Cal.

The Menorah Club of San Francisco, Cal., has established permanent quarters in the Bush street temple.

Mr. Nissim Behar has announced the suspension of publication of The American Monthly Jewish Review.

"The New Generation," a Jewish monthly, is about to be established in Omaha, Neb.

The late Baron Albert Rothschild bequeathed \$420,000 to charity. His estate is valued at \$150,000,000.

Governor Dix has appointed Mr. Elek J. Ludvigh as a member of the New York State Civil Service Commission.

The Tenth Zionist Congress has now been fixed to be held from August 9th to August 15th at Basle.

The members of the Congregation Ahavath Israel of Trenton, N. J., are discussing plans to erect a new synagogue.

A number of prominent Jewish residents of Harrisburg, Pa., held a meeting on the 14th inst., and decided to organize a "community."

It is reported that the Ambassador General of England, Herbert Samuels, has been refused a passport to visit Russia.

The Golden City Troop of Boy Scouts has been organized by inmates of the Jewish Orphans' Home at New Orleans, La.

The Sons of Halberstam Congregation of Philadelphia, Pa., celebrated their twenty-fifth anniversary last Sunday with a banquet.

Messrs. Samuel Rosenbaum and Henry Hyneman have been selected as members of the University of Pennsylvania Debating Team.

Kaskil Casper, who dropped dead at Vallejo, Cal., on the 4th inst., lived at one time in Nevada City, where he was a city trustee and superior judge.

The Yeshibath Eitz Chaim of Denver, Col., has purchased five lots on which a building will be erected as soon as the required funds can be collected.

Just before services, and while chatting with friends, Moses Einhorn dropped dead in the Russian synagogue at Cincinnati, O., last Sabbath.

Mr. Jacob H. Schiff, and a party of friends, paid a two-day visit to Tuskegee Institute last Saturday and Sunday as the guests of Booker T. Washington.

The Third German Reformed Church of Bayonne, N. J., has been purchased by a Jewish congregation, and the edifice will be altered into a synagogue.

The Wilna High Court has annulled the proceedings against the well-known Zionist leader, M. Goldberg, and permitted the circulation of the Zionist calendar, the Kadimah, published by him.

The Original Young Men's Hebrew Association and the Young Men's Social Club of Newark, N. J., have filed articles of incorporation.

A Mohel in Fort Wayne, Ind., who officiated at a circumcision, was recently placed on trial for practicing surgery without a license.

The Jewish Hospital Association, of Kansas City, at its last meeting, appointed a committee to select a suitable building site.

The Hebrew Ladies' Benevolent Society of Toledo, O., will in future work under the auspices of the Council of Jewish Women.

Walter B. Duffy, of Rochester, N. Y., late head of the Duffy Malt Whiskey Co., left \$5,000 to the Jewish Orphan Asylum of Western, N. Y.

The Montreal Baron De Hirsch Institute announces that unless immediate support is forthcoming 1,100 souls will suffer indescribable destitution.

Mr. Phillip Hamburger has offered to build an annex to the Gusky Orphanage of Pittsburg, Pa., in memory of his deceased wife, Fannie H. Hamburger.

Lieut.-Col. Dr. Salomon Nahum Bey, physician of the Military Hospital in Salonica, has just retired after forty years of loyal service.

The Yorke prize, at Cambridge University, has been awarded to Mr. Norman de M. Bentwich, M. A., of Trinity College.

In view of the newspaper attacks on Jews in the East End, of London, Jewish residents of the district have formed a Protection Society.

A number of prominent Jewish professional and business men of Johnstown, Pa., have organized the Lincoln Literary Club.

The inaugural service of the Liberal Jewish Synagogue was held the 4th inst., when Mr. Claude Montefiore delivered an address.

Israel R. Cohn, president of the Congregation B'nai Israel, and prominently identified with every Paterson, N. J. Jewish communal organization, was laid to rest on the 6th inst.

Contracts have been awarded for the erection of the new building for the Jewish Orphans' Home of Southern California, at Montebello. About \$75,000 will be expended.

District Grand Lodge, No. 4, I. O. B. B., which met in annual session at San Francisco, Cal., last Sunday, reported a marked gain in membership. Otto Irving Wise was elected Grand Master.

The title of Augustus Thomas' play with a Jew as the central character, is announced as "As Man Thinketh." The Schuberts will produce it and star Mr. John Mason.

The Governor-General of Poland has received instructions to institute legal proceedings against the Warsaw rabbis for levying a communal tax on kosher meat, the Korobka regulations not applying to the Polish provinces.

At the annual meeting of Temple Ohabei Shalom, Boston Mass., Rev. Erwin Wolkowich, cantor of the congregation for the past nine years, was unanimously reelected for a term of three years, with a substantial increase in salary.

A telegram to the Retch states that Kishineff gendarmes have arrested at Soroki the local Chairman of the Ica, M. Ettinger, and his helpers, M. Segal and M. Kitroser. It is rumored that a serious charge, arising from the Ica's activity during 1905, will be brought against them.

Sixteen Jews, who include the members of the local Ica Committee and their helpers, have been arrested at Novoseltzi (Bessarabia). The police refused 50,000 roubles' bail for them and declined to explain their action against the most respected citizens of the town.

The Congregation Benai David and the Chevrah Chayteem of Rochester, N. Y., have united for the purpose of building one large synagogue to replace that now occupied by the Congregation Benai David, No. 32 Hanover street.

The Arbeiter Ring, which numbers 40,000 Jewish workmen, is circulating a petition protesting against the Gardner bill, which proposes that each alien must have \$40 in cash before he can become a resident of the United States.

The Young Men's Associated Jewish Charities of Chicago, Ill., propose a tax on bachelors thirty years of age and over, in order to raise a fund to send Jewish immigrants from unhealthy tenements to farms.

The tenth annual graduation exercises of the National Farm School of Doylestown, Pa., will take place on Sunday, February 26. Hon. Willet M. Hays, assistant Secretary of Agriculture, will be the speaker.

The Turkish Government is mobilizing several battalions, who are ordered to Yemen in order to quell the rebellion in that province. The Minister for War has decided, as a precautionary measure, not to dispatch Jewish and Christian soldiers to that always dangerous region.

The delegates to the conference of the Medical Officers of the Zemstvos at Minsk adopted a resolution in favor of petitioning the government against the new anti-Jewish restrictions enforced by M. Schwartz in the schools for medical assistants.

In order to strengthen the Franco-Russian Alliance, the Russian Government, aided by the Russian colony in Paris, is opening a Russian Lyceum in the French capital. It has been decided however, not to admit to the new institution more than 3 per cent. of Jews (the norm adopted in the two Russian capitulations.)

Among the contributors to the eleventh edition of the Encyclopaedia Britannica are: Dr. Moses Gaster, Prof. Israel Abrahams, Dr. Joseph Jacobs, Mr. Lucien Wolf, Miss Kathleen Schlesinger, Dr. Henri S. Hymans, Dr. David Margolouth and Prof. Morris Jastrow.

The Paris Theatre Francais was a scene of disorder on Tuesday. Bernstein's play "Apres Moi" attracted an anti-Semitic crowd who frequently interrupted the actors with cries of "Down with the Jews!" and "Down with Bernstein." Twenty arrests were made. Bernstein was present and he accepted challenges to fight three duels.

The Premier has reinstated M. Freidenberg in the post of Crown Rabbi, that privilege having been denied him by the Governor of Poltava, who had exiled him from the province and prohibited him from retaining the office of Crown Rabbi of Kremenchug, on account of his connection with the Zionist movement and attendance at the Hamburg Congress.

In compliance with the request of the Chief Rabbi of Turkey, the Minister for War has given directions that during the eight days of Passover, Jewish soldiers shall receive a sum of money for the purchase of matzoth and other kosher food. This order has been communicated to the Commanders-in-Chief of every Army Corps.

The Philadelphia Jewish Hospital has received a bequest of \$2,000 from the executors of the estate of the late Jane Rockwell, of Scranton, Pa. Under her will, the executors were empowered to distribute the residuary estate among such worthy hospitals as they might select.

The Russian firms at St. Petersburg have decided to hold an exhibition in the capital, of Lodz, Warsaw and Bielestok manufactures. To each article a description of its production and its various faults will be attached, in order to impress upon the visitors that the articles, prepared mostly by Jews, are badly made and not durable.

CORRESPONDENCE.

Uriah P. Levy's Naval Record.

Editor HEBREW STANDARD: Through the courtesy of the Hon. Simon Wolf I have been furnished with a copy of a letter written to him by Bronson Winthrop, Assistant Secretary of the United States Navy, which should relieve Mr. Markens' anxiety that "distortion of history" has occurred in designating Uriah Phillips Levy commodore. The letter reads as follows:

NAVY DEPARTMENT, Assistant Secretary's Office, Washington.

February 8, 1911.

My Dear Mr. Wolf:—Your letter of February 3, with reference to the rank of the late Captain Uriah P. Levy, United States Navy, retired, reached me a few days ago. The following is a transcript of the record of service of Captain Levy from September 13, 1855, to his death:

September 13, 1855.—Dropped from the naval service under act of Congress of February 28, 1855.

January 29, 1858.—Commissioned as a captain from March 29, 1844, on the active list.

April 10, 1859.—To command the "Macedonian," May 15.

July 14, 1860.—Detached and granted three months' leave of absence.

March 22, 1862.—Died at New York, N. Y., this date.

From correspondence in the library of the Navy Department it appears that on February 21, 1860, Captain Levy succeeded to the command of the Mediterranean Squadron, as flag officer. At that time captains in the United States Navy commanding, or having commanded squadrons were considered commodores, though not commissioned as such, and wore a broad pennant distinctive of that rank, and, in accordance with this custom, Captain Levy was recognized as commodore and so addressed in official communications. It was not until 1862 that the rank of commodore was established by law, and this officer did not at any time hold a commission as such. I believe, however, in view of the custom above referred to, that he was actually entitled to the designation of commodore.

(Signed) BRONSON WINTHROP.

Assistant Secretary.

Simon Wolf, Esq., Commercial Bank Building, Washington, D. C.

All the distinguished naval officers designated as commodore subsequent to the Revolutionary War and prior to the act of 1862 obtained their title in the same manner as Commodore Levy.

Upon the subject of flogging in the navy, we have the commodore's memorial to Congress in 1855, page 20. After referring to the religious persecutions he had been subjected to in his long career in the navy, he states "that he was the first to denounce the old system of punishment by the lash, especially when inflicted by the order of the commander alone, as barbarous in the extreme and inconsistent with our institutions and the best interest of the service. Flogging in the navy, as well as in the merchants' service, has been abolished by law, and, experience has shown, to the great benefit of each. Your memorialist's humble share in this work of humanity and patriotism will ever be to him a spring of joy and consolation of which he cannot be deprived by persecution and injustice."

While in command of the frigate Vandalla in 1839 Commodore Levy abolished the old system of punishment.

The inscription on his tombstone was placed there about forty-seven years ago by those who had personal knowledge of its truth, and there it has remained unchallenged until recently Mr. Isaac Markens took umbrage at an editorial in a daily newspaper.

Very truly yours,

JEFFERSON M. LEVY.

February 20, 1911.

Young Women's Hebrew Association.

The speaker at services this evening will be Mr. Max D. Klein.

The Board of Directresses cordially invites the public to attend the eighth annual meeting of the Young Women's Hebrew Association, which will be held at the Association Building, 1578 Lexington avenue at 8 o'clock precisely, on Sunday evening, February 26. An interesting feature of the evening will be the reading of the annual report by the President, Mrs. I. Unterberg. Addresses will be delivered by Rev. J. L. Magnes and Hon. Samuel Greenbaum. The opening prayer will be given by Dr. F. de Sola Mendes, and Mr. Max D. Klein will recite the closing prayer. Election of officers will also take place.

The growth and development of the work will be very apparent when the president quotes the statistics of the past fiscal year, which show a very large increase over that of the preceding year. The efficiency of the students can be observed at the exhibition of work, which will be held.

Hebrew Free Loan Association.

At the last meeting of the Board of Directors of the Hebrew Free Loan Association, held at the office of the society on February 12, the following officers were elected for the ensuing term: Julius J. Dukas, president; Morris Jacoby, first vice-president; Meyer Goldberg, first vice-president; David Bloom, treasurer; Simon Landres, hon. financial secretary; Abr. Bakat, hon. recording secretary; N. Aleinikoff, counselor.

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ROYAL BAKING POWDER Absolutely Pure HAS NO SUBSTITUTE A Cream of Tartar Powder, free from alum or phosphatic acid

Second Annual Kehillah Convention.

The second annual convention of the Jewish Community (Kehillah) of New York will take place on Saturday evening, at the United Hebrew Charities Building.

Among the reports which will be presented are the report of the Executive Committee by the chairman, Dr. J. L. Magnes; the report of the Committee on Education, by Professor Israel Friedlaender, chairman; the report of the American Jewish Committee, by Mr. Louis Marshall. The report of the Committee on Education will deal with the activities of the Bureau on Education, which has recently been founded of the Bureau of Education, which has recently been founded with the objects of improving the matters of Hebrew and religious instruction among the Jewish children of the city. A fund of \$75,000 for the work of this bureau has been donated by Mr. Jacob H. Schiff, and New York Foundation, Professor Morris Loeb, president. The director of this bureau is Dr. S. Benderly, a noted educator who formerly conducted a large Jewish school in Baltimore and who has devised improved methods of Jewish instruction. The report of the American Jewish Committee, of which the Kehillah is the New York constituency, will deal with the question of immigration and with the matter of the American passport which is not recognized when presented by Jews in Russia.

After listening to the annual reports and discussing resolutions pertaining to the work of the organization, the Convention of the Kehillah will elect six new members of the Executive Committee and seventy members for the Advisory Council.

Young Men's Hebrew Association.

The speaker at the Friday evening services this week will be Mr. Israel Andron, one of the active workers in the association.

On Sunday evening, Feb. 26, the Excelsior Social and Literary Society will hold a belated Washington's Birthday celebration, on which occasion Prof. Wm. B. Guthrie, of the College of the City of New York, will deliver an address on "The Character and Career of Washington." A suitable musical programme has been arranged.

The Committee on Social Work is inaugurating a very interesting series of entertainments and lectures for the month of March, details of which will be made public in the near future.

Duma Refuses to Go on Record As to the Jewish Pale.

ST. PETERSBURG, Feb. 22.—The Duma to-night, by a vote of 208 to 158, declined to express an opinion for or against the bill providing for the abolition of the Jewish pale, which was introduced last Sunday, but referred the bill to the Committee on the Inviolability of Person to make a report.

The bill, which favors giving to Jews the right of unrestricted residence in Russia, originally was supported by 166 members of the opposition and centre. Jewish circles here are greatly pleased at the progress made to-day, and it is considered that the bill will ultimately pass, if Premier Stolypin supports it.

Memorial Services for A. S. Solomons. Memorial services, on the first anniversary of the death of the Honorable Adolphus S. Solomons, will be held in the Synagogue of the Jewish Theological Seminary of America, 531 West 123d street, New York city, on Tuesday, March 7, at 5 p. m. The public is invited.

ENGAGEMENTS.

BERNSTEIN-HEILIGER.—Mr. and Mrs. Isidor Heiliger announce the engagement of their daughter Ethel to Mr. Louis Bernstein. At home Sunday, February 26, from 3 to 6 p. m., at 214 West 13d street. No cards.

BIRNBAUM-MENDELSON.—Miss Birnbaum, of No. 226 East 115th street, to Mr. Frank Mendelsohn.

COHEN-BRUNNER.—Mr. and Mrs. L. Brunner announce the engagement of their daughter Anna to Mr. Ralph Cohen. At home, 243 West 137th street, Sunday, February 26, from 3 to 6. No cards.

COHN-RAPHAEL.—Mr. and Mrs. R. Raphael announce the engagement of their daughter Sadie to Mr. Morell Cohn. Reception February 26, 58 West 128th street, from 3 to 6.

FUCHS-ROSENBAUM.—Mr. and Mrs. Herman Rosenbaum announce the engagement of their daughter Dora to Mr. Herman Fuchs. At home Sunday, February 26, 1911, 3 to 6 p. m., at 849 Eeck street, Bronx.

GALINGER-MARUM.—Mr. and Mrs. Edward M. Marum beg to announce the engagement of their daughter Blanche to Mr. Edward Galinger. At home Sunday, February 26, 3 to 6 p. m., No. 8 West Ninetieth street.

GRABOFF-LOEWENSOHN.—Mr. and Mrs. Sol. Loewensohn beg to announce engagement of their daughter Dorothy to Dr. Edw. Graboff. At home Sunday, February 26, from 3 to 6 p. m. Address 615 West 143d street, New York.

HERSHFIELD-ROSENBAUM.—Mr. and Mrs. S. Rosenbaum announce the engagement of their daughter Elsie to Mr. Israel Hershfield. Reception Sunday, February 26, 3 to 6, 472 Central Park West. No cards.

HEYMANN-COHN.—Mr. and Mrs. Barnett Cohen, 1964 Seventh avenue, announce the engagement of their daughter, Lillian E., to Mr. Morris Heymann, of Brooklyn. Reception at the Herrstadt, 27 West 115th street, Sunday, February 26, 1911, after 8 p. m. No cards.

KIRSCH-HIRSCH.—Mr. and Mrs. Max Hirsch of 258 East Third street, announce engagement of their daughter Rose to Mr. Jacques Kirsch, Sunday evening, February 26, 1911, at Stuyvesant Casino, 140 Second avenue. No cards.

KLEIN-HERST.—Mrs. Lena Herst, of 317 East Forty-ninth street, announces the betrothal of her daughter Nina to Mr. Jack Klein. At home Sunday, February 26, after 7 p. m. No cards.

MILLER-ROSENTHAL.—Mrs. M. Rosenthal announces the engagement of her daughter Zelma to Mr. Herman Miller, of New York. At home from 3 to 6, Sunday, March 12, at the home of Mrs. Emanuel Hertz, 2460 Seventh avenue. No cards.

MINTZ-ROSENBAUM.—Mr. and Mrs. Al Rosenbaum, 511 West 143d street, announce the engagement of their daughter Helen B., to Mr. David Mintz. Reception Sunday March 5, 3 to 5.30 p. m., at the Herrstadt, 27 West 115th. No cards.

ROSENBERG-LAPKIN.—Mr. and Mrs. M. Lapkin, 31 West 118th, announce engagement reception of their daughter Anna to Saul Rosenberg will be held at the Lexington, 109 East 116th, Sunday, February 26, from 3 to 6.

SEIFFER-NEWMAN.—Mr. and Mrs. Morris Newman, announce the engagement of their daughter Minnie to Mr. Benjamin Seiffer, on February 26, 1911, at 920 Longwood avenue, from 3 to 6 p. m. No cards.

SELKOWITZ-HAMBURG.—Mrs. Millie Hamburg, of 1125 Tinton avenue, Bronx, announces the engagement of her

Young Ladies and Married Women

who desire to appear beautiful should use



who desire to appear beautiful should use THE SECRET OF WOMANLY BEAUTY Oxy Cream will make your face and skin tender and white as snow. Will eradicate wrinkles, freckles and blackheads and make your face clear, fresh and beautiful. The best remedy for chapped hands and itching skin. Ask only for Oxy Cream, made by the Bell Chemical Co. and take no other. No other cream is as good as Oxy Cream. 25 CENTS in all drug stores. BELL CHEMICAL CO., 60 East 116th Street, New York

NERVE STRAIN

Doctors tell us that a vast percentage of the breakdowns and troubles to-day are from overworked, undernourished nerves. We Americans strain every nerve in our body trying to make a success in life, and do not nourish and feed our nervous system, so as to make it equal to the strain; the result is we are broken down old men and women before we are forty years of age. The nerve tissues must be fed and strengthened, the stomach must be assisted in doing the work of digesting the food the blood must be enriched and circulation quickened, the body and brain must be invigorated, so that we can withstand the strain and retain health, strength and youth.

Duffy's Pure Malt Whiskey, the world's most reliable tonic-stimulant and strength-builder, is an ideal remedial agent for nervous people or any one under a nervous strain. It quiets the nerves and starts the gastric juices, so that the food can be digested. It is a food in itself that gives strength and fills the blood with bright red corpuscles.

Doctors and other scientists all over America know that Duffy's Pure Malt Whiskey does wonders in aiding the digestion and assimilation of the food and in bringing vigor to the body.

It is sold in SEALED BOTTLES ONLY by all druggists, grocers and dealers, or direct, \$1.00 a large bottle. Look for the "Old Chemist" on the label and make sure the seal over the cork is unbroken. Medical booklet containing rare common-sense rules for health and testimonials, also doctor's advice, sent free to any one who writes, The Duffy Malt Whiskey Co., Rochester, N. Y.

daughter Gertrude to Mr. Louis Selkowitz. At home Sunday, February 26, 1911, from 3 to 6. No cards.

SNYDECKER-SOLESKY.—Mr. and Mrs. A. Solesky announce the engagement of their daughter Julia Slone to Mr. Andrew H. Snydercker, March 5, Reception at the Ellsmere, 126th street and Lenox avenue, 8 p. m.

VAN DUREN-ROTHSTEIN.—Mrs. Bertha Rothstein, 329 East Ninetieth street, announces the engagement of her daughter Anna to Mr. Max Van Duren. At home February 26. No cards.

WEILL-FLESHER.—Mrs. Minna Flesher, 180 St. Nicholas avenue, announces the engagement of her daughter Irma to Mr. Nathan Weill, of Somerville, N. J. At home March 5, 1911, from 3 to 6. No cards.

WOLFF-DREYSPPOOL.—Mr. and Mrs. M. Dreyspool, of 117 West 137th street, announce the engagement of their daughter Miriam to Mr. Max S. Wolff. Reception at Carlton Hall, 106 West 127th street, February 26, 1911, from 3 to 6 p. m. No cards.

MARRIAGES.

BAMBERGER-REINEMAN.—On Wednesday, February 15, 1911, at the residence of Rev. Alex. Lyons, Brooklyn, Clara Reineman to Herman M. Bamberger.

BEARDS-ZENKER.—On Sunday, February 19, 1911, by Rev. Aaron Eise-man, Miss Anna Zenker to Mr. Sidney Beards.

BLEEKER-WARBURG.—Mr. and Mrs. Isaac Warburg announce the marriage of their daughter Carrie to Mr. Louis Bleeker, of Newark, on Tuesday, February 14, at Carleton Hall, by Rev. Daniel Loewenthal.

BRODSKY-RUBINOW.—On Sunday, February 19, 1911, Miss Mary Brodsky to Mr. William Rubinow, by Rev. Isidor Reichert.

FERSHO-SATZMAN.—On February 19, 1911, Miss Sara Satzman to Mr. Max

וידעו
We extend our heartfelt congratulations to all engaged and married couples.
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S. Fersho by Rev. Dr. Adolph Spiegel.
KOZMA-SCHWARTZ.—On Sunday, February 19, 1911, Miss Paula Schwartz to Mr. Emil Kozma. Rev. Aaron Eise-man officiated.

KRAPP-TUSKA.—Elaine Tuska, daughter of Mr. and Mrs. A. L. Tuska, to Herbert J. Krapp, at the St. Regis, on February 16, by the Rev. Dr. Joseph Silverman.

LEWIS-COVNER.—On Sunday, February 19, 1911, Miss Rae H. Covner to Mr. Max S. Lewis. Rev. Adolph Spiegel officiated.

ROSENBERG-LIPSCHITZ.—On Feb. 19 at Madison Hall, Miss Sadie Lipschitz to Mr. David Rosenberg, by Rev. Israel Goldfarb.

SONDERLING-SILVERMAN.—At the Bedford Mansion, Brooklyn, on Feb. 19, Miss Cecelia Sonderling to Mr. Simon Silverman. Rev. Israel Goldfarb officiated.

ULLMO-HECHT.—On Sunday, February 12, by Rabbi Daniel Loewenthal, Sadie, daughter of Mr. and Mrs. Simon Hecht, to Emil Ullmo.

WEINBERG-LOBEL.—On Saturday, February 18, 1911, by Rev. Dr. A. Spiegel, Miss Estelle Lobel to Mr. Harry A. Weinberg.

WERDENSCHLAG-DAVIDSON.—Mr. Philip Davidson announces the marriage of his daughter Hortense to Mr. Arthur Werdenschlag, at the Hotel Gotham, on Tuesday, February 14.

ZOLOTOREFF-FEINSTEIN.—On Wednesday, February 15, 1911, Miss Celia Feinstein to Mr. Henry C. Zolotoreff, by Rev. Dr. Adolph Spiegel.

BAR MITZVAH.

BLOCH.—Mr. and Mrs. Louis Bloch of No. 416 West 122d street, announce the Bar Mitzvah of their son Monroe on Saturday, March 4, at the Synagogue of the Jewish Theological Seminary, No. 531 West 123d street. At home, Sunday, March 5, after 7 p. m. No cards.

GARFINKEL.—Mr. and Mrs. Morris Garfinkel, of No. 67 West 113th street, announce the Bar Mitzvah of their son Samuel on Saturday, February 25, at the Beth Hamedrash Hagodal, No. 34 West 114th street.

ISAACS.—Mr. and Mrs. J. L. Isaacs announce the Bar Mitzvah of their son Leon, Saturday, February 25, at Hebrew Tabernacle. At home Sunday, February 26, 357 West 113th street.

KOLBERT.—Mr. and Mrs. Edward Kolbert announce the Bar Mitzvah of their son Harry on Saturday, March 4, at Synagogue Judah Halevi, 166th street and Morris avenue, Bronx. Reception at home at No. 1070 Morris avenue on Sunday, March 5, from 3 to 6 p. m.

DIED.

DEBREST.—On Wednesday, February 15, 1911, Martha, (nee Blumenthal), beloved wife of Harold Debrest in the twenty-sixth year of her life.

Birthday Dinner to Julius Harburger.

Deputy State Comptroller Julius Harburger celebrated the sixtieth anniversary of his birth at his home, 57 St. Mark's place, on Wednesday by a banquet surrounded by his children and grand-children, where he received a deputation from the Tammany Club. Addresses were delivered by Alderman John C. Ruff, Clerk Andrew Lang of the Municipal Court, ex-Assemblyman Cornelius Huth, John F. McCollough, ex-Alderman Leopold Washington Harburger and Counsellor Jacob Stiefel, to which Mr. Harburger feelingly responded, giving a history of the East Side, where he was born February 22, 1851, unto the present day. He gave a glowing history of when he first entered political life in his support of Horace Greeley in 1872, and said he is as young and active as any youngster around him. Comptroller William Sohmer and many others sent telegrams of congratulations.

Announcement.

MRS. DANZIGER, caterer, of No. 242 East Fifty-eighth street, begs to announce that her books are now open for engagements for the coming season. Telephone No., Plaza 4093.

Temple Beth-El

5th Ave. and 76th St.
Regular Friday evening services at 5.30. On Sabbath morning, Rev. Dr. Samuel Schulman will preach at 10.30. Sunday morning Dr. S. Schulman will preach on "Religion and Art, or the Beauty of Holiness."
Services begin at 11 o'clock. All are welcome.

If Soda Crackers Grew on Trees

Nature would cover them with shells, like nuts, protecting from moisture, mildew, dirt and insects. Just so are Uneeda Biscuit protected by the moisture-proof, dust-proof package. It keeps them oven-fresh and crisp, retaining all their flavor and goodness till used. Think it over and you will always buy the protected kind

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WEAR **Duke's** HOSE SUPPORTERS EASILY ADJUSTED No buttons to tear the stockings Do not come open accidentally For sale at all leading stores

MARRIAGE Invitations, Announcements, At-Home, Calling and Receptions Cards and Menus. Mail orders receive prompt attention. **WOLF BROS., Engravers,** 165-167 William Street, Telephone 3049 Beekman.

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151-153 E. 68TH ST., N. Y. B. TURKEL, Prop. CUISINE STRICTLY under supervision of Rabbi Dr. Philip Klein. ESTIMATES AND BOOKLET ON APPLICATION. TERMS REASONABLE. CATERING AT PRIVATE RESIDENCES.

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The LEXINGTON, FORMERLY THE PAVILION, 100-111 EAST 116TH STREET, Between Lexington and Park Aves. FOR RECEPTIONS, WEDDINGS, BANQUETS, LODGES AND SOCIETY MEETING ROOMS. Strictly under the supervision of Rev. Philip Jaches, 225 East 116th st. Estimates furnished. HERMAN B. GROSSMAN, PROP.

"LENOX HALL" Corner Lenox Ave. and 121st St., City. S. Harris, Caterer. Formerly of Yorkville. For Weddings, Receptions, Banquets, etc. Hall room for 150-200 guests. Moderate rates. Tel. Morningside 5030.

(Continued from page 3)

Scholom Jacob Abramovitz and His Anniversary.

taken notice of by any of the numerous critics and commentators of this author's work, and which are as follows:

In one of the chapters of this work, while speaking of the devil, he describes his Satanic Majesty as a "young chap with a freckled face and ugly, repulsive features," which must appear as very crude and unethical to any man of culture, and need only be contrasted, for instance with Gustave Dore's portraits of the same angel in his illustrations to the Inferno where His Satanic Majesty is seen as a youthful, handsome man, comely of feature, powerful of physique, and with an exquisitely shaped head, in short, such a head as becomes a celestial being, be it one whose mission is to bring evil to the children of men, but who must nevertheless be both strong and powerful and, hence, beautiful, which comes of strength. But such is, and must be, the result of the unethical education prevalent then in the Ghetto, with all the resultant strange and ludicrous conceptions of things. And still more, and another flaw, we discover further on in the work when Yisroelik—that mythical youth created by the author to typify the Jewish nation—sailing in company with the devil through

dizzy aerial heights where His Satanic Majesty has taken him up for a flight over the face of the earth, so that he may observe the life of his people in different lands and under different rulers, happens to touch that angel's "loins," when he is thereupon sent flying, hurtling through the vast space, back to Mother Earth! Such a denouement is more fit for a music hall farce than for a serious work of this kind.

Yet, in spite of all these big and little blemishes, not all of which are the product of his own shortcomings, but, also, and in great measure, are due to the influences of his time and surroundings, Mendele is one of the brightest luminaries in our literary firmament, one that has shed great lustre on the Hebrew and has practically created the Yiddish literature; one who is unsurpassed in his mastery of nature description and the creator of delightful fancies and entrancing fantasies, a framer of happy phrases and coiner of bright, scintillating sentences—in the words of Frug, "a great wizard, the rare necromancer who was the first to open up the path in our drear jungle of mystery"—one who can scourge mercilessly his people for its faults and shed bitter tears over its misfortunes and sing its praises when praises are due; an author who is, and is likely to remain, unsurpassed in his particular, chosen field for many a day yet

to come, and whose works are sure to be continued to be read with an ever-increasing relish by the present as well as by the coming generations.

Union of Orthodox Jewish Congregations.

(Communicated).

During the last months the union has been actively engaged in correspondence with members of the House of Representatives in Washington upon the proposed immigration restrictions and the Russian Jewish problem generally. And it is in communication with the Government.

The union has proposed that all the great national Jewish organizations and the great Jewish orders take united action to secure general co-operation among all Jewish lodges, congregations, colonies and farms for the reception and dispersion of Russian Jewish immigrants on their arrival in this country, and that proper provision for their religious requirements be made; also to take what-

ever action is possible to instruct the Russian Jews as to the requirements of American citizenship, the regulations as to immigration, information as to climate, soil, crops, general farming, etc., by agents in the Pale or at the great European ports, much as the ICA does.

The union has also under consideration the propriety of taking part in the coming celebration of the three-hundredth anniversary of the translation of the Bible into English. At first thought, it is an event which does not concern Jews at all. But it is urged that that very translation of the Bible 300 years ago largely inspired the English Revolution, which, when finally successful under Cromwell, admitted the Jews into England. Furthermore, that it was this very translation of the Bible that inspired the preachers in this country to encourage the rebellion which culminated in the American Revolution, and Mr. Oscar Straus has so impressively shown, and that by this Revolution the United States stands committed to that liberty through which we Jews to-day live here by right and not by toleration. Further,

that what the influence of the English and the American Revolutions was, in promoting the great French Revolution, through which the Jews could live in France by right and not by toleration, every reader of history knows, and that the celebration of the three-hundredth anniversary of the so-called Authorized Version is therefore of very great interest to us, the People of the Book, which has meant so much for human progress in these three centuries. The matter is before the New York Board of Jewish Ministers, and is engaging the attention of Dr. Heller, whose staunch views on intelligent Zionism have won for him so much respect. But no action is likely to be taken unless the chief Jewish organizations co-operate.

Charles Strauss, who was recently appointed to the Water Board by Mayor Gaynor, of this city, has been elected president of the board. The salary is \$12,000 per annum.

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NEWS FROM ENGLAND.

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Leading British Jewish Journals Charged with Libel—Most Interesting Action with Dr. Adler and Israel Zangwill as Chief Witnesses on Each Side—Leading Advocate Defends Jewish Journals—Questions of Rabbinical Authority.

London, February 11, 1911.

An interesting legal action has been brought by a Jewish butcher in London to recover damages for libels published in the Jewish Chronicle and the Jewish World, these libels being, it is alleged, inserted upon the authority of Simon Myers, the investigating officer of the Board of Shechita. The defendants are, therefore, the two newspapers and Myers; the plaintiff being Hirsch, a butcher.

The alleged libels appeared in the issues of both newspapers of February 11, 1910, and were contained in a notification to the Jewish public that the meat sold by the plaintiff was, trifa, and according to Jewish law, prohibited to be eaten by Jews. The notice purported to be signed by the defendant Myers as the investigating officer of the Board of Shechita. The defendants plead that the words complained of were true in fact; and further, that the words were published upon a privileged occasion in the performance of a public duty. The hearing of the case is resulting in the publication of a vast amount of interesting information, historical and legal, with regard to the community.

Counsel for the butcher pointed out that the plaintiff was a member of the New Hebrew Synagogue, a small congregation of perfectly orthodox Jews. He did not acknowledge and never had acknowledged—and was not alone in this—authority of the Board of Shechita. The Sephardim and Ashkenazim, on the whole, acknowledged the Board of Shechita. A great many of the Russian Jews in this country did not. They had to ascertain in that trial whether the Board of Shechita had any power, and if so, how had it acquired this power of forcing its authority on orthodox Jews who did not acknowledge its authority. They and Dr. Adler were trying—and he did not suggest that they did it from any but most praiseworthy motives—to shepherd all the Jews into the Chief Rabbi's fold. But they had no statutory authority and could not interfere with the Russian Jews if they chose to be independent. The rabbi of the New Hebrew Congregation was a gentleman named Gerber. He was held in very high esteem and was a very learned man. He was perfectly qualified as a rabbi. Rabbi Gerber was as competent to appoint a Shochet as any other rabbi, and he had approved of a Shochet named Friedner. This Shochet had killed for the plaintiff. Friedner was well versed in the whole ritual and was a skilled man. He had received certificates from the late Chief Rabbi, Dr. Nathan Adler.

Among other witnesses, Israel Zangwill has given evidence on behalf of the libelled butcher. He said that the Board of Shechita had not been accepted by all the Jews in London. About 30 years ago some Jews set up a synagogue of their own with necessary ministers, including a killer. That society was called "Mashski Hados." He was familiar with the nature of the controversy that raged at the time. He was acquainted with the spirit of the Jewish law. He had studied the Jewish Encyclopaedia. He had read a good many extracts from the Joreh Diah. It was a part of the Shelchen.

A would-be rabbi underwent an examination by a learned man, who certified that he had knowledge to give decisions on questions of ritual. The learned man had to be a rabbi himself. The learned man in England had no legal or authoritative status. The certificate given made him a rabbi. He supposed that the rabbi then had to find a congregation. One rabbi had no authority over another rabbi, except in States where the Jewish religion was established. He had never heard of a Board of Shechita out of England. There were Jewish communities in England who did not recognize the authority of the Chief Rabbi. The Reform Synagogue was one. There

was another body which had seceded from the Reform Synagogue.

Another witness on behalf of the butcher pointed out that when once a rabbi had a certificate to practice he could appoint a Shochet. There were no Boards of Shechita in Germany, Russia, or France. The Board of Shechita had no authority over all the Jews in London. It was a grave accusation against a Jew's moral character to say he sold trifa meat.

For the defense, King's counsel, Mr. Duke, one of our foremost advocates, pointed out that there were a number of butchers, who wished to sell meat as kosher. Hirsch found the Rabbi Gerber, and they together found a Shochet Friedner, who had been a shochet under the Board of Shechita. Some of the butchers, of whom Hirsch was one, started business as purveyors of kosher meat. They were brought under the observation of the Board of Shechita, and asked by the Beth Din to give an account of what they had done. They gave a wholly unsatisfactory account of what they were doing, with the result that the notices were published that the meat was trifa. It was pretty clear that Hirsch and others were minded to set up shops to try the question of selling meat, which had not passed under the supervision of the Board of Shechita. The question was whether the Jewish ecclesiastical authorities of London had according to the custom of the orthodox Jews, the power to exercise the laws which they preferred to exercise. Did they do more than declare to the orthodox Jews what was done by Hirsch in putting up the meat for sale was against the Jewish law? If what the defendant, Myers, did was in accordance with his ecclesiastical authority, then he should ask the jury to say there was no libel. The jury had to consider the people among whom the question arose, and why it had raised a matter of acute controversy. It was, because Jewish religion was so much a matter of ritual and ceremony, that all those matters touching the eating and cooking of meat was a serious matter in the eyes of the orthodox Jew, said the defending counsel. However difficult it was to decide theological matters, the jury would have to attempt to decide the case according to the laws of England.

Counsel continued that the principals attacked in this case were the Beth Din, the Chief Rabbi, and the Board of Shechita. Rabbi Adler was the Chief Rabbi. The Jews returned to this country after the Restoration. They established their synagogues, and associated themselves in communities. In 1804, the representatives of the synagogues met together and elected a Board of Shechita. It was elected by the representatives of the synagogues for the protection of the Jewish community. It had an Inspector, Myers. The Board of Shechita, was to superintend a vital matter with regard to the Jews of London, but not to make a pecuniary profit out of it. The Chief Rabbi, Dr. Adler, was appointed to his office by his own community. The orthodox Jews in England had it in their power to appoint a Chief Rabbi, and they had done so in appointing Dr. Adler. One of the questions was whether the Jews of London, according to the custom of their forefathers, could be a community. The appointment of the Beth Din and the Chief Rabbi were essential to the existence of the Jewish community as a distinct religious body. While Judaism existed, it was of the highest importance that they should be capable of administering their own affairs according to the laws of England.

The Mosaic law provided that the Shochet should be attested and approved by the ecclesiastical authority of the community, for which he proposed to act. The Joreh Diah said that a strange rabbi should not come into a town and exercise authority where there was another rabbi. There was machinery for exercising the functions, for slaughtering beasts, and it was an offense for others to come in and set themselves up in opposition to that authority. Jews would look to the heads of their community to safeguard them in respect to the consumption of food. The plaintiff complained in this case that when the Jews were told the food was trifa,

the killing had already been sanctioned by Rabbi Gerber; and it was only attacked because it was not killed under the supervision of the Beth Din. The Jews said they had not the safeguard of the Board of Shechita, and they would not deal at the plaintiff's shops. The jury would have little difficulty in saying that the Chief Rabbi was in the right, and it was the defendants' duty to make the communication to the devout Jews of London.

At the close of Mr. Duke's speech, the Chief Rabbi, Dr. Adler, was called on to the witness stand. He said in answer to the usual string of questions that he exercised authority over matters of Shechita. He had superintended Shechita and issued certificates for fitness for Shochetim. The Beth Din had to examine into the religious and moral character of the candidate and if he was found satisfactory then he was examined as to his skill and fitness for slaughtering animals, the desire being to give the least pain to the animals.

The Spanish and Portuguese Jews had a representative on the Beth Din. The Reformed Synagogue, if they wanted kosher meat, bought it from their shochetim. There were Boards of Shechita in Manchester, Liverpool and Leeds. A board consisted of a congregation of delegates in a particular town. The board would advertise for a shochet, but only if they had the authority of the Beth Din. Forms were sent out to the retail and carcass butchers. It was his duty to warn a person, and ask him to desist, if he thought he was doing something wrong, and invite him to come and explain. If the person did not come and explain, then they issued a decree that the meat he was selling was trifa. That had to be published to the Jewish community. One of the usual steps was to advertise it in the Jewish Chronicle and Jewish World. He had seen the notice, which was in accordance with the ordinary practice which had been in vogue since there was a Shechita Board.

There was an act of Parliament which required a synagogue to be registered if Jews wished to be legally married in it. Dr. Gerber's synagogue at 139 Cannon street had not been brought under his notice. He never heard of Dr. Gerber applying for registration in respect of the Fashion street synagogue. All the ministers in England acknowledged his jurisdiction.

Dr. Adler was still under examination when the court adjourned.

The Winnipeg Hebrew Amateur Athletic Association, have secured an entire building, which they have remodeled to suit their requirements. The membership now numbers 150.

The will of the late Mr. Anton Dunks, of London, Eng., who died on January 8th, has given £1,000 to the Children's Hospital at Furth, Bavaria; £500 to the Society for the Relief of Foreigners in Distress, London; £500 to the Jewish Board of Guardians; £500 to the German Society of Benevolence, London; £500 to the German Hospital, Dalston, and £500 to the Jewish Orphan Asylum at Furth.

JACOBS, ADOLPH.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Adolph Jacobs, late of the County of New York, deceased, to present the same with vouchers therefor to the subscribers, at their place of doing business, at the office of Messrs. Kantrowitz & Esberg, No. 320 Broadway, in the City of New York, on or before the 25th day of August next.

Dated New York, the 4th day of February, 1911.
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Dated New York, the 11th day of February 1911.
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Friday, February 24th, 1911 : : : Shebat. 26th, 5671.

משפטים

The February number of the *Jewish Forum* is really a very fine number. It might be of interest to our readers to learn that they have already seen 97 per cent. of the matter in these columns.

A Heidelberg professor makes the suggestion that the "new woman" movement is promoted by "old maids, childless women, widows, and Jewesses." We are sure that the last are not to be found in any of the other categories, least of all in the first. And the Jewish woman is not under the necessity of participating in the "new woman" movement: in Israel she always has been a "new woman."

The Jew in the Elizabethan popular literature and drama was a devil and an atheist. And Martin Luther urbanely called the synagogue "a nest of devils." Yet in the days of Elizabeth of England and Martin Luther there were no Reform houses of worship and no Reformers!

Why Baron Albert Rothschild, of Vienna, left only \$500,000 instead of five times that sum to charity, will probably never be known. That the smallness of the bequest caused disappointment may be taken for granted: the Rothschilds have always been princely, if nothing else, in their charitable benefactions. Yet the Vienna Jews may not have deserved a large gift; surely the general community of Vienna, which has made the Jews of that city what they are, does not deserve one.

The Legislature of this State will probably soon pass an act creating a new three-million dollar corporation. This corporation, however, has altruistic aims, and proposes to prevent the infraction of the civil and religious rights of Jews in any part of the world. It is the American Jewish Committee, a body with which our readers are sufficiently familiar to obviate our speaking at length on the subject.

Chief Rabbi Nahoum is not to be a senator of the Turkish Empire after all. This news should serve to reassure all factions in Jewry: the non-Zionists need not worry that a religious leader will concern himself with questions of practical politics, the Zionists that a Jew will be in position to hinder or defeat their dearest aspirations.

The late Paul Singer, the German Socialist leader, remained a Jew to the end of his life. This fact deserves to be made much of, because Singer was a German politician, and in Germany it is rather the rule than the exception for a Jew who has political ambitions to seek their advancement and their realization through the baptismal font. Singer characteristically refused to accept Christianity; he was not much of a Jew religiously, but would never be so cowardly as to desert his fellows of the same race.

Although four full weeks have now elapsed since the junket of the Union of American Hebrew Congregations in this city, Rabbi Martin A. Meyer, who provides our contemporary *Emanu-El* of San Francisco, with editorial pabulum, is not yet over his "Katzenjammer." Admitting that New York can "put it over" San Francisco when it comes to junkets and entertainments, we nevertheless opine (a fitting word in this connection) that the readers of *Emanu-El* must have had enough of the Union by this time. It is as a sorry commentary on the Jewry of these days to find a Jewish weekly devoting its most valuable space, week after week, to a species of *Shulhan Aruch* on what was after all a *Shulhan Aruch* of another kind, a "prepared table" at the Hotel Astor many Wednesday evenings back.

The Palestine Land Development Company, Limited, officered by prominent leaders in the Zionist movement and affiliated with the cause, has succeeded with measurable results in its work of developing the rural sections of Palestine. *Kinereth*, a farm taken hold of by the company, gives fair promise of being in the near future one of the show places of the Holy Land. And other stations, which this organization is considering and even operating, may in the course of time evidence similar results. The company reports, however, a lack of interest in its operations on the part of the rank and file of the Zionists. Its capital has not grown markedly; the number of shares taken during the year 1910 does not exhibit gratifying results. But there has been a slow and steady progress, and the directors should take heart from what has really been accomplished.

JEWISH FRATERNALISM.

LASTLY two of our oldest and best known local Jewish fraternal orders have held their Grand Lodge sessions. The local officers of District Grand Lodges No. 1 of the Independent Order of B'nai B'rith and the Independent Order Free Sons of Israel have rendered an account of their stewardships and recommended various means of increasing the serviceableness and utility of their institutions to their members.

The B'nai B'rith, which has sought as an order (with some measure of success) to do away with the insurance features of Jewish fraternal orders, lays stress on personal service; the Free Sons order, where insurance is still an important and useful factor, deals largely with internal problems. The former must justify its existence by resorting to work "for the most unselfish, international fraternity in the world." The latter is not so ambitious, and confines its attention to personally interesting, practical work.

Which order has achieved the greater measure of success here? The local B'nai B'rith started the year 1910 with 3,485 members and ended it with 3,493, a net gain of exactly eight able-bodied, whole-souled, true-blue Jews. On January 1, 1909, the Free Sons had 8,401 members enrolled; on December 31, 1910, only 7,396 were on the roster.

Is the day of the Jewish fraternal order passing? The Free Sons as an order appeals to the older immigrants and their descendants; it cannot therefore hope to match the record of more recent institutions appealing to the newcomers of the last few decades. The B'nai B'rith is not restricting its appeal to any specific class of Jews; a net gain of only eight new members in an entire year, during which one lodge initiated no less than 115 candidates, is nothing to be proud of.

We repeat what we have so often asserted heretofore; these older Jewish orders deserve to remain with us for they do good work. But they must make irresistible appeals to the young Jews of to-day in order that they will live. What form this appeal should take, the personal service war cry of the B'nai B'rith or work for the good of the order of the Free Sons, we cannot permit ourselves to advise. Many men of intelligence and influence are at their head; they should devise ways and means to keep their orders alive.

President Leon Sanders second annual report for the Hebrew Sheltering and Immigrant Aid Society is pervaded by an almost overwhelming feeling of pessimism. Jewish conditions in the countries of Eastern Europe serve, no doubt, to confirm this. But Mr. Sanders is filled with despair in contemplating conditions surrounding the alien immigrant here and in England, and in Germany. In spite of the clamors of the friends of immigration restriction during 1910, and up to this writing in fact, we cannot share this despondency. Our immigration laws as Mr. Sanders admits, are being fairly, if somewhat fully, administered; restrictionist legislation is far, very far off, and all immediate danger of its early enactment has been satisfactorily dispelled. England's Alien Act is, in some respects at least, less stringent than our own statute, while Germany has not really shut her door to the emigrant from other lands passing across her territory on his way here. The work of the Hebrew Sheltering and Immigrant Aid Society deserves cordial encouragement in the shape of liberal support in the pecuniary sense from every member of our community. It is to-day the only body at Ellis Island which directly, and specifically concerns itself with the safeguarding of the rights of the immigrant Jew, and with assisting him in passing the guardians of the gates. Let this community rally to the assistance of this organization in order that its work and opportunities for good may be extended.

Those were interesting words which Samuel Untermyer spoke the other day to the members of the New York County Lawyers' Association on suggested reforms in the laws governing corporations. With them, as a matter of fact, this journal has no concern. But we would point out to our readers that Mr. Untermyer, in a passage of his address, made a curiously infrequent and eminently practical suggestion. He begged bar associations and their committees on discipline to pay a stricter heed to the influential and prominent lawyer, representing great interests and assiduous in their behalf probably more than law and the ethics of his profession contemplate, than to the poor and unknown practitioner who may be guilty of a technical violation of the rules for disbarment. We think these words are golden in their truth and opportuneness, and hope they will bear fruit. We are, of course, not desirous or able to invest them with an applicability to Jewish conditions, or to conditions obtaining among Jewish lawyers in our own or any other city.

The posthumous papers of Waldeck-Rousseau, Prime Minister of the French Republic in the days of the Dreyfus case, are in course of publication and show that President Loubet hesitated a long time after the Rennes verdict before pardoning the captain. They give us, moreover, interesting sidelights on the course of action then pursued by the Vatican. But on this point the facts have been tolerably well established. If Leo XIII. had only spoken the word, the Catholics in France of those days would have been found arrayed among the defenders of Dreyfus, and this judicial crime would not have required nearly a decade for its correction. As it is, the credit for the final triumph of the captain must remain with the freethinkers and Freemasons of France: in season and out of season they argued that Dreyfus was innocent, and headed a little band of Jews and of others who sympathized with their views in the efforts making for his liberation.

IS IMMIGRATION MERELY A QUESTION OF ECONOMICS?

וגר לא תלחץ ואתם ידעתם את-נפש הגר כי-גרים הייתם בארץ מצרים:

"And thou shalt not oppress the stranger: for ye know the soul of a stranger, seeing ye were strangers in the land of Egypt." (Ex. xxiii:9).

THE question of the restriction of immigration into the United States is of acute interest to our race. The inauguration of a policy of restriction, toward which the controlling forces of present-day American life seem to tend, is suspended in our skies like a cloud of evil portent, surcharged with curse-bringing hailstones. The root of the danger lies in the obvious trend of public opinion to regard the question of immigration merely as a question of economics. The more immigrants, the more mouths to feed, the more bodies to clothe—and it is claimed that this country has reached a point where its resources cannot stand the strain imposed upon them by the ever-waxing flood of humanity sweeping over this free soil year in and year out.

It does not come within the scope of this column to discuss the question whether this country is already overpopulated to the extent that it has but limited room to spare for "the foreign hordes"—to use current newspaper slang. My intention is rather to attack the problem at its root, to dig down to those dark places where matters-taken-for-granted and loudly-whooping-commonplaces feed on the sickly sap of uncritical brains. And so I propose to ask:—*Is immigration merely a question of economics?* Is it merely a question of foodless mouths, coverless backs and roofless heads?

The answer will naturally depend on our interpretation of human life and human destiny. It is a widespread error to regard life from one particular view point as if it were the only possible view-point; as if life were not infinitely vaster than the view-point from which it happens to be regarded. Human life has undoubtedly an economic side to it; but would it not be a mistake to consider this side as the only one requiring our attention? Would it not be fatal to suppose for a moment that exclusive attention to this aspect could solve the problems of existence, could alleviate and finally banish all human ills? Is human life really nothing but an aggregate of results obtained through the workings of mere economic forces? There are those—and their number is increasing from day to day—who believe this to be the case. Their view chimes in with the general pseudo-scientific view of life which, lamentably enough, has got hold of the masses. According to this view, men and women are but bundles of cells—"meat machines," as has been said recently. Love, hope, pity, justice—in a word, all those higher manifestations of human life which we comprise under the term "psychic forces"; and even the subtler spiritual yearnings which betoken the presence of the Soul, are merely signs of chemical or other mechanistic changes in the quivering pulp. Therefore, human life can be measured, weighed, tabulated under various cut-and-dried headings. The contents of human life are mere dead items, the sum-total of which may be easily grasped through accurate statistical tables. So much demand—so much supply; so much temperature—so much love; so much phosphorus—so much thought; and so on. It is quite in agreement with the tone of this ultra-modern view of life to hold that our happiness, individually and collectively, depends upon felicitous economic adjustments. Since there is no Soul to concern ourselves about, since even the so-called ideal contents of life result from purely physical causes, our highest task is to see that the digestive juices do not lie idle. In keeping with this opinion is the belief that the digestive juices of the American nation are seriously threatened with enforced inactivity by an unchecked flood of foreign immigration.

There is, however, another view of life. Human life is the result of subtle, unclassifiable soul-workings. Upon these also, and not merely upon the brute mechanical forces of matter, does the happiness, the prosperity of men and nations depend. Hence, the question of immigration is not a mere question of economic expediency. When dealing with the immigrant we do not merely deal with his stomach. The immigrant has a soul—a fact which seems to be lost sight of. Our text calls particular attention to this oft-forgotten fact in the words: "*Ye know the soul of the stranger!*" He is not merely an economic unit, destined to help or hinder the material prosperity of the nation; he is, and is chiefly, a spiritual being, a child of God, who has a genuine claim upon the sympathy of his fellows. It is his soul that cries for help—his soul writhing in the coils of mortal agony. For every immigrant, even though he is not a victim of religious persecution, leaves a tragedy behind him and has a tragedy before him. The dour experiences of his past are to be followed by equally trying experiences in his future. Shall we shut our eyes and hearts to the heartrending pathos of the double human tragedy taking place within the soul of the stranger?

We lose sight of the double nature of the immigration tragedy when, actuated by economic considerations, we advocate restriction. We forget that the immigrant is first an emigrant. From the human view-point, the fact of emigration—of wrenching oneself loose from home associations—presents the harder problem than the fact of immigration. *Emigration is the real core of the problem of immigration.* We are in the habit of discussing the question of immigration alone, because we are selfish and do not "know the soul of the stranger!" Were we to feel with the stranger, we should pay more attention to the problem of emigration. It is high time that emigration rather than immigration should claim our anxious thought. It is high time that the problem of immigration should be taken out of the sphere of sordid economics and placed where it rightly belongs—into the spiritual sphere of human solidarity!

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We can very well understand that Philadelphia Jewry wishes to form its own community, or Kehillah organization. We can understand, too, that the example of New York will undoubtedly have much influence in this direction. We realize that a Kehillah is needed in any great city of this country, where large numbers of Jews dwell, for the reason that such an organization has a distinct religious function. As *The Jewish Exponent* observes: "Unless the Jewish communities of the great cities are kept up to the mark in a religious sense there is grave danger that tens of thousands of the sons and daughters of Israel will be entirely lost to Judaism, and to the ennobling religious influence of the faith into which they were born." This being so, why should Philadelphia take the performance, rather than the theory, of the New York Kehillah, as an example? Kehillah has a singularly hallowed meaning to the Jew: our Kehillah, however, is not a union of "six hundred congregations and associations, representing almost every phase of Jewish life and thought," as *The Jewish Exponent* would have it, but a conglomeration of some few congregations and the rag-tag and bob-tail of associations which are Jewish only by virtue of their membership. Against such a state of affairs Philadelphia Jewry will do well to strictly guard.

The recent death of Georg Jellinek, the Heidelberg professor, was duly chronicled in the Jewish press of all countries. Our colleagues were uniformly silent on the subject of the deceased's connection with our faith at the period immediately preceding his demise. Well may they have been, since Jellinek was one of those Viennese Jews whom a writer in *Die Welt* properly characterizes as contemptuous of their origin. And this

characterization affords food for thought: Vienna Jewry has in the last two decades produced more apostates than any other single Jewish community in the world! Various reasons have been assigned for this state of affairs, but the only satisfactory one is that we have just adverted to, the Jews of the Austrian capital are contemptuous of their origin for they do not know their traditions. Their Judaism is to them neither more nor less than a misfortune, an unfortunate predicament out of which they must raise themselves perforce. Vienna Jewry is, comparatively speaking, a community with a brief history. But our American communities have brief histories, too, and we do not find that similar conditions obtain here. The reformers among us claim that this is so because of the reform movement; the orthodox, with more justice, that we have simply transferred our traditions from one land to another, a younger one. Whichever be the truth, the fact remains that America is not "edified" by the spectacle of numerous Jewish apostates, while Austria is. Apparently the Jews of Austria need to learn, and learn with thoroughness, the old Jewish lesson of *Derech Erets*.

Of what avail was it for the leaders of Anglo-Jewry to protest so loudly against the unauthorized giving of *get* by foreign rabbis in the British Isles, when one of the "offenders," in the public prints, declares that he only apologized for his "offenses" because of the insistence of the powers that be in the community, and that he still maintains the only view that is possible for a rabbi to maintain?

SAM ROTHSCHILD
Formerly of Mt. Sinai Hospital
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Russia and Our Passports.

The prominent and influential Jews, who have latterly devoted much of their attention to the subject of the American passport in Russia, have succeeded in arousing our statesmen and political parties to a realizing sense of their duty with respect to this question. This is not as has been so often pointed out, a Jewish question; it concerns the American people, and the nation is learning to understand that about this something must be done.

The action of the Republican County Committee of New York County, in adopting unanimously a resolution upon this subject is worthy of the highest commendation. The Republican party, no less than the Democratic party, has made pledges of the most thorough-going character in its national platform with reference to the passport question, and the local Republican committee simply re-enforces the previous promises of the party by its enlightened act.

Maurice Fluegel, who died in Baltimore the other day, may truly be denominated a character. He wrote innumerable books, was his own publisher, and perhaps his own printer. His publications were pervaded through and through by his own personality, and his contributions to knowledge were remarkably controversial in their nature. His *magnum opus* was the work in several volumes in which he traced the influence of the Old Testament on various foreign systems of philosophy and ethics. Whether or not he may be called a scholar, is a matter for those who are competent to judge to determine. But his life was an inspiration to those who are steadily pursuing an ideal and who strive to realize it by means of the operations of a finite mind.

English "Reform" Judaism.

In London recently Claude G. Montefiore, the head and front of English Reform Judaism, preached a sermon to the members of his Religious Union for the Advancement of Liberal Judaism. There was, one could easily make out, a note of pessimism to Mr. Montefiore's address, due in all probability to his failure to secure the services of an American Reformed rabbi "of light and leading" for his congregation. Thus the entire sermon became, although obviously not so intended, an eloquent condemnation of our own brand of Reformed, really "Deformed," Judaism.

Now, our latter-day Amoses and Hoseas and Isaiahs, our dearly beloved Reformed rabbis, protest that theirs is a missionary Judaism, one which has marked them out for the roles of prophet and seer and leader. At the first opportunity ever offered to our "missionaries" to spread the "gospel" of their "belief" to the four corners of the earth, they permitted the opportunity to pass without availing themselves of it! The London Jewish Religious Union looked to them, so they insisted, for "light and leading," and was even willing, nay desirous, to hitch its wagon to their star. But, and here's the rub! The salary to be paid by London to the "star" of American Reformed Judaism was not sufficiently large to attract any of our "missionaries," and so without any regard for consistency or decency it became the fashion with our "reverend missionaries" to solemnly announce their "calls" to London and their refusal to leave "the old folks at home" to the tender mercies of some other "reverend missionaries." Poor Mr. Montefiore has our sympathy! He came here with

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the avowed purpose of "securing" a "missionary" for English "Deformed" Judaism, and failed egregiously in his "mission."

The leaders of English Reformed Judaism may have the courage of their convictions, and they allow that there are other "brands" of Judaism besides their own. American Reformed Judaism, the great "missionary" Judaism, AMERICAN Judaism, is really only "mercenary" Judaism. Whoever pays most liberally can easily command the services of any number of our "reverend missionaries"!

It seems as if neither of the leading Democratic candidates for United States Senator at Albany can now win without disrupting the party, and thus a "compromise" candidate becomes a logical necessity. In this event we know of none better fitted to wear the toga than Congressman William Sulzer, of this city. His sixteen years of continuous service in the House of Representatives, his experience in national and State matters, his conspicuous loyalty to Democratic principles, his sacrifices for his party in the past, combine to make him the ideal candidate for the position. If elected he will be faithful to his trust, to the people of this great State. He wears no collar about his neck, and has ever demonstrated his abiding friendship for our own people and for the poor and honest immigrant of any faith who comes to these shores in search of opportunity.

Colored Supplements.

The colored supplements of the Sunday papers, notably those which portray the antics, tricks and vagaries of children, while they may be quite humorous in their way, are certainly but of small value in an educative way to the children themselves.

Because of the attractiveness of these publications and their funny characteristics, they are much sought after by children, who can scarcely await the coming of the comic supplement every Sunday.

To those who are of an observant nature and pay some attention to matters of this sort these publications seem, in many instances, to have a baleful influence upon children. The portrayal of youngsters who are playing all kinds of tricks upon their elders, and the comic situations which are presented, particularly where the children are pictured having huge fun at the expense of their parents and grandparents, surely serve as a bad example to many impressionable youthful minds.

It is certainly an open question whether these "comic supplements" are a good thing, and whether they are not likely to constantly set a bad example to children in teaching them tricks it would be just as well for them not to know.

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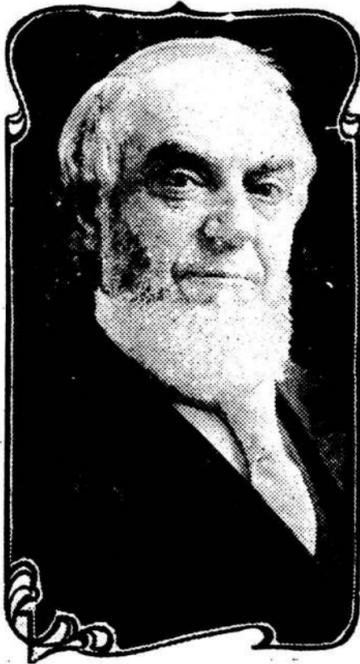
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THE KEHILLAH BEFORE THE TRIBUNAL OF PUBLIC OPINION.

PASTOR RUSSELL DEDICATES A FEW POINTED AND TIMELY REMARKS TO THE DELEGATES TO THE SECOND ANNUAL CONVENTION OF THE NEW YORK KEHILLAH.



Modernize the Kehillah.

The second annual convention of the New York Kehillah on the 26th affords me an opportunity as a friend of Jewish interests to offer what I consider a timely suggestion.

The name Kehillah is not altogether strange to those familiar with Jewish history. The name, as I understand it, signifies the Chief Council rather than, as announced, "The Jewish Community." Of old it looked out for the welfare of the people to aid in the development of its various temporal interests.

Basing itself upon Jewish tradition, the Kehillah of New York was organized. To me it appears that this was a wise step—that the interests of the Jewish people called for a representative council. The question is, does the New York Kehillah, as thus far developed, supply the need? If not, can it be so reorganized as to meet with the approval of the Jewish masses?

I am informed that the Kehillah is not yet a corporate body with which one might deal as a legal entity. It is merely a society with members who elect officers. As a Kehillah, it has no corporate existence. Nor is it altogether representative or democratic in its methods. Its self-appointed Executive Committee appears to be under the absolute control of a rabbi to whom all are obligated for the distinction of their office. This rabbi in turn appears to be dominated by a local publisher who assisted in the organization of the Kehillah, but who remains in the dark and outside of its list content to pull the wires moving the society. Surely, this association has not reached the high plane of existence which would entitle it to the honorable name Kehillah. In saying this, we have no wish to cast disrespect upon the very honorable names connected with the society. Doubtless, many of these worthy gentlemen have given little attention to the society's affairs and thus innocently are made to stand for proceedings which they would not indorse. Indeed, I understand that the Advisory Council is up in revolt against autocratic, dictatorial, self-assumed prerogatives exercised by its present administration.

I hear also that several members of the Executive Committee who, without

solicitation, were honored with seats in the oligarchy, are dissatisfied with the methods employed to railroad the whims and caprices of its leaders of rank and file.

The Kehillah endeavors in vain to impress the Jewish masses; and no wonder, in every sense of the word it is out of touch with them.

It is no secret that the Jewish masses here are either orthodox or radical and socialistic, while the prominent leaders of the Kehillah are neither, but are Reform Jews, who, to serve their own ends, assume a neutral attitude toward all the vital questions of Jewry. Because the present Kehillah is merely self-seeking and self-serving, it is phlegmatic.

To my mind, Reformed Jews who repudiate the Bible and the patriarchs and their hopes and the promise of God to His Chosen People, and who are alienated from Jewry and true Jewish principles, have scarcely a right to assume the responsibilities and the prerogatives of leadership implied in the title Kehillah.

Here let me reproduce copious extracts from an article which appeared in the London Jewish Chronicle, a conservative newspaper, and the leading organ of English Jewry:

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

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

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

The very term Kehillah is highly unsavory. It is reminiscent of the ante-conscription days in Russia, when the Kehillahs used to do things worse than ever were done in the time of Herod. It was then they spoke of the Jews in Russia as constituting a power within a power, and standing as a menace to the government. How much or how little of that was true I do not know and it does not matter, for I am not called upon to establish an analogy between the Kehillahs referred to and the New York Kehillah, nor is there any beyond the fundamental truth THAT THEY BOTH ARE TO BE VIEWED AS EVIL PHENOMENA.

This is not the country, and this is not the age for communal organizations to be looked upon as a menace to the government, BUT MOST ASSUREDLY THE NEW YORK KEHILLAH STANDS

HERE AS A MENACE TO JEWISH INTEGRITY.

There has never been a shadow of justification for the Kehillah to come into being. From its very inception it has not had its own leg to stand upon. It is a bolstered, propped up thing from beginning to end. It was created all of a night, and that was when General Bingham, Police Commissioner at the time, came out with his ill-advised article in the North American Review, touching upon Jewish activity.

So far, the Jewish Chronicle, in a special article entitled "A trust in Jewry," dated October 20, 1909. I am not disposed to indorse the tone of the article above quoted. To me it seems too harsh. However, the judgment of the writer of the article as to the Kehillah is not altogether unjustified by the facts. At any rate, it shows that there is a prevailing lack of sympathy among the Jews toward the New York Kehillah. The defects inspiring the opposition should be dealt with promptly and courageously by the delegates to the present convention.

My own dealings with the Kehillah have demonstrated to me that its officers are lacking in the sense of responsibility and are prepared at any time it may suit their caprice to outrage religious public sentiment.

My teachings are now well known to the Jewish people, and no attack from any quarter can take from me the sympathy and good will of the Jewish masses or prevent them from giving study to my presentations of great Bible truths which bear upon their present and eternal welfare as the heirs of God's promise made to Abraham.

The affront offered to me by the Kehillah was given on the occasion of my first address to a Jewish audience to speak words of comfort and cheer and hope for their material future. Immediately after the great mass meeting in the New York Hippodrome, which was received with every evidence of cordiality and good will, I departed for England to address similar meetings there. While there, I was surprised and astonished to learn that the New York Kehillah soon after my departure issued a "Bull of Excommunication" against me similar in spirit to some that were issued by the Popes against the Jews during the "dark ages." That bull warned my Jewish friends and all Jews "to refrain from giving aid and comfort to an insidious destroyer of the Jewish peace." How modern! How liberal! How up to date! for the latest oligarchy claiming to be the representative of a people which, for centuries, has been crying out against medievalism.

The Kehillah's Bull of Excommunication against me was issued in my absence, without notice, without hearing of testimony. A bare majority of the Executive Committee was present, and these the appointees of the chairman, who, Pope-like, desired that his Bull of Excommunication would stand, unless there was objection. No one had the courage to object. Indeed, it appears that no one really understood or appreciated the language of the bull, except its originator. Thus the venom of one man was made to appear to be the honest and judicial voice of warning to the Jewish people from all the honorable names advertised as members of the Kehillah.

Without further evidence, I refuse to believe that the sentiments of the society as a whole were represented in this action. If they were, I protest against the Kehillah name being used by the present society and recommend that, by an act of incorporation, the name Kehillah be taken by people who more thoroughly represent the Jewish people and Jewish sense of justice.

If, as I believe, this action was taken by the present executives of the society, contrary to the sentiment of the members, there seems to be but two courses open. Either the present executive should be replaced by a more just one, or he should confess the injustice of the proceedings, claiming inexperience and that this is the first and only official act of the society, and rectify it by the

appointment of an Investigating Committee to ascertain my attitude toward the Jews and Jewish interests.

In any event, the power to traduce and misrepresent should be more circumscribed for the future to the intent that honorable members of the society be not by membership made to appear as indorsers of proceedings with which they could have no sympathy. Furthermore, action in my case arrived at in a judicial manner should, with equal publicity, clear me of the charge of "missioning" Jews.

I find that the masses of the Jews have a keen sense of justice. And although some of them for a moment were overawed by the honorable name Kehillah as known to them from the past, they quickly recovered their balance of mind. Indeed, they read my presentations with the greater avidity to ascertain how the Kehillah could see in them what others had failed to discern.

Several months have now passed since the Kehillah's ukase was issued. The Kehillah warned the Jewish people against me. Have its orders been followed? Have the Jewish masses desisted from hearing me? Have they refused to read my lectures or to draw inspirations from my teachings? Has the Jewish press refused to give reports of my lectures? Not at all. Since the issuance of its verdict, I have addressed Jewish mass meetings in various cities and invitations are pouring in, asking me to address similar meetings.

At my last meeting in Philadelphia, at the Garrick Theatre, I was touched by the enthusiasm of that great Jewish audience. The house seats two thousand. Every seat was occupied, about five hundred stood up for over an hour and hundreds were turned away by the Public Safety Department. After the sermon, young men and women; old men laden with sorrow, who had escaped from the persecution in Russia, all surrounded me with their faces wreathed in hope, and pressed my hands, saying: "Pastor, you have kindled the spark of our hope into a flame, you have brought comfort to our souls."

As I have said, I have numerous invitations to address similar meetings in various parts of the United States and Canada. It now begins to look as though the Kehillah will soon need my indorsement rather than I need its indorsement. I am constantly in receipt of letters from Jews which indicate that they are deeply impressed by what they have heard and read of my presentations of Zionism as the hope of the Jew and of the world.

If what the Kehillah says respecting me has proved true, why does it not follow the matter up and combat my presentations? Otherwise, why does it not do honor to itself by withdrawing them? The answer is that the New York Kehillah is not yet properly organized to do anything in a proper manner. The duty of perfecting the organization and making a real corporation of the Kehillah should not be neglected at its second annual convention about to convene.

Kehillah Neutral to Zionism.

Lastly I want to state that my interest in this Kehillah, even if it were a Kehillah, must be, after all, very slight, because of its neutral position on the most vital question in Jewry—that is, Zionism. True, the Kehillah is not opposed to it—it is afraid of the loss of prestige and popularity if it should definitely oppose Zionism, but the leaders of the Kehillah sin against their own people by omission, which is as grave as a sin of commission.

I want to set another matter clear. The Kehillah contains a number of reform rabbis, which helps explain the opposition of the Kehillah to me. They—the reform rabbis—have repudiated the Jewish hope, have nullified or neglected Jewish tradition, have obscured God's promises. It would not surprise me that these same rabbis would take extreme measures against me for advocating Zionism. How few of these rabbis are in real touch with the sentiments of the Jewish race? I am not a Jew, I am a Christian; but having made a thorough study of

the Bible, I perceive that it contains many divine promises which do not belong to me or to any Christian, but to the Jews alone. God intended to send to the Jews this message of comfort from the outside, from some non-Jewish source, for, it is said in the prophecy of Isaiah: "Comfort ye, comfort ye, my people, saith your God? Speak ye comfortably to Jerusalem. Cry unto her that her anointed time is accomplished, that her iniquity is pardoned, that she hath received of the Lord's hand double for all her sins."***

C. T. RUSSELL.

Seeks Termination of Russian Treaty.

WASHINGTON, Feb. 22.—Action looking to an agreement among the nations of the world was taken to-day by the House Committee on Foreign Affairs. By a unanimous vote the committee favorably reported a resolution authorizing President Taft to instruct the American delegates to the next peace conference to support a proposition that no nation participating in the conference shall attempt to extend its existing boundaries by conquest.

The committee also considered the resolution introduced by Representative Parsons, of New York, which calls upon the President to terminate the treaty of 1832 with Russia on the ground that that government discriminates against American citizens of Jewish faith by refusing them admission to that country.

Representatives Goldfogle and Harrison, of New York, appeared to urge favorable action on the resolution. Mr. Goldfogle recited the indignities heaped upon American Jews who had attempted to visit Russia, and insisted that either Russia should extend to American Jews rights accorded other Americans who visit that country or the United States should abrogate the treaty of amity negotiated at St. Petersburg, the Russian capital, in 1832.

After a long discussion of the question, Representative Foster, of Vermont, chairman of the Foreign Affairs Committee, was authorized to name a subcommittee to discuss with the Secretary of State the alleged outrages perpetrated on American Jews by Russia, with a view of ascertaining whether the relief sought could be effected through diplomatic channels. The sub-committee named is composed of Representative McKinley, of Illinois, chairman; Garner, of Texas; Flood, of Virginia, and Lowden, of Illinois.

An effort will be made by Mr. Parsons and other New York members, Goldfogle, Harrison and Sulzer, to obtain a report on the resolution from the Committee on Foreign Affairs in order that the House may be given an opportunity to act upon it before adjournment.

From the City of Culture.

Mr. B. Kohosoff, the chemist who gave to the medical world "Eczematol," is more than pleased with the success of his remedy for Eczema, Scorfula, skin troubles of all kinds, etc., but no commendation has given him more pleasure and satisfaction than the following unsolicited testimonial:

Eczematol Chemical Co.,

New York city.

Gentlemen:

Yours of the first inst. with sample of your "Eczematol" has been duly received, and I wish to say that the application of this ointment has worked wonders, in fact, has done what numerous specialists could not do. I applied your remedy when received, and, as in all other trials of recommended and prescribed ointments, the disease made its reappearance after a week or ten days; I have waited until now to give you a thorough trial and find it has entirely cured me. You have my profound appreciation and highest recommendation for your "Eczematol" and am sure it will be an entire relief and cure for all who are troubled with Eczema.

Thanking you again, I am,

Yours very truly

Max Rubin,

69 Chauncey st., Boston Mass.,

Wholesale Woolens, Dress Goods, etc.

Feb. 14, 1911. . . .

Of the six million Jews inhabiting Russia 96 per cent. reside in the Pale. In the villages of the latter there are about 700,000 Jews. The Jews form 12 per cent. of the total Pale population, and 39 per cent. of the total population of the Pale towns and townlets. Thirty-three per cent. of the urban factories and workshops in the Pale are in Jewish hands, 36 per cent. of the Jews pursue a commercial occupation, 51 per cent. of the tailors of the Pale are Jews, as well as 63 per cent. of the bookbinders, and 73 per cent. of the tobacco factory employes.

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Office of the District Grand Lodge, No. 2, 108 La Salle Street, Chicago, Ill.

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ISAAC GROSSMAN, Grand Master. SIGMOND FODOR, Grand Secretary. The Reserve Fund Board held its closing session on the 15th, when the Grand Secretary reported \$52,000 invested in bank, \$8,500 in the Aged and Infirm Fund and total funds of \$72,000.

Kaiser Franz Joseph Lodge, No. 192, which will, in March next, celebrate its second anniversary, has 200 members on its rolls. Two were initiated at the session held on February 16, and 20 more will be received at the next convention. Grand Master Grossman and a number of other executive officers were present on the 16th inst. and delivered addresses. The lodge room was filled to its utmost capacity.

Grand Master Grossman officiated at the public installation of Brooklyn City Lodge, No. 63, on the 13th inst. Six young men were initiated and five proposals were received.

Joseph Wertheim Lodge, No. 28, held a well-attended meeting on the 13th inst., when the newly-elected treasurer was installed by ex-Grand Master Loewenthal.

Two initiations and four proposals was the result of the meeting of Ferdinand Levy Lodge No. 19, held on February 14.

The position of First Deputy Grand Master at the next convention will be contested by Endowment Treasurer L. Dintenas and Grand Treasurer A. Wiener.

Over 100 brethren attended an unusually interesting meeting of Friendship Lodge, No. 41, last Sunday. Seventeen ex-presidents aspire to the honor of representing the lodge at the next Grand Lodge Session.

Ahawath Sholom Lodge, No. 4, will hold a ball on March 12, at Lenox Lyceum. Tickets will be distributed gratis to all members of the order.

Endowment Chairman S. Bouton, visited Bronx Lodge, No. 192, in the 20th inst. Three propositions were referred to committees.

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Grand Master Leon Sanders and Attorney Alfred B. Jarowor were in Boston, Mass, last Monday and Tuesday.

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SYNOPSIS FIFTY-FIRST ANNUAL REPORT

NEW YORK, FEBRUARY 18, 1911

TO POLICYHOLDERS:

Your Society continued to make good progress in all essential features during the year 1910. The statement for the year will show.

TOTAL ASSETS	\$494,715,923.18
TOTAL LIABILITIES	409,620,464.36
TOTAL SURPLUS—Including Deferred Dividend Fund	85,095,458.82
NEW INSURANCE PAID FOR—Including additions	\$3,416,035
OUTSTANDING INSURANCE	1,347,158,692.00
Representing an increase of \$11,810,713	
FIRST YEAR CASH PREMIUMS—Excluding Additions	4,133,391.65
TOTAL AMOUNT PAID TO POLICYHOLDERS	53,439,360.18
DEATH BENEFITS	19,351,346.22
98% of policies paid in America as death claims were paid <i>within one day</i> after proofs of death were received.	
ENDOWMENTS	8,378,726.30
ANNUITIES, SURRENDER VALUES AND OTHER BENEFITS	15,134,130.74
DIVIDENDS TO POLICYHOLDERS	10,575,156.92
1911 dividends to policyholders will approximate \$12,775,000.	
DIVIDENDS TO STOCKHOLDERS	7,000.00
This is the maximum annual dividend that Stockholders can receive under the Society's Charter.	
OUTSTANDING LOANS TO POLICYHOLDERS	65,250,554.62
EARNINGS FROM INTEREST AND RENTS	21,646,527.50
OUTSTANDING LOANS ON REAL ESTATE MORTGAGES	99,138,123.36
The Society has loans on Real Estate Mortgages in 34 States.	
TOTAL EXPENSES—Including Commissions and Taxes	10,395,057.67
This is a reduction from the previous year, notwithstanding an increase in taxes for the year of \$139,365.30, of which \$93,016.83 is the new Federal Corporation Tax.	

The average gross rate of interest realized during 1910 amounted to 4.48%.

Aggregate investments in mortgage loans and bonds made during 1910 were at an average rate of yield of 4.62%.

It will be the constant aim of the Directors and Officers of the Society to maintain the same high standard of administration of its affairs in the interests of the policyholders which so signally marked the administration of the late President Morton.

H. A. Day
VICE-PRESIDENT

where the addressed a big mass meeting of brethren.

Arrangements have been completed for the coming annual convention

The order reports a large number of new applications during the past week.

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Cantors' Concert at Carnegie Hall. The programme for the concert to be given by the Cantors' Association of America at Carnegie Hall on Wednesday evening, March 1, at 8 o'clock, has been completed and is as follows: Ma Tova. How lovely are thy dwellings.

Cantors' Association and Tenor Solo Rev. S. Sulzer, Jacobson
Psalm 137. Al Naharot Bovel.....F. Hiller

Cantors' Association
Psalm 115. Adonaj Sechoronu...D. Novokowski
Cantors' Association and Tenor Solo Rev. A. Minkowsky
Hungarian Rhapsodie.....Popper
Kol Nidre.....M. Sara Gurawitsch
Tal.....Arr. by A. Frachtenberg
Cantors' Association
Cello Solo Miss Sara Gurawitsch
Hallelujah.....L. Lewandowski
Cantors' Association
As previously announced, the proceeds of this fund will go towards establishing a preliminary fund for a Cantors' Seminary. The course of the seminary as outlined is as follows:
FIRST YEAR.
1. Musical course.
(a) Voice culture, (b) piano, (c) sight reading, and diction, (d) choir singing.
2. Hebrew.

(a) Reading of the Torah.
3. Liturgy.
(a) Nischoos for Sabbath and Three Festivals (b) Code of Law (Chayey Odom).
SECOND YEAR.
1. Musical course.
(a) Voice culture, (b) piano, (c) sight reading, (d) harmony, (e) choir singing.
2. Hebrew.
(a) Reading of the Torah, (3 chapters).
3. Liturgy.
(a) Nischoos for the whole year, (b) Improvisation of Prayers.
4. Translation.
Bible and prayers into English.
5. Elocution.
(a) Recitation in Hebrew, (b) Recitation in English.
THIRD YEAR.
1. Music.
(a) Singing of sacred music by modern composers, (b) the art of chanting and singing modern synagogal music with choir and organ, (c) Composition and Form, (d) Piano or Melodium, (e) Practice by officiating services with choir and organ (Class and Public practice).
2. Elocution.
3. Lectures on Jewish Ritual and Liturgy.
4. Improvisation of Prayers.
5. Pedagogy.
6. Reading of the Sedrah (weekly portion).
7. Religious Rites.

have replaced the old ones and "The International Cup," "The Ballet of Niagara" and "The Earthquake" make up the spectacular part of the programme. Among the arenic features may be mentioned Arredo and his performing donkeys, monkeys and a kangaroo, which goes through an amusing bout with his clown trainer. The Great Albas performs a wire act, first appearing on the slack wire and afterwards doing a slide on his head without support, from a slack wire suspended high above the stage. The Duffin-Redcay Company, perform a high bar act; the Blumenfeld Sisters give a dainty equestrian specialty; the Colonials, a troupe of seven men dressed in the costume of Colonial days, give an equilibristic exhibition.

Alderman Michael Emanuel, J. P., died at Southampton, Eng., on the 1st inst., after a brief illness. The deceased, who was in his seventy-sixth year, entered public life in Southampton twenty-six years ago, as the representative of the old St. Laurence ward on the Borough Council. In 1889 he was sheriff, and six years later mayor, as had also been his father, the late Alderman S. M. Emanuel.

The new circus bill at the New York Hippodrome went into effect with last Monday's matinee. Twelve new features

CORRESPONDENCE.

What Is Our Judaism Coming To?

Editor HEBREW STANDARD:—
If thou seest a priest who is haughty, pay no attention.—Kedushin, 70.

It was Abraham Goldfaden, the Jewish playwright, I believe, who portrayed an imposter in priestly garb. In order to lend more force to his character, he took an ignorant kwass (cider) vendor and made him a Baal Mofeth. The people pay homage to the heavenly man and the rabble sees miracles performed. His Gabia prompts him as to his conduct and the great man is careful not to say anything without his Gabai, lest he will make some blunder. The holy man would deliver a Droshe (sermon) prepared by the Gabai, and should he forget himself the Gabai would move his elbow in the direction of the solar plexus and whisper "Kwasink, halt dein mau!" (cider vendor, halt thy mouth). Things went smoothly until one day when in the absence of his Gabai he made a bad break. He was recognized, the imposed public revolted and his real character exposed.

The author shows us by his creation how a community can be deceived and how a patient public can be imposed upon; but that is fiction. We need not go to Mr. Goldfaden for our lesson. We meet these individuals in actual life. The public imposter is an international if not a universal parasite. He is to be found everywhere; in business, in politics, in the professions and in the pulpit.

However, of all the public nuisances none is so provoking as the one parading in a priestly garb. He would lead his congregation, though he is hopelessly incompetent, will preach what he does not practice and practice what cannot be preached. Orthodoxy, he would readily reform to please the reformers, and would convert the reformer to satisfy the Orthodox. There is no danger of his being too religious nor will he accept the bible literally; but for a raise in salary he will impress you with the importance of Balaam's ass. The brotherhood of mankind is his ideal, but he urges segregation; is against intermarriage, but thinks the trinity scheme a grand idea. The authority of the Talmud he will not acknowledge, but the law of Moses ought to be abrogated. Ethics, in business, he says should be strictly observed, but the pulpit ought to be exempt. "Be modest" is his exhortation, but, poor fellow, he himself is afflicted with an exaggerated ego. He is interested in the uplift of his people, but is too busy to attend. The young need all attention, but he will first begin with the mothers. Teflin, says he, is an obsolete fanaticism, but a Bar Mitzvah for every seventeen-year-old girl is a necessary adjunct to Judaism. He would recognize society for the love of his race, but will assassinate him who has the courage to oppose his view. Zionism, what a nonsense? but if you will only give him a pulpit he will bring a third redemption. In after life, yes—he believes in that—but he is willing to exchange his seat in paradise for a little cash in this wicked world. With all his devotion he has only one aim—higher salary.

Not long ago a certain dignitary from the reform school gave us a piece of wisdom that reflected on the integrity of the Orthodox Jew. Another holy man would barter by an intermarriage scheme the daughters of Jacob. One shining light who radiates in the suburbs of New York denied from the pulpit the truth of the Bible, and the "three in one" scheme is now being experimented with by another godly man.

No other branch of human endeavor would tolerate, much less permit the tactics employed by some of these reform gentlemen. No honest merchant would cast aspersions on the character of his competitor. Yet, it is a notorious fact that no greater degree of contempt can be shown than that entertained by one pulpit towards the other.

Now comes a real Gaon, out of pure love for the Russo-Jewish immigrant, devotes a single portion of the Sedra to depict the character of his brother. Whatever the motive of this godly man may have been, the venture is certainly inconsistent with the office he holds. In fact, it is rather difficult to understand how such a good man, a strict Orthodox, profound in the Torah, all the Talmud at his command, the eloquence of Isaiah on his tongue, and the wisdom of Solomon on the tip of his fingers, how such a great godly man could take an utterance of an Esau as

a theme for a sermon. Such an utterance may be in harmony with the character of an Esau, but it is entirely at variance with the godly spirit of a minister. But let it go at that—it is Torah any how.

Yesh li rov, said Esau, snubbingly to his brother Jacob. Jacob felt that Esau was humiliated enough. Such an Esau—such a brazen, ignorant Esau. He thought that he will rule, and now he is left without a Bechora. True, he was at the head of his father's house, but his conduct was disgraceful. His brother Jacob felt embarrassed and the mother disappointed. The whole family was indignant. How can we save ourselves from further disgrace? Go, Jacob my son, Rebecca said, and make him resign; such an Esau ye do not want in our midst, much less should he be known as the head of the house of Isaac. Jacob closed the bargain and Esau resigned. Jacob was no more indebted to Esau. His magnanimity, however, typical with the Russo-Jewish immigrant, prompted him to offer something to Esau—and he took it.

Yesh li Rov, says every Orthodox Jew. "I have enough of you reformers; we have stood it long enough; you have made us a subject of scorn and ridicule in the eyes of our neighbors."

Yesh li Raav, indignantly protests Orthodoxy. I cannot recognize, much less will I accept as Raav men who are ignorant of the teachings of our Talmud, who deny the inspiration of the Bible and who ape Christianity.

Yesh li Ruov. I am hungry, cries the youth of Israel. But—the Gaonim are busy to amend the ten commandments.

Yes li Raa Ov, protested a Jewish congregation, "we prefer to have religion without a rabbi rather than have a rabbi without religion. Sad, very sad. But at the same time it would be unjust to charge all the clergy for the misdeeds of its Pesoleth just, as it would be unjust to condemn all the fur trade, for instance, on account of one fraudulent bankrupt. This latter class, however, serve some good purpose—see what fine trustees they make. Through them we are able sometimes to differentiate between what is good and what is bad. They are the Jeykil and Hyde of the community. It is one of the phenomena in congregational life. One fraud will associate with another, and the two will take a card trickster into partnership and as members will elect their officers. To harmonize things they will select one of equal calibre to minister to them. Such is the deplorable if not the disgraceful state of affairs. Three or four individuals with a low standard of conduct will constitute themselves a community, and woe unto him who does not follow that standard. Can they exist long? The answer is in the words of a famous writer: "A community is only possible where truth and loyalty abide." Weakness never formed a community and never will. And if it could, the institution would not hold together. In weak and vicious people there is no attractive force. No collecting purpose. The weak pull apart and impede one another. They are like drowning people—they clutch and strangle one another. A godly degree of integrity, disinterestedness and unselfishness are demanded even to start a community. And the more of these qualities you can get the more enduring the institution. A partnership of weak men does not give strength. Weakness multiplied by weakness equals naught. Two weak people will not make a "strong team." Weak men need a master, and defectives need a minister; they want some one to direct, think and pray for them.

What a mess of inconsistency reform spells. Ostracised from all that is Jewish, discarded of all there is traditional and aping Christianity spells REFORM. It is not Judaic, nor Christian nor anything else. What is it then? A continuous variety of arrogant innovations, coupled with shallow theories neither Mosiac nor rabbinic, but good enough to suit the conceit of one and the vanity of another; treating as absolute all there is ideal Jewish and dish out as ideal anything that the rabble will digest; a foreign chant, a pilfered prayer, vaudeville music and a shallow irrelevant sermon, and you have the programme of a reform service in full.

Our reform rabbis complain that the pews are vacant. What a sad confession, not only of poor business management but of poor acting as well. No stage manager would force a piece on an unwilling public. Study your audience, Mr. Minister. What? you are not an actor? A leader? Very well. But no army would have followed a Napoleon,

a Wellington or a Washington, not even a Coxe without being convinced of the sincerity of the leader.

The rabbinate is a secret institution whose dignity must be jealously guarded by the laity. Our spiritual guides should be sensitive of the position they hold. A minister of the Gospel we expect to be broadminded, tolerant, charitable and just; paternal, whenever called upon always magnanimous, and vindictive at no time. In plain words our ministers should practice what they preach. But when one finds in the pulpit arrogance displayed instead of modesty, hypocrisy displacing sincerity, selfishness in its narrowest form, petty jealousy, beyond limit and deception in its lowest degree, then decency is outraged, righteousness snubbed and truth is punished. The riff raff at the helm will desecrate all there is holy and scoundrelism will run riot.

Let sound judgment be exercised in the selection of our spiritual guides. There are plenty of good men in the pulpit. Other professions have committees on character and disciplinary organizations. The induction of such a branch in our seminaries might be looked upon as a novelty, but it would do a great deal of good. The revocation of a license of a Cincinnati, a Chicago or a Boston gentleman might have a better effect on some holy man whose conduct neither an election nor a raise in salary can improve.

And Israel, dear old, eternal Israel, will cling to his faith and, in spite of his Geonim grow stronger and stronger. Others will experiment; a good many may try the "three in one" cure, but the Jew, whether Russo, Turko or Roumanian immigrant Jew, he will hold fast to the Torah as given on Sinai, pay no attention to the Cohen beazis mezah and will loudly proclaim the glory of one whose name is One.

KOTONI.

LITERARY.

"The Town and the Trust," by Harrison Patten. The Neale Publishing Company, Washington, D. C. Among the recent publications Mr. Patten's book deserves a place of honor, for it is a book with a message. It is a novel which does not affect the nerves of the reader, but appeals—and very convincingly—to his mind, awakens his thought and enlightens his understanding in regard to some of the most important problems of the day.

The book describes in a pure and simple language the "honest" activities of a certain trust, which tries its best to "swallow up," like the cows of Pharaoh, legal and quasi legal privileges by means of bribery and all sorts of tricks. Mr. Patten describes in glowing terms a newspaper editor, the hero of the novel, who has firm convictions and principles and cannot be lured away from his moral goal by the shine of gold. With all his might and zeal he throws himself into the fight, which should prevent his townsmen from being fooled and robbed and deprived of their rights. He knows that he fights this battle at the risk of losing all he possesses; but his thought of his individual welfare gives way to his spirited desire to accomplish something for his fellowmen.

The love story which is involved in this novel is free from sensational, palpitating effects, and from similar "decorations" used by some modern writers. Everything here is marked with sincerity, drawn with simplicity and pictured skillfully.

Mr. Patten's book ought to have a very wide circulation, and he should be congratulated and encouraged by all lovers of real literature.

EZEKIEL LEAVITT.

"THE READJUSTMENT," by Will Irwin. B. W. Huebsch, New York.

A new phase of Will Irwin's talent is revealed in his novel, "The Readjustment," which compels consideration of its author as a serious novelist of surprising power. "The Readjustment" is the story of the wooing of a girl of innate refinement of character and great delicacy of feeling by a man who has all the charm that springs from splendid physique, good humor, vigorous animal spirits and a strong will, but who, without being at all villainous, lacks the girl's finer sense of honor and unselfishness of spirit. The typical disillusionment comes, in this case, before marriage, and is followed by the transference of the man's affections to a girl of his own type, a chum of both of them, whom he has till then regarded merely as a friendly confidante.

The atmosphere throughout is that of everyday life, and the interest of many among the feminine half of Mr. Irwin's readers will doubtless be heightened by the consciousness of witnessing a drama that repeats experiences of their own, while more disinterested readers will find that it tallies with their own observations of life. The scene is laid in San Francisco and the book will have a special interest for natives and former residents of that city, who will be easily able to identify certain places and types that live again in its pages. Madame Loisel's Hotel Marsellaise, Sanguinetti's and the Cafe Zinkand are among the Bohemian resorts that will be remembered by former San Franciscans.

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H. S. Sheldon, author of Henry Miller's success, "The Havoc," at the Bijou Theatre, New York, has undertaken to adapt his play to life in London. Sir Charles Wyndham, who has purchased the English rights, has asked Mr. Sheldon to transfer the locale of "The Havoc" from a New York flat and American railway office to a London drawing room and English business office. As the story of the play, in its American settings, has proved an enormous success in Henry Miller's hands, Sir Charles Wyndham believes that he can carry it to an equally emphatic success in London by transplanting the story to English soil and appearing himself in the big role of Richard Craig, created by Henry Miller. Miss Mary Moore, Sir Charles' leading woman for many years, will play the role created in New York by Miss Laura Hope Crews.

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The "Chinuch" Movement And the "Melamed."

Hillel, the Elder, said:—"Whenever thou seest that the law is a delight to Israel, and all Israel rejoices in it, do thou scatter it abroad, as it is said:—"There is one that scattereth and it is still added unto him."—Berachoth.

It seems as if the inspiration of the precept:—"Thou shalt teach them diligently to thy children," would occupy us in abundance.

The complicated problem of "Chinuch" in which such interest was taken in spite of its great significance has become one of the leading communal activities. The attitude of the parents towards their children's Jewish education is getting changed from indifference to profound interest. In the country as well as in the cities, modern Hebrew schools are established, and the old-fashioned "Chedarim" and "Talmud Torahs" alter their superannuated system of teaching. The typical "Kadish-Rebi" will be compelled to resume his becoming occupation—peddling with rags, and the "Melamed," who has been the educator of the Jewish youth for generations, will entirely disappear from the stage of teaching, succeeded by the modern intelligent teacher.

The questions naturally arise: Who was the cause of this "Chinuch revival" which is taking place all over the Jewish world? What was the oil that lubricated the wheels of the Jewish impulse and made them move so intensively?

But the answers are not very important to us. It is a welcome fact that the Jewish communities have to promote the situation of their children's training, and this, which is the gist of their activities, deserves our hearty recognition.

None will regret the disappearance of the Melamed, neither will one have sympathy with that poor ex-teacher who is fading before our eyes. It is no wonder why we do not care for him; he has been so severely ridiculed and caricatured, that even his good deeds in the field of "Chinuch" are ignored. We hear so

much of his ignorance and awkwardness that we are under the impression that about him there is nothing to know.

But, no matter how risible he might obviously appear to be his accomplishments were enormous. It is of high importance for the modern Hebrew teacher, who is not yet, after all, an authenticated pedagogue, to take in consideration the moral and spiritual acquisitions of the pupils under the instruction of the old Melamed.

I pointed out "moral and spiritual acquisitions," because on the practical side of teaching he was very defective. His proficiency was conspicuous only in the moral tendency of his teaching. The ideals which he implanted into the young hearts were very fructifying. As a fact, mostly all the devoted patriots of the last few generations were graduates of the old "Cheder," and who are the modern teachers if not pupils of the Melamed?

And why were the ideals that the Melamed transmitted to us immethodically and without any systematic connection so impressive and so vigorous? Why were the lessons in morals, which he was not even able enough to make explicit to us, and which he mostly explained by motions, as groans and sighs, so efficacious?

The reason is because his words were words that came from the heart and which, therefore, appealed to the heart. Sincere words must appeal to the heart. The Melamed was an idealist, and as such he was always conscious of the fact that he had set before himself a high and noble purpose, namely:—To make of the child a Jew, and this "Mitzvah" he strenuously endeavored to perform at any opportunity. He was always reconcilable with his sayings and principles. The morals of the original Hebrew were to him established acmes of principles; and because his integrity was a result of teaching more by what he did than by what he said. His conduct was those extreme morals, he was ready to sacrifice his life for probity's sake.

Is there any wonder, why his sorrow for the suffering Jew expressed by a mere gesture; his sighs for Golith Hshechinah" expressed out of time and place; his hope for "Mashiach," and his extreme optimism, shown by his frequent saying:—"Everything that God does is for the best," left such a tremendous impression in our minds."

Worthy enunciations coming from an immaculate heart, though indistinctly expressed, must awaken worthy emotions in the listener, and

morals preached by a teacher who is himself morally imbued in earnest, must inevitably instil goodness into the pupils' hearts. I repeat again that the modern Hebrew teacher, who is adequate for such a responsible function as educating the Jewish youth, will find it instructive to contemplate the various phases of the old "Cheder" in general, and the attributes of the Melamed in particular.

SAUL KLEIMAN,
Boston, Mass.

"Doctrines of Jews and Catholics Same," Says Archbishop Farley.

Those who attended mass at St. Patrick's Cathedral last Sunday were greatly impressed by the sermon preached by Archbishop Farley. He said:—"Those who renounce the vows they make at the altar take up a yoke heavier than the one they would throw off. They care not for the true faith of God, and upon them may descend the wrath of Divine Providence. They are not true friends of God. This is only one of countless sins that are practiced, and it is ever a matter of wonder why Divine Providence permits these things to be.

"The doctrines of the Catholic Church are more than 1,000 years old. They have always been the same, although some people withhold their consent to recognize the fact. The doctrines of the Jews are as old. And in this fact the Catholic Church has its strongest friends in the Jews. A comparison of their Scriptures with those of the Catholic Church will show them to be similar and the teachings may be considered the same.

"Together they show that God's will has converted the world from paganism and idolatry."

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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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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.

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IN THE SYNAGOGUES.

ADATH ISRAEL (Bronx).—Rev. Mayer Kopfstien will preach this evening on "Native and Alien." AGUDATH JESHORIM.—Rev. David Davidson preaches Sabbath morning on "The Roll-Call."

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Buchler and Rev. M. Abramson and choir will officiate at the Young People's services this (Friday) evening. Rev. S. R. Cohn will preach and Rev. David Cahn officiate as cantor at the Sabbath afternoon children's services.

SOCIAL.

Sydney H. Herman, a prominent young attorney of this city, accompanied by his wife who has been spending the past few weeks in Cuba, Nassau and Miami, is now at Palm Beach.

Under the auspices of Mrs. Samuel Goddin, president of the American Hebrew Aid Society, a musical afternoon will be given at Duryea's, 200 West Seventy-second street, Sunday, February 26, to raise money for work among the poor.

The Axis Benevolent Society will hold a mask and civic ball at the Yorkville Casino, East Eighty-sixth street, on Saturday, March 4. Valuable prizes will be awarded to the wearers of the handsomest and most original costumes.

Mrs. Maurice S. Raunheim, of No. 1229 Madison avenue, gave a Washington bridge whist at her home last Wednesday. A most enjoyable afternoon was spent.

Mr. Isaac Heller, president of the United Orthodox Congregations of Boston, Mass., is a guest at the Waldorf-Astoria. Mr. Heller is here to study the Kehillah, with a view to organizing a similar institution in Boston.

Among the box holders at the Philharmonic concerts this season we observe the names of Mrs. Otto Kahn, Mrs. Adolph Lewisohn, Mrs. Morris Loeb, Mrs. Herman P. Loveman, Mrs. Isaac N. Seligman, Mrs. James Speyer, Mr. Ernest Thalman, Mrs. Samuel Untermyer and Mr. Felix M. Warburg.

A more than ordinary share of public appreciation has this winter been accorded the Sunday afternoon concerts of the Volpe Symphony Orchestra. Among its boxholders and patrons are Mrs. Simon Baruch, Mrs. Lionel Emden, Mrs. J. B. Gruenhut, Mrs. H. H. Hendricks, Mr. Samuel I. Hyman, Mr. E. Kirschheid, Mr. A. E. Kornfield, Mr. Joseph Lienthal, Mrs. Frederick Nathan, Mr. Edmund Ruben, Mr. I. N. Seligman, Mr. B. Sinn, Mr. R. Sadowsky, Mr. William Solomon, Mr. I. Unterberg and Mr. M. Felix Warburg.

Frau Ida Mayer-Grotta, a well-known concert singer from Mannheim, Germany, is spending a few weeks in the metropolis. She comes for rest and recreation, and has declined several offers to sing in public, though her participation in several fashionable social functions is confidently expected.

"Peace" Meeting at Rodeph Sholom.

A meeting, devoted to the cause of peace will be held in Temple Rodeph Sholom (corner Sixty-third street and Lexington avenue), on Wednesday evening, March 1, at 8 o'clock, under the auspices of the Culture Society of the Temple. The presiding officer will be the Hon. Alton B. Parker, ex-Chief Justice of the Court of Appeals of the State of New York, who will deliver the introductory address.

New Hebrew Infant Asylum Dedicated

In the presence of a throng which overflowed the assembly rooms of the new building the Hebrew Infant Asylum, at Aqueduct avenue and Kingsbridge road, was dedicated on Wednesday, the 22d. inst. with appropriate exercises.

On Sunday last the children were transferred from the old institution on Eagle avenue, which quarters they had outgrown long ago. At present there are 100 children in the building, but there are accommodations for 450.

Governor Dix and staff were present. Just before Governor Dix spoke in receiving the institution on behalf of the State, he was presented with a silver key to the main door of the asylum proper, and the president of the institution, Benno Neuberger, in presenting it, asked the Governor to be the foster-father of the little children there.

"God bless you, Governor Dix," said Mr. Neuberger feelingly, as he handed him the key, "may God preserve you long at the head of this State and at the head of the National Government, too, to guard the welfare of these little children and of us all."

Other speakers were N. Taylor Phillips, Julius M. Mayer, Comptroller Prendergast and Commissioner of Charities Drummond. The Rev. Dr. Joseph Silverman gave the opening prayer and the Rev. Dr. J. L. Magnes delivered the benediction.

The dedication of the isolation hospital building of the Ivan M. Stettin memorial was held near by, the Rev. D. De Sola Pool and the Rev. J. L. Magnes, president of the New York Jewish Community, making the addresses. The band of the Hebrew Sheltering Guardian rendered several selections.

The asylum cost \$400,000. Subscriptions to pay off a mortgage of \$125,000 were made by some of the 700 guests and visitors to the amount of \$8,000. The Ladies' Sewing Circle, Mrs. S. Japha, president; Miss Mille Stone, Mrs. Bert Schaefer, Mrs. Benjamin Strauss, Mrs. H. Friedman, Mrs. Harris and Mrs. King, contributed \$1,000. The other largest contributors to the fund were Frederick Hirschhorn, \$2,500; Emma Stern Worthelm, Max Nathan, and S. F. Blyer, \$500 each, and the Young Folks' League of the asylum, \$250.

Bill in Legislature to Terminate Russian Treaty.

Assemblyman Max Shilvick, of the Thirty-first District, this city, introduced a bill in the Assembly on Tuesday last, asking the Legislature of the State of New York to petition Congress to sustain the resolution introduced by Representative Herbert Parsons to terminate the treaty of 1832 between the United States and Russia.

The bill will come up for debate in the Assembly on February 27. The full text is as follows:

Whereas, it is and always has been a fundamental principle of this government that the rights of its citizens shall not be impaired at home or abroad because of religious belief; and Whereas, This government concludes its treaties for the equal protection of all classes of citizens without regard to religious belief; and Whereas, This government will not negotiate or be a party to any treaty which discriminates, or which by any one of the parties thereto is construed to discriminate between American citizens on the ground of religious belief; and Whereas, The government of Russia has violated the treaty between the United States of America and Russia concluded at St. Petersburg, December 18th, 1832, by constraining that part of Article I. thereof, which says that the inhabitants of the respective States "shall be at liberty to sojourn and reside in all parts whatsoever of said territories in order to attend to their affairs, and they shall enjoy to that effect the same rights and privileges as natives of the country wherein they reside, on condition of their submitting to the laws and ordinances there prevailing, and particularly to the regulations in force concerning commerce," to mean that American citizens of Jewish faith are subject in Russia to the same class restrictions that Russia imposes upon its own inhabitants of Jewish faith, by declining to permit American citizens of Jewish faith to sojourn and reside in Russia in order to attend to their affairs and to enjoy to that effect the same security and protection as non-Jewish native Russians, and by refusing to honor American passports issued to American citizens of Jewish faith.

Whereas, It is the judgment of the Legislature of the State of New York that the said treaty for the reasons aforesaid ought to be terminated at the earliest possible time, and be no longer in force.

Now, therefore, be it resolved (if the Senate concur), That the Representatives in the Congress of the United States of America from the State of New York, are hereby respectfully requested to vote in favor of the joint resolution providing for the termination of the treaty between the United States of America and Russia concluded at St. Petersburg, December 18th, 1832, introduced in the House of Representatives by Congressman Herbert Parsons on the tenth day of February, 1911, and

Be it further resolved, That a copy of this resolution be sent to each of the Representatives in

M'Phitser Spath Eber.

Last Sunday evening, Mr. D. Peresky delivered a very interesting lecture on the different Hebrew dialects, after which a discussion followed. The next lecturer will be Mr. G. Bublick, of the Jewish Daily News, who will speak on the Holy Scripture and the secular books in the Hebrew literature. The lecture will take place Sunday evening, February 26, at the library of the society, at 234 East Broadway.

The library which the society maintains at 234 East Broadway is open every evening to the public, and is very well attended. It is planned to enlarge the number of books, which are all in Hebrew, and which makes it the only library in the city where one can find a variety of up-to-date books, and for this reason the society will have a concert and ball on Saturday evening, March 18, at Clinton Hall, the proceeds to go for the above purpose.

Alliance of Roumanian Jews Convenes.

The second annual convention of the Alliance of Roumanian Jews in the United States was held last Sunday morning at Arlington Hall. There were about 300 delegates present representing an organization of 40,000 members. Rev. Dr. Bernard Drachman opened the session with prayer, after which the chairman, Mr. Charles I. Fleck, read his annual report in which he described the work of the Alliance since its inception and the progress made since the reorganization, during which time twenty-seven organizations joined the movement, most of which organizations have been in existence for the last twenty to twenty-five years, with a membership of not less than 500 to 600. The chairman also submitted the plans proposed by the committee for the building of the home for aged and infirm Hebrews outside of the city limits, as decided upon by the first convention. At the conclusion of the report, which was enthusiastically received, Congressman Henry M. Goldfogle addressed the convention, and made an eloquent address, with special reference to the restriction of immigration and the passport question, advocating the abrogation of the present treaty between the United States and Russia, because of Russia's violation of same by refusing to recognize the passport of American Jews who desire to enter Russia. Mr. Goldfogle concluded by commending and praising the work of the Alliance. Judge Leonard A. Snitkin made a brief address, and was followed by Dr. P. A. Siegelstein, who spoke at length upon the causes which led to the organization of the Alliance, its aims and tendencies, and who made a strong appeal to the delegates present to devise all ways and means to bring about the union of all factions in the Roumanian colony here and elsewhere, and to render all possible moral and material aid to bring about this much-coveted union and peace.

The afternoon session was addressed by Rev. Dr. Joseph Silverman, after which the several committees submitted their reports and various resolutions were passed. The following officers were then elected: Dr. P. A. Siegelstein, president; Charles I. Fleck, Judge Leonard A. Snitkin, M. Gottesman, vice-presidents; Meyer Sanft, treasurer; Dr. J. E. Braunstein, recording secretary; J. L. Kalman, financial secretary; A. L. Kalman, Sam Schwartz, S. Kramer, trustees. Assemblyman Morris Graubard concluded the convention with a stirring address.

Solving the Food Problem.

The problem of supplying kosher food to the rapidly increasing Jewish population is one of great importance and is partially solved by manufacturers of wurst, sausages, etc. Of course, there are many of them; some supplying questionable products, while there are others who are conscientious and live up to both the letter and spirit of the mosaic dietary laws in the manufacture of provisions, and among the latter is Sam Gordon, whose factory is located at No. 62 East 110th street, with a branch retail establishment at 1594 Madison avenue.

Mr. Gordon began business eighteen years ago at 14 Bayard street, in a small way and by faithfully maintaining Jewish ordinances from the inception of his business, has won the confidence, esteem and patronage of his co-religionists in large numbers, so that his trade increased from year to year and now it is in a flourishing condition.

His factory is a model of cleanliness, every branch having well ventilated and lighted rooms, where meats are stored or prepared for mixing or chopping and in the various stages or processes of manufacture, each department is separate, so that no confusion arises and all meats so separated are free from contact with those of other departments, thus retaining all the flavor or substance inherent therein, until the proper time for assemblage or mixture occurs.

It is thus possible to produce palatable, nourishing provisions, such as bolognas, sausages, smoked meats, etc., and in this carefulness of manufacture lies the secret of Mr. Gordon's success. In every stage of manufacture, the dietary laws are strictly observed, under the supervision of Rev. Chaim Mosher Kamenezky, and also under governmental inspection No. 490. Thus the public has rabbinical and civic protection, in addition to the fidelity of Mr. Gordon, a triple guarantee of purity that should be sufficient to satisfy the most critical, and that they are satisfied, is proven by the constantly increasing demand for Sam Gordon's provisions, which may now be procured at the stores of leading delicatessen dealers in every section of greater New York, including Brooklyn and the Bronx, Mr. Gordon having a delivery service covering these routes, and where his provisions are delivered in a fresh condition at stated intervals.

Mt. Sinai Nurses Graduate.

Forty-six nurses were graduated last Wednesday night from the Mount Sinai Training School at Madison avenue and 101st street.

The Murry Guggenheim scholarships of \$100 each were awarded to Gladys W. Davies, Isabelle Young and Mary Burke of the graduating class, to Blanche Lindsay, May Overend and Ruby Pease of the class of 1912, and to Giffard Brown, Minetta Buckelew, Kate Cooks, Ada Joffe, Fannie Lissauer and Louise Towns of the class of 1913.

The Betty Loeb prizes of fitted nurses' bags were awarded to Della G. Atkinson, and Marjorie Brignale, and the Schalle-Columbia Scholarship to Evelyn Troumbley. Dr. Thomas R. Slicer was the principal speaker.

Charles Klein's gripping play, "The Gamblers," begins the twenty-first week of its very successful engagement at Maxine Elliott's Theatre on Monday. This is one of the real dramatic hits of the present season. The clever acting of George Nash, William B. Mack, De Witt C. Jennings, Cecil Kingston and George Backus, as bankers who manipulate unlawfully with the money of their depositors; Charles Stevenson, as the prosecutor of the Federal Government; Jane Cowl as the wife, and Edith Barker as her friend, together with this, the best constructed of all Klein successes, insures a full season for "The Gamblers" in New York.

LARCHAN, JOSEPH.—The People of the State of New York, by the grace of God free and independent, to Jacob Larchan, Moritz Larchan, Regina Marchat, Charlotte Levy, Edward Coleman, Fanny Fiegel, William Baum, Leah Baum, Siegfried Baum and Henry W. Schlessinger, the heirs and next of kin of Joseph Larchan, deceased, send Greeting:

Whereas, Pauline Larchan, 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, bearing date June 7th, 1905, relating to both real and personal property, given in and by the last Will and Testament of Joseph Larchan, 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 19th day of April, one thousand nine hundred and eleven 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 well 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 [L. S.] said County of New York to be hereunto affixed.

Witness, Hon. John P. Cohan, a Surrogate of our said County of New York, at said County, the 17th day of February, in the year of our Lord one thousand nine hundred and eleven. DANIEL J. DOWDNEY, Clerk of the Surrogate's Court.

ROTHFIELD, SOLOMON.—The People of the State of New York, by the grace of God free and independent, to Bettie Rothfeld, Benjamin Oppenheimer, Selma Hirschmann, Caelie Schubart, Hedwig Stern, Karl Oppenheimer, Bernhard Hirschmann, Paul Hirschmann, Elsie Hirschmann, Herbert Schubart, Edith Triest, Alfred Stern, Walther Stern, Alfred Rothfeld, Florette Rothfeld, Laurence Rothfeld, Tracy Rothfeld, Winifred B. Rothfeld, Elsie Oppenheimer, George Oppenheimer, Jr., and to all persons interested in the estate of Solomon Rothfeld, late of the County of New York, deceased, as creditors, legatees, next of kin or otherwise, 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 City of New York, on the 18th day of April, 1911, at half-past ten o'clock in the forenoon of that day, then and there to attend a judicial settlement of the intermediate account of proceedings of Julius Oppenheimer, John Frankenhelmer, Hyman Sonn and Robert B. Rothfeld, as Trustees of the last Will and Testament of said deceased.

And such of you as are hereby cited, as are under the age of twenty-one years, are required to appear by your guardian, if you have one, or if you have none, to appear and apply for 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 [L. S.] said County of New York to be hereunto affixed.

Witness, Hon. John P. Cohan, a Surrogate of our said County of New York, at the County of New York, the 20th day of February, in the year of our Lord one thousand nine hundred and eleven. DANIEL J. DOWDNEY, Clerk of the Surrogate's Court. FERDINAND KURZMAN, Attorney for Trustees, 25 Broad Street, New York City.

PRINCE-SAMUEL.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Prince, late of the County of New York, deceased, to present the same with vouchers thereof to the undersigned at the office of his attorney, Henry S. Dottenheim, at No. 15, William street, in the Borough of Manhattan, City of New York, on or before the 31st day of August, next. Dated New York, the 17th day of February, 1911. STEFRIED S. PRINCE, Executor.

HENRY S. DOTTENHEIM, Attorney for Executor, 15 William Street, Borough of Manhattan, New York City.

FRANK, JACOB.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Frank, late of the County of New York, deceased, to present the same with vouchers thereof to the undersigned at their place of transacting business, at the office of Max Altman, Attorney for Executor, No. 200 Broadway, Borough of Manhattan, in the City of New York, on or before the first day of September, next. Dated, New York, the 21st day of February, 1911.

HANNAH FRANK, Executrix, LAZARUS STERN, Executor. MAX ALTMAN, Attorney for Executor, No. 200 Broadway, Borough of Manhattan, City of New York.

KAEMPFER, MAX.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max Kaempfer, late of the County of New York, deceased, to present the same with vouchers thereof to the undersigned, at her place of transacting business, at the office of her attorneys, Goldfogle, Cohn & Lind, at No. 271 Broadway, Manhattan, in the City of New York, on or before the 31st day of August, next. Dated New York, the 18th day of February, 1911.

SARA KAEMPFER, Administratrix. GOLDFOGLE, COHN & LIND, Attorneys for Administratrix, 271 Broadway, Manhattan, New York.

TOBIAS, BLUME.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, made and entered February 10, 1911, notice is hereby given to all persons having claims against Blume Tobias, late of the County of New York, deceased, to present the same with vouchers thereof, to the undersigned, at their place of transacting business, at the office of Stroock & Stroock, their attorneys, No. 30 Broad street, in the City of New York, on or before the 15th day of October, next.

Dated New York, the 15th day of February, 1911. FANNIE H. TOBIAS, ALFRED HAHN, Executors. STROOCK & STROOCK, Attorneys for Executors, 30 Broad Street, New York City.

BROOKLYN NOTES.

The Control of Crime.

HON. OTTO KEMPNER, AT TEMPLE BETH SHOLEM, BATH BEACH.
Hon. Otto Kempner, Chief Magistrate of the Borough of Brooklyn, delivered an address last Sunday night at Temple Beth Sholem, Bath Beach. The judge was introduced to the large audience by the Rabbi of the Congregation, Rev. Jacob Goldstein. On the platform, among others, were Senator Duhamel and Mr. Alfred A. Ehrlich, president of the Temple.

Judge Kempner said: "I am delighted to have the opportunity of coming down to address you. As your Rabbi has well said, the Synagogue like the Church, may well be devoted to educational purposes and still be pursuing a high spiritual object. In elevating and instructing citizens with respect to their civic duties we still perform a religious service.

"The subject of the control of crime and the administration of our criminal courts is a far-reaching topic. In a primitive state of society, when there are so high conceptions of religion and duty, where every man has his hand raised against his neighbor, when 'might makes right,' the barbarian can cling to his own and be a law and tribunal unto himself."

The speaker then traced the growth of the ideas of communal rights, of the administration of justice, of civilized organization generally.

"For a long time," he said, "the primal idea in the courts of law was to take the wrongdoer, the criminal, the man who did not conform to society's sense of justice, and punish him as severely as possible. The whole concern of justice was punishment—vengeful, cruel, inhuman punishment. Ideas of justice were crude and punishment was barbarous." The speaker drew a grim, detailed picture of the old forms of judicial punishment.

"The modern view of punishment shows the progressive ideas prevailing with respect to the regulation and punishment of crime. The modern idea is based on the desire to reform the wrongdoer. We no longer pursue the criminal with unrelenting hate, we no longer stigmatize the transgressor as a man beyond hope. Time and thought and money are spent—many sacrifices are made—in order to give every individual the rights which God has enjoined. We give the wrongdoer the chance to work out his own future."

The lecturer then described in detail the steps taken to bring every wrongdoer to the bar of justice. He pointed out the importance of the so-called "lower courts" of greater New York, before which, last year, no less than 200,000 cases were heard. He estimated that the magistrates had listened to, studied the character, and estimated the credibility of at least half a million of citizens. He described in detail the mode of procedure in the courts, and explained the methods of reform and probation applied to every class of wrongdoers from the delinquent child to the oldest and more hardened criminal.

"The attack," continued the judge, "that has recently been made on our Magistrates' Court, deserves some attention at my hands. You may have read references in the press to what is known as the 'Ripper Bill' up at Albany. It seems that a feeling has arisen that the Magistrates have not been as submissive to the orders of politicians as they were expected to be, as they have, been in the past. In that respect, our courts are certainly reformed. There was a time when the Magistrates' Courts presented a mockery of justice. The ordinary citizens had no chance if the opposing party had 'political pull.' Any litigant 'up against' some person well-known to the district leader, or who might be useful on election day, came out of court empty-handed. This has been largely abolished by the present system of the appointment of magistrates by the Mayor of the City of New York. To remove the courts from political control was assuredly a step in advance. Since the political leaders have lost their old control they seek to recover the strength thus lost, which used to be so serviceable at election time. Hence the bill recently introduced at Albany to make the positions elective—a device by which it is hoped to re-establish the old improper conditions."

The speaker concluded an instructive and interesting address by an eloquent and spirited appeal on behalf of the transgressor's right to consideration, re-

form and elevation to the plane of civic usefulness and right living.

Hebrew Educational Society.

Hon. J. Grattan MacMahon delivered an oration on Washington-Lincoln at the Washington-Lincoln celebration given by the clubs of the Hebrew Educational Society in its auditorium, on Sunday evening, February 19. There was an audience of about 500 persons present. Mr. Adolph Feldblum, secretary of the society, acted as chairman of the meeting. The exercises prior to the delivery of Mr. MacMahon's eloquent address were as follows: Piano duet by the Misses Sinehnik, a sketch, "Courtship under Difficulties," by Miss Augusta Fein, Mr. Charles H. Kroll and Mr. Louis Kreitman; songs by Miss Gladstone and Miss Sadie Weisbord; recitation, "O, Captain, My Captain," by Mr. A. M. Bush and the singing of the Star Spangled Banner by the audience.

Professor Gauss, of Princeton University, delivered the last of his five lectures on Sunday afternoon, February 19, his subject being "Whitman, America and the Poetry of Democracy."

"Maimonides" was the subject of a Yiddish lecture delivered by Dr. Nathan Krass on Monday evening, February 20. The Tuberculosis Exhibit, which was in progress during the month, closed on Monday, February 20.

The following events will take place during the week:

Sunday afternoon, February 26, a Washington-Lincoln celebration by the children of the Sabbath school; also a debate by the Clay Literary Society vs. Athena Literary Society on the subject, "RESOLVED, That Immigration to the United States Should be Further Restricted."

A lecture on Sunday evening by Hon. Alexander H. Geismar, entitled "Habits," Monday evening, February 27, a Yiddish lecture on citizenship by Mr. Abraham H. Schomer.

Tuesday evening, February 28, a lecture on "How the City Provides for Health," by Dr. F. D. Hubbard, of the Board of Health.

A popular concert on Wednesday evening, March 1, by the Young Men's String Orchestra.

The members of the classes in English for Immigrants were given a sociable on Monday evening, February 20.

In the interclub basket ball games the results were as follows, the games being held Sunday morning. Young Citizens defeated the Deerfoot A. C., by the score of 18 to 13; the Dorians defeated the Addison Literary Society by the score of 19 to 9.

Congregation B'nai Sholom.

The Young Ladies' Auxiliary of the Ninth Street Temple has arranged a series of public lectures that will be delivered on Sunday afternoons in the synagogue, on Ninth street near Fifth avenue. The first lecture will be delivered by the Hon. N. Taylor Phillips on March 12, at 3 o'clock.

This Sunday morning, at 11.15 o'clock, Dr. Richard Morse Hodge, professor of Biblical Education in the Teachers' College of Columbia University, will address the children of the Religious School and their parents.

Congregation B'nai Israel Anshei Emes.

On Sunday, Feb. 26, at 3 p. m., a public examination of the Talmud Torah children will be held in the auditorium of the school.

Rehearsals are being held regularly by the Sunday school children of the congregation for the Purim entertainment and reception to be held at the Kings County Palace on Sunday evening, March 19.

Next Thursday evening, at the Teachers' Training Class, in addition to the regular Biblical lesson by Rev. Israel Goldfarb, there will be a lecture on "Pedagogics as Applied to Sunday School Teaching," by Mr. Samuel P. Abelow.

On March 15 Mrs. L. Summer will give a charity whist at her home for the benefit of the Sisterhood of the congregation.

Williamsburgh Y. M. H. A.

The Board of Directors of the Young Men's Hebrew Association of Williamsburgh met Monday evening at the Association Building. The most important business before the board was the resignation of the superintendent, Mr. Maurice Kahn, who handed in his resignation to take effect March 1. This did not come as a surprise, as it was known for

some time that Mr. Kahn intended to resign. His entrance into commercial lines is the only cause for his action. Mr. Kahn has been connected with the association since October, 1910, and during his short stay has wrought radical changes to the betterment of the association. During his superintendency the junior membership has increased two hundred per cent. He instituted several clubs and classes and was instrumental in bringing the association to the position that it occupies among the Hebrew organizations of Brooklyn to-day. Mr. Kahn will retain his membership in the association and will devote his spare time to the activities of the association. He will retain his charge of the boys' clubs, and will in one way or another help to further the progress of the association. Mr. Kahn believes that the Y. M. H. A. movement should be a national one. He has given some study to that phase of the movement, and is at all times ready to promote or advance a movement of that kind.

Manager Henry B. Harris will present "The Country Boy" to the patrons of the Montauk Theatre next week, and no doubt many Brooklynites will add their attestation to the mirth-provoking qualities of Edgar Selwyn's greatest hit "The Country Boy" ran almost all of last season at the Liberty Theatre, Manhattan, and the boarding house scene has been heralded as the funniest thing on the stage to-day. Throughout the action of the play there is a logical story, and the dramatic effects have not suffered at the expense of the comedy. The original cast remains intact.

Ohab Zedek Sisterhood.

The sisterhood held a Washington birthday celebration at its rooms on Wednesday. There was a very large audience, which listened attentively to a stirring address on "Washington," by Rev. Dr. Bernard Drachman. Mr. M. Engleman, the organizer, who tendered his resignation as secretary at a recent meeting, was asked to reconsider and was given a two-months vacation.

Sydenham Hospital.

Several hundred surgeons, physicians and their friends attended a double celebration on Sunday evening, February 19, in the Sydenham Hospital on East 116th street. It was the tenth anniversary of the founding of the Hospital and also the Commencement Day for several young surgeons who completed a post-graduate course of study and will now leave this institution.

The exercises consisted of music by prominent singers, an address by the Rev. Dr. Aaron Eiseman, who spoke on the social aspect of the hospital work, emphasizing the need of "heart" as well as "head" in the work of the physicians and surgeons. Diplomas were awarded. A reception and dance, given by the

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IN MEMORIAM.

The swiftly fleeting day
Has past and gone;
And taken every ray
The very sun.
Another day may rise,
With clearer, brighter skies,
But not for me;
No other day that's bright
No ray of real light
Can ever be.
I want the day that brought
Her form divine.
I want the ray that caught
Her glance in mine.
The day in which she came
And kindled every flame
Of hope and love.
The brightest rays I'll spurn
Until that day's return
From up above.

The swiftly fleeting day
Is passed and gone;
And taken every ray
The very sun.

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HEBREW ORPHANS' HOME, Philadelphia, Wants a single gentleman, competent to act as governor of the boys and teach a class in Hebrew. Apply with references MR. J. PERLBERG, 931 Market st., Philadelphia, Pa.

A GOOD BRIGHT YOUNG FELLOW of 20 wants a job. Knows German, French and Spanish. I know he will make good. Address, Walter Vernon-Epstein, Director Albert Lucas Club, 200 Broadway.

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WANTED—Room and bath, including breakfast and dinner in private Jewish family. In answering, state rates, etc. Address Box 75, c/o HEBREW STANDARD.

COLLEGE GRADUATE and theological student desires to give lessons in English and Hebrew subjects. Address H. S., HEBREW STANDARD.

YOUNG MAN, AGE 25, expert book-keeper and stenographer, typewriter and experienced correspondent and office manager, desires position with a firm where the Sabbath can be observed. Address M. L., c/o HEBREW STANDARD.

HIGHLY RECOMMENDED middle-aged man, Hebrew and German scholar, at present engaged from 3 to 7, desires position for either unoccupied time or entire day, where faithful and conscientious work will be appreciated. Address A. S., care HEBREW STANDARD.

A RELIABLE SCHATCHEN offers his services to those in need of them. Possesses large acquaintance; can furnish best of references as to reliability, and all communications are received in strictest confidence. Address A. K., 12 Beekman place (near E. 50th street), N. Y. City. Telephone 488 Worth.

CHILDREN'S PAGE.

The Jews in Egypt.

YOU would think that the words of Moses should have carried conviction to Pharaoh's heart that what he spoke is true, for it is easy to tell when one is speaking the truth, but Pharaoh was one of those whom words could not convince, he needed something more forcible than words, and he got it, as you will soon learn.

When Moses had finished speaking, Pharaoh said, "Your words are lies from the very beginning, for I am the lord of the universe, I have created myself, and I have created the Nile."

He then summoned all the wise men of Egypt and asked them "Did you ever hear the name of their God?" "Yes," they answered, "we heard that he is a son of the wise, a son of the ancient kings." Said the Holy One, blessed be he, "Yourselves ye call wise and me ye call 'a son of the wise.' The wisdom of their wise men shall be lost and the understanding of their prudent men shall be hidden."

Pharaoh would not grant their request to let the Israelites go out of Egypt, but he even made them work harder than they did before; the Jews complained to Moses and Aaron and they complained to God and God told them to go to Pharaoh and tell him that he let the children of Israel go out of his land, and if he will ask you to show him a miracle then let "Aaron take thy staff and cast it down before Pharaoh; it shall become a serpent."

Moses and Aaron did as God commanded them, when Pharaoh asked to see a miracle, Aaron cast down the staff, and it became a serpent.

"Oh! Oh!" laughed Pharaoh, as he called his wise men and sorcerers, and told them to do the same. "Are these the signs of your God?" "It is the way of the world to bring merchandise to the place where it is needed, do you not know that mine is the domain of sorcery?" Thereupon he sent for school children and they did the same thing, he even sent for his wife, and she did the same. Pharaoh sneered at Moses and Aaron and jeered at them, for he thought they performed that miracle through sorcery—and Jochi and Mamre, two of the greatest magicians in Egypt said, "Are you bringing straw to a city of straw?" Said they in reply, "One should bring his vegetables to the vegetable market!" At that time said the Holy One,

blessed be he: "If the serpent will swallow the serpents of the Egyptians—they will think it is natural for one serpent to swallow the other," "I will cause to be restored to its original state and then it will swallow their serpents." Aaron's staff then swallowed up their staves. Pharaoh looked on in astonishment and dismay. He thought, "supposing he tells his staff to swallow me and my throne that will be the end of me!" Yet, although he was filled with fear, and although he saw the double miracle, that Aaron's staff did not become a bit thicker after having swallowed all the other staves, Pharaoh's heart was hard and he harkened not unto them.

Pharaoh and the Egyptians worshipped the Nile. Said the Holy One, blessed be he, I will first smite his god, then will I smite his people." He then told Moses to tell Aaron to take his staff and turn all waters into blood. The Egyptians were punished measure for measure, because they would not let the daughters of Israel purify themselves in the water; therefore was their water turned into blood. That was a terrible punishment for them, every drop of water the Egyptians had turned into blood, even their saliva turned into blood. Rabbi Abin Halevy tells us that the plague of blood enriched the Israelites. When an Egyptian and an Israelite lived in one house, and they had a pitcher full of water the Egyptian would get water out of the pitcher and find that it turned into blood, while the Israelite would drink from the pitcher, the Egyptian would then beg the Israelite to let him drink the water out of his hand, and he would give it to him and still it would turn to blood. He would then say, "Let us both drink out of the same glass," the Israelite would drink water and the Egyptian would drink blood; but when he would pay the Israelite he would drink water. This caused the Israelites to become rich.

Pharaoh's heart still remained hardened and God smote him with the plague of frogs. This was also measure for measure. The Egyptians used to torture the Israelites by making them bring them all sorts of

loathsome creeping things, therefore, were the frogs brought upon them, and that was a terrible punishment, for when an Egyptian woman would knead the dough the frogs would go into it and eat it up, and crawl into the stove and make it cold, and cling to the dough, and from every drop of water that was spilled anywhere a frog would come forth, even if it dropped on a man's bosom a frog would come forth and sink into his flesh. When an Egyptian would pour in a glass of water to drink, it became full of frogs—and, oh! what a croaking there was in Egypt! The frogs were in the bellies of the Egyptians and croaked there in a horrible manner. Pharaoh suffered so much that he had to call for Moses and Aaron and beg them to "entreat the Lord that he may take away the frogs

from me and from my people and I will let the people go."

But when Pharaoh saw that there was a respite, he hardened his heart and he harkened not unto them. This is the way all wicked people act When they are in distress they cry for relief, and when they are relieved they become just as bad as they ever were.

בן אהרן

(To be continued.)

Mrs. Stubb—Why, John, the last family that occupied this house left some old jars in the pantry. Mr. Stubb—H'm! Mary, that is a good policy. Mrs. Stubb—What is a good policy? Mr. Stubb—Why, when you move leave your family jars behind you.—*Chicago News.*

Mother—Tommie, aren't you ashamed to come to grandma's table with those dirty hands. Go right upstairs and wash them.

Child—Oh, ma, need I? There'll be finger bowls right after this grapefruit.—*Brooklyn Life.*

He—That's a queer looking rocking chair.

She—Yes; it was brought over in the Mayflower.

He—Ah, indeed! One of the original Plymouth rockers, as it were.—*Chicago News.*

"Why did you have your book advertised as the unexpurgated edition? there is nothing in it that a child might not read."

"I know, but I had to do something to boost the sales."—*Houston Post.*

"Now, my boy, don't expect to work wonders in this world."

"All right, dad."

"You can get quicker returns by working suckers."—*Louisville Courier-Journal.*

"Face kneaded, sir?" queried the barber.

"You bet!" answered the man in the chair. "I couldn't get along without it."—*Birmingham Age-Herald.*

"Why was it that Jack Spratt could eat no fat and his wife could eat no lean?"

"Because meat was so high, I guess."—*New York Press.*

McClubber—The footpad said "Money or your life!" so I gave him \$2.

Mrs. McClubber—Huh! You're always getting stuck, Billy.—*Puck.*

CONUNDRUMS.

What kind of a husband would you advise a young lady to get? Should advise her to let husband's alone and get a single man.

When was beef the highest that it has ever been? When the cow jumped over the moon.

What horn used is most useful? Shoe-horn.

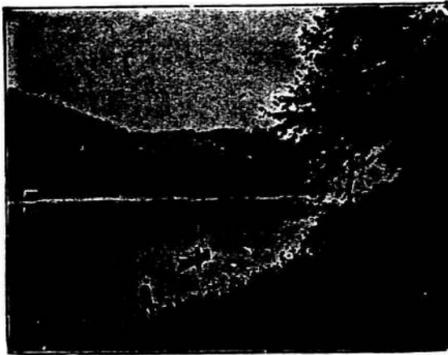
What is there a dumb man cannot crack? A joke.

Why is an egg underdone like an egg overdone? They are both hardly done.

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When is a man covered with debts? When owing for his hats.

Over the water and under the water and not touch the water? A woman crossing a bridge with a pail of water on her head.

Why is the snow different from Sunday? Because it can fall on any day in the week.

WALTER, PHILIP.—The people of the State of New York, by the Grace of God, free and independent, to Sabine Walter, Ida Frankenhelmer, Rosie Frankenhelmer, Hermine Hertz, Betty Rosenthal, Leopold Strouse, Bernard Strouse, Max Strouse, Anna Riegel, Hella Oppenheimer, Heinrich Bamberger, Max Bamberger, Gustav Bamberger, Ludwig Bamberger, Fritz Bamberger, Helena L. Blumenfeld, Olga Laubheim, Toni Laubheim, Rina Moch, Gladys Moch, Amy Bass, Murray Bass, Florence Bass, Leo P. Walter, William Walter, Edith Walter, John Frankenhelmer, Mount Sinai Hospital, Home for Aged and Infirm Hebrews, German Hospital, Association for Improved Instruction of Deaf Mutes, United Relief Works of Society for Ethical Culture, Hebrew Technical Institute, and Hebrew Benevolent and Orphan Asylum, and to all persons interested in the estate of Philip Walter, late of the County of New York, deceased, as creditors, legatees, next of kin or otherwise,

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 Surrogates' Court of said county, held at the County Court House in the County of New York, on the 11th day of April, 1911, at half past ten o'clock in the forenoon of that day, then and there to attend a judicial settlement of the account of proceedings of Louis S. Frankenhelmer and William Frankenhelmer, as executors of of and trustees under the last will and testament of said deceased; and such of you as are hereby cited, as are under the age of twenty 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 caused the seal of the Surrogates' Court of the said County of New York to be hereunto affixed.
WITNESS, HON. JOHN P. COLLAN, a Surrogate of our said county, at the County of New York, the 9th day of February, in [L. S.] the year of our Lord one thousand nine hundred and eleven.
DANIEL G. DOWDNEY, Clerk of the Surrogates' Court.
KURZMAN & FRANKENHEIMER, Attorneys for the Executors, 25 Broad street, New York City.

Regents Examinations

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HAUSER, SIMON.—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 Simon Hauser, late of the County of New York, deceased, to present the same with vouchers to the subscriber, at his place of transacting business, No. 5 Nassau street, in the city of New York, on or before the 31st day of July next.

Dated New York, the 11th day of January, 1911.
SAMUEL HYMAN, Executor.
LACHMAN & GOLDSMITH, Attorneys for executor, 35 Nassau street, New York City.

MOSS, JULIUS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julius Moss, 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, Samuel J. Cohen, Esq., No. 280 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of July next.

Dated New York, December 30, 1910.
MORRIS MORRISON, Executor.
SAMUEL J. COHEN, Attorney for Executor, Office and Postoffice Address, No. 280 Broadway, City of New York, Borough of Manhattan.

RIESS, LEO.—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 Leo Riess, 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, Esq., No. 141 Broadway, in the City of New York, on or before the 15th day of August next.

Dated New York, the 1st day of February, 1911.
LEON S. ROSS, Administrator.
LEON FORST, Attorney for Administrator, 320 Broadway, Borough of Manhattan, New York City.

HARRIS, LOUIS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Harris, 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 Gross & Sneiderman, No. 309 Broadway, in the City of New York, on or before the seventh day of August, 1911, next.

Dated New York, the 27th day of January, 1911.
EMILY H. HYAMS, Administratrix.
GROSS & SNEUDAIRA, Attorneys for Administratrix, 309 Broadway, Manhattan, New York City.

ELTERMAN, ABRAHAM.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Elterman, 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 Lawrence B. Cohen, No. 64 Wall street, Borough of Manhattan, in the City of New York, on or before the 25th day of July next.

Dated New York, the 10th day of January, 1911.
SARAH ELTERMAN, Administratrix.
LAWRENCE B. COHEN, Attorney for Administratrix, No. 64 Wall Street, Borough of Manhattan, New York City.

ROTHSCHILD, LUDWIG.—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 Ludwig Rothschild, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Rothschild Bros. & Co., No. 466 Broadway, in the City of New York, on or before the 15th day of August, next.

Dated New York, the 31st day of January, 1911.
EUGENIE ROTHSCHILD, LEO H. ROTHSCHILD, CHARLES WEISSMANN, Executors.
LACHMAN & GOLDSMITH, Attorneys for Executors, 35 Nassau street, New York City.

SOLOMON, JOSEPH A.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph A. 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 his attorney, Henry V. Rothschild, No. 290 Broadway, in the Borough of Manhattan, the City of New York, on or before the first day of September, next.

Dated, New York, the 31st day of January, 1911.
BENJAMIN M. SOLOMON, Executor.
HENRY V. ROTHSCHILD, Attorney for Executor, 290 Broadway, Manhattan, New York City.

BRILL, ADELHEID.—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 Adelheid Brill, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of his attorney, No. 203 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of August, next.

Dated New York, the 21st day of January, 1911.
HENRY B. BRILL, JACOB FRANKENTHAL, NATHAN E. BRILL, MAX WOLF, Executors.
WOLF & KOHN, Attorneys for Executors, 203 Broadway, Borough of Manhattan, City of New York.

HUTTER, LEOPOLD.—The People of the State of New York, by the Grace of God Free and Independent, to Alfred Hutter, Estella Hutter, Gertrude Hutter, Amalia Pickler, Emanuel Arnslein, Benjamin Wertheimer, Henry Leipziger, the Lehman Hospital Association of the City of New York, Zehava Epstein, Simon Hutter, Leopold Hutter, Karoline Hutter, Rosa Hutter, Marie Steiner, Annie Steiner, Babetts Schwartzkopf, Marie Epstein, Paula Hutter, Julie Hutter, Simon Newman, Johanna Arens, Jacob Steiner, Julius Epstein, The Modern Fire Proofing and Reconstruction Company, Samuel Levy, Dora Levy, Morris Hutter, Max Backhaus, Louis Backhaus, Antonia Hutter, Rosa Hutter, Clara Hutter, Max Arens, Jacob Hutter, Cramer Meyer Co., West Side Bank, Frans Backhaus, David Pickler, Archie Pickler, Moses J. Stroock Harris Mandelbaum, Fischer Lewine, Isaac Rlum, Henry Blum and Lizzie Wheat, Johanna Arens as Executrix of the Last Will and Testament of Abraham Arens, deceased, and Alfred Hutter as Receiver of the Estate of Johanna Hutter, deceased, and to all persons interested in the Estate of Leopold Hutter, late of the County of New York, deceased, as creditors, legatees, next-of-kin or otherwise. Send Greeting: You and each of you are hereby cited and required to appear and be present before our Surrogate of the County of New York, in the Surrogate's Court of said County, held at the Hall of Records, in the County of New York, on the 7th day of March, 1911, at half-past ten o'clock in the forenoon of that day, then and here to attend a judicial settlement of the account of proceedings of Emanuel Arnslein, Benjamin Wertheimer, Henry Leipziger and Alfred Hutter, as Executors of the Last Will and Testament of said deceased, and such of you as are hereby cited as are under the age of twenty-one years are required to appear by your guardian. If you have one, or if you have none, to appear and apply for one to be appointed, or in the absence 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 the County of New York, in the year of our Lord one thousand nine hundred and eleven.
Dated New York, the 12th day of January, in the year of our Lord one thousand nine hundred and eleven.
DANIEL J. DOWNEY, Clerk of the Surrogate's Court.

LEVY, EMANUEL.—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 Levy, 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 her attorneys, Manheim & Manheim, No. 302 Broadway, Borough of Manhattan, in the City of New York, on or before the 26th day of July, next.

Dated New York, the 20th day of January, 1911
DAVID M. LEVY, NANCY LEVY, Executors.
EINSTEIN, TOWNSEND & GUTERMAN, Attorneys for Executors, 42 Broadway, Manhattan, New York City.

SEIXAS, HYMAN L.—The People of the State of New York, by the Grace of God Free and Independent, to Meyer L. Seixas, Esther De Ribas, Stella Lant, Frances Fowler, Elizabeth Whitney Scheky, May Whitney, Maude Whitney, Mary Lee, May Cooles, Judith Knyphausen Harry S. Davega, William King, Henry King, Natalie Hart, Mrs. John J. Fauth, Montgomery Seixas, Florian Seixas, the heirs and next of kin of Hyman L. Seixas, deceased, send greeting:

Whereas Sarah H. Seixas, of the City of New York, has lately applied to the Surrogate's Court of our County of New York to have a certain instrument in writing, relating to both real and personal property, duly proved as the last will and testament of Hyman L. Seixas, 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 31st day of March, one thousand nine hundred and eleven, 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, or in the event of your neglect or failure to do so, a guardian will be appointed by the Surrogate to represent and act for you in the proceeding.

In testimony whereof, we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed. Witness, Hon. John P. Cohalan, a Surrogate of our said County of New York, at said county, the 10th day of January, in the year of our Lord one thousand nine hundred and eleven.

[L. S.] DANIEL J. DOWNEY, Clerk of the Surrogate's Court.
SAMUEL P. GOLDMAN, Attorney for Petitioner, 141 Broadway, New York City.

HARRIS, GEORGE.—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 George Harris, 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 Kurzman & Frankenthal, No. 25 Broad street, in the Borough of Manhattan, City of New York, on or before the 15th day of July next.

Dated New York, the 27th day of December, 1910.
ANNIE N. HARRIS, Executrix.
KURZMAN & FRANKENTHAL, Attorneys for Executrix, 25 Broad Street, 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. 95 William street, in the City of New York, on or before the 2d day of June next.

Dated New York, the 9th day of November, 1910.
JULIUS SHWEITZER, MICHAEL GOLD, Executors.
DAVID HERSHFELD, Attorney for Executors, 95 William Street, Borough of Manhattan, New York City.

REUTER, HEINRICH GUSTAV RUDOLPH.—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 Heinrich Gustav Rudolph Reuter, late of Hamburg, in the Empire of Germany, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of his attorney, George Hahn, No. 15 William street, Manhattan, in the City of New York, on or before the 24th day of June next.

Dated New York, December 14, 1910.
BENNO LOEWY, Ancillary Executor.
GEO. H. MERKEL, Attorney for Ancillary Executor, 206 Broadway, Borough of Manhattan, New York, N. Y.

GREENBERG, HELMAN.—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 Helman Greenberg, 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 Bernard Bernbaum, their attorney, No. 320 Broadway, in the City of New York, on or before the 1st day of July, next.

Dated New York, the 23d day of December, 1910.
CHARLES GREENBERG, JACOB GREENBERG, Executors.
BERNARD BERNBAUM, Attorney for Executors, 320 Broadway, Borough of Manhattan, City of New York.

MICHAELIS, LUDWIG M.—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 Ludwig M. Michaelis, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of their attorneys, No. 51 Chambers street, in the Borough of Manhattan, City of New York, on or before the first day of July next.

Dated New York, the 30th day of December, 1910.
JULIUS COHN, JEANNETTE MICHAELIS, Executors.
ALEXANDER, COHN, SONDHEIM & ETINGER, Attorneys for Executors, 51 Chambers Street, Borough of Manhattan, City of New York.

WEISSMAN, MENDEL.—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 Mendel 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 his attorney, in the City of New York, on or before the 15th day of June next.

Dated New York the 6th day of December, 1910.
MATHILDA WEISSMAN, Administratrix.
GREENTHAL & GREENTHAL, Attorneys for Administratrix, 51 Chambers street, New York City.

LOEWENSTEIN, 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 Israel Loewenstein, 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 Hugo H. Ritterbusch, his attorney, No. 150 Nassau street, in the City of New York, on or before the 15th day of July next.

Dated New York, the 6th day of December, 1910.
WILLIAM BREITHAUPT, Executor.
HUGO H. RITTERBUSCH, Attorney for Executor, 150 Nassau Street, Manhattan, New York City.

SOLOMON, ABRAHAM.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Solomon, 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, 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. John P. Cohalan, 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. John P. Cohalan, 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.

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 subscribers, at their place of transacting business, at the office of Guggenheimer, Untermyer & Marshall, No. 37 Wall street, Borough of Manhattan, in the City of New York, 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.

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 her place of transacting business, at the office of George Hahn, No. 15 William street, Manhattan, in the City of New York, on or before the 20th day of April next.

Dated New York, the 28th day of September, 1910.
RALPH R. ULLMANN, MEYER H. ULLMANN, Administrators.
GEORGE HAHN, Attorney for Administrators, 15 William street, Manhattan, New York City.

STRINGER, HANNAH.—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 Hannah Stringer, 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 Meyer Auerbach, No. 42 Broadway, Manhattan, in the City of New York, on or before the tenth day of June next.

Dated New York, the twenty-ninth day of November, 1910.
AMANA M. WELLS, Administratrix.
MEYER AUERBACH, Counselor for Administratrix, 42 Broadway, New York City.

IMON, ULRICH.—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 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. 208 Broadway, Borough of Manhattan, in the 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, 208 Broadway, New York City.

LOWENGARD, OTTO.—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 Otto Lowengard, 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 Kendall & Herzog, 27 William street, Borough of Manhattan, in the City of New York, on or before the 15th day of June next.

Dated New York, the 1st day of December, 1910.
EMMA L. LOWENGARD, HENRY R. ICKELHEIMER, ALFRED EISENBERG, Executors.
KENDALL & HERZOG, Attorneys for Executors, No. 27 William Street, Borough of Manhattan, New York City.

KIRCHHEIMER, LUDWIG.—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 Ludwig Kirchheimer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Louis A. Solomon, No. 41 Park row, in the City of New York, on or before the 5th day of June next.

Dated New York, the 29th day of November, 1910.
ELVIRA KIRCHHEIMER, LOUIS A. SOLOMON, Executors.
GOLDSMITH, ROSENTHAL, MORK & BAUM, Attorneys for Executors, 31 Nassau Street New York City.

EISIG, BESSIE B.—In pursuance of an order of the Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bessie B. Eisig, late of the County of New York, deceased, to present same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Goldsmith, Cohn & Weiss, No. 45 Wall street, Borough of Manhattan, New York City, on or before the first day of September, 1911.

Dated New York, January 28, 1911.
ARTHUR M. EISIG, Administrator.
GOLDSMITH, COHEN, COLE & WEISS, Attorneys for Administrator, No. 45 Wall street, Borough of Manhattan, New York City, N. Y.

KOHN, LAZARUS.—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 Lazarus Kohn, 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 Wise & Seligberg, No. 15 William street, in the City of New York, on or before the tenth day of August, next.

Dated New York, the 27th day of January, 1911.
WISSE KAHN, HERMINE KOHN, Executors.
WISE & SELIGBERG, Attorneys for Executors, 15 William street, New York City.

ERDMAN, HENRY.—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 Henry Erdman, 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 Albert Erdman, No. 35 Nassau street, Borough of Manhattan, in the City of New York, on or before the 10th day of June next.

Dated New York, the 29th day of November, 1910.
SANDERS B. ALTMAYER, HATTIE A. ERDMAN, Executors.
ALBERT ERDMAN, Attorney for Executors, No. 35 Nassau Street, Borough of Manhattan

PLONSKY, 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 Plonsky, 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
ELWIS SAMUELS, Executor.
ISAAC COHEN, Attorney for Executor, 141 Broadway, Borough of Manhattan, New York City.

WEILL, 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 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 Herman B. Goodstein, No. 88 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, 88 Park Row, Manhattan, New York City.

HEINSHEIMER, CHARLES J.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Charles J. Heinsheimer, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of their Attorney, Norbert Heinsheimer, No. 56 Beaver street, in the City of New York, on or before the seventh (7th) day of August, next.

Dated New York, the twenty-third (23d) day of January, 1911.
BLANCHE L. HEINSHEIMER, Executrix.
PHILIP J. GOODHART, ALBERT E. GOODHART, EDWARD L. HEINSHEIMER, NORBERT HEINSHEIMER, Executors.

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, 60 Church street, New York City.

FRIEDMAN HYMAN.—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 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 his attorney, Samuel Kahn, 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 KAHN, Attorney for Administratrix, 61-63 Park Row, New York City.

COHN, ABRAHAM.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Cohn, 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 Joseph H. Fargis, No. 37 Liberty street, Borough of Manhattan, in the City of New York, on or before the 15th day of June next.

Dated New York, the 26th day of November, 1910.
AMALIE COHN, Executrix.
JOSEPH H. FARGIS, Attorney for Executrix, No. 37 Liberty Street, Borough of Manhattan, City of New York.

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. WEISSMAN, JESSE M. WEISSMAN, JACOB BASS, Executors.
Felix H. Levy, Attorney for Executors, 37 Liberty street, Manhattan, New York.

WEISS, SAMUEL W.—In pursuance of an order of the Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel W. Weiss, 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 Goldsmith, Cohn & Weiss, No. 45 Wall street, Borough of Manhattan, New York City, New York, on or before the 1st day of July, 1911.

Dated December 16, 1910.
JOSEPH P. CULLMAN, CARRIE STIX WEISS, WILLIAM S. WEISS, Executors.
GOLDSMITH, COHEN, COLE & WEISS, Attorneys for Executors, No. 45 Wall Street, Borough of Manhattan, New York City.

SHOENBERG, JOSEPH E.—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 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 ATIGST, Executors.
VOGEL & VOGEL, Attorneys for Executors, 15 Broad Street, New York City.

LEVY, DOROTHEA.—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 Dorothea Levy, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, office of J. Philip Berg, his attorney, No. 302 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of July, next.

Dated New York, the 10th day of December, 1910.
DAVID MANSFIELD LEVY, Surviving Executor.
J. PHILIP BERG, Attorney for Executor, 302 Broadway, Borough of Manhattan, N. Y. City.

KAHN, MOSES.—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 Moses Kahn, 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 L. Levy, No. 170 Broadway, Borough of Manhattan, in the City of New York, on or before the 25th day of August next.

Dated New York, the 14th day of February, 1911.
LOUIS KAHN, HENRIETTA KAHN, LOUIS H. NORDLINGER, Executors.
WILLIAM L. LEVY, Attorney for Executors, No. 170 Broadway, Borough of Manhattan, New York City.

LEHMAN, HENRY.—In pursuance of an order of the Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Lehman, 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 Goldsmith, Cohn, Cole & Weiss, No. 45 Wall street, Borough of Manhattan, New York City, New York, on or before the twenty-fifth day of August, 1911.

Dated New York, February 8, 1911.
LAURIE LEHMAN and PAULINE LEHMAN, Administratrices.
GOLDSMITH, COHEN, COLE & WEISS, Attorneys for Administratrices, No. 45 Wall Street, Borough of Manhattan, New York City, N. Y.

SOLOMON, LOUIS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against the estate of Louis Solomon, deceased, late of the County of New York, to present the same with vouchers thereof to the subscriber at her place of transacting business, at the office of Joseph Solomon, No. 57 East Eleventh street, in the City of New York, on or before the twenty-fifth day of August next.

Dated New York, February 8, 1911.
SARAH SOLOMON, Administratrix.
JOSEPH SOLOMON, Attorney for Administratrix, No. 57 East Eleventh street, New York.

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 subscriber, at her place of transacting business, at the office of his attorney, 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.
BENJAMIN HOFFMAN, HERMAN HEINEMANN, 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.

LEVY, PHILIP B.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Philip B. Levy, 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 Eph. A. Karelsen, No. 87 Nassau street, in the City of New York, on or before the 31st day of July next.

Dated New York the 9th day of December, 1910.
MARIE ANNE LEVY,

HEARN

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57,265 PAIRS
Fifteen hundred and thirty-five cases.
These 1,535 cases,
piled one on top of other,
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eleven times as high as
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THE TRADE SAYS:—
THE LARGEST TRANSACTION
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BLANKET HISTORY!

JOURNAL OF COMMERCE
stated February Eleventh:—
"Yesterday 57,265 pairs of blankets
changed hands in the market to wind up
the affairs of the estate of Peter A.
Keville, of Keville & Quaid, commission
merchants at No. 89 Worth street.
"The entire stock was sold to
JAMES A. HEARN & SON. The ability
of this local retail concern to handle
such a large product was widely com-
mented on in the market when the de-
tails of the sale became known."

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EVEN LOWER THAN IN THE
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PRICES:
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All wool, wool and cotton
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Winter and Summer weights.
All sizes
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Double and Single Beds
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OTHER LARGE CONCERNS

Prices told of
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Prices are as follows:—

At 30 cents; reg. .59
Blankets for single beds—white and col'd.
At 45 cents; reg. .79
Gray, Tan and White Blankets—
For single beds.
At 75 cents; reg. \$1.19 to \$1.39
White and Colored Blankets, for three-
quarter and full size beds.
At 1.25; reg. \$1.98
White and col'd Blankets of extra fine
texture, for single, three-quarter, full
size and extra large beds.
At 1.50; reg. \$2.25 to \$2.50
Wool nap and wool mixed Blankets.
Sizes for all beds.
At 1.75; reg. \$2.50 and \$3.25
Best Cotton Blankets—white and colors,
also fine white wool mixed Blankets.
For single, double and extra large beds.
At 2.00; reg. \$3.50
Ohio Wool Blankets—for all size beds
At 2.50; reg. \$4.00 and \$4.50
All wool plaids, also white California
Wool—for all size beds.
At 3.00 and 4.00
Blankets regular six and eight dollars.
All wool and fine California wool.
A wonderful assortment in all sizes.
At 5.00 to 7.50
Elegant Blankets, usually \$8.50 to \$15.00.
Pure wool or slight cotton mixture—
special sizes for twin beds, and others
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At 10.00; usually \$17.00 and \$20.00
High Grade Australian and California
wool Blankets—majority pure wool—
large, medium and small!
At 12.50, 15.00 and 17.50
Superb Australian Wool Blankets—
For Full and Extra Large Beds—
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SUMMER SHEET BLANKETS
made specially for exclusive trade—
all wool and part wool—
OUR PRICES PER PAIR:—
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Purgative with violent action and injurious reaction—on the contrary it is a
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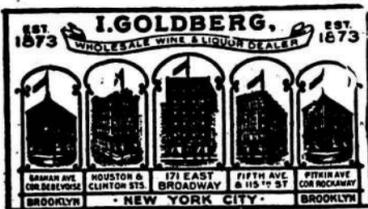
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