

THE HEBREW STANDARD.

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JANUARY.

In a coat of gleaming armor,
Like a warrior I set forth;
With a snow cloud for my banner,
I march from the frozen North.

The wind is my brazen trumpet,
My spear an icicle bright;
A million courier snowflakes
Ride before me through the night.

But though we come in the tempest,
Which I and my comrades love,
'Tis not a desolate message
We bear you from above.

The words I shout through my trumpet
Sound not like a battle-cry,
But ring out clear, "A happy new year!"
For January am I!

—Companion.

IN THE JEWISH WORLD.

Plans have been made public for a monument in Central Park, New York, as a memorial of Baron and Baroness de Hirsch, who together have given \$100,000,000 to the poor of the world.

A prospectus of the Jewish Chautauqua Society will shortly be issued. More than 100 lecturers and a number of elocutionists and soloists compose the persons who may be engaged by the respective communities desirous of receiving such instruction and entertainment during the year.

The trustees of the Baron de Hirsch fund will further develop the town of Woodbine, Cape May County, which the fund established for the benefit of the Russian Jews. They have given out a contract for the erection of fifty dwellings and one large factory.

Hon. Simon Wolf, of Washington, D. C., referring to the appointment of Jewish chaplains in the U. S. army, writes: "Let the soldiers of the United States, as every other citizen, be free to choose their spiritual advisers, paying for services received, and the State keep its hands off."

At the fair for the benefit of the Orthodox Home for Aged Jews, held during the past week in Chicago, about \$15,000 was realized for the purposes of the institution.

The following is a tacit protest to the recently exploited idea of forming a distinctive Jewish regiment. At Cape Town at a meeting of co-religionists, it was decided that volunteers of their faith should not unite on sectarian lines, but that, if any were willing to serve as soldiers, they should join the different volunteer corps then forming.

Rabbi M. Sessler, of New Orleans, La., has accepted a call to the position in Woodville, Miss.

Mr. L. N. Dembitz, of Louisville, Ky., has been elected one of the vice-presidents of the Union of Orthodox Congregations of America, an organization representing over 100 individual bodies.

Mrs. Humphrey Ward says the Arnold family are of Jewish extraction, and that

in Germany, whence it came, the name was Aaron.

800 ladies constitute the membership of the Daughters of Israel Hospital Association. A building for the carrying out of their benevolent plans has already been bought, and the movement is now regarded a success beyond doubt.

The Jewish population in France is about 75,000, that of the British Empire about 150,000.

of \$14,000, including \$1,500 to the Home for Aged Hebrews in Albany, N. Y., and \$2,500 to the Hebrew Union College in Cincinnati.

According to the statistics furnished by the authorities of Ellis Island, one-eighth of the total number of immigrants during the year just passed were Jews, chiefly from Russia.

By the will of the recently deceased Sigmund Levin, of Buffalo, the Jewish

making what profit they could out of the business."

Even the United States government took a hand in the investigation of the condition of the Roumanian Jews. Why? Because 260,000 of them have been outlawed, their children shut out from the schools, not allowed to conduct schools of their own, paying taxes more excessive than those levied on other citizens, and serving in the army out of proportion to their numbers.

permanent form than in the columns of a weekly journal.

Rumor has it that Richmond's popular Rabbi E. N. Calish may receive a call to the vacancy in the pulpit of Anshe Maarib, the second largest congregation in Chicago, Ill.

There are to day about four million more Jews in the world than in the days of the first commonwealth almost thirty centuries ago.

In his paper read at the recent meeting of the Historical Society Mr. Max J. Kohler seems to have accepted the theory that the North American Indians are descendants of the lost ten tribes of Israel.

Hitherto the communities of Rock Island, Moline and Davenport had their house of worship in the last named city. Now the Jews of the two Illinois cities are uniting in a sturdy effort to erect a temple of their own in Rock Island.

Bernard Stark, a prominent manufacturer of New York, is to be the new member of the Board of Mediation and Arbitration, succeeding Judge Delehanty of New York.

On the first day of the new year and century the congregation of Montgomery, Ala., laid the corner-stone of its new temple, which it appears will be a magnificent structure, costing upwards of \$50,000.

Miss Birdie Miller, whose death took place recently at Waxahachie, Texas, was the only woman notary in the State of Texas.

The Jewish Historical Association made a splendid showing in its report. It consists of an influential membership of about 125 and has quite a neat sum in the treasury, sufficient for its present purposes.

The Jewish bakers on the East Side of New York have gone on a strike. Even Bishop Potter has had occasion to express his sympathy for the overworked and underpaid journeymen.

A petition to make the service more intelligible by the introduction of the vernaculars a desire to have Sunday services added to the regular hours of devotion in some congregations and the concession to women, permitting them to take charge of various features of congregational activity, are the latest innovations in conservative old English Jewry.

Rev. Dr. Adolph Moses, of Louisville, Ky., has just issued a sermon in pamphlet form entitled "Losing God and Finding God."

I. Zangwill's latest contribution to literature is the "Mantle of Elijah." In this work he describes English, but not ghetto, life.

Since May, 1900, under the new administration, eleven new lodges have been added to the number constituting the



REV. DR. ISAAC S. MOSES.

Rabbi Congregation Ahawath Chesed Shaar Hashomayim,
Lexington Avenue, corner 55th Street.

Rev. Dr. Isaac S. Moses will be formally installed as Rabbi of the Congregation Ahawath Chesed Shaar Hashomayim, situated corner of Lexington Avenue and Fifty-fifth Street, by the Rev. Dr. K. Kohler, Friday evening, January 11, at 8 o'clock, when he will deliver his inaugural address.

The newly-elected Rabbi was born in Santo Michael, Province of Posen, in the year 1848. He attended the public schools there until his fourteenth year, receiving at the same time instruction in Hebrew from his father, a prominent Rabbi in that place; at the age of fourteen he was sent to the Real Gymnasium in Glewitz Ober, Schlesen. From 1864 to 1869 he attended the Rabbinical Seminary at Breslau, and also the University in that city. From 1869 to 1871 he was a teacher at the Bruessescha Institute in Segnitz, Bavaria; he came to America in 1872 and made his home in St Louis. His first charge was the Reform Congregation in Quincy, Illinois, where he remained for five years. In 1879 he received a call from Milwaukee to occupy the pulpit in the Temple Emanu-El, and after eight years' service there he accepted a call from Nashville, Tennessee. The following year he was called to the Congregation Anshe Maariv and resigned his pulpit in 1896. Since that time he has been the Rabbi of the Temple Israel of Chicago.

Rev. Dr. Moses is a forcible speaker, both in English and in German, and it is expected will be a worthy successor of Drs. Adolph Huebsch and Alexander Kohut.

He will arrive in this city on Thursday next with his family from Chicago. The congregation will tender a reception to Rabbi Moses, which is to take place at Tuxedo Hall on Thursday evening, January 17, 1900.

The various Jewish Charities of Kansas City, Mo., eight in number, have been amalgamated. As in other cities, it is deemed that better results will obtain, and make relief a more sure matter.

Portland, Me., will shortly have a fine new synagogue. Quiet but persistent work is bringing about the desired result.

N. L. Goldman, who recently died in Des Moines, Ia., made charitable bequests

Orphan Asylum and the Hebrew Union College are made beneficiaries to the extent of \$500 each.

Commenting upon the poor state of Baltimore's commercial firms, the Philadelphia North American has this to say: "Outside of the Hebrew business men the majority of the merchants are very antiquated in their methods and the manufacturers have been content to run their plants with principally old machinery,

Thousands of Roumanian Jews driven out of their native country have been encouraged by the Laurier administration in Canada to find homes in Manitoba and other provinces. The acreage is large and many immigrants resort to Canada for work and a living.

It is promised that that most interesting series of articles "Reminiscences" of Dr. I. M. Wise, as translated from the German, will shortly be published in a more

B'nai B'rith. Three of these were founded in Europe.

Congregation Rodeph Shalom, of Philadelphia, celebrated its one hundredth anniversary recently. Rev. Dr. Henry Berkowitz is Rabbi of this historic body.

Zionism has found advocates even in the far Philippines. At Manila, on the island of Luzon, a society was formed consisting mainly of enthusiastic young Jews belonging to Uncle Sam's forces.

Three organizations in Newark, N. J., formerly doing relief work independently of one another, decided to co operate in assisting the poor. The movement of uniting in charity is becoming stronger everywhere in the country.

A new temple for the community at Pine Bluff, Ark., will shortly be erected, the old one having been outgrown, as it is one of the oldest buildings in the city.

Jewish immigration to this country during the past year showed an increase of sixty per cent. over that of the previous year. Such alarming additions of foreigners require great communal activity to cope with the problems that naturally arise.

At a recent meeting of the Philadelphia Zion Society an interesting communication from Dr. Theodore Herzl, of Vienna, was read, bearing on the Jewish Colonial Trust, and referring to the prospective deportation as colonists of a large number of Jewish farm laborers on Palestine soil.

The United Jewish Charities of Syracuse, N. Y., are arousing themselves to meet the increased demands upon their treasury.

The Jewish population of the world is estimated at about 12 million, of whom there are over a million in the United States at the present time, 400,000 being in New York State alone, Alabama has 8,000, Georgia 6,000 and Kentucky 12,000.

Of weekly journals published in the Union in the interests of Jews and Judaism, there are twenty-five printed in English; and but three monthly journals are issued.

If news reports be correct, the Sultan of Turkey has administered a blow to the Zionist movement by forbidding Jewish pilgrims to remain in Palestine more than three weeks. This will prevent the settlement contemplated by the Zionist leaders.

A mass meeting will be called in Boston, Mass., for the purpose of advancing a movement which will probably culminate in establishing a permanent Jewish hospital in that city.

At Manchester, N. H., a preacher of the Universalist Church, in a defence of the "Wandering Jew," said among other things:

"The Jews did not give us statues or architecture, but they have given us the Ten Commandments, and, thank God, we have not discarded them, and we are striving to grave these Jewish precepts upon the tablets of our hearts. They have given us our Bible. They have taught us to distinguish right and wrong. They have shown us that sin would be punished. We worship in the name of

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The Jew of Palestine and strive to make the life of this Jew the model for our daily life. They have given us the idea of the unity of God and shown us his Fatherhood."

The largest and wealthiest congregation in this country is Temple Emanu El of New York. Its income during the last fiscal year was \$47,000. Its members and seatholders numbers 628. It employs sixteen teachers for the Sabbath School attended by 200 children divided into 14 classes. Three services are held, i. e., Friday evening, Saturday and Sunday mornings, conducted by two Rabbis and a Cantor, the latter being assisted by one of the largest and best choirs of the metropolis. The congregation is now 53 years old.

The latest union in charities is that in Chicago. Instead of having a dozen institutions soliciting their own subscriptions as heretofore, the entire work of raising funds for their support will now be done by the Associated Jewish Charities. The amount already subscribed exceeds \$130,000, and about \$30,000 more is required and expected. None of the institutions involved are henceforth permitted to solicit subscriptions on their own account from contributors to the general fund, nor to sell tickets for any entertainment or money-raising project.

RABBI KAPLAN ON CHANUKAH.

A recent sermon on Chanukah, delivered by Rev. B. M. Kaplan at Montreal, is worthy of special note, and we give our readers a few excerpts:

The Rabbi said that the Hanukkah Festival commemorates the triumphant victory of the small Maccabean army over the mighty hosts of the Syrians, who had invaded ancient Judea, the second century before the common era for the purpose of compelling the Jews to adopt the Greek form of worship.

Rabbi Kaplan gave an interesting sketch of the political history of the time which led up to the stirring events of the Maccabean Uprising. He said that after the destruction of the first temple in the year 588, the Jews remained as exiles in Babylon till the Persian King Cyrus, had conquered that country in the year 538, Cyrus who felt for the Jews in ancient times as much as Napoleon did in our own times, permitted them to return to the Holy Land and rebuild the Temple. With the overthrow of Persia by Alexander the Great, Judea passed under Macedonian rule. When the meteoric career of Alex-

ander came to a sad end, Palestine became tributary to Egypt, till finally Antiochus the Great wrested it from the Ptolemy the Fourth.

The Jews continued to enjoy home rule and religious tolerance till the accession of the Syrian throne of Antiochus Epiphanes, who, after being defeated by the Romans in Egypt, fearing that Judea aspire to absolute independence, sought to destroy the Jewish nationality by forbidding the practice of the Jewish religion under the penalty of death. In consequence of this most inhuman edict, the Jewish people under the brave priestly family of the Maccabees raised the standard of revolt and displayed such courage and intrepidity that the numerous Syrian army fled before them in terror and dismay. The decisive battle was fought in the year 166 on the plains of Emmaus at which the Syrian army suffered the most ignominious defeat. On the 25th day of the Hebrew month Kislev, the statue of Jupiter, which had been placed in the Temple by the Syrians, was removed, the sanctuary reconsecrated, the perpetual lamp relighted, and the Feast of Hanukkah proclaimed, Hanukkah meaning dedication.

The name "Maccabee" has since passed into history as synonymous with the highest bravery. When Sir Moses Montefiore visited Russia in 1876, the Czar paid him the high compliment by telling him that his Jewish soldiers were "vert table Maccabees."

Rabbi Kaplan remarked in the conclusion that the Festival of Hanukkah had a universal interest. The Maccabees rendered a service not only to the Jewish nation, but to the world in general, for had the Jewish religion at that time been completely suppressed, Christianity, which is the offspring of Judaism, would never have been born. Though Christianity has not been sufficiently grateful to its parent Judaism, yet, the mother faith recognizes the benefits which Christianity has done to the world at large. Christianity should rejoice in the Maccabean triumph as well as Judaism does. Judas Maccabaeus saved the world from Paganism as Charles Martel saved Europe from Islam.—*Montreal Star.*

JEW AS DRINKERS.

The nations who are most sober at the present day, in whom this craving for excessive alcohol is least in evidence, are those who have been drinking it longest, says the *Humanitarian*. The inhabitants of vine-growing districts are peculiarly sober, but this has not always been so, for the records of Scripture clearly give account of scenes of drunken debauchery among the Jewish and other Eastern people, which, even in our own drunken country, would be held to be disgraceful. The warnings against the vice, moreover, run through both the Old and the New Testament. At the present day, however, the Jewish nation is remarkable for its sobriety, and this in spite of their being scattered abroad in all countries, and consequently under varying climatic conditions. Their poverty and squalor, in many instances, are extreme, and yet the craving to drown their sorrows in alcohol is a thing almost unknown among them.

Moderate drinkers most of them are, but the tendency to excess, the tendency to use the drug not as an article of diet and for the pleasurable sensations it produces, but as a means of satisfying an

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inordinate and uncontrollable craving, prevails among them only to a very limited extent. They have remained for ages an almost pure race, intermarriages with members of other nationalities and religious persuasions is not common among them, and the explanation of their present sobriety is that, as in the case of tuberculosis, alcohol has worked out its own salvation by killing off, directly or indirectly, those who had the hereditary inclination toward it.

APPEAL.

An ever generous public which responds to every appeal for a deserving charity will find in the circular appended a request that will not pass unheeded. Charity and benevolence are nowhere better typified than in the conduct of this institution. Our esteemed co-religionist, Mr. Marcus Witmark, who has espoused this worthy cause, has recently issued this circular letter, which will undoubtedly bear fruitful results:

Jan. 8, 1901.

"Having had the honor of being chosen one of the honorable body of the Advisory Committee of the Montefiore Home for chronic invalids, with Mr. Jacob H. Schiff as our worthy, noble and highly respected president, and although non-sectarian, in the name of the Advisory Committee, I take the liberty to appeal not only to our good, well meaning and charitable co-religionists of New York city, but of all our glorious land of the United States of America.

"The charity I am appealing for is to further defray the increase of expenditures of a noble institution, namely, our

new sanitarium at Bedford, Westchester county, New York, the home for consumptives, which is an increase of expense of \$40,000 per annum. As our expenditures are already \$80,000 in the City Home, we are lacking \$40,000 to maintain our new noble home for the consumptives.

"I therefore appeal again, not only in the name of charity, but also in the name of humanity, to help us prolong and comfort the life of the poor unfortunate consumptive, who will be kept separate at the new sanitarium at Bedford, Westchester county, New York.

"Remember, to become a member only costs 3½ cents per day, or \$10 per annum; to become a patron, \$25 per annum, and to become a donor, \$100 per annum. Kindly send your name and address and state which of the three you wish to join, donor, patron or a member for the noblest cause of humanity.

"Please address all communications to Marcus Witmark, 57 West Eighty-eighth street, New York city, and the Montefiore Home will acknowledge your kindness in due time."

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RABBINICAL SCHOLARSHIP

XVIII.

Is it any wonder that the Rabbi in the United States seems to have little power and that, too, especially in the Eastern section of the country? There is now nothing in his position which can enforce the claim to influence which the position of minister carries with it. It is simply another phase of what the politician terms "pull," when we now speak of a great minister. By his "push," his ambition, energy, activity, magnetism and personal attraction he succeeds in acquiring friends, gaining friendship and a certain influence over other men whose pocket books may now and then be open so that he can forward his schemes, or over such as those whose influence in turn is valuable enough to induce the Rabbi to make an effort to win them over to himself. In other words, the whole working capacity of the Rabbi, as well as the attainment of the objects temporarily sought for, are regulated by his ability to make himself a personality strong enough to attract and "draw." As we before a occasion to discover, the successful men in the American rabbinate are they who could create a following for themselves, not by virtue of their teachings so much, as because of the number of their personal adherents. And nothing is at once so satisfactory and unsatisfactory as the knowledge which eventually comes to every thinking man, that the cause he represents wanes while his personal reputation waxes.

Like many other thoughtless leaders, the Rabbis have burnt the bridges behind them. The term *Rav* connoted not only teacher but one in authority, a real governor, a director, for men, in his particular sphere. And his domain included everything, touching the Jew as a man and as a religious creature.

What is he now in an advanced community like New York? As Dr. Hirsch properly diagnosed the case, he is without power in even the religious, much less in the communal, activity and work of his people. He has become a nerveless automaton, preaching his sermons regularly in accordance with the taste of his people; a selfish creature reduced to the extremity of competing with his fellows; a tactful being trying to meet with all requirements of a capricious and fickle and wilful flock; a powerless ruler who cannot control as much as he is controlled; a puppet wielded and moved by the hands of moneyed bosses; an object of criticism, instead of being the critic of a worthy cause; a poor dependant on the good will of his congregants; a foot ball to be tossed about; a toy to be played with by every spiteful man; a weathercock to show which way the wind of popular will and favor is blowing.

Looking back on the past, it is readily seen why the Rabbi is no longer the agent that he used to be, the object of reverence and respect. He represents no authority. Not only is reverence for authority diminished in this country among both Jews and Gentiles, but the disease of irreverence has been fostered by Reform. Religion and Judaism do not play the part in the life of the individual that it was wont to. The reform and radical congregations have *en masse* at their general sittings where were seated men of means by the side of humble storekeepers, bankers and butchers, *Yeshiva Becharim* and igne-

ramuses, accomplished members and others who could not write or read unless it was Yiddish, refined men and those who lacked every indication of polish and culture, had the power to decide religious and ritual questions.

The ballot-box is a mark of this country. The immigrants of the last twenty or forty years desire to show their appreciation of American ideas and their ready assimilation of them by reducing all things to the system of balloting. That may be the reason why some congregations cannot rob themselves of the pleasure of voting for their paid officials every year. In this way they show how thoroughly American they are.

"What!" we imagine one indignant member saying, "the Rabbi should be elected for life, or even ten years, when even the President of the United States is only elected for four? Don't I vote every year for Governor, Congressman and other great men? Why should I not get a chance to vote for the Rabbi every year or two? Besides it is an American, because in this country things change so much. Business houses of reputable standing one year may fail the next, and perhaps the temple, which you know is a business-house, with income and expenditure requiring good management, may fail next year, the mortgage be foreclosed, and the sale of seats diminish. Then, where are we with a long contract made with *Rav* or *Chazan*? No, sir; that may be good enough for Europe, but here in America it is a different thing. We must protect ourselves, the Rabbi must look out for himself."

Once the Rabbi was an authority on all religious, ritual, and even state matters. The welfare of the community was in his keeping. He was the recipient of all confidences involving personal afflictions of individuals. His advice and decisions were solicited as judge on commercial transactions between Jew and Jew, sometimes between Jew and Christian. He reconciled differences, patched up family difficulties, brought peace where enmity and rancor existed before. In matters of state, in politics, he was the real representative of the Jews. But, above all, he was felt to be an authority against whose opinion exception was taken only in rare instances. In matters involving Judaism, not the congregation where every *Am haaretz* had his say, but the Rabbi, spoke with authority.

How changed is all this now! A pettifogging lawyer, with a little political "pull and push," is held up as representing Judaism. With an increase in the actual size of his bank-account, this barrister can wield a greater influence in congregations and the community at large than the Rabbi of the most important congregation in the city. When pitted against each other, because of some spite or grudge which a wealthy and influential man, be he lawyer or merchant, feels against the incumbent of the pulpit, the might of the strife, and usually the victory, are on the side of the layman.

Under such conditions of what value is scholarship, of what avail erudition, in the actual work of the reform Rabbi in the average congregation? G.

The Soup Kitchen for the poor of London, conducted by the Jewish community, was opened with exercises last week.

Subscribe for the Hebrew Standard.

LITERARY.

The Black Gown. By Ruth Hall. Houghton, Mifflin & Co.

A "real live" story of colonial days. The scene is laid in Albany, and the men and women move about with life-like motion. A tale of love and adventure, of class distinction between English aristocracy and Dutch colonists, of Indians and whites, of French and English, of soldiers and privates, at a time before the American Revolution, when the war was becoming imminent and a threatening cloud passed to and fro before the gaze of the hardy colonists. A genuine daughter of Eve is the Eve of the story, jilting her lover for the sake of silks and finery. Emotion and sentiment breathes through the story in a manner at once attractive and real. The Black Gown, the name given to a Jesuit priest figuring in the story, is likely to prove an interesting book to its readers.

Looking Through the Mists. By L. Norton. Thomson P. Thompson Neely.

In the shape of a connected story, certain phases of the politico-economic questions of the day are exploited. Many a struggling soul in a large city is cast adrift upon the relentless waves of the city's ocean without a care on the part of its fellows, when but one word and the exercise of a little discretion salvation could easily be offered the despairing one. In this book the author relates the conduct of an experimental village which is a refuge for just such hopeless cases, in which the man or woman finds himself or herself stranded. The new philanthropy indorses the movement, and light, comfort and cheer are introduced where there were none before.

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as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is tenfold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free. Sold by Druggists, price 75c. per bottle. Hall's Family Pills are the best.

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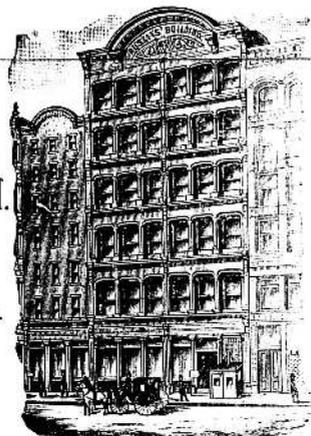
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CITY NEWS.

Spanish and Portuguese Congregations.

Dr. Pereira Mendes gave the third of his course of lectures to young people. The subject was "A Glance at the History of the Jews of England." Discussion followed.

By request the next lecture (19th inst. 8.30), at the Synagogue, 99 Central Park West, will be on Bible verses taken by Christians in support of their religious ideas. Visitors are welcome.

Seventy-second Street Synagogue.

Rev. Dr. Falk Vidaver will preach next Sabbath on the subject, "Home Religion."

Temple Israel of Harlem.

On Friday evening, Jan. 11, the subject of Dr. M. H. Harris' lecture will be "The Century, Retrospect and Prospect." The service commences at 8 o'clock. A sermon will be delivered at the Saturday morning service, commencing at 10 o'clock. Subject, "Names."

Mt. Zion Congregation.

Rev. Samuel Greenfield will preach on "The New Book." The Ladies' Social Circle met Wednesday night in the vestry rooms of the Synagogue.

Congregation Hand-in-Hand.

The pulpit this Friday evening will be occupied by Rev. Samuel Greenfield, rabbi of the Mt. Zion Congregation. A sermon will be delivered Saturday morning by Dr. Mayer Kopstein on "The Birth of a Leader."

Jewish Theological Seminary.

The joint open meeting of the Literary and Moral societies of the Jewish Theological Seminary, which has come to be looked forward to as an annual event among the students and friends of the seminary, took place last Sunday, Jan. 6, at the auditorium of the Y. M. H. A. building. It proved to be an unusually successful event. The hall was well filled and all the items on the program were most effectively rendered. The exercises for the evening represented the kind of literary work the two societies are engaged in during the whole year, and it is upon that that the students of the seminary are to be congratulated, for questions of interest to Jews and Judaism absorb their entire attention and give them material for debates, essays and orations.

The meeting was opened with prayer by Rev. Dr. H. P. Mendes, president of the faculty of the Jewish Theological Seminary. This was followed by a duet, participated in by Miss Esther Wallach and Master Sidney Wallach. An oration in English was delivered with good elocutionary effect by Mr. Aaron Eisemon on the subject "Our Martyrs."

The next feature on the programme was a symposium in Hebrew on the topic, "Has Religion Accomplished What Could Be Expected of It?" Messrs. Nathan Wolf and Phineas Israel took part in the discussion.

This was followed by a musical selection, participated in by Miss Irene Stern and Mr. S. Mergentine.

The most important feature of the evening, however, and one which called forth the liveliest interest, was the debate on the topic, "Resolved, that we favor and regard as practicable the establishment of a Jewish Synod." The affirmative side was upheld by Mr. C. H. Kauvar and Mr. M. Kaplan; the negative side by Mr. E. L. Solomon and Mr. H. Abramowitz. The debate was characterized by the soundness of the arguments brought up, and the eloquence with which they were supported, and was decided in favor of the negative side.

The judges were Dr. Mark Blumenthal,

Mr. Daniel P. Hayes and Hon. M. Ryttenberg, who acted in that capacity in place of Mr. Leonard Lewinsohn, who was unavoidably kept away from the meeting.

Mr. A. P. Drucker, chairman of the meeting, then called upon Hon. Joseph Blumenthal, president of the Jewish Theological Seminary, who spoke on the work of the seminary, and called upon the Jewish community to show greater interest in its doings. With this the meeting closed, all declaring that they had spent a most enjoyable and at the same time most instructive evening.

Beth Israel Sisterhood.

The annual meeting of the Beth Israel Sisterhood, which took place in the vestry rooms of the Temple, corner 72d street and Lexington avenue, Wednesday afternoon, Jan. 2, 1901, was an unusually interesting one. The following officers were re-elected for the ensuing year: President, Mrs. E. Drucker; vice-president, Mrs. A. L. Katz; treasurer, Mrs. H. Solomon; secretary, Miss Miriam L. Vidaver; guide, Mrs. J. Horwitz; custodians, Mrs. M. Harris, Mrs. E. Vidaver. The reports of the president, guide and secretary were read, showing the large amount of charitable work performed and the number of poor people that were assisted during the last year.

Y. M. H. A.

The Friday evening religious exercises held in the parlors of the association have been exceedingly well attended. The speakers for the month of January are as follows:

- Jan. 4—Rev. Dr. G. Gottlieb.
- Jan. 11—Mrs. D. K. Janowitz.
- Jan. 18—Rev. R. Benjamin.
- Jan. 25—Dr. Jos. Silverman.

The lecture to-morrow night (Saturday) will be on "Scotland and Burns," illustrated by stereopticon views by Mr. Peter MacQueen. The public are cordially invited.

Max S. Witt's Compositions.

Since "Grace O'Moore" was given to the public by Max S. Witt he has composed many melodies which have been hummed and whistled through the country. Mr. Witt has the faculty of catering to every class of music lover. Of the lighter compositions the most popular are: "Don't Let Her Lose Her Way," "The Moth and the Flame," "Little Georgia Rose," "My Heart's To-night in Texas," and the very latest, "When the Birds Go North Again."

Of the higher class, the "Everlasting Light" has been used by choirs and concert singers. The song will be used to good advantage in a one-act sketch, for which Mr. Witt has written special music.

As a waltz writer he ranks among the foremost of American composers. No dance order of any affair for many years has had less than two waltzes. Of special mention are "Diana," "Sweet Repose," "Birth of the Rose," "Phyllis," "Orange Blossoms" and "Robespierre" waltzes.

Richard Mansfield is at present using a dance of Mr. Witt's entitled "Henry V.," a romantic selection.

Bar Mitzvah.

On Saturday, Jan. 5, Master Aaron, son of Moses F. Goldstein and grandson of Mayer Neuberger, celebrated his Bar Mitzvah at the Orach Chaim Synagogue, East Fifty-first street. There was a large gathering of relatives and friends. The lad acquitted himself exceedingly well. In the afternoon a party was given to his numerous friends, and a reception followed on Saturday and Sunday, which was largely attended.

Past Niagara's Cataract.

Tickets between New York, St. Louis and Chicago over the Lackawanna Railroad insure a trip to the Falls. Through cars daily. Club meals on dining cars from 35c. to \$1.00.

MARRIAGES.

ESCHELBACHER—LOWENSTEIN.—Mr. M. Lowenstein announces the engagement of his sister, Emma, to Mr. Joe Eschelbacher. At home Sunday, Jan. 13, 1901, 4171 3d av.

HYMES—POPPER.—Mr. and Mrs. H. Popper announce the engagement of their daughter Rose to Mr. Louis Hymes. At home Sunday, Jan. 20, 1901, from 7 to 10 p. m., at 949 Fleetwood avenue, city.

KRONENGOLD—COHN.—Miss Louise A. Cohn, of Little Rock, Ark., to Mr. Louis Kronengold, of New York.

MAYER—STEIN.—Mr. and Mrs. Sigmond Stein beg to announce the engagement of their daughter Frances to Mr. Abe Mayer. At home Sunday, Jan. 20, 1901, 316 East 121st street.

MICHEL—KURZMAN.—Mrs. M. Kurzman announces the engagement of her daughter Rose to Mr. Jake Michel. At home Sunday, Jan. 20, 1901, 3 to 7, residence 117 East 122d street.

ROTHSCHILD—BLOCH.—Miss Emma Bloch to Moe Rothschild. At home Sunday, Jan. 13, 1901, 358 East Eighty-first street.

RUSS—HILSON.—Mrs. Bettie Hilson announces the engagement of her daughter Minnie to Mr. George Russ. At home Sunday, Jan. 20, 1901, 954 Fleetwood avenue, between 163d and 164th streets.

SEGAL—HEPNER.—Mr. and Mrs. N. Segal announce the engagement of their daughter Esther to Mr. H. Hepner of New York city.

WEILL—SCHIFF.—Mr. and Mrs. Nathan Weill announce the engagement of their daughter Cecilia to Mr. Sidney Schiff. At home Sunday, Jan. 27, 352 East Fifty-first street.

ZIERING—FELDSTEIN.—Mr. and Mrs. D. Feldstein announce the engagement of their daughter Gussie to Mr. Philip Ziering.

The Albany Dental Association, under the management of F. L. Morhard, D. D., has become one of the largest establishments in this city, through the genuine good work it is doing all along. Their new method of extracting teeth and inserting new ones the same day is a feature of the establishment, as well as the manufacture of sets at a lower rate than anywhere else in the city. Their prices are very reasonable, as the following will show:
Extraction, 25 cents, and with painless method (no gas), 50 cents. Sets of gum teeth, \$6.50. Full upper and lower sets, \$12. Partial plates, from \$1.50 to \$6.50. Crown and bridge work a specialty. Gold crowns, \$6.50. Porcelain crown on silver teeth, \$4. Open evenings until 9, Sundays from 10 a. m. to 1 p. m.
291 Third avenue, between 22d and 23d streets.

MARRIED.

Brown—Horwitz.

The wedding of Miss Gertrude Brown, daughter of Mr. and Mrs. Isaac Brown, to Mr. Charles Horwitz was solemnized on Wednesday, Jan. 2, 1901, at the Cafe Logeling, East Fifty-seventh street. Rev. Dr. Karuskopf officiated.

Callisher—Barnett.

On Sunday, Jan. 6, 1901, by the Rev. Raphael Benjamin, M. A., Yetta Barnett to Isadore Callisher.

Rose—Bauch.

Mr. Jacob Bauch to Miss Annie Rose, on Sunday, Jan. 6, 1901, at 717 Lexington avenue, by Rev. B. Hast.

Kraut—Blau.

On Sunday, Jan. 6, 1901, by Rev. L. Joachim, Miss Fannie Kraut to Mr. Samuel Blau.

Sturz—Schwartz.

Miss Sarah Sturz to Mr. Moses Schwartz, on Sunday, Jan. 6, 1901, by Rev. L. Joachim.

Jacobson—Gedajle.

On Tuesday, Jan. 1, 1901, by Rev. F. Light, Mr. Julius Jacobson to Miss Othelia Gedajle.

Goldstone—Kemp.

Mr. Charles Kemp to Miss Elsie Goldstone, on Sunday, Jan. 6, 1901, at 405 East 57th street, by Rev. B. Hast.

Louis—Blumenthal. Ansell—Blumenthal.

On Monday, Jan. 7, 1901, at the residence of the brides' mother, No. 54 West

123d street, Miss Julia Blumenthal to Mr. Auguste L. Louis; Miss Nettie Blumenthal to Mr. Amos Ansell, by Rev. Gabriel Hirsch, rabbi of Congregation Shaar Berocho.

Israel—Klein.

On Tuesday, Jan. 1, 1901, at the bride's residence, by Rev. F. Light, Mr. Charles Israel to Miss Gertie Klein.

Rackey—Drunstadter.

Miss Annie Rackey to Mr. Henry Drunstadter, on Sunday, Jan. 6, 1901, at the residence of the bride, 1758 Second avenue, by Rev. Gabriel Hirsch.

Gratz—Gusfield.

On Sunday, Jan. 6, 1901, by the Rev. Raphael Benjamin, M. A., Fannie Gusfield to Isidore Gratz.

Marx—Rubenstein.

By Rev. Gabriel Hirsch, Mr. Max Marx to Miss Edna Rubenstein, on Thursday, Jan. 10, 1901, at No. 135 East 109th street.

Gradwell—Fleischman.

At the residence of the bride's mother, Mrs. S. Gradwell, 314 West 117th street, Miss Lena Gradwell to Mr. Jacob Fleischman, on Sunday, Jan. 6, by the Rev. I. Blumenthal.

THE HEBREW SHELTERING GUARDIAN SOCIETY.

Twenty-first Annual Report and Special Appeal.

The twenty-first annual report and a special appeal issued by the Board of Managers of the Hebrew Sheltering Guardian Society's Home of New York afford extremely interesting reading to the Jew who is at all charitably inclined, and takes the least interest in work among the poor and helpless. The number of children in the home on Sept. 30 last was 907, of whom 534 were boys and 373 were girls. Their ages range from 2 to 16 years. We understand that since the date mentioned the numbers have grown considerably, for, according to the special appeal, an advanced copy of which has been forwarded to this office, there are now about 950 children in the Home. The managers find the greatest possible difficulty in finding space for the children committed to their care, and have been forced, to their strongly expressed distress, to reject any further additions to the number of their inmates. It goes almost without saying that Jewish children who are not admitted here are relegated by the authorities to Christian institutions. Such a condition of things cannot be viewed without alarm by every right thinking Jew. "Our hearts ache," writes the president, speaking on behalf of his colleagues, "at the thought of those little ones whom we have to turn away from our doors. * * * We ask our co-religionists, our friends, our well-wishers, if we may dare be silent while one Jewish boy or girl is lost to our race, because there is no shelter, food, raiment or training under Jewish supervision for even that one child. But there are many such. * * * Jewish children are at this moment inmates of Christian institutions, being trained and educated under Christian auspices, because we have no room for them in our Home, and there is no other Jewish institution to which they can be sent."

It is impossible to read such statements without a certain feeling of shame at the thought that any one is in a position to make them truthfully. The managers appeal for funds to enable them to build a new wing and accept those unhappy waifs who will otherwise be lost to Judaism. New York—nay, American—Jewry has laid upon it the burden duty to see that Mr. Levy and his noble-hearted colleagues are provided with the means for which they are appealing. The statement issued shows that overcrowded dormitories, absence of class rooms, no gymnasium, no study rooms, insufficient play grounds, no drill space,

inadequate synagogue accommodation, are among the difficulties against which the management of the institution are forced to wage ceaseless war, apart from the fact that they are by stern necessity forced to reject new cases.

The splendid health enjoyed by the inmates, the high discipline maintained, the noble moral, religious and physical training attained, form, under these circumstances, a magnificent monument to the wisdom, care and efficiency of the management.

A stupid and even malicious attack has recently been made on this institution. This attack was begotten in envy and nurtured by ignorance. The managers are charged with encouraging imposture. Now, seeing that the inmates are all, without exception, committed by the city authorities to the care of the institution, whose managers are merely contractors who undertake to provide everything necessary for Jewish children on the comparatively small capitation grant made by the city, the attack is brutally ignorant and improper. The cases are all investigated in the most thorough fashion before committal, and are re-investigated every year.

That this institution is not properly supported by the Jewish public is proved by the fact that out of \$102,000 expended last year in maintenance, \$87,000 was furnished by the city authorities, and not quite \$5,000 by members and patrons, the balance being from donations, etc.

This is not as it should be. The Hebrew Sheltering Guardian Society fully deserves more public support, and is entitled to the money—\$350,000—which is necessary to provide adequately for the demands made on it. "A noble institution, well and honestly managed," is our verdict on reading the pamphlets submitted to us.

OBITUARY.

Abraham Emanuel.

Abraham Emanuel, who died during the past week, and whose funeral took place from Temple Emanu El, was a man of unique character. Possessed in a marked degree of the noblest attributes of a sterling manhood, he was borne to his last resting place with the sincerest regret of a host of mourners. In prosperity and adversity, and during the varying changes and vicissitudes of his life, he maintained the same and unalterable humor and sang-froid so well recognized in him by his many friends. Mr. Emanuel was a man of more than ordinary attainments. He was a scholar of no mean degree. He was possessed of a strong literary bent, but rarely wrote anything for publication. Many of his writings were gems scintillating with humor and wit, and in his more serious moods his productions partook of the nature of classics. In a social direction he was the life of the circle in which he moved, an accomplished speaker, a good story teller and with spirits exuberant with good humor, he was always a welcome addition to every gathering. For many years he was a most ardent member of the Independent Order of Benai B'Erith, having been one of the pioneers of the brotherhood and the president of District Grand Lodge No. 1 early in the sixties. His devotion to the order was kept up until his death. Few men with a life so full of trying incidents, and, as we have said, chequered with ups and downs in it, is given to maintain so equable a temper, such an undisturbed humor and so generous a spirit as marked the whole of this man's life. He was an example of true manhood and a specimen of the gentleman, in whose style every true man delights. The gathering of notable men which attended the funeral services bears the strongest testimony to the worth of the departed.

IN THE THEATRES.

Irving Place Theatre.

By a curious coincidence the rather thin satire of "Die Gestrenge Herren," Blumenthal and Kadelburg's latest, fits in with certain political conditions in the American metropolises almost as well as that of Germany. Neither in plot or in characterization have the Berlin collaborators shown any marked originality, but Blumenthal's dialogue is as crisp, witty and telling as ever. A very brisk performance with Von Seyffertitz, Oubert, Haenseler, Hedwig Lange and Zimmermann in the chief roles insures the success of the play, which will probably remain on view for some time to come. Mr. Corried announces two classical revivals. One of these, "Urial Accosta," is set down for next Monday, and later on we shall once more enjoy the ever fresh "Minna von Barnhelm." Lessing's comedy will also be given at Cambridge for the benefit of the Germanic Museum of Harvard, and at Cornell University. A model performance of it is promised. Certainly Hedwig Lange's Minna is something worth looking forward to.

Proctor's Twenty-third Street Theatre.

Mlle. Theresa Dolbosq, the famous European equestrienne, who has been imported by Mr. F. F. Proctor especially for the Proctor circuit, will make her first appearance at Proctor's Twenty-third Street Theatre next Monday, Jan. 14. With the assistance of two thoroughbred horses, she gives a most sensational performance. Others are Clayton White and Marie Stuart; Cushman, Holcombe and Curtis, Jane Whitbeck, Johnnie Carroll, Fress Eldridge, Winoha and Banks Winter, Jess Vernon and twelve others.

Republic Theatre.

The magnificent success of Viola Allen in her magnificent production of "In the Palace of the King" at the Republic has proven more than gratifying to her managers, the Liebler Co., and has taken on the nature of a triumph, for there has scarcely been heard a discordant note from the press, and the advance sale, after a week of continuously overflowing houses, is still practically as large as it was before the opening on New Year's eve. It is probably no exaggeration to say that Miss Allen's business last week was much the largest of that at any theatre in New York.

Proctor's Fifth Avenue Theatre.

At Proctor's Fifth Avenue Theatre next week Jean Marcel's Living Statuary and Bas-Reliefs are retained, as is also Papinta, mirror dancer. Others in the long list are Harry Watson and his comedy company, the Newsky Troupe, Thorne and Carleton, Chas. R. Sweet,

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Perkins D. Fisher and company, Sager Midgley and Gertie Carlisle, Alf Grant, Linton and McIntyre, Chas. B. Ward, Brothers Martino and a score more.

Manhattan Theatre.

"The Burgomaster," at the Manhattan, is the new musical comedy success of the New York season. No tuneful travesty of metropolitan life has ever been more beautifully mounted and artistically presented. Its satire has snap and sparkle. Its melodies jingle and ring in one's ears. The Kangaroo song is hummed and whistled and played by orchestras all over New York. There is some new singing or dancing specially about every three minutes. The fun is so incessant that people are not given time to think. The prologue of ancient New Amsterdam life, with its Dutch cadets, sailors and warlike Indians, is wonderfully picturesque.

Proctor's 125th Street Theatre.

Geo. W. Monroe ("My Aunt Bridget") will lead the vaudeville specialties at Proctor's 125th Street Theatre next Monday, and will have as associates Al Leech and the Three Rosebuds, Maxwell and Simpson, Montague and West, Three Barretts and a number of other Harlem favorites.

The New York.

Sydney Rosenfeld's latest review, "The Giddy Throng," is at present enjoying a meed of popularity at the New York, and the vast auditorium, which is one of the largest in the city, is crowded nightly. The musical numbers of "The Giddy Throng" are from the prolific pen of Mr. A. Baldwin Sloane, and are in keeping with the excellent libretto provided by Mr. Rosenfeld. The vaudeville portion of the entertainment is furnished by Emma Carus, Torcat, Jessie May and company, Grafton, Baker and company, Les Dumonds and the March of the Allies, with Capt. Kelley's detachment of the Second Regiment in their drill and wall-scaling exercises.

Metropolis Theatre.

The Metropolis has a special attraction this week in "The Merry Tramps," a spectacular farce in three acts, which is interpreted by that aggregation of miniature talent known as the Royal Lilliputians. This company is headed by that celebrated midget comedian, Mr. Farnz Ebert, who is well known as a fun maker of the most pronounced type. Mr. Ebert has a score of diminutive assistants besides a competent corps of grown-up helpers. There will be no increase in prices during this engagement.

Proctor's Palace.

The programme of vaudeville at Proctor's East Fifty-eighth Street Palace for the week of Jan. 14 should prove interesting in several particulars, inasmuch as it enlists Tom Nawn and company, Ralph Johnstone, Carroll Johnson, Thra Mascagnos, the Hawaiian Queens, Ida Van Stelen and company, Adele Purvis Onri and others.

Metropolitan Opera House.

After a two years' run in England and nine weeks at the Criterion Theatre in this city, Mr. John Hare, with Miss Irene Vanbrugh and the London Globe Theatre Company, will visit Harlem on Monday next, with A. W. Pinero's now famous comedy, "The Gay Lord Quex." The present is Mr. Hare's third tour of the United States, but it will be his first visit to Harlem. It will also be his last, as he is now giving his farewell performances in this country, and those given in this theatre will be his final appearance in this city.

MUSIC.

An interesting feature of last Saturday's performance of "Il Trovatore" at the Metropolitan Opera House was the weird and impassioned Azucena of Fri. Rosa Olitzka. Vocally and dramatically, it was a most impressive effort. The part has not been better sung here in years. Our gifted co-religionist announces a song recital at Mendelssohn Hall on Thursday afternoon, the 24th inst. She will have the assistance of Maude Powell, Louis V. Saar and Robert Thallon.

If any of the good folk who read these comments have not yet heard Ossip Gabrilowitch, I advise them not to miss the recital which he gives to-morrow afternoon, Last Saturday, the young virtuoso was in a most poetic mood, and his Chopin playing was delightful in its sympathetic insight and a tenderness which is never marked by mawkish sentimentality. As regard technique, touch and luscious tone coloring, Mr. Gabrilowitch easily stands foremost among the pianists now visiting us.

The Pittsburg Orchestra, Victor Herbert, conductor, will give concerts in Music Hall on the evenings of Tuesday, Jan. 22, and Feb. 12. The debut of the orchestra in New York last season will be pleasantly remembered. The orchestra, as is well known, is supported by public spirited men of Pittsburg, and is directly traceable to Mr. Carnegie's gift of a library and music hall to that city in 1895. At the concert of Jan. 22 Mrs. Dorothy Harvey, soprano, of this city, will make her first public appearance. Additional interest is commanded by the fact that the programme will include a new work by Victor Herbert, the symphonic poem, "Hero and Leander," to be heard in New York for the first time.

And the cry is, "Still they come!" Toselli, the Italian, Sievekink, the Dutch, and Josef Hoffmann, the Polish—pianists. Pretty soon my overworked colleagues of the daily press will cry: "Herr, halte ab mit deinem Segen!"

At Mr. Frank Damosch's third symphony concert for young people on Saturday afternoon (Carnegie Hall) the programme comprises the prelude to "Hansel and Gretel," Wagner's "Siegfried" idyl and the "Nutsacker" suite of Tschakowsky. Miss Katherine Hegman will be the soloist. J. M.

Strauss Souvenir.

Jos. W. Stern & Co., "the house of hits," have delighted the admirers of Strauss, the waltz king, with a souvenir book containing seven compositions by Johann Strauss, the title page, a work of art, having the bust of Edward Strauss. All lovers of music should have the souvenir.

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The Purim Association Charity Ball,

in aid of The United Hebrew Charities,

will be held on Thursday, February 14th, at the Metropolitan Opera House.

The Sale of the Boxes will take place on Tuesday Evening next 15th, at 8.30 at the Temple Emanuel Vestry Rooms, 43d St.

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NEW YORK, JANUARY 11, 1901.

הגדת בני ישראל ופירושיהם תורה ודבריהם

פ' שבת

As we go to press Wednesday evenings, local notices, to secure insertion, must reach us before noon that day.

Begin the second book of Moses and read it with care.

Keep aloof from evil and even from every thing that resembles it.

Oppression strengthens the principle, even if it weakens the body.

Pharaoh was a tyrant full of whim and caprice, and his subjects suffered.

Harmony is more than a name or sentiment. It should be established in your life's work.

Just now among us the man of learning is a trifle and possibly a few degrees lower than the man of affairs.

If the children of the vice-ridden East Side remain pure and undefiled in spite of the politicians, police captains and municipal maladministration.

As between a mere scholar and a prosperous store-keeper, the world is more ready to take the latter into its confidence. The former must make friends for himself.

Let your converse with your fellow be based upon sincerity and truthfulness. Occasional frivolity may be timely, but a substratum of genuineness and honesty must be there at all times.

The cynic takes a dog's view of everything. He wags his tail wisely while others are indulging in experience, gaining wisdom by experiment, as it was expected of men on this earth to do.

As in Egypt, salvation springs from the loins of the tyrant through his daughter's interest in an unknown babe, so even to-day does help come from the most unexpected sources for the down-trodden.

The word "Deborah" signifies a bee, and the bee has a sting. Our correspondent Deborah applies the sting of truth to the American Hebrew. We commend her letter to the friends of our poly-cephalous contemporary.

PRUDENCE IN MARRIAGE.

והיו לבשר אחד

"And there went a man from the house of Levi and took a daughter of Erodus ii, 1.

This simple declaration was written as history without for a moment being thought of as that it would give the thoughtful food for reflection. That the persons referred to afterwards proved to be the parents of Moses, the great teacher and leader of Israel is another matter; but at this point we ask, what is there in this sentence wherein a man whose name is not given marries an unnamed woman except that both were from the tribe of Levi? There is this much in it that a man having had good common sense in choosing a wife so much like himself, showed himself as most prudent in the conduct of his life. The time of choosing is short, but after the bond has been confirmed, a long life begins; shall it be a life of continued happiness or one of misery? This is a question every man and every woman ought to ponder over before they permit themselves to be drawn into such relationship that makes it hard to halt or step back.

A young woman may be polite and friendly to a gentleman without giving him the slightest indication that looks like encouraging his suit, but she has no right to permit him to cause her enjoyment and to bestow upon her such courtesies as are proper for a man to show to a lady he hopes to wed only; nor has a gentleman the right to lavish his attentions on a woman he has no other intention with than mere pastime. This is a matter of weighty importance, for when both have gone so far as to stand before God and man to be united in wedlock, it must be for better or worse—whatever life may bring. It should be so that the most perfect equality must characterize conjugal life.

Is it then prudent for a Jew to wed a Christian woman, or vice versa? Even if the question of religion is not involved, the unequal positions of two parties can never be harmonized, which, at first sight, the two being strangers were simply brought together under the guise of love—was not apparent.

Let us even consider the case of two Christians, one a titled nobleman of Europe and the other a daughter of a free-born American, the momentary rapture—if rapture there was—passes often away as the American gold melts away under the nimble fingers of the foreign count.

We do not want to urge consanguinity as some would understand it as contained in our text, but closer relationship of the contracting person as regards religion.

The tribe of Levi was at the time of this history consisting of many families, and this man of Levi did not necessarily take a woman because of her close relationship to him, but he took one suitable to his station and religion. With such affinity the sweetest bliss must be with the family.

It is to-day as useful a lesson as it ever was. Let every man take a woman he can look to as a helpmeet, and not up to her as one above him,

and so must the woman choose a man somewhat her equal, and though of every such union a Moses is not the offspring, yet is the result a happy home and a blissful life.

A POPULAR ERROR.

We need no trumpet to sound our praises for the communal activity for which our neighbors seem to express so much admiration. It is part of the practice of our faith to care for the widow and the orphan, the sick and helpless. More and greater sacrifices have been made for our religion and fellow-man in the past than we are prepared to make to-day.

Our hospitals and orphan asylums are but visible expressions of part of that feeling and emotion of sympathy and true human service which is ours by heredity. Beyond that we can boast of but little else, in the way of great generosity and magnanimity of the highest kind. We do not give up all for religion. Many of us who think the observance of the Sabbath an important charge left to us by the faith of our fathers, are not prepared to live up to their conviction, if by it they are compelled to forego the pleasure of adding to their wealth. If business interferes with the proper keeping of the weekly day of rest, it is out of the question to ask some Jews to observe it. Yet these same people may send a substantial check to the directors of an orphan asylum or home and think they have made every possible sacrifice for the cause of Judaism. That this is not so, is but too self-evident.

AN ETHICAL SEDER.

Speaking of your up-to-date Judaism and noting the many sermons which referred to Judaism as having changed to conform to the terms, the latest thing discussed is the new Hag-gadah by our local Rabbis.

Another thing advanced with an equal show of reasonableness is an ethical Seder. Prof. Adler might well be asked to collaborate with our Rabbis in these new enterprises. He is getting to be enough Jew to do this kind of work. And for his ethical ideas, they are sufficiently far-reaching to include even the Passover Seder. The Temple Emanu-El pulpit and pew would be more than satisfied with the joint labors of representatives of Judaism and Ethical Culture.

A TRUE DESCRIPTION.

"It is suggestive that as religious faith declines, philanthropy presses forward as a substitute to fill the void. Which are the Jews who cling most to religious faith—those who throng the opera, the theatre, sumptuous restaurants and clubs and whirl by in carriages through Fifth Avenue, or the crowded Jews' quarter on the squalid east side of the town?"

These are the words of the N. Y. Sun, worthy of being dwelt upon. We quote them literally and will not even make comment, for they may thus take deeper root in our consciousness just as a pause is provocative of revelation.

THE DEAR OLD LADY.

The dear old lady who edits our bright, learned, brilliant, honest and excessively respectable contemporary, the Jewish Messenger, awoke the other day from her prolonged sleep, yawned widely, and proceeded to regale herself in her usual unsavory fashion.

She has been asleep for a long time. She was comatose when her managers made unworthy and contemptible use of the world wide sympathy for Dreyfus by soliciting advertisements for a "Dreyfus number" the proceeds of which were, it was alleged, to be forwarded to Dreyfus. Were they?

They received quite a large number of advertisements on this outrageous pretence. We acquit the dear old soul of any active personal participation in this nice little scheme. She was unconscious—just as she was during the recent elections when her managers sold an edition to one candidate, issued a few copies in order to deceive him, and then devoted the balance of the issue to his opponent. Afterwards they tried to collect payment from both sides. We do not blame the old lady. She was asleep. Besides, she daren't call her soul her own, anyway. She was asleep when the N. Y. Bureau of Information called the attention of the advertising public to the fraudulent schemes of the eminently respectable Jewish Messenger and warned advertisers against it.

But she's awake now and like the hibernating reptiles she is hungry and venomous and on the look-out for food suitable to her peculiarly constituted stomach.

It happens that a Jewish institution doing noble, effective Jewish work of the highest benefit to the community at large, is striving to extend its influence and is appealing for more public support. The Hebrew Sheltering Guardian Society's Home is overcrowded. It has been turning away of late and in spite of itself, scores of destitute and deserted Jewish children, committed to the Institution by the city authorities, who are, failing admission to the Home, being sent to Christian institutions.

It is asking for money to build an extension of its premises.

Here was a sweet old woman's chance!

"A Jewish charitable institution is asking for money from Jews and none of my mishpochah interested in it?"—Nonsense! Why, if they get money, I shan't be able to go to sleep soundly while my managers work some more sharp dodges!" she muttered indignantly.

So she called for her pen of envenomed ignorance, dipped it into wormwood and gall and attacked the Hebrew Sheltering Guardian Society which has the unequalled impudence to be a well-managed, kindly conducted and successful institution, despite the fact that none of the staff of the Jewish Messenger is not represented upon the Board of Directors.

"The Society is ignorant. Its institution will not be tolerated for long. It takes no care to prevent imposters. It breaks up the family life. It owes an obligation to the boroughs to lessen

the numbers. It creates the conditions which caused its existence."

The old lady cries all this in her shrillest and angriest tones. She is terribly hurt at the thought of a "protected" child. She finally threatens the institution with the withdrawal of the city's subsidy.

Now the truth is, that the Hebrew Sheltering Guardian Society is doing God's work.

The truth is that the community owes a debt of gratitude to its unselfish workers.

The truth is that under the very conditions of its existence imposture is almost impossible.

The truth is that it preserves the family life and does not disrupt it.

The truth is that its duty to the boroughs, which are the paymasters, is nobly done.

The truth is that it has no more to do with creating the conditions which necessitate its existence than had Julius Caesar—or rather it has much less than he.

Thank God the city takes no notice of the Jewish Messenger—very few people even know of its existence—and we may therefore ignore its venomous reference to the withdrawal of the subsidy. Anyway the city has too much wisdom to dream of neglecting its duty of attending to its destitute, deserted and orphaned wards. It has too much knowledge to be misled by the ignorant shrieking of hysterical old personages like the editor of the Jewish Messenger; and it has too much charity to be affected by the un-Jewish attitude assumed by the editor of that paper against poor, helpless children who are being trained to be good, healthy, moral, religious Jews and patriotic enlightened Americans.

The Jewish public knows very little of what appears in the columns of the contemporary we are discussing, whose total circulation does not number more than a corporal's guard

We are giving it a free advertisement because we do so admire the sleepy, ineffectual old person who edits it, and delight in its weekly supply of literary gumdrops.

MORE PROGRESS.

Having some years ago abolished the reading from the Torah, because the tedium connected with the preparation of a few verses of the weekly portion, and having later relegated the old God to the lumber-room of the past, Gries of Cleveland is now prepared to edit, compile, and even to write a new Bible. The old one does not suit him, perhaps, because the Semitic genius is hard for him to understand.

In the same sermon he recently said that religion enters more largely into the daily affairs of men. We are quite sure that his congregation cannot boast that Judaism influences their lives and the conduct of their business half as much as religion which was associated with every act of our forefathers affected them.

Material prosperity and indulgence in all artificial pleasures of society is anything but conducive to the advancement of faith.

CHIPS FROM THE CHICAGO WORKSHOP.

There is a lively competition among the rabbis of Chicago. Hirsch was burglarized; Messing seeing that the former received so much free advertising, follows with the report that he had several burglaries in his house during the year and he could go the big man of Sinai one better in the total amount of losses. Messing furthermore deposed and sayeth that the Windy City is in a bad way, and the poor Mayor has the courage to deny the hold assertion. When the sermon in question was being delivered the rabbi reported on his peculiar conversion case. Then as the papers all had something about this dual incident, Messing must have been happy and felt that the Western Apostle was not in it with him this time for sensation.

The "Chicago Tribune" collected the opinions of prominent men on the three most worthy books of the past year. Of course Hirsch was one of the said men. It is a well-known fact that he claims command of about eighteen languages, and he takes care to thrust the fact upon your notice at divers times. His poor congregation will occasionally be treated to a rare display of his linguistic accomplishments in a lecture, at the conclusion of which many of the listeners will add to their store of information the fact that Dr. Hirsch lectured on a Danish book which, he announced, he read in the original. In this particular report for the journal, he writes: "I have read so many books in various languages during the flight of 1900 that" etc. Then he classifies his choice as follows: "Tommy and Grizel" in English; D'Annunzio's "Fuoco" in Italian; and Marcel Prevost's "Vierges Fortes" in French. Note how modest is the tone, how humble the garb in which he clothes his poor preference! How careful is the professor in Rockefeller's university to show the general public that he does not get his fat salary for nothing; in fact, finds no time to get fat himself.

ATTENTION TO THE PRESENT.

Why do the rabbis always speak of the future of Judaism? Are they afraid to cope with present conditions and the problems as they exist now? Why do they not turn their attention to the latter-day Judaism, to the modern Jew, whose Judaism is so small a quantity as to appear only in a verbal confession of his religious affiliation or rather non-affiliation? Drop the future with its veiled and hidden mysteries, and take up the task immediately before you. Conversion and revival brought about by this generation will naturally be followed by good results in the future. But please do not attempt to shirk your duty as it presents itself in most palpable forms. Be courageous and speak out!

RABBI LYONS AND GOD.

In a beautiful and imposing structure in the capital of the State, a sermon on the subject "Of What Use Is God?" was preached lately. Whatever the answer may have been, a few things are known pertinent to the subject. The building wherein the discourse was held was a Jewish house of worship, dedicated to the service of God. The preacher was in the employ of a body of men who banded together for religious purposes with God as the central theme of their union as well as striving.

Of what use indeed is God? The question of itself speaks eloquently for the conditions which prevail and which make the treatment of such a subject a necessity, or apparently so.

Of what use indeed? Perhaps to permit a congregation of Jews to glorify themselves by being called servants of the Most High. Perhaps to foist a sham article upon the philosophical world which has arrived at the final stage in ascribing universal existence to the First Cause. Perhaps—and perhaps. All told, was it necessary to tell Jews of what use is God?

The good work done by the Talmud Torah Association cannot be too highly estimated.

Rabbi Glück of Newark, is reported to be in the throes of reform mania. It is a dangerous malady, beneficial to neither congregation nor Rabbi. Halt before you proceed! would be our advice to the gentleman of the cloth who suddenly became imbued with the idea of making changes which in course of time will rob his congregants of the little that is left of sentiment, respect for authority and responsiveness.

A number of prominent citizens of Washington, D. C., were asked what they would like to see come to pass in the new year. Rabbi L. Stern expresses the wish to see all creeds come closer together and every part of his city supplied with an ample flow of good and pure water. Did the Rabbi mean covertly to dilute his fist wish by the addition of a good supply of water?

Rabbi Spitz seems to be becoming somewhat of a student of Emerson, judging from several editorial quotations in the last number of his paper. By the way, none of our exchanges seems to have noticed the fact that the rabbi-editor of the *Jewish Voice* played the part of a hero a few weeks ago. He saved the life of the elevator conductor in the building where his office is. We doff our hat to the gentleman who thus demonstrated his ability to "save."

Put a seal upon your lips and forget what you have done. After you have been kind, go back into the shade again and say nothing about it. Love hides even from itself.

STEAM WAGONS—AUTOMOBILES.

The time will come when many people will be enabled to have their own steam-wagon. At the present, the price for these vehicles is somewhat excessive, but, like the price of sewing-machines and bicycles, these prices will drop from their high estate and fall within the limits of the many.

When the bicycles came into vogue the price at which they were held was quite steep, and most people purchased them on the installment plan.

We said frequently in these columns when the bicycle craze was at its highest pitch and the cost at its extreme altitude, that the time would come when the best makes of "wheels" will be bought for about twenty-five dollars. With competition and reduced cost of manufacture, this reduction has been brought about.

So with the automobile, locomobile or steam-wagon; the time will come when the cost of these wagons will enable people to buy them at low prices.

There can be no question but that these "wagons" will come into general use, and steadily oust the horse from his present vantage ground.

Marvellous speed may be obtained, and far greater speed than the city ordinances permits is now easily possible. The locomobile, which won the "World's" 20th Century prize made about eight miles in about thirty-eight and one-half minutes with two persons on the seat. On the same evening, an automobile built to carry eight people, but containing six, starting from one of the hotels in this city covered twenty-four miles in one hour and twenty-seven minutes actual running time, over even an uneven road. This is better time than many of the local steam railroads of the country make. What the possibility in the direction of speed will become, time will only develop.

It may, however, be safely asserted that these wagons will gain in popularity and less in cost.

CORRESPONDENCE.

What Next?

Editor Hebrew Standard: That goody-goody paper, called the American Hebrew, which usually runs with the hare and hunts with the hounds, announced a Christmas concert for last Saturday, and promised great pleasure to those who attended.

It has always been hard to say what views the American Hebrew advocated. Orthodox, conservative, reform and radical in turn, it has only been consistent in being inconsistent at all times. But this Shabbas-Christmas concert announcement is a plain statement that the American Hebrew believes in Jews patronizing Christmas concerts, especially when they take place on the Jewish Sabbath.

I now expect to see the American Hebrew maintain that there is no harm in eating ham and oysters, especially in Yom Kippur. For if a Jewish paper goes so far as to abet Sabbath desecration, and to indorse a celebration in honor of Christmas, why should it respect anything that honest Jews hold sacred?
DEBORAH.

WANTED—Gentleman, seminary graduate, desires position in private family as tutor. Competent to teach Hebrew, French, German, Mathematics, etc. Best reference as to ability and character. Address M. W., care of this office.

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SPECIAL APPEAL.

Terrible Distress in Jerusalem.

The following letter speaks for itself: There have not been such evil days for Jerusalem as is the case in the present season. Especially in recent days has the destroying angel spread his wings over the city. Our people have been attacked by smallpox, typhoid, ophthalmia and diphtheria until there is hardly a house without its sick. This state of things has become worse during the past months and we know not what to do. We had looked forward to the Winter in the hope that its advent would end the terrible scourges with which it has pleased heaven to visit Zion; but the Autumn has passed, Winter hath come, but healing hath not arrived. To whom shall we turn for help if not to our wealthy brethren? From the depth of our hearts we appeal to them to have pity on us and to show us mercy and kindness, lest we fall under our heavy burden without anybody being able to raise us up again. Do not forsake us in the time of our distress. * * *

Then follow the signatures of the Chief Rabbis of the Sephardic and German or Ashkenazic communities.

On Friday last I received a cable message from Jerusalem asking for help and stating "starving, terrible illness, rachmanut telegraph Chief Rabbi."

Although the cable "Send help all communities Sefardim nothing received yet," I propose to send the result of my appeal in my synagogue and last Sabbath and in my Sunday school on the next day, to be distributed to all sufferers alike, Sephardic or Ashkenazic.

I beg you to publish this appeal in your columns in the hope that many of your readers will send me at least a trifle, by check or by money-order or in postage stamps.

Thanking you in anticipation, I am, Faithfully yours,
H. PEREIRA MENDES,
99 Central Park West, New York City.

WANTED—By the Congregation Anshe Sholom, of Hamilton, Ontario, Canada, by the 1st of March, 1901, a **Chazan** and Teacher for the Hebrew school, who understands the English language,—no objection for being a Shochet. Salary \$500 per year besides perquisites. Traveling expenses will only be paid to the successful candidate. For further particulars communicate with

H. STRAUSS, Pres.
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Congregation B'nai Sholom

of New Haven, Ct., wishes to engage a conservative **Rabbi** who can deliver a sermon in English or German, or both. Must be a Chazan and Bal Korah, also Teacher. Salary not less than \$600 per annum.

Children who avail themselves to be taught, will pay for tuition.

No expenses allowed. Applications sent to
H. FRANKENBERGER,
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Private Instruction in Hebrew and music. Best of references. Mrs. L. J. L., c. o. this office.

A Professional Teacher, elderly gentleman, wishes to take charge of children in a family, to assist them in school lessons and teach them Hebrew in all its branches. Address L., care of Hebrew Standard.

Board wanted in a strictly orthodox house for a family of two adults and two children. Three connecting rooms required. Address, "Stone", this office.

Minister or Chazan open to engagement, temporary or permanent. Address MINISTER, Hebrew Standard

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Borough of Richmond.

Owing to illness the president was unable to attend the meeting of the congregation and that of the Ladies' Society. In both routine business was disposed of, salaries ordered paid, etc.

The engagement is announced of Miss Rebecca Susseles, the charming daughter of Mr. and Mrs. P. Susseles, to Mr. Joseph Lindenberg. We congratulate the happy couple and the parents and wish them a hearty Mazal Tov. On the same day Dr. Marcus Susseles, a prominent lawyer of Krakow, Austria, Poland, and son of Mr. and Mrs. Susseles, celebrated his marriage to Miss Goldenberg. We wish them all joy and happiness.

Miss Pauline Weiss and her brothers, Charles and Sigmund Weiss, of Port Richmond, gave a charming dinner at their cosy home in honor of Mr. and Mrs. Julius Schwartz on New Year's Day. The dining room was a bower of flowers and the dinner fit for a prince. Of course Mr. Phillip Schwartz and "Jerome" were among the invited guests. Miss Weiss was a charming hostess and her dinner a great success.

The engagement is announced of Mr. Eugene P. Schwartz, brother of Julius Schwartz, to Miss Rose Schwab, daughter of the Rev. Dr. and Mrs. Isaac M. Schwab, of St. Joseph, Mo. Mazal Tov.

Indep. Order Sons of Benjamin

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Indep. Order Free Sons of Israel

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Office of the District Grand Lodge No. 2, 58 Le Moyne street, Chicago, Ill.
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J. B. Reckittner, 3019 Chestnut St., St. Louis, Mo.
Isaac Hamburger, 5 W. 120th St., N. Y.
Adolph Finkenber, 2287 3d Ave., N. Y.

Brother Julius Harburger, Grand Master of the Grand Lodge of the United States, and Brothers William A. Gans, Benjamin Blumenthal, Louis Frankenthaler, Abraham Hofer, I. H. Goldsmith, Herman Stiefel, Jacob M. Wilin and Adolph Finkenber, of the Executive Committee, paid an official visit to Reuben Lodge, No. 3, on Sunday last. The officers were installed by Brother William A. Gans, assisted by Brother Herman Stiefel, Grand Master Harburger, as well as the above named members of the Executive Committee, addressed the lodge.

Another Romance Spoiled.

"Tell a good story and stick to it," is an old maxim that is illustrated in a story that is going the rounds along the Rialto. A certain well known actor floated into his home one morning about 2 o'clock. The wife of his bosom was waiting up for him. He told her he had been out all the evening with one of their friends, Charlie B., and then related an interesting fairy story of how Charlie had taken a crowd to supper, how funny Charlie had been all the evening, how well Charlie looked in his new suit, how he said this, that and the other. After telling a 15 minute story, to which the gentle partner of his joys and out of work periods listened with respectful attention, but cynical mien, he paused for breath. Then she, in a confident now I've got you tone, said: "That's a lovely romance you've been giving me, and I hate to spoil it, but Charlie has been here nearly all the evening waiting to see you about an engagement. He left only about half an hour ago."

The teller of the tale looked rather dazed for a moment as if he had been struck. Then quickly gathering himself together he assumed a bold front, with hands in his pockets, head thrown back and, in defiant innocence and emphasizing each word, said: "Well, that's my story, and I'm not going to change it for anybody."

Army Jokes With a Me.

"During the civil war," said an army officer, "the authorities of the Tombigbee river. Word was sent to the engineer in that district asking what it would cost to run up the Tombigbee. That official got gay and reported that the Tombigbee ran down and not up, a joke that promptly landed his head in the basket, as the matter was serious.

"At the bombardment of Charleston it was extremely desirable to bring to bear on the city an extra heavy gun called by the men the Swamp Angel. The gun took its name from the swamp in which it stood, and to move it through that boggy morass was an engineering feat of extreme difficulty. However, the commanding officers were determined to have the gun brought within range of Charleston and issued orders to that effect. At the same time they sent word to the engineer having the matter in charge of requisition without regard to trouble or expense for anything necessary to accomplish the desired object. His first requisition called for men 26 feet 6 inches in height. Another officer promptly took the matter in charge, from which it can readily be deduced that it is not a paying investment to make jokes in the army at the expense of your superiors." —New York Tribune.

A Contrast in Cooks.

In an article contributed to a London paper John Strange Winter, who has been living for many months past in Dieppe, compares the French to the English cook, rather to the detriment of the latter. "In the French kitchen," she says, "there is no waste. It would seem that the French mind does not run to waste or revel in it as the lower class English mind invariably does."

The French cook will not only do a bit of the housework, but she will do it cheerfully and as a matter of course. "You cannot buy your French cook too many pans, and her soul loves copper in her kitchen. Certainly an English cook would grumble if she was expected to keep a kitchen full of copper pans bright and clean, but a French one has them in a condition akin to burnished gold. Her pride is gratified if her kitchen walls are hung with these ornaments, and even if she does the greater part of her small cooking in little enameled pans she will daily rub up the copper ones which hang on the wall."

She Guessed It.

He was desecrating with vigor on the exceptional quality of the dinners that are served at one of the fashionable clubs of Brooklyn at a very low figure for a first class meal on Mondays, Tuesdays and Thursdays. Equally toothsome luncheons could be had on other days of the week, but dinners in course only on those days.

"And why on only those three days?" queried the New Yorker, to whom the delights of life in Brooklyn were being rehearsed. "Wash day, ironing day and the girl's day out," quickly responded one of the ladies of the party. "That's no sort of

a conundrum to a woman who has ever had the care of a house. Better try a harder one next time unless you happen to be in a stag party." —New York Times.

"All Fish."

Mrs. Thurlow says that Cardinal Wiseman went to dine with some friends of hers. It was Friday, but they had quite forgotten to provide a fast day dinner. However, he was quite equal to the occasion, for he stretched out his hands in benediction over the table, and said, "I pronounce all this to be fish," and forthwith enjoyed all the good things heartily. —"The Story of My Life," by Augustus J. C. Hare.

Misunderstood.

Uncle Reuben—I jes com' t' town t' git a couple o' sideboards an' tho' I'd drap in t' see you.
City Nicee—Why, Uncle Reuben, what do you expect to do with two sideboards in your house?
Uncle Reuben—Say, I'm talkin about my farm wagon. 'What air you talkin about?—Columbus State Journal.

Prussian blue does not come to us from Prussia. It is a chemical product of which England makes her full share. Irish stew is not an Irish, but an English dish, and Turkish baths did not originate in Turkey, but in Russia.

Safe Way to Watch Fights.

The colonel and I sat talking under a shade tree in front of the town post-office when a dogfight started down the street. "Come on!" I said as I sprang up. "Come this way," replied the colonel as he seized my arm and drew me into a doorway.

"But I want to see the dogfight," I protested. "Yes, I reckon you do, but you also want to keep clear of the shooting." "Why should there be any shooting?" "Because one dog has got to lick t'other, and the owner of the licked dog ain't goin to let it rest that way. There they go!"

Ten minutes later we stepped out, to find one man lying on the ground with two bullets in him and some people carrying away a second with half a dozen. "Dogfights are bewtful affairs," said the colonel as we walked away, "but the safest way to see one in Kentucky is to wait till it's all over and the dead carried off." —Chicago News.

Put Money Aside.

Take 10 cents to the nearest available savings bank and deposit it to your credit. Keep it up until you have a dollar.

Don't wait to do this until you have a situation. Do it now. If you have change for car fare, walk.

This is the only way to save money. If you wait until your salary is raised, or until you happen to have an errand near the savings bank, you may be dead before you lay by a cent.

There is only one way to save money. That is to begin now. —New York Journal.

A Little Short.

At one of the railway construction works in Glasgow the other day a clergyman who takes a great interest in the members of his flock engaged at the cutting saw one of them entering a drinking place. He hailed him, but Pat simply looked and walked in. Waiting till he came out, the reverend gentleman accosted him thus, "Pat, didn't you hear me calling?" "Yes, your ravnice, I did, but—but I had only the price of one!" —Exchange.

Couldn't Do the Impossible.

No, the citizen would positively not buy any of the hair restorer.

"Do you think you can make a monkey of me?" he hissed, with asperity.

"Oh, not at all," replied the vendor cheerfully. "We don't pretend to be able to restore the hair lost in the process of evolution!"

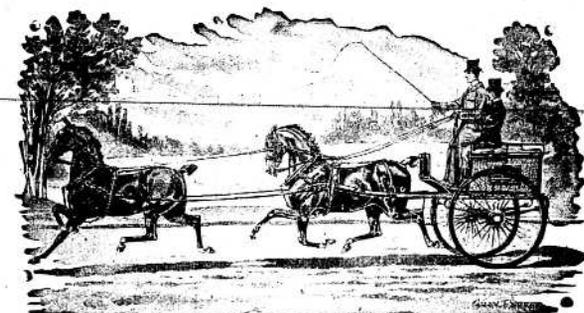
An innocent bystander cracked a faint smile, but otherwise all was still. —Detroit Journal.

An Odd Epitaph.

A visitor to a cemetery at South Vernon, N. H., will find the following upon a gravestone there:

Oh, be she went, and am she gone
And left poor I here all alone?
Oh, cruel fate, to be so blind
To take she 'fore and leave I 'hind!
Her can never come back to we,
But us muss surely go to she.

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Told at the Club.

"It's this way," said T. Willie Rockingham, "Brown-Jones asks me down from Saturday to Monday. Want to go and I go. Haven't seen B.-J. for months; not since he got married to money. Poor old chap." T. Willie sighed and took another observation in his glass.

"Find B.-J. looking well. Seems a bit nervous, though. You know his florid style. Scatters your wits and keeps you from thinking. Mrs. B.-J., well, I can't help seeing she bites her lips a lot. Squally sign. Thinks I, T. Willie, little old New York is good enough for you. You were in a better place there. Nothing happens though—not yet—and I begin to forget. Nice country place. Dinner, billiards and the downy. Then it's Sunday. Morning goes. Afternoon comes. B.-J. sends for the horses. Begins to crack on a bit as we stand in the window watching the brutes come up the drive. Been talking quite tall all day about 'his place' and 'his plans.' Mrs. B.-J. biting her lips all the time. Now he lets on about 'his' quadrupeds. Transparent bluff. What do I care? I like to see a man happy. B.-J. prattling along. Mrs. B.-J. bites her lips some more. Out we go to the vehicle. 'Like to let you drive, old man,' says mine host. 'Know you're at with the ribbons, but I always think my horses like my hand best.' Storm breaks. 'My horses!' says my lady, screaming out the first word.

"B.-J. turns pale. Then he straightens up. 'Yes, your horses,' he says. 'You own them. You own this place and all that goes with it. You own me. Will you assist Mrs. Brown-Jones, Willie?'"

T. Willie Rockingham shuddered. "Marry money?" he gulped out. "Excuse me, I'd rather work."—New York Sun.

A Surgical Operation.

The Army and Navy Journal tells this story about the late Dr. Lewis A. Sayre of New York city:

"When a young medical student at the College of Physicians and Surgeons in New York, one of the operating physicians was about to cut off an Irishman's leg, but before beginning the operation gave a long talk to the students on amputation. The Irishman lay on the operating table in full possession of his faculties, and as he listened to the discourse he grew whiter and whiter. Finally he jumped from the operating table, crying: 'Get me me breeches, be gob! I'll die with me leg on!' And with that he was out of the room."

"Dr. Sayre found him several days later with his knee badly swollen. The young doctor promptly cut open the knee, but saved the leg. One day he had no hint to bind the wound, so he used the tow stuffing sticking out of an old horsehair sofa. When he called again, he found the wound so much improved that he reasoned that tow dipped in Peruvian balsam would not only disinfect a wound, but would keep it free from pus.

"This was the foundation of one of the most satisfactory successes he ever had in surgery. It was the means of introducing into the army the use of tarred hemp, or oakum, as a dressing for wounds."

Our Race For Money.

"If it is not true that we Americans regard money making as the work for which life was given to us, why, when we have millions, do we go on struggling to make more millions and more?" writes "An American Mother" in The Ladies' Home Journal. "It is not so with the older races. The London tradesman at middle age shuts his shop, buys an acre in the suburbs and lives on a small income or spends the rest of his life in losing it in poultry or fancy gardening. The German or Frenchman seldom works when past 60. He gives his last years to some study or hobby—music, a microscope, or it may be dominoes. You meet him and his wife, jolly, shrewd, intelligent, jogging all over Europe. Buedeker in hand. They tell you they 'have a curiosity to see this fine world before they go out of it.'"

A Blessing.

Dr. Conan Doyl tells this story of a Boer and an English soldier who lay wounded side by side on the field of battle: "They had a personal encounter, in which the soldier received a bullet wound and the burgher a bayonet thrust before they both fell exhausted on the field. The Britisher gave the Boer a drink out of his flask, and the

burgher, not to be outdone in courtesy handed a piece of biltong in exchange. In the evening, when their respective ambulances came to carry them off to the hospital, they exchanged friendly greetings. 'Goodby, mate,' said the soldier. 'What a blessing it is we are each other!'"

A Fetching Compliment.

She was not from Chicago. "Do not anger me," she said. "How am I to know when you are angry?" he asked. "I always stamp my feet," she answered.

He looked down at her dainty shoes. "Impossible," he said. "There isn't room for a stamp on either of them." That fetched her.—Cleveland Plain Dealer.

Pat's Report.

An Irishman passing a store in London saw nothing inside but a man at a table. The thing struck him as being very odd, so he went in and inquired what was sold there. "Asses' heads," said the man at the table. "They must be in great demand," said Pat, "for I see you have only your own left."

A Drawback to Amity.

Judge—Well, Mrs. Jopps, what fault have you to find with your husband? Mrs. Jopps—Now, Judge, it's this way: He's awful good an kind, but he's so pesky undimanshul.—Detroit Free Press.

How the Discussion Ended.

It was whispered in Washington that as the Montague Browns were not as rich as other members of the smart set they had to practice economy where it did not show. But tonight there was certainly no hint of economy anywhere. There were strawberries, hothouse grown, and terrapin and canvasback duck, though both were exorbitant in the market. The handsome tablecloth had been ruthlessly cut, and through the opening a cluster of American Beauty roses, their stems on the floor, shot up two feet above the table. It was the most effective table decoration of the winter.

Mrs. Montague Brown, young, pretty and ambitious, smiled a smile of rare pleasure. She reflected complacently that she had captured a cabinet officer for this dinner. The conversation was bowling along smoothly, and she leaned forward to listen. The guest of honor was speaking:

"And still I insist that no woman can do society all the time without neglecting her household and children." "Not at all," smiled Mrs. Montague. "I think I can persuade you to the contrary if you"—She paused, observing that he was staring with wide open eyes at the doorway. A tiny, half clad figure stood there.

"Mamma, Mary's in the kitchen, and I can't find my nightgown," piped Montague Brown, Jr.—Harper's Magazine.

Too Extravagant by Half.

The manner in which one defaulting cashier was detected was rather peculiar. It was all due to the curiosity of the women of his neighborhood. He went to no expense in the way of dressing, they never heard of his gambling or drinking to any extent; he was a model husband, but he loved a good table. There was nothing unusual in this, but one day when the ladies of the vicinity were discussing the best method of cooking meats the wife of the cashier declared very innocently that her husband doted on ham, but he would not eat it unless it had been boiled in champagne. "Boiled in champagne!" exclaimed the listeners. "Heavens, how expensive! We couldn't afford to have ham on our table often if we cooked it that way?"

It was soon noised all around the neighborhood that Cashier Blank was a high liver indeed, and the men began telling of his uplifted ideas of cookery. This soon reached the ears of the directors of the bank, and they concluded it might be wise to investigate the accounts of such an epicure. Plain water was all they could afford for their hauns, so the champagne love was called up and subsequently relegated to the pen, where he had to forego his pet dish for many, many weary days.—Louisville Times.

A Long Separation.

"Home again at last, darling." "John, dearest, you don't look a day older." "I must. Centuries can't roll over a man's head without leaving traces." "It was ages and ages, wasn't it? And, oh, John, how lonesome I have been!"

"You poor little wifey! If ever I have to go away again, you shall go with me. But you're more beautiful than ever, sweet one. What have you been doing with yourself all the time I was away?" "Thinking of you, darling, and longing and longing for you to come home." "If that is the secret of beauty, I ought to have grown a perfect Adonis. And you're sure you recognized me straight off without thinking at least a minute?"

"Of course, you old dear. Do you suppose I could ever forget you?" "Good gracious! It doesn't seem possible that I've been away only since the day before yesterday, does it, sweetheart?"

"Not a bit more, husband mine, than that we have actually been married a whole month tomorrow."—Pearson's Weekly.

Scotch Medicine.

A stranger came to a provincial Scotch town one day. He looked some what of an invalid, and he asked one of the inhabitants to direct him to the chemist's shop.

"The what, sir?" "The chemist's shop." "Aye, an what kin' o' shop's that, na?"

"Why, the place where you can buy medicine." "Eh, sir, we've nae sic shop as that here."

"No? What do you do, then, when any one falls ill? Do you take no medicine?"

"Deed, no; not a drap. We've just whisky for the folk an tar for the sheep, an that's a' the fessick we deal in."—London Answers.

It Was Strictly Modern.

"She has received a strictly up to date education, you say?"

"Well, rather. She hasn't a bit of practical knowledge about household affairs, but she has more theories than you could get in a book, and she can talk about parliamentary law in a way that will make her shine in any woman's club you can pick out."—Chicago Post.

His College Days.

"Mike," said Plodding Pete, "do you think it does a man much good to go to college?"

"Not much," replied Meandering Mike. "I went troo a college once, an all I got was two dictionaries an a suit of football clothes. De swag wasn't wort' de risk."—Washington Star.

It has been found that a dozen Portuguese oysters contain about six grains of phosphoric acid. French oysters have about four grains per dozen.

It is human nature to deride what we cannot possess, to deny what we cannot understand and to insult those we envy.—Chicago News.

A Changed Man.

When Brown first wed, he told of what "I" did or the "I" was altered to a "we" in just a year or two, and after that throughout the rest of his poor heckeled life Brown lost his own identity and talked about "My wife." —Tit-Bits.

Very Queer.

"I read the other day that automobiles are replacing horses on some of the western ranches," said the observant boarder. "I should think that horseless cowboys would be considerable of a novelty," commented the cross eyed boarder.—Pittsburg Chronicle-Telegraph.

About the Size of It.

Rushem—I haven't any use for loafers. Gushem—Oh, they are all right in their way. Rushem—There's where you are wrong. They are always right in somebody else's way.—Exchange.

A Limited Supply.

She said she meant to speak her mind and wouldn't take much time to do it; The other said, with sneer unkind, It wouldn't take long if she knew it. —Chicago News.

Inherits the Hop.

Miss Askit—What makes Mr. Maltz hop so funny when he dances? Miss Gabbbeigh—It's hereditary. His father was a brewer.—Baltimore American.

Can't Take the Medicine.

Bobbs—Laughter is a cure for indigestion. Dobbs—But a man can't laugh when he has dyspepsia.—Exchange.

The Thoughtless Farmer.

Rube bought a hat, believing that 'Twas just the size to wear, but Just after he had bought the hat He got his yearly hair cut. —Philadelphia Press.

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There was a mistake. "I think," he began as he halted a pedestrian, "I think I made a mistake with the cabman who drove me to the Corcoran Art gallery. I am quite sure I gave him a \$10 bill, but he must have mistaken it for a \$2 bill."

"And you hope to find him again?" asked the man of the stranger to the city. "Why, yes, I have hopes." "Well, you are about as green as they make 'em. That cabman deliberately swindled you out of many dollars."

"I can hardly believe it. He looked so honest and truthful that I—" "To that you ought to have asked him to hold your watch and the rest of your money! My dear old Josh from the cornfields, let me say—"

At that minute a cab rattled up, and the driver dismounted and said: "See here, old man, there is a mistake. You probably meant to give me a \$2 bill, and I thought it was one when I gave you \$1 in change."

"But I think it was a ten, my friend." "No; it was a twenty, and I have been driving about for half an hour to find you and restore the money. Here it is."

"And what was it you were going to say to your dear old Josh from the cornfields?" asked the old man as he turned to the wise person.

But the wise person was there no longer. He was flying for a car as if running for his life.—Washington Post.

Green Not Restful to the Eyes. It seems as though cherished notions were no sooner on an apparently firm foundation than some inconsiderate iconoclast comes along and throws them down. People have for many years supposed that the color green was restful to human eyes and have been referred to the green grass and green foliage that nature has been so prodigal with for the benefit of wearied vision.

Now, according to a German professor of Berlin, nature wasn't thinking of human eyes when she made her profuse verdant display and that her color scheme was carried out absolutely regardless of the visual needs of humanity. He says that green does not protect the eye, and he denies that it has any beneficial effects whatever.

He declares that green paper, green shades, green glasses, green decorations and green umbrellas are all a mistake and that by increasing the green light we are simply provoking a nervous disturbance.

He says that each of the colors throes a different set of nerves of vision, and therefore looking at one particular color or saves one set of nerves at the expense of another. The best method, he says, is to dim all of the rays of light by smoked or gray glasses, which rest all of the optic nerves.—New York Herald.

The Story of a Mean Man. This is the story of a mean man. He may not be the meanest on record, but he carries a very fair brand of close fistfulness. He had a contract to supply a certain amount of crushed stone. The machine he used could turn out all the work he could get by running eight hours a day.

The mean man had an engineer who was a genius. The genius went to his employer one day and said he thought he could make some improvements in that machine so it would do more work in less time. The genius was paid by the month.

He worked on the machine for several days, taking it apart and putting it together again. When re-constructed, it proved to have greater efficiency than before, so much so that it did the same amount of work in one minute and a half that it used to take four and a half to do.

which are a tragedy. They represent the wreck of the enthusiasm of strong men who must find the outlet for their apostolate. This paper began by being at odds with all that was established, and it had readers. But as time went on the man who made the paper drove off singly and in groups all those who had begun by being his supporters. It was found a little too radical for them, and they no longer kept step with its newest march.

"Of course I now can see that such a paper was foredoomed to failure," the editor said after he had recited the early history of his venture. "I confess it was pretty strong even for British radicals. After the circulation had dwindled down to the extremists I succeeded in alienating about half of them by denouncing social democracy as feudal oppression, and the other half left me when I attacked atheism on the score of its superstitious tendencies. After that I ran the paper as long as I could without any subscribers. But I had to give it up. Nobody would read it except myself, and toward the end I had to give up reading it myself. I found it too unsettling. So it stopped."—New York Commercial Advertiser.

The Longest Word. "Rob," said Tom, "which is the most dangerous word to pronounce in the English language?"

"Don't know, unless it's a swearing word."

"Pooh!" said Tom. "It's 'stumbled,' because you are sure to get a tumble between the first and last letter."

"Ha, ha!" said Rob. "Now, I've got one for you. I found it one day in the paper. Which is the longest word in the English language?"

"Incomprehensibility," said Tom promptly.

"No, sir; it's 'smiles,' because there's a whole mile between the first and last letter."

"Ho, ho!" cried Tom. "That's nothing. I know a word that has over three miles between its beginning and ending."

"What's that?" asked Rob faintly.

"Belaguered," said Tom.—Pearson's.

His Accent and His Country. On one occasion during a visit to America Michael Gunn, who assisted Gilbert and Sullivan in bringing out many of their operas, was trying the voices of some candidates for the chorus. One of them sang in a sort of affected Italian broken English. The stage manager interrupted. "Look here," he said, "that accent won't do for sailors or pirates. Give us a little less Mediterranean and a little more Whitechapel."

Here Gunn turned and said: "Of what nationality are you? You don't sound Italian."

The other suddenly dropped his Italian accent and in Irish said, "Shure, Mr. Gunn, I'm from the same country as yourself."

Military Pomposity. Quinn—Such pomposity in the army is disgraceful. De Fonte—Pomposity? Quinn—Yes. Since Finn has been promoted to corporal he objects to his letters being marked "private" for fear people may think that that is still his rank.—Chicago News.

Couldn't Imagine. Uncle Si, from Upereck, had just left an aching molar at the dentist's and stopped at a lunch counter for a soothing beverage.

"Gimme a cup of coffee," he said, sitting down on the first vacant stool.

"Draw one!" called out the girl behind the counter.

"That's what he did!" responded Uncle Si, with a delightful grin. "How'd you know it?"—Chicago Tribune.

Literary Note. She was a bright girl at Mount Holyoke college. It happened that day that they had hash for supper and meat balls the next morning for breakfast. "Yes," she said as she glanced at the table: "Review of Reviews this morning."—Boston Journal.

The world is patiently waiting the advent of the man who can explain why a baby never wants to play in the coal scuttle until after it has been dressed for company.—Omaha World-Herald.

You will never know what it is to be sick and tired of good advice until you have run a newspaper 20 or 30 years.—Acheson Globe.

THE ONLY SALESMEN IN GREATER NEW YORK FOR THE CELEBRATED **SOHMER** PIANOS ARE NOW LOCATED IN THE NEW SOHMER BUILDING FIFTH AVENUE CORNER 22d STREET THE "SOHMER" HEADS THE LIST OF THE HIGHEST GRADE PIANOS

These trade-mark cross-grass lines on every package. **Gluten Grits AND BARLEY CRYSTALS.** Perfect Breakfast and Diet Health Cereals. PANSY FLOUR for Breads, Cake and Pastry. Unlike all other flours. Ask Grocers. For book of samples, write FARWELL & RHINES, Watertown, N. Y., U.S.A.

SPIER, CAROLINE.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Caroline Spier, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Joseph I. Green, No. 280 Broadway, Manhattan, in the City of New York, on or before the 22nd day of June next.

MAURICE D. SAHLEIN, MATILDA SAHLEIN, Executors. JOSEPH I. GREEN, Attorney for Executors, 280 Broadway, Manhattan, New York City.

INFELD, CHARLES.—IN PURSUANCE OF an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Charles Infeld, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their places of transacting business, at the office of Louis C. Levy, No. 320 Broadway, Borough of Manhattan, in the City of New York, on or before the 12th day of September, 1900.

DAVID MICHAEL, ADOLPH HOCHSTIM, Executors. LOUIS C. LEVY AND MAX L. ARNSTEIN, Attorneys for Executors, No. 320 Broadway, Borough of Manhattan, New York City.

COHEN, CHARLES.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Charles Cohen, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 202 Greene street, in the City of New York, on or before the 28th day of April next.

ADOLPH COHEN, Administrator. LEWINSON, KOHLER & SCHATTMAN, Attorneys for Executor, 110 Nassau Street, N. Y. City.

CHEERY, JULIA J.—IN PURSUANCE OF an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julia J. Cheery, 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 Herman I. Laurie, Esq., his attorney, at No. 280 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 22d day of March, 1901, next.

DAVID GALEWSKI, Executor. HERMAN I. LAURIE, Attorney for Executor, 280 Broadway, New York City, Manhattan Borough.

MEITZGER, BERNARD.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bernard Meitzger, 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 L. & U. Zinke, No. 176 Broadway, Borough of Manhattan, in the City of New York, on or before the 25th day of April next.

EVA MEITZGER, Executrix. L. & U. ZINKE, Attorneys for Executrix, 176 Broadway, Manhattan, New York City.

LINDBERG, ANDREW H.—In pursuance of an order of HONORABLE FRANK T. FITZGERALD, a Surrogate of the County of New York, notice is hereby given to all persons having claims against ANDREW H. LINDBERG, 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 Mooney & Shuman, at No. 12 Wall street, in the Borough of Manhattan, City of New York, on or before the 10th day of January, 1901.

MARY LINDBERG, Administratrix. MOONEY & SHIPMAN, Attorneys for Administratrix, 12 Wall Street, Borough of Manhattan, New York City, N. Y.

STECKLER, IGNATZ E.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ignatz Steckler, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at their place of transacting business, at the office of Rosa Steckler, in the City of New York, on or before the 15th day of December next.

ROSA STECKLER, Executrix. JOSEPH E. STECKLER, Executor. LOUIS STECKLER, Attorney for Executors, 8-7 Beekman Street, N. Y. City, Borough of Manhattan.

BRUHL, MOSES.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Moses Bruhl, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, viz: the office of Messrs. Kurzman & Frankenhimer, in the City of New York, on or before the ninth day of March next.

HENRIETTA BRUHL, SOLOMON BARR, MAURICE SELIGMAN, Executors. KURZMAN & FRANKENHIMER, Attorneys for Executors, 20 Broad Street, New York City.

KORY, IDA.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against IDA KORY, 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, Mitchell Levy, Esq., No. 203 Broadway, in the City of New York, Borough of Manhattan, on or before the fifteenth day of March next.

PETER MUNTZER, Executor. MITCHELL LEVY, Attorney for Executor, 203 Broadway, New York City.

MANDEL, SALOMON.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Salomon Mandel, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Arthur Furber, Esq., No. 287 Broadway, Borough of Manhattan, in the City of New York, on or before the 24 day of January, 1901, next.

FANNY KATZ, Executrix. ARTHUR FURBER, Esq., Attorney for Executrix, No. 287 Broadway, New York City, Manhattan Borough.

KAUFMAN, FELIX.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Felix Kaufman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their places of transacting business, at the office of Isaac & Keller, No. 206 Broadway, in the Borough of Manhattan, in the City of New York, on or before the fifteenth day of December, 1900, next.

RACHEL HOFFMAN, Administratrix. JULIUS ROBERTSON, Administrator. RABE & KELLER, Attorneys for Adm. & Adm., 206 Broadway, Borough of Manhattan, New York City.

STEINER, WILLIAM.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against William Steiner 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 Johnston & Johnston, Nos. 8 and 10 Centre St., Borough of Manhattan, in the City of New York, on or before the first day of March next.

JOSEPH KOPFER, HENRY B. STEINER, Executors. JOHNSTON & JOHNSTON, Attorneys for Executors, 8 and 10 Centre St., Borough of Manhattan, New York City.

TELLER, SUSAN R.—IN PURSUANCE OF an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Susan R. Teller, 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 Lewis H. Freedman, No. 54 Wall street, in the Borough of Manhattan, in the City of New York, on or before the 20th day of February, 1901.

SARA S. TELLER, Executrix. LEWIS H. FREEDMAN, Attorney for Administratrix, 54 Wall Street, New York City.

MOSS, HENRY.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against HENRY MOSS, 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 Weed, Henry & Meyers, No. 62 William street, in the City of New York, on or before the 20th day of February, 1901, next.

EMMA MOSS, Executrix. WEED, HENRY & MEYERS, Attorneys for Executors, 62 William Street, New York City.

ABRAMS, ALBERT.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Albert Abrams, 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 Fleischman & Frankenhimer, No. 20 Broad street, in the City of New York, Borough of Manhattan, on or before the 6th day of June next.

PHILLIP ABRAHAMS, Administrator. FLEISCHMAN & FRANKENHIMER, Attorneys for Administrator, 20 Broad Street, Borough of Manhattan, City of New York.

DAVIS, JOSEPHINE B.—In pursuance of an order of HON. ABNER C. THOMAS, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Josephine B. Davis, 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 Fleischman & Frankenhimer, No. 246 Broadway, in the City of New York, Borough of Manhattan, on or before the 6th day of June next.

SARAH A. DAVIS, Administratrix. MERRILL & ROGERS, Attorneys for Administratrix, 111 Broadway, New York City.

LEVENSON, SARAH.—In pursuance of an order of HON. ABNER C. THOMAS, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sarah Levenson, 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 Benno Lowy, his attorney, Nos. 206 and 208 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 25th day of February, 1901, next.

HORWITZ, JOSEPH.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Horwitz, sometimes known as Joseph Young, 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 Joseph I. Green, No. 280 Broadway, in the City of New York, on or before the 20th day of June next.

JULIUS H. HORWITZ, Executor. JOSEPH I. GREEN, Attorney for Executor, 280 Broadway, Manhattan, New York City.

RICE, NATHAN P.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Nathan P. Rice, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 59 Liberty Street, Borough of Manhattan, in the City of New York, on or before the 25th day of June next.

WILLIAM P. CHAMBERS, Executor. ABRAHAM JACOBSON, Attorney for Executor, No. 69 Liberty Street, Borough of Manhattan, New York City.

IGNATZ GOLDSTEIN.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ignatz Goldstein, late of the City of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Ell S. Schreier, at 209 Broadway, in the City of New York, on or before the 3d day of June, 1901.

DAVID D. GOLDSTEIN, DAVID GOLDSTEIN, Executors. ELL S. SCHREIER, Attorney for Executors, 209 Broadway, New York City, N. Y.

GOLDBERG, JACOB.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Goldberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at his place of transacting business, at the office of Lewis A. Abrams, No. 320 Broadway, in the City of New York, on or before the 5th day of May next.

ISAAC GOLDBERG, Executor. LEWIS A. ABRAMS, Attorney for Executor, 320 Broadway, New York, N. Y.

BLUM, ROSINA.—The people of the State of New York, by the grace of God, free and independent, to Albert Blum, Julia Rosenbaum, Rose Blum, Beba Blum, Charlotte Blum, Rebecca Blum, Clara Blum, Elsie Blum, Alice Blum, Alfred Spiegel, Max Spiegel, Leo Spiegel, Gustave Spiegel, Edward Spiegel, Henrietta Oleschinski, Harry Blum, Lillie Blum, Forence Marrows, Max Breisacher, Joseph Breisacher, Mary Leon, Julia Geismar, Fanny Dreyfus, Leopold Geismar, Julia Breisacher, and to all persons interested in the Estate of Rosina Blum, late of the County of New York, deceased, to appear before me on the 10th day of May next, at 10 o'clock in the forenoon of that day, then and there to attend a judicial settlement of the account of proceedings in the County of New York, held at the County Court of said County of New York, at the Surrogate's Court of said County, held at the County Court House in the County of New York, on the 10th day of May next, at half-past one o'clock in the forenoon of that day, 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LOCAL DIRECTORY.

BOROUGH OF MANHATTAN.

Congregations.

Adareth El, 125 East 29th street.
 Adath Israel, 350 East 57th street.
 Adath Israel of West Harlem, 136 West 125th street.
 Adath Jeshurun, 112 East 110th street.
 Adoreth El, 135 East 29th street.
 Agudath Jeshorim, 115 East 86th street.
 Ahawath Chesed Shaar Hashomayim, 15th street and Lexington avenue.
 Anshe Chesed, 160 East 112th street.
 Atereth Israel, 323 East 82d street.
 Atereth Zion, 347 East 121st street.
 Beth-El, 76th street and Fifth avenue.
 Beth Hamedraah Hagodal, 64 Norfolk street.
 Beth Hamedraah Shaari Torah, 24 Chrystie street.
 Beth Israel, 206 West 37th street.
 Beth Israel Bikur Cholim, 72d street and Lexington avenue.
 Beth Israel Emanuel, 246 West 114th street.
 Beth Tefilla, 176 East 106th street.
 B'nai David, 175th street and Third avenue.
 B'nai Emmes Marlampoler, 44 East Broadway.
 B'nai Israel, 225 East 79th street.
 B'nai Jeshurun, 65th street and Madison avenue.
 B'nai Peysor, 216 East Fourth street.
 B'nee Sholom, 630 East Fifth street.
 Chaari Zedek, 38 Henry street.
 Chaari Zedek of Harlem, 25 West 118th street.
 Chebra Anshe Chesed, 160 East 86th street.
 Chevra Kadisha Talmud Torah, 62d East Fifth street.
 Derech Amunah, 278 Bleecker street.
 Emanu-El, Fifth avenue and 43d street.
 Emuna Israel, 301 West 29th street.
 Etz Chaim, Fifth street and avenue B.
 Hand-in-Hand, 145th street, near Willis avenue.
 Israel's Hope, 213-215 East 124th street.
 Kahal Adath Jeshurun, 14 Eldridge street.
 Kehillath Jeshurun, 127 East 82d street.
 Kol Israel Anshe Poland, 22 Forsyth street.
 Matte Levi, 49 East Broadway.
 Nachliath Zevi, 170 East 114th street.
 Mount Zion, 113th street and Madison avenue.
 Ohav Zedek, 172 Norfolk street.
 Ohavey Sholom, 31 East Broadway.
 Orach Chaim, 221 East 50th street.
 Poel Zedek, 34 Pitt street.
 People's Synagogue, 197 East Broadway.
 Rodef Sholom, 63d street and Lexington avenue.
 Shaarai Berochoh, 138-140 East 50th street.
 Shaari Tefila, 166 West 82d street.
 Shearith B'nai Israel, 638 Sixth street.
 Shearith Israel, 70th street and Central Park West.
 Sons of Israel, 15 Pike street.
 Talmud Torah, 38 Hester street.
 Temple Israel, 125th street and Fifth avenue.
 Temple Sinai, 116th street, near Lenox avenue.
 Tifereth Israel, 128 Allen street.
 Zichron Ephraim, 67th street, between Third and Lexington avenues.
 There are a very large number of minor congregations, worshipping in halls in the lower part of the city, that are not given here.

Libraries.

Agular, 113 East 59th street, 197 East Broadway, 616 Fifth street, 174 East 116th street.
 Maimonides, 725 Lexington avenue.

Clubs.

B'nai Berith (Fraternity), 60th street and Lexington avenue.
 Columbia, 266 Fifth avenue.
 Criterion, 516 Fifth avenue.

Fidello, 110 East 59th street.
 Freundschaft, 72d street and Park avenue.
 Harmonie, 42d street, between Fifth and Sixth avenue.
 Judeans, Phil. Cowan, Secretary, 489 Fifth avenue.
 Progress, 63d street and Fifth avenue.
 West End, 446 Amsterdam avenue.
Sisterhoods of Personal Service.
 Ahawath Chesed Shaar Hashomayim Sisterhood, 82 East Second street.
 Atereth Israel Sisterhood, 323 East 82d street.
 Beth-El Sisterhood, 240 East 60th street.
 Beth Israel Sisterhood, 72d street and Lexington avenue.
 B'nai Jeshurun Sisterhood, 820 East 65th street.
 B'nee Sholom Sisterhood, 620 East Fifth street.
 Chaari Zedek Sisterhood, 33 Henry street.
 Emanuel Sisterhood, 223 East 79th street.
 Federation of Sisterhoods, Mrs. S. Schulman, Secretary, 1144 Park avenue.
 Rodef Sholom Sisterhood, 63d street and Lexington avenue.
 Shaaray Tefilla Sisterhood, 166 West 82d street.
 Shearith Israel Sisterhood, 70th street and Central Park West.
 Temple Israel Sisterhood, 242 East 113th street.
Ladies' Aid Societies.
 Amelia Relief Society, 2099 Third avenue.
 Caroline Aid Society, 339 East 57th street.
 Ceres Sewing Circle, 170 East 80th street.
 Deborah Benevolent Society, 170 East 60th street.
 Downtown Hebrew Ladies' Benevolent Society, 237 East 57th street.
 Downtown Hebrew Ladies' Relief Association, 206 East Broadway.
 Gertrude Aid Society; president's address, 213 East 87th street.
 Ladies' Benevolent Society of the Congregation Atereth Israel, 323 East 82d street.
 Ladies' Benevolent Society Gates of Hope, 115 East 86th street.
 Ladies' Fuel and Aid Society; office, 209 East Broadway.
 Ladies' Hebrew Aid Society of Yorkville, 115 East 85th street.
 Ladies' Lying-In Relief Society; president's address, 244 West 52d street.
 Young Ladies' Charitable Aid Society, 55th street and Third avenue.
 Young Ladies' Charitable Society, Terrace Garden, East 58th street.
 Yorkville Ladies' Hebrew Aid Society, 170 East 60th street.
Auxiliary Societies.
 Beth Israel Leagues' Nos. 1, 2 and 5, Advisory Board, secretary's address, 114 East 50th street.
 Ladies' Auxiliary Society of Hebrew Orphan Asylum, Amsterdam avenue and 187th street.
 Ladies' Auxiliary Society of Mount Sinai Hospital, Lexington avenue and 7th street.
 Ladies' Auxiliary Society of the B'nai Brith Home for the Aged and Infirm at Yonkers, 723 Lexington avenue.
 Ladies' Auxiliary Society for the Aid of Jewish Prisoners, Dr. A. D. Davidow, Secretary, 1574 Madison avenue.
 Ladies' Auxiliary Society of Beth Israel Hospital, 206 East Broadway.
 Ladies' Auxiliary of Hebrew Sheltering Guardian Society, 150th street and 11th avenue.
 Ladies' Auxiliary Society of Montefiore Home, 138th street and Boulevard.
 Ladies' Benevolent Society of Congregation Shaarai Tefila, 82d street and Ninth avenue.
 Lebanon League, Westchester avenue and 166th street.
 Young Folks' League of the Hebrew Infant Asylum, Lexington Assembly Rooms, 58th street.
 Young Ladies and Gentlemen's League

of the Montefiore Home, Treasurer's address, James Loeb, 70 Pine street.
Benevolent and Fraternal Societies.
 Baron de Hirsch Ladies' Benevolent Society meets at 115 East 86th street.
 Congregation Derech Amuno Free Burial Society, 27 Sixth avenue.
 Chebra Hased Veamot, office, 70th street and Central Park W.
 Keshet Shel Barzel, secretary's address, 19 St. Mark's place.
 Independent Order of Berith Abraham, secretary's address, 272 East Houston street.
 Independent Order B'nai Brith, secretary's address, 723 Lexington avenue.
 Independent Order Free Sons of Israel, secretary's address, 791 Lexington avenue.
 Independent Order Sons of Benjamin, secretary's address, 212 East 58th street.
Communal Institutions.
 Barc 'e Hirsch Fund, 5 Broadway.
 Baron de Hirsch Trade School, 223 East 64th street.
 Beth Israel Hospital, 206 East Broadway.
 Brightside Day Nursery and Kindergarten, 132 Attorney street.
 Clara De Hirsch Home for Working Girls, 225 East 63d street.
 Downtown Sabbath School Association, 206 East Broadway.
 Educational Alliance, 197 East Broadway.
 East Side Day Nursery, 57 Allen street.
 East Side Dispensary, 327 Third street.
 Emma Lazarus Club for Working Girls, 58 St. Mark's place.
 Hebrew Ladies' Maternal Aid Society, secretary, Mrs. N. Jacobs, 1470 Fifth avenue.
 Hebrew Relief Society, 99 Central Park W.
 Hebrew Benevolent Aid Society, 58 St. Mark's place.
 Hebrew Benevolent Fuel Association, 58 St. Mark's place.
 Hebrew Gemilath Chasodim Association, 215 East Broadway, New York.
 Hebrew Mutual Benevolent Society, secretary, 212 West 69th street.
 Hebrew Sheltering Guardian Society, 151st street and Boulevard.
 Hebrew Infant Asylum, 909 Eagle avenue.
 Hebrew Sanitary Relief Society, secretary, 163 West 55th street.
 Hachnosath Orchim Association, 210 Madison street.
 Hebrew Benevolent and Orphan Asylum Society, Amsterdam avenue and 138th street.
 Hebrew Institute, 197 East Broadway.
 Hebrew Sanitarium, 60 Broadway.
 Hebrew Lying-In Relief Society, Second avenue and 21st street.
 Hebrew Sheltering House for Aged, 210 Madison street.
 Hebrew Technical Institute, 36 Stuyvesant street.
 Hebrew Technical School for Girls, 267 Henry street.
 Home for Aged and Infirm Hebrews, 125 W. 105th street.
 Home for Aged and Infirm of the I. O. B. B., Yonkers, N. Y.
 Industrial School of the Ladies' Bikur Cholim Society, 209 East Broadway.
 Industrial School of the United Hebrew Charities, 58 St. Mark's place (Eighth street).
 Jewish Endeavor Society, 109 Henry street.
 Jewish Immigrants' Protective Association, 212 East 68th street.
 Jewish Working Girls' Vacation Society, secretary, Mrs. I. Joseph, 321 Riverside Drive.
 Jewish Sabbath Observance Association, office, 70th street and Central Park W.
 Jewish Theological Seminary, 736 Lexington avenue.
 Lebanon Hospital, Westchester avenue and 150th street.

Montefiore Home for Chronic Invalids, 138th street and Boulevard.
 Montefiore Hebrew Free School, 208 Madison street.
 Mount Sinai Hospital, 68th street and Lexington avenue.
 Mount Sinai Training School for Nurses, 149 East 67th street.
 Passover Relief Association, 122 East 47th street.
 Purim Association, J. S. Isaacs, 111 Broadway.
 Russian-American Hebrew Association, East Broadway corner Jefferson street.
 Seligman-Solomon Society, 237 East 57th street.
 Society for the Aid of Jewish Prisoners, Henry Solomon, secretary, 58 East 65th street.
 Society for Religious Study Cong. B'nai Jeshurun, 65th street and Madison avenue.
 United Hebrew Charities, 356 Second avenue.
 Young Men Hebrew Association, 92d street and Lexington avenue.
 Young Women's Hebrew Association, 206 East Broadway.
BOROUGH OF BROOKLYN.
Congregations.
 Ahawath Achim, Johnson avenue, near Ewen street.
 Ahawath Scholom Beth Aron, 98 Scholes street.
 Ahawath Chesed, Lorimer and Stagg streets.
 Beth El, 110 Noble street (Greenpoint).
 Beth Elohim, State street, near Hoyt street.
 Beth Elohim, (E. D.), Keap street, near Division avenue.
 Beth Hamedraah Hagodal, Siegel street.
 Beth Israel, Boerum place and State street.
 Beth Jacob, Keap street, near South Fourth street.
 Bikur Cholim, Wyona street, E. N. Y.
 B'nai Jacob, 126 Prospect avenue.
 B'nai Sholom, 326 Ninth street.
 Emanuel, Fourth avenue and 49th street.
 Gemilath Chesed, Cook street.
 Mt. Sinai, 345 Bridge street.
 Sons of Israel, Bay 22d street and Benson avenue (Bath Beach).
 Temple Israel, Bedford and Lafayette avenues.
 Cong. United Brethren, 53d street, near Third avenue.
Clubs.
 Unity Club, Franklin avenue and Hancock street.
Ladies' Aid Societies.
 Ladies' Hebrew Benevolent Society of Greenpoint; secretary's address, 220 Eckford street.
 Ladies' Hebrew Benevolent Society of the 26th Ward, 97 Bradford street.
Communal Institutions.
 B'nos Zion Society; secretary's address, 226 Fourth avenue.
 Brooklyn Hebrew Dispensary, 70 Johnson avenue.
 Gemilath Chasodim Society, 82 Graham avenue.
 Hebrew American League, 715 Broadway.
 Hebrew Benevolent Association, 161 Smith street.
 Hebrew Benevolent Society (E. D.), 276 Keap street.
 Hebrew Educational Society, Pitkin avenue and Watkins street.
 Hebrew Free School Association, 11 Beaver street.
 Hebrew League, secretary's address, 171 Watkins street.
 Hebrew Orphan Asylum, 373 Ralph avenue.
Borough of Richmond.
 Congregation B'nai Jeshurun, Richmond turnpike.
 Hebrew Benevolent Society of Staten Island, Richmond turnpike. (Congregation B'nai Jeshurun.)
 Young Men's Hebrew Association of Staten Island, Richmond turnpike. (Congregation B'nai Jeshurun.)



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At same price twenty other styles—each prettier than the other.
Fine Cambric Gowns—Empire and other styles, trimmed in various fancy ways, with Point de Paris laces, pla tucks, Emb'y and Lace Insertings..... 1.49 and 1.98

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Deep flounce—two insertings and heavy lace or deep emb'd ruffle..... 79
Cambric and Muslin—double ruffle of emb'y; 2 and 3 insertings, tucks and fancy laces or deep ruffle of emb'y..... 96
Fine Cambric Skirts—deep double ruffle of lawn, with 2 insertings and edge of the lace, also six other styles, elaborately trim'd with laces tucks and emb'y..... 1.98

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Good Muslin—Hemstitch ruffle..... 18
Inserting and edge of lace or ruffle of novel emb'y..... 30
Cambric and Muslin Drawers—deep ruffles of lace or emb'y—with and without hemstitch or inserting..... 59
Fine Cambric Drawers—ten elaborate styles, lace or fine embroidery..... 79

LADIES' CORSET COVERS.
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Habit or regular length—25 of season's daintiest styles—some with entire front of the insertings..... 98

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Cashmere Skirts.....	29	19
Knit Bands, with straps.....	39	29
Quilted Silk Bibs.....	39	29
Bootees' Mitts and Vests.....	29	19
Hand Knit Leggin Drawers with and without feet.....	98	68
Long Cambric Slips.....	25	16
Nainsook Slips—fancy trim.....	39	24
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Turkish—extra heavy—50 inch, 25, 38

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