

THE HEBREW STANDARD.

AMERICA'S LEADING JEWISH FAMILY PAPER.

VOL. XLII No. 8

NEW YORK, FRIDAY, FEBRUARY 22, 1901.—ADAR 3, 5661.

TEN CENTS PER COPY.

(For the Hebrew Standard.)
Human Kindness.

Oh, may we all in virtue grow,
And, in life's every passing hour,
By good and kindly actions show
Virtue's ennobling, holy power.
May we each other love and cheer,
Through life's distracting thorny road;
Be quick to dry the falling tear,
With kind affection's soothing word.
Be deeds of kindness, gentle, pure,
By accents, winning and sincere,
To virtue's paths we may allure
Hearts that were else but cold and
drear.
HENRY JULIUS SCHIRESON,
New York City.

IN THE JEWISH WORLD.

A club of wealthy Jews of Chicago will erect a \$20,000 clubhouse on Lake Court de Quilles.

It is a matter of surprise to learn that more than \$2,000,000 worth of property in Massachusetts, Connecticut and their sister states is owned by Jewish husbands. New England now has 700 Jewish families settled on her farms.

The ladies of the Congregation of the Temple Emanu-El of San Francisco, desirous of establishing a permanent memorial of the jubilee of the congregation, which recently celebrated its fiftieth anniversary, have made a gift of two fellowships in the Semitic Department of the University of California, to be named Emanu-El Fellowships in Semitic Languages, so that the name of the congregation they represent may in this manner remain identified with the progress of learning in California and on the Pacific Coast.

In memory of Henry S. Frank, lately deceased, Mrs. Rose Frank, the widow, is having erected a memorial synagogue on the grounds of the Jewish Hospital of Philadelphia.

The police crusade against Sunday labor in Boston, is causing much hardship to the orthodox Jews and other seventh-day Sabbatarians of that city.

Mr. David Lubin is agitating a movement among a few capitalists and manufacturers looking to the establishment of factories in the Orient, for the direct supply of certain necessities to the people of the countries about the Mediterranean.

The Protestant school commissioners of Montreal discriminate against Jewish pupils by debarring them from taking scholarships and otherwise withholding from them the full benefits of the public school system.

The *Sunday School Times* of Philadelphia, in one of its most recent issues, published a beautiful metrical version of the *Adon Olam* by Israel Zangwill.

The Jewish community of Huntington W. Va., having a temple but no Rabbi

is addressed almost weekly by a minister of another denomination in its house of worship.

Mr. Samuel Grabfelder, of Louisville Ky., has donated \$5,000 to the building fund of the National Jewish Hospital for Consumptives in Denver, Colo.

No less than twelve Jewish families are found in Burke's Peerage and Baronetage.

Lord Rothschild personally maintains the largest public school in the world, which supplies free meals and clothing, as well as tuition, to the poor children attending the Jews' Free School of London.

A Republican Club of Wilmington, Del., has been named after Hon. Simon Wolf, of Washington, D. C.

M. Youssouf Bey Krieger, a Jew and a Turkish official, in a private letter wrote touching Zionistic aspirations: "The Mohammedan inhabitants of Palestine would rather allow themselves to be hacked to pieces than to permit any religion to establish itself in these holy places, and the whole of Islam would energetically revolt against such a course."

Mrs. Annie Nathan Meyer has a novel on the press for publication next month by the Macmillan Company. It will be called "Robert Annys: Poor Priest," and is a tale of the Peasants' Uprising in England in 1381.

There has just been published the eleventh annual report of the Jewish Training School of Chicago. The books show a total enrollment during the first decade of over 4,000. Two hundred have been graduated from the eighth grade of the grammar department in the same time and approximately 600 have left owing to the demand for their services at home.

It is estimated that Jewish residents of Cook County, Illinois, carry about \$60,000,000 life insurance.

The Y. M. H. A. of Richmond, Va., is making excellent progress. Its new quarters have just been dedicated.

Rabbi I. Aaron of Buffalo, represented the United Hebrew Charities of his city before the commission of the State legislators in the hearing of the proposed charity bill of New York.

The Industrial School for Girls in Breslau, Germany, will celebrate the hundredth anniversary of its existence in March next. The school was established for the purpose of teaching Jewish girls a trade to enable them to earn their own livelihood.

Mrs. S. Pisko, at the fourth annual meeting of the Baltimore Council of Jewish Women, after characterizing the organization as a link between the past and present, said: "The only way that we can regain our old Jewish life, which we need so much in this hurry and bustle of

modern life, is by a thorough grounding in our religion and by our complete familiarity with our own glorious records, and opportunities for this are afforded in the different activities of the council."

Dr. Voorsanger, Rabbi of the Temple Emanu-El of San Francisco, has given free his services as head of the department of Semitic languages and literature in the University of California.

The Jewish women's hospital society will soon build the hospital which it has had in contemplation for eight years. The institution will be non-sectarian.

Representatives of various Hebrew Charities of Hartford, Conn., met for the purpose of forming an amalgamated body that shall dispense all the charities now distributed by the individual organizations.

A new eight-page daily publication has made its appearance in Chicago. The paper is published in the Judæo German dialect, commonly called "Yiddish." The well-known ghetto-poet Morris Rosefeld is one of the editors.

Rabbi Lech Harrison, speaking of Baron de Hirsch, said: "One mighty influence to mollify and appease the fast-increasing division of society into classes, menacing and antagonistic, would be such use of wealth as Peter Cooper, the American Christian, and Maurice Hirsch, the French Jew."

"We call the attention of all citizens, and especially of the semi-human beings in charge of New York City's public funds to a few Talmudic maxims of public education.

"Jerusalem was destroyed because the instruction of the young was neglected."

"There is no doubt that the Jewish race in the days of Tiberius, suffered great mental deterioration because the endless and purposeless wrangling over 'the law.' Children's minds were petrified and stupefied with foolish discussions on the niceties of rabbinical wisdom. There was lacking the elasticity and progress that come from fresh knowledge.

"But the Jews learned their lesson thoroughly, and for more than eighteen centuries wherever education was available, the Jews have come in crowds.

"In all the stories of the world's heroism nothing excels the courage and self-denial that Jewish children and Jewish parents have shown in the pursuit of education under brutal oppression and difficulties of all kinds.

"Had the Jews of the days of Tiberius not lost sight of the spirit of the Talmud in their squabbling over its details, Jerusalem need not have fallen. The following Talmudic maxims properly interpreted would have replaced the old superstition with modern learning:

"Do not confine your children to your own learning, for they were born at another time."—*N. Y. Evening Journal.*

RABBINICAL SCHOLARSHIP

XXIV.

There is a word current with us which has a magic ring in it. It is used by the dweller in the large cities as well as by the inhabitant of hamlets and towns. It is the password to fashionable clubs and exclusive society. By it is a man's capacity gauged, his ability measured and his station determined. It gives rank, confers epaulettes in every circle of men and dignifies a man wheresoever he be placed. Respect waits upon its dictum, esteem attends it and honor is bestowed where it first marked an individual. The ghetto recognizes it and upper-tendom shows its servility to it. It pervades the rank and file, and its tone is made to sound more sweetly when uttered by distinguished sons of men. Go where you will, penetrate the fastnesses of the social forests or stand upon the isolated heights of poverty's mountain, you will hear that word which conjures up genii and fairies obedient to the call of the successful man. Success! We worship it, we bow the knee and bend the head in reverend humility. We are in fear and awe when we stand in the presence of it. Our whole being vibrates to the music of the word.

Would you have the key to all effort and endeavor? You find it in success. Would you know why the multitude almost idolize a man about whom they hover? Because he is a successful man. Do you ask why honor after honor is showered upon a few in a community selected by both fortune and mankind? Because they have been successful. Do you ask why with bated breath and hushed voices the slightest criticism of the favored man is uttered? Because he has been successful.

But what is this success? By what is this gauge itself measured? What has this fortunate man done that he should be so sought after, so envied, so admired, so respected, and in every way so favored? And to our shame be it said that the answer is simple, lacking all complexity. Money, money, and again, money! By the average individual, his fellow-man is esteemed and held worthy in proportion to the success he has achieved, *i. e.*, the amount of money he has already accumulated, or that which he can command.

An artist is nothing until he can get an exorbitant price for his work. A singer is of no importance unless he can get an exorbitant price for his singing. A writer is but a dreamer and a shadow of substance until he can get an exorbitant price for his work. A lawyer, professor, doctor, minister, all professional men are judged by the fees they command, by the salaries they can draw, by compensation for their services. The value of the man increases as his power to extract money from others develops into a fine and high art.

Of such material are our congregations made. That is the popular sentiment as it is loudly or silently expressed. These judges of success by the criterion of money

are they who compose the membership of the Jewish congregations of the land. Therefore, scholarship, which cannot command a high figure, is a failure. Pure, ideal, consecrated learning is of no value whatever. No community would think of voluntarily burdening itself with the care and support of a Rabbi who makes it his life-work to accomplish one great thing in this world, to study and write.

Hence rabbinical scholarship, *per se*, is below par and is easily discounted in popular estimation by the least of the shop-keepers who is classed among the honored merchants of a city. This spirit prevails down-town as well as up-town, on the East Side as well as on the West Side, on the Atlantic Coast as on the Pacific, or in the interior West.

The Rabbi is therefore called upon to make a practical use of his profession and ability. If he belong to the ghetto he turns his authority and knowledge to good use by selling them outright at so much per week, month or year. He thenceforth becomes a *Mashgiach*, or a very distorted form of the Rabbi of tradition. If he belong to reformers and has charge of a temple, he must cultivate those powers which are in demand. He therefore becomes an elocutionist, a quoter of fine sentences, a drawer of verbal pictures, an organizer of societies and classes, a dispenser of charity and a general lecturer.

In this way the assimilative faculty of the Rabbi is clearly shown. People want him to be practical. He leaves his study and caters to their wants. He shows himself not a student but a practical man of affairs, not a mere man dealing in vague notions as the public, generally, thinks, but a fine performer of difficult tasks which lie before him in great abundance. As the business man must be practical, so must the minister. As the business man must please his customers, so must the minister. As the business man must dispose of his wares, so must the minister. As the business man must advertise himself and his goods, so must the minister. As the business man must sell to the best purchaser for the highest profit, so must the minister. As the business man must make the best possible showing of his goods, so must the minister. As the business man always looks to his interests, so the minister follows his example.

Hence we get a class of Rabbis who strive to be practical, self-centered, mercenary and lacking scholarship.

Hence in, as well out of, the ghetto, we meet the same phenomenon, the utility-rabbi, the manufacturer of sensations, the advertiser, the practical business man, possibly even the hypocrite, who plays his part for the revenue accruing to him.

Hence scholarship is on the wane. The ideal life is debased and another, a new and peculiar commercial career, takes its place.

Hence success, measured by dollars and cents, is the objective goal, the steps

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and it is intended to request the Commissioner to spread a flower bed around the base of the statue.

President of the Order Leo N. Levi is in regular attendance at his office in the Benai Berith Building each Sunday morning.

The annual session of District No. 1 will be held in May.

Brother Benno Horwitz will give a talk on "German Constitutional Government" on Sunday next. "Izzy" Metzger will discuss "The Evolution of the Constitution," Dr. S. B. Wolfe will speak on the "Progress of Medical Science." Brother Roeder will discuss the current Sedrah.

Jewish Publication Society.

We have frequently noted, with regret, the comparatively small membership with which the metropolis is represented in the Jewish Publication Society, and are glad to learn that a determined effort is about to be made to increase the membership in this city.

The Jewish Publication Society and its aims require no introduction to our readers. Suffice it to say that it is the only organization of its kind in the world, and has brought into thousands of Jewish homes, at a very nominal cost, literature of a class that would not have been there under any other circumstances.

There are but 550 members in this city, and Mrs. K. H. Scherman, who has undertaken the arduous work of the canvass, confidently hopes to have that number raised to 2,500 by the next annual meeting of the society, which will be held in June, and we trust that every encouragement will be given her in accomplishing her praiseworthy object. If any of our readers desires further information, Mrs. Scherman can be communicated with, in care of this office.

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to which may be ever so questionable and noathsome to the idealist.

Hence the Rabbi must join the grand army of devotees who, for not a single moment, lose sight of the general objective point, the acquisition of money and the attainment of material success.

In the struggle for life the fittest in this contest survives, and the successful man in the rabbinate is he who is most spoken of in the papers, who is always doing something to make himself better known, who is planning and executing, scheming and providing for present notoriety and fame, while the patient plodder in the study-room who lives with and among his books is driven to the wall, forgotten or unknown, unsuccessful as an American Rabbi.

The scholar is, in short, out of touch with his environment, and he must suffer for his idealism.

Independent Order B'nai B'rith

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The usual Sunday morning gathering assembled at Benai Berith Headquarters last Sunday morning. Among those present were Dr. S. B. Wolfe, President of the District, Benno Horwitz, "Izzy" Metzger, Edward J. Graetz, S. M. Roeder, Ignatius Rice, Jacob Cane, Henry Duschnes, M. S. Hayman, Elias Sobel, Moses Minzeshelmer, Bro. Benno Horwitz was the presiding officer, as usual.

The current topics of the day were discussed with the usual vim.

The Committee of the Board of Governors of the Home at Yonkers, which has been considering the selection of a superintendent and matron, will report to the full board for the purpose of making a selection.

Eight hundred persons visit the rooms of the Maimonides Free Library daily.

A meeting was held last Sunday morning by the Committee on Semi-Centennial of District Grand Lodge No. 1. Dr. S. B. Wolfe, President of the District, presided.

Brother M. S. Meyerhoff and J. W. Salus, of Philadelphia, the General Committee of District No. 3, are members of a committee charged with renovating the base and statue of Religious Liberty, erected by the Order in Fairmount Park, Philadelphia. The base needs resetting

Indep. Order Free Sons of Israel

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The annual meeting of the Executive Committee of the Independent Order Free Sons of Israel was held at the office of the Order on Sunday last. The session began at ten a. m. and was concluded at ten o'clock p. m. of the same day. Those present were: Grand Master Julius Harburger, First Deputy Grand Master S. Hoffheimer, Second Deputy Grand Master M. S. Meyerhoff, of Philadelphia, Third Deputy Grand Master Adolph Pike, of Chicago; I. H. Goldsmith, Grand Secretary; Louis Frankenthaler, Grand Treasurer; William A. Gans, Chairman of Committee on Endowment, and the following members of the Executive Committee: Judge Philip Stein, of Chicago, Herman Stiefel, I. J. Schwartzkopf, Benjamin Blumenthal, ex-Grand Master Isaac Hamburger, Abraham Hafer, J. M. Wilzin, Adolph Finkenber and Charles M. Obst, of Boston, Samuel B. Hamburger, counsel of the Order, Grand Master M. S. Stern and Second Deputy Grand Master William Bookheim, were guests of the committee. The session was made eventful by reason of the celebration of the Twenty-fifth year of service upon this committee of First Deputy Grand Master Solomon Hoffheimer and William A. Gans, the chairman of Endowment Committee. Ex-Grand Master Isaac Hamburger on behalf of the committee, after referring to the valuable service rendered by Brothers Hoffheimer and Gans, presented the former with a handsome charm-locket and the latter with a silver service. Many congratulatory addresses followed the presentations, and feeling responses were made by the recipients. During the session the committee took into consideration the place of holding the next convention of the Order, instead of the City of Boston; also the question of the admission of members into the Order, between the ages of 18 and 21 without endowment, until they reach the age of 21. Also an amendment affecting the endowment respecting the assessment of members between the ages of 21 and 30. The question of Propaganda received much attention and special provision was made in this direction for District Grand Lodge No. 1 and District Grand Lodge No. 2. Many matters of a routine character were discussed and disposed of. The message of Grand Master Julius Harburger, which referred in detail to the affairs of the Order, read in part as follows:

"In the field of benevolence and in beneficent work the records of our brotherhood speak strongly and furnish ample evidence that the members of the Order through the instrumentality of the lodges have been liberal in the aid furnished to the needy and distressed, while the widows and the orphans have been cared for by the Endowment Fund. The dispensation of nearly seven millions of dollars by the brotherhood for the relief of the widows and orphans and those

who are in want and need speaks in clarion tones of the nobility of our work. Nor is the expenditure for charity and benevolence confined within the pale of our brotherhood. The records also show that in every trying calamity we responded with alacrity, and every worthy call was promptly honored. And the endowment of a ward in Mount Sinai Hospital in the city of New York by District Grand Lodge No. 1, under the ministration of the Grand Master, M. S. Stern, which involves the gift by the District of the sum of ten thousand dollars for this purpose, speaks with strongest emphasis in verification of the claim that our charities are not circumscribed nor hemmed in by the lines which bind our membership.

Our reserve fund, which is approaching toward a million dollars, is intended to be the bulwark and security of this fund. Every effort should be made to strengthen and maintain the same. Every member should vie with the other to accomplish this by bringing about an enlarged membership. The principle and objects of our Order are glorious enough to challenge the attention and admiration of every Israelite, and every worthy member of our faith should find a place within our ranks and aid us in the meritorious work in which we are engaged. I have heretofore, and upon various occasions, referred to the excellent influence which the association of members in the precincts of the lodge room exerts upon them.

The field for friendly strife and emulation in the direction of good deeds is found there. The lodge is a forum which gives rise to the orator, brings action to the mind and tempts the tongue of him who is slow of thought and speech into activity and quickness. Many of our co-religionists who have won fame in the forensic circles began their early career within the precincts of the lodge. To many the lodge has been a place of learning, their only school and academy. Under the rigid rules of an approved parliamentary practice, which obtains and marks the deliberative character of the lodge, ample opportunity is afforded to all to develop the latent qualities which are within them and arouse the dormant intellectual fires of the mind. Furthermore, and aside from the spiritual advantages which are offered, are those which will come to the members in time of distress and adversity. In this world of ours, nothing is so uncertain as a certainty! Wealth is fleeting, misfortunes and disaster have overwhelmed many. The rich have become poor and lowly, and the lowly and poor have become rich. No one will controvert these truths. Therefore, while I do not desire to urge upon our co-religionists to enroll themselves in our ranks for merely selfish purposes, or for personal aggrandizement, I am none the less conscious of the fact that there is an element of selfishness in every human soul, and an appeal to this is not entirely out of place. No one can tell what the future has in store for him, and it is because of this that he should ally himself with a body such as ours in time of prosperity and contribute his share in energy and substance to the common fund, so that all may profit by it, as well as the donor, if adversity should attend him.

Every man has a duty to perform toward his fellow man, and we Israelites are admonished by the toll of the bell of history that our duty toward our co-religionists is accentuated because of the troublesome spirit of persecution which has attended their course.

Judaism demands our labors; the welfare of our race, and the uplifting of our down-trodden brethren in every

clime, should quicken our mission. The good of mankind and its betterment have been the goal toward which we have been bending our energies for more than half a century; thankful as we should be for the good accomplished, we should be none the less spurred on in the field of labor which lies open before us and which time seems to be constantly enlarging."

MUSIC.

The unusual sight of a line of purchasers (not exchangers) at the box office when Hugo Becker gave his recital on the afternoon of Lincoln's Birthday, probably suggested to Mr. Wolfsohn another entertainment of the same kind for this (holiday) afternoon. There is no reason why the theatres should have a monopoly of holiday matinees, and many men will gladly avail themselves of the opportunity to attend recitals on occasions when, their minds being free of business cares, they are apt to be in the mood to enjoy and understand classical music. Herr Becker's recital gave the writer his first opportunity to hear the eminent cellist. Using a "Strad" of noble quality, the artist displays a fluent technique, which never becomes obtrusive, a fine, though not especially large tone, which he never forces. In rapid passages there is no rasping, and, while the execution is brilliant to a degree, one gains the impression that the player's mind is wholly occupied with his music. On the occasion under notice, Herr Becker performed with Miss Katherine Ruth Heyman, pianist, a sonata by Richard Strauss—a work built on strictly classical lines, and whose suave melodiousness never for a moment suggested the latter-day composer of the cucophonous "Heldenleben." The by-no-means easy piano part was admirably played by Miss Heyman. In two compositions of his own, a "Largo," strongly reminiscent of Handel, and a quaintly pretty "Benuetto," Herr Becker's reposeful style and the absence of any striving for effect, further deepened the impression of easy mastery. Miss Sara Anderson's singing served to diversify the recital. The young lady has a lovely voice and if her tone-production were not so obviously faulty one could commend her unreservedly.

Mr. Richard Burmeister gives a concert for the benefit of the Liszt monument in Weimar next Thursday afternoon, at Mendelssohn Hall. He will play the sonata in B minor and other compositions of the master. Madame Schumann-Heinke will sing the "Three Gypsies" and other lieder. This opportunity to express appreciation of Liszt's greatness, and to respect his memory will doubtless be availed of.

The second concert of the Pittsburg Orchestra fully justified the praise recently bestowed upon that organization and its conductor in this column. With material not at all first class throughout, Victor Herbert gets from his men, most of whom are young, excellent results. There is precision, unanimity of attack and ardor in the work of these players, who appear inspired by the enthusiasm, zeal and knowledge of the gifted musician directing them. Mr. Herbert's programme was very happily chosen. Goetz's symphony in F minor is not a great work, but its themes are graceful, the working out polished and refined. It received a most finished interpretation, and to Strauss' tone-poem, "Don Juan"—a greater contrast can hardly be imagined—justice was also done. The pianist of the evening, Mrs. Bloomfield-Leisler, interpreted the Greig concerto brilliantly, and after her solo

numbers Schubert's "Hark, Hark, the Lark," and "Marche Militaire," were recalled frequently.

On Friday, March 1, the first concert of the Leipsic Philharmonic Orchestra, Hans Winderstein conductor, will be given at Carnegie Hall. To bring an entire orchestra over seas is surely no small undertaking, and the impresario—this time an American lady—deserves the amplest encouragement. This metropolis does not possess a first class orchestra, and whatever the over-worked critics of the daily press may say to the contrary there is a public here ready to welcome the Leipsic band, and to patronize it liberally, provided its work reaches a high standard. There are in Germany smaller cities even than Leipsic, where playing such as we sometimes hear from the New York Philharmonic would be tolerated in a Summer garden, but hardly anywhere else!

Josef Weiss and Ffrangcon Davis will be the assisting artists at the Becker recital at Mendelssohn Hall this afternoon. J. M.

Hebrew as a living language is making progress if only by the medium of books. The works of many English, German, and French authors have been translated into Hebrew, and have thus found a still wider circle of readers. Beaconsfield, George Eliot, Karl Emil Frangos, are some of the few writers whose books can now be read in the language of the Scriptures. The latest book to be translated is Dr. Max Nordau's "Paradoxes." Herr Ruben Brainin, the well-known Jewish *litterateur*, is the translator.

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CITY NEWS.

Seventy-second Street Synagogue.

Rev. Dr. Falk Vidaver will speak next Friday evening on the subject, "Secular Education and Religion." On Sabbath morning, "True Benevolence."

Temple Ahawath Chesed Shaar Hashomayim.

"The Democratic Ideal" will be the subject of Rabbi I. S. Moses' discourse this evening at 8 o'clock. Sabbath morning the sermon will be in the German language, "The Religious Value of Symbolism."

Temple Emanu-El.

Saturday morning, Rev. Dr. Joseph Silverman will preach on "The Consequences of Atheism," and Sunday at 11.30 a. m. on "Mohammedan and Jewish Ethics." The public is cordially invited.

Temple Israel of Harlem.

On Friday evening, Feb. 22, the subject of Dr. M. H. Harris' lecture will be "George Washington." The service commences at 8 o'clock. A sermon will be delivered at the Saturday morning service, commencing at 10 o'clock. Subject, "The Human Tabernacle."

Congregation Hand in Hand.

This evening Rev. Dr. Mayer Kopstein will lecture on "George Washington." Sabbath morning sermon, "Building a Sanctuary."

Mt. Zion Congregation.

One Hundred and Thirteenth street, near Madison Avenue.

"Offerings and Sacrifices" will be the subject of Rabbi Samuel Greenfield's sermon this Sabbath.

The Mt. Zion Literary and Social League held its second meeting last Sunday. Considerable business was transacted, committees being appointed to provide lectures at the Temple and to arrange for the social entertainment of members and their friends.

Rabbi Greenfield will lecture in Baltimore, Sunday, 24th inst.

Congregation Zichron Ephraim.

There will be a memorial service in honor of the late Baron Willy von Rothschild, of Frankfort on the Main, in the synagogue of Congregation Zichron Ephraim, Sixty-seventh street, between Third and Lexington avenues, Monday, the 25th inst. (seventh of Adar), at 8 p. m. A large attendance is expected of those anxious to show respect to the memory of a noble and pious Israelite.

All are welcome. The Congregation, Shearith Israel, and probably several other congregations, will participate, and prominent speakers will deliver the memorial address.

Temple Rodeph Sholom.

This Friday evening Dr. Rudolph Grossman will lecture on the subject "Washington and the American Ideal."

On Saturday morning Dr. Grossman's subject of the sermon will be "Wealth—an Idol" (third in the series of Modern Idols).

At the earnest solicitation of Dr. Grossman, Temple Rodeph Sholom has decided to join the Union of American Hebrew Congregations.

The Young Men's and Women's Culture Society of Rodeph Sholom will hold its next public entertainment on Wednesday, the 27th inst., in the Temple proper. In addition to a splendid musical programme, including Prof. Pimberg, Messrs. Musliner and others, the chief feature of the evening will be Mr. Edwin Markham, the distinguished author of the poem, "The Man with the Hoe." Mr. Markham will read from his poems, with running comment. The entertainment will begin at 8 o'clock. All that may desire to attend are welcome.

Jewish Theological Seminary.

At the Sabbath afternoon services, to be held Saturday, February 23, at 3.30 p. m., the sermon will be delivered by Mr. E. L. Solomon, of the Senior Class, upon the subject, "God's Law of Love." All are cordially invited.

The meeting of the Literary Society of the Jewish Theological Seminary, which was held last Saturday evening, marked the beginning of a new term, and was characterized by the successful manner in which the programme was executed. A new feature in the literary work of the society has been introduced, namely, the reading of a society "Journal," the first number of which was read at this meeting by Mr. Aaron Eiseman, its editor. The first number of the "Journal" consisted of some editorials, a short sketch, an essay upon "The Place of Morality in Religion," and last came the humorous department, with its personalities, etc. In addition to the reading of the "Journal," a spirited debate was held upon the topic, "Resolved, That the Jews of America organize politically." The affirmative side was upheld by Messrs. Wolf and Israeli, and the negative by Messrs. Coffee and Abramowitz. The debate was awarded by the majority of the judges to the negative side. Dr. Friedlander, of London, England, in the course of the delivery of the decision, spoke very highly of the literary abilities of the members of the society, and gave some of the impressions that American Jewish institutions have made upon him.

The meeting of the Morais (Hebrew) Society will be held this Saturday evening. An interesting programme has been prepared, and all are invited.

Jewish Endeavor Society.

One of the most successful meetings of the above society was held last Sunday evening, Feb. 17, at its rooms at the Educational Alliance. The meeting was opened by President Abramowitz, a student of the Jewish Theological Seminary, with a reading from the Bible, after which he introduced the lecturer of the evening, the Rev. Henry S. Morais of Newport, R. I. The subject of the lecture was "A Jew of Jews," by which title the lecturer meant Rabbi Akibah, the son of Joseph. Dr. Morais gave a full sketch of the life and doings of R. Akibah, laying special emphasis upon the noble traits of his character. An interesting discussion followed the lecture.

Miss R. Marks contributed several piano solos to the musical programme, and Mr. A. Rosenberg several vocal solos.

The next lecture will be delivered by Rev. Dr. H. P. Mendes on the topic "The Logical Character of Belief."

Sabbath Observance Association.

You are respectfully invited to attend a public meeting of this association at 8 o'clock, on Tuesday evening next, February 26, at the Madison Avenue Synagogue, corner Sixty-fifth street. Addresses will be made by Rev. Drs. Ascher and H. I. Mendes, Hon. D. P. Hays and the president, Mr. Mark Blumenthal.

Young Ladies' Charitable Society.

Sunday afternoon last the Young Ladies' Charitable Society gave an afternoon dance in the Lexington Assembly Rooms. To say that the affair was largely attended would be putting it mildly, as the attendance was over 500, which made the dancing uncomfortable, but socially no affair of this society was ever more successful. A committee is now arranging a suitable celebration for the eighth anniversary of this society, to take place Saturday evening April 20, in the Assembly Rooms of Terrace Garden.

Subscribe for the Hebrew Standard.

ENGAGEMENTS.

COHEN—COHEN.—Mr. Alexander E. Cohen announces the engagement of his daughter Cecelia to Mr. Max M. Cohen, of Brooklyn. At home Sunday, February 24, 7 p. m., at No. 320 West Eighty-eighth street.

COHEN—HERMANSON.—Mr. and Mrs. Hermanson announce the engagement of their daughter Annie to Joseph Cohen, of Long Branch.

DANCIGER—LEDERMAN.—Miss Hattie Lederman to Mr. Nat. Danciger.

FEINBERG—VALENSTEIN.—Mr. and Mrs. J. Valenstein announce the engagement of their daughter Millie to Henry G. Feinberg. At home, Sunday, February 24, after 6 p. m.

FRANKFURT—SEYDEL.—Mr. and Mrs. J. Seydel, of No. 336 East Eighty-seventh street, announce the engagement of their daughter Sophie to Mr. Sol Frankfurt, of New York. At home, Sunday February 24.

FROELICH—SCHEUER.—Tessie Froelich to Moses Scheuer, of Newark, N. J.

KALLMAN—FABRICE.—Charles Kallman, of No. 442 East Eighty-fourth street, to Miss Rena Fabrice, of No. 181 East One Hundred and Sixteenth street.

KOMMEL—MEYERS.—Mr. and Mrs. Bernhard Kommel announce the engagement of their sister, Henrietta Meyers, to Mr. Robert Kommel.

LEON—COHN.—Mrs. R. Leon announces the engagement of her daughter Bertha to Mr. Mortimer Cohn, of Brooklyn. At home Sunday, February 24, 1901, 419 East Fifty-first street, New York, after 6 o'clock.

MEYER—WOLFSKY.—Mr. and Mrs. L. Wolfsky announce the engagement of their daughter Lillian, to Mr. Alexander Meyer, of New York.

NEWMAN—CRAKER.—Mr. and Mrs. Benjamin Craker announce the engagement of their daughter Lottie to Mr. Michael Newman. At home Sunday, February 24, 1901, at No. 171 East One Hundred and Fifth street.

RITTERMAN—STEINBERG.—Mr. and Mrs. I. Steinberg, No. 129 East Fifty-fifth street, announce the betrothal of their daughter Leonora, to Mr. Morris I. Ritterman. At home Sunday, February 24, 3 to 6 o'clock.

ROOS—LEVY.—Mrs. C. Levy announces the engagement of her daughter Carrie to Mr. Louis Roos. Home Sunday, February 24, 1901, No. 239 East Seventy-ninth street.

SANDLER—FLECK.—Mr. and Mrs. Samuel Fleck, of No. 348 East One Hundred and Sixteenth street, beg to announce the engagement of their daughter, Sadie, to Mr. Ike Sandler, of New York. Reception Sunday, February 24, 1901.

SCHENDEL—SCHENDEL.—Mr. and Mrs. Charles Schendel announce the engagement of their daughter Lulu to Mr. Max Schendel, of Providence, R. I. At home Sunday, February 24, No. 208 West One Hundred and Sixteenth street.

SCHIFF—LOEWUS.—Mr. and Mrs. Leopold Loewus, of No. 456 Mount Hope place, Borough of Bronx, New York City, announce the engagement of their daughter Florence to Mr. Theodore Schiff, of this city.

SIEGEL—STEINFELS.—Mrs. H. Steinfelds, who announced the engagement of her daughter Flora to Mr. Harry Siegel, at home Sunday, February 24, No. 86 West One Hundred and Thirtieth street.

TESCHNER—STERN.—Mr. and Mrs. Herman Stern, of No. 184 East Seventy-fifth street, announce the engagement of their daughter Katie T., to Mr. Isaac Teschner. At home, Sunday, March 10, 1901 from 3 to 6 p. m.

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 pivot teeth, \$4. Open evenings until 9. Sundays from 10 a. m. to 1 p. m.
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MARRIED.

Klein—Plastrik.

On Sunday, February 17, 1901, at 799 Lexington avenue, Hannah Klein to Mr. Charles Plastrik. Rev. B. Hast officiated.

Bernard—Feinberg.

On Wednesday, February 20, 1901, by the Rev. Raphael Benjamin, M. A., Sadie Feinberg to Eugene J. Bernard.

Kuperman—Cohen.

On Sunday last, Feb. 17, 1901, Miss Sarah Kuperman was married to Mr. Hyman Cohen, by Rev. Joseph Segal.

Heyman—Wissman.

On Thursday, February 21, 1901, by the Rev. Raphael Benjamin, M. A., Carrie Wissman to Solomon Heyman.

Hockstim—Fallek.

On Wednesday, February 20, 1901, at Vienna Hall, by Rev. B. Hast, Miss Rose Hockstim to Mr. Joseph Fallek.

Kreuzer—Hyams.

On Sunday, February 17, 1901, by the Rev. Raphael Benjamin, M. A., Malvina Hyams to William Kreuzer.

Schuster—Friedsam.

On Thursday, February 21, by the Rev. Dr. M. H. Harris, Sallie Schuster to Morris Friedsam.

Sello—Schloss.

On Thursday, February 21, 1901, by the Rev. Raphael Benjamin, M. A., Tillie Schloss to Felix Sello.

Hess—Lederer.

Miss Esther Lederer and Mr. Henry Hess were made one Sunday, the 17th inst., at the Tuxedo. The ceremony was performed by Rev. Dr. Bernard Drachman, of Congregation Zichron Ephraim. Among the numerous relatives and friends present were Mr. and Mrs. B. Lederer, Mr. J. Hess, Mr. and Mrs. S. Alexander and Mr. and Mrs. S. Stein.

Wedding Bells.

The marriage of Miss Carrie Rosenthal, daughter of Mr. and Mrs. I. Rosenthal, to Mr. William Wagner will be solemnized this Sunday, February 24, at 5 p. m., at the residence of the bride, No. 156 East Seventy-ninth street.

Berliner—Brooks.

The marriage of Miss Rae, daughter of Mr. and Mrs. Julius Berliner, to Mr. Isaac Brooks, was solemnized Sunday last, at the Murray Hill Lyceum. Rev. Dr. B. Drachman of the Congregation Zichron Ephraim performed the ceremony and delivered a very impressive address, which was followed by a reception. The bride was attended by the Misses A. Berliner, A. Brooks, Carrie Levy, C. and H. Newman and L. Meyers. About 200 guests sat down to a dinner.

Among those present were: Mr. and Mrs. Julius Berliner, Mr. and Mrs. F. Brooks, Mr. and Mrs. P. Leipziger, Mr. and Mrs. S. Cohen, Mr. and Mrs. Hildesheim, Mr. and Miss Wolf, Mr. M. Newman and Miss Kraker, Mr. and Mrs. D. Kraker, the Misses A. and L. Berliner, Mr. D. M. Wolf, Miss S. Kornfeld, Mr. C. Berliner, Mr. and Mrs. Crager, Mr. and Mrs. J. Levy, Mr. G. Silverman, Miss Hattie Myers, Miss G. Oppenheimer and Mr. A. Marks. The young couple are now enjoying a Southern trip.

Silver Wedding.

On Wednesday evening, Feb. 13, Mr. and Mrs. Max Steiner celebrated the twenty-fifth anniversary of their marriage at their residence, No. 149 West 120th street. The ceremony was performed beneath a floral canopy by Rev. Dr. I. S. Moses, of Temple Ahawath Chesed, assisted by Rev. Theo. Guinsberg.

Over 100 guests partook of a dinner, which was followed by an entertainment furnished by professional talent, after which dancing was indulged in until early the next morning.

Subscribe for the Hebrew Standard.

Society for the Aid of Jewish Prisoners.

The regular monthly meeting of the Society for the Aid of Jewish Prisoners, was held at its rooms in the Hebrew Charities Building, Second avenue and Twenty-first street, on February 14, 1901.

The report of the City Chaplain, Dr. Badin, who officiates on Saturdays in the penitentiary, on Sundays at Randall's Island, on Mondays in the Tombs, and the rest of the week divided up between the various protectories, juvenile asylums and city courts, showed a decrease in the number of Jewish prisoners in the Tombs and on Blackwell's Island. The number of discharged prisoners who have been started in business and who are kept in view by the society are, without any exception, reported as doing well, thus justifying the efforts of the society to make self-supporting men out of these unfortunates, who would otherwise be tempted to fall back into evil ways.

The report of the Rev. Davidson, Chaplain at Sing Sing prison, does not show any decrease in the number of Jewish inmates. He officiates there twice a month, and also reports that many of his former congregation, whom we have given a new start in life, are doing well.

The reports of the Rev. Guttman, Chaplain at Auburn Prison, and Rev. Judelson, Chaplain of Clinton Prison, Dannemora, respectively, showed that these rabbis had officiated during the month and also made many personal visits.

Rev. Veld, of Matteawan State Hospital, reports that at times some of the patients officiate in the prayers and quite often give addresses in English to their fellow unfortunates.

Several requests to the society to use its influence on behalf of persons were declined in the absence of proof that any doubt of guilt existed.

Metropolitan's Reception.

Metropolitan Lodge No. 21, I. O. S. B., will give their grand annual reception and ball at the New Turn Hall, Eighty-fifth street and Lexington avenue, this Sunday evening, February 24.

Kaffee Klatsch.

Mrs. Monroe Rosenfeld entertained the members of the Eureka Bowling Club on Thursday, February 14, at her residence, No. 117 East Eighty-second street, by giving a Kaffee Klatsch. Covers were laid for twenty, and in honor of the day each guest was presented with an original valentine, the design of the hostess. The affair was thoroughly novel and enjoyable in every respect.

Lebanon League.

The Lebanon Hospital League gave their second annual ball at the Tuxedo, Fifty-ninth street and Madison avenue, on Monday evening, February 11 (eve of Lincoln's Birthday). The affair proved a financial as well as a social success. The Hebrew Orphan Asylum band rendered many selections and promenade music.

The officers of this League are Dr. Henry Roth, president; Miss Tillie Blök, vice-president; Mr. Jacob Lederer, treasurer; Miss J. F. Felman, recording secretary; Miss Jennie Loeb, financial secretary.

Young Folks' League, Hebrew Infant Asylum.

Preparations are all completed for the dance to be given by the Young Folks' League of the Hebrew Infant Asylum this Saturday evening at Sherry's.

The last regular meeting, held at the Tuxedo Sunday afternoon, Feb. 17, was well attended. After the routine of business and the reading of the reports of

the various committees having charge of the performance to be given at the Casino Sunday evening, March 24, an interesting musical programme was rendered, to the general satisfaction of those present. Mr. Abram favored with a vocal selection, as did Mrs. Padston, a charming soprano. Miss McKenzie, a talented violinist, rendered selections, and Miss Hutching's vocalisms were also much appreciated.

The masterful way in which the meetings are conducted by Mr. Goldman, the president of the League, is indeed commendable.

THE AETNA LIFE INSURANCE COMPANY.

Finest Year in the History of This Large and Prosperous Company.

The annual statement of the Aetna Life Insurance Company, showing the condition of its affairs at the end of 1900, is the most gratifying report that this large and successful Hartford institution has made during the whole of its career. There were gains in all departments. In premium income there was a gain of \$1,133,973.05, the total income reaching the very large sum of \$10,611,045.16. The gain in the number of policy-holders was 25,148, and the gain in Life, Term, Endowment, Accident, and Health Insurance in force aggregated the immense sum of \$48,450,176.00. The increase in assets was \$3,241,786.11. The company's outstanding insurance at the beginning of the new century was \$102,592,816.00 of Life Term, and Endowment insurance, and \$160,114,620.00 of Accident and Health insurance.

In addition to the reserve fund required by the State laws, the Aetna carries a special reserve fund of \$1,934,000.00 for the Greater Security of policy-holders.

The above statement of the various phases of the condition of the affairs of the Aetna Life must make it apparent to the sincere inquirer that these surprising results are due to the strong, steady, conservative policy of the company's management—to the absence of all "boom" or "racing" tactics, and the substitution thereof of progressive, systematic effort—to wise campaigning and cautious, but skillful, financing. To every gain that this great company has made, it is justly entitled; and, truly may it be recorded, that its position has been honorably and faithfully won.

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MARRIED.

Berliner—Bonner.

On Thursday, Feb. 21, 1901, Miss Rachel Berliner, of this city, was married to Dr. Adolph Bonner, of New York. The wedding took place at the residence of the bride, 878 Dean street. Rev. Joseph Segal performed the ceremony.

Sperber—Marx.

Miss Mary Sperber was married to Mr. Simon Marx by Rev. Hugo Heyman, at bride's residence, 33 Suydam street, Brooklyn Borough, on Sunday, February 17. The couple will reside in Fifty-sixth street, Brooklyn.

Amphion Theatre.

The ever popular "East Lynne" will be the offering at the Amphion next Monday night, with Miss Agnes Burroughs in the dual role of Lady Isabel and Madame Vine. Miss Burroughs needs no introduction to those who keep up in the theatricals. Miss Burroughs will be best remembered for her excellent work in support of the late Thomas Keene and other well known stars. This season Miss Burroughs is presenting her own dramatization of "East Lynne," which critics declare to be superior in many ways to its predecessors. In order to give a first-class production of her play Miss Burroughs has chosen her company with great care, and in the cast will be found such well-known players as Arnold Reeves, M. Nobles, John Walters, J. P. Lester, J. M. Baldwin, J. J. Crowley, Kate Barry, Eva Manley, Katherine Walsh, and the talented child actress, Little Vivian.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease requires constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials.

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IN THE THEATRES.

New York.

The usual excellent programme for which the New York is noted is being presented this week. The policy of 50 cents for an orchestra seat is the means of attracting big crowds and "standing-room" has been the order during the week. Besides the big success, "The Giddy Throng," with Lady Francis Hope, the beautiful spectacular ballet, "The Devil's Dream," with its 200 participants, a new sketch entitled "After Office Hours," was given its first production Monday night. It made a big hit. It is full of humor, funny situations, pretty music and songs that are destined to popularity abroad, besides several choruses and dances, introducing over a hundred young women. The principal characters are portrayed by Dan McAvoy, H. Prince, Mamie Gilroy, Pat Rooney and Jessie May.

Proctor's Twenty-third Street Theatre

With Jean Marnet's Living Bas-Reliefs and Human Statuary as the leading feature of the programme, Proctor's Twenty-third Street Theatre is constantly crowded, and as they are under contract to open at Proctor's Montreal playhouse on March 5, only a few more days will be allowed New Yorkers a chance to see those wonderful reproductions of art. A massive programme of features will also be found at Proctor's: Ivan Tschernoff's Dogs; Gertrude Mansfield and Caryl Wilbur; Hilda Thomas, assisted by Lou Hall; Kattie Mitchell; Hill and Hull; Rixford Bros.; Martinetti and Sutherland, etc.

Manhattan Theatre.

The new Clyde Fitch play, "Lovers' Lane," at the Manhattan, proves to be one of the sensational successes of the New York season. Fitch has outdone himself in this charming play of simple village life, and better drawn types of character were never put together upon the stage. They are typical of the average small town, exaggerated just enough for laughable satire. The women's purity brigades; the school mistress, the "opery house" manager; the liberal-minded clergyman and his protégés from orphanage and poor house; the choir singers and all the rest of them are immensely diverting. A dozen popular players have scored individual hits and some wonderful stage pictures are presented, notably two in an apple orchard.

Proctor's Fifth Avenue Theatre.

Owing to "Madame Butterfly's" success, Mr. Proctor will put it on for a run and theatregoers will thus have a most artistic treat in store for them. Others in the programme are: Johnstone Bennett, supported by Tony Williams; Lew Sully; Paulinetti and Piquo; Manning and Davis; The Tobins; Mlle. Christina's Monkeys, Dogs and Cats; Stirk and Anta, etc.

Bijou.

The unique qualities of "The Climbers," coupled with the genuine merits of Miss Bingham's company of players, are sending to the Bijou Theatre at every performance large audiences. The play is a fine study of certain phases of the social life of the metropolis and the serious nature of the main theme is cleverly interwoven with the comedy element.

Proctor's Palace.

Adelaide Herrmann, widow of Herrmann the Great, will feature the programme at Proctor's East 58th Street Palace week of Feb. 25, and will present her novel magical act, "A Night in Japan." Other headliners in the Palace bill are: Juggling Johnsons, Bison City Quartette; Florence Reed; McMahon and King, Carmen Sisters, and Mrs. Jimmie Barry.

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Proctor's 125th Street Theatre.

Next week Shean and Warren will offer their burlesque, "Quo Vadis Upside Down," and Ed M. Favor and Edith Sinclair will appear in their skit, "The McGuires." Others are: Williams and Adams; Elizabeth Murray; Tenley and Simonds; Tennis Trio; C. W. Littlefield; Jessie Millar; Sisters Laurence and others.

For Sale and To Let.

FLATS TO LET—Nos. 9, 11, 13, 15 and 17 W. 11th St.; six rooms; steam heat; hot water; from \$24. S. HIRSH, 1368 Fifth Ave.

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NEW YORK, FEBRUARY 22, 1901.

הגידו בנינו והשמיעו ושא נס

Declare Ye among the Nations—Publish and set up a
Standard.

פ' תרומה

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

Invitations have been issued for the celebration of Dr. Machol's twenty-fifth anniversary as Rabbi of the Scovill Avenue Temple of Cleveland.

The sentiment of the National Clothiers' Association as expressed by Mr. M. Marks, against having clothing made in sweat-shops and under distressing conditions of health and comfort, is very commendable.

That a sect of "Eucharists" should arise among the Jews of this country seems to be a most peculiar phenomenon. But we now have it in the shape of thousands of ardent Jewish women who are constant devotees of the interesting game of "euchre."

The society of "Treue Schwestern" celebrated its golden anniversary recently and the *Ordens Echo* the official organ of the association appeared last week in a splendid holiday dress with pictures of the founder and some of the most prominent members, the addresses at the banquet held two months ago and an account of the celebration.

Dr. Voorsanger of San Francisco is reported to have been the star attraction at an affair of a Congregational Church which had been wrecked during a storm. A contemporary writes that the reverend gentleman ought to have been "koshered" before he went back to his work on his own pulpit. We would suggest that that ceremony would not be needed. By years of preparation in his congregational work he became fitted to take part in that *piece de resistance* at the Congregational Church.

"If the majority of American Rabbis are ignorant and hypocritical, it is time that Jewish Congregations take cognizance of the fact."—*Chicago Israelite*.

The ignorance of the American product is so proverbial that they are the laughing stock of the Jewish scholarly world, so much so that "Cincinnati Rabbi" and "Am-haaretz" are everywhere synonymous terms. It is an incontrovertible fact that the little Cheder boys of the East Broadway Talmud Torah school know more Hebrew than all the high-salaried rabbinical graduates of the Cincinnati College.

OUR HOUSE OF GOD.

ועשו לי מקדש ושכנתי בתוכם

"And they shall make for me a sanctuary, and I will dwell in the midst of them."

Exodus, xxv., 8.

Synagogue or temple, or whatever we may call it now, is according to original conception a sanctuary—a house of God, which became part and parcel of Israel's history. At the head of all institutions, of all organizations, of all associations stood ever the house of God, as the resort of God's ancient people, as the school house of morality, justice, truth and philanthropy.

The dust that settled on the sandals of the freed slaves from Egypt was not yet brushed away, the path that lay before them leading to the land of rest remained unbeaten by them for nearly four decades more, and already came the ordinance to build a tabernacle and a sanctuary. The people knew that it was to be but a temporary structure, as it was to be made movable, and besides they must have known that their abode where they then encamped would not be a permanent one. And yet with open hearts they contributed most liberally to the erection of this movable edifice.

The Midrash elucidated this beautifully. A certain king, it says, had a daughter who was wedded to a prince. When the day arrived on which the bridegroom was to depart with his bride, the king said to him: "Take her with my blessing, but wheresoever ye will dwell prepare for me a little chamber that I may abide with you." This king is God, the Torah his precious daughter. So when it was given to Israel the latter was told to build a sanctuary that God might dwell in the midst of the nation. This was the pride and glory of Israel in all ages and throughout all times. Driven and hounded as he was from land to land and from country to country, oppressed and tyrannized over, under all conditions he put his trust in God, and where ten men dwelt permanently or temporarily, they would consecrate a little chamber for worship and service to God.

It was a veritable sanctuary, because the worshippers made it so; not because of the furniture and ornamentation, nay, not even because of the very Torah which they had deposited there (for all this we actually have in many temples and synagogues where the service to God is a mere form, perfunctory ceremonialism), but because of their hearts, their souls and the honest sincerity which they manifested. The outpouring of the real Jewish spirit made the humblest apartment a sanctuary, where the holy Shechinah dwelt. Is it still so with Israel? Would that it were! That our houses of worship were veritable houses of God!

That the first thing in life to be sought for must be the continuance of material existence, we freely admit. We must work, toil and labor to make a living first. But when fortune smiles on us, when we could best build sanctuaries, then we forget the Giver of all blessings and we go astray like sheep without even desiring a shepherd. Thousands of well-to-do Jews

are not affiliated with congregations at all, and thousands again of those who do resort to houses of worship desecrate them by their insincerity and indecorous conduct.

We must make the sanctuary. Not the bricks, stones, ornamentation and brilliant fixtures alone compose the sanctuary, but the devout, sincere worshippers who come to deposit earnest devotion at God's shrine must complete it. Think of this brethren, all, and see that you are, each and every one, among those of whom the word of God says: "Let them make me a sanctuary, and I will dwell in the midst of them."

A TWO-EDGED SWORD.

Those who by common version are successful incumbents of pulpits are usually found to be adopting such means to carry out their purposes as lead to the spiritual corruption of the people.

They carry into execution in the name of Judaism such plans and schemes as simply compel congregations to raise their salaries and make a "big time" over them.

They despoil in order to show their originality. They take away rich plunder from the spiritual storehouse of Israel and substitute their own new-fangled notions, tinsel and gaudy nothings.

They rob Israel's treasury of its wealth of sanctity, hallowed traditions, sacred customs, significant symbols, in order to invent something of which they might claim the authorship.

In this wise has the Sabbath been reduced to a question of Sunday or Saturday, instruction in and through the synagogue been replaced by superficial lectures and essays, the familiarity with Hebrew reduced to zero on the part of both Rabbi and members of congregations, the removal of hats, abolition of second days of holiday worship, abbreviations of the ritual and the *Parshah*, made matters of no importance.

The plea of being up-to-date, of rivaling Unitarian churches in the number of attractions and side-shows, is itself becoming obsolete. It is heard too often and proven of little value so frequently that its shallowness appears on the surface.

These things and the preaching of a so-called "liberal" Judaism have led to the disruption of the ranks, made faithful ones waver in their loyalty. For the "gentle Nazarene's" doctrine is praised and constantly brought forward, while the prophets of Israel must take a back seat. For the Fatherhood of God and the Brotherhood of Man are always advanced at the expense of everything Jewish.

These things are done by the successful Rabbis.

The unsuccessful ones who are unable to put up with the people and the latter with them, turn about and attack the religion of their fathers, because, alas! the generation to which they belong has yet so many imperfections.

These, then, finding insecure foothold among their own people, become adversaries of the faith. They adopt infidelity, spiritualism, Christian sci-

ence, or some other hobby of the day. This is the weak material of which *Meshummadin* are made. These are the creatures who in the past have made the chapters of persecution such terrible reading and the annals of treason so infamous.

The latest convert to the antagonists of Judaism is an unsuccessful Rabbi who once officiated in Denver, Colo., one J. Mendes De Sola, who is reported to have renounced and written a pamphlet in denunciation of religion generally. The value of the work may be judged by the fact that, if the author had been a "successful" Rabbi, he would never have written it.

In this manner is a two-edged sword being constantly forged against the spiritual elements of Judaism.

PHILADELPHIA CLERGY.

New York as a city may be incomparably superior to Philadelphia. But the Rabbis of the last-named city can give any number of pointers to our spiritual guides. One of these superior men on a late Friday addressed a large audience in the Harlem Temple. He began by giving a very detailed description how tourists climb the Egyptian pyramids, appended a biblical verse and a little moral to the picture drawn, then described the Jew at length in terms of the crucifixion, painting him with the fervor and language of a Lew Wallace, inspired by that awful catastrophe of two thousand years ago.

We have had Christology preached from local pulpits, we have heard much about the Jewish prophet born in Galilee, or the Lord's Prayer, of the Jew and Christian, of the similarity of the two religions, of how beautiful are the teachings of the Nazarene, and how wonderfully Christianity carries out Jewish teachings. We have heard all that and more. But we have not as yet come to the point of picturing the Jew in the language and terms of the Crucifixion. It might be truthfully said that the New borrowed its tragical quotations direct from the Old Testament, but even that does not serve to relieve the situation. The thought and the language are both not congenial to the spirit of the Jew. By natural steps everything relating to Calvary has become *Chucath Haggoi*.

The daring spirit of the Philadelphian ecclesiast is not present in the make-up of the New York clergy. They cannot as yet deliver such remarkably figurative pictures.

A Rabbi who is compelled by stress of circumstances or paucity of salary to solicit advertisements for a Jewish paper, in order to make a livelihood, is perfectly justifiable, but when he occupies a remunerative position in a prominent temple, it is, to say the least, undignified.

And yet some people wonder why our Rabbis are not more respected.

Never be cast down by trifles. If a spider breaks his thread twenty times he will mend it again. Make up your mind to do a thing and you will do it. Fear not if troubles come upon you: keep up your spirits, though the day may be a dark one.

THE ELOQUENCE OF SILENCE.

Should the reader wish an able demonstration of the "Eloquence of Silence" he would do well to visit the B'nai B'rith Building on a Sunday morning. At the offices up stairs the orators of the Order congregate. Topics of timely interest are discussed and decisions upon which nations hang are made. A step further down, however, and one enters upon a realm undreamed of. This is the Maimonides Free Library of the District. Crowded to the doors and not a sound—it is indeed an eloquent silence. Children and grown people alike make a changing crowd, taxing the capacity of the library to its utmost. As we stood at the desk watching the throng we were interested in a man, poorly clad, but with a face of the keenest intelligence. He went to the department of Philosophy and looked at the books for some time. Seeing we were interested he turned to us and said: "Did you ever see such a fine collection?" The sight of this one collection aroused my curiosity and we immediately began a circuit of the room. The books did indeed surprise us. Collections of all kinds and in every field of literature, thought, science, etc. The very best of these—the collection shows a forethought and care in selection. It is interesting to note that these books were for years bought and inspected solely by the President Mr. William A. Gans. From its infancy he followed the course of the library closely and is to-day its proud head. From small beginnings its numbers to-day thousands and thousands of volumes accessible to everybody.

Too much praise cannot be bestowed upon the Librarian, Miss Schottenfels, for to her skilful cataloging and arrangement of the books as well as to her own charming personality much of the success of the library is due.

Visitors are always treated with cheerful urbanity and her familiarity with almost every volume under her charge is frequently of great value to students and specialists.

The Maimonides Free Library is a monument to the B'nai B'rith and an ornament to our great metropolis.

THE AMERICAN ROTHSCHILDS

The Goulds, the Astors and the Vanderbilts are all immediately related, and, like the associated Rothschilds, are of the Jewish religion; they might be said to be their American counterpart. — *Munich News*.

We can use these new Jewish converts for *Mezummon*, but not for *Minyan*.

Referring to the advertisement of the Equitable Life Assurance Society, the activity of this excellent institution can be inferred from the fact that although the mean outstanding assurance was nearly \$65,000,000 greater than in 1899 and its increase in new business nearly \$4,000,000, yet its expenses were not only less in proportion, but absolutely less in amount than in 1899.

The Equitable Life ranks as first of its kind in the world.

The fellow that doesn't benefit the world by his life, does it by his death!

CORRESPONDENCE.

Weak-kneed Orthodoxy.

EDITOR HEBREW STANDARD:

Sir:—Two numbers of your journal have been issued since my letter appeared in your columns, and we have not heard of any protest by the orthodox members of the Board of Jewish Ministers against Dr. Kohler's action at the installation of Dr. Moses. Let us therefore take a matter-of-fact view of the situation.

On January 18th, you referred editorially to the penalty which weak-kneed Orthodoxy must pay when it flirts with Reform. Basing your remarks upon two announcements in the *American Hebrew*, you stated that Dr. Kohler, acting as representative of the Board of Ministers, had installed Dr. Moses; that Dr. Moses was a radical whose views would not likely be altered to please the conservative element in this city; that Dr. Kohler, in installing him, practically said to him: "Go ahead and propound the views of revelation and Judaism you have upheld in the past—we wish you success in such an undertaking;" and that the orthodox members of the Board of Ministers thus became a party to a ceremony whose purpose was to wish God-speed to a radical on a career that would necessarily be diametrically opposed to many of the fundamental principles of Judaism.

In your issue of the following week you stated that you had been informed subsequently that no action had been taken by the Board of Ministers, and that it was not responsible for Dr. Kohler representing it. And you also published a portion of a letter from an orthodox Rabbi in which a labored and ludicrously unsuccessful attempt was made to whitewash the weak-kneed orthodox members of the Board.

Let me quote two passages from this letter: (1) "The Board is expressly organized as neutral ground upon which the Ministers of the various Jewish congregations of this city can meet without in the slightest compromising their individual standpoints or the religious views they hold." (2) "Dr. Kohler was entirely within his province in welcoming Dr. Moses as a colleague and fellow-teacher of Judaism (*sic*). He spoke in the name of the great majority of the Board, and, as the Talmud puts it, the majority is equivalent to the whole."

Now, Sir, it seems to me that the condemnation of the orthodox members of the Board of Ministers, expressed in your editorial of January 18th, far from being explained away by these orthodox gentlemen, possesses greater force to-day than when it originally appeared; for its accuracy and justice have now been clearly proven by the very men who have writhed under the sting of its truthfulness.

Inspired by a characteristic love of fair play, and by a desire to let both sides of the question be heard, you published the statement that Dr. Kohler had acted without authorization at the installation of Dr. Moses. Then why have not the orthodox members of the Board of Ministers called him to account? Why have they not entered a protest against his making them a party to a ceremony whose purpose was to wish God-speed to a minister in the propagation of teachings which it is their duty as orthodox ministers to condemn as false?

Have orthodox ministers no duty above the cultivation of the graces of polite society? Have they no higher aim than to abstain from ruffling the feelings of reformers? Have zealous insistence upon the truth and uncompromising refusal to countenance, even indirectly, false presentations of Judaism become antiquated virtues?

The orthodox Rabbi whose remarks you publish tells us with one breath that the Board of Ministers is neutral ground, and with the very next he asserts that Dr. Kohler acted within his rights at the installation of Dr. Moses, because he (Dr. Kohler) spoke in the name of the great majority of the Board, and that, according to the Talmud, the majority is equivalent

to the whole. The contradiction between these two statements is sufficiently glaring to strike even the dullest intellect. If the Board is neutral ground, what right had Dr. Kohler to make it party to an act with which, as I have shown, the orthodox minority could not have been in sympathy if true to their colors? And, on the other hand, if Dr. Kohler was justified in speaking in the name of the Board because the majority of its members are reformers, where does the "neutral ground" come in?

The orthodox Rabbi, from whose published remarks I quote, doubtless thought it extremely clever to prop up the majority rule with a quotation from the Talmud. Let me also quote the Talmud. It says: "Keep thee far from a bad neighbor;" and I would strongly advise the orthodox members of the Board of Ministers to ponder over this maxim. The installation of Dr. Moses has proved that the reform views of the majority of the Board dominate the actions of that body, and that the "neutral ground" of which your correspondent, the orthodox Rabbi, speaks, is simply a figment of his imagination. It, therefore, follows that the orthodox ministers who belong to the Board have so far forgotten their duty (to vindicate the teachings of positive Judaism at all times) as to place it within the power of men who have scoffed at the Torah to speak in their name, and, in their name, to bid God-speed to a radical in a career which must be diametrically opposed to principles which it is their sacred duty to uphold.

What respect can we of the orthodox rank and file have for our leaders when we see them coquetting with men who sneer and scoff at the most sacred institutions of our religion? If Orthodox Judaism in America to-day does not occupy the position it should, it is mainly owing to the fact that it lacks ministers who will speak out fearlessly and uncompromisingly in its behalf at all times and under all circumstances. Dr. Kohler has sneered at the Bible and derided *Milah*, while Dr. Moses has had the temerity to say that Moses, our legislator, did not write anything—an assertion which brands the Torah with the stigma of falsehood. To allow the former to install the latter in the name of the orthodox members of the Board of Ministers and in their name wish him God-speed, is a piece of disloyalty on their part which merits the severest censure and the most unqualified condemnation.

February 18, 1901.

"I Am Against Your Religion."

The sad yet merry story of the East.

EDITOR HEBREW STANDARD:

In your issue before the last there appeared an article under the heading "A Sad Story of the West." Permit me to supplement the story with its opposite side, the East, so that it will make up something of the popular song "East Side, West Side," etc., as the incidents, a weeping Rabbi and a despondent President, as well as the rest of the stories, are remarkably identical.

The Rabbi of our Temple Emanuel left us, taking a good step towards amendment, in having made a confession, let us hope, with sincerity, though a good many of our people and neighbors are very doubtful about it and are quite in an uproar.

Said Rabbi in course of his vituperative farewell sermon said: "I am not against any one of you, but I am against your religion. Your temples are but a mockery and disgrace. It is not sufficiently democratic, it is plutocratic, governed by the rich. The Rabbi is forbidden to preach on certain subjects. He is but a congregational asset. If you wish to cultivate a religious life, give some special time for it. Have a special place for it. Spiritual and religious life is coming to a very low condition."

Such were the lamentable words uttered by the Rabbi of Temple Emanuel, while surrounded with all the pomp, elegance and glory that radicalism commands, and

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yet his thirsty religious heart found no sign of comfort and consolation, neither for himself nor his congregation. Why? It is only a few years since our Temple began to make progress (?), and without the least of exaggeration or augmenting, the Temple has done some splendid work. We have a fine Temple situated on Abeel Street, with the Decalogue moulded in its frontal in Roman notations. We have exchanged, or rather abolished, the ancient Jewish prayer-book, and adopted, at the advice of our esteemed Rabbi, the Union Prayer Book. We have a fine organized Christian choir that sweetens the sleep not only of the dead but even of our attendants. We have discarded all the Biblical and Rabbinical, ancient and medieval ceremonies and customs. We have our hats removed and at our head a Rabbi from the Hebrew Union College; all that was accomplished in a short time, within a lapse of four years. Now, pray, tell us what more could we have done? We can say in the words of the Jewish farmer *כערתי הקדש מן הבית* "We have cleared all the hallowed and sacred things out of our homes." Surely, our Rabbi could not possibly have meant to expostulate or admonish us on our religious neglect, unless he meant to say that we are not Christianized enough. Thus he need not be grief-stricken about that, for our children and grandchildren will do it, while we are paving the road which will surely bring them to that end.

Meanwhile, there is a great deal of truth in our Rabbi's statement that deserves the highest consideration, in that he said, "I am against your religion!" Whatever the motive was that prompted him to say as such, it must be admitted that he is not at all far from being right, if our so-called enlightened people, our reform men and women, our brethren and sisters, would only come to a clear understanding, they would soon find out where the whole reform movement in its present garb is tending to, and where they are inevitably drifting. In the words of the Rabbi, it is *against* religion, and *not for* it.

Kingston, N. Y., Feb. 1901.

APPEAL.

EDITOR HEBREW STANDARD:

The Congregation "Adath Israel," of Fall River, Mass., states that owing to trade depression, the members are unable to prevent a foreclosure of a second mortgage of \$7,500. If they could pay \$3,000 off, they are promised \$1,500 of the balance. The balance of \$3,000 will not have to be paid off for two years, before which time the mills will be, they hope, in full work again.

The congregation appeals for help to save the synagogue and school. Contributions may be sent to either of the undersigned.

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B. DRACHMAN,
736 Lexington Avenue.

Ten years ago there were but 6400 Jews in Canada. To-day there must two or three times that many in the Dominion.

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Assets, Jan. 1, 1901.....	\$56,002,086.01
Legal Reserve, 4 per cent Standard and all claims.....	49,092,876.61
Special Reserve, in addition to 4 per cent Reserve.....	1,934,000.00
Guarantee Fund in excess of Requirements by Company's Standard.....	5,065,209.40
Guarantee Fund in excess of Requirements by Standard of Conn. and other States.....	6,990,209.40
Payments to Policy holders in 1900.....	5,369,738.27
Premium receipts in 1900.....	8,257,624.59
Interest receipts in 1900.....	2,353,420.57
Total receipts in 1900.....	10,611,045.16
Life, Endowment, and Term Policies issued and revived in 1900, 20,317, insuring.....	30,044,847.00
Life, Endowment, and Term Insurance in force Jan. 1, 1901.....	192,592,816.00
Accident Insurance in force Jan. 1, 1901.....	160,114,620.00

Paid Policy Holders since organization
\$119,963,153.99.

Gains in 1900.

Increase in New Premium Income.....	\$ 512,655.62
Total Premium Income.....	1,133,973.03
Assets.....	3,241,786.11
Life, Term and Endowment Insurance Issued and Revived.....	14,550,302.00
Life, Term and Endowment Insurance in force.....	24,143,026.00
Accident and Health Insurance in force.....	24,307,150.00
Number of Policy holders.....	25,148
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The great revival of art and building among the Jewish people of our beloved country recalls the splendid work of their ancestors. Art, though destroyed, remains indelibly stamped upon the history of civilization, forming, as it has, the superstructure for the architectural lyrics and the classics of Holy Writ, the songs that have been sung for ages by all the Jewish world and Christendom.

Under art, in an eminent sense, is generally understood the mere representation of the beautiful in its various divisions, so that many activities, which require the application of art, and even industry, are conventionally thus excluded therefrom.

We shall commence with architecture, generally divided into sacred and worldly, and of which we shall choose the former for the first subject. Of this we have a notable instance in the tabernacle in the wilderness, which, although only a mere movable temple-tent, cannot be passed over, partly on account of its architectural form and partly owing to its fundamental designs, being afterward retained by all temples in Jerusalem.

A space thirty ells long, ten ells broad and ten high was inclosed on three sides by walls of strong Acacia planks joined by bolted beams, and gilt all over; each plank formed below two tenons deposited in heavy silver supporters. From above the space received four covers placed one upon another, and of which the interior one consisted of a valuable carpet interwoven with cherubim, while the second was made of fine goat's hair, the third of morocco leather, and the uppermost was from the skins of "Tachash." Of this place the foremost twenty ells were appointed for the sanctuary and ten ells of the posterior for the Holy of Holies.

A curtain, exactly the same as the cherubim tapestry, separated the two, while a similar curtain, but without interwoven cherubim, formed the eastern portion facing the sanctuary. In the latter stood a table for the shew-bread with a thin plate of gold, and also a seven-branch lamp of massive gold, by which this space was lit up, while the Holy of Holies was entirely dark, containing only the Ark of the Covenant and the tablets of the Ten Commandments.

In front of the sanctuary stood the sacrificial altar, a wash vessel of bronze, which women had supplied with their metallic mirrors; and around the whole a fore-court was formed, having a space of one hundred ells in length and fifty ells in width, inclosed by sixty pillars, at five ells distance from each other, and between which a Byssus web extended, except that, on the east side, the middle portion appointed for entrance contained another costly broad curtain. It will also be necessary to observe that the Hebrew ell was equal to about eighteen inches of our measure, and that the cherubim on the ark, as well as those on the tapestries of the sanctuary, represented superterrestrial guardians.

Thus we see that the Tabernacle was a simple, yet noble, structure, and the religious impression which the appearance of a house of God should produce, was surely not lost sight of in this instance. There were certainly no Gothic spires projecting into the sky; but, being placed exactly in the center of the Israelitish camp, within a beautiful circular fore-court for the devotees, a magically-illuminated place for the higher functions of the priests, and behind that the Holy of Holies, an entire dark sanctuary, the place where other religions put up their idols, containing merely the law tablets concealed by cherub wings, the whole was thus well calculated to awaken sublime ideas among the people.

II.

The next monument of Hebrew art was Solomon's Temple, erected on Mount Moriah, at Jerusalem.

The surface of this mountain top, being insufficient for the intended building, they commenced raising walls of square stones, from the foot of the mountain to the incredible height of three to four hundred ells, and the space

left between these walls and the summit was filled up with earth.

The Temple-house, also of square stones from eight to ten ells in length, was about seventy ells long, thirty broad and forty high; but behind, a third part thereof, it was ten ells lower, containing within its very thin walls only the sanctuary of colossal dimensions, and immediately behind that the much smaller and lower Holy of Holies, similarly situated as the sanctuaries of the Egyptian temples, which was also lower than the remainder of the building.

The former was forty ells long, twenty broad and thirty high, while the latter was twenty ells long, broad and high. The roof of both was no doubt flat, and the one over the sanctuary was furnished with balustrades of red sandalwood. The inner walls of the sanctuary, and those of the Holy of Holies, were adorned with a covering of cedar boards, carved with cherubim palm trees and flowers, which were gulfed, while both rooms were entirely overlaid with gold, even the floors, which were of cypress wood.

The Holy of Holies was here also quite dark, receiving, besides the ancient Ark of the Covenant, with its two cherubim, two more cherubim much larger, and being on the east side separated from the sanctuary by the cedar wall only, having, the same as the eastern portal, colossal folding-doors with similar gilt carvings; but the sanctuary had against the small altar and the table (according to two chronicles, ten tables), and, instead of one, ten seven-branch lamps, while some extra light was obtained by lattice windows placed at the upper part of the walls.

Before the sanctuary was a porch (according to chronicles) one hundred and twenty ells high, in which two high, hollow pillars of bronze were placed, being twelve ells in circumference, and with very ornate capitals. The one was called Jachin and the other Boas, in order to express, probably, that no earthly pillar could bring firmness, but that God alone is able to make firm (Jachin); in Him there is strength (Bo-as). And it is well known that the first views of Free Masons proceeded in reference to these columns. While thus the porch, which was reached by steps, was facing the building, there was attached to the other three sides a small and much lower additional building, three stories high, containing rooms for the priests, and other apartments used for purposes of the temple.

The whole was surrounded by a fore-court, and inclosed by a wall built of square stones, with cedar palisades on top, and the numerous gates therein were all over-built in arch-like form. Three sides of this fore-court were of any wide dimensions, but the east side was the more spacious. There stood in the first place, the offering altar of bronze, twenty ells long and broad, and ten ells high, with steps and sidewalks, which in terrace shape, became gradually narrower on the top; besides, there were ten larger rinsing-vessels, and so-called molten sea, which, like the former, was a valuable piece of art in bronze casting.

The molten sea was a vessel filled with water, five ells in height, and ten ells in diameter and was undoubtedly used for the priestly ablutions, the same being also furnished with other necessary arrangements pointing to a similar purpose.

A second fore-court, still larger, also easterly from the first, but lower situated, was probably added by some of Solomon's successors, who, it is known, made various alterations. King Achaz ordered afterward a fresh altar, according to the model of one he had seen at Damascus, which he considered more beautiful, and thus the one already existing had to be somewhat moved aside.

There was also a double porch on the eastern border of the Temple-mount, formed by three rows of pillars, and covered with a wainscoting of cedar boards, which, however, is attributed to Solomon. The building of colonades appears to be a characteristic of Hebrew architecture, which, on account of the hot climate, became necessary in order to secure as much shade as possible.

Those who have expressed the opinion that Phoenicians, to a great extent, took part in the building of Solomon's Temple, we have to oppose, on the ground that it was in all respects a mere execution in stone of the tabernacle; and although some parts may be traced to a Phoenician style, it is, nevertheless, substantiated by the Bible that the Phoeni-

clans who were employed were merely used for hewing down the trees on Mount Lebanon, as well as the cutting of the square stones, together with some assistance they gave in the articles made of bronze and other metals.

We are without any record as regards the temples erected for the worship of idols, which were in existence during the demoralization in Judea; we know, however, of the great Baal's temple which King Ahab had built in Samaria, that it was undoubtedly in Phoenician style. The temple which Ezekial saw in a vision, and of which he has given a full description, we must also pass over, the same having never been executed, although the sketch shows some value in reference to art.

Respecting the one built after the Babylonian captivity there is also but little known, except what we gather from scattered fragments. We are informed that it was in all respects like Solomon's Temple, but in splendor much inferior, and in extent and architectural design approaching the one erected by Herod, of which we possess a minute description. This pomp-loving king undertook, what was never done before, to pull down the existing temple and to erect a more splendid one in its stead, without venturing, however, to deviate from the fundamental principles of the old one. The edifice was apparently distinguished by its ascending distinctly in terrace-like form toward the chief sanctuary.

There were also other structures that deserve to be mentioned; the works for supplying the Temple with water, which was rather a difficult task, on account of its being situated on an eminence. The well which Solomon found proving insufficient, he procured for the Temple a supply of water by constructing a wonderful aqueduct, whereby he obtained water from Etam, a small place three hours from Jerusalem, carrying it through pipes by way of Bethlehem, and also by throwing a bridge over the valley of Gichon, and thence to the mount of the Temple. In this manner, however, the water reached the mount only to a certain height, and it became rather troublesome to raise it to the summit. But they afterward constructed a reservoir under the Temple, which held all the water procured from Etam, and was then by wheelwork lifted to the top of the mount. There was also under the Temple an extensive bath for the priests, and a canal to carry off the unclean water into the brook of Kidron.

Another branch of architecture in connection with the Temple was the construction of bridges. The one already mentioned over the Mount Zion and Mount Moriah was also a beautiful structure. The bridge which Robinson discovered, and which led from the Temple into the town, cannot exactly be traced at the present day. There was also another which led from the Temple mount over the valley and brook of Kidron, as far as the Mount of Olives, which was a beautifully constructed viaduct of many arches; while also another is spoken of which led from the Temple into the wilderness.

During the last centuries of ancient Judaism we find also synagogues established in some large cities, and the one in Alexandria is worthy of notice, the same being a basilica of extraordinary dimensions, surrounded by a double row of colonnades, and containing, among others, seventy golden seats for the Sanhedrim. The one in Tiberius was surrounded by a double row of colonnades, while one in Antioch is said to have surpassed all others. But we lack further records of these antiquities, and our observations on sacred architecture are closed for the present.

III.

In considering the art accomplishments of the Hebrews in regard to worldly architecture, we shall have to omit referring to its use in common life, inasmuch as all private dwellings were for the most part artless and insignificant in structure; while public edifices for worldly purposes were also very scarce, owing to assemblies being usually held in open places at the city gates, or in the fore-court of the Temple. We shall, therefore, only mention monuments, which, as already stated, on account of religious objections, never appeared in the form of statues personifying men. Absalom having no son to propagate his name, erected for himself a monument near Jerusalem in the form of a marble pillar. The one pointed out by modern writers is of late origin, which its Ionic order of architecture sufficiently corroborates.

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Later we find mentioned several palaces of the Kings of Judea and Israel, but lack further information. Likewise, nothing is known of the pompous buildings of Joiachim, whose extravagance Jeremiah reproved. We also know but little of the tombs of the ancient kings, except that most of them had a sepulchre in common, of beautiful construction. The statement that Hyrkanos, the Maccabee, took 3,000 talents of silver from the tomb of David cannot be credited, although Herod, with similar intention, opened it again, and found therein many golden and valuable trinkets; but, being prevented by the advancing flames to penetrate any further into the sepulcher, he ordered, in expiation of his act, that a marble monument should be erected at its entrance. There is yet a grotto in existence, although not identical with the one just named, which is called "the sepulchers of the kings," containing a fore-court and seven chambers, and well worthy of notice. The family sepulchers of the common people were rather complicated, plain and of in-

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THE CALENDAR.

5061-1901.

- Purim..... Tues., March 5
 - Rosh Chodesh Nissan..... Thurs., Mar. 21
 - 1st day Passach..... Thurs., April 4
 - 7th day Passach..... Wed., April 10
 - *Rosh Chodesh Iyar..... Sat., April 20
 - Rosh Chodesh Sivan..... Sun., May 19
 - 1st day Shabuoth..... Fri., May 24
 - *Rosh Chodesh Tammuz..... Tues., June 18
 - Fast of Tammuz..... Thurs., July 4
 - Rosh Chodesh Ab..... Wed., July 17
 - Fast of Ab..... Thurs., July 25
 - *Rosh Chodesh El..... Fri., August 16
- *Also observed the day previous as Rosh Chodesh.

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The Stars and Stripes at Acre.
A good American had been making some soul stirring remarks about the glorious star spangled banner when an Englishman who is pretty well Americanized told a little story apropos: "remember once to have seen the stars and stripes applauded uproariously on a peculiar occasion. It happened many years ago when the British flag was as popular in the United States as it is now and a party of us Englishmen were at a theater in New York considerably farther down town than theaters are now to be found on Broadway. The play was 'Richard I,' and if you remember there is a scene in the play where Richard, after putting his foes to flight in terrific style, mounts the walls of Acre and plants the British colors there. Evidently the management knew the temper of the audience and felt that even under such circumstances the British flag would not be a good thing, so what did they do but give Richard the star spangled banner and, by all the gods, he took it with him in the charge and planted it on Acre's walls. It was ridiculous, of course, and we Englishmen laughed, but the audience took it quite as the correct thing, and the way the people stormed and shouted and clapped was enough to have made Richard turn over in his grave. Historically it was away off, dramatically it was open to criticism, but patriotically it was a howling success."—Washington Star.

Trigonometry in X Ray Work.
"Few people know," said Dr. J. C. Egelston while performing an operation at the City hospital, "that it takes trigonometry to locate a bullet in the body. But in every X ray operation in which the bullet or foreign substance is deeply imbedded a mathematical computation is necessary to show just how deep the bullet is. The X rays make the flesh transparent, leaving only the bones and foreign substance visible, so that you see just where the bullet is, and yet you don't know where it is. You know its latitude and longitude, so to speak, but those measurements are surface measurements, and you don't know how deep the object is beneath the surface. The point on the surface of the body beneath which the bullet is can be readily located, but how far beneath that point is the bullet?"
"This is the question that trigonometry has to answer, and by knowing the answer a great deal of unnecessary cutting may be saved, and what might otherwise be a difficult and dangerous operation may be rendered comparatively safe and easy. If the bullet enters one side of the body, for instance, and lodges within an inch or two of the skin on the other side, the other side of the body would be the one from which to operate."—Kansas City Journal.

The Chinese Cuisine.
Though Chinese cuisine has been credited with some utterly fabulous dishes, such as white mice served alive, which add piquancy by their squeak as they dive down the gullet curiosities in the edible line do form a considerable list.
Bird's nest soup, for instance; a clear soup made from the refined gluten with which a certain species of swallow fasten their nests beneath the rocks; stewed "sea slugs," another nasty sounding dish, but transcending in flavor the aldermanic green turtle fat. There may be, too, on first introduction, some prejudice against fried grasshoppers. But courage in this instance is rewarded by a deliciously crisp, brown mouthful, of a delicate nutty flavor.
It is a fallacy to suppose that porridge forms a constant article of diet in China. As a matter of fact, it is too expensive and is only eaten on high days and holidays or at restaurants. Neither do milk, beef or game enter much into Chinese cookery, the first two being tabooed on religious grounds. Dog flesh is eaten in the south but rarely and only by the poorest of the poor.—Blackwood.

A Curious Receipt.
Hanover's registrar discovered a very curious document some time ago as he was looking through a bundle of papers that date back to the eighteenth century. The document is a receipt—probably the only one of its kind in existence—which was given to a Hanoverian captain by a canon of Duisburg during the Seven Years' war.
"I, the undersigned," it reads, "hereby acknowledge that I have received 50 blows of a stick, which were inflicted

upon me by a lieutenant of Captain R.'s regiment as a punishment for the stupid and frivolous calumnies which I have uttered in regard to the regiment of chasseurs. For my imprudent words I now admit that I am profoundly sorry. I received my punishment lying on a heap of straw and held by two men, and I bear testimony to the fact that the officer struck me as vigorously as he could with a stick that was as thick as my finger.
"In proper form and with due gratitude I sign this receipt and avow that all therein is true."

Not the Greatest.
Smith—I suppose Dobber regards himself the greatest artist that ever handled brush.
Jones—You do Dobber an injustice. He never presumed to regard himself in any such light. Why, I have heard him say very modestly that he was a second Raphael. Isn't that admitting that Raphael was a greater painter than himself?—Boston Transcript.

Would Like Some.
"What do you find in that stupid old paper to keep you so busy?" petulantly asked Mrs. Youngcouple.
"I was just looking at the money market," he answered.
"Oh, do they have a money market? Are there ever any bargains?"—Indianapolis Press.

Weir Mitchell and Whitman.
In Dr. Weir Mitchell's book a pleasant story or two is told of Walt Whitman, the writer, to whom some would deny the name of poet, while others regard him as one of the greatest of all poets. One of the characters in the story of "Dr. North and His Friends" says that Whitman was eaten up by his own vanity, regarding everything he did as of such supreme value that he had lost all power of self criticism and could not tell good from bad or indifferent. Once he was asked if he thought Shakespeare as great a poet as himself. He replied that he had often thought of that, but had never been able to come to a decision.

He went to a physician upon an occasion, thinking himself seriously out of health. When he learned that his ailment, whatever it was, could be treated best by living as much as possible out of doors without dosing with medicine, he was leaving in all good humor when he bethought himself of the physician's fee. "How much will it be?" he inquired. "The debt was paid long ago," said the doctor, who knew and liked his writings. "It is you who are still the creditor." Whitman thanked him and went out. Another patient, a lady, had taken his place when he returned, put his two great hands on the table opposite his medical adviser—he had not stopped to knock or announce himself—and said, "That, sir, I call poetry."

The lady was scandalized by his abrupt appearance and demeanor and asked as soon as the writer had gone for the second time, "Is the gentleman insane?" but, learning his identity, she wished he had asked for his autograph.

Weight by Inches.
"Forty and a half," sung out the cutter of a Chestnut street tailoring firm as he passed the tape across a customer's chest. Thirty-eight was registered when the measure girded the customer's waist, and then the cutter stepped back and sized up the patron's height as compared with that of the salesman who was recording the measurements. "Your weight is 165 pounds," he said.

"One sixty-seven," spoke up the man who was being measured for a coat. "How did you guess it?"
"No guesswork about it. I simply compared your height with that of the salesman here, who is 5 feet 8 inches tall. You are about two inches taller, or, say, 5 feet 10 inches. With chest and waist measurements and a man's height figured out I can come within a pound or two of his weight every time, as my close estimate of your avoirdupois proves. Of course there are exceptions, notably the man with the very slim waist and wide shoulders, who is invariably much lighter in build than his appearance and measurements indicate. In that case I drop about ten pounds from my figures and manage to come pretty near the mark."—Philadelphia Record.

They Worked on Benches.
The dignified dame was not really English, but she had mastered the dialect to some extent.
"My neevew 'Erbert," she said,

"wants to marry a schoolmarm, Fawncy! A person who works for a living! To be sure, now that I think of it, that is not always a disgrace. You, my dear, write for the press now and then, I am told, but you don't 'ave to, you know. That is different."
"Yes," replied the young person to whom she was speaking, "but I may be said to have inherited a tendency to work. My father and grandfather both worked for a living, and they were not allowed even the luxury of a chair to sit on. They worked on benches."
"Dear me!" exclaimed the dignified dame, greatly shocked. "What did they—ah—work at?"
"Well, my father was a judge of the superior court, and my grandfather was one of the justices of the United States supreme court."—Chicago Tribune.

Worth the Difference.
In S. L. Powers' story at the Middlesex Bar association dinner the lawyer tried the case for the complainant. She sued a middle aged gentleman for breach of promise. He married another girl. The jury retired, and the defendant also went his way. The jury returned, the defendant did not. The jury found for the plaintiff in \$800 damages.
The lawyer met the middle aged gentleman a few minutes later in the lobby of an adjacent hotel.
"Squire," said the latter, "how did the jury decide?"
"Against you," was the answer.
"I didn't think they would do that," said the middle aged gentleman musingly. "What's the damages?"
"That ain't so bad!" he exclaimed, on being told. "Squire, there's that much difference between the two women."—Boston Herald.

The Real Trouble.
Mrs. De Style (looking from her paper)—The idea! I told that reporter not to mention my name in connection with the Glugore's reception, and yet he's done it. I'll just go down to that newspaper office tomorrow and see about this.
Mr. De Style—Oh, I wouldn't pay any attention to it, my dear.
Mrs. De Style—I wouldn't, but they have got my name spelled wrong.—Philadelphia Press.

Letting Well Enough Alone.
Mr. Meeke—There's an error in this plumber's bill, but I guess I won't say anything about it.
Mrs. Meeke—Why?
Mr. Meeke—He might charge me for making the correction.—Brooklyn Life.

The average silk hat, size 7½, weighs 5 ounces; the average stiff derby hat of the same size weighs 4½ ounces; the average straw hat of the same size weighs 2½ ounces.

Simplicity in Funerals.
The simplicity which marked the ancient Jewish burial ceremonies has much to commend it even to us. The inexpensive coffin and the uniform linen shroud served to emphasize the equality of all in death. As things are today the rich tax their brains to invent new funeral fancies and the poor impoverish themselves to keep up with their wealthier neighbors.—Jewish American.

Poor William.
She (petulantly)—I don't see why you should hesitate to get married on \$3,000 a year. Papa says my gowns never cost more than that.
He—But, my darling, we must have something to eat.
"Oh, William! Always thinking of your stomach!"—Life.

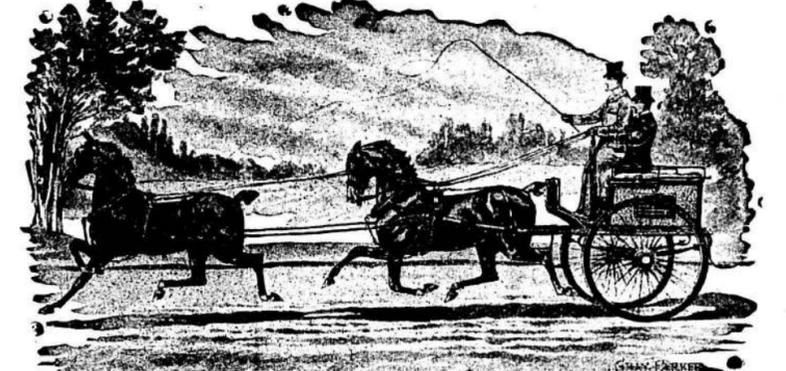
"The Battle of the Baltic," "Ye Mariners of England" and "Hohenlinden" are three of the best martial poems ever written. As Sir Phillip Sidney said of the ballad of Chevy Chase, they "stir the heart like a trumpet."

The first time the average man appears in public wearing a silk hat he imagines that every man he meets envies him.—Chicago News.

Huxley's Opinion.
Belkins—Professor Huxley says an oyster is a far more complicated piece of machinery than the finest Swiss watch.
Mirkins—Oh, well, he probably ate too many at once.—New York Weekly.

Wants Too Much.
Prosperity grows inch by inch, But man is such a dunce He wastes his breath in grumbling, For he wants it all at once.
—Chicago Record.

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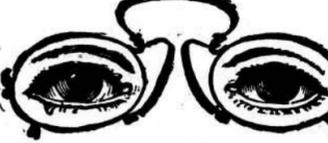
WANTS.

WORK WANTED.
Sabbath observers, male and female, devoutly want employment with exemption on the Sabbath. All in sympathy with the Decalogue, as promotive of the spiritual and temporal welfare of humanity, are entreated to aid the cause. Kindly address the Jewish Sabbath Observance Association, P. O., Station F.

Private lessons in Hebrew.—A young lady desires a few pupils; can furnish best of reference, both as to ability and character. Address Miss S. K., care Hebrew Standard.

WANTED—PARTIES SENDING THEIR children to New York to attend public schools are offered an excellent home, combined with instruction in Hebrew, German and other branches, as well as preparing for Bar-Mitzvah, assistance in school lessons and a proper training. Terms moderate and references of the highest standing. S. H. KLEINFELD, 238 E. 83d St., New York.

Foreigners desiring to overcome their accent, to speak or declaim in pure, well-intended English, can secure a competent, experienced teacher by addressing "English," care of Hebrew Standard.



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Timid Woman, Callous Brute.

There is an F street real estate man whose pretty home is in one of the pleasantest streets in the older part of town. He is just an ordinary man, with no particular sympathy for the fears of nervous women; he has been married 15 years, and his wife is one of those women who fairly revel in all sorts of painful imaginings and frightful forebodings. She always makes her will when she starts on a journey, and she never fails to forgive all her enemies before she trusts herself behind any kind of a horse. There has not been a night in all the 15 years of her married life that she hasn't either smelled smoke or heard burglars. Last week, in the middle of one night, the husband felt the familiar pinch which for 15 years has calloused his arm. He heard the familiar voice say the same old words:

"Oh, Charles! Do get up! I smell smoke!"

As usual, for after 15 years of that sort of thing even an ordinary man learns not to argue with a woman, he climbed obediently out of bed and went to the window. The street below was full of people, and a fire engine was puffing away at the corner.

"Oh, Charles!" called the wife. "Is the house on fire?"

Fifteen years have made Charles' feelings as callous as his arm.

"Yes," said he brutally; "thank goodness the house is on fire at last. Now perhaps you'll stop worrying."—Washington Post.

Daniel O'Connell's Fees.

In the National Library of Ireland is the fee book of Daniel O'Connell. This volume, in its 100 pages or so of parallel columns, laboriously prepared by the hand of the liberator himself, shows in pounds, shillings and pence his early struggles. O'Connell was called to the Irish bar in 1798—the year of the rebellion—and seven days later he got his first brief, from a brother-in-law, who retained him to draft a declaration on a promissory note. The only other business he got that year was also given him by a kinsman—a cousin—and it was of the same kind. The fee on each occasion was £1 2s. 9d. It was in one of his earliest cases that O'Connell made the retort that attracted attention to him. He was cross-examining an awkward witness, who declared that he had drunk nothing but his share of a pint of whisky. "On your oath, now," thundered the young counsel, "was not your share all but the pewter?"

O'Connell's fee book is an interesting record of his rapid rise in the profession. For the first year, as we have seen, his income amounted to only £2 5s. 6d. Next year he earned over £50, and the year after he made over £400. According to memoranda made in his own handwriting his income in 1803 was £465, and in the following years, £775, £840, £1,077, £1,713, £2,198, £2,736, £2,951, £3,047 and £3,808 respectively.

Anticipated.

He was a Scotch minister in a small country parish, and he was sometimes put to it for fresh pasture wherewith to feed his flock. One day, however, he bethought himself that he had never thoroughly exhausted the subject of Jonah, and his heart rejoiced. Jonah and the whale was a sort of thing whereby you could easily drag out a sermon its allotted two hours. He was in full career and had reached triumphantly the anatomical peculiarities of the case.

"An what feesh do ye think it wad be?" he cried in stentorian tones. "Aiblins ye think it wad be a haddie? Na, na. It could nae be a haddie for to tak a big mon like you in his belly. Aweel, aiblins ye think it wad be a salmon, but I tell ye na, na. It wad na be a salmon, for deed I doubt if they ever see salmon yonder. Aweel, aiblins ye're thinking it wad be a big cod!"

Here an aged and weary voice piped up from the body of the church:

"Aiblins it was a whale?"

"An the deil hae ye, Maggie Macfarlane, for takin the word oot o' the mouth o' God's meenister!"—Lippincott's Magazine.

Condensed Reproof.

Occasionally there is to be found a proprietor of a secondhand bookstore who is something more than the nature of his business would seem to indicate. He regards his old and rare volumes rather as a collection than a stock of goods and experiences a pang when he parts with one.

A flippant young man dropped into a secondhand bookstore kept by a man of this kind.

Taking down several choice old books from the shelves, he fingered them carelessly and replaced them. They happened to treat of abstruse subjects and did not appeal to him.

"Are any of these books for hire?" he asked carelessly.

"No, young man," sharply answered the proprietor. "They are for lore."—St. Louis Republic.

Fires in New York.

Fires in all parts of New York city are most common between 8 and 9 p. m. and are least common between the hours of 6 and 7 p. m. Between 5 and 6 in the morning there are very few fires; between 6 and 7 there are the fewest, but after 7 o'clock the number steadily increases until 9 o'clock at night, when a rapid diminution begins, the increase being again resumed at 7 o'clock.—New York Sun.

One Man to Be Saved.

"I have determined," said the sweet young thing, "to devote myself to the cause of temperance."

"In what way?"

"Well," she answered, "recently published statistics show that there is less dissipation among married men than among single men."—Chicago Times-Herald.

Both Were Surprised.

The third time I changed cars at the Hornellsville Union railroad station and lunched at the little grillroom just up the street the jolly little proprietor recognized me as a regular patron and did his best to entertain me while my special pot of coffee was coming to a boil.

"Notice that fellow who just went out?" he asked, chuckling contentedly to himself.

I hadn't noticed particularly, but I knew it would be disconcerting to admit, so I nodded encouragingly, says a writer in the New York Herald.

"Well," he continued, "that's Jim Smith—Long Jim Smith they call him—conductor of the Erie, and, say, he's laying for me. Greatest practical joker you ever saw. Always getting rigs on me, and I never could get back on him until last week, and then I was about as much surprised as he was.

"I was coming down the street and saw a crowd gathered around some Salvation Army singers. Long Jim was away on the edge of the crowd, standing on his tiptoes so he could see over the heads of the rest. He had his back to me, and, sticking out from under his arm, was a big bag of lemons. I saw my chance, and I sneaked quietly behind him, hauled off and gave that bag of lemons an awful swipe with my cane."

Here the little man went off into an uncontrollable fit of laughter over the remembrance.

He laughed till his sides shook and tears ran down his face. I waited till he had quieted down.

"Well?" I queried. "Scattered the lemons all about, I suppose?"

"Scattered! Ho, ho, ho! He! Hi, hi, hi! He! Hum! Well, I should say so. But they wasn't lemons; they was eggs."

The Pie Eaters.

Pie in New England is served in many queer ways, especially the king of all pies, the royal mince. Not long ago there appeared a sign in the station of staid, crooked and correct Boston—a sign bearing the strange device, "Hot Mince Pie and Ice Cream."

This is a mild combination compared with one that was served in this city at a midnight supper. A Welsh rabbit was being made, and there were some who did not care to eat it on crackers; no toast in the house, for it was the fire's evening out. A mince pie was found lurking in the ice chest and pressed into service. The rabbit was spread over the pie, and both vanished in a short time. Those who ate are still afraid in the dark, for they can imagine that the same things are coming for them again as came during their dreams of that wild, weird night.

A local minister tells a pie story on himself that is a "corker." He is a delicate man, and his wife was down on pie for him and vetoed it for family use. Once he went to a convention in Pittsfield, and a dinner was served at which there were seven kinds of pie. The minister took a "little of each, please," and never enjoyed himself so much in his life.—Baltimore American.

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SALINGER, SERENA.—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 Serena Salinger, 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. 40 West 14th street, in the Borough of Manhattan, in the City of New York, on or before the 24th day of August next. Dated New York, 14th day of February, 1901. **SELIG ROSENBAUM, Executor.**

ROSE & PUTZEL, Attorneys for Executor, 128 Broadway, Borough of Manhattan, New York City.

JACOBSON, HENRY 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 Henry B. Jacobson, 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 L. & A. U. Zinke, No. 178 Broadway, in the City of New York, on or before the 18th day of August next. Dated New York, the 8th day of February, 1901. **BENJAMIN W. JACOBSON, Administrator.**

LEVITSKY, MARK.—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 Mark Levitsky, 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 Joseph H. Fargis, No. 149 Broadway, in the Borough of Manhattan, City of New York, on or before the 15th day of August, 1901. Dated New York, the 1st day of February, 1901. **ALEXIS LEVITSKY, ISAAC LEVITSKY, Executors.**

JOSEPH H. FARGIS, Attorney for Executors, No. 149 Broadway, Borough of Manhattan, City of New York.

COHEN, MICHAEL.—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 Michael 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, at the office of Joseph J. Myers, No. 309 Broadway, in the City of New York, on or before the 1st day of August next. Dated New York, 1st day of February, 1901. **HOUSE, GROSSMAN & VORHAUS, Attys. for Bernard J. Moss and Maurice Cohen, Executors.**

RABINOWITZ, YETTA.—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 Yetta Rabinowitz, 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 J. Myers, No. 309 Broadway, in the City of New York, on or before the 23d day of July next. Dated New York, the 16th day of January, 1901. **ALEXANDER FRANK, Executor, &c.**

JOSEPH J. MYERS, Attorney for Executor, No. 309 Broadway, Borough of Manhattan, New York City.

WOLF, AUGUSTA.—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 AUGUSTA WOLF, 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 Mitchell Levy, Esq., No. 203 Broadway, in the City of New York, Borough of Manhattan, on or before the 15th day of August next. Dated New York, the 15th day of January, 1901. **ABRAHAM WOLF, Administrator.**

MITCHEL LEVY, Attorney for Administrator, 203 Broadway, New York City, Borough of Manhattan.

SPIER, CAROLINE.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Caroline Spier, 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 Joseph I. Green, No. 280 Broadway, Manhattan, in the City of New York, on or before the 25th day of June next. Dated New York, the 14th day of December, 1900. **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 place 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 first day of April next. Dated New York, 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 7th day of April next. Dated, New York, the 28th day of September, 1900. **ADOLPH COHEN, Administrator.**

LEWINSON, KOHLER & SCHATTMAN, Administrator's Attorney, 119 Nassau Street, N. Y. City.

CHERY, 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. Chery, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Herman L. Lurie, Esq., his attorney, at No. 280 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 24th day of March, 1901, next. Dated New York, the 22d day of August, 1900. **DAVID GALEWSKI, Executor.**

HERMAN L. LURIE, Attorney for Executor, 280 Broadway, New York City, Manhattan Borough.

METZGER, 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 Metzger, 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. & A. U. Zinke, No. 178 Broadway, Borough of Manhattan, in the City of New York, on or before the 25th day of April next. Dated New York, the 9th day of October, 1900. **EVA METZGER, Executrix.**

L. & A. U. ZINKE, Attorneys for Executrix, 178 Broadway, Manhattan, 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 subscribers, at their place of transacting business, at the office of Mitchell Levy, Esq., No. 303 Broadway, in the City of New York, Borough of Manhattan, on or before the 15th day of March next. Dated New York, City, August 24, 1900. **PETER MUMTER, Executor.**

MITCHEL LEVY, Attorney for Executor, 203 Broadway, 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 subscribers, at their 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. Dated New York, the 27th day of August, 1900. **JOSEPH KOPFER, HENRY 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. Dated New York, the 10th day of August, 1900. **SARAH TELLER, Administratrix.**

LEWIS H. FREEDMAN, Attorney for Administratrix, 54 Wall St. (Manhattan), 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 30th day of February, 1901 next. Dated, New York, the 6th day of August, 1900. **EMMA MOSS, MORRIS MEYERS, Executors.**

WEED, HENRY & MEYERS, Attorneys for Executors, 62 William street, New York City.

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.: at the office of Messrs. Kurzman & Frankenhelmer, No. 20 Broad Street, Borough of Manhattan, in the City of New York, on or before the 15th day of March next. Dated New York, August 31, 1900. **HENRIETTA BRUHL, SOLOMON BASS, MAURICE SELIGMANN, Executors.**

KURZMAN & FRANKENHEIMER, Attorneys for Executors, 20 Broad Street, New York City.

CORN, MEYER.—In pursuance of an order of the Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Meyer Corn, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, room 30, No. 206 Broadway, Borough of Manhattan, in the City of New York, on or before the 31st day of August next. Dated New York, the 19th day of February, 1901. **THERESA CORN, Administratrix. MAURICE GOMPFECHT, Administrator.**

ISIDORE HERSHPAID, Attorney for Administrator, 206 Broadway, New York City.

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 L. Green, No. 280 Broadway, Manhattan, in the City of New York, on or before the 20th day of June next. Dated, New York, the 12th day of December, 1900. **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. 69 Liberty Street, Borough of Manhattan, in the City of New York, on or before the Tenth day of June next. Dated, New York, 30th day of November, 1900. **WILLIAM P. CHAMBERS, Executor.**

ABRAM 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, Surrogate of the City and 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 the vouchers thereof, to the subscribers at their place of transacting business, at the office of Eli S. Schreiber, at 309 Broadway, in the City of New York, on or before the 3d day of June, 1901. Dated, New York, the 27th day of November, 1900. **DAVID D. GOLDSTEIN, DAVID GOLDSTEIN, Executors.**

ELI S. SCHREIBER, Attorney for Executors, 309 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 subscriber, 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 30th day of May next. Dated New York, the 10th day of November, 1900. **ISAAC GOLDBERG, Executor.**

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

LEWIS, BABBETTE.—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 Babbette Lewis, 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 & Frankenhelmer, No. 20 Broad street, in the City of New York, Borough of Manhattan, on or before the 10th day of May, 1901. Dated New York, November 7, 1900. **JULIA FRANKLAND, HERMAN LANDECKER, Executors.**

Kurzman & Frankenhelmer, Attorneys for Executors, 20 Broad street, New York City.

KLARMANN, ANDREW.—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 Andrew Klarmann, or Klarmann, or Andreas Klarmann, 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 Samuel J. Cohen, Room 234 Stewart Building, No. 280 Broadway, in the City of New York, Borough of Manhattan, on or before the 28th day of April next. Dated New York, the 18th day of October, 1900. **LENA KLARMANN, CHRISTINA MILLER, Executors.**

SAMUEL J. COHEN, Attorney for Executors, Stewart Building, No. 280 Broadway, N. Y. City, Borough of Manhattan.

FREUND, HERMAN.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Herman Freund, 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 Bernhard Freund, No. 36 Maiden Lane, Borough of Manhattan, in the City of New York, on or before the 4th day of May next. Dated New York, October 31st, 1900. **BERNHARD FREUND, BENNY MAIBRUNN, SAMUEL BLOCH, Executors.**

KURZMAN & FRANKENHEIMER, Attorneys for Executors, 20 Broad 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 subscribers at their place of transacting business at the office of Friedman & Fox, Esqs., No. 346 Broadway, in the City of New York, Borough of Manhattan, on or before the 6th day of June next. Dated New York, the 17th day of November, 1900. **PHILLIP ABRAHAMS, Administrator.**

FLEISCHMAN & FOX, Attorneys for Administrator, 346 Broadway, Borough of Manhattan, City of New York.

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 Back, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of her attorney, Samuel J. Cohen, Room 234, Stewart Building, No. 280 Broadway, in the City of New York, Borough of Manhattan, on or before the 5th day of August, 1901, next. Dated New York, 30th day of January, 1901. **SOPHIA BACK, Administratrix.**

SAMUEL J. COHEN, Attorney for Administratrix, Stewart Building, No. 280 Broadway, New York City—Manhattan.

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Adath Israel, 350 East 57th street.
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 Adath Jeshurun, 112 East 110th street.
 Adereth El, 135 East 29th street.
 Agudath Jesholim, 115 East 86th street.
 Ahawath Chesed Shaar Hashomayim, 55th street and Lexington avenue.
 Anshe Chesed, 160 East 112th street.
 Atereth Israel, 323 East 82d street.
 Ateres Zwi, 347 East 121st street.
 Beth-El, 76th street and Fifth avenue.
 Beth Hamedrash Hagodal, 54 Norfolk street.
 Beth Hamedrash Shaari Torah, 24 Chrystie street.
 Beth Israel, 305 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 Peysner, 316 East Fourth street.
 B'nee Sholom, 630 East Fifth street.
 Chaari Zedek, 38 Henry street.
 Chaari Zedek of Harlem, 25 West 118th street.
 Chebra Achim Rachmonim, 154 East Fifty-fourth street. Louis Morris, president; P. Adams, secretary.
 Chebra Anshe Chesed, 160 East 86th street.
 Chebra Kadisha Talmud Torah, 622 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.
 Kehllath Jeshurun, 127 East 82d street.
 Kol Israel Anshe Poland, 22 Forsyth street.
 Matte Levi, 49 East Broadway.
 Congregation Melah Sholom, 119th street and Second avenue.
 Nachlath Zevi, 170 East 114th street.
 Mount Zion, 113th street and Madison avenue.
 Ohab 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.

Agullar, 118 East 59th street, 197 East Broadway, 616 Fifth street, 174 East 110th street.
 Maimonides, 723 Lexington avenue.
Clubs.
 B'nai Berith (Fraternity), 60th street and Lexington avenue.
 Columbia, 2055 Fifth avenue.

Criterion, 516 Fifth avenue.
 Fidelity, 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, 320 East 65th street.
 B'nee Sholom Sisterhood, 630 East Fifth street.
 Chaari Zedek Sisterhood, 38 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 112th street.
Ladies' Aid Societies.
 Amella Relief Society, 2009 Third avenue.
 Caroline Aid Society, 239 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.
 Independent Order "Treue Schwestern." Secretary's address, 668 East 136th st.
 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 86th 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 56th street.
 Ladies' Auxiliary Society of Hebrew Orphan Asylum, Amsterdam avenue and 137th street.
 Ladies' Auxiliary Society of Mount Sinai Hospital, Lexington avenue and 67th street.
 Ladies' Auxiliary Society of the B'nai B'rith 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 156th 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.
Benefit 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 Veamat, 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 B'rith, 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.
 United Hands Mutual Benefit Society, secretary's office, 81 East 125th street.
Communal Institutions.
 Baron de 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 Benefit 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, 103 West 55th street.
 Hachnosath Orohim 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 58th street.
 Jewish Working Girls' Vacation Society, secretary, Mrs. I. Josephie, 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.
 Lebanon Hospital League—The Tuxedo, Fifty-ninth street and Madison avenue.

Montefiore Home for Chronic Invalids, 138th street and Boulevard.
 Montefiore Hebrew Free School, 208 Madison street.
 Mount Sinai Hospital, 66th 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 Jer'urun, 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 Aohim, 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 Hamedresh 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).
 Talmud Torah, 61-65 Meserole street.
 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, 326 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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228 styles and colorings
Including uncommon designs in tints of Grey, Tan, Porcelain Blue, Mauve, Coral, Amethyst, Reseda, Old Rose, Oxblood, Heliotrope and others.

All this season's goods and designs—latest, freshest, best.

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English Mercerized Sateens—finest—black and colors..... 33
Fancy French Sateens—finest—with and without silk stripes—all colors..... 33
Black French Sateens—highly mercerized..... 20
American Mercerized—finest..... 24
Foulard Sateens—fine twill..... 17
Extra Fine Twills—silk styles—also Black—Henrietta finish..... 12 1/2
Plain Colored Sateens..... 17 10 29

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200 pieces Fine American Sateens—Highly Mercerized—choicest shades—polka dots and other favorite styles—equal to the imported at 33..... 15
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DOUBLE BREAST SUITS—
Navy Blue Chevots and Tibets and light and dark Checks and Mixtures..... 1.98
Value Three dollars..... 1.98
Value Five dollars..... 2.98
All wool—7 to 16 years.

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60 cent qualities..... 39
75 cent qualities..... 59
1.50 qualities..... 98

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Value Eight dollars..... 4.98

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Best quality—stiff bosoms—were .69..... 49
First-class make and finish.

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BOYS' FLANNEL BLOUSES—Finest quality—all colors—handsomely embroidered or braid trimmed—were 1.49 to 2.98..... 99 and 98

New Black Silks

Hemstitch Plisse and Corded Taffetas—firm weave—rich finish—also soft and bright finish—new effects..... 70
23 and 27 inch Black Taffetas—Satin Duchesse—Extra quality..... 50
45 inch All Silk Grenadines—wide, narrow and broken stripes..... 79
Rich Peau de Sole—double face..... 98
These are among the most fashionable of black silks and of superior quality at the price.

New Colored Silks

24 inch Twilled Foulards—white figures on green, rose, helio, new blue, navy and gray..... 40
Value exceptional—Be sure to see them.
Fancy Lace Stripe Taffetas—white on blue, pink, red, navy and black—black stripes on white—rich and showy effects..... 70
Figured Satin Libertys—large and small designs—in a variety of new colorings..... 69 79 85 98

Curtains, Sash Laces

Tapestries, Damasks, Table Covers
Unmistakable Bargains.
FINE SASH LACES
Hand-wrought Tambour and Irish Point—single and double borders—30 to 40 inch—none worth less than 50 cents..... 20
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Plain and Snowflake, chain cordings and wide silk or variegated stripes—Worth 2.00..... 1.20
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Rich Colorings—Extra Heavy—with and without mercerized finish—Cord edge or handsome fringes—worth \$8.00..... 4.98/worth \$4.50..... 2.98
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Real Lace Bed Sets	6.98	4.98
Real Lace Bed Sets	15.98	9.98
Couch Covers	4.98	2.98
Couch Covers	2.98	1.98
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Velour Covers—2 yds.	9.98	6.98
Velour Covers—2 1/2 yds.	12.98	8.98
Chenille Table Covers—1 1/2 yds.	.60	.40
Chenille Table Covers—2 yds.	1.98	1.49
Tapestry, Table Covers—1 1/2 and 2 yards	1.39 and 1.69	.98
Persian Stripe Tapestries	.50	.39
Tinsel Stripe Tapestries	.98	.50
Moorish Stripes	1.50	.79
French Novelties	2.49	1.19
Velvet Brocade Velours	1.98	.98
Curtain Silks—plain colors	1.25	.79
Curtain Satins—50 inch	3.98	1.98
Satin Damasks	2.98	1.98
Figured Velvets	.59	.39
Figured Velvets	.79	.59

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Satin Lambrequins—silk lined—gold and floss emb'd—all colors—full length—value \$11 to \$13..... 7.98
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