

THE HEBREW STANDARD.

AMERICA'S LEADING JEWISH FAMILY PAPER.

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TEN CENTS PER COPY.

One Little Star.

One little star in the starry night,
One little beam in the noontide light,
One little drop in the river's might—
What can they do? Oh, what can they do?

One little flower in the flowery spring,
One little feather in one little wing,
One little note when the many birds sing:
All are so little, feeble and few.

Each little star has its special ray,
Each little beam has its place in the day,
Each little river-drop impulse and sway;
Feather and flower and songlet help, too.

Each little child can some love-work find;
Each little hand and each little mind—
All can be gentle, useful and kind,
Tho' they are little, like me and like you.
—Susan Coolidge.

In The Jewish World.

Mr. B. L. Farjeon's latest novel, descriptive of Jewish life in England, is entitled "Pride of Race."

There is a city of Jews in China situated right in the heart of the country on the banks of the Hoang-Ho river. When they settled there is a mystery, but it is known that the city was a flourishing one 300 years before Christ. Though the people have adopted a number of Chinese customs, they remain a distinct race. At the time of their emigration China was by far the most civilized country in the world and offered considerable advantages to the Jewish traders. According to their legends, a huge caravan was made, and in spite of all hardships, traveled across Asia. The journey must have occupied many years, but the people finally settled near the site upon which the city stands to-day. They gained great favor with the Emperor Ming-to II., and a number of them served in the imperial army and gained high places in the Chinese court. In return for their services the emperor built them a magnificent temple, the ruins of which can be seen to-day. For 13 centuries they prospered. Many of them became mandarins and rulers over large provinces, and their influence was felt throughout the country. Then came bad times. The emperor became frightened at the power they were gaining. The people rose against them, destroyed their temple, looted their city and broke their power forever. They have never recovered their lost ground. From that day to this they have lived in their own city, an almost forgotten race.

Rev. D. H. Loux of Chicago, speaking of "The Jew in the Middle Ages," concludes as follows: "But when plans involving high intelligence and requiring great executive abilities were in consideration then the Jew was held in the esteem of those who ruled in affairs. They have been likened in the Middle Ages to the patricians of ancient Greece and Italy, wanting only headship in political power. And so the history of the Jews in the Middle Ages marks the progress of the Jewish people. Of the future it may be said that the Hebrew people constitute a reserve account kept in the savings department of his treasury for his guaranty to save the world through his Messiah."

A telegram from St. Petersburg states that a new movement to carry

out an extensive emigration of Russian Jews to the United States have been started here. The condition of the Jews, even in the slums of New York is pictured as much happier and better than in Russia.

Assemblyman Harburger introduced a bill at Albany, N. Y., incorporating the Federation of American Zionists with the following incorporators: Richard Gottheil, Gustav Gottheil, H. Pereira Mendes, Aaron Friedman, Morris Jastrow, Benjamin Leventhal, Isidor Myers, Kasreil H. Sarasohn and Isidore D. Morrison. The objects of the federation are to foster the national idea of Israel, to co-operate with other Zionist societies in their endeavor to obtain for the Jewish nation a publicly, legally assured home in Palestine; to unite all Zionist societies of the United States; to act as the medium of communication between the Zionist Congress through its central committee and the Zionist societies of the United States; to foster the knowledge of Hebrew as a living language, and to publish periodical publications for the furtherance of the cause of Zionism. The principal office of the federation will be in New York city.

The veterans of the Civil War celebrated Appomattox Day at Keneseth Israel Temple in Philadelphia last week.

The first Jewish congregation organized in Chicago was founded in 1861. On June 7, 1861, this congregation assisted in the dedication of the first Reformed Jewish Temple in Chicago, a one-story frame building on Monroe street, near La Salle.

The first Rabbi of Sinai Congregation was B. Felsenthal, who served until 1866. Dr. Chronick became Rabbi of the congregation and remained until 1871, when he returned to Berlin. Dr. K. Kohler assumed charge of the temple after Dr. Chronick and remained until 1879, when he returned to New York. Dr. Emil G. Hirsch became the head of the congregation in 1880 and has served in that capacity ever since. Since the erection of the temple in 1876 the Sinai congregation has grown to a membership of 350 families, or more than 2,000 persons, including some of Chicago's wealthiest citizens. The congregation conducts a school with a regular attendance of 250 children, who are instructed in the Jewish faith by a superintendent and seven teachers, all of whom are paid salaries for their services.

The Hungarian census shows the population of Budapest to be 703,448. The Jews number 166,000. This represents an increase of 62 per cent. in the Jewish population during the past ten years.

The Secretary of the Hebrew Charity Ball Association of Philadelphia reports that the net proceeds of the February Ball amounted to \$17,954.03, which has been distributed as follows: Jewish Hospital Association, \$4,851.41; United Hebrew Charities, \$4,684.12; Jewish Foster Home and Orphan Asylum, \$4,516.83; Orphans' Guardian, \$1,171.03; Hebrew Education Society, \$501.88; Young Women's Union, \$501.88; National Farm School, \$500; Rush Hospital for Consumptives, \$250; He-

brew Sunday School Society, \$200; Jewish Sheltering Home, \$150, and Association of Jewish Immigrants, \$125.

During the half century that the association has been in existence more than half a million of dollars has been raised directly and indirectly for Philadelphia Jewish Charities. The discontinuance of this activity is included in the plan of the Federation recently organized.

The Secretary of the Union of Orthodox Congregations of the United States and Canada wrote to Seth Low, president of Columbia University of New York, requesting that no university examinations be placed upon the Jewish holydays—Passover, Pentecost, New Year's, Atonement and Tabernacles and all Saturdays—and that Jewish students be allowed to absent themselves from ordinary college work at these times without the loss of standing.

President Low informed Mr. Lucas that a student who absents himself from the examinations by reason of conscientious scruples will be given a special examination, provided he notifies the dean in advance. A similar notification will excuse such students from attendance upon lectures on holy days. The only examinations which conflict are those in the College of Physicians and Surgeons, Sept. 38 and Oct. 5, the Tabernacle days, and the final examinations on Pentecost, May 23. He advises Mr. Lucas that if he will notify the university of the holy days between July 1, 1901, and June 30, 1903, the faculty will endeavor to place examinations on other days.

At Punxsutawney, Pa., a new synagogue was dedicated last Sunday.

Rabbi Moses P. Jacobson of Chicago, has been elected to the pulpit of the congregation at Greenville, Miss.

The Jewish Publication Society of America has been engaged for six years in making a translation of the Bible from the original Hebrew. The Christian churches have thus far monopolized the English version of the sacred scriptures, and the Jewish critics contend that there are errors of vital importance in both the King James edition and the modern revision. King James's version was translated partly from Hebrew and partly from Greek originals. The revised version was translated from the Hebrew alone.

The work has been going on for six years, and is now so far advanced that the first results are almost ready for the public. During the next few months the Book of Psalms will be issued, and following that the other books of the Bible will appear, first in separate form in large type, and then together in smaller type. The entire work has been done by Jews, except that Professor Kittridge, professor of English Literature in Harvard University, who is regarded as the highest authority on ecclesiastical English in this country, has been assisting in a revision of the phraseology.

Grosswardein, an important town in Hungary, has elected a Jew, Herr Ludwig Gero, to be Chief of Police. He is the only one of his faith who holds so high a position in that district.

"The Revolted Daughter," a new play by Israel Zangwill, was for the first time acted at the Comedy Theatre of London about two weeks ago.

It is reported that Mark Twain and Sidney Rosenfeld are writing a play in partnership. This is decidedly a most unique case of partnership.

The Roumanian Government has notified all the neighboring countries that Jews who emigrate from Roumania will not be permitted to recross the Roumanian frontier.

Commandant-General Botha denies stoutly his refusal to treat with the British forces because Lord Kitchener demanded franchise for the Jews, as newspaper reports have it.

The Queen-Mother of Holland has presented Holland with a Sanatorium for Diseases of the Lungs, which Her Majesty is having erected at Oranje-Nassau-Ord. The Chief Rabbis of the various Jewish Consistories in Holland have sent a memorial to Queen Emma requesting that a kosher kitchen and a room for worship should be provided for Jewish patients. Her Majesty has sent the memorial to the Executive of the Sanatorium with instructions that the request of the Chief Rabbis should be carried out to the fullest extent.

The Chief Rabbis have also approached the authorities of People's Sanatoriums about to be built, asking similar concessions. As the result of representations, a separate Jewish kitchen is to be provided at the first sanatorium to be opened at Hellen-door.

Dr. Falk Cohen, who for nineteen years was active Rabbi at Bonn, Germany, recently died at the age of 67. He was noted for his great goodness of heart and for the services which he rendered his community by his benevolent and philanthropic undertakings.

That eminent savant, Dr. Abraham Y. Harkavy, of St. Petersburg, completed forty years of literary activity last month. In some branches this world-wide known scholar was a pioneer, and his relation to the history and literature of the Jews has resulted in most valuable contributions to that study.

At a reception held at Liverpool Town Hall the present Lord Mayor utilized the occasion to present the ex-Lord Mayor Louis S. Cohen and the ex-Lady Mayoress with substantial souvenirs of their year in office, thus attesting to the esteem in which the recipients were held.

At a meeting in Sydney, Australia, the advisability of holding periodical conferences where the ministers might meet representative laymen to consider various matters which concern the welfare of the Jews of Australia, was fully discussed by representative rabbis and congregational leaders.

Mr. William A. Gans of New York, appeared before Gov. Odell for the purpose of advancing arguments in favor of Senator Elsberg's amendment to the Mortgage Tax bill exempting fraternal, charitable and religious societies from the act. Mr. Gans repre-

sented the I. O. B. B., the I. O. F. S. of I., and spoke for all the benevolent associations of the State.

Senator Mitchell of Oregon recently presented to Secretary Hay a communication from Solomon Hirsch of Portland, requesting that the United States Minister to Turkey be instructed to protest to the Turkish Government against the regulations promulgated by that Government last November to prevent the sojourn in Palestine for a longer period than three months of any foreigner of the Jewish faith. In reply Secretary Hay informed Senator Mitchell that Mr. Hirsch's request was anticipated by an instruction on the subject sent to the United States Charge d'Affaires at Constantinople last Feb. 28.

A movement is on foot to build and maintain a Hebrew Charity Hospital in Brooklyn, N. Y.

Professor Gudman of the University of Pennsylvania, read a paper before the Mikve Israel Association of Philadelphia, on "Josephus—the Historian and His Works." The lecturer showed that Josephus had conformed to the artistic and scientific standards demanded of an ancient historian, and explained the chief causes of his phenomenal and abiding popularity.

Dr. E. G. Hirsch of Chicago, has consented to deliver a series of lectures on "Fundamental Concepts of Jewish Theology," before the students of the Hebrew Union College of Cincinnati.

Rabbi B. C. Ehrenreich of Atlantic City, has been elected to the pulpit of Adath Yeshurun of Philadelphia.

Dr. P. Muenz, practicing physician at Nuremberg, Germany, has published a book dealing with the diet of healthy and sick persons. According to him, "nothing is more scientifically correct and sanitariously advantageous to the human body than a strict adherence to the orthodox dietary laws of the Jews."

The Hebrew Aid Society of Utica, N. Y., reports a membership of 100.

The Jewish Chautauqua has again selected Atlantic City, N. J., for its summer session, which this year will last a week longer than formerly.

Temple Beth-El of Detroit, Mich., has purchased a fine site for its new Temple. The property has a frontage of 100 and a depth of 200 feet. The price paid was \$20,000. The temple, as contemplated, will cost \$100,000.

The annual meeting of "The Helpers" of San Francisco, Cal., was held in the meeting-room of the Eureka Benevolent Association. The Secretary reported 233 cases having received aid with groceries, fuel, milk and medicine. The Helpers have 365 members; during the past year there were 14 resignations and 10 new members gained. The Treasurer reported \$1343.67, total receipts, \$798.10, expended, \$545.57 on hand.

The Hebrew Literary Society of Philadelphia, is installed in its new home which cost \$6500.

The King and the Rabbi.

The solemn coronation of the Polish king, Stanislas Augustus Poniatowski, took place on the 25th of November in the year 1764. It is true that he was elevated to the throne by the favor of Catherine II., who, charmed by the amiability he displayed as Ambassador at the Court of St. Petersburg, accorded him her good graces and employed for him her all-powerful influence to obtain his election as King of Poland. But however, it came about, tho Poles could not have made a better choice, for Prince Poniatowski was not only the most handsome and agreeable man of his time, but a most noble gentleman, brave and magnanimous, devoted to, and animated by the most ardent love for, his country, which he endeavored to make happy.

General joy prevailed at his election and coronation. The nation unhappy and torn by dissension, since some time, so to say, its own victim, looked forward to an era of happiness and power. King Poniatowski received the most sincere and touching evidences of sympathy from all sides, and his passage through his country resembled a triumphal march. Whenever he passed he was received by deputations from all classes of people, who offered him their homage, their congratulations and professions of love and fidelity.

During his passage through the country the king arrived at Bialystock a town in Lithuania, where he found a large Jewish community, at their head a spiritual guide, the celebrated Rabbi Kalman. This Rabbi was not only a wise and pious Talmudist, he was also a very cultivated man, and politic to a high degree. His eloquence and witty sallies had become proverbial, and the people affirmed that a spark of the soul of Solomon had entered this Rabbi and thus explained his great wisdom.

In truth, a grand and noble spirit inhabited an imposing, dignified form which forced all to respect the Jewish Rabbi. His beard and hair descended in silvery waves upon his temples, neck and breast, on high brow the majesty of thought sat enthroned beside the gentle spirit of true humanity. His eyes shone with trust in God, manly dignity and consummate experience. He knew how to accommodate himself to all situations of life and was never embarrassed, without at the same appearing in the least presumptuous or obtrusive. It will now be comprehended that Rabbi Kalman was chosen to be the head of the Jewish deputation changed with welcoming the king of Bialystock in the name of all the Jews of Lithuania.

The deputation was composed of a dozen persons, half of them middle-aged and of manly, strong appearance, the balance, venerable old men. All carried in their arms rolls of the Torah elegantly ornamented, the pallium of Jewish nationality and sign of Israel's historic mission throughout the world. One might have imagined to see before him a dozen patriarchs of the primitive times of humanity.

The king and his court were visibly surprised and moved on seeing this deputation, the Rabbi Kalman appearing like a grand priest at its head. Full of respect they approached the king who received them with signs of friendship and good will.

The conductor of the deputation, then in a strong voice and accents that went to the heart, addressed the king as follows:

"Blessed be thou of Heaven, O King of Poland! Blessed be thy sceptre that it may bring weal to the country that has elected thee king! We have come here in the name of all the

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Jews of Lithuania to present thee our homage, to honor and praise thee, thou our sovereign well-beloved! But sovereigns can be praised in two ways, in a positive and in a negative one. In a positive way, by enumerating their good qualities and placing them in the most brilliant light; in a negative manner, by citing their few faults and avowing they have no more than these. Decide then, O prince! thou who hast undertaken upon all that concerns us, in what manner thou wishest to be praised!

The Rabbi was silent, and waited for a reply. The courtiers were perplexed by this singular harangue, and the king himself was evidently surprised. But he quickly recovered himself. After short meditation, he responded:

"If thou hast desire to praise me, do it then in the second manner indicated by thee, by naming my faults which so rarely come to the ears of princes. Thou wilt thereby render me and my kingdom a service."

The courtiers were filled with anxiety; the members of the Jewish deputation penetrated by diverse feelings, fear and hope. Fear, that their Rabbi might go too far; hope, inasmuch as they had full faith in the so often tried wisdom of their Rabbi.

The Rabbi did not reflect long and said:

"Noble prince, that I may indicate thy faults, it is necessary that thou shouldst first name them thyself, for I know none and would have to look in vain throughout all the land for one who can tell me any."

A strange smile, made up of agreeable surprise and fine irony passed across the handsome mouth of Poniatowski, and he said to the Rabbi with a look of true grandeur:

"I can tell thee immediately a great fault of mine; it is that my ear inclines with pleasure to thy words of flattery."

"And supposing, my prince," unhesitatingly returned the Rabbi, "that this is a fault, it ceases to be one on the instant that thou recognizest it and avowest it thus publicly; for it is written: 'He who sees his error and abandons it will find grace.'"

Upon this the king cried out: "How Rabbi, does the Talmud teach thee to spin logic like this with the delicate thread of thy subtleties?"

"Yes, prince, your majesty has spoken truly; it is the Talmud that put these words into my mouth and has shown me that earthly majesty is a reflection of celestial power, and that God surrounds with the rays of His

glory the sovereigns of the earth. That is what we think, we Jews, of all noble princes; that is what we think, above all, of thee, the glorious king of glorious Poland. May the God of Israel, the one and only one, let happiness descend upon thee, through thee upon thy empire, and upon the whole world! Amen."

This amen was enthusiastically repeated by all the courtiers and by the king himself, whose eyes were brilliant with a tear.

King Poniatowski never caused grief to the Jews of his country.

Correspondence.

Editor of the Hebrew Standard: In your last issue you answered one of your correspondents concerning the origin of the commonly used expression (among our co-religionists) davenen, meaning "to pray." I beg leave to take exception to your derivation of the term from the word דָּבַנְן. This word is suggestive of pain, anguish, sorrow and grief. Whereas prayer among the Jews, came in course of time to be a duty, a performance of an obligation and did not necessarily include the idea of a wounded heart, as some of the prayers included praise of God, joy at His deliverance of us and our fathers from perils, thanksgiving and songs. I would, therefore, prefer to regard the word as derived from the name of King David, who, by tradition, was the author of the Psalms, which enter so largely and figure so prominently in the liturgy and devotion of our own prayer-book, as well as those of the churches. Now, by frequent usage of the term a verb was made out of the proper noun דָּבַנְן. By constant repetition and being frequently on the tongues of people the final נ was naturally dropped, because it was thus too clumsy a word to be pronounced. In that way the present form of the word may have been developed, according to my opinion. S. G.

The Calendar.

5061-1901

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
Rosh Hashanah.....	Sat., Sept. 14
Yom Kippur.....	Mon., Sept. 23
1st day Succoth.....	Sat., Sept. 28
Shemini Atzereth.....	Sat., Oct. 5
Simchath Torah.....	Sun., Oct. 6
*Rosh Chodesh Cheshvan.....	Mon., Oct. 14
Rosh Chodesh Kislev.....	Tues., Nov. 12
1st day Chanukah.....	Fri., Dec. 6
Rosh Chodesh Tebeth.....	Wed., Dec. 11
Fast of Tebeth.....	Fri., Dec. 20

*Also observed the day previous as Rosh Chodesh.

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- MARSON MINTZ, Grand Tyler.

- General Committee.**
- IYER ELSAS, Chairman Committee on Appeals.
 - ENJAMIN ORBACH, Chairman Committee on Finance.
 - ISAAC HAER, Chairman Committee on Laws.
 - SAMUEL ORNSTEIN, Chairman Committee on State of the District.
 - MORT. J. LICHTENBERG, Chairman Board of District Deputies.

Reception to Grand Master Stern.

A public reception and entertainment was tendered Grand Master M. Samuel Stern, on Sunday evening, April 21, at Maenncher Hall, East Fifty-sixth street, by Levy Lodge, of which Mr. Stern has been a member since his initiation in the order. The entertainment and reception was given in honor of Grand Master Stern's re-election for a fourth successive term and was largely attended by his host of friends.

The feature of the evening was the presentation of Bro. Stern of a portrait of his deceased mother. Bro. Sol Oppenheimer made the presentation speech in the following well chosen words:

Ladies and Gentlemen: Last February Mr. M. S. Stern was re-elected the Grand Master of the Free Sons of Israel of the first district to serve a fourth successive term. Never before, so far as my knowledge goes, did anybody occupy the position of Grand Master of the first district for more than two terms. He is a member of our lodge. It unanimously passed a resolution to the effect that it appropriately celebrated the event as a mark of respect for and in honor of the Grand Master.

With his usual generous-feeling he insisted that the lodge shall go to no expense on his account, but whatever is undertaken by it shall be directly for its benefit.

This gathering here to-night, the floral decorations, the entertainment and reception are the results of the earnest desire of all the members of the lodge to do honor to Brother Stern. I have been delegated to perform the pleasant duty of giving expression to the sentiments of the lodge regarding this gentleman, and I have accepted the honor with alacrity.

Our lodge is justly highly proud of this member. I do not wish to detain you by going into details regarding his great services, self-sacrificing disposition, sterling character and steadfast love for our noble order.

The members of our order in this State and other parts of this glorious country of ours, in which the banner of Free Sonism may freely float, are familiar with his career, which ought to be written in letters of gold.

He was engaged almost every day and frequently late into the night, in relieving and assisting sick and distressed Free Sons of Israel, in directing sunshine into the homes of their widows and orphans; he is always plotting to enlarge and strengthen the order and he has rarely, if ever, been excelled by any member since the organization of the order, over half a century ago, in his gigantic and magnificent services and the happy and beneficial results thereof.

The Grand Lodge realizing the boundless blessings which have and will be reaped through his instrumentality, has done nothing but its plain duty in re-electing for the fourth time this good

and faithful son of Israel, son of humanity and son of God.

He is large hearted, amiably dispositioned, noble spirited and clear headed. The epithet of a "human locomotive" is justly applicable to our Grand Master. He is at full speed now and going in the right direction, and it will be an immeasurable loss to our noble institution when he shall determine to side track himself.

I trust he will not sever his official connection with the order until all of his important and laudable undertakings are thoroughly realized. He made an exceptional servant for the order and in reality a Grand Master. This order has reflected credit upon itself by honoring him.

Worthy Grand Master—In grateful regard for your unselfish devotion to the interests of the society, on behalf of the lodge, I tender you our heartfelt thanks and express the sincere prayers of all who know you that you will maintain good health, be spared for many years and be the recipient of much higher honors.

Disregarding your wish and in recognition of your faithful administration, your exemplary character, the high esteem in which you are held by your brethren as well as a token of their implicit confidence in you and their unalloyed affection, I ask you to receive as a present from the lodge this fine picture of your dearly beloved mother.

The entertainment was well selected and thoroughly enjoyed by all present, and at its conclusion disciples of terpsichore were given their inning, which they made the most of.

Sons of Benjamin.

Grand Lodge Officers.

- Hon. Ferdinand Levy, Grand Master, New York.
- Louis Lindeman, First Deputy Grand Master, New York.
- David J. Zinner, Second Deputy Grand Master, Cleveland.
- Philip Gates, Third Deputy Grand Master, Syracuse.
- Adolph Silberstein, Grand Secretary, New York.
- Louis B. Franklin, Assistant Grand Secretary, New York.
- Samuel Ascher, Grand Messenger, New York.
- Mitchel Levy, Counsel to the Order, New York.
- Phillip Freund, Grand Treasurer, New York.
- N. Toch Baron, Endowment Treasurer, New York.
- Julius Riess, Grand Conductor, New York.
- S. J. Bettman, Grand Conductor, New York.
- Simon Schen, Inside Guardian, New York.
- Benjamin Kaplan, Inside Guardian, New York.

Executive Committee.

- Louis Strauss, chairman on Appeals.
- David Reggel, chairman on Endowments.
- Rudolph Herring, chairman on Finance.
- Ed. E. Falke, chairman on Laws.
- Ed. A. Solky, chairman on Credentials.
- Max Driessen, chairman on Rituals.
- Alex Grant, chairman on State of Order.
- Anson Stern, chairman of Written and Unwritten Works.
- Hyman B. Cohen, chairman on Unclaimed End.
- Jacob L. Le Bowsky, chairman on Mutual Guarantee Fund.
- Samuel Rechultz, treasurer Mutual Guarantee Fund.
- Ferdinand Ziegel, chairman on Statistics.
- Herman Meyer, chairman on Intellectual Advancement.
- Morris Cohn, chairman on Repairs and Supplies.
- Isaac Michel, chairman on Burial Ground.

JUDGES COURT OF APPEALS.

- Herman Isaacs, president, of Baltimore.
- ASSOCIATE JUDGES.**
- Samuel Einstein, of Washington, D. C.
 - Isaac A. Levin, of Baltimore, Md.
 - A. Lesser, of San Francisco, Cal.
 - Alex Tannenholz, of Detroit, Mich.

Order B'nai B'rith.

Office, B'nai B'rith Building, 723 Lexington Avenue.

- OFFICERS DISTRICT GRAND LODGE NO. 1.
- President, Dr. S. B. Wolfe.
 - First Vice-President, Jacob B. Klein.
 - Second Vice-President, Charles Hartman.
 - Treasurer, Solomon Sulzberger.
 - Secretary, Sigmund Hamburger.
 - Sergeant-at-Arms, Max Studinski.
 - Chairman on Finance, Bro. S. W. Goodman.
 - President Meimondes Free Library, William A. Gans; chairman Committee on Intellectual Advancement, Moritz Ellinger; chairman Committee on Laws, Joshua Kantrowitz; chairman Committee on General Fund and Charitable Objects, M. Leppziger; chairman Committee on Hall and Building, Meyer Hellman; chairman Committee on Endowment, Louis Woolstein; chairman Committee on Auxiliary Lodges, William Goldschmidt; president District Court, Isaac Wolfe; president Home for Aged and Infirm, at Yonkers, Ignatius Rice.

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MORTGAGE TAX BILL.

Governor Moved by Plea to Exempt Fraternal, Charitable and Religious Societies.

(From the New York Times, April 17.)

ALBANY, N. Y., April 16.—Despite the fact that the Senate Republican caucus last night decided to pass the Stranahan mortgage tax bill in its present shape, there is every indication to-night that unless it is considerably amended it will meet with the same opposition as the canal bill met in the Assembly.

Even Gov. Odell, who has favored a mortgage tax, is wavering to-night in his allegiance to the bill unless some of the exemptions are changed greatly, while at least twenty Republican Assemblymen declare they will not go into caucus on the measure.

Gov. Odell listened to-day with some attention to the arguments advanced by William A. Gans, of New York, in favor of Senator Elsberg's amendment exempting fraternal, charitable and religious societies from the act. Mr. Gans represented the Independent Order of B'nai B'rith, the Independent Order of Free Sons of Israel, and spoke for all the benevolent associations in the State.

Mr. Gans called the attention of the Governor to the fact that the Title Guaranty and Trust Company, the Fidelity and Casualty companies, the building and loan associations, and the trust companies, were exempted from the tax, while the widow and orphan funds of the benevolent and charitable societies were compelled, under the bill, to pay the tax. He showed to the Governor that the Independent Order of Free Sons of Israel, with its \$900,000 of mortgages, and the order of B'nai B'rith, with its \$450,000 of mortgages—being the moneys gathered from the hard earnings of its members for the last thirty years for the aid of the widows and orphans of its membership, would have to pay an annual tax of about \$7,000, and the hundreds of other smaller benefit societies would have to pay their share of tax, while corporations such as the Title Guaranty Company and the Fidelity and Casualty Company, and trust companies which are organized for profits are expressly exempted from the tax.

He asked the Governor whether the widows and orphans and the benevolent societies which have been exempted at all times from the burden of State taxation should not receive at least the same consideration as business corporations controlled by capitalists for profit. He called the attention of the Governor to the injustice of such a course upon the part of the State, and to the fact that these organizations throughout the State looked to him for his intervention.

The Governor told Mr. Gans that he was under the impression that the charitable and religious societies were exempted by the act. The Governor seemed to be much interested in Mr. Gans' argument, asked a number of questions, and promised to give the matter his consideration.

The bill was killed on April 18.—(Ed.)

Hartford, Conn.

Master Arthur Samuels was Bar-Mitzpah last Saturday at the Temple Beth-Israel, before a very large gathering of relatives and friends.

Mr. and Mrs. Raphael Ballerstein returned the past week, after a three months' sojourn in foreign lands, visiting many places of interest in Palestine, Germany, Italy and France.

Mr. and Mrs. Moses Fox, after a few weeks' trip South, are again at home.

New life has been infused in the Ararat Lodge No. 13, I. O. B. B. The younger element are deserving of much commendation in adding many new members. A striking innovation is the work of the new degree team, which certainly adds to the interest of the work.

Bigotry or animosity plays no part in the public affairs of our Hebrews. It certainly was a pleasure to note the honor shown Mr. Joseph Schwab, who has taken active part and served for twenty-five years as a member of the High School Committee. Mr. Schwab was handsomely remembered by being presented with a loving cup by his American colleagues, suitably engraved. He has also served in other capacities, such as Police Commissioner and Alderman. Mr. Schwab is one of our foremost citizens.

In writing to advertisers, you will find it greatly to your advantage to mention that you saw the advertisement in THE HEBREW STANDARD.

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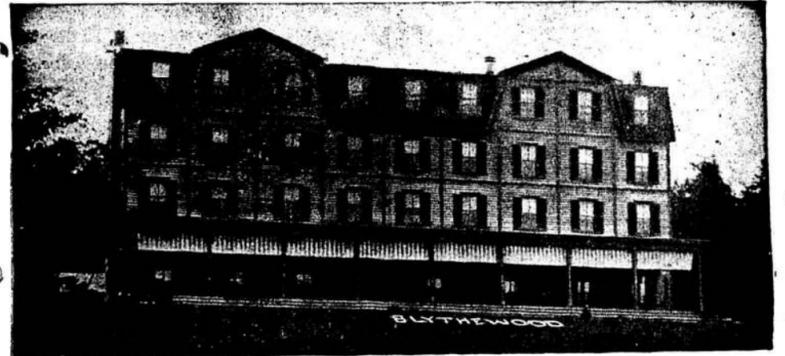
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For Health drink Clausen's Genuine German Beer, or any of their Celebrated Bottlings of **Beer, Ales & Stout**

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CITY NEWS.

Madison Avenue Synagogue.

The Junior Sisterhood of the Madison Avenue Synagogue will hold a fair in the class rooms of the synagogue on Wednesday and Thursday of next week, the 1st and 2d of May. The purpose is to gather funds to aid the shoe fund of the sisterhood. The young ladies are trying their utmost to make this fair the success it so truly merits. Tickets may be obtained from the members or at the synagogue on the days of the fair.

Mt. Zion Congregation.

113th street, near Madison avenue.
Rev. Samuel Greenfield will speak on "The Priest's Raiment," this Sabbath.
Rabbi Greenfield will speak at the Cannon street school, Sabbath afternoon.

Temple Ahawath Chesed—Shaar Hashomayim.

Rev. I. S. Moses will speak this Sabbath morning on "Spirituality."

Seventy-Second Street Synagogue.

Rev. Dr. Falk Vidaver will preach next Saturday on the subject, "Israel's Separation from the Nations."

Temple Israel of Harlem.

This (Friday) evening Dr. Harris will exchange pulpits with Rev. Dr. Mayer Kopfstern of the Congregation Hand in Hand. Dr. Kopfstern will speak on "A Misnomer." Sabbath morning Dr. Harris will speak on "The Law."

The Jewish Culture Society will hold a meeting in the vestry rooms of the Temple on Monday evening. Rev. I. S. Moses will speak on "White Ties."

Congregation Hand in Hand.

This (Friday) evening the pulpit will be occupied by Rev. Dr. M. H. Harris, rabbi of Temple Israel of Harlem. Sabbath morning Rev. Mayer Kopfstern will speak on "A Post Mortem."

Mt. Zion Literary and Social League.

The society met Tuesday night in the vestry of the 113th street Synagogue, a goodly number being present in spite of the weather. Business was transacted and a literary programme was next carried out. An arrangement was entered into whereby a strawberry festival will be the social event during the month of May.

The Ladies' Sewing Circle of Mt. Zion Temple met last Wednesday for reports and further transaction of business. Those attending the meeting were regaled with ice cream and cake.

Hebrew Orphan Asylum.

The annual meeting of the society will be held on Sunday, April 28, at 10.30 a. m., at the Asylum buildings, Amsterdam avenue, between 136th and 138th streets.

The annual report of the president and Board of Trustees for the past year will be submitted and amended by-laws will be offered for ratification.

There will also be an election of officers and trustees for the ensuing year.

The polls will be open from 10.30 a. m. to 12.30 p. m.

Young Men's Hebrew Association.

The regular Friday evening exercises were held last week, and a large number of people, as usual, gathered in the spacious auditorium, where the exercises are now held. The sermon was delivered by Mr. Rudolph I. Coffee, of the Jewish Theological Seminary, who spoke on "The Golden Rule." There is some dispute as to the origin of this maxim. We Jews, however, know that Confucius did not first promulgate it, neither was this entirely new when so forcibly propounded nineteen centuries ago. The Israelites had that tradition hundreds of years before, and because of its divine origin it had always been a cardinal tenet of Judaism. Moses, our law-giver, first propounded this law. So much the more shame, then, for Israel that its observance has not been steadfast. This is our present duty—to foster the keeping of this precept.

This evening Rev. Dr. Silverman will speak. The exercises begin at 8.15 sharp, and all are cordially invited.

Hebrew Sheltering Guardian Society.

The Board of Managers, in conjunction with the Ladies' Auxiliary Society and the Young Ladies and Gentlemen's Circle of the Hebrew Sheltering Guardian Society, of the New York Orphan Asylum, West 150th street and Eleventh avenue, extend to the public a cordial invitation to attend their annual reception Sunday,

April 28, 1901, from 2 to 5 p. m. There will be kindergarten exercises, manual work exhibit (lace, plain and fancy sewing), and concerts by the Drum and Fife Corps and Military Band.

Ladies' Auxiliary Society.

A most enjoyable entertainment and luncheon was given by the Ladies' Auxiliary Society of the Hebrew Sheltering Guardian Society on Wednesday, April 17, at the Tuxedo. The affair was largely attended, thoroughly enjoyed by all, and proved a big success both financially and socially. Those who volunteered their services for the entertainment were Miss Elsie Lathrop, soprano; Mrs. Pauline Ryder, violinist; Master Arthur Simon, comedian; Miss Camilla Birnbaum, soprano; Miss Irene Smith, elocutionist and Mr. Warren G. Richards, character comedian.

Much of the success of the affair was due to the efforts of Mrs. Holzwasser, who had charge of the luncheon, and Mrs. Max Stiner, who had charge of the entertainment. The officers of the society are: Mrs. Feinberg, president; Mrs. Holzwasser, vice-president; Miss T. Cohen, secretary and Miss A. Siloneck, treasurer.

Musical.

Misses L. D. and Blanche Hamburger, of 152 W. 123d street, tendered a musical to their father on Sunday evening, April 21. The parlors of the house were beautifully decorated with a profusion of flowers, and there were more than one hundred young folks in attendance. A cotillion was danced at midnight. Among those present were Messrs. Charles and Lee Prince, Daniel W. Blumenthal, Dr. Samuel Stern, A. Jones, Wm. Garner, W. Walker, R. N. Dorn, S. Kale, S. I. Mandel, R. Muntigill, Dr. Moulton and Misses Sadie and Florence Goodstein, Miss Jones, Miss Walker, Miss Lillian Hamburger, Miss Tessie Rosenheim, Miss Josephine Blumenthal, Misses Prince, Miss Wallack, Miss Katharine C. Sardi, Miss Blanche Hamburger, and others.

Young Ladies' Charitable Society.

It is well known in social circles that, so far as sociability is concerned, no organization in this city can compare with the Young Ladies' Charitable Society. Taking into consideration the terrible stormy weather last Saturday evening, the eighth anniversary celebration of this society, in Terrace Garden, was well attended. Those who did venture out and were present were well repaid. Charity is the club's watchword, but, as already stated, sociability is a close second, and this perhaps was the main cause of the good attendance. It was a strictly full-dress affair, and good humor was on all sides from early evening till early morn. It was easily seen that all were enjoying themselves, because at 4 o'clock Sunday morning, when Davis's Orchestra played "Home, Sweet Home," the hall appeared to be quite as full as when the opening number was played. The society should be congratulated for the able committee who led them on to this success.

In the month of June the club's annual outing will take place.

Young Folks' League of the Hebrew Infant Asylum.

The regular meeting took place, as usual, at the Tuxedo Sunday afternoon, April 21. Owing to the inclemency of the weather, the attendance was smaller than usual. Arrangements were discussed regarding a bazaar to be held at the Home on May 14. At the next meeting, which will be the final one of the season, an elaborate entertainment and dance has been decided upon by the various committees having the matter in charge. The amounts realized from the various dances and other social functions given throughout the season, and which have made the League so popular, have netted quite a surplus, and will be credited to the Asylum for the good of the little ones. An outing is being planned and will be announced at some future date.

Deaths.

CAHN.—On April 17, 1901, in her 27th year, Blanche Cahn, beloved wife of Albert Cahn and daughter of Samuel and Mathilda Brickner, of 21 West 112th street. May her soul rest in peace.

HERNSTADT, BERTHA, beloved wife of Benno Hernstadt, after a lingering illness; aged, 56. Funeral took place from her late residence, 125 East 91st street, Rev. Samuel Greenfield, assisted by Cantor Wolf Brown, officiating.

ENGAGEMENTS.

BANNER—SOBEL.—Mr. and Mrs. Elias Sobel announce the engagement of their daughter Martha to Mr. Samuel Banner, of New York City.

BLACKOPF—FROHMAN.—Mr. and Mrs. Herman Frohman announce the engagement of their daughter Jennie to Mr. Phillip Blackopf.

BLUMENFELD—WECKER.—On Sunday, April 7, 1901, Mr. Joseph Blumenfeld to Miss Rose Wecker.

CINNAMON—KALISCH.—Mr. and Mrs. C. Cinnamon, of 59 New street, Newark, N. J., announce the engagement of their daughter Florence to Mr. Harry Kalisch.

COHEN—POLCER.—Louis Cohen to Bessie Polcer.

DANCIG—ROTHSTEIN.—Mr. and Mrs. Rothstein, of 42 St. Mark's place, Brooklyn, announce the engagement of their daughter Freda to Mr. Edward Dancig, of New York. At home Sunday evening, April 28, 1901.

DAVIDSON—FALK.—Mr. and Mrs. Selig Falk take pleasure in announcing the engagement of their daughter Eva to Mr. Sigmund Davidson.

GOLDSCHMIDT—FRIESNER.—Mr. and Mrs. Isaiah Friesner announce the engagement of their daughter Carrie to Mr. William Goldschmidt. At home, 206 East 58th street, Sunday, April 28, from 3 to 6 o'clock.

GOLDSTEIN—STRAUSS.—Mr. and Mrs. Julius Strauss announce the engagement of their daughter Carrie to Mr. Charles S. Goldstein. At home Sunday, April 28, 3 to 6, 66 East 86th street.

GREENBERG—LENT.—Louis Greenberg to Miss Minnie Lent, both of New York, Sunday, April 20, 1901.

HERZ—MINTZ.—Mr. and Mrs. Carson Mintz announce the engagement of their daughter Lydia to Mr. Morris Herz, both of this city. At home Sunday, April 28, 1901, from 7 to 11 p. m., 163 East 91st street.

KAUFFLER—PILZER.—Mr. and Mrs. Bernard Pilzer announce the engagement of their daughter Ruby to Mr. Charles Kauffler. Home Sunday, April 28, 420 First avenue.

LEINKRAM—MAYERS.—Mr. and Mrs. I. Mayers beg to announce the engagement of their daughter Ruby to Mr. Harry N. Leinkram. At home Sunday, April 28, from 3 to 6 p. m., 407 East 57th street, city.

LOEWENTHAL—STARK.—Mr. and Mrs. Morris Stark take pleasure in announcing the engagement of their youngest daughter, Carrie M., to Mr. Leo M. Loewenthal. At home Sunday, April 28, at 53 East 120th street.

MENDOZA—ROTH.—Mr. and Mrs. E. J. Koch announce the engagement of their sister, Emma Roth, to Mr. Harry Mendoza. At home Sunday, April 28, at 2325 Seventh avenue, from 3 to 6 p. m.

MOSES—BLOCH.—Mr. and Mrs. J. Bloch, 128 West 116th street, announce the engagement of their daughter Ida to Mr. Ernest R. Moses.

MOSS—DREYFUS.—Mr. and Mrs. Chas. Dreyfus beg to announce the engagement of their daughter Estelle to Mr. Benjamin S. Moss. At home Sunday, May 5, 108 East Seventy-first street.

ROSENBERG—ENGLANDER.—Mr. and Mrs. S. Englander, of 327 East Seventy-ninth street, announce the engagement of their daughter Jeanette to Mr. J. Rosenberg.

ROSENBERG—NEUSTADT.—Miss Emma Neustadt to Mr. Marcus Rosenberg. At home Sunday, April 28, at 1567 Second avenue.

SICKEL—KRAMER.—Mr. and Mrs. D. B. Kraemer announce the engagement of their daughter Clothilde to Mr. Moses Sickel, both of Newark, N. J. At home Sunday, April 28, 301 Belmont avenue.

SIMON—REINHEIMER.—Mr. and Mrs. Reinheimer, 999 Grant avenue, near 164th street, announce the engagement of their daughter Lena to Mr. Isidor Simon. At home Sunday, April 28, at 4 p. m.

STRAUSS—WALLACH.—Mr. and Mrs. Herman Strauss, of 107 East Sixty-fourth street, beg to announce the engagement of their daughter Frances to Mr. Moses K. Wallach, of New York. Reception Sunday, April 28, 2 to 6 p. m.

VICTORSON—ADLER.—Mr. and Mrs. M. D. Adler, of 31 and 33 West 124th street, announce the engagement of their daughter Adeline to Mr. Moses Victorson, of Boston.

WOLFF—NASHALSKY.—Mr. and Mrs. L. Nashalsky announce the engagement

of their daughter Rose to Mr. Milton Wolff.

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. 291 Third avenue, between 22d and 23d streets.

MARRIED.

Mayer—Stein.

Miss Frances Stein and Abraham Mayer were united in wedlock by the Rev. Dr. Loewenthal on Sunday, April 21, in the presence of their numerous relatives and friends. After the ceremony the guests sat down to a wedding dinner. Among those present we noticed Mr. and Mrs. Moses Mayer, parents of the bridegroom; Mr. and Mrs. Sigmund Stein, parents of the bride; Mr. and Mrs. Bernhard Kuttner, Moses Sulzberger, Isidore Metzger, Louis Steckler, L. Lychenheim, Aron Loeb, Daniel Nathan, Simon Mautner, Jacob Schwarzkopf, A. Worms, M. Waldman, Ch. Adler, Is. and Jacob Mayer, J. Strauss, J. Moos, M. Danziger, H. Dreyfuss and their ladies. The bridesmaids were the Misses Hanna Strauss, Belle Sulzberger, Florence Metzger and Minnie Danziger. The ushers were Messrs. Abe Holzman, David Mayer, Jos. Mayer and William Guttenberg.

Van Gelderen—Levy.

At the Harlem Arcade, on Sunday evening, April 21, Miss Hannah Van Gelderen and Mr. Maurice Levy were united in marriage, Rev. Dr. Samuel Greenfield, rabbi of the Mt. Zion congregation, officiating. About 125 guests sat down to a wedding dinner, at the conclusion of which the usual post-prandial exercises were declared in order. Mr. Louis N. Israel acted as toastmaster, the rabbi and a number of the guests responding with short addresses.

Cohen—Greenberg.

On Wednesday, April 17, Miss Lena Cohen to Mr. Isaac Greenberg, at the bride's residence, No. 184½ Seventh street, Rev. Hugo Heyman officiating.

Sperio—Mayer.

On April 25, 1901, by the Rev. Raphael Benjamin, M. A., Bella Mayer to Moses Sperio.

Silver Wedding.

In honor of the silver wedding day of Mr. and Mrs. Adolph Hausmann, respectively superintendent and matron of the Montefiore Home for Chronic Invalids, at 138th street and Broadway, the patients and employees there gave an entertainment and reception last Monday night.

Every one in the institution wore a silver button on lapel or waist. The entrance and lecture-room had been handsomely decorated with greens and silver cloth. The entertainment consisted of songs and recitations by patients and employees. On their behalf a diamond stud and diamond brooch were presented, respectively, to Mr. and Mrs. Hausmann.

Jacob H. Schiff, president of the Institution, gave the couple a set of handsomely engrossed and framed resolutions; also a \$500 bond, the gift of the Board of Directors of the institution. The ladies of the Auxiliary Society presented Mr. and Mrs. Hausmann with a silver service.

The floor of the lecture room was later cleared, and the young persons present took part in a dance.

Among those present were Mr. and Mrs. Jacob Schiff, Mr. and Mrs. Louis Gans, Mr. and Mrs. Henry Solomon, Mr. Melville Solomon, Mr. and Mrs. K. Mandel, Mr. and Mrs. Ettinger, Mrs. S. Borg and daughters, Mr. Mendel and others.

Mr. and Mrs. Hausmann are both natives of Germany. They were married in this city in 1876 and took charge of the home in 1889, five years after its dedication. Since they have been in charge the institution has increased to several times its original size. There are now 287 patients and 95 employees.

Subscribe for the Hebrew Standard.

Golden Wedding.

Mr. and Mrs. David Quitman celebrated the fiftieth anniversary of their marriage on Sunday evening last by giving a banquet to their relatives and nearest friends at Mollner's Liberty Hall, Lexington avenue and Fifty-ninth street. During the progress of the banquet the guests were entertained by Mr. Frank Ross with dialect songs and by the Empire Trio. Mr. and Mrs. Quitman were married in Germany April 21, 1851. Six children blessed their union, of whom four survive. Although Mr. and Mrs. David Quitman have both passed the seventy-fifth milestone of their lives, they are both hale and hearty, and indulged in dancing with as much vigor as the younger folk. Among those present were Mr. and Mrs. Louis Quitman, Mr. and Mrs. Max Quitman, Mr. and Mrs. Maurice Quitman, Mr. and Mrs. Jacoby, Dr. L. Jacoby, Mr. and Mrs. B. L. Jacoby, Mr. and Mrs. Boley, Mr. and Mrs. Rode, Mr. and Mrs. L. Cohn, Mr. and Mrs. J. Jackson, Miss H. Simon, Miss C. Simon, Mr. A. Simon, Mr. and Mrs. S. Bermos, Mr. and Mrs. Becker, Mr. and Mrs. Latour, Mr. and Mrs. William Harris, Mr. and Mrs. Kelleman, Mr. and Mrs. Michaels and others.

Mendelssohn Benevolent Society.

On Saturday night last the Mendelssohn Benevolent Society celebrated its sixtieth anniversary with a banquet, entertainment and ball at Terrace Garden. Covers were laid for over two hundred, and what with the speeches the time passed only too quickly. The entertainment consisted of a high-class vaudeville performance. Notwithstanding the inclemency of the weather, the large hall of Terrace Garden was crowded. Great credit for the success of the affair is due the Entertainment Committee, of which Mr. Isaac Weingart was chairman. Among those present were Mr. J. Bach, Mr. and Mrs. E. Falk, Mrs. J. Schottenfels, Mr. and Mrs. O. Guggenheimer, Mr. and Mrs. Simon Dannenberg, Mr. and Mrs. L. Friedman, Mr. and Mrs. S. Weingart, Mr. and Mrs. S. Hamburger, Mr. F. Rosenthal, Miss Martha Kohn, Mr. Rosenthal, Miss R. Ruthenberg, Mr. Henry Schottenfels, Mr. J. Bigar, Messrs. I. and M. Warschauer, Mr. Murray Kohn and others.

Alliance Israelite Universelle.

So great was the crowd that gathered in the vestry room of the Temple Emanu-El for the public meeting of the Alliance Israelite Universelle Tuesday evening that the seats and aisles were filled long before the time announced for the beginning of the speaking. It was finally decided to have the meeting in the temple, and even there the main floor and gallery were filled almost immediately. The general topics for the evening were "The Condition of the Jews" and "The Alliance Israelite and American Judaism."

The speakers were enthusiastically received, and the applause that greeted Bishop Potter was prolonged for several minutes after he arose to speak.

A. S. Solomons, President of the New York branch of the organization, introduced Jacob H. Schiff, who presided. In his opening remarks Mr. Schiff said that the meeting was unique in the history of the Temple Emanu-El.

"I may say," he added, "in the history of a Jewish temple in New York. The fact that the hall was too small to hold those who came shows, at least, that the principles for which the alliance stands are alive."

"When Mr. Behar came to me a few weeks ago and suggested such a meeting I feared that the burdens we already have here were so great that my brethren could not listen to the woes of those abroad. 'Go,' I said, 'to our tenements, our asylums, and you will see how much we already have to do. But I agree that the Alliance Israelite Universelle stands for what is highest in Israel—a banner under which we may gather.'"

After prayer by the Rev. Dr. H. Pereira Mendes the history of the Alliance Israelite Universelle was briefly traced by Louis Marshall.

"Forty years ago," he said, "I had its beginning in France, where emancipation first came to the Jew. Its purpose is to struggle for the emancipation of the Jew everywhere. Whenever there has been an effort to deny the Jew his religious and civil liberty it has been foremost in the effort to secure his rights. Much has been done, but much remains to be accomplished. That is why these gentlemen seek to interest the Western world."

"The conscience of the world must be

aroused. Unity of voice will be heard even by tyrants. Solidarity of purpose on the part of the Jewish people will bring freedom even to the Jew of Russia and darkest Roumania. Some believe in the virtues of Zionism. God speed Zionism. (Applause.) Others believe in building up in every country a citizenship. But the purpose of the Alliance Universelle demands a unity of purpose and effort."

When Bishop Potter spoke he reminded his hearers that once before he addressed a Jewish congregation and shortly afterward read in a Jewish paper a caustic criticism of the congregation that so far forgot its sacred responsibilities as to admit him within the walls of its edifice. He trusted that his appearance at an Alliance meeting would bring forth no rebuke. He rather ascribed his invitation to address the meeting to a physiological resemblance of which he first became aware when, on a train a woman asked if she might look at the book of Heine's poems he had laid down.

"At that time I wore a full beard," continued Bishop Potter. "After a time she turned to me with the remark: 'You must be proud to be of the same race as the great poet?' I responded: 'But Heine was not an American, madam!'"

"I have heard your speakers talk of the two great divisions of Jews, the Zionists and the progressive individualists, whose ideal is love of country. As I understand it, a Zionist is a lady or gentleman who wants to go off by her or himself and cultivate the virtues of strong tribal and religious characteristics at the expense of national pride. I am not a Zionist. I would say to the Zionists: 'Make America your Zion. Devote yourself to making this the land of promise, and the land of the Jewish ideal.'"

The Rev. Dr. Schulman said that the slogan of the enemies of Judaism that there existed great offensive and defensive Freemasonry among Jews was untrue. Individualism is too strong to allow of such a feeling.

Nissam Benar, the representative of the Alliance, then gave an interesting talk on "Jewish Life in the Holy Land," with stereopticon views. Other speakers were the Rev. H. Maslansky and the Rev. Dr. H. Radin.

Removal.

Rev. Dr. Loewenthal announces his removal on or about May 1 to his new residence, No. 125 East 114th street.

IN THE THEATRES.

Proctor's 58th Street Theatre.

The F. F. Proctor Big Stock Company made its debut the past week at Proctor's East 58th Street Theatre, and scored an unprecedented success. The bill for the week of April 29 at the 58th Street Theatre will include the roaring three-act farce, "Pink Dominoes," preceded by the curtain raiser "Our Bitterest Foe," and the continuous variety features are the Burmese Pygmies, Fatima and Smaun; Jess Dandy, Lillie Western, and Mr. and Mrs. Neil Litchfield.

Proctor's 125th Street Theatre.

At Proctor's 125th Street Theatre for the week of April 29 the F. F. Proctor Big Stock Company will make its Har-

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lem debut in the comedy "Dr. Bill" and the curtain raiser "Sunset," with the same complete cast, scenery and production that is scoring such a hit this week at the 58th street Proctor house. The variety specialists listed are George W. Monroe, Pauline Moran and her pickaninies, Armstrong Brothers, Madeline Sadol, Kalatechnoscope, etc.

New York Theatre.

In a week, the bright, sparkling burlesque, "The Giddy Throng," which will have then run eight consecutive months at the New York Theatre, will be taken off the boards and sent on the road, opening at the Boston Theatre, May 13. Despite the long run of the popular review, it is still attracting crowded houses.

"After Office Hours," with the fun-makers Dan McAvoy and Jessie May, is still the cause of many hearty laughs, while the beautiful spectacular "March of Old Glory" has become a big feature in connection with the pretty "The Devil's Dream" ballet. The Agloß Family, the Prosper troupe of acrobats, and an excellent olio make up one of the greatest bills ever presented.

Proctor's 23d Street Theatre.

The farewell week of straight variety at Proctor's 23d Street Theatre will be given the week of April 29, when the programme will be headed by Severus Schaeffer, the greatest of all jugglers. Others on the bill are Kathryn Osterman and company, the Garrisons, Raymond and Kurkamp, Althea Twins, Roberts, Hayes and Roberts; the Keatons, the Kalatechnoscope and many more.

Proctor's 5th Avenue Theatre.

The last two weeks of "David Belasco's "Madame Butterfly" are announced at Proctor's 5th Avenue Theatre, and the remarkable run of this dainty playlet will terminate on Saturday, May 4, after having established a record for consecutive performances in the continuous houses. Besides "Madame Butterfly" at the 5th Avenue for the week of April 20, these specialty numbers are engaged: Joseph Hart and Carrie De Mar, Maude Courtney, Warren and Blanchard, Torcat, Terry and Elmer, and Three Constantine Sisters.

Irving Place Theatre.

Ludwig Fulda's romantic comedy, "Die Zwillingenschwester" (the twin sister), was produced here for the first time on Monday evening, and achieved a pronounced success. The versified dialogue of the play is fluent, melodious and frequently very witty. A brief synopsis tells us that "a husband becomes tired of his wife because, when their child comes, she cannot pay him the attention his masculine egotism demands. Just at the time this situation becomes apparent, the lady's twin sister writes to announce her visit. The wife sees her opportunity; departs and returns as her own twin sister. Her husband, thinking she is not herself, falls passionately in love with her again, and becomes, as it were, faithlessly faithful."

Frau Odilon, whose Camille was such a sad disappointment to her admirers, played the wife, and played it quite well, with much vivacity, but very little charm. Her delivery is very rapid, but often very indistinct. She often speaks at the rate of two hundred words to the minute, about fifty of which can be understood. The lady's German is markedly provincial. On the other hand, Frau Odilon possesses humor, though it is not of a refined sort. Her by-play, rapid changes of facial expression and always significant pantomime are the best traits of her acting. She should be well suited in spicy French farces; but in spite of

some "fine moments," her Giuditta, who was an Italian lady of the cinquecento, was woefully lacking in poetry, romance and gentility. As the husband, Herr Ottbert was fervid and amorous, and the comic relief of Herr Seyffertitz pleased, as it always does. The small parts were in capable hands, and Mr. Conried's approved skill as a stage manager was always in evidence. J. M.

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NEW YORK, APRIL 26, 1901.

פ' אחרי ודרושים

Moses, the apostate, thought to create a revolution. And sad to relate he is now reported to have made an evolution!

Jews and golfers both asked the legislators in Boston to permit them to occupy themselves on Sunday as their inclinations and vocations directed them. Both classes appeared as vigorous protestants against a narrow Sunday law.

The Hebrew Orthodox Society is the latest thing in the way of organizations. Has it been instituted to replace the now, we believe, defunct Sabbath Observance Association? We need every orthodox agency to counteract the tendencies produced by ignorance and indifference.

Our co-religionists in London are much exercised over the problems created by their ghetto of 60,000 Jewish population. A mere bagatelle! What would they say to coping with the difficulties presented by the New York Ghetto with three times that population?

The American letters to the *Chronicle* but poorly summarize passing events on this continent, and that, too, in a namby-pamby fashion.

The English letters to the *Comment* are clever, spicy, and seem to get to the bottom of the movements and agitations occupying the attention of our trans-Atlantic brethren.

A Jew in Chicago involved in a questionable transaction, attempted to prove an alibi by reference to his duty as a son at the time of the anniversary of his father's death. Many a son is a disgrace to his father living. Why should this suspected individual not have left his father rest in peace in the abode of bliss and peace without making him responsible for an alibi?

Christian intolerance towards Christian Scientists, Christian Adventists, Christian Mormons and Christian Zaratists is particularly noticeable in the United States; to say nothing of the hostility of Christian Protestants towards Christian Catholics, and yet when the Boxers manifest the same spirit towards the Christian missionaries who act towards the Chinese like "foreign devils," they are denounced as barbarians and all Christendom rises up in arms against them.

Our Dietary Laws.

דם כל בשר לא תאכלו

"For the life of all flesh is its blood, it is in the life; therefore have I said to the children of Israel: blood of any flesh ye shall not eat, for the life of all flesh is its blood. Every one who eateth it shall be cut off."—*Lev.*, xvii. 14.

"Truth is the signet of God," is an old rabbinical maxim, and nothing has been more manifest in the annals of Israel's law and lore than this saying. When it is said, *האמת משה אמת*, "the Mosaic Law is truth," by implication this Law becomes God's signet. The thousands of years that have passed since it was formulated did not make it obsolete, but on the contrary, investigation and observation prove that it is as valid and useful to-day as it was when first promulgated.

Even before Moses (*Genesis*, ix. 3) the eating of blood was prohibited, an injunction which Moses, doubtless after profound study, confirmed and made it incumbent upon Israel to positively abstain from eating it.

"What," some ask, "has religion to do with eating?" Nothing whatever in the way of making the eating a part of religion, but generally religion is to guide our entire lives. We could just as well ask, what has religion to do with our Sabbath? What cares God whether we rest or not? What cares God whether we are slaves or freedmen? What cares God whether we are oppressed and tyrannized over or live in a land of liberty and justice?

What cares a father how his children fare? Why will parents be careful as to what their children eat and how they deport themselves? Because they are anxious that their children be healthy and well thought of; that they fare well and be happy, and just so cares our Heavenly Father for us, for which reason all such laws were formulated.

Not to eat blood is indeed a very important dietary law. Not only because it is unsightly and inhuman to eat blood, but also because it fosters a sanguinary and cruel nature that shrinks not from its sight.

Israel, ever abhorring the sight of blood, was known as a people that would not murder, that would shed no blood even in anger. And not until some Jews had disregarded the sanitary provisions of their ancient laws and adopted by association or otherwise, the habits and customs of non-Jews, were Jews ever before a court for offenses of that nature.

Blood, furthermore, is not healthful, whether there is or there is no disease in the killed fowl or animal. The blood contains a life-substance that impairs the life-fluid circulating in our own veins. This is no idle speculation. When a few years ago the cholera was raging in Asia, and ravaged all quarters inhabited by Mohammedans and Greeks (Christians, of course), it spared the Jews. Here and there one of them would be slightly affected, rarely did one die, so that the non-Jews superstitiously believed that a mighty spirit, demon or whatever it may have been protected these Hebrews.

But men of science are not superstitious, and they proceeded to investigate and ascertain if possible the real circumstance that favored the Jews. They found that it was due to their mode of living. They ate no blood but every piece of meat, according to Jewish custom, was cleanly washed

and the blood extracted from it as well as could be done. If then Moses included this dietary law among other laws pertaining to our religion, it was a wise measure.

Would that to-day Jews and Christians and all people would heed this law! We would have fewer doctor bills, less suffering from maladies, but rare cases of epidemic and contagion. Why Moses made it obligatory is self apparent. Had he made it a discretionary measure merely, it would hardly have been carried out. As it was, with the penalty of "being cut off," i. e. excommunicated, the law was established on a solid basis and embodied in the religion. Healthy minds and healthy bodies are the results of healthy customs and observances, and thus Israel has ever been a nation of long-lived individuals.

The Mortgage Tax Bill.

The Fraternal, Benevolent, Charitable and Religious Societies of this State—who are the trustees of millions of dollars in mortgages for the uses of widows and orphans, and for benevolent purposes—owe a debt of gratitude to Mr. William A. Gans of this city, whose effective work, as shown by an extract from the *N. Y. Times*, published elsewhere in this issue, was largely instrumental in defeating the possibility of this measure becoming a law, and notwithstanding that the Senate made the same a party-measure.

Mr. Gans has since the first introduction of this measure some years ago been a consistent opponent to the same and was instrumental in creating a sentiment among the members of the legislature in opposition to it and, which has done much to bring about its defeat—we trust its final end.

Gambling.

We quote with pleasure, because in sympathy with the object to be attained, the words of Rabbi Harrison of St. Louis on a prevalent form of so-called amusement and diversion which is sapping the soul-life of our men and women and draining the spirit of virility out of our more advanced co-religionists. He said:

"Gambling is not simply a sin. It is a crime against the State; it is an enemy to education and an attack upon society. What shall we say of the women, flushed with the excitement of the gambler's passion, who desert their little ones day after day to compete for money or its equivalent in valuable prizes. These are the women who have no time for church services, Bible classes, study or reading. What will become of the children of such mothers?"

"It is not luck, or chance, or accident that rules the universe, but infinite wisdom and design. It is not chance either that makes or unmakes human fortunes, but industry and forethought and persistence and genuine worth. There is no short cut to fortune. There is no private road to success."

It is hard to tell whether Deputy Commissioner Devery is more brusque than just, more rude than honorable in the police cases brought before him for judgment and penalties. He certainly is not particular about his use of expressions which may offend the feelings of different portions of the community. Nor is the *Sun* very careful about omitting Devery's use of terms in its report of the proceedings, so unique in their character.

A good Jew is God Almighty's gentleman.

A Poet Unearthed.

That is an unfair advantage which our esteemed contemporary, the *American Hebrew*, enjoys over its fellow-journals, in having a poet on its staff of editorial writers, the manifold board of editors. That the poet should however in periodic and stately prose describe nature in its changing process is somewhat undignified. Such sentences as "The reverberations of the struggle are heard coming up out of the ground in muffled tones as if it were a subterranean combat," could easily have been made to grace a page of rhythmic spring poetry. A sentiment such as that we and "all our small brother creatures," "look forward" "for the grand apotheosis when the Primal Mother Sun shall crown Spring with her beneficent approval and he shall go forth to his labors," is in too ephemeral a garb when not decked in the stately robes of verse, which future generations of admiring students and ecstatic readers would con over and commit to memory. At the coming convention of editors of Hebrew and Jewish "Somethings," the writer of those particular lines in a recent issue of our prosy neighbor must be declared the poet laureate for whom a chaplet of immortelles will have to be woven as a crown to the inspired head of the singer and student of nature. We are willing to be the first to accord proper recognition to the unknown and newly discovered genius of the tribe of David and Wordsworth.

"Cribs."

Claude G. Montefiore gives the following very good advice to Christian students: "If certain distinguished scholars would make a more frequent, prolonged and impartial use of these humble but useful 'cribs,' they would, I think, make fewer mistakes about the Rabbinical religion than unfortunately is now the case." The learned Englishman refers to the "cribs" of the Talmud and Midrash in French and German, if the distinguished novices are unable to examine for themselves the data in the original.

Montefiore's advice might well be extended on this side of the Atlantic, to the "half-baked" who make such absurd representations of Judaism in their sermons, who are ready enough to prate about the "spirit of the times," but who never for a moment mastered the secret of the spirit of the Jewish teachers of the past, who do not understand that though Judaism is very liberal, there is no warrant for their preaching a hap-hazard doctrine of nothingarianism.

A Rabbi in Philadelphia is accused of libel for posting boycott notices concerning a certain butcher. This may prove a wholesome lesson to the laity to beware of hurting or harming a Rabbi. And some Rabbis thinking of their congregations and some members thereof would like, no doubt, to applaud that courageous member of their craft. Reform Rabbis! this is not for you. For both Rabbi and butcher in this particular instance were orthodox.

A reputation built upon the sand of men's changing opinions, is like a house the foundation of which is very insecure. The wind above and the play of forces below are both dangerous to its maintenance.

The Mirror.

If one is to believe everything that is printed and said about a man, then assuredly Pittsburgh has secured a jewel for its Rabbi in J. Leonard Levy. If in addition, one is to put faith and full credence in the words of Levy, that he has been going into training all these years in order to fight the various monsters that stand in the way of the proper pursuit of Judaism then the match struck between minister and congregation is indeed a well-mated one.

J. Leonard Levy, whose name in England was Joseph L. Levy, is by all printed accounts, one of the most learned Jews and Rabbis in the country; he is the author of many works and writer of many treatises on Jewish lore. Where and when were these labors given to the world of scholarship?

With one exception his salary of \$7,000 is reported to be the highest paid to any Rabbi in America. We know of at least three more exceptions that should have been made. Either the reporter did not hear right, or the story was not told with strict regard for truth.

The real secret of Levy's success consists of his ready adaptability to circumstances and striking personality. By means of these he was enabled to stand and work by the side of that Arch-Success, Krauskopf of Philadelphia, without having to blush or be ashamed. The one made adherents by the magnetism he exercised in winning, gaining and acquiring, friends, adherents and supporters, all admirers, who to please their idol would do or say anything to promote his plan and scheme to a successful issue. The other proved no less clever in devising ways and means to enlist sympathy and support, and making the interesting and interested laymen feel that that they were truly working for the glory of the undying cause of Judaism.

The Cause of Judaism was in the meantime obscured by some very definite plans, such as the Lyceum for classes in industrial and commercial subjects for aspiring young men and women, a Publication Society, a Sterilized Milk Fund, a Coal Fund, a Jewish monthly magazine, a Palace of Delight, a National Farm School and a dozen other minor attempts to add another scheme for achieving popularity to the record of the long series of failures and semi-successes accomplished by the indomitable Philadelphia firm of Krauskopf, Levy & Co., (the company representing Congregation Kene-seth Israel, which was always the silent partner of the concern).

It is esteemed quite a feat to be able to draw four or five hundred Christians to a regular Sunday lecture. That Krauskopf learned he could do, and Levy easily became an adept at the art, until latterly Philadelphia did not any more know whether it was worshipping more devoutly in the beautiful Temple in Broad Street when Levy spoke, or when it was Krauskopf's turn to lecture.

Neo-Christian history, Calvary, the Crucifixion, the question who slew Christ; essays on family ties, on converts and perverts, a Pacific-Ocean-Religion, i. e., one that is broad and

liberal enough to exclude no one who annually pays his dues to an orphan asylum; a Judaism that is shorn of every distinction, in order to make it simply a universal matter which limits and confines no one to definite limits of faith and practice;—such were the substance of lectures by which propaganda for Judaism was made in a Jewish Temple.

Topics of the Day were always taken up, and Krauskopf and Levy were models for youngsters and tyros to pattern after, and many of these borrowed their lectures for state occasions. It is stated on good authority that a certain prominent Rabbi in New York, in one of our largest temples, has liberally helped himself to the valuable storehouse of Jewish lore, yclept Sunday Lectures of Keneseth Israel, by bodily appropriating whole lectures and delivering them word for word, as printed in Philadelphia.

Dr. I. S. Moses has begun to wield a stout cudgel in defence of the Rabbi in New York. We hope he will succeed to effect the desired end, that of hearty co-operation between lay workers and spiritual leaders of the community.

The Chicago spirit of energetic fighting in order to gain the required recognition of the Rabbi is a hearty pastime, and may keep Dr. Moses in good form from a combative standpoint. As an exercise, we know of nothing better.

If Dr. Moses keeps himself in trim, he will retain the vim and vigor of the "Windy City" clergy long enough to remind the congregation and the community that he hails from the great metropolis of the West and that he is not easily kept in the background.

The directorates of our institutions carefully exclude ministers from membership in the governing bodies of communal organizations. The reason given is, of course, that Rabbis do not understand finances and the proper regulation of budgets.

Still another reason advanced by some laymen is that the Rabbi is such a nervous soft-shelled creature that he is always insulted at something or other, at all times showing his sensitiveness and touchiness.

In commercial America where the Rabbi is practically of no considerable weight in shaping and directing people's lives, he is but a necessary evil. And New York Jewry, the plutocracy of the great temples, is at no pains to conceal its aversion to sitting on boards with paid officials, mere servants of moneyed masters.

I thus call the attention of the new Rabbi to the difficulties in the way of his plans being carried out, as also to the fact that if our spiritual leaders and teachers were more assertive as a body and less selfish as individuals, there would be more hope of accomplishing all that they are seeking. Every man and every Rabbi-let being a law unto himself, no progress can be expected and the due recognition of the Rabbis cannot be realized.

From the latest accounts that have reached me it appears that the young Bishop of Portland is in the throes of pastoral energy. Besides his able

weekly sermons, public addresses and jolly speeches at banquets, bar mitzvahs, weddings, brith meelahs and other social functions in which he is an adept and has no superior he has branched out into a new field.

He is running a Jewish Culture Society, a People's Bible Class, a Young Men's Hebrew Association, Jewish Women's Council, Jewish Endeavor Society, a Temple Sisterhood, as well as displaying a marked activity in Zionist, B'nai Brith and Masonic circles.

No pent-up Portland contracts his powers, the whole boundless Pacific Coast is "his'n," and we believe he possesses the ability, the willingness and the energy to make his influence felt in his diocese.

The attainable is before him. He has higher heights to climb before he can claim recognition as a bona fide power in Judaism. When he has secured the swimming tank of Nieto, the gymnasium of Gries, and the home of delight of J. Leonard Levy, then, and not till then, can we consent to acknowledge Stephen as worthy of a place among the saints of the Jewish Calendar.

The contrast between a forward lawyer and a modest clergyman was made glaringly apparent at the Alliance meeting held at Temple Emanuel last Tuesday evening. The former delivered a ringing ten minutes' speech and electrified the audience. The latter spoke for over half an hour and fatigued them.

The unstinted and repeated applause that greeted the appearance of Jacob H. Schiff on the platform, was a striking proof that "he is the man whom the people delight to honor."

The Western Apostle is playing a timely hand in Jewish Reform politics. Har Sinai Congregation has joined the U. H. C., else the eligibility of Dr. Hirsch as a candidate for the Presidency of the Rabbinical Conference might be questioned, and even the powerful endorsement of Bro. Spitz might not avail him.

Does not Har Sinai recognize by its financial support that their religious platforms are identical, and is this not one of the moves upon the political chessboard to transfer the College, "body and breeches," to Chicago?

ASPAKLARYA.

Riding on Sabbath.

According to the *Jewish Chronicle* of London the question of railway riding being permissible on the Sabbath was thus treated in Paris:

"Some time ago a correspondent of the *Univers* Israelite asked whether it is permissible to travel on the Metropolitan Railway in Paris on the Jewish Sabbath. An answer in the affirmative has now been given by 'a rabbi,' who naturally conceals his name. After quoting various grounds for the prohibition of travelling on the Sabbath, viz., against going beyond techoom (the town or village boundary), against causing servants or animals to work, and making any payments on that day, the Rabbi says that while one must not ride in one's own carriage, a cab or an omnibus, the objection does not apply to the railway. The Metropolitan does not run beyond Paris; there can, therefore, be no question of techoom. The officials cannot be regarded as being salaried servants of Jews; and as tickets can be obtained in advance, no payment need be made on Sabbath. The Rabbi supports his contention by citing the Rambam in *Orach Chayim*, who admits that a Jew may embark on a ship or Sabbath because the non-Jew does not profane the day specially for the Jew, as the service would be carried on without Jews, and because the majority of the passengers do not belong to our religion."

ANSWERS TO CORRESPONDENTS.

The editor begs to be distinctly understood that he cannot under any circumstances undertake to answer questions through the post. Questions requiring answers for the same week should reach him not later than Tuesday morning. Inquiries about Hebrew dates, the Hebrew month and year should be written plainly. Questions in this department should be signed by the initials of the writer, but the proper name and address must accompany the communication. Those which are trivial and have no general interest are not published. There will be some delay in answering many, as considerable time and research are often necessary to obtain information.

Jahrzeit.

We are in receipt of numerous communications under the above name, asking for English dates corresponding with Hebrew months or vice versa. We ask for a little indulgence, Messieurs, and all will be answered in due time; the editor is not a walking almanac, and these things take time.

A. Marks.—The Jewish Plato is the soubriquet of Philo Judaicus, a Jewish philosopher, who flourished in the first century.

Boston.—Moses Mendelssohn was called the Jewish Socrates on account of his being the author of *Phadon*, or a dialogue on the immortality of the soul.

Ladino.—Just as the German and Polish Jews speak a certain dialect of their own—Yiddish—so the descendants of the exiles from Spain in 1492 still speak a certain dialect of Spanish which is known as *Ladino*. This preserves many archaic Spanish words and expressions, and a tolerably large literature has been printed in it. A full account has been given by Dr. Kayserberg in *Ersch & Gruber*, and a christomathy was published in 1896 by Dr. Gruenbaum. Like *Yiddish*, *Ladino* is mainly printed in Hebrew characters.

Toledo.—Rishus רשעות, literally badness, is a term applied to anti-Semitic feeling, and a person who displays the feeling is known as a *Rosha* רשע (lit. "bad").

L. Lehman.—Silver and gold coins were anciently struck of such weights that one of them represented the value of some animal. Thus the word קשיתא *Kesitah* (Gen. xxxiii., 19) translated "pieces of money" is literally a lamb; and the Latin *pecunia* from which we get *pecuniary*, is derived from *pecus*, a general name for sheep and smaller animals.

M. Rosenberg.—Lag b'Omer in 1871 fell on Tuesday May 9th.

A. L. Richter.—Your *jahrzeit* falls on the 10th day of Iyar—this year Monday, April 29th.

L. Cohen.—The word *Tachlis* (תכלית) means purpose, object or end. It is usually used to refer to an act which leads to some object or purpose.

Kinnoh (קנה) is a lamentation. On the fast of Ab the ritual consists of these *Kinnos* which are mournful compositions for obvious reasons. In conversation the term may be applied to the chronic complaints which some persons are given to emit.

Gueltigkeit is the German word almost completely covering the ground implied by the English words "validity", "legality", "sufficiency" (in law). Note the spelling of these words which by frequent usage is much abused.

M. G. B.—The first day of Iyar 1878 fell on Saturday, May 4th.

R. Rothstein.—Iyar 28th, 5649—Wednesday, May 20th, 1889.

P. Goldenkern.—*Shabbas Shiro* 1879 (5639) fell on February 8th.

S. Auerbach.—There are a number of "up-town" synagogues where services are held morning and evening, so that you need not defer the observance of your *jahrzeit*.

Harry F. Weil.—The secular name by which a Jew is known among his fellow citizens is called his *Kinnui* כניי, while the name with which he is called up to the Law and identified in Hebrew deeds—his holy name—is called his *Shem Hakodesh*.

Abram Rosenberg.—*Massmatton*, or purely *Massa u-Matton* (משא ומתן) "taking and giving" is the common phrase to express business among Jews.

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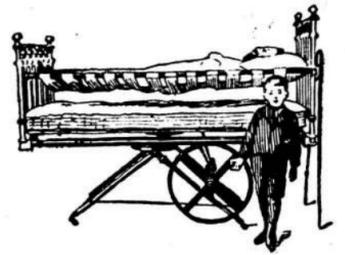
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WANTED—The positions of House and Assistant Physician at the Sanitarium for Hebrew Children at Rockaway Park, Long Island, for the Summer season 1901 are vacant. Applications in writing to be sent to DR. S. KOHN, 815 Madison Ave., N. Y.

Removal.
Rev. D. LOEWENTHAL has removed to 125 E. 114th Street, bet. Lexington and Park Avenues, New York. Telephone, 1361-a Harlem.

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Looking Without Seeing.

Perhaps you are an exception to the rule, but if you are not you have probably on many occasions, just after looking at your watch, been forced to acknowledge to a friend who asked you the time that you did not know what it was. Yet you undoubtedly took your timepiece out of your pocket, looked at its face and carefully replaced it in your pocket, showing a logical sequence of thought and a well defined object, which did not, however, result in leaving a sufficiently distinct impression on your mind to satisfy your friend's curiosity as to the hour of the day. The motion was not an involuntary one, like that of the boy who cannot too often admire his first chronometer, nor yet habitual, for few persons are merely in the habit of taking out their watches. One does so only for a specific purpose.

Now, how may this seeming contradiction be accounted for? Perhaps the reason is that not once in ten times does a man look at his watch to see what the actual time is, but rather to learn whether he still has time to accomplish some purpose. He may want to keep an appointment at a certain time or to be sure not to miss a boat or train. When he takes out his watch, therefore, he instinctively looks for the hands in the position called for by that particular moment, and when he sees that they have not yet reached that point he returns the watch to its resting place, with his mind relieved.

The actual position of the hands really plays no part at all in the operation, and so when the time is asked of him he is unable to reply. In other words, he accomplishes the paradoxical feat of intently looking at a thing without really seeing it.

Trouble With a Telescope.

Continued observation with the telescope of the Yerkes observatory revealed the unpleasant existence of a number of curious streaks of light running horizontally, whose appearance had certainly never been noticed before and gave rise to redoubled uneasiness. And yet everything seemed right with the glass viewed externally and the most searching investigation could discover no cause.

At last in desperation the eyepiece end was unscrewed, and Professor Ellerman, the slimmest of the party, was bidden to crawl, as he well could do, along in the tube itself, and see if he could discover aught amiss. He crept along well enough, so wide is the tube, till he got beyond the center, when the telescope began to turn over with his weight, and he would have slid down on the top of the glass had not the other end been promptly seized and held fast. Then he continued his journey, and in another moment had discovered the unsuspected author of the mischief, an overindustrious spider and her equally hardworking progeny, who had succeeded in filling up the entire end of the tube with a mass of cobwebs in the hope of catching what must have been wholly imaginary flies. The webs and their spiders were carefully removed, and from that day to this the behavior of the Yerkes 40 inch glass has been all that heart could desire.—Good Words.

Waste, Rest and Exercise.

William M. Evarts was a marvel of intellectual vitality to an advanced age, and he used to explain it by saying that he slept late in the morning and never took any exercise. There is no advantage in getting up early in the morning if you need the sleep. Many a man is burning the candle at both ends by getting up at an early hour simply because his housekeeping is adjusted to that programme. As to physical exercise, Mr. Evarts had discovered for himself what our physiologists are now beginning to teach—namely, that if a man consumes tissue in hard intellectual work the way to repair the loss is by resting and not by consuming more tissue in physical exercise. To the majority of brain workers oxygenation of the blood is far more important than physical exercise, and there are two very good ways to secure that: Sleep with your bedroom window wide open in summer and winter, and, if you can afford it, keep a horse and drive in the open air.—Boston Watchman.

A Whist Story.

When Lord Thaneet was imprisoned in the Tower of London for the O'Connor riot, three of his friends, the Duke of Bedford, the Duke of Laval and

Captain Smith, were admitted to play whist with him and remain till the lock up hour of 11. Early in the sitting Captain Smith fell back in a fit of apoplexy, and one of the party rose to call for help. "Stop!" cried another. "We shall be turned out if you make a noise. Let our friend alone until 11. We can play dummy, and he'll be none the worse, for I can read death in his face."

An Easy Matter.

"The reason some men don't get along happily," said Mr. Meekton, "is that they don't know how to manage a wife."

"You know this?" was the skeptical query.

"Certainly. It is the simplest thing in the world. All you have to do is to say 'yes' whenever she wants anything and always let her have her own way."—Washington Star.

His Recommendation.

Tom—Hello, Bill! I hear you have a position with my friends, Skinner & Co.?

Bill—Oh, yes; I have a position as collector there.

Tom—That's first rate. Who recommended you?

Bill—Oh, nobody. I told them that I once collected an account from you, and they instantly gave me the place.—London Fun.

"Why Don't It Bust?"

We quote from The Century an anecdote related as one of "A Woman's Experiences During the Siege of Vicksburg:"

Speaking of fuses, the rector told us one day a very funny thing that he had seen during one of his trips to town. Every day, as long as the siege continued, he crossed that hospital ridge and passed over the most exposed streets on his way to the church, always carrying with him his pocket communion service, apparently standing an even chance of burying the dead, comforting the dying or being himself brought home maimed or cold in death. His leaving was a daily anguish to those who watched him vanish over the brow of the hill. One evening, coming back in the dusk, he saw a burly wagoner slip off his horse and get under it in a hurry. His head appeared, bobbing out first from one side, then from the other. Above him in the air, bobbing, too, and with a quick, uneasy motion, was a luminous spark. After a full minute spent in vigorous dodging the man came out to prospect. The supposed fuse was still there, burning brilliantly. "Darn the thing," he grunted, "why don't it bust?" He had been playing hide and seek for 60 seconds with a fine specimen of our southern lightning bug, or firefly!

Going Into a Safer Business.

It was Cassidy's first morning as newspaper carrier. From side to side of the avenue he hurried, dropping the moist sheets in vestibules and running them in the space between the door and sill. Finally he came to a house that was separated from the sidewalk by an urn studded yard. Cassidy opened the iron gate and walked up the stone path. He knelt in the vestibule and started running the paper under the door. An upper window was raised, and a woman's voice called:

"Is that you, Harry? You are awful late. I hear the milk carts rattling."

Cassidy thought it best to remain quiet. The voice continued:

"You needn't think I'm coming down at such an hour! The idea of you, a married man, coming home at such a time! Lost your key, as usual? Well, catch this one."

A heavy piece of brass shot two stories. There was a heavy fall, and the vestibule resembled a pressroom.

Some one found Cassidy smoking his pipe in the "accident ward."

"Going back to the carrier route?" they asked.

"Niver once more," responded Cassidy. "O'm goin back to wur-ruk in th' quarry. Thor's no fallin kaes thor; only dynamited rocks."—Chicago News.

An Abandoned Test.

Sir Hiram S. Maxim was once a victim of one of the British war office's sudden freaks. When the Maxim quick firing gun was being tested by the government with a view to finding out its weak points, its inventor was asked to have 10,000 rounds fired at the highest possible speed. The experiment was successfully carried out, but the chairman of the committee of in-

vestigation was still unsatisfied.

"That's very well as far as it goes," he exclaimed, "but could you guarantee your gun to go on firing automatically at the same rate for, say, 24 hours?"

"I can," was the quiet reply, "and I will—on one condition."

"And that is?"

"That the government finds and pays for the ammunition."

At first the committee were inclined to close with the offer, but when it was discovered that 864,000 rounds would be fired and that the cost of the experiment would be something like £5,760 they dispensed with the trial.

Utilizing the Waste Product.

A parish in the highlands had been cut off from communication with the nearest town owing to a severe snowstorm, relates The Scottish American. Supplies began to give out, and the minister was much perturbed in mind as his snuffbox was quite empty. The Sabbath came round. How was he to get through his discourse without the aid of his usual stimulant? He appealed to his faithful henchman, the sexton. Alas, he was in a similar unsatisfactory predicament! How was it to be remedied? Andrew shook his head, thought long and suddenly disappeared. Presently he returned with something resembling snuff wrapped carefully in paper. The minister took a hearty pinch or two and then asked:

"Where did you get it, Andrew?"

"Please, sir, I just went and swept it the pulpit out," was the reply.

Why Spiders Are Not Insects.

The spider is not an insect, though probably nine people out of ten would class it under this term. With scorpions and mites spiders form a class in the animal kingdom known as Arachnida. This name is derived from a mythical personage called Arachne, the daughter of a purple dyer of Lydia, who was fabled to have challenged Minerva to a trial of skill in spinning. So indignant was the goddess at this act of boldness that she forthwith transformed the hapless challenger into a spider, presumably in order that she might have the best possible opportunity of practicing the art on which she prided herself so much.

Spiders differ from insects in five main particulars. Their eyes are simple instead of compound, they have eight legs in place of six, they do not pass through the metamorphoses which are characteristic of insects, they have no antennae and their breathing is accomplished by means of organs which combine the functions of lungs and gills, instead of by tubes pervading their bodies. These points of distinction are sufficient to determine the fact that it is impossible to class spiders as insects.

Couldn't Follow Him.

At a small country church in England a newly married couple were just receiving some advice from the elderly vicar as to how they were to conduct themselves and so always live happily.

"You must never both get cross at once; it is the husband's duty to protect his wife whenever an occasion arises, and a wife must love, honor and obey her husband and follow him wherever he goes."

"But, sir"—pleaded the young bride. "I haven't yet finished," remarked the clergyman, annoyed at the interruption.

"She must!"

"But, please, sir (in desperation), can't you alter that last part? My husband is going to be a postman."

A Question.

Jack's father and mother were having a very heated discussion at the table one day. They entirely forgot him, and as the argument waxed fiercer he looked from one to the other with real concern on his chubby face. Presently during a lull he cleared the air by asking, pointedly:

"Papa, did you marry mamma or did mamma marry you?"—Brooklyn Life.

It Is Written.

"So!" said Mr. Upjohn in his most witheringly sarcastic manner, "Johnny gets all his good qualities from you, and all his bad ones from me, does he?"

"Certainly," answered Mrs. Upjohn, triumphant but calm. "Doesn't the Bible expressly say that the sins of the fathers are visited upon the children?"—Chicago Tribune.

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The Fata Morgana.

The fata morgana is a singular aerial phenomenon akin to the mirage. It is seen in many parts of the world, but most frequently and in greatest perfection at the strait of Messina, between Sicily and Italy. So many conditions must coincide, however, that even there it is of comparatively rare occurrence. To allow of its production the sun must be at an angle of 45 degrees with the water, both sky and sea must be calm, and the tidal current sufficiently strong to cause the water in the center to rise higher than on the edges of the strait. When these conditions are fully met, the observer on the heights of Calabria, looking toward Messina, will behold a series of rapidly changing pictures, sometimes of most exquisite beauty.

Castles, colonnades, successions of beautiful arches, palaces, cities, with houses and streets and church domes, mountains, forests, grottoes, will appear and vanish, to be succeeded perhaps by fleets of ships, sometimes placidly sailing over the deep, sometimes inverted, while a halo like a rainbow surrounds every image. It is supposed that the images are due to the irregular refractive powers of the different layers of air above the sea, which magnify, repeat and distort the objects on the Sicilian shore beyond, but to the Italians these singular appearances are the castles of the Princess Morgana, and the view of them is supposed to bring good fortune to the beholder.

Skeleton in the Closet.

The original of the singular saying, "A skeleton in the closet," which is found in almost every language in Europe, is found in one of those curious collections of stories which the monks of the middle ages were fond of making both for their own amusement and for the instruction of youth. In one of these collections, compiled by an unknown hand about the middle of the tenth century, there is a story of a wealthy lady who, having a secret grief, confided it to a friend who was apparently a perfectly happy woman. She was the wife of a nobleman who lived in his castle in the south of France. She and her husband were outwardly on the most loving terms. Not a care cloud seemed to cast a shadow on her path.

After hearing the story of her afflicted friend the noble lady took her by the hand and led her to a secret chamber adjoining her bedroom, there opened the door of a closet and exposed a skeleton. "Know, my friend," she said, "no one is happy. Every day I am forced by my husband to kiss this grinning death head, which is that of a gentleman who was my husband's rival and whom I would have married had not my parents willed otherwise."

A Simple, Bashful Maid.

"I am glad your name is Mary," said Mr. Slowcoach to his sweetheart, whom he had been courting for several years.

"Why so?"
"Because I was reading today and came across a line which said, 'Mary is the sweetest name that woman ever bore.'"

"That is poetically expressed. I've heard my father say it to my mother whose name is Mary. It is from some poet, isn't it?"

"I believe so."
"But I have also heard my father say that there was even a sweeter name than Mary."

"I think he must have been mistaken," said the lover as he tenderly pressed his sweetheart's hand.

"No; I do not think he was mistaken."

"What was the other name?"

A beautiful blush suffused the charming maiden's cheek, the silken lashes fell and veiled the lovely eyes, and in a tone as soft as the whisperings of an Aeolian harp she murmured:

"Wife."
The cards are out.—London Answers.

Unclaimed Moneys.

Nearly every bank of old establishment has on deposit sums of unclaimed money. The aggregate of all these sums, if it could be told, would astonish the world. These moneys in the Bank of England are estimated variously, some placing the aggregate amount at less than \$500,000 and some at many times that sum. In the Bank of England, as in all banks in this country and in England, the total amount is made up of small sums. According to law, the Bank of England should give public access to the list of such lost moneys, whereas it never does anything of the sort. When challenged, it invites legal action, but no one cares for a legal contest with the Bank of England, so the question never is faced.

How do these unclaimed moneys accumulate? Largely through the omission of stockholders to claim dividends and through the fact that many people die without leaving behind them a strict account of their investments.

Forethought.

"Your letters to me," said his affianced bride one day, "are so cold and formal."

"Surely, my dear," exclaimed the literary celebrity, stung by her reproach, "when they are published after my death they will be found to be models of composition, breathing the most exalted sentiments and couched in absolutely correct English."—Chicago Tribune.

The Sicilian woman is generally illiterate and is proud of being so. In native parlance such a one "sees with two eyes only." Those who can read are said to see with four eyes.

There is a patch of ground in Colorado, six miles by three, which yields \$20,000,000 worth of gold a year and will not be worked out for a century.

The Clothes Moth.

We may marvel at grubs growing fat and succulent upon such unpromising fare as old timber affords, but that achievement is improved upon by the insects that prefer to draw their entire nutrition from woolen fabrics, fur, horsehair, feathers, tanned leather and the like and apparently without ever a desire to "wet their whistles" by anything of a juicy nature. Any small, silvery winged moth that is seen flitting about the house is regarded as a "clothes moth," but every one killed is not an enemy, for there are a number of moths of similar size and appearance that come from outdoors and have been occupied as grubs in destroying green leaves. It is a common error to suppose that it is the clothes moth that does the mischief, though by destroying the moth we prevent the laying of innumerable eggs from which come the consuming larvae, whose cutting jaws would be actively and incessantly employed in mutilating choice fabrics and valuable furs. These caterpillars are rarely seen by the housewife because their first care on leaving the egg is to disguise or hide themselves.

The clothes moth proper has yellowish gray wings, with three or four indefinite brownish spots upon them, and in consequence of its marked preference for furs it is known to science as *Tinea pellionella*.—Good Words.

A Common Freak.

When P. T. Barnum was in the museum business in New York, one of his most jovial friends was Gaylord Clark, a famous litterateur in the days of our fathers. They were a well matched pair of practical jokers. One day when Mr. Clark dropped in at the museum, as was his custom, Mr. Barnum, apparently much excited, hurried his friend into the private office and said: "Gaylord, I was about to send for you. I want your advice. I have a chance to purchase the most wonderful of all zoological freaks. It's at first a perfect fish, then it changes to a four legged land animal, then it climbs trees and"—

"Bah! You're joking," interjected Mr. Clark.

"On my honor I am not," impressively replied the showman. "But the expense."

"Oh, hang the expense," interrupted Mr. Clark, brimful of enthusiasm over the business project of his friend. "If you can get any such freak as that, your fortune's made. But what's the thing called?"

"Well," replied Mr. Barnum, with just the faintest suggestion of a twinkle in his left eye, "it belongs to the batrachian family of animals and in the vernacular is called the—the—tadpole!"

Superstitious Great Men.

Superstition has not only prevented mankind from attaining a superior eminence of happiness, but what is more deplorable, it has added in a great degree to an already extensive catalogue of earthly miseries. It is not by the ignorant alone that superstitious beliefs are entertained, but by many eminent men of the past and present. Dr. Samuel Johnson was a firm believer in ghosts and second sight. Josephus, the great Jewish historian, relates that he saw the extraordinary sight of an evil spirit being induced to leave the body of an afflicted mortal upon the application of Solomon's seal to the patient's nostril. James VI, who was noted for his intellectual attainments and theological learning, was a firm believer in witchcraft. So deep a hold did this absurd notion have on him that he published a work upholding this doctrine and actually punished all who opposed the belief.—Exchange.

Those who insist upon eating cheese should take the precaution to cook it thoroughly before eating. It is for this reason that some people who are unable to eat raw cheese find themselves able to eat toasted cheese without difficulty. Toasting the cheese does not, however, increase its digestibility, but rather the reverse. Its beneficial effect, if any, is from the destruction of the virulent microbes which are present and which are capable of giving rise to symptoms even more distressing than those of ordinary indigestion. The best method of dealing with cheese is to give it to the pigs, as it is nothing more or less than decayed milk, fit only for a scavenger diet.—Sanitary and Municipal Engineering.

A Cheese Roast.

A lovely trait of Mr. Daly's character was his tenderness and thought for children. I never knew him to pass a little newsboy on the street without buying a paper, and he always took the paper with a look in his eyes as much as to say, "We must help the boys to get a living." It was a beautiful trait—not giving as charity, but buying what the boy had to sell.—Mrs. Gilbert in Scribner's Magazine.

A Trait of Augustin Daly.

The coffee he wanted. "Lady," said the beggar, "won't yer gimme a nickel to git some coffee?" The woman did so, and he started into the neighboring saloon. "Here," she cried, "you don't get coffee in there!" "Lady," he replied, "dat's where yer way off. Dey keeps it on de bar wid de cloves an orange peel."—Philadelphia Record.

The Coffee He Wanted.

Some odd mistakes. An urban chemist advertised in his shop window: "Artificial eyes. Open all night." Away down south in front of the postoffice in an inland town may have been seen this legend, "Post here letters too late for the next mail." In a picture of the departure of the pilgrims from Delfthaven the artist placed a large steamer in the distance leaving the harbor under full steam.

Some Odd Mistakes.

All off. Tom—So your engagement with May is broken. I thought she fairly doted on you. Dick—So she did, but her father was a powerful anti-dote.—St. Louis Republic.

All Off.

The Galloping White Hearse. It was in the dark of the evening, and the streets were thronged with men and women on their way home at the end of the day's work. At Thirty-fourth street, where Broadway and Sixth avenue cross with a network of tracks, the usual clangor of gongs, the shouts of newsboys and the roar of the elevated trains filled the air, while myriad electric lights sparkled like so many stars.

Suddenly out of the gloom came a little white hearse, being driven rapidly home. Its sad day's work was over, and the little horses were probably anxious for their dinner. Still it gave one a shock to see them galloping so. Even more pathetic it looked when empty than with its precious little burden. The very emptiness spoke of the vacant little chair at home, the unused toys, the unworn frocks folded away for some woman to cry over on a rainy day.

Fathers hurrying home to their own little ones felt a sudden lump in the throat, mothers leading their children grasped the little hands with a quick access of tenderness, and a strange, sad sense of loneliness came to the heart of the passerby who had no child to lose. Just a little white hearse, seen only for a moment in the gathering darkness by the hurrying throng, but what a world of pathos it suggested!—New York Mail and Express.

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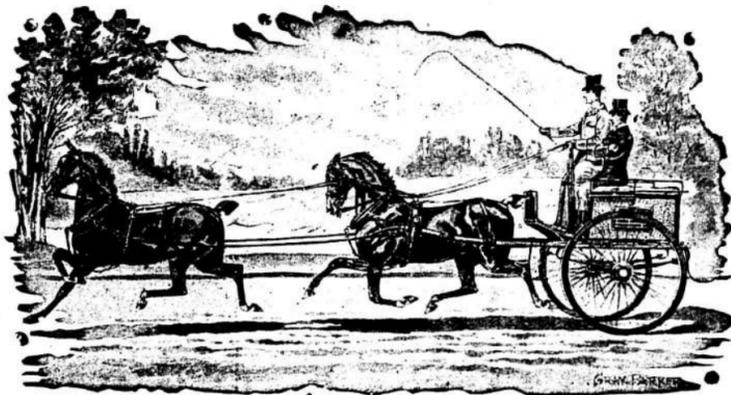
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BOROUGH OF MANHATTAN.

Congregations.

Adath Israel, 350 East 57th street.
 Adath Israel of West Harlem, 135 West 125th street.
 Adath Jeschurun, 112 East 110th street.
 Adereth El, 135 East 29th street.
 Agudath Jeshorim, 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 Mariampoler, 44 East Broadway.
 B'nai Israel, 225 East 79th street.
 B'nai Jeshurun, 65th street and Madison avenue.
 B'nai Peyser, 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.
 Chevra 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.
 Kehilath Jeshurun, 127 East 82d street.
 Kol Israel Anshe Poland, 23 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.
 Shaaral 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, 113 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, 3056 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, 439 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.

Amelia 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 "True 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 Shaaral 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 Burlal 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, 233 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 Orchim Association, 210 Madison street.
 Hebrew Benevolent and Orphan Asylum Society, Amsterdam avenue and 138th street.
 Hebrew Institute, 197 East Broadway.
 Hebrew Sanitarium, 60 Broadway.
 Hebrew Lying-In Relief Society, Second avenue and 21st street.
 Hebrew Sheltering House for Aged, 210 Madison street.
 Hebrew Technical Institute, 36 Stuyvesant street.
 Hebrew Technical School for Girls, 267 Henry street.
 Home for Aged and Infirm Hebrews, 125 W. 105th street.
 Home for Aged and Infirm of the I. O. B. B., Yonkers, N. Y.
 Industrial School of the Ladies' Bikur Cholim Society, 209 East Broadway.
 Industrial School of the United Hebrew Charities, 58 St. Mark's place (Eighth street).
 Jewish Endeavor Society, 109 Henry street.
 Jewish Immigrants' Protective Association, 212 East 58th street.
 Jewish Working Girls' Vacation Society, secretary, Mrs. I. Josephle, 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 Jerushun, 65th street and Madison avenue.
 United Hebrew Charities, 356 Second avenue.
 Young Men Hebrew Association, 92d street and Lexington avenue.
 Young Women's Hebrew Association, 206 East Broadway.

BOROUGH OF BROOKLYN.

Congregations.

Ahawath Achim, Johnson avenue, near Ewen street.
 Ahawath Scholom Beth Aron, 98 Scholes street.
 Ahawath Chesed, Lorimer and Stagg streets.
 Beth El, 110 Noble street (Greenpoint).
 Beth Elohim, State street, near Hoyt street.
 Beth Elohim, (E. D.), Keap street, near Division avenue.
 Beth Hamediesh 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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Glaze Taffetas—4½ inch—value .25	.19
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Complete assortments of Liberty Satin Royals—¼ to ½ inch—5, 7, 9, 12, 15, 10 and up to 55 cents.	ALSO
Wide Polka Dot Satin Liberties—in the fashionable combinations of White, with Black and Navy dots—or Black and Navy with white dots—	for Hats, Bows, Stocks and Belts.

Neckwear

Where can you better these values?	
Combination Corded Stock and Tie—Gold Braid or Lace Trim—value \$1.25	.69
Fancy Taffeta—full jabot—value \$1.49	.98
Extra full Silk Ruffs—value \$1.39	.98

Flannels

Where can you better these values?	
Waist Flannels—silk finish—fancy shades, with white stripes—elsewhere 45 cents	.29
Wool Saxony Flannels—value .29	.19
White Domets—regularly 6½	.4%

White Goods

Where can you better these values?	
Fancy Striped Lawns—value .15	.9%
Silk Mulls—lace stripe—all pretty colors—value 50 cents	.39
68-inch French Organdies—value .44	.34
Yard wide Cambrics—value 8½	.6%

Hosiery

Where can you better these values?	
Children's Black Rib—d'ble knees	.12½
Boys' Heavy Rib—d'ble knees	.19
Children's Cotton Hose—fine and heavy rib—double knees, heels and toes—outwear two ordinary pairs	.29
Ladies' Fast Black—d'ble soles and heels—worth .29	.19
Ladies' Lisle Thread—plain and ribbed—Hermesdorf dye—double soles and high spliced heels	.29
Ladies' Lisle Thread—fast black—allover lace effects	.39
Ladies' Fine Cotton Hose—double soles—spliced heels and toes	.24

Decorative Goods

Where can you better these values?	
Cushion Slip Covers—Fancy Cretonne, Denim, Sateen, Tapestry and Hungarian Cloth—ruffle, cord edge or tasseled finish—value .69	.49
Fig'd Denim Slip Covers—ruffle	.19
Fig'd Cretonne Laundry Bags—extra size—also emb'd Bedford cord—delicate colors—value .69	.49
Fig'd Sateen Lambrequins—full size	.98
Fig'd Sateen Sofa Pillows—reversible	.59
Fig'd Velour and Tapestry Sofa Cushions—value .98	.79
Silk Head Rests—painted or printed	.29
Japanese Crepe d'ble Head Rests	.25
Lawn Bureau Sets—fluted ruffle lace edge—col'd lining—value 1.25	.98

Ladies' Skirts

Where can you better these values?	
Colored Chambray—umbrella flounce and three small ruffles—torehon lace finish—value 3.29	2.49
Mercerized Sateen—Black and colors—also Seersuckers—value 1.29	.98
Colored Stripe Sateen—value 1.49	1.19
Spun Taffeta—Black and White Stripe	1.59
Mercerized Sateen—double pleated flounce, ruffle finish—value 2.59	1.98
Mercerized French Sateen—double tucked taffeta silk ruffles—also dust ruffle—value 4.79	3.98
Taffeta Silk—all colors—accordion flounce—tucked ruffle—also dust ruffle—extra length and width—value 6.49	4.98
Taffeta Silk—double accordion flounce—ruche finish—value 7.49	5.98
Silk Moreen—umbrella flounce—ruffle and gold finish—value 3.79	2.98
Silk Moreen—extra size—double umbrella ruffle—value 4.25	3.49

Linings

Where can you better these values?	
Percallines—all colors—value 12½	.10
Black Molre Percallines—value .15	.12½
Silk finish Percallines—leading shades—regularly .19	.15
Shrunk "Linine"—all colors—value .10	.12½
Black Back Silestas—value .12½	.9%
Satin Serges—leading shades—elsewhere 49 cents	.35
Black Mercerized Sateens—value .29	.19

Leather Goods

Where can you better these values?	
Combination Books—variety of leather—with and without sterling corners—value .98 to 1.25	.79
Chatelaine Bags—genuine alligator, Seal and Grain Leather—value .98 to 1.25	.79
Genuine Seal Chatelaine Bags—Seal back and front—stitched straps—two pockets—value 1.69	.98
Patent Leather Chatelaine Bags—in and outside pocket—value .59	.29
Suede and Seal Wrist Bags—chamois lined—change compartment	.98
Bill Folders—leather lined	.25
Men's Wallets—all leather—value .98	.39
Leather Card Case—value .69	.39
Persian Gilt Belts—patent leather backs—value 69 cents	.39
Fancy Gilt Belts—patent leather lined—gilt buckle—value .39	.25
Fancy Leather Shaped Belts—leather lined—value .69	.49

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