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(For the Hebrew Standard.)
The Sabbath Day.

When God made a day of rest,
Made it holy! Made it blest,
That all mankind on this day
Should be free from care and pray
To Him for this wondrous gift
Of His love. We should lift
Up our hearts in silent prayer
In God's House, and offer there
Such thankfulness and such praise
For this wondrous day of days.

Why is it that God so blest
This one day, and said, "Now rest
Thee from all thy work and pray
On this holy Sabbath day?"
God did this day set apart,
For He knew the human heart.
He wished man to rest from toil,
This one day be free from spoil
He wished that man should be free,
A Sabbath of rest it should be,
That man's soul should seek such light,
Serving God with all his might.
This institution, so grand,
Was made then by God's command.
We should then so consecrate
This holy day and contemplate
God's glory made manifest
By His wondrous gift of rest.
—Janie Jacobson.

In The Jewish World.

Manager David Belasco has engaged Bertha Kalisch, the Bernhardt of the Jewish theater of New York, to star for the next two seasons. Madame Kalisch made her debut in Austria eight years ago, and her success was so pronounced on the continent that she was engaged for the leading woman for the Thalia Theatre, where she played the leading roles in all the Yiddish productions since coming to New York. A more important move of Belasco's is his contract with David Warfield, who will also be starred by him. This actor is already recognized as one of the two or three talented actors that the American stage has produced.

The Hebrew Orphan Asylum of San Francisco, Cal., is reported to be financially embarrassed at the present time. The institution during the thirty years of its existence has cared for over seven hundred children. It is often without a sick list. An attempt is being made to remove the present disabilities.

The N. Y. Journal advises aspirants for forensic and literary honors to choose Isaiah, the great prophet of Israel, for study. "No more beautiful language exists than the language of Isaiah; there is no more beautiful poetry than that of the great Jewish poet and prophet."

Mt. Zion Congregation of St. Paul, Minn., has decided to join the Union of American Hebrew Congregations. Sinai of Chicago, is also a prospective member of the Union.

The world's greatest heiress is said to be Miss Lucienne Premelie Hirsch, who is now in her eighteenth year, and will shortly make her debut in Brussels, where she has been educated since she was five years old. She is the daughter of the late Baron Hirsch's only son Lucien, and by his wish the enormous wealth he left is held in trust by Baroness Hirsch for his granddaughter. The young heiress is tall and slender, with soft black eyes of a Jewish caste, her hair being dark and her

complexion pale and delicate. She carries herself with great dignity and is strikingly handsome, resembling her mother in features and her father in contour and expression. She is being as carefully educated as a royal princess.

The death is reported, at the age of 65, of Signor David Casselli, Professor of Hebrew at the Institute for Higher Studies in Florence, Italy. The deceased was a prolific writer, and an authority on Jewish literature. He translated several books of the Bible into Italian, and was the author of a History of the Jews, and of a number of works dealing with the Talmud and the Hebrew prophets and poets. In England he became also known as a contributor to the *Jewish Quarterly Review*.

Rabbi Sale of St. Louis, Mo., devoted a sermon of his to showing that the Jews are not the money-lenders of the world. He said: "The Jews were originally agriculturists. The merchants of antiquity were Phoenicians and not the Jews. Nothing seems to have been farther from the natural tendency of the Jew than trade or commerce. They were driven to it by persecution. If the Jews had anciently been traders and money-getters, the world to-day would not be indebted to them for its religion."

The Empress of Germany has made a contribution of 2,000 marks to the Jewish Invalid Air Fund of Berlin.

Rabbi Joshua Selig Slonimer, well known under the name of the "Slonimer Maggid," died at Minsk, at the age of 72.

Congregation "Sons of Israel," of Springfield, Mo., contemplate the erection of a synagogue.

According to the *Missionary World*, the Jews are still getting into Palestine in spite of every obstacle put in their way. They are now said to number nearly half the population of Palestine, i. e., about 100,000. It seems as if the Jews will never take to Arabic. They speak either German, French, or English, besides the colloquials of the country from which they have emigrated.

By the will of Gabriel Rosenstein, who died recently at Philadelphia, the following legacies are left to charity: \$100 to the Jewish Hospital, \$100 to the Jewish Foster Home, \$50 to the Jewish Women's Union, \$50 to the Jewish Orphan Home, \$50 to the Swat Hospital, \$50 to the Jewish Maternity Hospital, and \$50 to the Congregation of the Sons of Halberstamm.

The daughter of the Vienna portrait painter, Horovitz, while on a visit to her sister, who is married to a banker in Warsaw, was ordered to leave the city without delay, because she is a Jewess, and as she did not immediately comply, the street was barred by Cossacks and the house guarded by gendarmes until the young lady left.

The Executive Council of the Federation of American Zionists has decided to hold the fourth annual convention of the Federation at Philadelphia, on June 16th and 17th, 1901. Over one

hundred and fifty societies are expected to be represented at that convention.

The Comite D'Action of France has published the conditions under which it can aid the Jewish workmen of Palestine. The Colonial Bank has no right to touch its capital, it can only employ the interest for the purpose of helping Jewish working people. Nor can the interest be available until the Bank can commence its ordinary work. The Comite D'Action is preparing *tableaux vivantes* of Palestinian colonies and views of Palestine. They are not yet ready; when prepared they will be at the service of the Zionist societies.

The Chief Rabbi of England, Dr. Hermann Adler, was invited to sit as a member of the international committee of revision and co-operate with it for two years, but when the book of Isaiah was reached he differed from his colleagues concerning the exact meaning of the word in the prophecy concerning the mother of the Messiah. This word may be translated maiden, virgin, young woman, girl, or by any other term that means a human being of the feminine sex of tender years. Dr. Adler contended that it should be translated "young woman," that being a broad and general term, but the Christian members of the committee insisted upon preserving the ancient rendering of the prophecy that Christ should be born of a virgin. Dr. Adler then tendered his resignation on the ground that the revision committee were endeavoring to shape their translation to sustain their doctrinal belief, and inaugurated a movement for the translation of the scriptures by competent Jewish scholars.

At the University of Berlin there are 87 Jewish Professors and Lecturers.

There have been more blood accusations in the nineteenth century than in the four preceding it, which prompts a contemporary to observe, "It seems, the greater the century, the greater its stupidity."

The Jewish community as well as the city of Lemberg, Galicia, have to deplore the loss of a devoted Jew and citizen by the death of Dr. Bernhard Goldman. For a number of years he was a Representative of Lemberg in the Galician Diet and also a member of the City Council. The Emperor recognized his services by conferring upon him the Cross of the Francis Joseph Order.

The synagogue of Ahawath Achim congregation of Atlanta, Ga., recently dedicated its new and handsome building.

The twenty-four Jewish families of Waukegan, Ill., have decided to erect a house of worship for themselves.

The United Hebrew Charities of Detroit expended over \$600 last month in benevolences. It has been decided to have the organization incorporated.

Louis Rosenberg, recently appointed a deputy sheriff at Kansas City, Mo., is the first Jew to hold that office in the country.

Rabbinical Scholarship.

xxx.
"Modern preaching has become a professional solemnity on the one hand, and a respectful non-attention on the other."

These words came from the mouth of Christian preacher in London and exactly describes the condition of reformed congregations and liberal churches.

This statement explains for Dr. Hirsch why with all his magnificent energy and splendid capacity for work he feels disappointed at results. In the tenth anniversary issue of his *Reform Advocate* he bewails the lack of responsiveness existing among people for whom he and other Reform Rabbis have endured countless physical and mental trials. The experiment has proven a costly one in the expenditure of nerve and tissue by the rabbis and leaders, but almost a fruitless one because of the apathy of those who were to be benefitted.

The helpless infant cries for the aid and protection of its parents. The self-reliant youth often turns his back upon his father and mother.

In the earliest stages of Reform, the Rabbis were very useful in giving the warrant deed and lending their sanction to violations of the laws and customs which had been invested with a certain degree of sanctity.

The preachers exhorted their congregations to entertain nobler ideals when the crucial period was at hand. The infant law-breakers of the Code were upheld by the "fathers of the church." The next generation, "the grown-up youths" scouted at all ideas of authority, forgot early ideals inculcated into them, lost every vestige of reverence and got rid of all reverence for their benefactors, the Reform Rabbis who aided them in breaking the chains of the Shulchan Aruch.

Now, instead of having a pulpit which is earnest and sincere in the simple cause of Judaism, Reform has brought into existence one that assumes "a professional solemnity."

The preacher preaches for the glory of his name and reputation. His efforts are concentrated upon his own advancement. He does such things as bring him renown and fame.

After a very eloquent sermon delivered in temple and synagogue, note the comments passed upon what should have been an instructive exposition of Judaism or a noble appeal for moral elevation which sermon or lecture in a house of worship must needs prove to be.

"That was the finest lecture on the subject I ever heard."

"The Rabbi excelled even himself to-day."

"We have unquestionably the ablest Rabbi in the country."

"Is he not a veritable silver-tongued orator?"

"See what an audience our minister brings together to hear him!"

"That was the best lecture in the entire course."

By this interchange of confidence the audiences proves one thing very clearly, and that is that they have assembled very much for the same reason as they go to an opera or a theater to be entertained and amused and held under the spell of eloquence rare and fascinating, similar to the kind

that Mr. Edwin Booth exercised when uttering the smooth lines of a Shakespeare.

The temple is our exhibition palace, and the pulpit is the stage whereon appears the phenomenal soul-charmer and worker upon the emotions. The pew is the subject to be wrought upon, the critic and the payer for the show and spectacle. The opinion of the pew is therefore a matter of great importance and consideration. The pulpit and its attractions must be pleasing to the pew, else the patronage will be lost. The directors, the business managers, the trustees must therefore see to it that only proper talent is engaged, and that the talent engaged should at all times show off to perfection.

With this arrangement some Rabbis are highly pleased. For they know full well what is wanted and that they possess the attainments to satisfy the want. P. T. Barnum's advice is a good one to follow. Use superficial means, resort to anything, so long as you interest the people and they come to you. Humbug them, because they want to be humbugged.

Out of this disordered condition an occasional outcry from one who, like Hirsch, detects the weakness of this scheme of salvation by "professional solemnity" met by "respectful non-attention" rouses us from the deep spiritual coma into which we have lapsed.

The earnest preacher must earn more than mere respectful attention, more even than sympathy and support for worthy and charitable objects, more than laudatory comments on the quality of his voice and elocutionary ability, or even on the subject matter of his sermons, more than the stillness and quiet which reign in our largest abodes of radicalism, more than money to carry out the plans, educational and philanthropic, which the Rabbi deems it necessary to entertain and develop.

On the one hand there is a superficial solemnity, on the other a respectful tolerance. The Rabbi is the slave of man more than the servant of God. His first and foremost thought is the maintenance of himself and family in the most comfortable circumstances. That is actually the equivalent of securing by hook or crook his position in the congregation where he is anything but a dominant religious factor. For religion, as now popularly understood, and which he is supposed to teach his flock, is the last, the very last consideration which is discussed in the home, at meetings, or even in the synagogue.

This sort of Rabbi is not exactly what you, dear Editor, call "Rabb for Revenue." He does not so much care for the filling of his pocket-book, as he does for having his name upon every tongue in the land, be it that of ox, cow or calf. He works, he thinks, for the advancement of Judaism when everybody knows him and speaks of him and national and international journals "write him up." Gr.

At the fourth annual meeting of the Home for Hebrew Orphans of Philadelphia, it was stated that the income during the past year amounted to \$8,325.64, including a balance of \$2,615, and the disbursements to \$8,969.83, leaving a balance of \$255.81.

The Rabbis and Cleanliness

The Jewish Rabbis would never have deduced from the Mosaic law their grotesquely interesting interpretations of cleanliness if they had not been prompted and guided by some curious human instinct with whose origin the law had nothing to do. One rabbinical party, as a recent writer has reminded us, maintained that a cup must be washed before it was filled with wine, because otherwise the cup and the wine would be rendered unclean by the perspiration of the fingers which would remain clinging to the cup. Another party maintained that this view was erroneous, and endeavored to demonstrate that the real danger to be obviated was the contamination of the fingers by the cup. They accordingly taught that the proper time for washing the hands was not before the filling of the cup, but after it. One school taught that after the hands were wiped the towel should be placed on the table, and not on a cushion, lest the perspiration of the hands should contaminate the cushion, and the cushion, in turn, contaminate whatever touched it. Another school taught that equally terrible consequences might arise from using the table as a rest for the dirty towel, because the impure towel might be made yet more impure by the table, which would thus infect the perspiration which the unfortunate towel had imbibed, and render legally impure any hands that might touch it subsequently. Another matter of dispute between these two schools was whether a servant who was sweeping a house with a broom would contaminate the broom with his hands, or have his hands contaminated by the broom, and whether, consequently, in the interests of legal purity, he ought to wash his hands before touching the handle or afterward.—*Saturday Review*.

Cincinnati Charities.

At the annual meeting of the Association of Jewish Charities of Cincinnati, by the reports it was shown that money contributed amounted to \$31,545.50, while expenditures aggregated \$32,337.76, given out for relief. The few hundred dollars' deficit was made up by voluntary gifts of money from members of the societies and by sales of goods from the industrial schools. There were 1,634 new applications for relief, and of these only 106 were refused as being unworthy. Medical relief was issued to 1,785 patients. The Foster Home has a daily attendance of 28, the kindergarten 105, while large classes of girls have been sustained at the kitchen garden and the sewing schools. In the latter the girls are paid for what they do at the same time that they are receiving training, and so taught the lesson of being self-sustaining.

The sewing school, kept up by the association of the Plum Street Temple, has 312 girls attending the classes; they are of various ages, and receive instruction without regard to race or creed. The Boys' Industrial School has 76 pupils. One of its recent pupils qualified for the position of Government teacher among the Indians and had gone to Dakota for that purpose.

During the year \$2,000 was paid out for the support of patients sent from here to the consumptive hospital at Denver, Col. The Employment Bureau had 143 applications, and places were found for 106 of that number.

Benton Harbor, Mich., is to have a new \$3,500 synagogue. It will be completed in time for the Hebrew New Year celebration in September.

LITERARY.

Robert Anny's: Poor Priest, by Annie Nathan Meyer. The MacMillan Company, 66 Fifth Avenue. Price, \$1.50.

A tale of the Great Uprising occasioned by the tyranny and oppression of the king, nobles and church in England during the latter part of the Fourteenth century necessitates a careful study of the conditions of that day as but few writers can give the subject. Our author has done all that and more. The local coloring; the style of speech, the habits and dress, the attendant circumstances are all present to show that the writer has not only written for the purpose of developing the doctrine of greater equality between the classes, but also for the reason that she desired to present a portrayal of the conditions of that day and time, correct historically and pictorially. The psychological study of the "poor priest," as he wavers in doubt between the pursuit of John Ball's unselfish and most noble policy of individualism and the tempting proffer of pre-lacy in the great papal hierarchy, is a splendid specimen of a story simply and interestingly told. The later love and adventures, the struggles of Robert Anny to free himself from a mere carnal attachment, the temporary subsidence of the potential energy and power of leadership and the final ease of the broken spirit, are all periods in a narrative at once fascinating and attractive.

"The Political Economy of Humanism," by Henry Wood. Lee & Shepard, Boston.

The unwise and ignorant hold to the conception of human affairs as matters regulated wholly by convention and treaty. The practical student of man's movements has gone further and stated that there is an undercurrent of law in all man's transactions. Our author most wisely and ideally points out a system which strives to make emphatic the principles of Ruskin's sociology, as the latter did not or could not reduce them to a system. The humane aspects of business, the conditions of poverty, the construction of experimental communities, the discovery of grand, universal laws underlying the whole intercourse of man with man, are all points of illumination created and fed by the theories of the present writer. The harsh teachings of the Manchester school are discounted by a nobler and purer standard of investigation. The utilitarianism of a mill is like a cruel iron piercing the heart of humanity by the side of the newer thought, the higher political economy, the sounder and more enduring system which soothes the stricken and smoothes away the excessive differences existing between man and man, rich and poor, employer and employee, capital and labor.

"China," by James Harrison Wilson. D. Appleton & Co., \$1.75.

That the book is now in its third edition is proof positive that the work is needed to clear up much doubt, uncertainty and untruth prevailing regarding the Celestial Empire. An officer in the United States army, and even as a private individual, fully conversant and deeply interested personally in the trend of affairs in the Middle Kingdom, no better authority on China, its present civilization and possibilities for extensive development can be found. The late military exploits against the Boxers are fully told, and in a fluent, direct and unimpeded style. The present political unrest, the contest against the united powers, make the story read like a narrative or tale. For here are heroes and men of force, like Li Hung Chang, a Dowager Queen usurping the throne, plots and counterplots within and without the nation itself, and the theatre of action is a vast territory upon which the covetous and greedy eyes of European nations are looking with a desire to engulf and swallow as much as can be, by political intrigue and knavery, wrested from the harmless and innocent people of this Oriental country. We recommend the book to students and general readers of world problems and latter-day affairs in which almost every civilized government is involved.

Dreyfus.

The author of "Five Years of My Life," which will make its appearance in France, England and America next week, will relate in his autobiography, which contains something over 60,000

words, how on Monday morning, Oct. 14, 1894, after having said good-bye to his little daughter, Jeanne, he was accompanied to the door by Pierre, his son, three and a half years old. It was seventeen days before he beheld his wife again. It was nearly five years before the husband and father returned to his home and children. Nor was he permitted to take leave of his wife, who saw him for the last time at the prison of the Ile de Re, Feb. 21, 1895. After this interview, without either Capt. Dreyfus or his wife being informed of the fact, he was ordered to prepare for his immediate departure. Not one word was said to him of the place where he was to be translated. Elements like these form the "real tragedy" of the Dreyfus case. Concerning his departure the Captain writes:

"The remembrance of my wife, whom I had left a few hours before, both of us in total ignorance of my approaching departure—my wife, whom I was not allowed to embrace—the recollection of my children, of my friends, of all those dear ones whom I left plunged in anguish and despair. * * * I threw myself in a corner of my cell and wept hot tears in the cold and sombre night."

His description of his voyage is a vivid picture of his sufferings on board the Saint Navire. A portion of the autobiography is included in a diary kept for a certain time by the prisoner on the Ile du Diable. From this portion several important and interesting extracts have been made which are reproduced in the current number of McClure's Magazine.

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A Proposed American Jewish Historical Exhibition.

At the last annual meeting of the American Jewish Historical Society, held in Philadelphia last December, a special committee was appointed to consider the advisability of holding an American Jewish Historical Exhibition. The report of this special committee in favor of holding such an exhibition was presented at a meeting of the Executive Council of the society, held at the residence of Hon. Oscar S. Straus, Sunday, April 28, 1901. The council unanimously resolved that such an exhibition should be held in the City of New York under the auspices of the American Jewish Historical Society in the winter of 1901-1902. It was also resolved to invite various Jewish organizations, national in scope, to co-operate in arranging for the proposed exhibition, such as the Jewish Publication Society, the Union of American Hebrew Congregations, the Central Conference of American Rabbis, the Orthodox Jewish Congregational Union, the Hebrew Union College, the Jewish Theological Seminary, the Council of Jewish Women, the Jewish Chautauqua, the National Conference of Jewish Charities, the Federation of American Zionists and the Jewish fraternities.

The intention is to exhibit historical records illustrating the history of Jews in America, including such objects as Columbus' earliest accounts of his discovery, written in the form of letters to secret Jews of Spain, Washington's letters to Jews, portraits, miniatures and prints of American Jewish celebrities, photographs, charts and prints of Jewish synagogues and institutions, collections of all books written by Jews in America or pertaining to American Judaism, histories of institutions, manuscripts and autographs, etc. The exhibition of objects of Jewish ecclesiastical art and Jewish antiquities generally has also been proposed. It was the opinion of those present that numerous objects of interest, beauty or value hidden away in Jewish households and institutions will thus be brought to light, and that the study of Jewish history generally, of American Jewish history and of American history as well, would be greatly furthered by such exhibition, and publications projected in connection with it. The educational advantages of such exhibition in illustrating the eminent services of the Jews in America from the discovery on, impressing these facts both upon the Jews themselves and the American public generally, were also emphasized as important considerations in favor of such an exhibition.

Among those present at the meeting on Sunday were Dr. Cyrus Adler, president of the American Jewish Historical Society; Hon. Oscar Straus, Fr. Herbert Friedenwald, Hon. Simon W. Rosendale, John Samuel, Esq., Judge Mayer Sulzberger, Professor Richard Gotthell, Hon. N. Taylor Phillips, Mendes Cohen, Esq., and Max J. Kohler, of the Executive Council of the American Jewish Historical Society, and Hon. Jacob H. Schiff, Joseph Jacobs, Esq., and Leon Huhner, of the Special Committee. Among the members of the Special Committee that recommended in favor of holding the exhibition but were prevented from attending Sunday's meeting, were: Rev. Dr. Wm. Rosenau, Arnold W. Brunner, Rev. Dr. G. Gotthell, Wm. J. Salmon, Esq., Julius Rosenthal, Esq., Rev. Dr. David Philipson and Clarence I. De Sola.

Committees will shortly be appointed to make the necessary arrangements for holding such exhibition, securing the co-operation of other national organizations in the undertaking, and for securing the loan of historical objects suitable for exhibition purposes.

A Worthy Institution.

In an old house on Cannon street, between Rivington and Delancey streets, there is being conducted a modest yet most wholesome work for the benefit of the children of the neighborhood.

On a sign there appears in Yiddish and English the legend that within there is conducted a Jewish sewing, recreation and religious school.

Here in this unpretentious home, this tumble-down abode of former respectability, are found the agencies which have been serving to counteract the missionary activity centered in the De Witt Memorial Church, at 280 Rivington street. Here at 48 Cannon street there is a living protest to the good Christian doctrine which purposes planting the seeds of Christianity in the tender souls of the East Side Jewish children, while

engaging them in learning and acquiring the industrial art of sewing.

Mr. A. Benjamin, the inveterate foe of such insidious methods, encouraged by Christian millionaires and zealots and undertaken by converts and enthusiasts, is the superintendent and general manager.

The school was opened September 26, 1900. Almost from the very beginning it has been a training and refining agency to the neighborhood. Owing to the very limited capacity, it does not claim to be at the point of highest efficiency. A different set of girls is instructed on each of the four days of the week, Monday, Tuesday, Wednesday and Thursday, by the following teachers: The Misses Nathan, Siegel, Moskowitz and Wolbarst.

Sabbath afternoon the children assemble to hear the superintendent deliver an address of a religious kind.

Sunday morning a very successful religious school is in operation, under the tuition of the Misses Pauline Fried, Ida C. Mearson and Esther Siegel.

The six sessions, it may be estimated, have an aggregate attendance of about seven hundred, testing to the full limit the capacity of the poor and inconvenient quarters.

On the 5th of December last a branch of the Penny Provident Bank was opened. Up to date there have been 637 girl depositors. The privileges will now also be extended to the boys.

In thus summarizing the external effects, we must not omit the mention of what may be called the internal results obtained by this work, which deserves all possible encouragement. It is true that the girls show the products of their skill and craft, and the teachers also point to them with pride. But it is no less clear to the writer that the moral tone, the strength of character, the gentle life and the quiet demeanor all receive their contribution from this modest source of good. The young girls and boys look with respect and begin to become attached to this old house and its officers and teachers. Thus are many young lives being molded and influenced.

Winnipeg, Manitoba.

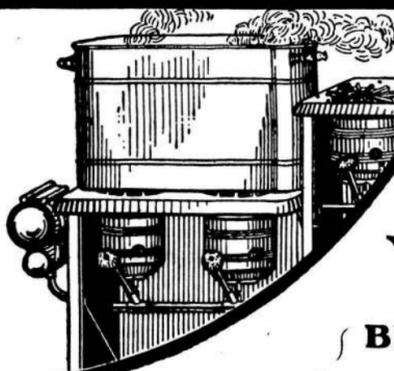
There is quite a large Hebrew community in this city, and much activity has lately been displayed in Jewish communal circles. The last meeting of the Hebrew literary society resulted in the election of Mr. M. Finkelstein president, Mr. B. Sardner vice-president, Mr. M. J. Finkelstein secretary, Mr. A. Skaliter treasurer, Rev. Nachman Heller librarian and Messrs J. Helman and D. Bayane counsellors. It was resolved to hold a series of scientific debates every Sunday, and all the officers-elect delivered eloquent addresses. The officers of the Zionist Society recently elected are: Mr. H. Weidman, president; Mr. M. Abramson, vice-president; Mr. M. Finkelstein, recording secretary; Mr. Alex. Cohen, corresponding secretary; Mr. J. Udow, treasurer; Mr. I. Feldman, a propagator, and Messrs. J. Shrage and I. Zimmermann, representatives to the Federation of the Associated Zionists in Montreal.

At present the society numbers 100 members. At the election addresses were delivered in English by Messrs. H. Abramson and J. Shrage, in Yiddish by Mr. I. Feldman and in classical Hebrew by Dr. Heller, who also produced a letter from Dr. Theodore Herzl. At the annual examination of the Hebrew school, held last Sunday, all the pupils acquitted themselves creditably. It was resolved to open a female department in addition to the present male department, and a competent teacher was engaged for that purpose.

Montreal.

Mr. Leon Goldman, late recording secretary of the Montreal Zionist Society, and of the Canadian Zionist Federation, being about to reside in New York, was tendered a surprise banquet by his many admirers last week. The chair was taken by Mr. Jacob Cohen, president of the local society. An illuminated address was presented to Mr. Goldman on behalf of the Federation by its president, Mr. Clarence I. De Sola. A number of toasts were proposed and responded to. Among the speakers were the Rev. Meldola De Sola, Rev. B. M. Kaplan, Rev. H. Cohen, Messrs. Jacob Cohen, Leon Goldman, Clarence I. De Sola, Harris Vineberg, J. S. Leo, H. G. Levetus, Lyon Cohen, M. Weinfeld, Carroll Ryan and others.

FROM WASHDAY

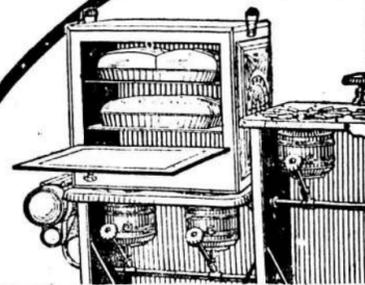


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CITY NEWS.

Seventy-second Street Synagogue.

Rev. Dr. Falk Vidaver will preach next Sabbath on the subject: "Lessing's Three Rings."

Temple Israel of Harlem.

On Friday evening, May 3, the subject of Dr. M. H. Harris' lecture will be "Inferences of Worship." The service commences at 8 o'clock.

A sermon will be delivered at the Saturday morning service, commencing at 10 o'clock. Subject: "Between Holy and Profane."

Mt. Zion Congregation.

113th street, near Madison avenue.

Rabbi Samuel Greenfield will preach this Sabbath on "The Inheritance of the Levites."

The Mt. Zion Literary and Social League met last Wednesday night, in conjunction with the committee of the Ladies' Social Circle, and completed arrangements for the strawberry festival to be given May 28 at Colonial Hall.

Rabbi H. Veld will speak on Friday evening, May 10, on "The Science of Judaism" at Mt. Zion Temple, 113th street, near Madison avenue.

Congregation Hand in Hand.

Rev. Mayer Kopfshtein will deliver the last lecture of the season this Friday evening and announces as his subject, "A New Talmud." Sabbath morning sermon subject, "The Offering of the Omer."

Congregation Shaari Zedek.

"Man, Don't Misapprehend Your Validity" is announced as the subject of the sermon to be delivered by Rev. Adolph Spiegel this Sabbath morning.

Jewish Endeavor Society.

At the next regular meeting of the Jewish Endeavor Society, to be held this Sunday evening, at 8.30, the lecture will be delivered by Dr. H. Iloway, on the topic, "The Medicine of the Talmud."

At the Young People's Synagogue of the Jewish Endeavor Society the sermon for this Sabbath afternoon will be delivered by Mr. P. Israeli, of the Jewish Theological Seminary, on the subject, "God's Providence."

Home for Aged and Infirm.

Yonkers, N. Y.

The balmy spring weather of last Sunday was the means of attracting a large attendance to the home.

An impromptu entertainment was arranged by the superintendent, which was participated in by Miss Sarah Pincus, pianist, and her two younger sisters, who displayed their terpsichorean ability. The inmates enjoyed the entertainment immensely, as did President Ig. Rice and Director Anhalt, who were also present.

Annual Meeting of the Hebrew Orphan Asylum.

The seventy-eighth annual meeting of the Hebrew Benevolent and Orphan Asylum Society was held at the asylum, Amsterdam Avenue and One Hundred and Thirty-eighth streets, on Sunday morning. The annual reports of the President, Board of Trustees and the other officers of the society were submitted. The reports showed that the work of the society had been conducted most successfully during the past year.

Emanuel Lehman, who for the past seven years had served as the President of the society, declined re-election and Louis Stern was elected President to succeed him. There was practically no change as far as the other officers of the society were concerned.

Hon. Edward Lauterbach read a preamble and resolution on the retirement of Mr. Lehman, and was followed by Messrs. Oscar S. Straus, Isaac Wallach and Jacob H. Schiff, all of whom referred to Mr. Lehman in eulogistic terms. After the passage of the resolutions, Mr. Lehman thanked the members for their kindness.

At the meeting an amendment to the by-laws was passed, providing that there should be one honorary trustee who should serve for life. As soon as the by-law was passed, it was announced that Mr. Lehman had been chosen for this honor.

The report of the President was then read and showed that at present there are 786 children in the institution.

Of the improvements undertaken during the past year special reference was made to the new emergency hospital

building, which is being erected on the One Hundred and Thirty-sixth street side of the asylum grounds. This hospital was made necessary on account of the new regulations requiring all children to be quarantined for a period of two weeks before they are admitted to the asylum proper.

The foundation of the new hospital was begun in March, and it is hoped that it will be ready for occupancy by next winter. The Trustees called attention to the fact that while liberal subscriptions had been made to the building fund of the hospital at least \$25,000 more was needed in order to carry out the entire plan as contemplated.

The financial condition of the society was shown to be even better than last year. The Orphans' Maintenance Fund, the General Fund and the Reserve Fund all showed gains.

David Adler, the superintendent, then read his report, reviewing the actual workings of the institution, after which a vote of thanks was given the officers for their work during the year, and the meeting closed.

Lebanon Hospital League.

A regular meeting of the Lebanon Hospital League was held on Sunday afternoon, April 28, 1901, at the Tuxedo, Fifty-ninth street and Madison avenue. The attendance was unusually large, and was no doubt influenced by the annual election of officers and members of the Executive Board of the League.

Mr. Henry Flugelman was unanimously elected president, Miss Tillie Bick re-elected vice-president, Mr. Jacob Lederer re-elected treasurer, Miss Belle Cohen, recording secretary, and Miss Martha Bick financial secretary.

Mr. Simon G. Kosch was chosen as the League's representative to the Lebanon Hospital.

The following were elected to the Executive Board: David F. Loeb, Miss Carrie Loeb, Dr. Maxwell Benjamin, Miss May Bick, Jacob C. Brand, Miss Julia Celler, Harry Bechhoff, Miss V. Berger, Benj. C. Greenberg and Mr. Oberstein.

Society for the Aid of Jewish Prisoners.

The annual meeting of the Society for the Aid of Jewish Prisoners was held in the assembly room of the Hebrew Charities Building, Thursday, April 25, 1901. The President, Mr. Henry Budge, read his annual report, which was very interesting, showing as it did the vast amount of good that the society is doing in the way of looking after the families of Jewish prisoners, and what is even more important, looking after the prisoner when he is discharged from prison, to see, if he has no home, that one is provided him temporarily, and then a position is secured, and if not he is given money to buy merchandise and he is started on the road to make his own living. All so treated have succeeded and amply repaid the society for the trouble taken. At the previous annual meeting it was resolved that endeavors should be made to found a Hebrew Juvenile Asylum, to care for the criminal children that inevitably have to be sent to Christian institutions. The President reported that two meetings had recently been held for that purpose, and in the near future the result of the same would be presented to the community for their action. City Chaplain Rev. Radin read his annual report, which gave the number of Jewish prisoners in the various city prisons and protectories, Israel Davidson, chaplain at Sing Sing State Prison, also read his annual report and showed how important it was to keep in touch with the unfortunate prisoner, which makes his reformation much easier.

The secretary, Mr. Henry Solomon, read the annual report of Rev. A. Guttman, chaplain at Auburn State Prison, and the report of Rev. Judelson, chaplain at Dannemora; as also the reports of Mrs. Dankowitz, president of the Ladies' Auxiliary, and Mrs. Hirsch, the Tombs visitor, who both amplified in their reports how much is being done by the Auxiliary to aid Jewish children and women when found in the Tombs prison, as also to the families of those confined in prisons. The treasurer, Mr. A. Wiener, read his report, showing a balance on Jan. 1, 1901, of \$1,643.85. The following directors were then elected: Messrs. Henry Budge, S. B. Hamburger, J. A. Cantor, Henry Solomon, Jacob H. Schiff, E. W. Bloomingdale, D. Davidson, Rev. M. H. Harris, A. S. Solomons, Adam Wiener, William N. Cohen and Joseph E. Heimerdinger.

ENGAGEMENTS.

ABELES - WACHTEL.—Mr. William Abeles announces the engagement of his daughter, Miss Esther, to Mr. Fred. Wachtel. At home Sunday, May 5, 3 to 6 p. m., 16 East 120th street.

ALEXANDER - ROSENBERGER.—Mr. and Mrs. J. S. Alexander announce the engagement of their daughter, Hannah, to Mr. Joseph Rosenberger. At home Sunday, May 5, 3 to 6 p. m., 107 East 88th street.

COHEN - FELDSTEIN.—Mr. and Mrs. Simon Cohen, of 310 West 33d street, announce the engagement of their daughter, Jennie, to Dr. Zama Feldstein. At home Sunday, May 5.

GOLDSCHMIDT - FRIESNER.—Mr. and Mrs. Isaiiah Friesner announce the engagement of their daughter, Carrie, to Mr. William Goldschmidt.

GOODMAN - ROSENBAUM.—Mr. and Mrs. Morris Rosenbaum announce the engagement of their daughter, Rebecca, to Mr. Isaac Goodman, of Charleston, S. C. At home Sunday, May 5.

GREENEBAUM - COHN.—Mr. and Mrs. B. Cohn, of 2,028 Second avenue, announce the engagement of their daughter, Sadie, to Mr. Michael Greenebaum. At home Sunday, May 5.

GREENBERG - WAGNER.—Mr. and Mrs. Isidor Wagner wish to announce the engagement of their daughter, Roy, to Mr. Isaac H. Greenberg.

HAAS - RICH.—Mr. and Mrs. John T. Rich, of Chicago, announce the engagement of their daughter, Emma S., to Mr. Felix S. Haas, of New York. At home Sunday, May 5, at 328 East 123d street.

HERZ - STRAUSS.—Mr. and Mrs. John Strauss announce the engagement of their daughter, Hattie, to Mr. Louis Herz. At home Sunday, May 5, from 5 to 9 p. m., 343 East 69th street.

HEYMAN - ISIDOR.—The engagement is announced of Miss Julia Isidor to Mr. Max Heymann. At home Sunday, May 5, 3 to 6, 1227 Madison avenue.

KATZENSTEIN - HIRSCH.—Mr. and Mrs. Isidore Hirsch beg to announce the engagement of their daughter, Minnie G., to Mr. Alfred S. Katzenstein. At home Sunday, May 12; residence, 214 East Seventh street.

KORN - SCHARPS.—Miss Jeannette Korn, daughter of Jacob Korn, to Mr. Albert T. Scharps, of this city. At home Sunday, May 5, from 3 to 6 o'clock, at 924 Madison avenue.

LEVIN - BELGARD.—Mr. Julius Levin to Miss Pauline Belgard.

MOSS - DREYFUS.—Mr. and Mrs. Charles Dreyfus beg to announce the engagement of their daughter, Estelle, to Mr. Benjamin S. Moss. At home Sunday, May 12, 108 East 71st street.

RAFALSKY - LAVINE.—Mr. and Mrs. J. Rafalsky announce the betrothal of their daughter, Freda, to Harry Lavine. At home May 12, from 2 to 6 p. m., 57 West 112th street.

SCHWARZKOPF - SCHWARZKOPF.—Mr. and Mrs. Charles Schwarzkopf announce the engagement of their daughter, Adeline, to Mr. Joe Schwarzkopf. At home Sunday, May 5, 232 East Fourth street.

SIMON - REINHHEIMER.—Mr. and Mrs. Reinheimer, of 999 Grant avenue, near 164th street, announce the engagement of their daughter, Lena, to Mr. Isidor Simon.

WALLACH - STRAUSS.—Mr. and Mrs. Herman Strauss, of No. 107 East 64th street, beg to announce the engagement of their daughter, Frances, to Mr. Moses K. Wallach, of New York.

WELLER - ADLER.—Mr. and Mrs. S. Kohn announce the engagement of their niece, Tille Adler, to Mr. Henry Weller. At home Sunday, May 5, 430 East 58th street.

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.

Stern-Steinberg.

On April 28, 1901, by the Rev. Raphael Benjamin, M. A., Frida Steinberg to Julius Stern.

Seasongood-Rau.

Miss Ida Rau, of No. 1 West Eighty-first street, and Mr. Philip Seasongood, of Cincinnati, Ohio, were married Tuesday afternoon at four o'clock, at Delmonico's. Miss Rau is the sister of Mr. Henry Rau. The bridegroom is the son of General Lewis Seasongood, of Cincinnati, Ohio.

Schiff-Neustadt.

Mortimer L. Schiff, son of Jacob H. Schiff, and Miss Adele Gertrude Neustadt, daughter of Mr. and Mrs. Sigmond Neustadt, were married at noon Tuesday, April 30, at the residence of the bride's parents, 24 East Sixty-ninth street, by the Rev. Dr. Gottheil, assisted by the Rev. Dr. Kohler. The bride's cousin, Elsie Mainzer, was the maid of honor, and the bridegroom's little niece, Miss Carola Warburg, was flower girl. Albert Stern was best man, and the ushers were F. M. Warburg, H. P. Wertheim, L. A. Heinsheimer, H. R. Ickelheimer, H. Rinskopf, E. H. Richard, L. A. Hochstader, A. M. Wittenberg and R. H. Mainzer.

After the ceremony the wedding party and guests drove to Sherry's, where a breakfast was served, and at 3 o'clock a reception was held.

Among the guests at the wedding breakfast were Mr. and Mrs. E. Henry Harriman, Mr. and Mrs. Jules S. Bache, Mr. and Mrs. J. Livingston, Mr. and Mrs. I. Seligman, Mr. and Mrs. L. J. Reckendorfer, Mr. and Mrs. J. Speyer, Mr. and Mrs. J. Seligman, Mr. and Mrs. H. Seligman, Mr. and Mrs. William D. Rockefeller, Mr. and Mrs. O. L. Richard, Jr., Miss Gertrude Rotschild and Arnold W. Brunner.

Well-Gans.

On Sunday, April 28, at noon, the nuptials of Miss A. Gans and Mr. Leo Well were solemnized at Loge's, East 57th street, Rev. Dr. Wasserman officiating. The bride, who was handsomely attired in white satin trimmed with duchesse lace, was attended by Miss P. Gans and Messrs. M. Niedenthal and J. Gans were the ushers. A wedding dinner was served.

Mr. and Mrs. Gans are now enjoying a five weeks' honeymoon which will embrace the principal cities of the East.

Silver Wedding.

Mr. and Mrs. M. Malgood celebrated the twenty-fifth anniversary of their marriage on Sunday last, at their residence, No. 1756 Lexington avenue. Some fifty of the nearest relatives and friends of Mr. and Mrs. Malgood were present, and the hospitality of the couple was amply demonstrated on this occasion.

A dinner was served and the usual post-prandial exercises were presided over by Mr. Nathan Vidaver, who in a humorous way introduced Dr. Falk Vidaver, Mr. M. Kirschberg, Drs. G. Taubenhau, S. Greenfield, Rev. J. Taubenhau and Mr. S. Kirschberg, all of whom delivered appropriate addresses.

Young Men's Hebrew Association.

The twenty-seventh annual meeting of the association will be held on Sunday afternoon, May 5, at 3:30 o'clock. The report of the president on the work of the past year will be presented to the meeting. The change was made to the afternoon owing to the fact that the Home for Aged Hebrews will hold their annual meeting in the morning.

The schoolboys' division of the gymnasium will hold their first public competition on the same day, in the morning, at 10 o'clock. An interesting programme has been arranged by the instructor.

The elocution class will celebrate the close of the term by a contest in which a number of selected members will compete. This competition will be held on Wednesday evening, May 8, at 8 o'clock.

The closing exercises of the educational classes will be held on Saturday evening, May 11, at which time the diplomas and certificates will be awarded to those pupils who have successfully passed the examination.

The public is cordially invited to attend the above affairs.

The Home for Aged and Infirm Hebrews.

The annual meeting of the patrons, members and subscribers of the Home for Aged and Infirm Hebrews will be held at the home building on Sunday,

May 5, 1901, at 11 o'clock a. m., for the purpose of receiving the report of the Board of Trustees, for the election of officers and also to transact such other business as may regularly be brought before the meeting. The polls will open at 10:30 a. m.

Ladies' Bikur Cholim Society.

The general annual meeting of the Ladies' Bikur Cholim Society will be held at 209 East Broadway on Thursday, May 9, 1901, at 2 o'clock p. m., to receive the annual reports and elect officers for the ensuing term.

Dedication.

On Sunday last an imposing monument was formally dedicated over the remains and to the memory of the late Rosa Scheier, at Mt. Hope cemetery, Cypress Hills.

Mr. Ignatz Scheier, one of our highly respected Israelites has indicated by the magnificence of the tombstone that the loss he sustained a year ago, in the demise of his partner in life, was one that, though severe and irreparable, would for time to come, be ameliorated to a certain extent, in the form of a lasting memorial.

The monument is fully twenty feet high, massive in proportions, its heavy base supporting four pillars of polished granite, between which rests an urn partially covered with draperies of mourning. Above and forming an apex is still another but larger urn of like character. An appropriate inscription is beautifully carved on the base, containing in addition to the name of the deceased her age, time of death, etc., the words:

"A loving wife, a mother dear,
Layeth at rest, and sleepeth here."

There is also carved on the stone the emblem of the Grand Army of the Republic, thus evincing patriotic tendency of the old veteran whose wife has been borne to her last resting place.

Rev. Dr. Cahn officiated and conducted the dedication ceremonies in an impressive manner.

Among the many present were Isaac Epstein, the brother of the departed, and his family, five daughters of Mr. Scheier and their respective husbands, James, Abe and Louis Rascovar, Morris Tekulsky, Elias Goodman, and others. The weather was all that could be desired, and the services, though sad and sorrowful, were of a nature to indelibly remind those present that, while death may separate us from the loving ones forever, the virtues of the departed live after them; and offer a measure of consolation, which largely tends toward healing the wounded heart; offering for the living an example worthy of imitation and emulation.

Joel Goldenberg's Bequests.

The will of the late Joel Goldenberg, filed in the Surrogate's office last week, after making several bequests to the testator's relatives, leaves \$3,000 to the Mount Sinai Hospital, \$5,000 to the Home for Aged and Infirm Hebrews, \$4,000 to the Hebrew Orphan Asylum Society, \$4,000 to the United Hebrew Charities, \$3,000 to the Society of Ethical Culture, \$2,000 to the Educational Alliance, \$2,000 to the Hebrew Technical Institute, \$2,000 to St. John's Guild, \$2,000 to the Presbyterian Hospital, \$2,000 to the Society for the Prevention of Cruelty to Children, \$2,000 to the Metropolitan Museum of Art, \$5,000 to the Mount Sinai Training School and \$2,000 to the Metropolitan Museum of Natural History.

The residue of the estate, which is estimated to be over \$500,000, is left to Mount Sinai Hospital, to maintain a ward in that institution in his memory. The executors under the will are Herman Goldenberg, Samuel S. Goldenberg and Louis Seeburger.

We call the attention of our readers to the advertisement in another column of the Leonard Sheet Metal Works, of No. 159 East Forty-eighth street. They are manufacturers of copper and galvanized iron cornices and skylights, fire-proof doors, windows, shutters, partitions, etc., and roofers in either tile, slate, tin or corrugated iron; in fact, they do everything connected with the roofing line, in the most expeditious manner and at the least possible cost consistent with good work. They have a special department for the repairing and painting of roofs, and to any of our readers who have work in this line they can do no better than to place their orders with the Leonard Sheet Metal Works.

IN THE THEATRES.

Madison Square Theatre.
The continued prosperity shown in the big business being steadily done at the Madison Square Theatre is a well-deserved reward of merit to William Collier and his excellent company, who are giving such a delightful performance of Augustus Thomas' brilliant farce, "On the Quiet." No more satisfactory performance has been seen in New York this season and nothing but hot weather will stop its present run. To-night the one hundredth performance will be given when handsome souvenirs will be presented to the ladies.

Proctor's 23d St. Theatre.
The inauguration of the F. F. Proctor Big Stock Company at Proctor's Twenty-third Street Theatre will take place Monday, May 6, at 1 p. m. sharp, when the musical contingent of the Proctor Stock Company will present the musical comedy, "Cinderella at School," by Woolson Morse. It is in two acts and seven scenes and will be mounted in a manner quite equal to a Broadway production. Variety specialties will be offered before and between the acts by Max Cincinnati, Lillie Western, Doherty Sisters, Tegge and Daniels, the Kallatechnoscope, etc.

Theatre Republic.
"Lovers' Lane," which moved up from the Manhattan on Monday night, is now in its fourth month in New York and it has scored tremendously with all classes, from the family element and church people to the blasé rounder of the town. It is bright, picturesque, wholesome, full of human nature and droll rustic types. There is much fine acting in "Lovers' Lane" and many beautiful stage pictures. It is one of the most charming of the many successful plays produced by Wm. A. Brady and will have enormous vogue all over the country when it is sent upon tour next season. New York will not see the last of it until hot weather puts a stop to all indoor amusement.

The New York Theatre.
"The Giddy Throng," the big, bright burlesque-review which for eight months has held the boards at the New York, and crowded the house, is in its last weeks, and will be sent to Boston, opening there on the 13th, at the Boston Theatre. On the same night the new burlesque-review, "The King's Carnival" book by Sydney Rosenfield, music by A. Baldwin Sloane, will be given its initial production. The company which is to present it is now in rehearsal, and it promises to exceed in every way "The Giddy Throng." In the cast are Matthews and Bulger, Adele Ritchie, Marie Dressler, Norma Whalley, Dan McAvoy, Jessie May and one hundred and fifty others. This week "After Office Hours," with Dan McAvoy and Jessie May; "The Devil's Dream," "The March of Old Glory" and an excellent olio will be seen. "After Office Hours" will be continued in conjunction with "The King's Carnival."

Proctor's 58th St. Theatre.
The F. F. Proctor Big Stock Company has proven a huge success at Proctor's East Fifty-eighth Street Theatre, and for the third week of the season the programme will comprise the three-act comedy, "Confusion," and the curtain

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raiser, "In Honor Bound." Both plays will be presented in full and special scenery will be used in the staging of these plays.

The variety specialists between the acts will comprise: J. K. Murray and Clara Lane, the operatic stars, in the opera, "Heart and Hand;" Clemart, the English ventriloquist, etc.

Irving Place Theatre.
At the Irving Place Theatre Mme. Odilon's engagement comes to an end next Wednesday night, when she will appear in Roberto Bracco's "Faithless." The Austrian actress has certainly brought prosperity to Mr. Conried, judging by the crowded houses that have greeted her. To-morrow, as well as next Wednesday afternoon, matinees of "The Twin Sister" will be given at reduced prices.

Proctor's 125th St. Theatre.
At Proctor's 125th Street Theatre for the second week of the F. F. Proctor Big Stock Company the main comedy will be the three-act play, "Pink Dominoes," and the curtain raiser, "Our Bitterest Foe," which were both received with much applause at the Fifty-eighth street house the past week. The various variety acts for the week of May 6 are: Jess Dandy, the Hebrew parody singer; O'Meer Sisters, sensational acrobats; De Rigney Sisters, singers.

Bijou Theatre.
Amelia Bingham's production of "The Climbers" is still a potent drawing card at the Bijou, and will be continued until the warm weather puts a quietus to things theatrical. The Clyde Fitch drama has established a record for longevity at the Bijou, and the box office sheets show a substantial balance nightly.

Casino.
Tuneful "Florodora" continues on its merry way, and there are just as few signs of a falling off in business as ever, "Standing Room Only" now being the rule rather than the exception. The songs "Tell Me Pretty Maiden," "I Want to Be a Military Man" and "Tact" are just as pleasing as ever.

Harlem Opera House.
"Are You a Mason," the funniest hit of the New York theatrical season, will be presented at this theatre next week. This farce is from the German of Laufs and Kratz, and in its original form was acted at the Irving Place Theatre with tremendous success. It is the most up-to-date of all the farces of recent years, its fun being fresh and its incidents possessing an interest that seems always new and irresistible. The players concerned in the presentation of the farce are Leo Ditrichstein, John C. Rice, Thomas A. Wise, George Richards, Arnold Daly, Cecil de Mille, Charles Greene, May Robson, Esther Tittell, Nellie Butler, Jeannette Northern, Charlotte Lambert, Sally Cohen, Therese Renold, Amy Muller.

Proctor's 5th Ave. Theatre.
The final days of David Belasco's "Madame Butterfly" are now announced definitely, and the run of this dainty little playlet will be brought to a close on Saturday night, May 11, when it will have played 144 consecutive performances. The variety features for the week of May 6 are: Billy Clifford and Maud Huth, Jos. Hart and Carrie De Mar, Prella's famous talking dogs, Jules and Ella Garrison, The Keatons, J. H. McCann, and a dozen other Broadway favorites.

Musical Notes.
Despite inclement weather, Miss Rebecca Goldberg's concert at Knabe Hall on Wednesday last, April 24, was very well attended, and the metropolitan debut of this young singer must be recorded as a big success. Miss Goldberg proved herself to be the possessor of a charming soprano voice, the middle and higher registers of which are of particularly good quality. Her selections were well adapted to the powers of her voice, and her rendition of Schubert's "Frühlings Glaube" was especially fine. Miss Goldberg's enthusiastic reception by her audience must have been particularly gratifying and encouraging, and certainly was deserved. Miss Goldberg was ably assisted by Mr. Severin Oskar Frank, pianist, and Mr. Isidore Luckstone, accompanist.

Music lovers in general and the members of that vast organization, the Stay at Home Club, will rejoice to hear that Mr. Franz Kaltenborn will again conduct orchestral concerts at the St. Nicholas Garden, West Sixty-sixth street, beginning June 1.

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NEW YORK, MAY 3, 1901.

פ' אמור

Justice is truth in action.

Join a congregation, then you may have your little say about religion, practical and ideal.

When a Rabbi appeals to reason for his guide in religion, he usually does so in a most unreasonable way.

Reverence is the sore spot in the constitution of our young people. The "bump" has not been developed.

The young man who thinks that he is an agnostic, does not know enough science to make him one in reality.

The home life is regulated by convention, public life is ruled by form, private life is filled with ceremonies. Why should Judaism not avail itself of these "aids"?

The reformer is always speaking of the "home life." But where is that influence to be derived when he has shorn the home of all the picturesque and instructive effects.

Certain imaginative individuals know what is to happen in the world to come. Let them use their fancy in spurring themselves on to be on their guard in every act and every deed, and the rest will be all right.

Faule Fisch und Klepp dazu. Says Fleischer of Boston: You poor Jews of Boston who want to keep Shabbas must stop working two days during the week, or keep your Shabbas in my temple and I'll talk to and for you.

Not only "commerce follows the flag," but also Judaism. Our soldiers in the Philippines in putting out the fires of rebellion and keeping lit the spark of their religion are really doing noble work for their country as well as their faith.

Levy of Pittsburgh will feel disappointed to know that in spite of the world having been shaken up to know how he would decide in re Pittsburgh vs. Philadelphia, the Brooklyn Eagle of a week ago still represented him as wavering between the choice of the two honors. Such is the penalty of greatness. A whole continent is disturbed and a metropolitan newspaper does not even notice that the earthquake has settled down to quiet waves and ripples.

The Perfect Sacrifice.

כל מום רע

"Anything that has a blemish, ye shall not offer, for it will not be to your favor." Lev., xxii. 20.

The laws and regulations for sacrifices had been fully laid down before this and in no ambiguous terms. Why was it therefore necessary to again interweave a few passages with other subsequent ordinances?

It was doubtless in order to call especial attention to the fact that any thing that has a blemish would not be accepted, for it would not redound to the favor of the one bringing the offering.

This can be taken in a wider sense than the mere offering of a sacrifice at the altar, which is no longer in vogue to-day. It may refer, and most suitably it does, to any offering that we are called upon, by the duties of the day and our religious principles, to make as men and Jews.

Everyone fully knows what is required of him to do, but we either disregard that knowledge or perform our duty in a manner simply to try to make others think that we have complied with our obligations.

We all know that we have to keep the Sabbaths ordained by God through Moses, the commands regarding which follow the very injunction of our text, but we either disregard the Divine behest through lukewarmness and indifference, or do as some who manifest their "smartness" and make philosophical deductions, or become extremely liberal in their assumption as to what God's desire really is; either of which is an offering with a blemish.

We all know that the poor and needy are ever with us and it is our duty to supply their wants, but some are parsimonious and stony-hearted; others contribute solely for the notoriety their donation brings them, but give their share sparingly; still many are very careful to give to the poor only that of which they can make no use.

Not a fresh meal but stale bread; not a part of one's own food but what is swept off the tables; not clothes useful and still serviceable, but that which should go to the rag bag, etc., all of which are offerings with a blemish.

We all know we are Jews and wish a Rabbi to be present at our weddings, funerals, bar mitzvahs and confirmations and other semi-religious social functions, although we don't support the congregation that maintains a Rabbi, but we invite them upon these occasions because it is far cheaper for us just to pay for services rendered.

Is this not an offering with a blemish? And so we could go on illustrating our theme ad libitum.

Dionysius stripped the statue of Jupiter Olympus of the vast amount of gold and other costly ornaments that bedecked it and covered it with a cloth of wool, saying: "We must take good care of Jupiter, our lord. He is too cold in winter, and in summer it is too burdensome to have this gold on." Just as hypocritical do we find some people to-day, going to school and solemnly jumping at the threefold Kodosh pressing their eyes closely at the echod that concludes the Sh'ma Yisroel and bowing deeply at the Kor'im umish-tach'vim, all of which is but the woolen cloth intended to keep God warm in winter and to relieve Him of a weighty burden in summer; but the gold they

keep tightly grasped in their fists, though they know full well that they must leave it behind when they descend into the grave for their heirs who may not even say Kaddish for them, at least not as good Jews ought to say it.

These are the offerings with blemishes which will not redound favorably to those who bring them. This is worth pondering and reflecting upon, and if we really consider ourselves Jews, we should make our offerings without blemish.

Let us keep God's Sabbaths holy, not superficially, but sincerely.

Let us aid and support our benevolent institutions according to our ability and care for the poor properly.

Let us join a Jewish congregation, where Judaism is promulgated, and do all that we can with heart and soul without dodging or evading or interpreting to suit our own fancy and convenience.

Anything that has a blemish, let us not offer, for it will not be to our favor either before God or man.

English Logic.

The Rev. Isidor Harris of London, set the ball a-rolling in England. He read a paper in which he attempted to tell what constituted a Jew. He concluded that a Jew was determined by the observance of the Sabbath, Passover and Day of Atonement, and also by Mi-lah.

Then as he saw so many representative Jews in England violating the Sabbath, he decided to exclude that very interesting requisite from the list of qualifications, but leave the others stand.

"It is to laugh!" How exquisitely witty is the situation of one of four particular demands being omitted because practically not lived up to by one's immediate friends and constituents!

Properly the learned and reverend gentleman should have made up his mind that, if the observance of the Sabbath is a necessity in order to have a man considered as a Jew, all violators of the Sabbath were candidates for excommunication.

Either the requirement is essential, or it is not. There is no half-way course. If the Sabbath entitles one to be, or not to be, regarded as a Jew, then it must stand as a necessary duty, the performance of which is obligatory upon every Jew.

Again, if concessions are to be made by omitting any one of the four requisites, because the majority or some people fall short of possessing the main qualifications as pointed out, then any or all may be dropped from the list. A great many Jews do not keep the Passover strictly, many violate the traditional observance of Yom Hakippurim, some do not believe in the Mi-lah. By a process of elimination and judged by these cardinal points of the Jew, the ten millions of Jews in the world, have to be reduced to a paltry two or three million, if that many.

Rev. Harris would make a splendid Reform Rabbi in America. If a little thing like the Sabbath interferes with the classifying of a man as a Jew, then drop the Sabbath. By the same token each in turn may be dropped, and, after all, we come face to face with the single solitary fact that a Jew is a Jew.

Perhaps the latter is an indefinable creature, perhaps it is difficult to dis-

cover his limitations, perhaps the Jew of history and fact cannot easily be compassed within a narrow circle of definition. Whatever it may be, Rev. Harris' attempt was the most blundering one ever brought to light, at least within recent years.

As a periodic problem, "what constitutes a Jew," is a splendid example of what fallacies men and ministers are capable of. The Rabbi with a hobby, the layman with a crochet, can give vent to his speculations, no matter how absurd and ridiculous.

The Boston Budget says; "Liberty of conscience has another victory to its credit in the passage of a bill permitting Boston Hebrews, who keep Saturday as Sunday, to use Sunday as Saturday, or any other working day."

The Mirror.

A swelled head is the result of a modicum of success attending the efforts of a weak-minded public man. Recently in a public conveyance one of our younger Rabbis was heard dilating upon the wonderful growth of his congregation, his large audiences, his extreme satisfaction at the increase of membership, and internal as well as external revenue accruing both to him and the temple treasury. No doubt, by implication, this conceited preacher referred to the failure of other temples and chiefly of other Rabbis to draw people and money from their purses.

A learned man of the Talmud, Rabbi Abbahu, was noted for his extreme modesty. He and Rabbi Chayah by chance came to the same city to preach. The latter's subject was Halachah, while the other spoke pleasing things in the shape of Hagada. The latter kind of addresses attracted large audiences, while poor R. Chayah had a corporal's guard to preach to.

Instead of being delighted at his success and holding himself up as superior to the other, R. Abbahu told his hearers that he was not at all flattered by their attention. For were two merchants to come to the city, one with costly jewels and the other with sundry articles of utility, there would be no question whatever as to which one could more easily dispose of his wares. More people would flock to where the small and cheap and every-day merchandise was being sold, while the few and substantial citizens only could afford to patronize the seller of costly goods.

The prayers for rain are always heard and answered when uttered by the pious. So a season of rain and a spell of wet weather followed the שמיטת תפילות in the synagogues. Business men of Reform tendencies may be induced to pay well for the discontinuance of that old custom.

The "Reign of Law" having proven such a good seller in the book-market, one of our young Rabbis proposes, after deep and profound study, to publish a book on the "Law of Rain." He will prove therein that the ardor of his congregation for him and his sermons was not damaged by the dripping heavens pouring their abundant moisture upon the earth and his members.

Violent are the protestations which some people make against having themselves considered orthodox. As if it

were a מצוה of the first order to be numbered among those who so fashion their lives that they have, alas! but too few מצוות to perform. Their greatest religious act is the denial of conformity with customs and the traditions of our fathers. Their highest conception of religious duty is placing themselves among those whose service to God is a mere profession, a lip-service that does not even extend to prayers, but consists of mere negation.

There is also a pride and hauteur displayed by these self-deceiving dupes which would indicate that no greater feat could be accomplished than to join the vast body of Jews a la convenienc. There is no freedom from superstition except among reformers, no intelligence of a high order except among radicals, no superior faith except it be that of the rebels against authority.

This attitude is beautifully illustrated by the following incident I heard related this week. Before breaking bread at a banquet, a German Jew was noticed by his neighbor not to have gotten up to wash hands as the other guests did. Upon being asked why he did not comply with the unbidden and customary habit, the German replied that he was no חסיד, and did not propose to do what the Chassidim were wont to do. Upon this, his neighbor answered: "Now I know what that passage in the Bible means:

מני לא חסיד

Deliver me from a Goy who proclaims aloud that he is not a Chassid. Otherwise this verse would still remain a puzzle to me."

Dr. M. Schlesinger in Albany, though one of the older school of Rabbis, is right up-to-date. One of his most recent sermons was on the subject "In Search of a Religion."

In the South the expression and act of "seekin' religion" is bound up with much sensationalism. For the magnificent temple of our capitol city the incident is calmly announced in the newspapers as if the matter was of no moment, and as if the salvation of thousands of souls was not at stake.

Imagine a Jew in search of a religion. To the best of our knowledge, he would rather be in search of a Texan oil well just now. And the reformed Jew, instead of looking over the theological field, is more given to overlooking it than otherwise. When one is anxious to dispose of an inconvenient black cat which refuses to disappear, he is not very likely to buy another feline in a bag.

The sermons of the hundred and one Reform Rabbis during the past quarter of a century have been directed towards eliminating every semblance and vestige of a thoroughgoing religion. If put in a simpler form the subjects of countless sermons might have been denominated "How to get rid of Judaism."

It is rumored in legal circles that Counsellor Henry J. Goldsmith has added six inches to his stature. This recent growth is not to be attributed to the copious April showers we have been enjoying of late, but rather to the fact, that on Saturday last he became the happy father of a bouncing boy. It was for him a "good Shabbas."

Why is it that some congregations

who dole out the money for their religious school with a parsimonious hand, plume themselves upon being "progressive" when they lease a second-hand organ?

There is a good deal of political activity in Rabbinical circles, anent the election of President at the next Rabbinical Conference. Bro. Spitz is recognized as a potent factor, and it is rumored among the "sea shore" Rabbonim, that the Western Apostle has held out inducements to him which have proven irresistible.

The Sunday Sabbath services have been discontinued for the season and Judaism has been refreshed, re-invigorated, rejuvenated and resurrected beyond measure by the spiritual pabulum administered every Sunday to thousands of Jews hungering for religious truth. Next!

The Jewish Culture Societies will yet linger for a few weeks in the lap of Spring, and then fully equipped for the battle of life our young men and women with minds stored with religious knowledge will go forth to the world—and play golf.

The engagement season prognosticates a rich harvest of wedding fees for our Rabbis. The Lord is good to His servants and provideh for the righteous.

The greatest living authority on the Oberammergau Play is a Rabbi—Dr. J. Krauskopf of Philadelphia.

Why has Dr. Krauskopf succeeded in making such a hit with his lectures on the Passion Play? Because he is skilled in playing upon the passions of his audiences.

The Baltimore Section of the Council has been revived this Spring, by the story of the Resurrection and all the details preceding that incident. This was accomplished by Krauskopf's readings on the Oberammergau play, which drew larger audiences than would almost any Jewish theme. The "peculiar people" must certainly be the Reformers.

In the Philadelphia Temple I am told they have a "fountain." Before I had time to speculate on the nature of that water-spring whether it was something like a baptismal font or a מקור I discovered that the library is furnished with this useful accessory.

"It is a source of pleasure to see hundreds of them (the Sunday School scholars) stream into the Library-room after school hours and drink from the fountain of knowledge." I can almost see the thirsty ones leaving their class rooms in order to make up for lost time. They learned so little in school that they hurried to the library to imbibe true knowledge from books.

"Charley" opposes the "Jewish Sabbath bill," which grants to all Massachusetts Jews who observe the Mosaic Sabbath, the privilege of conducting their business on the first day of the week. "Charley," who is a Reform Rabbi *par excellence*, admits that *only one* member of his congregation observes the Jewish Sabbath; and yet some people wonder why my Chief kicks against the "half-baked" in general, and Charley Fleischer in particular.

ASPAKLARYA.

A Happy Day.

Next Tuesday is Lag b'Omer, one of the *Serfia* days when lovers can be mated for life and Rabbis made happier by wedding fees. It is a day in the Jewish Calendar to which hundreds look forward with joyous expectation.

Most people mistake an *ignoramus* for an *agnostic*, because the two are almost similar in derivation and meaning.

Leonard Levy's ministerial career is reported to have begun at the age of 9. Why did he not make it the same as Jeremiah did, before he was born?

(For the Hebrew Standard.)

The Alliance Israelite.

"Harp not on that string, that is past; Harp on it still shall I till heart-strings break."

In some such strain as this it might well be imagined, the champions of Judaism in America, would utter with his plea.

Prate not of othodoxy with its pagan symbolism, its unknown customs and ceremonies little honored by observance even by its professing adherents; sigh for the return of the days of simple mindedness, of heartfelt religious sentiment, and pray for the dawn of the day of true appreciation of the brotherhood of man, through the Fatherhood of God!

Here stands the case! It must be admitted that up till now, the cause of Judaism in America has suffered as much, if not more, at the hands of those who professed to be Jews, as through the attacks of its natural enemies. Proselytism by other religious organizations has not proved much of success, but defections through lax observance, changes and reform, intermarriage, and an entire abandonment of religious communion, have been the fruitful cause of bringing Judaism to be a serious problem for the entire commonwealth.

The menace that Christless Christians, once Jews, presents to Christianity is recognized by all shades of Christian opinion, and the time is ripe for an agitation among our community to strengthen the ties that bind Jew to Jew, and this irrespective of the particular stripe of conformity to which each individual may belong.

No better platform can be found for all American Jews than that which is bounded by these two planks, one preventative, the other curative, which embody the questions raised by the formation of a branch of the Alliance Israelite Universelle, and the Reformatory for wayward Jewish children.

A retrospect of the experience of those who have trodden the difficult paths that led to the present powerful position occupied by the parent Alliance in Paris, and the magnificent building recently dedicated at Hayes, England, as a Jewish Reformatory, or Industrial School, will not be without interest.

Moses Montefiore and Adolph Cremieux may be said to have been the pioneers of the Alliance. The world renowned journeys of these, one to the Sultan of Turkey (under the protecting aegis of the late Queen Victoria and the British government), and the wide influence of the French Premier, himself a Jew, in defence of his persecuted brethren, led up to the insertion in the Berlin treaty of the clauses, for the flagrant breach of which, perjured Roumania, Bulgaria and Servia some day will have to pay a heavy reckoning. The Alliance is entitled to the credit (which, however, must be shared by the Board of Deputies of British Jews), of having kept hammering away, proclaiming the unalienable right of a Jew to live on the soil on which he was born, in the full enjoyment of all the rights to which those of other faiths were equally entitled. To all criticism that decried the Jew, or his character, they answered, as Bishop Potter put it the other evening, "Whatever the Jew is to-day, have not we (you) the Christians, made him."

But they did more than defend him from unfair criticism—they did, and do, great things, wonderful things, to render such criticism, however true, though unjust in the past, as untrue as possible in the future. They establish and maintain every kind of civilizing influence that the circumstances of the countries in which they operate, the necessities of the people, and, of course, the amount of the funds at their disposal, enable

them to keep in a state of highest efficiency. The various schools where handicrafts of the Occident are taught with all the advantages of the most modern machinery and tools; the schools where husbandry and its kindred scientific branches are taught, with all the aids of modern chemical and laboratory knowledge and research, are doing much to build up in the countries that line the seaboard of the Mediterranean a new race of Jews—a race that may be relied upon to so far improve their own conditions that in time they will work out their own salvation as far and as speedily as the political conditions of the countries in which they dwell may permit.

To aid in the fruition of this consummation so devoutly to be wished is the work of the Alliance, and that is a plank to which American Jewry can, and ought to give ready acquiescence.

But financial aid is not the only thing needed. A greater good can be obtained from the strong moral support of the Jews in this country. If, however, this is to be a real power, it must be clearly understood that no namby-pamby condescending support of Judaism will suffice.

The Oriental Jew is still a Jew in more than name. He still believes, and by his acts shows he believes, that Israel is the Chosen People of God. He still obeys the Torah, and although he has many faults, although "his customs are sometimes beastly, and his manners are oftentimes remarkable only by their absence," these are but the faults of a life, generations long, within the narrow confines of the Ghetto or the Pale.

To civilize is the duty of the Occident, but not to make out of the grandson of the long-bearded patriarch in his garbedine, with his Phylacteries, Talleth and Thorah, his religion and his god, a self-seeking, smug-faced hypocrite, a colorless caricature of a Christian, who calls himself a "Jew in his heart," and lives the life of an infidel, leaving it to the judgment or whim of those whom he leaves behind to determine whether he was a Jew—by burying him either in Calvary Cemetery or in the Beth-Haim? A. L.

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Young Men's Hebrew Association,
92d Street and Lexington Ave.

New York, April 29, 1900.

Special Notice.

On account of the Home for Aged and Infirm Hebrews holding their Annual Meeting on Sunday morning, May 5th, at 11 o'clock, you are hereby notified that the Annual Meeting of the Young Men's Hebrew Association will be held on Sunday Afternoon, May 5th, 1901, instead of in the morning as heretofore announced.

The polls will be open from 2.15 to 3.15 P. M. The Annual Meeting will be called to order at 3.30 P. M.

FALK YOUNKER,
Secretary.

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WANTED—By the Congregation Lovers of Peace, of Woonsocket, R. I., a **Teacher** for a religious and Hebrew school. One who can take charge of the religious services of the congregation. Must be a Mohel. Salary from \$500 to \$600 per year. Apply in writing to L. M. LEVINE, Sec'y., 13 Providence St., Woonsocket, R. I.

WANTED—Young Minister, capable of conducting services in both English and German, an efficient Hebrew Sabbath-school instructor, and able to lead a choir, at present with a small congregation, desires to connect himself with a congregation offering a larger field. For further particulars address "Y. M.", c.o. this office.

WANTED—Chazan and Bal Korah desires position. Small salary acceptable. Can furnish best of references. Address, Rev. A. RUBIN, 6 East 113th Street, New York.

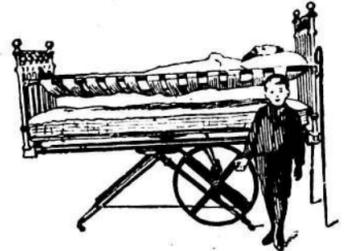
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WANTED—The Congregation Beth Mordecai of Perth Amboy, N. J., wishes to engage a Chazan and Teacher; one who teaches in Hebrew and English. Please state references and salary expected. Address, L. KREIELSHEIMER, Secretary, P. O. Box 165, South Amboy, N. J.

WANTED—A Chazan and Teacher; must be able to teach the Sabbath School in English. For particulars address B. HAMMEL, 195-201 Main St., Orange, N. J.

WANTED—A competent Hebrew Teacher to conduct Sunday School. Must speak English. L. ROSENTHAL, 1155 Third Ave., Brooklyn, N. Y.

WANTED—A Chazan with best references desires position. Is also a competent teacher and mohel, and can perform all religious ceremonies. For further particulars address Rev. W. C. in care of this office.

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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Hebrew Free School.

The concert and ball of the Hebrew Free School Association took place last Friday at the Turn Hall and proved a success in every respect. The hall was filled with an excellent assemblage. The programme was crowded with entertaining selections, and as a result the treasury of the association was substantially replenished. The president explained in his address that the work of the association was to uphold and perpetuate Judaism by means of maintaining a Hebrew free school where Jewish children receive a religious training so that when they grew to manhood or womanhood they would not be ashamed to be Jews. The success of the entertainment is due to the zealous work of Mr. Langford, president, Mr. Zentany, treasurer, Mr. Czarnikowsky and those who cooperated with them.

Order B'nai B'rith.

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

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Be'er Schebba Lodge No. 11 celebrated its fiftieth anniversary on Sunday last at Terrace Garden by a banquet, which was followed by a ball. There were about two hundred and fifty persons seated at the banquet tables which were elaborately decorated.

The following toasts were responded to: "The Day We Celebrate," Mr. G. Rheinauer, president of Be'er Schebba Lodge, "The Order of B'nai B'rith" (in the absence of President Leo N. Levi in the South), by William A. Gans; "Be'er Schebba Lodge," Mr. Julius Blen; "District No. 1," Mr. J. B. Klein; "Our Ladies," Mr. Marcus Berlin; "Our Home," Mr. Ignatius Rice.

Secretary Hamburger read a letter from President S. B. Wolfe, who was absent from the city.

Mr. Joseph E. Baruch officiated as toastmaster. After the banquet there was dancing. The Committee of Arrangements consisted of the following: Abr. May, chairman; Jos. E. Baruch, M. Leppziger, G. Rheinauer, M. Jacobs, G. Bernstein, Zach. Stern, S. Lowenstein and L. A. Schloss.

Mr. M. Bernstein, who has held the office of treasurer of the lodge for twenty-five years, was presented with a pin surmounted with a diamond horseshoe.

Sons of Benjamin.

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Hon. Ferdinand Levy, Grand Master, New York.
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The Calendar.

5661-1901

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, Oct. 14
 Rosh Chodesh Kislev, Tues., Nov. 12
 1st day Chanukah..... Fri. Dec. 6
 Rosh Chodesh Tebeth... Wed., Dec. 11
 *Also observed the day previous as Rosh Chodesh.

A Literal Construction.

In a school for colored children there was a little boy who would persist in saying "have went," says a contributor to The Christian Endeavor World.

The teacher kept him in one night and said:

"Now while I am out of the room you may write 'have gone' 50 times."

When the teacher came back, he looked at the boy's paper and there was "have gone 50 times." On the other side was written, "I have went home."

Had Lost His Fourth.

One of Judge Howland's stories had to do with the old Maine farmer who had been married four times. Shortly after the death of his fourth wife a neighbor stopped him and said:

"Mornin, Cyrus. How's the wife this mornin'?"

"Waal, to tell ye the truth," replied Cyrus, "I'm kinder out of wives just now."—Detroit Free Press.

Similar, but Different.

"Do you think I am capable of acting a part?" asked the stagestruck youth.

"I do," replied the busy manager, "and the farther apart we are when you act the better it will suit me."—Chicago News.

Trying Work.

Thin Halfed Man—What! A shilling for cutting my hair? That's outrageous! Barber—But, my dear sir, the hairs on your head are so far apart that I had to cut each one by itself.—London Tit-Bits.

A famous ink long used in Germany was made of a combination of chromate of potash with a solution of logwood in the proportions of one part of the former to 1,000 parts of the latter.

Free Sons of Israel.

Office of the Grand Lodge of the United States and District Grand Lodge No. 1, 791 Lexington Avenue.

Office of the District Grand Lodge No. 2, 99 Le Moine Street, Chicago, Ill.

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 J. M. Winkler, 127 La Salle Street, Chicago, Ill.
 C. M. Gans, 127 La Salle Street, Chicago, Ill.

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 ISAAC ENGEL, 1st Deputy Grand Master.
 WILLIAM BROCKHEIM, 2d Deputy Grand Master.
 AARON WOLFSON, 3d Deputy Grand Master.
 EMIL TAUSIG, Grand Treasurer.
 I. H. GOLDBERGER, Grand Secretary.
 MEIER GOLDBERG, Grand Warden.
 SARON MINTZ, Grand Tyler.

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 BENJAMIN ORBACH, Chairman Committee on Finance.
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Did You Ever Drown a Fly?
Whatever other fate might befall it, naturalists agree that the common house fly cannot be drowned and many experiments have been made in relation thereto.

Included in such tests was the immersion of a fly in a tumbler of clear cold water, with a piece of cardboard to fit the glass and floated so as to keep the insect beneath the surface.

So little did the fly trouble about such an obstacle that it kept near the bottom of the glass, and there for a quarter of an hour ran about as freely as in the fresh air, while it at times crawled across the underside of the pasteboard as on the ceiling of a room.

After being immersed for 20 minutes the fly's movements were less active, and at 25 minutes it turned over on its side, apparently dead. It hung suspended in the water just under the pasteboard, which kept it from rising to the surface, and there it remained for another 25 minutes.

It was then taken out and placed on a sheet of paper, looking to all appearance dead. Its next fate was to be buried by being covered with about half a teaspoonful of fine salt.

At the end of 15 minutes the saline was shaken off, the fly having thus been completely covered either by water or by salt for 65 minutes.

Immediately upon its release the insect trimmed its wings and legs actively for awhile and then flew away.—Pearson's Weekly.

Why Monarchs Were Insane.
Pathologists have often pointed out the fact that physical and mental enervation are apt to go hand in hand, and the intellectual degeneracy of etiquette monarchs may have a good deal to do with the Sybaritism of their palace life.

The plebeian functions which mediæval sovereigns were obliged to perform by proxy included the adjustment of their gala gloves. They had flunkies to remove their cravats and warm their nightshirts, unclasp their pigtails and tuck up their bedclothes around their shoulders. In the morning courtiers competed for the honor of holding their washbasin. Peers of the realm waited on bended knees to buckle their shoes. If the inheritor of a legitimate throne lifted a spoon to break an egg, lynx eyed lackeys anticipated his needs with the agility of trained conjurers. Like his food, his information on current topics was served ready dressed and cooked, till he turned into a masticating machine and repeater of conventional twaddle.—Lippincott's.

Saved Each Other.
A short time ago a guard on one of the Northern expresses while at a big station in the midlands had been talking to the engine driver. Presently he stepped aside and gave his "Right away!" when a gentleman who was late sprang on to the footboard while the train was in motion and tried to obtain admission to one of the compartments.

As the carriage came along the guard seized him by the coat and pulled him off, remarking that he must think himself lucky, for he had practically saved his life.

As this conversation was going on the guard's van came by, and the guard, with that gracefulness acquired by constant practice, sailed majestically on to his van.

The gentleman, who had taken in the situation, thereupon seized him by the coat and pulled him off, saying as the train sped away:

"One good turn deserves another. You saved my life; I have saved yours. Now we are quits."—London Telegraph.

He Got Off.
The wife of a German farmhand in Ohio was taken sick and finally died, the husband, of course, leaving his work for several days in consequence. Two weeks later he appeared at the house of his employer and asked to be relieved from work for a couple of days, when the following conversation took place:

"I would like to get off for about two tays."

"I can't spare you unless it is absolutely necessary. You know you lost several days two weeks ago, and we are behind in the work. What is the necessity for your getting off?" inquired the farmer.

"Vell, I vas to be married."

"Why, Fritz, your wife died only two weeks ago, and now you are about to get married again? I do not under-

"Vell," replied the German. "I don't hold spite long."
The farmer dismissed the case without prejudice.

Pretty Far Off.
A summer resident in a New Hampshire village, a lady who, in Horace Walpole's phrase, "sits at the top of the world," was making her first friendly call of the season upon the family of an old widower.

Only the father was at home, one of the girls being absent on a visit to the other sister, who had been married during the past winter. Naturally the talk turned on the daughters.

"Yes," said the father; "Mary made out real well. But I don't know's I'll ever work Lizabeth off. There's a young man been comin here steady now for two year, an he's no further on yet, ma'am, than me an you."—Youth's Companion.

Making Him Sweat.
Hardware Dealer—What was old Krankey kicking about?

Clerk—He wanted ten pounds of nails; said he'd pay for them and take them home himself. Wouldn't trust us to deliver them, he said.

Hardware Dealer—Surly old codger! I hope he'll sweat for it.

Clerk—Oh, I took care of that. I threw in an extra ten pounds, and he never knew it.—Philadelphia Press.

George Washington's Lottery.

It is not generally known that the great Father of His Country was on at least one occasion the originator of a lottery, the like of which at the present day would be forbidden to send its tickets through the mails. That George Washington was interested in such a scheme is proved by a number of tickets still in existence which bear his august name. It was the Mountain Road lottery of which George was the promoter, and it is, of course, unnecessary to state that Washington himself did not financially profit from it. All the funds raised by the lottery were spent in building the road through Cumberland gap, near Fredericksburg, Va. Originally the lottery tickets which Washington signed were worth \$1 each. Now, because they bear his signature, they are easily sold for \$50 apiece, though it is certain that not one of them will ever draw a prize.

What They Made.

A certain father is possessed of a pair of exceedingly bright girl children. The other day his eldest daughter, Alice, was putting her younger sister, surname Gretchen, through some arithmetical paces, and the father was, an amused listener. "Gretchen, how much do 12 and 10 make?" was the form of one query, and, being correctly answered, other and similar questions followed each other in quick succession.

The father believing the younger daughter was doing too much of the work thought he would put his first-born up a tree, and so he broke in with a problem of his own invention. "Alice," he queried solemnly, "how much do you and Gretchen make?"

Without an instant's hesitation came the reply:
"Gretchen and I, pop, make you a proud and happy father."—Exchange.

The Man and the Rope.

A Chinaman who had been condemned to wear the cangue, or wooden collar, was seen by some of his friends.

"What have you been doing," they asked, "to deserve this?"

"Oh, nothing," he replied. "I only picked up an old piece of rope."
"And are you to be punished thus severely," they asked, "for merely picking up an end of rope?"

"Well," answered the man, "the fact is there was a bullock tied to the other end."—H. A. Giles' "History of Chinese Literature."

Up In the Air.

"What sort of a fellow is Swelldup?"
"Well, he's one of those fellows that you can never convince that there's plenty of room at the top."

"Pessimistic, eh?"

"Not at all, but he thinks he's there already, and that he occupies all the space."—Philadelphia Press.

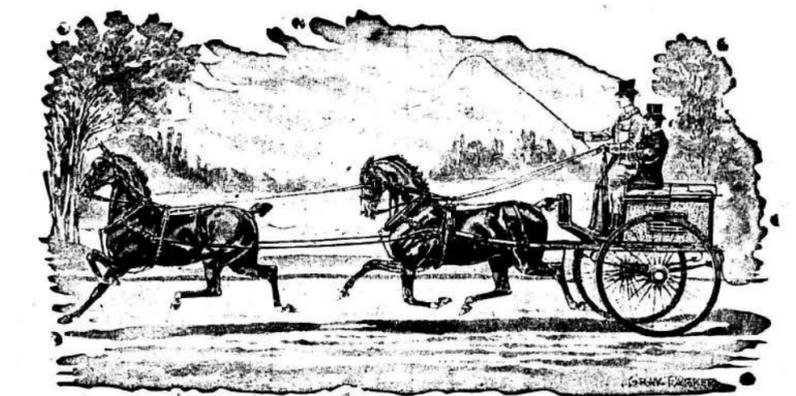
Common and beautiful in the tropics is the mango tree. Of all fruits none is relished more by the natives. It is at the same time a magnificent shade tree.

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KOTEDSILK is correct in fit and absolutely non-shrinkable. Is made of pure silk, knitted on the finest cotton. Pleasing to the eye and touch. Perfect in finish. A revelation of comfort to those whose skins have been tortured by wool. Made only in one quality: the best.

Men's Shirts, 34-44, \$2.50 each.	Ladie's Vests, 26-40, \$2.50 each
" Drawers, 28-44, 2.50 "	" Drawers, 26-40, 2.50 "
" Union Suits 34-44, 5.00 "	" Union Suits 26-40, 5.00 "
" Undervests, 34-44, 2.00 "	" Underwaists 26-40, 2.00 "

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HEBREW BOOKS of every description, prayer books, bibles, etc., for schools and families (with English and German translations) fancy bindings. Sefer Torahs and ornaments thereof • Slaughterers' knives (Chalofim) imported from Germany

Contests of Eggs.

From the remotest ages the egg has been looked upon as the symbol of creation, or new birth. According to the Persians, the world was hatched from an egg at that season of the year which corresponds to the vernal equinox. Hence the Parsees still exchange gifts of colored eggs at the new year festival, which they celebrate at this date. Among the Jews the egg entered into all the mysterious ceremonies called apocalyptic and occupied a prominent position on the household table during the paschal season. Christianity invested the paschal egg with a new significance—namely, that of the resurrection of Christ, and it was colored red in allusion to his blood shed for sinners on the cross.

A curious custom in mediaeval churches, for priests and choristers to join in a game of ball at Eastertide, took its rise from the Easter egg, which was thrown from one to the other of the choristers in the nave of the church while an anthem was being sung. As a missed egg meant a smashed egg, the more durable handball was substituted.

But the smashing of eggs continued as a form of outdoor sport. Survivals are to be found among all Teutonic and Anglo-Saxon people. A popular game in England and Germany consists in hitting one egg against another, the egg that survives uncracked winning for its owner the weaker antagonist, until an entire basket of eggs may have changed ownership. Another game is to trundle eggs down a hill or slope, those which reach the bottom uncracked being similarly victorious over the others.

Tale of a Frugal Bishop.

"There used to be in a city in which I lived," said a Cleveland man, "a certain bishop who, while possessed of the highest principles and whose aims and ambitions in life were of the highest character, at the same time united with these a penuriousness in money matters that caused innumerable stories illustrative of this failing to be tacked upon him. One of these related to a certain church conference which the bishop and other dignitaries of the church at one time attended.

"At one of the meetings the bishop in endeavoring to open a letter neatly with his penknife was so unfortunate as to allow the latter to slip and to cut a finger severely. The injured member bled profusely, and a hasty search for court plaster ensued. There being none forthcoming, a clergyman standing by fished out his cardcase and, extracting from it a 5 cent stamp, the smallest priced stamp he had, offered it to the bishop to use as a substitute for the much needed court plaster.

"The bishop accepted it gratefully and in his turn took out his own cardcase. In it he placed the 5 cent stamp and then, producing a 1 cent specimen of his own, he pasted it over the still bleeding wound."—New York Tribune.

Mauling Wagner.

Wagner when a young man wrote a sonata which had a fair success, but in after life he made every effort to suppress it. Going to the publisher, he said, "Have you any copies of that miserable thing still unsold?" "Yes," was the reply; "I have quite a number of them in stock." "Send them to me at once, with a bill," said the composer. A thousand copies were soon afterward delivered at his door. The bill was a big one, but it was paid, somewhat grudgingly, and Wagner thought he had done with the thing. What was his surprise, then, at receiving two or three months later on another consignment, this time of 500 copies.

"I thought you had only a thousand of these things," he protested. "That was all I had in stock," explained the dealer, "but these have been returned by my agents, to whom I wrote that you wished to have the sonata suppressed." Wagner winced, but there was nothing for it but to pay the bill. And thereafter whenever business was dull with this crafty publisher a few hundred copies of the sonata would be struck off on showman paper and delivered at the composer's door, with a memorandum to the effect that they had just come back from remote places where they had been sent for sale.

John Allen's Pair.

When the house voted to prohibit liquor selling in army canteens, John Allen of Mississippi was not recorded. Some good women of Mississippi noted the fact that he did not vote and called on him for an explanation,

knowing that Mr. Allen had been at one time quite active in the Congressional Temperance society. Mr. Allen replied that he was paired on the canteen question. "You see, ladies," he said, "the situation was this: My wife thinks very much as you do about this legislation in regard to the canteen. I have some doubts as to whether congress will really promote temperance among soldiers in this way. So I paired my judgment with my wife's conscience and decided not to vote."—St. Louis Globe-Democrat.

A Misplaced Letter.

The transposition of letters in the same word sometimes produces the most ludicrous results. In "The Still Hour," which was written by Professor Phelps, is the fine line, "The stillness of the hour is the stillness of a dead calm at sea." A large number was printed and disposed of before it was discovered that "clam" had been printed for "calm."

A Heavyweight.

"And then," she said in telling of the romantic episode, "she sprang to his arms."

"She did?"

"Of course. Do you doubt it?"

"Oh, no," he replied, "but after seeing her I can't help thinking that it must have jarred him quite a bit."—Chicago Post.

When Horace Greeley Lost His Hat

A very distinguished assemblage honored Grant's ball, which was held in the newly completed north wing of the treasury building. Elaborate preparations were made for dancing, the manager, by telegraphic communications, keeping the dance moving simultaneously on three floors. But the man who preferred eating to dancing and could not get even within the sight of food was not well pleased. Refreshments were served in the basement, in a room too small to accommodate the 6,000 guests, but large enough to contain the provisions, which were scarce indeed. In the cloakrooms the committee in charge lost their heads, visitors lost their hats, and it is stated on good authority that the sulphurous vapors which rose in the vicinity of the place where Horace Greeley searched for his hat during two hours were stifling. It is recorded that one gentleman walked to Capitol hill, two miles distant, in dancing pumps and bareheaded and that many frightened women still cowered in the corners of the dressing rooms at dawn the next morning. So, in preparing Grant's second ball, the committee made elaborate arrangements in order that these unpleasantnesses should not again occur.—National Magazine.

Quick Eaters.

"Have you any idea," remarked the cashier of one of the largest lunch restaurants in New York, "how many minutes the average down town business man devotes to his midday meal?" "At a venture," answered the reporter, watching the hurried play of knives and forks about him, "I should say 15 minutes."

"You set about the time usually estimated," returned the cashier, "but in reality half that time would be nearer right. The average time consumed for lunch by the patrons of this establishment is just eight minutes. The fact is," continued the cashier after the reporter had ventured a foreboding for New York digestion, "people find it such a trifling and unobtrusive matter just to get 'a bite of lunch' that few realize what a gigantic business it is merely to supply hungry people down town at noon, because few bring their lunches with them, and from the formation of the city none can go home.

"This establishment feeds 3,000 people a day, and the amount of food required to care for that patronage is enormous. For example, when we put hash on the 'specials' enough is made up actually to fill a wagon. We are not the largest lunchroom, however."

Making it Rather Personal.

This is credited as one of General Lew Wallace's Turkish jokes: There lived in Stamboul, Turkey, a well to do Turk named Ismail Hassam. He was endowed with oriental wit that stood him well in hand when he was in a tight place. A neighbor called on Ismail one day and wanted to borrow his donkey to use an hour. Ismail made a low salaam and said:

"Neighbor, I am sorry, but my boy started on the donkey an hour ago to

Scutari. By now he is gayly trotting over the hills far from the sacred precincts of Stamboul."

Just as Ismail finished his speech a donkey's loud bray was heard in the stable, which was under the same roof as Ismail's house, but in the rear. The neighbor said:

"Ah, I hear your donkey bray."

Ismail protested that his neighbor's ears were deceived and that the noise was not a donkey's bray. Then the donkey, which was supposed to be joggling along toward Scutari, brayed twice loudly. It was too much, and the neighbor cried:

"Oh, that is your donkey, Ismail. Allah help me. I can now borrow him."

Then Ismail said:

"Which do you believe is lying, the donkey or me?"

The neighbor had to give Ismail the benefit of the doubt and went away.

BAER ABRAHAM.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Baer, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Wetmore & Jenner, No. 34 Pine Street, in the City of New York, on or before the 15th day of November next.

Dated, New York, the twenty-sixth day of April, 1901.

HERMAN BAER, FANNIE BAER, Executors.

CAHN, KATHERINA.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Katherina Cahn, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Leo G. Rosenblatt, Esq., Attorney, at No. 27 Pine Street, Manhattan Borough, in the City of New York, on or before the tenth day of November next.

Dated New York, the 30th day of April, 1901.

HENRY L. CALMAN, EMIL CARLBACH, Executors.

LEO G. ROSENBLATT, Atty. for Executors.

ABRAHAM LEWIS.—The People of the State of New York, by the grace of God free and independent, Estelle Hirsch, Murray Cohen and Arthur Cohen, three of the heirs and next of kin of Morris Jacobs, deceased, send greeting:

Whereas, David Jacobs, of the City of New York, has lately applied to the Surrogate's Court of our County of New York to have a certain instrument in writing, bearing date June 4th, 1894, relating to both real and personal property, duly proved as the last Will and Testament of Morris Jacobs, late of the County of New York, deceased. Therefore, you and each of you are cited to appear before the Surrogate of our County of New York, at his office in the County of New York, on the 29th day of April, one thousand nine hundred and one, at half past ten o'clock in the forenoon of that day, then and there to attend the probate of the said last Will and Testament.

And such of you as are hereby cited, as are under the age of twenty-one years, are required to appear by your guardian, if you have one, or if you have none, to appear and apply for one to be appointed, or in the event of your neglect or failure to do so, a guardian will be appointed by the Surrogate to represent and act for you in the proceeding.

In testimony whereof we have caused the Seal of the Surrogate's Court of the said County of New York to be hereunto affixed.

L. S. Witness, Hon. Abner C. Thomas, a Surrogate of our said County of New York, in the year of our Lord one thousand nine hundred and one.

J. FAIRFAX McLAUGHLIN, Clerk of the Surrogate's Court.

SALINGER, SERENA.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Serena Salinger, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, No. 40 West 14th Street, in the Borough of Manhattan, in the City of New York, on or before the 24th day of August next.

Dated New York, 11th day of February, 1901.

ROSE & PUTZ, Attorneys for Executor, 129 Broadway, Borough of Manhattan, New York City.

JACOBSON, HENRY B.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry B. Jacobson, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, No. 2162 3d Ave., in the City of New York, on or before the 18th day of August next. Dated New York, the 8th day of February, 1901. BENJAMIN W. JACOBSON, Administrator.

RABINOWITZ, YETTA.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Yetta Rabinowitz, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Joseph J. Myers, No. 309 Broadway, in the City of New York, on or before the 23d day of July next.

Dated New York, the 16th day of January, 1901.

ALEXANDER FRANK, Executor, &c.

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

WOLF, AUGUSTA.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against AUGUSTA WOLF, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business at the office of Mitchell Levy, Esq., No. 208 Broadway, in the City of New York, Borough of Manhattan, on or before the fifteenth (15th) day of August next.

Dated New York, the 15th day of January, 1901.

ABRAHAM WOLF, Administrator.

MITCHELL LEVY, Attorney for Administrator, 208 Broadway, New York City, Borough of Manhattan.

WEURZBURG, JULIUS.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, duly made and entered March 12th, 1901, notice is hereby given to all persons having claims against Julius Weurzburg, late of the County of New York, City of New York, Borough of Manhattan, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Mr. Joseph I. Green, No. 280 Broadway, in the City of New York, Borough of Manhattan, on or before the first day of October next.

Dated, New York, the 14th day of March, 1901.

STELLA WEURZBURG, Administratrix.

JOS. I. GREEN, Attorney for Administratrix, P. O. and Office Address, 280 Broadway, Borough of Manhattan, New York City.

ROSENBLATT, HENRY.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Rosenblatt, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business at the office of his attorney, Leo G. Rosenblatt, Esq., No. 27 Pine Street, Manhattan Borough, in the City of New York, on or before the thirteenth day of September next.

Dated, New York, the 8th day of March, 1901.

SIGMOND H. ROSENBLATT, Executor.

LEO G. ROSENBLATT, Attorney for Executor.

THE PEOPLE OF THE STATE OF NEW YORK, by the grace of God free and independent, to Estelle Hirsch, Murray Cohen and Arthur Cohen, three of the heirs and next of kin of Morris Jacobs, deceased, send greeting:

Whereas, David Jacobs, of the City of New York, has lately applied to the Surrogate's Court of our County of New York to have a certain instrument in writing, bearing date June 4th, 1894, relating to both real and personal property, duly proved as the last Will and Testament of Morris Jacobs, late of the County of New York, deceased. Therefore, you and each of you are cited to appear before the Surrogate of our County of New York, at his office in the County of New York, on the 29th day of April, one thousand nine hundred and one, at half past ten o'clock in the forenoon of that day, then and there to attend the probate of the said last Will and Testament.

And such of you as are hereby cited, as are under the age of twenty-one years, are required to appear by your guardian, if you have one, or if you have none, to appear and apply for one to be appointed, or in the event of your neglect or failure to do so, a guardian will be appointed by the Surrogate to represent and act for you in the proceeding.

In testimony whereof we have caused the Seal of the Surrogate's Court of the said County of New York to be hereunto affixed.

L. S. Witness, Hon. Abner C. Thomas, a Surrogate of our said County of New York, in the year of our Lord one thousand nine hundred and one.

J. FAIRFAX McLAUGHLIN, Clerk of the Surrogate's Court.

A. STERN, Attorney for Petitioner, 31 Nassau Street, Borough of Manhattan, New York City.

LEVITSKY, MARK.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Mark Levitsky, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Joseph H. Fargis, No. 149 Broadway, in the Borough of Manhattan, City of New York, on or before the 15th day of August, 1901.

Dated New York, the 1st day of February, 1901.

ALEXIS LEVITSKY, ISAAC LEVITSKY, Executors.

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

COHEN, MICHAEL.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Michael Cohen, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Messrs. Kurzman & Frankenhimer, No. 20 Broad Street, in the City of New York, Borough of Manhattan, on or before the 10th day of May, 1901.

Dated New York, the 1st day of August, 1901.

HOUSE, GROSSMAN & VORHAUS, Attys. for Bernard J. Moss and Maurice Cohen, Executors.

FREEMAN, BENJAMIN.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Benjamin Freeman, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business at the office of Henry Gottgetreu, No. 320 Broadway, Borough of Manhattan, in the City of New York, on or before the 24th day of November next.

Dated, New York, the 15th day of April, 1901.

PHOEBE COHEN FREEMAN, JOSEPH FREEMAN, Executors.

HENRY GOTTGOTREU, Attorney for Executors, 320 Broadway, Borough of Manhattan, New York City.

WERTHEIM, BARUCH.—IN PURSUANCE OF an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, Notice is hereby given to all persons having claims against Baruch Wertheim, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Henry Gottgetreu, No. 320 Broadway, Borough of Manhattan, in the City of New York, on or before the Eleventh day of October next.

Dated New York, the 21st day of March, 1901.

JACOB WERTHEIM, SOLOMON WERTHEIM, Executors.

HENRY GOTTGOTREU, Attorney for Executors, 320 Broadway, Borough of Manhattan, New York City.

METZGER, BERNARD.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, Notice is hereby given to all persons having claims against Bernard Metzger, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at her place of transacting business at the office of L. & A. U. Zinke, No. 176 Broadway, Borough of Manhattan, in the City of New York, on or before the 26th day of April next.

Dated New York, the 9th day of October, 1900.

L. & A. U. ZINKE, Attorneys for Executor, 176 Broadway, Manhattan, New York City.

SPIER, CAROLINE.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, Notice is hereby given to all persons having claims against Caroline Spier, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Joseph I. Green, No. 280 Broadway, Manhattan, in the City of New York, on or before the 25th day of June next.

Dated New York, the 14th day of December, 1900.

MAURICE D. SAHLEN, MATILDA SAHLEN, Executors.

JOSEPH I. GREEN, Attorney for Executors, 280 Broadway, Manhattan, New York City.

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

Dated New York, the 19th day of February, 1901.

THERESA CORN, Administratrix. MAURICE GOMPRECHT, Administrator.

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

HORWITZ, JOSEPH.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, Notice is hereby given to all persons having claims against Joseph Horwitz, sometimes known as Joseph Young, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business at the office of Joseph I. Green, No. 280 Broadway, Manhattan, in the City of New York, on or before the 20th day of June next.

Dated, New York, the 12th day of December, 1900.

JULIUS H. HORWITZ, Executor.

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

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

Dated, New York, 30th day of November, 1900.

WILLIAM F. CHAMBERS, Executor.

ABRAM JACOBSON, Attorney for Executor, No. 59 Liberty Street, Borough of Manhattan, New York City.

IGNATZ GOLDSTEIN.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ignatz Goldstein, late of the City of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of Eli S. Schreier, at 309 Broadway, in the City of New York, on or before the 3d day of June, 1901.

Dated, New York, the 27th day of November, 1900.

DAVID D. GOLDSTEIN, DAVID GOLDSTEIN, Executors.

ELI S. SCHREIER, Attorney for Executors, 309 Broadway, New York City, N. Y.

GOLDBERG, JACOB.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Goldberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business at the office of Lewis A. Abrams, No. 320 Broadway, in the City of New York, on or before the 20th day of May next.

Dated New York, the 10th day of November, 1900.

LEWIS A. ABRAMS, ISAAC GOLDBERG, Executors.

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

LEWIS, BABBETTE.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Babbette Lewis, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, viz.: the office of Messrs. Kurzman & Frankenhimer, No. 20 Broad Street, in the City of New York, Borough of Manhattan, on or before the 10th day of May, 1901.

Dated New York, November 7, 1900.

HERMAN LANDECKER, Executors.

Kurzman & Frankenhimer, Attorneys for Executors, 20 Broad Street, New York City.

KLARMANN, ANDREW.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Andrew Klarmann, or Klarmann, or Andreas Klarmann, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Samuel J. Cohen, Room 234 Stewart Building, No. 280 Broadway, in the City of New York, Borough of Manhattan, on or before the 28th day of April next.

Dated New York, the 18th day of October, 1900.

LENA KLARMANN, CHRISTINA MILLER, Executors.

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

FREUND, HERMAN.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Herman Freund, late of the County of New York, deceased, to present the same, with vouchers thereof to the subscribers, at their place of transacting business, viz.: the office of Bernard Freund, No. 385 East 12th Street, Borough of Manhattan, in the City of New York, on or before the 4th day of May next.

Dated New York, October 31st, 1900.

BERNHARD FREUND, HENRY MAIBRUNN, SAMUEL BLOCH, Executors.

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

ABRAMS, ALBERT.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, Notice is hereby given to all persons having claims against Albert Abrams, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business at the office of Fleischman & Fox, Esqs., No. 346 Broadway, in the City of New York, Borough of Manhattan, on or before the 6th day of June next.

Dated New York, the 17th day of November, 1900.

PHILIP ABRAHAM, Administratrix.

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

IN PURSUANCE OF AN ORDER OF HON. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Back, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at her place of transacting business, at the office of her attorney, Samuel J. Cohen, Room 234 Stewart Building, No. 280 Broadway, in the City of New York, Borough of Manhattan, on or before the 5th day of August, 1901, next.

Dated New York, 30th day of January, 1901.

SOPHIA BACK, Administratrix.

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

LOCAL DIRECTORY.

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.
 Chebra Kadisha Talmud Torah, 622 East Fifth street.
 Derech Amunah, 278 Bleecker street.
 Emanu-El, Fifth avenue and 43d street.
 Emuna Israel, 301 West 29th street.
 Eitz Chaim, Fifth street and avenue B.
 Hand-in-Hand, 145th street, near Willis avenue.
 Israel's Hope, 213-215 East 124th street.
 Kahal Adath Jeshurun, 14 Eldridge street.
 Kehllath Jeshurun, 127 East 82d street.
 Kol Israel Anshe Poland, 22 Forsyth street.
 Matte Levi, 49 East Broadway.
 Congregation Melah Sholom, 119th street and Second avenue.
 Nachlath Zevi, 170 East 114th street.
 Mount Zion, 113th street and Madison avenue.
 Ohab Zedek, 172 Norfolk street.
 Ohavey Sholom, 31 East Broadway.
 Orach Chaim, 221 East 50th street.
 Poel Zedek, 34 Pitt street.
 People's Synagogue, 197 East Broadway.
 Rodef Sholom, 63d street and Lexington avenue.
 Shaarai Berochoh, 133-140 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, 33 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, 2056 Fifth avenue.

Criterion, 516 Fifth avenue.
 Fidelity, 110 East 59th street.
 Freundschaft, 72d street and Park avenue.
 Harmonie, 42d street, between Fifth and Sixth avenue.
 Judeans, Phil. Cowan, Secretary, 489 Fifth avenue.
 Progress, 63d street and Fifth avenue.
 West End, 446 Amsterdam avenue.

Sisterhoods of Personal Service.

Ahawath Chesed Shaar Hashomayim Sisterhood, 82 East Second street.
 Atereth Israel Sisterhood, 323 East 82d street.
 Beth-El Sisterhood, 240 East 60th street.
 Beth Israel Sisterhood, 72d street and Lexington avenue.
 B'nai Jeshurun Sisterhood, 320 East 65th street.
 B'nee Sholom Sisterhood, 630 East Fifth street.
 Chaari Zedek Sisterhood, 38 Henry street.
 Emanuel Sisterhood, 223 East 79th street.
 Federation of Sisterhoods, Mrs. S. Schulman, Secretary, 1144 Park avenue.
 Rodef Sholom Sisterhood, 63d street and Lexington avenue.
 Shaaray Tefilla Sisterhood, 166 West 82d street.
 Shearith Israel Sisterhood, 70th street and Central Park West.
 Temple Israel Sisterhood, 242 East 112th street.

Ladies' Aid Societies.

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 "Treue Schwestern." Secretary's address, 668 East 136th st.
 Ladies' Benevolent Society of the Congregation Atereth Israel, 323 East 82d street.
 Ladies' Benevolent Society Gates of Hope, 115 East 86th street.
 Ladies' Fuel and Aid Society; office, 209 East Broadway.
 Ladies' Hebrew Aid Society of Yorkville, 115 East 86th street.
 Ladies' Lying-In Relief Society; president's address, 244 West 52d street.
 Young Ladies' Charitable Aid Society, 55th street and Third avenue.
 Young Ladies' Charitable Society, Terrace Garden, East 58th street.
 Yorkville Ladies' Hebrew Aid Society, 170 East 60th street.

Auxiliary Societies.

Beth Israel Leagues Nos. 1, 2 and 5, Advisory Board, secretary's address, 114 East 56th street.
 Ladies' Auxiliary Society of Hebrew Orphan Asylum, Amsterdam avenue and 137th street.
 Ladies' Auxiliary Society of Mount Sinai Hospital, Lexington avenue and 67th street.
 Ladies' Auxiliary Society of the B'nai B'rith Home for the Aged and Infirm at Yonkers, 723 Lexington avenue.
 Ladies' Auxiliary Society for the Aid of Jewish Prisoners, Dr. A. D. Davidow, Secretary, 1574 Madison avenue.
 Ladies' Auxiliary Society of Beth Israel Hospital, 206 East Broadway.
 Ladies' Auxiliary of Hebrew Sheltering Guardian Society, 150th street and 11th avenue.
 Ladies' Auxiliary Society of Montefiore Home, 138th street and Boulevard.
 Ladies' Benevolent Society of Congregation Shaarai Tefila, 82d street and Ninth avenue.
 Lebanon League, Westchester avenue and 156th street.
 Young Folks' League of the Hebrew Infant Asylum, Lexington Assembly Rooms, 58th street.

Young Ladies and Gentlemen's League of the Montefiore Home, Treasurer's address, James Loeb, 70 Pine street.
Benefit and Fraternal Societies.
 Baron de Hirsch Ladies' Benevolent Society meets at 115 East 86th street.
 Congregation Derech Amuno Free Burial Society, 27 Sixth avenue.
 Chebra Hased Veamet, 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, 273 East Houston street.
 Independent Order B'nai B'rith, secretary's address, 723 Lexington avenue.
 Independent Order Free Sons of Israel, secretary's address, 791 Lexington avenue.
 Independent Order Sons of Benjamin, secretary's address, 212 East 58th street.
 United Hands Mutual Benefit Society, secretary's office, 81 East 125th street.

Communal Institutions.

Baron de Hirsch Fund, 5 Broadway.
 Baron de Hirsch Trade School, 223 East 6th 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. Joseph, 321 Riverside Drive.
 Jewish Sabbath Observance Association, office, 70th street and Central Park W.
 Jewish Theological Seminary, 736 Lexington avenue.
 Lebanon Hospital, Westchester avenue and 150th street.
 Lebanon Hospital League—The Tuxedo, Fifty-ninth street and Madison avenue.

Montefiore Home for Chronic Invalids, 138th street and Boulevard.
 Montefiore Hebrew Free School, 208 Madison street.
 Mount Sinai Hospital, 66th street and Lexington avenue.
 Mount Sinai Training School for Nurses, 149 East 67th street.
 Passover Relief Association, 122 East 47th street.
 Purim Association, J. S. Isaacs, 111 Broadway.
 Russian-American Hebrew Association, East Broadway corner Jefferson street.
 Seligman-Solomon Society, 237 East 57th street.
 Society for the Aid of Jewish Prisoners, Henry Solomon, secretary, 58 East 65th street.
 Society for Religious Study Cong. B'nai Jer'urun, 65th street and Madison avenue.
 United Hebrew Charities, 356 Second avenue.
 Young Men Hebrew Association, 92d street and Lexington avenue.
 Young Women's Hebrew Association, 206 East Broadway.

BOROUGH OF BROOKLYN.

Congregations.

Ahawath 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 Hamedresh Hagodal, Siegel street.
 Beth Israel, Boerum place and State street.
 Beth Jacob, Keap street, near South Fourth street.
 Bikur Cholim, Wyona street, E. N. Y.
 B'nai Jacob, 126 Prospect avenue.
 B'nai Sholom, 326 Ninth street.
 Emanuel, Fourth avenue and 49th street.
 Gemilath Chesed, Cook street.
 Mt. Sinai, 345 Bridge street.
 Sons of Israel, Bay 22d street and Benson avenue (Bath Beach).
 Talmud Torah, 61-65 Meserole street.
 Temple Israel, Bedford and Lafayette avenues.
 Cong. United Brethren, 53d street, near Third avenue.

Clubs.

Unity Club, Franklin avenue and Hancock street.
Ladies' Aid Societies.
 Ladies' Hebrew Benevolent Society of Greenpoint; secretary's address, 220 Eckford street.
 Ladies' Hebrew Benevolent Society of the 26th Ward, 97 Bradford street.

Communal Institutions.

B'nos Zion Society; secretary's address, 326 Fourth avenue.
 Brooklyn Hebrew Dispensary, 70 Johnson avenue.
 Gemilath Chasodim Society, 82 Graham avenue.
 Hebrew American League, 715 Broadway.
 Hebrew Benevolent Association, 161 Smith street.
 Hebrew Benevolent Society (E. D.), 276 Keap street.
 Hebrew Educational Society, Pitkin avenue and Watkins street.
 Hebrew Free School Association, 11 Beaver street.
 Hebrew League, secretary's address, 171 Watkins street.
 Hebrew Orphan Asylum, 373 Ralph avenue.
Borough of Richmond.
 Congregation B'nai Jeshurun, Richmond turnpike.
 Hebrew Benevolent Society of Staten Island, Richmond turnpike. (Congregation B'nai Jeshurun.)
 Young Men's Hebrew Association of Staten Island, Richmond turnpike. (Congregation B'nai Jeshurun.)



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