

# THE HEBREW STANDARD.

AMERICA'S LEADING JEWISH FAMILY PAPER.

VOL. XLII. No. 20.

NEW YORK, FRIDAY, MAY 17, 1901.—IYAR 28, 5661.

TEN CENTS PER COPY.

## Only a Baby Small.

Only a baby small,  
Dropped from the skies;  
Only a laughing face,  
Two sunny eyes;  
Only two cherry lips,  
One chubby nose;  
Only two little hands,  
Ten little toes.

Only a golden head,  
Curly and soft;  
Only a tongue that wags  
Loudly and oft;  
Only a little brain,  
Empty of thought;  
Only a little heart,  
Troubled with naught.

Only a tender flower  
Sent us to rear;  
Only a life to love  
While we are here;  
Only a baby small,  
Never at rest;  
Small, but how dear to us,  
God knoweth best.

—From "Poems," by Matthias Barr.

## In The Jewish World.

There has been some talk lately of a social settlement for Rochester. The scheme is in the extension of the work of the Ladies' Aid Society of the Jewish temple, the members of which have been very active along philanthropic lines and have carried on their work in a well-organized and successful manner.

The marriage is announced in France of the adopted son of the late Baron and Baroness de Hirsch, Baron Deforest, with the beautiful Mme. Menier, widow of Albert Menier, once well known on the European turf.

Speaking of the Jews in the Religious World, Rabbi Charles A. Rubenstein of Baltimore, said in a recent lecture: "Israel, living from age to age, in spirit unchanged from its hoary beginning to the present day, is continually proclaiming that law and forever advancing the ideals of those prophets. By this it becomes the direct agent to lead mankind away more and more from the material, to bring it nearer and nearer to the spiritual. That is a priestly office, to lead men to a higher life, and that office Israel has been continually performing. These millions of Christians who drew their inspiration from Jewish truth, this wider justice and humanity with which nations are imbued, this fuller liberty accorded to the individual—all attest it. Israel, therefore, is the priest of God ministering to the whole world. It is in fulfillment of the destiny proclaimed by Heaven: 'Ye shall be to Me a kingdom of priests and a holy nation.' The Jew from a moral and spiritual point of view, has been the most telling factor in the history of the world."

With the leasing of Irving's theater for a term of six years by the Jewish Theatre Company of Chicago, a thorough reorganization of the enterprise was announced. Heretofore the institution was on a temporary basis, but from now on it has an established home for at least six years. Plays in Yiddish will continue every night, with Saturday and Sunday matinees, and in connection with them a Yiddish school of dramatic art will be conducted. On May 1st the theater was formally opened with elaborate ceremonies in which Mayor Carter H.

Harrison, Rabbi Emil G. Hirsch and Samuel Alschuler were invited to take part. After that day all churches, hospitals and charitable institutions of this city, irrespective of nationality, race or religion, are tendered the free use of the theater for any morning and afternoon, except Saturdays and Sundays. They can hold therein their meetings, conventions, musicales, concerts and bazaars for charity without any expense.

At the 22d annual meeting of the Hebrew Women's Society of Boston, one of the chief branches of the Federation of Jewish Charities, the following was shown: that \$4,720 were expended during the 12 months, of which \$2,564 was for merchandise, one of the items being \$976 for shoes.

One of the new branches of the society is the employment given to deserving poor women, who received \$408 for service. The goods manufactured by them was given to other poor. Underwear and blankets were supplied to 281 families, numbering nearly 1200

create a fund for buying a home for its activities.

The 26th annual report of the Jewish Maternity Association of Philadelphia, shows that out of 117 patients admitted to the institution not one life was lost. Sixty-eight operations, many of them of a serious nature, were performed; 88 infants were born; there were 991 treatments in clinic, and 1469 days' support was given to patients during the year. The nurses' training school is well known.

Signor Di San Martino, the Under Foreign Secretary, announced in the Chamber of Deputies, at Rome, Italy, that Turkey had twice, in 1900, asked the representatives of the powers to intervene with the object of preventing foreign Jews from settling in Ottoman territory.

The first time the embassies replied that they could not take the measures demanded. The second time no answer was given, except by Italy, which country explicitly refused to make

on the ground that his Holiness was resting for Easter. The conversation took place in Italian, which Mme. Neumann speaks fluently. The Pope was aware that his visitor was a Jewess, for he said to her: "I hear that you do not belong to my church." "I do not," replied the lady, "but I acknowledge the teachings of love for one's neighbor, and that we are all children of the same Father." The Pope is said to have made no answer to this remark.

Some notable Jewish savants were members of the first Congress of the International Association of Academies held recently in Paris. Among them are M. Michel Breal, a representative of the French Academie des Inscriptions of Belles-Lettres. Herr Goldzieher for the Academy in Budapesth, and Dr. Gompertz (who was elected Secretary of the Congress), on behalf of the Academie of Vienna.

With the approval of the King and Government, the Jewish congregation in Athens has decided to raise a loan

able to serve his time in the regular manner.

The death has taken place at Darmstadt of Kommerzienrath Heinrich Blumenthal, who had rendered such great services to the town that one of its streets is named after him. His death is deplored in all classes of society. The Grand Duke sent his condolences to the family through the Court Marshal, the Chief Burgomaster delivered a eulogy at a meeting of the Town Council, and the press of all shades of opinion published highly sympathetic articles. In memory of Herr Blumenthal's services in the war of 1870-71, he was given a military funeral. He was the possessor of numerous Orders, which were borne in the funeral procession.

The Supreme Court of Cassation in Vienna has rejected the appeal of Leopold Hilsner against his condemnation to death in connection with the murder of Agnes Hruza.

The crime was raised to a *cause celebre* in consequence of the efforts made to give it the character of a "ritual murder." To such an extent did these efforts go that at Hilsner's first trial, in Kutteneberg, the prosecution, with the tacit consent of the Judges, based the charge on this ground. Hilsner was found guilty of the murder and sentenced to death. On appeal the Court of Cassation quashed the verdict, and ordered a new trial, with instruction that the element of "ritual murder" should be excluded. At the second trial, held at Pisek, the accused was again convicted and sentenced to death, this time, however, not as the actual murderer, but as accomplice in the crime. As stated above, the Supreme Court has upheld this verdict. It is probable, however, that there may be a further appeal.

## Health Conditions Among Children.

The high mortality among children in cities has always been believed by careful students of vital statistics to be due to causes which are distinctly remediable under proper conditions. That this is true is indicated by the remarkable showing of the Hebrew Orphan Asylum in this city. About half its regular inmates are so young as to require nursery conditions and kindergarten educational facilities. Most of them come from the families of Polish and Russian immigrants, born in the tenements and starting life under conditions which cannot be expected to give the children strong constitutions or hereditary immunity from disease. Consequently, they are not the best possible material for such an experiment, which, in the case under view, is not an experiment at all, but the working out of a system devised with no other object in view than the welfare of those brought under it. The records of this institution show that with an average family of about eight hundred children, it has had no death in eighteen months, and very little sickness. At the present time there is none of any kind, and the hospital ward is empty. During the past winter, when scarlet fever was epidemic in New York, attended with a large aggregate of mortality, only two cases occurred in the asylum.



The New Mt. Sinai Hospital.

The ceremonies incidental to the corner stone laying will be held on the new site, Fifth Avenue and 100th St., on Wednesday, May 22d, at 3 p. m. Governor Odell, President Seth Low, Randolph Guggenheimer, Edward Lauterbach and Dr. A. Jacobi will be the speakers.

Isaac Wallach, president of the Hospital, will conduct the services, and President Low will be the principal speaker. Eight thousand invitations have been issued to city officials, ministers and physicians and prominent members of charitable organizations and business and professional men of the city.

The new hospital will cover the ground between Fifth and Madison Avenues and 100th and 101st Streets. In this plot there will be nine separate buildings. We present a picture of the new hospital as it will appear when completed.

persons. The befriending committee expended \$415 and visited over 200 families. The country work of the society is one of its chief branches. The society owns a cottage at Strawberry Hill, the Lialtina, where 164 children, 9 working girls and 17 convalescent women were cared for last summer. The cottage will be opened again this season.

The Columbian Council of Jewish Women in Pittsburg maintains an extensive school for several hundred poor children. Young working men and women are given all sorts of instruction during the week and on Sundays a school of Bible instruction is conducted for the smaller children, a special object being to teach them to read English.

The Hebrew Mutual Aid Society of Perth Amboy, N. J., will shortly erect a synagogue to cost \$10,000.

The Hebrew Educational Alliance of New Haven, Ct., is endeavoring to

any distinction among Italian subjects abroad.

The congregation of Mt. Vernon, N. Y., have purchased a church of which a synagogue is to be made.

The Sanitarium for Jewish Children at Rockaway Park, N. Y., where little ones of the slums are nursed back to health, had 1100 persons under treatment last season. Day patients numbered 11,472. There were boat excursions on which 4,444 were carried.

The B'nai Zion Congregation of Chattanooga, Tenn., contemplates building a new synagogue that will be a credit to the city.

Madame Neumann, wife of Hofrath Dr. Armin Neumann, member of the Hungarian Chamber of Deputies, has been received lately in private audience by the Pope—a distinction which was all the greater as similar audiences were refused to several highly placed nobles belonging to the Catholic faith,

of 35,000 francs, in 3,500 shares of ten francs, to provide the funds for the erection of a synagogue and school. The shares are not to bear interest, and will be repayable by means of annual drawings. The president of the congregation is M. A. Constanis.

The King has conferred upon Mr. W. Aronsberg, formerly of Manchester, England, but now residing at Corfu, the Grand Cross of the Order of the Savior.

General Andre, the French Minister of War, has repaired an injustice done to a Jewish soldier named Benhaim. The man was implicated in the attack on the St. Joseph Church in Paris, for which he was imprisoned. Despite the amnesty granted to him and others, he was sent to perform his military service in the public workshops at Mers-el-Kebir. As soon as General Andre's attention was called to this illegal act, particularly by M. Trarieux, President of the League of the Rights of Man, he ordered an inquiry, which resulted in Benhaim being placed in the 2nd Regiment of Zouaves, where he will be

One of these was brought in from the outside and developed during the period of observation to which all newcomers are subjected. The history of the other case was obscure. The disease did not spread, and both cases made prompt and complete recovery.

The remarkable health of the children in this institution is due to no other than a plain and wholesome diet, pure water, regular habits, well-regulated exercise, good sleeping accommodations and plenty of amusement without excitement. From the hygienic point of view the position of the child in the average family even when living under favorable domestic conditions is much less conducive to health and longevity than that of an inmate of an institution whose records show that health and happiness are perfectly consistent with an oversight and discipline which impossible in the average family are indispensable to the well-being of children. — *N. Y. Times*

**Rabbinical Scholarship.**

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No more useful and beautiful addition to our services has been made than that of the Confirmation to the Shabbath service. If in the latest development of form and ceremony in Judaism we can boast of nothing else we can at least look with pride upon that innovation of later days, the ritual by which girls and boys are initiated in a body and accepted as co-religionists with a most impressive ceremony. Properly, Confirmation is a solemn rite and worthy of a place in the functions of a temple and synagogue.

During the ceremony most beautiful sentiments are expressed, most sacred vows are taken and most instructive doctrines are taught.

Prior to the act itself the season of preparation may be made a most glorious opportunity for planning, seeding and cultivating the spiritual soil of that most receptive of all objects, the child's mind. And truly do some faithful teachers grasp at the opportunity thus afforded them of instilling and inculcating the divine truths of our faith in a manner comprehensible to the limited understanding of children.

Every element of interest is present. Unlike instruction in Hebrew whereby many parents raise objections, the child to be confirmed is given over completely into the charge and care of the instructor. Unlike the ordinary teaching which is done by rote by inexperienced religious teachers, in this case the Rabbi is directly engaged in the preparation. Unlike the conditions which prevail in the entire Sabbath School course are those by which the minister is exceptionally favored when he assumes charge of the confirmation class months before Shabbath.

In spite of these likely and favoring conditions the matter of Confirmation is made something that the originators never conceived of, degraded into a monotonous yearly distribution of favors.

First of all, there is a tradition current among the classes of some congregations that during preparation for confirmation, a considerable amount of fun and sport might be had. Such notions the long-time incumbents who suffer thereby can never and do never dispel, and partly because it affords the Annual Exhibition, as also because there is usually some monetary consideration or fee attached to the trouble. Children of the richest members being usually most mischievous have their faults, failings and sins condoned by the prospective view of a substantial recognition of services. So year after year the same hour is set aside

for instruction of the Confirmation Class, is spent in conducting a class of unruly children whom no teacher properly and thoroughly were an utter impossibility. This explains the incidents connected with the pre-confirmation period in some congregations. In others where discipline rules and proper respect for the Rabbi obtains, there is a possibility of carrying out the actual work of teaching with some degree of success.

As pupil economy now requires it, the Rabbi must by long training or by painful experience become a master of details, a tactician and a diplomatist of the first water.

Scholarship is easily supplied by other qualifications in the estimation and requirement of a latter-day congregation. The Rabbi must show himself at his best by the exhibit of prowess to which the children lend themselves on Shabbath day. The more extraordinary talent exhibited the better and more touching the prayers selected, the more tears shed by the elders and easily wrought—upon parents, the more appealing the address of the Rabbi, the greater his genius, the larger his pay and the better his chance for re-election at the forthcoming annual meeting.

In this connection it is fit to recall the expression used in a former article that the Rabbi really becomes an *improviser*, hunting up pent-up talent and bringing it to light of day that he must recognize where it exists equally well where it does not, that he must play the part of a strategist in properly dividing the Confirmation programme so that all factors be honored in their children, wealth be respected through the children, regard shown to influential persons through their children. All this can be accomplished and is being done by many ministers who with keen insight and profound penetration discover the weak points in the armor of their constituents.

In the distribution of "particular pieces" and "honors," the Rabbi must be clever enough not to make any personal enemies. *Noblesse oblige* is the ruling thought. The father of that child must not be offended for he is a man of power, of wealth and influence. He may be and will unquestionably be of use to me. Therefore I must show every courtesy to his offspring. That child is the daughter of my *Parnass*. She must, therefore, receive the choicest gift in my power, the *Confession of Faith*. This one, too, must be cultivated, perhaps by the *Floral Offering* so that her parents and family will stick to me. And so reasons the poor dependent follower of independent prophets and revered rabbis of old. He is reduced to a calculating machine, until he reaches the children of the more insignificant members, of poorer parents, and to these he gives pittance in the shape of prayers, blessings and short unnoticed *pieces* which have enough virtue to just confirm the child and no more.

What infinite caution must be exercised in order to divide the service so that the congregation be not set a-gog with turmoil and excitement!

How infinitely tender and solicitous must the Rabbi be to award proper distinctions and confer righteous ones upon the rich and the mighty!

What anxious thoughts must be had in order to avert a threatened calamity in the shape of a "dear mamma," who clamors that her child, be it boy or girl, has not been sufficiently honored!

How serious the deliberations which sometimes for days long are continued so as to avoid Scylla on the one side and Charybdis on the other!

For to every mamma and doting father, Shabbath is the day when all is sunshine and glory for the family.

On that day may the genius of the wife of Cohen be duly revealed, the powers of declamation which live inherent in the family of Levy be disclosed to an eager public, the gathering of all the Cohens and Levys and Israels, so that other mothers may be racked by the tortures of envy, jealousy and disappointment.

To such abuses, and many more of the Confirmation must the Rabbi say *Amen*, whatever his private opinion or innermost thought. He must be alive to his chances of rising in the esteem of his congregants by proper consideration for the President and other officers of his congregation. He is given a scepter to wield, but if he wield it not as he is bidden by the tacit understanding between himself and the powers that be, woe to him! For from that day his scholarship availed naught, his learning is an unnecessary and superfluous adornment, his justice and probity the causes of his downfall, his honor an inconvenience, a hindrance and a bar to his being styled "beloved and honored of his people." Nothing can save him, and it will be said of him that his ruin was wrought by lack of caution and thoughtfulness, for he made an enemy of a loving mamma, the Rabbi the victim of the excessive love and fondness of another being for—show pomp, pageantry, exhibition and display.

The Rev. M. Gaster's paper on "The Jews and Judaism in the Nineteenth Century," which forms the ninth chapter in "Great Religions of the World" serves deals almost exclusively with conditions on the continent of Europe where, since 1789, the spirit of intolerance and enmity has again reared its head, even France, who in the enthusiasm of her gospel of liberty, equality and fraternity, was the first to remove all inequalities of her citizens of Jewish faith, turning backward in the path, and outdoing perhaps all the civilized world in the virulence of her outbreak. It is worth noting by the way, that Rev. Gaster, who is Chief Rabbi of the Sephardi communities of the British Empire, points out to England that so far as the Jews were concerned, she did kill tyranny when she vanquished Napoleon, but re-established it by opening the way to Metternich's theories of government. Mr. Gaster sees in Zionism the return to Palestine, the only hope for the continental European Jew.

It is idle to speculate at this juncture what the result may be for the progress of the higher ideals of mankind. A mighty reaction is blowing all over Europe. We are moving on the downgrade, from equality, fraternity, freedom and right, to racial hatred, national exclusiveness, military brutalization and dynamic tyranny, from the free and serene atmosphere of human faith to the swamps of mysticism, occultism, to the inquisition and the stake. But far away the dawn of a new life is visible, a new day which will disperse the shadows that are settling down, a day rising again from the regenerated East, from the Orient inhabited again by its own sons—Jews living a national life, competing for the best and working for the highest, blending the civilization of the West with the poetry of the East, and giving to mankind the message of better days: *Ex Oriente Lux*."

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**Attitude Towards Jews.**

**An Able Reply to a Christian Minister.**

The Rev. G. Taubenhau of the State Street Synagogue, has sent to the Eagle the following letter in answer to the recent article by the Rev. Dr. S. D. McConnell, rector of the Church of the Holy Trinity.

Dr. Taubenhau, after saying that there is no reason why the Jew should be disliked as such, continues:

There are things which cannot be defended and every attempt at their palliation is an exposure of their utter indefensibility. To this category belongs the question, "For what reasons are the Jews disliked by Christians?" about which Dr. McConnell wrote recently, with literary polish, but without any elucidation. In spite of all he said, the question remains unshaken and unanswered.

The position which Dr. McConnell took is that the Christian dislike to the Jew has no other than social reasons: "So far as the Jew's religious faith is concerned, there is no prejudice against him whatsoever." Is that so? Why, then, we might ask, do Christian missionaries annoy us so often? The followers of a religion against which there is no prejudice ought to be left to take care of their own religious affairs and ought to be spared from the converting propensity of the religious intruder.

To illustrate the indifferent attitude of the Christian to the Jewish religion the doctor said: "Any Gentile in New York might announce to-morrow that he had become a proselyte to the faith of Judaism without subjecting himself to any inconvenience at Christian hands. At the very worst his friends would only smile and shrug their shoulders and wonder what had come over him." Does not this reflect somewhat on the missionary zeal of the church? We always thought that she was deeply concerned in the salvation of every soul, but now we learn that Christians smile at apostasy. What opinion shall we outsiders form of Christians who spend vast sums and unscrupulously offend the conscience of Jews for the sake of bringing them under the wing of the church and who braves dangers to light the torch of salvation in remote China, but laugh when one of their own goes down to perdition. It would be inconsistent on our part, having heard glowing eulogies of Christian love, to think for one moment that the Gentile that Dr. McConnell spoke of would be subjected to "any inconvenience at Christian hands." But it is compatible with what we know of the intense passion of the church for proselytism to expect that Christians should not smile, but weep and mourn, put on sackcloth and ashes for a while at least when one of their own becomes so evil spirited as to feel comfortable when worshipping with the Jew at the shrine of the Jewish faith.

After all the doctor may be right in his assertion that there is no odium theologium in the Christian dislike to the Jew, and that it is a social growth only. But is it justifiable as such? It is quite true that the Jew has some peculiarities which he is quite loth to shake off. Is this the reason for antagonizing him? It is quite true that the Jew is reluctant to go outside of his faith for the sake of marriage. What of it? How many Christians there are in whose matrimonial considerations external conditions, like social station, pecuniary worth and personal charms, are great factors! Yet they are not despised and execrated for it. It is more censurable if one makes his religious faith a condition sine qua non?

In order to show how natural it is that the Jew should be punished the way he is, Dr. McConnell makes the following supposition by way of illustration: "Suppose that a modern family—say, the Adamses of Massachusetts—should come together one day and enter upon a compact that from that day on they would never eat, drink or marry with any but with an Adams. At first the comic papers would cull their gibes. But suppose the compact should be observed and the family should become numerous, wealthy, cultivated and strong, how long will it take before they would be detested?" I answer it will take so long as the environs will have a sense of justice. If the Jews were exceptionally typical of such a family they would still be unmolested if justice prevailed. The supposition of the doctor is a reality not only among Jews, but among Christians as well. Look around in the Christian world; you will find social barriers and be satisfied that, as a rule, Adams eats, drinks and marries with Adams in preference to others, though those others

belong to the same faith, and yet Adamses are not laughed at by the comic papers nor detested by Christians.

To the orthodox Jew the dietary law is binding, and if he chooses to observe it why should he be made to suffer for it? There may have been a time when you, my Christian brother, declined an invitation to a dinner given by your friend because you were ill, or rather there may have been a time when you attended such a dinner, but partook sparingly or nothing of all the delicacies which others relished, and upon the question, "Why do you not eat?" you may have answered, "I am under the doctor's care and have to keep his orders." Has anybody despised you for it? The orthodox Jew believes that he is under the care of the physician or physicians, whose ordinances he has to observe.

Does the Jew "conceive himself to be made of a diviner clay?" if he does, he is not responsible for it. Blame the Bible, punish Providence for it if you can. The Bible implanted in him that conception, and his matchless history of martyrdom has nourished it. Yet he does not entertain that conception now nor has he ever entertained it in the sense that Dr. McConnell put it. In proof of this let me mention the fact that among the historical celebrities of Israel some proselytes occupy exalted positions. Many a heathen who espoused the cause of Judaism stands out as an acknowledged authority on Jewish lore. If the Jew ever believed himself to be of "a diviner clay" than others, he would have said to those applicants: "Go, you cannot join us, since you are not of as divine a clay as we are." It is not himself, but his religion that the Jew conceives to be of a diviner clay than all other religions, and this is by no means a peculiarity of the Jew. What religious sect does not assign superiority to its creed? What sect does not think its catechism the safest and quickest wing to heaven? Some sects go so far as to believe that there is only one road to the throne of God, and that is their religion. Extra ecclesiam nulla salus. The Jew always did believe that there was salvation for the good and wise of all creeds. Yet the Jew is the one who is despised for the "assumption of his own superiority!" Yet the Jew is the one who, according to Dr. McConnell, has to apprehend a conflict with all other components of society even in this country, which Jews helped to discover and to build up, even in free America, where Washington fought and Lincoln bled for liberty.

What the Jew wants, and insists upon having is justice and nothing else. He claims the same rights which the Christian has and enjoys, the right to live and to succeed. Like the Christian, he wants the right to marry whom he pleases. If the Christian has a right to eat pork, the Jew wants the right to eat something else. If the Christian has a right to believe in the New Testament, the Jew must have the right to believe in the Old Testament.

I cannot understand how the Rev. Dr. McConnell, who is imbued with modern thought, had the heart to write the following sentence: "It is also true that upon the head of Judaism rests the blood of prophets and wise men." What is the head of Judaism? Does not this sound as if one were to say "Upon the head of the constitution of the United States rests the blood of some of its noblest men and upon the head of the American people rests the blood of all those who were killed by railroad accidents and so forth?" It seems strange that Dr. McConnell, who evidently reads the Old Testament in the light of modern criticism, should take every word of Matthew for granted. It is strange that he should find so much of the pagan in the Mosaic system and nothing of him in Christian methods.

Neither do I agree with the Dr. when he asserts that Jesus was no Jew. Jesus no Jew? He was born of a Jewish woman. Mary certainly was a Jewess. He spent his whole life among Jews. He drank from the wells of Jewish prophecy. He sat at the feet of Jewish teachers. He devoted his entire energy and genius to the interpretation of Judaism. He is regarded as the fulfillment and culmination of Jewish law. Yet he was no Jew? It could just as well be said that Socrates was no Greek because his influence extended beyond the confines of Greece. It could just as well be said that Shakespeare was no Englishman because his writings permeated modern civilization. That Jesus called Himself Son of Man is no more significant than that the prophet Ezekiel called himself so. Read Matthew, "And she called forth a son and

thou shalt call him Jesus, for he will save his people." What people is meant if not the Jewish people? Read Luke, "And the Lord shall give unto him the throne of David his father." Was not David a Jew?

Yet this does not interest me as much as what Dr. McConnell said in solution of the Jewish problem. He told us that he saw no other way for us to escape future inconveniences than to cease to be Jews. O, wise Solomon. Thou hast said truly, "There is nothing new under the sun." The proposition of Dr. McConnell is as old as Judaism. "Cease to be Jews," is a phrase that has been jarring on Israel's ears these thousands of years. Yet Israel is.

But since this time the proposition comes from a gentleman who doubtlessly is well meaning, just and charitable. I anticipate his graciousness if I dare to give him some good advice. It is this: In place of telling us to cease to be Jews let him tell some of his brethren in faith to begin to be good Christians and live according to the lesson which may pass for Jewish as well as Christian: "But I say unto you that whosoever is angry with his brother without a cause shall be in danger of the judgment."

**Arbor Day at the National Farm School.**

The unique celebration of Arbor Day at the National Farm School on the grounds of the institution near Doylestown was largely attended, not only by those who live in the immediate vicinity of the school, but also by a number of well-known Philadelphians.

The visitors were received by the dean of the faculty, Professor Ernest E. Faville, M. S. A., who accompanied them on a tour of inspection of the grounds and buildings. Everywhere the evidences of the excellent work being done and the progress made, especially obvious to those who have followed the advancement of this liberal philanthropy with a watchful interest, were manifest. These fields which a few short years ago were beautiful in only their natural conditions, teem with proofs of man's industry and energy—the fields freshly ploughed and platted, the barn in housewifely order, with its stores of supplies, the dairy scientifically made to yield its double products, the greenhouses, with their careful nursing of beauties and perfumes—all were a delight and a revelation.

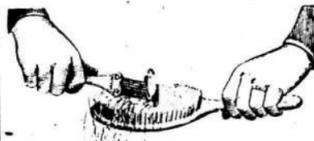
After ample time had been given for the visitors to see the grounds, they assembled along the border of what is to be known as "Memorial Lane," a pretty stretch of roadway, leading from the main building to the government road, and with the assistance of the students, fifty memorial trees were planted.

The other exercises were held in the Ida M. Block Memorial Chapel, and consisted of an invocation by Rabbi Julius Greenstone; brief discourses by Rev. Dr. Berkowitz and Rev. Dr. Franskopf, president of the institution; an oration by Hon. Harry J. Shoemaker, member of

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the Pennsylvania House of Representatives from Bucks county. The program concluded with singing by the student choir, and remarks and a benediction by the Rev. Dr. McElroy, of Trainor, Pa. Mr. Shoemaker's eloquent address has been generously quoted by the local press and referred particularly to the great value of the school, not only to the State, but to the country at large, and dwelling especially upon the great opportunity it offers the students. The vein of his remarks was peculiarly apropos, not only on account of the speaker's well deserved standing in the community, but because of the experience of a man who, beginning life as an humble farmer boy, and attaining success in that noble occupation, latterly by the dint of hard application obtaining admission to the bar, and rising to a prominence in that profession commanding deserved admiration and respect.

The last half-hour of the visit was given to the students for their first public exhibition drill since military exercises have been added to their duties.

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## CITY NEWS.

## Temple Ahawath Chesed Shaar Hashomayim.

"Numbers," will be the subject of Dr. Rabbi I. S. Moses' sermon this Sabbath morning.

## Mt. Zion Congregation.

113th street, near Madison avenue. Rabbi G. Taubenhauz will deliver the sermon this Sabbath in German. Rabbi S. Greenfield will preach in Dr. Taubenhauz' Temple in Brooklyn.

The Mt. Zion Literary and Social League met last Tuesday in regular sessions. All arrangements for the strawberry festival to be held on May 28 have been completed.

## Congregation Shaari Zedek.

"The Counting of the Omer" is announced as the subject of Rev. Dr. Adolph Spiegel's sermon for this Sabbath.

## Congregation Orach Chayim.

On last Sabbath morning Rev. Henry S. Morais delivered a lecture in the above synagogue upon the subject "Sabbaths and Services." He spoke of the importance of the Sabbath day and of how its observance is enjoined time without number throughout the Bible and its painful neglect and violation in modern times, of the urgent necessity of imparting a sound religious education to the young and the proper example to be set them by their parents. The able effort of the reverend gentleman was appreciated by the large congregation in attendance.

## Sabbath Observance Association.

The deferred annual meeting of the association will be held at the Spanish and Portuguese Synagogue, corner of Seventieth street and Central Park W., on Monday evening, May 20, at 8 p. m. The meeting will be addressed by Revs. Joseph M. Asher, H. Pereira Mendes, and B. Drachman, Hon. N. Taylor Phillips, and introductory remarks by the chairman.

## Lebanon Hospital League.

The meeting of the Lebanon Hospital League will be held on Sunday afternoon, May 19, 1901, at 3 p. m., at the Tuxedo, Fifty-ninth street and Madison avenue. The newly elected officers will be installed by the Hon. Maurice B. Blumenthal, and several other speakers of prominence have promised to be present.

The meetings of the League are open to the public. A large attendance is expected.

## Young Folks' League of the Hebrew Infant Asylum.

The next meeting will take place Sunday afternoon, May 19, at the Tuxedo, and this being the last one of the season, all members and their friends are requested to attend. The Young Ladies' Home Committee are arranging a bazaar, which will take place at the Home, corner 161st street and Eagle avenue, Sunday afternoon, May 26. Handsome donations from various sources have been received and will be sold during the afternoon, the proceeds of which will be used to further the noble cause of helping the little ones.

## Educational Alliance.

The Educational Alliance, at East Broadway and Jefferson street, is arranging an exhibition of the work done in the building. The exhibition extends from Sunday, May 26, to June 2, inclusive.

In conjunction with the exhibition of work done by classes and clubs in the building a floral exhibition and an exhibition of work by artists of the east side will be held. A notice has been sent out to the artists of the east side stating that original oil paintings, water colors and illustration of sufficient merit will be accepted for exhibition, also specimens or art handicraft, such as original embroidery, lace and beaten leather or metal work. Work by former residents of the neighborhood will also be eligible for exhibition. A list of pictures which it is intended to exhibit and the name and address of the proposed sender should be sent to the superintendent not later than May 20. Contributions (with name of artist and address upon the back of the frame) will be received at the alliance on or before May 23, and returned immediately after the close of the exhibition. The Educational Alliance hopes to receive the

hearty co-operation of the artists of the east side.

In connection with the floral exhibition a general request is made to all persons who can send specimens of wild flowers, cut or growing, cut cultivated flowers, slips of vines and plants or growing plants. At the close of each day the cut flowers will be distributed through the visitors. Growing plants, it is understood, are loaned, unless otherwise indicated by the exhibitor. Delicate or more valuable growing plants are not desired. The Educational Alliance will welcome the co-operation of all persons who are willing to aid to this extent, and a request is made that they kindly advise the superintendent at their earliest convenience what they will send and the date on which their contribution may be expected, so that proper arrangements may be made to call for them. The committee in charge of the exhibition is endeavoring to arrange for fresh supplies for each day of the exhibition.

The Reception Committee of the Exhibition will consist of the Ladies' Auxiliary Society of the Educational Alliance, whose special committee is under the chairmanship of Miss Harry Lyon, assisted by the Natural Science Committee of the Associate Alumnae of Normal College, the Public Education Association, the Flower and Fruit Mission, City History Club, Club Leaders and Class Instructors of the Educational Alliance and the Advisory Committee of the Educational Alliance, of which Mr. Samuel Brill is chairman.

## Young Men's Hebrew Association.

It is just such storms as we experienced last Friday that best serve to show the real strength of a movement. Considering the weather, a splendid attendance gathered to listen to the remarks of Miss Leah Asher on "Ambition." This quality is one of the marks of differentiation between man and the animals. Ambition is a most laudable possession, but there are two classes of ambition, the improper and the legitimate. We Jews should practice the religion of our fathers and thus strive to advance and further that manner of ambition which is both proper and desired.

This evening at 8.15 the last exercises this season will be held. Mr. Rudolph I. Coffee, who has conducted the exercises, will speak on the workings and results of this movement. Mr. Percival S. Menken, the president, will also speak. The public is most cordially invited to be present.

## United Hebrew Charities.

The work of the United Hebrew Charities for the last month (April) is thus summarized, these statistics being taken from the reports of the various committees and from the books of the society:

The total number of applications received and dealt with during the month reached 4,487, representing about 14,956 individuals. Of these 3,735 applied in the Bureau of Relief and 752 in the Employment Bureau. Of those who applied in the Bureau of Relief 473 were here for the first time.

Relief was not given for sufficient cause in 832 cases. Regular monthly allowances were given to 393 cases not included in the number of applications here given.

Seventy-nine persons were supplied with transportation to different parts of this country and Europe.

Two thousand one hundred and ten garments, 671 pairs of shoes and 43 articles of furniture and bedding were distributed. One hundred and thirty-three garments were made in the work room and 251 garments were repaired.

Seventy-nine nights' lodging and 171 meals were furnished to homeless men and women. Seventeen bundles of clothing consisting of 391 pieces were distributed to mothers and infants; 1,654 visits were paid to 136 cases by the nurses. One hundred and thirty-six persons were supplied with nourishing food. Two hundred and five bottles of wine and liquor, 38 bottles of maltine, 6 bottles of cod liver oil were distributed; also 205 orders for groceries and 11 orders for surgical appliances.

In the Employment Bureau there was a total registry of 752 applicants. Work was found for 328 and 18 were referred to the Auxiliary Society of the United Hebrew Charities.

The receipts for the month were \$3,441.56.

The disbursements in the various departments for relief were \$14,199.79.

Subscribe for the Hebrew Standard.

## ENGAGEMENTS.

ABRAHAMSON — GOTTLEIB. — Mr. and Mrs. H. Gottlieb announces the engagement of their daughter, Frances Gottlieb, to Mr. M. Abrahamson. Will receive at home, 234 Sixth street, on Sunday, May 19, at 8 p. m.

ACKERMANN — FELSETHAL. — Mrs. A. Felsenthal announces the engagement of her daughter Minna to Emil Ackermann. At home Sunday, May 19, 305 East Fifty-fifth street.

BRANDENBURG — MARKS. — Mr. and Mrs. D. Brandenburg announce the engagement of their daughter Rae to Mr. Lewis B. Marks. At home, 59 East 122d street, Sunday, May 19, 1901, 3 to 6 p. m.

DAVIS — HYMAN. — Mr. and Mrs. Abraham Hyman announce the engagement of their daughter Rose to Mr. Abraham J. Davis.

DAVIS — MEYER. — Mr. and Mrs. Max Meyer announce the engagement of their daughter Birdie to Mr. Harry R. Davis. At home Sunday, May 26, at 226 East Seventy-first street, from 2 until 6.

FRIEDMAN — ROTH. — Mr. and Mrs. Morris Roth announce the engagement of their daughter Celia to Mr. Edward Friedman. At home Sunday, May 26, 164 East Ninety-fourth street.

GEMEINER — METZNER. — Mr. and Mrs. Jacobson take the pleasure to announce the engagement of their cousin, Miss Edna Metzner, to Mr. Max Gemeiner.

GOODMAN — LEFFLER. — Mrs. K. Lefler announces the engagement of her son John to Miss Ray Goodman. At her residence, No. 677 Ninth avenue, Sunday, May 19.

JACOBUS — SCHOFIELD. — Announcement is made of the engagement of Miss Carrie Schofield, daughter of Mr. and Mrs. George Schofield, to Mr. Emanuel Jacobus. At home, 1325 Madison avenue, Sunday, May 19, from 3 to 7.

KATZENSTEIN — HIRSCH. — Mr. and Mrs. Isidor Hirsch announce the engagement of their daughter, Minnie G. Hirsch, to Mr. Alfred S. Katzenstein.

KINGSBURY — GREEBLE. — Mr. Ike Kingsbury, of 330 East Seventy-sixth street, New York, to Miss Fannie Greeble, of Freeport, L. I.

KRAMER — FREUND. — Miss Nettie Freund engaged to Mr. Harry Kramer. At home Sunday, May 19, 167 East 103d street.

KUNZ — LEVY. — Mrs. A. D. Levy begs to announce the engagement of her daughter Amanda to Dr. Louis Kunz, both of New York.

LEISERSOHN — DAVIS. — Mr. and Mrs. Jacob Davis announce the engagement of their daughter Etta to Mr. George W. Leisersohn.

MARTIN — FREEDMAN. — Rosa Freedman to Jack Martin. At home May 19, 1901, 3 to 6, 128 East Eighty-third street.

MENDEL — GOLDWATER. — Mr. and Mrs. Max J. Goldwater announce the engagement of their daughter Mamie to Mr. William Mendel, of Newark, N. J. At home, 116 East Eighty-first street, Sunday, May 19, between 2 and 6 p. m.

MILLER — SCHAEN. — Mr. Aaron Miller to Miss Hattie Schaen.

NEWBAUER — SHERMER. — Mr. and Mrs. Phillip Shermer announce the engagement of their daughter Annie to Mr. Benjamin B. Newbauer. At home May 26, 16 St. Mark's place, city.

PEYSER — SIMONS. — Mr. and Mrs. N. Simons beg to announce the engagement of their daughter, Essie Simons, to Samuel Peyser. Reception Sunday evening, May 19, at 8 o'clock, Harlem Arcade, 211 East 124th street.

SHANDAL — GOTTLEIB. — Mr. and Mrs. Samuel Gottlieb announce the engagement of their daughter, Bertha, to Harry G. Shandal.

WATERMAN — GOLDINGER. — Mr. and Mrs. J. Goldinger announce the engagement of their daughter Minnie to Mr. Max Waterman. At home Sunday, May 26, 3 to 6, 108 West Sixty-first street.

Mr. and Mrs. Isaac Pick announce the engagement of their daughter, Miss Kate Pick, to Mr. Morris M. Schwartz, of this city.

## Memorial Services.

The Hebrew Union Veteran Association will hold memorial service at Temple Emanu-El, Fifth avenue and Forty-third street, this (Friday) evening at 8 o'clock.

## MARRIED.

## Goldstein—Mark.

Married on Tuesday, May 7, 1901, by Rev. F. Light, at the residence of the bride, Mr. Paul Goldstein to Miss Paula Marks.

Announcement is made that Miss Lillian Schickler and Dr. Casper Stock will be united by the bonds of matrimony on June 17. Miss Schickler is the daughter of Rev. Isaac Schickler, an old and respected resident of Harlem. When Harlem had but a few of the "chosen people" over thirty years ago, Rev. Dr. Schickler was the rabbi of what was then the Congregation Hand in Hand, out of which has grown the strong and influential Temple Israel, corner Fifth avenue and 125th street. Dr. Schickler has retained his residence in Harlem, and though in a feeble condition of health, is mentally and socially all that he was when he was active in rabbinical work years ago. Dr. Stock also resides in Harlem, and as a physician has a prospective future, that seems quite promising. The young couple have been the recipients of many letters and telegrams of congratulations.

Mr. and Mrs. I. Rosenwald, of this city, have taken possession of their cottage at Elberon, Long Branch, N. J., for the season.

## Bar Mitzvah.

The Bar Mitzvah of Leopold Klein, son of Rev. Dr. Philip Klein, takes place this Saturday at the Norfolk Street Synagogue. A banquet for the occasion will be given in the evening at Progress Hall, 23-30 avenue A.

## Confirmation.

Mr. and Mrs. Max Gans, now residing in Plainfield, N. J., desire to inform their friends that their daughter Florence will be confirmed on Friday, May 24, at Temple Rodolph Shalom, Sixty-third street and Lexington avenue, and are at home at the residence of Mrs. Flier, No. 336 East Fiftieth street, from 3 to 6 p. m., on above date.

## A Strawberry Festival.

Before the summer season draws on the Ladies' Fuel and Aid Society are making another bid to fill the coffers of their treasury by inviting their many patrons and friends to their annual strawberry festival, to be given at the Lexington Assembly Rooms, on June 4. The various booths and raffles will be in charge of charming young ladies, who will take charge of all the young men present. The social features are always assured successes for those who attend know what is to be expected. On these evenings when any one asks Mrs. J. Cohn how the treasury is, she is sure to reply, "Very low," and then refers you to Mrs. L. Hershfield, who smilingly tells you of the vast amount of charitable work they do, thus satisfying you for your help.

## A Popular Entertainer.

Among the head liners at Pastor's this week is Julian Rose, whose work as a delineator of Hebrew characters is attracting favorable comment from large audiences. He holds the stage for a considerable time, using no makeup of any kind, and entertains the audience in his inimitable way. There is nothing offensive in his language to the Jews, of which race he proudly claims to belong, and his act simply depicts the Hebrew in real life.

## Hebrew Sheltering Guardian Society.

An entertainment to the children of this society, under the auspices of the Young Ladies' and Gentlemen's Circle, and the award of the Louis S. Posner medals for the two best essays of the boys and girls, will take place at this institution on Sunday afternoon, May 26, 1901, at 3 o'clock. The public is cordially invited.

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.

## Sanitarium for Hebrew Children.

The management announces the following donations:

L. H. Abraham	10.00
A. B. Ansbacher	10.00
E. Arnstein	20.00
In memory of Blanche	5.00
Mr. Berliner	50.00
Nathan Bijur	10.00
Ida C. Bachman	2.00
Lewis Blumgart	5.00
Henrietta Bruhl	10.00
Isaac Bijur	20.00
Mr. Bierhoff	5.00
Mrs. J. S. Brush	10.00
E. Baehr	2.00
Mrs. H. Content	10.00
C. M.	25.00
Alfred E. Cohn	25.00
Emma Calman	10.00
C. Doblin	5.00
Mrs. J. Danzig	5.00
F. W. DeVoe and C. T. Reynolds	5.00
D. Dinkelspiel	5.00
Alvin Duschnes	5.00
Mrs. Julius Ellinger	25.00
Samuel Eiseman	5.00
E. Eising	10.00
William Einstein	25.00
Mrs. A. B. Frank	10.00
Morris Fatman	25.00
Samuel Fuld	5.00
Mrs. F. F.	2.00
Mrs. Fannie Falk	5.00
Mrs. Mayer Gutman	5.00
H. W. Goldberg	10.00
Isaac Goldberg	10.00
B. J. Greenhut	10.00
S. W. Glazier	25.00
William Gershel, Jr.	5.00
F. Haberman	50.00
S. A. Hesslein	5.00
Ellie Emanuel and Knight Harris	5.00
Lillie May Heidelberg	5.00
Mrs. S. Marcus Harris	10.00
S. Hirsch	10.00
Mrs. Edgar Hendricks	10.00
Elleanor Hendricks	20.00
In memory of Mrs. E. Hoffman	10.00
Mrs. M. Hyman	5.00
M. Hyman	5.00
Fred Josephi	5.00
J. Joske	2.00
Miss Josephine Jacobs	10.00
Charles W. Kespert	10.00
Charles Kursman	5.00
Mrs. L. Korn, "In memory of my dear father's birthday"	10.00
Mrs. Henry Koopman	5.00
Mrs. P. Kaskel	3.00
Mayer Katzenberg	5.00
Charles Katzenberg	3.00
Eva Katzenberg	2.00
Samuel Kline	5.00
Adolph Kern	10.00
Gottlieb Kaufman	5.00
James Loeb	100.00
Charles Lezinsky	3.00
Miss Harry Lyon	5.00
Mrs. Amalia B. Lazarus	25.00
Samson Lachman	10.00
Emil Levi	10.00
A. Leibhoff	1.00
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William Maas	5.00
T. M. Marc	5.00
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Nathan Meyer	10.00
Otto L. Mayer	10.00
Mrs. A. L. Myers	10.00
J. L. Martin	5.00
Edward N. Marks	25.00
Joseph E. Newburger	10.00
E. Obermeyer	5.00
E. Popper	25.00
Sussman Reinhardt	5.00
S. M. Roeder	5.00
Joseph Rosenberg	10.00
H. Rosenfeld	5.00
M. Strasburger	5.00
M. H. Stiner	5.00
Meyer Stern	5.00
Sarah Simon	1.00
Mrs. A. W. Scholle	5.00
Julius Sternfeld	5.00
Samuel Sachs	10.00
Julius Simonsfeld	5.00
Jos. E. Steckler	5.00
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Louis Sachs	10.00
Isaac Sommers	5.00
L. Seeberger	10.00
Edward Sacks	5.00
Mrs. B. Siegel	5.00
Alice M. Ulman	10.00
Mrs. H. F. Vieth	5.00
Mrs. Edward Wasserman	5.00
Prof. Adolph Werner	5.00
Dr. Joseph Wiener	10.00
Marcus Witmark	5.00
Walter M. Wels	5.00
Leopold Weil	5.00
M. Weil	5.00
L. Wolf	100.00
Ansel Weinberg	5.00
Eugene L. Young	5.00

## Hebrew Technical Institute.

An exhibition of the work of the past year will be given at the institute, No. 36 Stuyvesant street, on Tuesday afternoon, May 21, from 3 to 5.30, and Tuesday evening from 8 to 10.

The commencement exercises of the graduating class will be held in the large hall of Coe Union on Wednesday evening, May 2, at 8.15.

## Zion League.

A large and enthusiastic meeting of Zionists, the majority of them being ladies, was held in the Hawthorne Building, 125th street, last Saturday evening. Mr. Aaron B. Drucker presided.

Addresses were delivered by the Rev. M. Friedlander, of London; Rev. Henry S. Morais, and Miss Leah Asher. Recitations and piano selections were rendered by Mrs. Edward Eppstein and Miss Brown. The meeting was both interesting and entertaining.

A course of lectures has been arranged by this League to be delivered at frequent intervals during the season.

**Montefiore Country Sanitarium for Consumptives.**

The Montefiore Home for Chronic Invalids has maintained a sanitarium for consumptives at Bedford Station, Westchester County, for several years. It has now widened its scope by adding a new building capable of accommodating upward of 150 patients. This building is nearing completion, and will be formally opened on Memorial Day, Thursday, May 30.

Among the interesting features of the programme on that occasion will be a flag presentation by Lafayette Post, and addresses by Vice President Roosevelt, Gov. Benjamin B. Odell, Right Rev. Bishop Henry C. Potter, Oscar Straus, and Jacob H. Schiff, president of the Montefiore Home.

The country sanitarium will continue the work the Montefiore Home has been doing for several years past, as the only free sanitarium for consumptives in the United States. It will be supported entirely by the voluntary contributions of members and patrons of Montefiore Home. It is hoped to secure before the formal opening the balance required for the buildings, so that they will be entirely paid for on the day of inauguration. The affair is in charge of Jacob H. Schiff, president of the Montefiore Home; Raphael Ettinger, honorary secretary, and Lyman B. Bloomingdale, chairman of the Committee on Country Sanitarium.

**Orthodox Hebrew Society.**

The annual meeting of this society was held last Sunday evening at the synagogue of the Mishkan Israel congregation. The attendance made up in enthusiasm what it lacked in numbers. Rev. Dr. Bernard Drachman presided. The annual report showed that 110 persons had been found employment during the year with the permission to observe the Sabbath. It was decided to appoint a committee on reorganization, and this was done, with Mr. Simpson as chairman. A plan, it is expected, will be presented to place the society upon a more sound financial basis. Quite a number of those present increased their annual contributions.

Addresses were delivered by Rev. Dr. Drachman and Rev. Henry S. Morais.

**Jewish Endeavor Society.**

The class in the study of Holy Bible under the auspices of the Jewish Endeavor Society is meeting with much success. The meetings are held in the Educational Alliance Building. The attendance of every Monday evening is very gratifying and all pupils seem eager to imbibe religious knowledge. Mr. Slias L. Solomon makes a scholarly and efficient instructor.

The Sabbath afternoon services under the Jewish Endeavor Society, and intended for young people, are held in the presence of crowded congregations in the new Forsyth street Synagogue.

Mr. Goldfarb is an excellent Cantor and is assisted by a choir of boys. Addresses are delivered by different gentlemen every Sabbath. To-morrow afternoon Aaron Eisenman will occupy the pulpit. Services begin at 3 o'clock.

Advertise in the Hebrew Standard.

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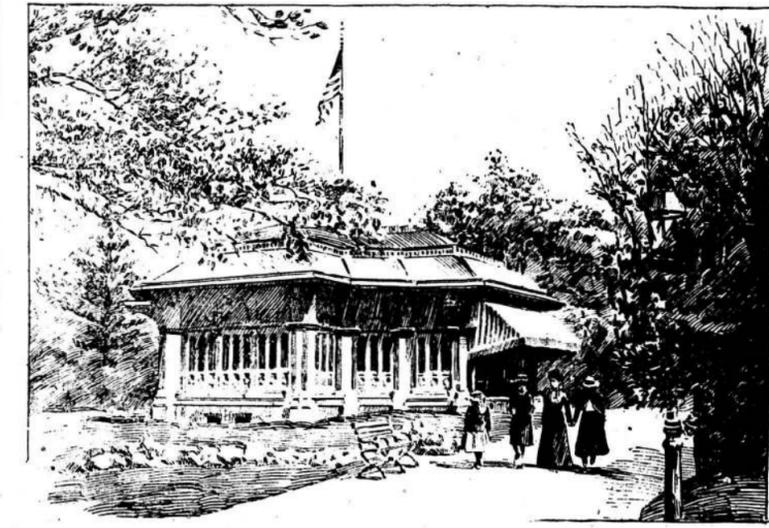
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**Central Park Mineral Springs.**

Near the West 72d street entrance to Central Park, on the transverse road to the Mall and the Casino, is a miniature Carlsbad Spa. It was established by Mr. Carl H. Schultz in 1867, at the request of several prominent physicians, who subsequently sent their patients there to drink the waters and enjoy the beneficial effects of pure air and moderate exercise.

To those lacking the means or the desire to visit Europe this Central Park Spa supplies all the advantages accruing to those who do go abroad, if they take the proper exercise and abide by proper dietary rules. Vichy, Ems, double and quadruple Carlsbad and Marienbad and many other palatable waters of medicinal value are served hot every morning until 10 o'clock to accommodate women who are not given to early rising, but who wish to preserve



the bloom of their early beauty and promote health. The waters are made of chemically pure salts and distilled waters. Therefore their curative power is always the same, and they are much better than the natural waters, as these are not uniform and are flat after leaving the springs. The waters served by Carl Schultz, on the other hand, are fresh and sparkling with wholesome gases. The artificial waters are preferred to the natural also because they lack the bacteria nearly always present in the natural.

Should one prefer to enjoy the benefits of the Spa at his own home, these waters will be delivered to him in siphons or in bottles. Nearly 900 physicians of Greater New York have recommended this Spa to their patients, and the use of its waters is becoming more fashionable and widespread every year.

**Montreal.**

The Rev. B. M. Kaplan was elected Chairman of the Propaganda Committee of the Montreal Zionist Society recently. As ministers are not eligible to elective offices in the society, a second meeting of the committee was held and the election was declared null and void. Mr. M. Shapiro was then elected chairman for the current year. There was a decidedly emphatic expression of opinion that ministers should not have anything to do with elections.

Mr. J. S. Leo and family have gone to England, where they propose to spend the Summer.

**Borough of Brooklyn.**

**Beth Elohim's Golden Jubilee.**

The Golden Jubilee of the Congregation Temple Beth Elohim will be celebrated with appropriate ceremonies this (Friday) evening and Sabbath morning. The programme for the evening service, which commences at 7.30 p. m., is as follows:

- Overture.....Organ and String Quartet
  - Introductory Prayer.....Rev. G. Taubenhaus
  - Rabbi Congregation Beth Elohim, State Street.
  - Evening Service.....Cantor and Choir
  - Silent Devotion—Olenu—Kaddish.
  - Melody—Violin Solo.....Gounod
  - Mr. J. Nova.
  - "She-be-ch'yo-nu".....Thanksgiving
  - Minister of the Congregation.
  - Jubilee Hymn—100th Psalm.....Choir
  - Address.....Mr. Ernst Nathan, Pres. of the Congregation.
  - Soprano Solo—Fear Ye Not, O Israel.....Dudley Buck
  - Miss Julia Allen.
  - "Beth Elohim".....Rev. Dr. Leopold Wintner
  - National Hymn—"America" Choir and Congregation.
  - Oration.....Rev. Dr. Madison C. Peters
  - Summer Avenue Baptist Church.
  - Large—String Quartet and Organ.....Handel
  - Greetings from Sister Congregations.
  - Rabbi Leon M. Nelson, Temple Israel.
  - Salutation from our Christian Neighbors.
  - Rev. Dr. James H. Darlington, Christ Church.
  - Closing Anthem—"King all Glorious".....J. Barnby
  - Cantor and Choir.
  - Benediction.
- To-morrow morning the services begin at 7.30 and the following programme has been arranged:
- Organ prelude.
  - Overture, Semiramide.....Rossini
  - Opening prayer.
  - Regular Sabbath services.....Cantor and Choir
  - Jubilee Hymn, 100th Psalm.....Choir
  - Sermon.....Rev. Dr. Joseph Silverman
  - Temple Emanuel, Manhattan, President of the "Central Conference of American Rabbis."
  - Tenor solo, "Hear us, O Father".....Violin Obligato
  - Mr. J. Wiener and Mr. J. Nova
  - Address.....Rev. Dr. J. Coleman Adams
  - "All Souls" Universalist Church.
  - Intermezzo.....Mascagni
  - String Quartette and Organ.
  - Closing remarks.....Rev. Dr. Leopold Wintner
  - Adoration.
  - The Mourners' Prayer.
  - Closing hymn, "Adon Olom".....Cantor and Choir
  - Benediction.

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

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

NEW YORK, MAY 17, 1901.

פ' כנדבך

Rosh Chodesh Sivan—Sunday, May 19th.

Vice is earth's ballast; in due time  
it will be thrown overboard and sink.

"Charley" of Boston, has not many  
friends among his orthodox co-religionists  
these days.

What is the matter with our Western  
Reform Rabbis, they have not given us  
anything sensational for quite a long while?

A debt of gratitude is sometimes  
paid in hate and jealousy, because the  
debt is too great ever to be repaid fully.

We understand that Rev. Dr. Joseph  
Silverman of Temple Emanu-El, has been  
re-elected for two years at a salary of  
\$8,000 per annum.

Avoid being overbearing to those  
who receive even great favors from you;  
much more so to those who have received  
imaginary favors at your hands.

Unless the Sunday-Sabbatarians,  
like Hirsch and Krauskopf, come to his  
rescue, poor Fleischer will stand  
painfully alone in his attitude of  
opposition to the Saturday-Sabbath.

A religious paper has figured out  
Job's wealth (who was said to be the  
"greatest man of the earth") to have  
been three hundred and seventy thousand  
dollars gold.

Philanthropy is love of man, not  
love of self. Some people use philanthropy  
to gratify their desire to attain to  
honor and to achieve distinction,  
rather than to be helpful to their  
fellow-men.

Truth seeks light less to be illuminated  
within than without. The eyes of modern  
times are rather an ornament, than  
members of the body; just as the  
butterfly has eyes on its wings and the  
peacock on its tail.

While our Rabbis would do well to  
study elocution, our Cantors would do  
better if they would learn how to read.  
They imagine that a melancholy tone  
of voice adds solemnity to their recitation,  
instead of which, its dull monotony,  
added to the drowsiness of the sermon,  
only tends to produce "that tired  
feeling."

What is Required for the  
Weal of Israel?

שא את ראש כל עית בני ישראל

"Take ye the number of all the  
congregations of Israel—" "And the  
children of Israel shall pitch their  
tents, every man by his own camp,  
and every man by his own standard,  
according to their armies; but the  
Levites shall camp around the  
tabernacle of the testimony, that  
there be no wrath upon the  
congregation of the children of  
Israel."

Numb. i, 2—52. 53.

Remarkable indeed is the language  
in which the taking of the census is  
here couched. שא את ראש is the  
expression used which, literally means,  
"lift up the heads," which would  
signify count them according to their  
heads. This is not a mere phrase,  
an idiom, for the Hebrew language  
has simpler words to express counting.  
If a census had to be taken the word  
יספרתם "ye shall count," or "number"  
would have been more expressive,  
but the writer of the Scriptures had  
doubtless in view the fact that God  
had chosen to himself the people of  
Israel, the smallest in number of all  
the surrounding tribes and nations,  
who surpassed Israel in number and  
in bodily strength, but not in mental  
culture; as Moses had said (Deutr.  
vii. 6, 7) that God hath chosen  
them to be his peculiar treasure,  
"not for the sake of number, for they  
were the smallest."

And indeed from that moment to  
this very day the history of Israel  
will tell the worst skeptic that it  
must have been head, brains, mind,  
conviction, that kept this small  
religious organization alive in spite  
of oppression and persecution. It  
took head to keep alive our very  
literature, when we consider how  
often and how stringently it was  
forbidden for Jews to read God's  
word or any sacred literature under  
penalty of death; how all books of  
Jewish character were gathered and  
burned. Venerated teachers were  
wrapped into the very scrolls they  
were caught reading and given over  
to the flames.

The Talmud was the victim of the  
fiend again and again, in Rome, in  
England, in France, in many cities  
and countries. Did it not therefore  
take head to keep them so that there  
were ever copies left to prevent total  
destruction? When then the census  
by Moses was ordered to be taken  
and counted, as regards congregations,  
i. e. those that were active in and  
useful to congregations—not the  
erev rav, the "mixed multitude"—  
the heads were important to be  
known. Then after the number was  
taken they were to pitch their tents,  
"every man according to his  
standard", with the Levites around  
the tabernacle, that there be no  
wrath upon them as congregations.

We can well be guided by the spirit,  
not by the letter, of this, at this  
very day. If we count the number  
constituting a congregation it is well  
to "lift the heads," see how many  
there are that live and work for  
their religion. There are others who  
pay their dues—some very  
reluctantly at that—but if  
congregations have to exist by their  
efforts, Judaism to-day would be  
dead; no matter how earnestly they  
seem to pray and perform functions  
in the synagogues. Every man  
must pitch his tent by his own  
camp. He must not try to show  
how nearly unlike a Jew he looks  
and how close his relig-

ion is to that of his non-Jewish  
neighbor. He must stand by his  
standard. But the Levite, too,  
the teacher, Rabbi or Doctor, as  
he is now called, he too must have  
his camp around the Tabernacle of  
the testimony; not the tabernacle  
where Trilby, where Shylock,  
where Darwin and Spencer form  
the texts to preach on—where  
namby-pamby doctrines are  
promulgated, but the Tabernacle  
of Testimony—of God's words  
and laws—must be the tent  
where he camps that there be  
no wrath upon the congregation  
of the children of Israel.

For any other literature there  
are men enough to keep it alive,  
we must keep alive Judaism,  
the Torah and its adjunct works,  
to all ages.

Work for the Council.

The local section of the Council  
of Jewish Women presented some  
very good reports at its last  
meeting for the season. This fact  
was very flattering to the  
administration which had  
succeeded in bringing new life  
into the activities of the Council.

When however the work of the  
Rabbis and that of the Council  
of Jewish Women were declared  
to be different, as was done by  
several speakers at the meeting,  
a radical mistake was committed.

There is but one work on hand  
for Jews and Jewesses to perform  
and that is to advance the  
knowledge and purposes of  
Judaism.

The Council generally has done  
considerable for the promotion  
of philanthropic projects among  
our people.

Has it done as much for the  
real advancement of our religion,  
for the cultivation of Judaism  
in the synagogue and home  
life of the Jew?

Granted that to a certain extent  
this was accomplished during  
the past year. Was it yet  
commensurate with the scope  
and breadth of the Council's  
membership and influence?

If the proper spirit was to  
prevail and the Council's  
enthusiasm would not be  
wholly expended upon the  
dispensing of a little charity  
in a direct or indirect way,  
and a little more co-operation  
would be made to exist for  
the execution of its religious  
project, to make good modest  
and faithful Jewesses out of  
indifferent ones, there can  
be no doubt whatever that  
the Council and Rabbis would  
then be working for the one  
unselfish end, the furtherance  
of Judaism and bringing it  
into every household, every  
private and public service,  
into every act of life and  
every thought of the mind.

The German Emperor has the  
spirit of an American Rabbi  
in him. He is a "jack-of-all-  
trades" and is always speaking  
of "divine" rights.

If reason be a safe guide to  
religion, then let us worship  
Logic and bend the knee to  
Philosophy, hold sacred the  
Sciences and recognize Kant  
as the prophet of the new  
dispensation.

Our fashionable clubs have  
been known to engage  
vaudeville actors for private  
amusement. We may now  
expect our fashionable  
temples to hire an opera  
troupe for public delectation.

The discontinuance of  
Sunday services at this  
early season demonstrates  
that "Confirmation Day"  
occupies a more prominent  
position in the Reform  
Calendar than the Sunday  
Sabbath.

Real Religion Wanted.

In his commencement address to  
the senior class of the Yale  
divinity school last week the  
Rev. Dr. Lyman Abbott of  
Brooklyn said that ministers  
were always discussing why  
people didn't go to church,  
but it would be more to the  
point to discuss why they  
did go to church. His remarks  
can be profitably read by our  
young Rabbis:

"Men do not go to church to  
hear the music, for better  
music can be found at the  
concert halls; men do not  
go to church because of the  
club attractions, for there  
are more entertaining clubs  
elsewhere; men do not go to  
church to listen to an  
oratorical address, for there  
are few orators in the  
pulpit, and no man can be  
an orator fifty-two times a  
year.

"There is only one person  
who is more mistaken than  
the member of the  
congregation who expects to  
listen to an oration every  
Sunday, and he is the  
minister who hopes to be  
an orator twice a day every  
Sunday through the year.

"The papers tell us that  
the ministers of the present  
day must shorten their  
sermons; that the churches  
must have good circulating  
libraries; that good music  
must be provided; free  
stereopticon lectures must  
be given and smoking  
rooms for the men members  
of the church must open out  
of the vestry, if we would  
bring people into the church.  
Let us have the circulating  
libraries. Let us have the  
lectures. Let us have all  
the attractions and the  
smoking room, if necessary,  
but let us not forget that  
it is not these things that  
the people want to go to  
church to seek, but that  
they may know more about  
God than the men about them.

"People do not go to church  
to while away an hour. They  
go because they want to  
know about God and an  
invisible world. What they  
are seeking is a life of love  
and peace. You ministers  
must give it to them, must  
show them the way or you  
have no business in the  
pulpit. The four questions  
every intelligent man is  
asking himself to-day are:  
'What is man?' 'What is  
God?' 'What is the  
relationship between them?'  
'How can I bring about the  
relationship?'

At this point the preacher  
turned his attention to the  
young men before him, to  
whom he said:

"You must be preachers of  
a religion, not teachers of  
a theology. Religion is  
life, but theology is no  
more religion than botany  
is flowers. If you go to  
a doctor you don't wish  
him to recite a page from  
the text book he studied  
while in the medical school.  
You want him to cure your  
aches or pains. If one of  
us should come down to  
breakfast in the morning  
and find instead of the  
eggs, coffee and rolls which  
we were wont to expect,  
a page from some well-  
known cook book, it would  
offer us but cold comfort.  
You will never win the  
world by any old or new  
theology. Men and women  
will come to you hungry  
for the food of life and you  
must furnish them with  
faith, hope and love."

The Jewish Theological  
Seminary Association issued  
its seventh annual report.  
We note the troublesome  
financial condition of the  
institution and think the  
community ungrateful in  
not appreciating at least to  
a degree the worth and  
value of such a school.  
Its demands are so modest  
that it reflects but poorly  
on the status of the Jew to  
have the Seminary go  
a-begging for the paltry  
thousands needed for its  
support annually.

Our congratulations are  
extended to Temple Beth  
Elohim and its respected  
Rabbi Rev. L. Winter, on  
the occasion of the  
fifteenth anniversary of  
the Keap Street Temple.  
It being the oldest Jewish  
religious institution now  
in existence in our  
neighboring Borough of  
Brooklyn, it deserves well  
of the community where  
it has been a type of a  
progressive religious  
organization.

The wife's inability to  
make good bread is a  
ground of divorce among  
the Arabs.

Vacations of Clergymen.

At the annual meeting of a  
Christian denomination in  
this city a layman created  
somewhat of a sensation by  
rebelling against the habit  
of taking long vacations.  
He argued that as only one  
per cent. of the city's  
population took three  
months' vacation, and only  
about two per cent. ever  
get one month's release  
from work during the year,  
the clergy was not entitled  
to two or three months'  
cessation from labor,  
and sometimes a few  
weeks in midwinter  
also. Our Rabbis have  
not been slow either in  
adopting the habits of  
their fashionable  
Christian brother. In  
fact, it is understood  
that a vacation is one  
of the perquisites of the  
position. This state of  
affairs is largely due  
as was pointed out to  
the layman above  
mentioned by one of  
those criticized, to the  
disposition of church-  
members to neglect  
their religious  
affiliations during  
almost the entire year.  
If the people of  
churches, synagogues  
or temples would  
attend more to the  
obligations imposed  
upon them as members  
of the body, ministers  
would be compelled to  
continue the performance  
of their functions  
even during the  
heated spell. Congregations  
which clearly display  
their indifference and  
laziness, encourage  
clergymen to neglect  
their duty when it is  
apparent that there is  
less to be done with  
just as much  
faithfulness as during  
the winter. In this  
matter, too, Dame  
Fashion has a word to  
say, and she says in  
no uncertain tones.  
She requires too great  
a mental strain of her  
devotees, and they must  
needs prepare for  
another season of  
tension, physical and  
mental. If Rabbis  
were not so hard-  
pressed during the  
winter they could be  
at their posts also  
during the summer.

Re-Birth of Hebrew.

As an appendix to the  
Seminary Report, Dr.  
Bernard Drachman has  
issued a monograph on  
the Neo-Hebraic Literature  
in America. After  
detailing in a thorough  
and systematic way the  
noteworthy productions  
with an account of the  
writers, the author gives  
specimens of the  
writings with the  
English translations.  
Dr. Drachman has  
shown care and  
painstaking effort in  
this work, which is  
calculated to be in the  
nature of a surprise to  
many who are not  
aware that a Hebrew  
literature of promising  
growth is being  
matured on these  
shores where the  
Hebrew language is  
almost reduced to  
nothing in the  
services of our  
Reform temples.  
In Hebrew  
scholarship, Dr.  
Drachman stands  
head and shoulders  
above his young  
colleagues.

Statistics prove that  
religious education is  
barely effective in  
keeping its wards  
from vicious acts.  
Certainly our  
modern Sunday-  
schools in the  
Reform Temples  
seem to have a  
tendency towards  
inculcating  
iconoclasm and  
all its attendant  
evils.

If ethical-culture is  
"played out" as a  
resort for liberal  
Jews, why not  
establish a  
magnificent home  
for these  
malcontents, and  
erect a "Church  
of Jewish Science"  
for these  
splendid souls  
who would do  
nothing but  
reason themselves  
into Heaven.

Where ignorance  
enters, there is  
folly at hand.  
Were the Rabbis  
not "half-baked"  
they would  
commit fewer  
foolies.

**Jewish Students at College or University.**

The Union of Orthodox Congregations of the United States and Canada is neglecting no opportunity to obtain from the various Colleges and Universities in New York a clear declaration of policy, so that they may be sure of their ground in urging a better observance of the Jewish holy-days and Sabbaths by the students.

They have already obtained from Hon. Seth Low, President of Columbia University, a most comprehensive statement. Every facility will be given by Columbia to enable Jewish students to absent themselves from the College whenever the religious holy-days may make this necessary, and care is taken to set examinations on days that do not in any way conflict.

At the last meeting of the Executive, the President appointed Messrs. Isidor Hershfield and Albert Lucas, Secretaries of the Union, to wait on General Alexander S. Webb, President of the College of the City of New York. They obtained from him the assurance that he had always considered the dates of the Jewish holy-days when fixing examinations. As to obtaining leave of absence from college class work on holy-days, General Webb handed the Secretaries a copy of the "By-laws of the Faculty."

In pursuance of this by-law there are prepared "Permission Cards," which can be obtained from the President, upon demand; one of which when filled up by the Jewish student himself, stating that he was absent because of a religious holy-day, will entitle him to his average marks for the day he was absent.

General Webb evinced the fullest sympathy with the desires of the deputation, and expressed himself strongly upon the "necessity of every man who believed in a God, helping the cause of religious observance to his utmost ability."

The reason the cards were necessary at all, was, to quote the General, that he believed that it was not desirable to allow students to absent themselves on religious holy-days unless they were so far "true to the faith they-pretend to uphold," that they used these days to attend religious services.

One of the Professors, who was present at the interview, also expressed himself very favorably towards the objects of the Union in this matter.

"A better observance of their religion by the Jewish students of this College, where they form at least 70 per cent. of the total number on our register, is much to be desired," he said. He also referred in no measured terms to the flagrant breaches of the customs of our faith which characterize two of the largest communal institutions.

Will the Jewish students be sufficiently self-respecting to ask for rights which can be had for the asking?

Do they not see, that is, they lose the respect of such noble and liberal-minded Christians as Presidents Low and Webb, that they are preparing the way for anti-Semitism in this country, and are actually strengthening the prejudice which undoubtedly exists to-day among illiberal and narrow-minded Christians?

Can Christians respect us if we do not respect ourselves? The action of the Union of Orthodox Congregations was undertaken at the request of a

few conscientious Jewish students.

But let the Jewish students act as a body for the sake of their own self-respect, for the sake of gaining and retaining the respect of our Christian friends, and above all, for the sake of respect due to our God. A. L.

**The Messianic Period.**

The time of the Messiah will be at hand when every Reform Rabbi will find it in his heart to say "I preach so that it shall be said of my words that not I am glorified by them but Judaism," when every Parnass will be inclined to work for the benefit of the congregation as a religious body and not as a close corporation, when every Chazan that the musical element is not an end to itself, but simply the means and an accessory to devotion, when every trustee and wealthy member will think that he is obliged to assist in congregational affairs because he is part of the whole and not that all other parts should render him honor, homage and tribute.

**Cromwell and the Jews.**

The London correspondent of the N. Y. Herald writes: "Complete light will shortly be shed on one of the most mysterious transactions of the Commonwealth.

"The history of the negotiations between the Hebrews and Oliver Cromwell, which resulted in the foundation in the present Anglo-Jewish community, has hitherto been only imperfectly known. Indeed, until some fifteen years ago, when Mr. Lucien Wolf published the first results of his investigations, it was generally believed that the negotiations were abortive, and that the permission for Hebrews to resettle in England was accorded by Charles II. Mr. Wolf has now written the story at length in a volume entitled "Menasseh Ben Israel's Mission to Oliver Cromwell," which Messrs. Macmillan have undertaken to publish.

"The volume, I understand, contains a reprint in fac simile of three tracts published by Menasseh. Mr. Wolf supplies the introduction and seven chapters, together with elaborate notes and three portraits of the famous Jew, two by Rembrandt and the third by Salome Italia, to accompany the letterpress.

"Mr. Wolf shows that the Hebrew question in 1655-1656 was of much greater importance than is generally supposed, and that it played a considerable part in Cromwell's schemes of imperial expansion. Mr. Wolf has long been known as the chief authority in this country on Jewish history."

We have often wondered why our modern Rabbis and Cantors who are not housekeeping, either patronize Gentile boarding-houses or hotels, to the exclusion of those under Jewish management. Are they afraid that a kosher diet will interfere with their digestions?

An old writer says: "Lukewarmness and indifference in religion is the worst temper in the world. If religion is a real thing, it is the most excellent thing, and therefore we should be in good earnest in it. If it is not a real thing, it is the vilest imposture, and we should be in earnest against it. If religion is worth anything, it is worth everything; and indifference here is inexcusable."

"Well, wife, you can't say I ever contracted bad habits?" "No, sir; you generally expanded them."

**Correspondence.**

Editor Hebrew Standard:

Dear Sir—In your issue of May 3 I read a notice quoted from the Missionary World "that 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."

As a resident of Palestine for the last eleven years and as one closely connected with Jewish colonization affairs over there, I beg to state emphatically that reports of the above kind must be handled with great care. The missionaries, as a rule, do not favor Jewish immigration to the Holy Land, and they purposely are exaggerating the number of Jewish residents and immigrants in Palestine in order to rouse the suspicion of the Turkish Government against the Jews, although the latter are among the most faithful citizens of the country. To my knowledge the Jewish emigration from Palestine exceeded the immigration for the last several years, owing to the poor economical condition of the country. So cannot the most liberal estimate put the number of the Jewish population in Palestine higher than 50,000.

The evil intentions of the author of the above report in the Missionary Herald are still more obvious by his further statement that "it seems that 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." This is not true. In all Jewish schools Arabic and Turkish are taught alongside with Hebrew and some European language. In some schools the Arabic or the Turkish is the only language on the programme besides Hebrew. All the Palestine born Jews speak Arabic well and many of them even attain prominence in the Arabic literature. It cannot naturally be expected that the aged Jews coming there purely to spend their last days in worshipping should take to the language of their new home, but even they make themselves understood in the Arabic.

The missionaries that are opposing the Jews in Palestine have succeeded in getting in one of their number to the statistical bureau on immigration, and it is well known that while every Jewish immigrant is entered on the list the Jews that are leaving Palestine are entirely overseen. Very respectfully,

E. W. LEWIN-EPSTEIN,  
Temporary manager of Carmel wine Co.

Editor Hebrew Standard:

Dear Sir: I see a discussion in your valuable paper with reference to the derivation of the Yiddish word, "dawnen." The theory that tries to connect the word with the name דָּוִד on the ground that a considerable element of our liturgy consists of the Davidic psalms, has, from the etymological point of view, less plausibility than the other that derives it from the Hebrew דָּוָן grief, pain. I myself prefer to trace its origin to the English word "dawn." In Hebrew the morning liturgy is called שַׁחֲרִית from the word, שָׁחַר dawn.

The word, therefore, must have first been used by English-speaking Jews as a translation of שַׁחֲרִית and later came to be applied to praying in general. In some parts of Russia, particularly among the Hassidim, as far as I can remember, the word is really pronounced דָּוִינֶן and not דָּוָנֶן. Upon investigation it may be found that Yiddish contains some more words of English descent, which is quite natural for the speech of cosmopolitan Israel. S. N. DEINARD,  
Chicago, Ill.

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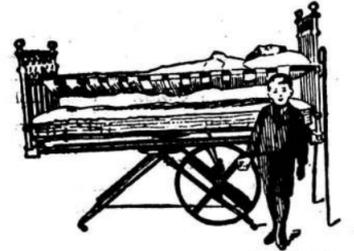
**WANTED—The Congregation Beth Mordecai of Perth Amboy, N. J.,** wishes to engage a Chazan and Teacher; one who teaches in Hebrew and English. Please state references and salary expected. Address, L. KREIELSHEIMER, Secretary, P. O. Box 165, South Amboy, N. J.

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**Removal.**

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**IN THE THEATRES. Borough of Richmond**

**Madison Square Theatre.**  
There is no let up in the business at the Madison Square Theatre, where William Collier continues on his prosperous way in Augustus Thomas's charming comedy, "On the Quiet." The public is certainly showing its appreciation of this most enjoyable performance. It is a delightful comedy, charmingly performed by a most excellent company of comedians, and produced with unusual scenic embellishments for a comedy. The yacht scene in the last act is so refreshing and invigorating that you almost feel the salt breeze on your face as you watch it. Other New York theatres are beginning to close for the season, but it looks as though the Madison Square would be doing business at the old stand well into the Summer.

**Proctor's Twenty-third Street Theater**  
For the third week of the F. F. Proctor Big Stock Company at Proctor's Twenty-third Street Theatre the three act comedy, "Dr. Bill," by Hamilton Aide, will be the main play produced, preceded by the dainty curtain raiser "Sunset." Matinees are given daily from 1 p. m. to 5:30 p. m., and the evening performances are from 6:30 p. m. to 10:30 p. m. The variety features for the week of May 20 are: George W. Monroe, "My Aunt Bridget"; Barr and Evans, J. H. McCann, etc.

**Theatre Republic.**  
It is a great victory for "Lovers Lane" that it commands in its new home, the Theatre Republic, in West Forty-second street, an even greater following than it did farther downtown. Few plays emerge successfully from the trying ordeal of transplanting, but this charming Clyde Fitch play proves a signal exception. Some very charming souvenirs have been prepared for the 125th performance of "Lovers Lane," Friday, May 17, and seats are already on sale for the Memorial Day and night performances, May 30, after which the play will be transferred to McVicker's, Chicago, for a summer run.

**Proctor's Fifth Avenue Theater.**  
The F. F. Proctor Big Stock Company made their Broadway debut the past Monday at Proctor's Fifth Avenue Theatre, and it is quite safe to say that this new venture of Mr. Proctor's will prove a large success. The Proctor Stock Company will present A. E. Lenkester's three act farce, "The Guv'nor," and the curtain raiser, "The Elder Brother," for the week of May 20, and the variety specialists include Idalene Cotton and Nick Long, Smith and Campbell, Clamart, Allen J. Shaw, Althea Twins, Gritz, Leslie, and Eddie, etc.

**New York Theatre.**  
One of the most amusing burlesques predicted this season was seen for the first time on any stage, Monday night at the New York Theatre. "The King's Carnival," as it is called, is from the pen of Sydney Rosenfeld, with music by A. Baldwin Sloane. The play is of the type that made the Casino famous for years under the Leader management, and was produced with the same lavishness and kaleidoscopic color scheme that characterized the burlesques at that playhouse. And not alone was it pretty, but it was amusing and entertaining as well. Mr. Rosenfeld took his characters from the more recent successful and popular plays, such as "When Knighthood Was in Flower," "In the Palace of the King," "Under Two Flags," "The Climbers," and one or two others, and decided at the outset to mix them up, and mix them well, and mix them he did. It was like a horrible dream, yet withal pleasing and picturesque.

**Proctor's Fifty-Eighth Street Theater.**  
The fourth week of the F. F. Proctor Big Stock Company at Proctor's East Fifty-eighth Street Theatre next Monday, May 20, and the three-act comedy, "Niobe," by Harry and Edward Paulton, will be presented, preceded by the curtain raiser, "Jack's Uncle." The variety headliners are Warren and Blanchard, three De Rigney Sisters and many more.

**Proctor's 125th Street Theatre.**  
The musical contingent of the F. F. Proctor Big Stock Company will make their Harlem debut next Monday, May 20, at Proctor's 125th Street Theatre, when they will offer the musical comedy, "Cinderella at School," by Woolson Morse. A big chorus of pretty girls will help make "Cinderella" a favorite in Harlem. Week of May 27, "Niobe" and "Jack's Uncle."

Preparations are making to celebrate the beautiful Shabuoth festival in due and ancient form. The decorations in the Synagogue will be superb. The Sabbath school children will be asked to lend a hand, and no doubt as many as can come will be on hand Thursday, May 23, at 3 p. m., at the Synagogue.

At the next meeting of the congregation matters of importance will be discussed, and members are requested not to fail to attend. It is proper that members should attend to the meetings. If they will continue to neglect them, it will be necessary to follow the rules of other societies and prescribe a fine for non-attendance. We hope this will not be necessary, and that the brethren will wake up and attend meetings regularly.

The appointment of the president of the congregation as Richmond County Commissioner has received approbation by men of all parties. Mr. Schwartz took the oath of office on Monday at the County Clerk's office in Richmond.

Mr. N. Goldstone, brother of Messrs. Joseph and Gabriel Goldstone, has joined the Staten Island colony. Mr. Goldstone will join the congregation, and, judging from the impression he made on us while attending divine services, will be a good acquisition to our camp and an ornament to our congregation. Welcome, Brother Goldstone.

Our esteemed friends, Mrs. Lewal and Miss Ray Glickstone, have returned to their residence at Mariner's Harbor, and will again be among us. We bid our friends a hearty welcome, and hope that their stay will be pleasant and conducive to their health and happiness.

State of Ohio, City of Toledo, Lucas County, ss.  
Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.  
FRANK J. CHENEY.  
Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1896.  
A. W. GLEASON,  
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**The Torture of a Flax Shirt.**

The most trying ordeal that Booker T. Washington was forced to endure as a slave boy was the wearing of a flax shirt. In his autobiography, "Up From Slavery," he says:

"In the portion of Virginia where I lived it was common to use flax as part of the clothing for slaves. That part of the flax from which our clothing was made was largely the refuse, which of course was the cheapest and roughest part. I can scarcely imagine any torture except perhaps the pulling of a tooth that is equal to that caused by pulling on a new flax shirt for the first time. It is almost equal to the feeling that one would experience if he had a dozen or more chestnut burs or a hundred small pin points in contact with the flesh. Even to this day I can recall accurately the tortures that I underwent when pulling on one of these garments. The fact that my flesh was soft and tender added to the pain. But I had no choice. I had to wear the flax shirt or none, and had it been left to me to choose I should have chosen to wear no covering.

"In connection with the flax shirt my brother John, who is several years older than I am, performed one of the most generous acts that I ever heard of one slave relative doing for another. On several occasions when I was being forced to wear a new flax shirt he generously agreed to put it on in my stead and wear it for several days till it was 'broken in.' Until I had grown to be quite a youth this single garment was all that I wore."

**The Resin Eaters.**

"Resin eating," said a south Georgia doctor, "is a habit acquired by the Cracker settlers who live in the neighborhood of a turpentine still. The resin they use isn't the hard, shiny resin of commerce, but has been dipped out of the cooking caldron at an early stage of the process, and when it cools it can be kneaded between the fingers like wax. The backwoods resin eater will bite off an immense chunk and chew it placidly until it disappears. The heat of the mouth keeps it fairly soft, but if the chewing becomes too deliberate it is apt to 'set,' as they say, and cement the victim's jaws together in a grip of iron.

"On one occasion a big, rawboned backwoodsman who used to hang around a still I operated came rushing into my little office, clutching his face in both hands and making a horrible gurgling noise in his throat. 'What on earth is the matter?' I asked in alarm. 'His rosum's sot,' said another Cracker, who brought up the rear. I was nonplused at first, but finally grasped the fact that the man had been chewing a monstrous slab of resin and had thoughtlessly suspended operations long enough to allow it to solidify and clamp his teeth like a vice. We finally pried his mouth open with a chisel and broke a couple of molars in the operation. Next day I saw him chewing again."—Exchange.

**The White Shark.**

The shark of sharks, the real "man eater" and the one most dreaded, is the white shark. This variety reaches a length of 35 feet and a weight of 2,000 pounds. Its head is long and flat, and the snout far overhangs the mouth. Its six rows of teeth are sharp as lancets and notched like saws. Its mouth is very large, so that one has been known to cut a man's body completely in two at a single snap of its cruel jaws and another to swallow one at a gulp. Near Calcutta one of these sharks was seen to swallow a bullock's head, horns and all.

From the stomach of another a bull's hide was taken entire, and the sailor who made the discovery insisted that the bull had been swallowed whole and all except the hide had been digested. From the stomach of another was taken a lady's workbox, filled with the usual contents, scissors and all. It is commonly the white shark which follows the vessel at sea day after day and week after week.

**Laughter.**

Laughter is a positive sweetness of life; but, like good coffee, it should be well cleared of deleterious substance before use. Ill will and malice and the desire to wound are worse than chicory. Between a laugh and a giggle there is the width of the horizons. I could sit all day and listen to the hearty and heartsome ha, ha, of a lot of bright and jolly people, but would rather be shot than be forced to stay within earshot of a couple of silly gossips. Cul-

tivate that part of your nature that is quick to see the mirthful side of things, so you shall be enabled to shed many of life's troubles, as the plumage of the bird sheds the rain. But discourage all tendencies to seek your amusement at the expense of another's feelings or in aught that is impure. It was Goethe who said, "Tell me what a man laughs at and I will read you his character."

**The First Millionaire.**

Who was the first millionaire? Solomon? But come down to earth in modern times. Solomon's wealth was fiction, like that of Croesus, Midas and the rest. Perhaps you remember Pope's lines—

When Hopkins dies, a thousand lights attend  
The wretch who, living, saved a candle end.

John Hopkins was generally known as "Vulture" Hopkins from his rapacious method of acquiring money. He was the architect of his own fortune, dying worth \$1,500,000 in 1732.—New York Press.

**Maddened by Solitude.**

The Canadian northwest is a probationary haven for wealthy young Englishmen of nomadic instincts. Numbers of them annually purchase hunting and camping outfits from the Hudson Bay company and strike into the barren lands to prospect for minerals or take up land on the prairies. But most often they return to the civilization of the towns with nothing but hard words for the wilderness.

The construction of the Temiscaming railroad induced the younger son of one wealthy English family to take a trip into that outlandish district. He returned to Ottawa a disappointed man. "It's the most desolate country you can imagine," he said to his friends. "I have been out prospecting sometimes for a whole day without seeing a sign of animal life. Once the only living thing I came across was a bird, and it was so disgusted that it was trying to knock its brains out against a tree."

He had seen a woodpecker.—New York Commercial Advertiser.

**Old Gooseberry For New Ships.**

It may be ungenerous to dispel a popular delusion, but there is no one among the thousands who witness a ship launch who does not believe that the beautifully garlanded bottle of wine broken against the stem of a ship is anything but the choicest brand of champagne drawn from the admiral's cellar. Whenever a ship is launched in a dockyard, the admiralty generously allow £40 as the cost of the jubilation, and included in this sum of £40 is the item of 3 shillings for wine. Hence it follows that not only is the wine not drawn from the admiral's cellar, but it certainly is not champagne of foreign vintage.—English Navy and Military Record.

**Understood at Last.**

"Hello, Central. Give me one triple nought South."

"What?"

"Don't you catch it? One zero, zero, zero South."

"Wh-a-t?"

"South one double nought, nought."

"Can't you speak plainer?"

"One thousand South—ten hundred South. Get it now?"

"Oh, you mean South one ought, double ought. All right."—Chicago Tribune.

**He Was Cautious.**

Wederly—The doctor says I must take more exercise. Do you think I ought to begin with dumbbells?

Mrs. Wederly—Suppose for a starter you come out with me this afternoon and wheel the baby carriage?

Wederly—I—er—really, Mary, I couldn't think of it. I don't want to overdo the thing the first day.—Chicago News.

**A Telltale Boast.**

Nell—She used to boast that she was one of the charter members of the Woman's Suffrage club. She doesn't appear to be as proud of it now.

Belle—Oh, she's just as proud, but, you know, the club was organized 15 years ago, and she must have been at least 20 when she joined.—Philadelphia Record.

The geographical divisions of the United States are the north Atlantic group, the south Atlantic group, the north central group, the south central group and the western group.

**Every Woman Knows—**



that a loaf of bread left out on the table gets stale much quicker than if kept in the bread box. Exposure to the air does the damage. For the same reason crackers or biscuit exposed in a barrel or box will grow stale while those protected by the In-er-seal Patent Package will not. When you want crackers, biscuit or wafers that are a credit to your table, be sure they are in the original package with the In-er-seal trade mark design on the end.



Soda, Milk, Graham and Oatmeal Biscuit, Vanilla Wafers and Ginger Snaps come in the In-er-seal Patent Package. Don't take a substitute.

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**Order B'nai B'rith.**

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

- OFFICERS DISTRICT GRAND LODGE NO. 1.**
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**The Calendar.**

5661-1901

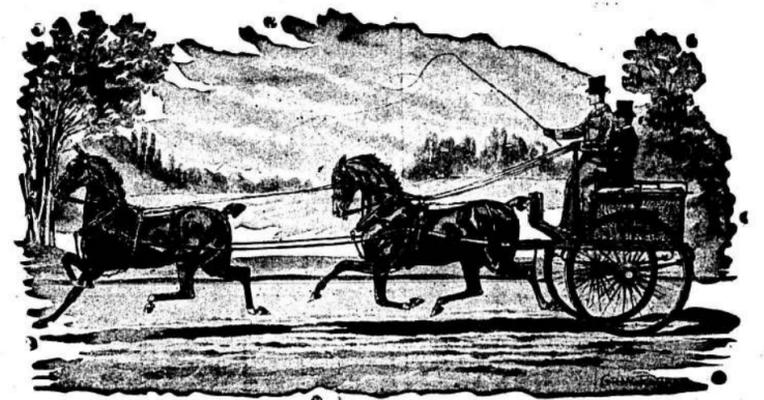
- Rosh Chodesh Sivan..... Sun., May 19
- 1st day Shabuoth..... Fri., May 24
- \*Rosh Chodesh Tammuz..... Tues., June 18
- Fast of Tammuz..... Thurs., July 4
- Rosh Chodesh Ab..... Wed., July 17
- Fast of Ab..... Thurs., July 25
- \*Rosh Chodesh El..... Fri., August 16
- Rosh Hashanah..... Sat., Sept. 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..... Mon., Oct. 14

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**GAS LOGS AND GRATES**  
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Repairing and Repolishing a Specialty.  
Factory and Warerooms:  
322 and 324 7th Ave., cor. 28th St.  
Telephone, 613 38th St.

Rarefied Humor of the Rockies.

High up on the Laramie range there is a little station called Sherman—a mere watering place for trains on the Union Pacific railway.

In the latter eighties there arrived at Sherman a shabby person of melancholy aspect, who put up a "shack"—western for shanty—not far from the monument.

The matter was regarded in a humorous light at first, but subsequent proceedings developed the fact that the squatter had what lawyers call a "case."

The stranger, it seems, had located on a section of land which did not belong to the Union Pacific—the same section on which the monument had, by an inadvertence, been placed.

The monument, by the way, is distant only about 100 yards from the station, and it is a favorite trick of experienced persons to induce green travelers to attempt a run to the pyramid and back during the two minutes of the train's wait.

They Were Attentive. A clergyman preaching in a country church for the first time was delighted to find the congregation very attentive and told the verger so after the service.

The ruffed grouse, as every one knows, seeks an old log or other convenient perch and drums with his wings, a hint to any lady grouse within hearing that "Barkis is willin'."

The performance of the grouse is one frequently heard, but comparatively seldom seen, and for many years there were numerous conflicting theories concerning the means by which the drumming was produced.

Why Dinah Wept. Not long ago a lieutenant in the navy was ordered away on a three years' cruise. The order had been dreaded for weeks, and when it came the young wife, who was to be left in a Brooklyn flat with a baby and a colored servant, was in despair.

early next morning, and the lieutenant had gone to report for duty.

In the midst of her lamentations the young wife heard a sniffling and sobbing in the dining room, and upon glancing through the door she saw Dinah, the colored maid, rocking her body to and fro in a chair and weeping violently.

"Why, D-D-Dinah, what's the matter?" cried the mistress. "You seem to t-t-take Mr. Blank's departure as much to heart as I do."

"Deed I doesn't, Mis' Blank; 'deed I doesn't!" sobbed Dinah. "What am boderin dis chile am de fac' that a culud genman friend o' mine am gwine sail hisse'f on dat same ole cruisah!"

Some Exploded Food Fallacies. Fish as a food of the brain worker must be consigned to the limbo of vanities, though certain forms of fish are the cheapest of all foods, notably the bloater. Oysters and turtle soup are frauds.

Fish, especially salt fat fish, is the most valuable food for the poorer classes, and whole races in the south of Europe live on the Newfoundland cod.

Frogs' legs are not of high nutritive value, which need not surprise us. Turtle soup from the chemist's point of view is not worth a tenth of the price paid for it.—Exchange.

Too Classic For Them. A resident in a small suburban town had a visit from a German friend who knew little English, but played the violin well.

Finally the hostess, quite red in the face, edged over to the side of the German's friend.

His Late Hours. "You never think of staying out late," said the convivial and ill bred person.

A French Noyel. Ion—I adore her! Narcisse—I idolize her! "Ha, then we are rivals!"

Illustrating His Subject. "No, you can't see Mr. Blankblank this morning during office hours."

Free Sons of Israel.

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

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WEURZBURG, JULIUS.—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 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. 230 Broadway, in the City of New York, Borough of Manhattan, on or before the first day of October next.

JOS. I. GREEN, Attorney for Administratrix, P. O. and Office Address, 230 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.

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 Watson & Jenner, No. 34 Pine street, in the City of New York, on or before the 15th day of November next.

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., their attorney, at No. 27 Pine street, Manhattan Borough, in the City of New York, on or before the tenth day of November next.

ABRAHAM LEWIS.—The People of the State of New York, by the grace of God free and independent, to Esther Lewis, Amelia Wronker, Mena Berliner, Dora Wronker, Lippman Lewis, Lena Lowenberg, Adolph Lewis, Mena Rosenthal, Joseph Lewis, John Lewis, Dora Cottlow, Louis Barnes, Lippman Barnes, and the children, heirs and next of kin of Lippman Lewis, a deceased brother of Abraham Lewis, deceased, the heirs and next of kin of Abraham Lewis, deceased, send greeting:

Whereas, Rachel Cottlow, of the City of New York, has lately applied to the Surrogate's Court of our County of New York, to have a certain instrument in writing, relating to both real and personal property, duly proved as the last will and testament of said Abraham Lewis, 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 17th day of May, 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.

In Testimony Whereof, We have caused the Seal of the Surrogate's Court of the said County of New York to be hereunto affixed.

Witness, Hon. Frank T. Fitzgerald, a Surrogate of our said County of New York, at said County, the 19th day of March, in the year of our Lord one thousand nine hundred and one.

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 14th day of August next.

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.

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 Joseph J. Myers, No. 308 Broadway, in the City of New York, on or before the 23d day of July next.

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. 230 Broadway, Manhattan, in the City of New York, on or before the 25th day of June next.

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. 406 Broadway, Borough of Manhattan, in the City of New York, on or before the 31st day of August next.

ISIDORE HERSHFELD, Attorney for Administratrix, 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, 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. 230 Broadway, Manhattan, in the City of New York, on or before the 20th day of June next.

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, 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.

IGNATZ GOLDSTEIN.—In pursuance of an order of Hon. Frank T. Fitzgerald, Surrogate of the City and County of New York, notice is hereby given to all persons having claims against Ignatz Goldstein, late of the City of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of Lewis A. Abrams, No. 329 Broadway, in the City of New York, on or before the 20th day of May next.

LEWIS, BARETTE.—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 Barett 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. Krzman & Frankelheimer, No. 20 Broad street, in the City of New York, Borough of Manhattan, on or before the 10th day of May, 1901.

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

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

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 2d day of November next.

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 GOTTGOTREU, NO. 320 BROADWAY, BOROUGH OF MANHATTAN, IN THE CITY OF NEW YORK, ON OR BEFORE THE 15TH DAY OF OCTOBER NEXT.

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

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

PHILLIP ABRAHAMS, 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 THEIR PLACE OF TRANSACTING BUSINESS, AT THE OFFICE OF HER ATTORNEY, SAMUEL J. COHEN, ROOM 224, STEWART BUILDING, NO. 290 BROADWAY, IN THE CITY OF NEW YORK, BOROUGH OF MANHATTAN, ON OR BEFORE THE 5TH DAY OF AUGUST, 1901, NEXT.

**LOCAL DIRECTORY.**

**BOROUGH OF MANHATTAN.**

**Congregations.**

Adath Israel, 350 East 57th street.  
 Adath Israel of West Harlem, 135 West 125th street.  
 Adath Jeshurun, 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 Peysar, 316 East Fourth street.  
 B'nee Sholom, 630 East Fifth street.  
 Chaari Zedek, 38 Henry street.  
 Chaari Zedek of Harlem, 25 West 118th street.  
 Chebra Achim Rachmonim, 154 East Fifty-fourth street. Louis Morris, president; P. Adams, secretary.  
 Chebra Anshe Chesed, 160 East 86th street.  
 Chevra Kadisha Talmud Torah, 623 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.  
 Kehliath Jeshurun, 127 East 82d street.  
 Kol Israel Anshe Poland, 23 Forsyth street.  
 Matte Levi, 49 East Broadway.  
 Congregation Melah Sholom, 119th street and Second avenue.  
 Nachliath 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, 633 Sixth street.  
 Shearith Israel, 70th street and Central Park West.  
 Sons of Israel, 15 Pike street.  
 Talmud Torah, 33 Hester street.  
 Temple Israel, 135th street and Fifth avenue.  
 Temple Sinai, 116th street, near Lenox avenue.  
 Tifereth Israel, 123 Allen street.  
 Zichron Ephraim, 67th street, between Third and Lexington avenues.

There are a very large number of minor congregations, worshipping in halls in the lower part of the city, that are not given here.

**Libraries.**

Agular, 113 East 59th street, 197 East Broadway, 616 Fifth street, 174 East 110th street.  
 Maimonides, 723 Lexington avenue.

**Clubs.**

B'nai Berith (Fraternity), 69th street and Lexington avenue.  
 Columbia, 266 Fifth avenue.

Criterion, 516 Fifth avenue.  
 Cridello, 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 80th 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, Mrs. D. E. Klein, Secretary, 252 West 128th street.  
 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, 32d street and Ninth avenue.  
 Lebanon League, Westchester avenue and 156th street.  
 Young Folks' League of the Hebrew Infant Asylum, Lexington Assembly Rooms, 68th street.

Young Ladies and Gentlemen's League of the Montefiore Home, Treasurer's address, James Loeb, 70 Pine street.  
**Benefit and Fraternal Societies.**  
 Baron de Hirsch Ladies' Benevolent Society meets at 115 East 86th street.  
 Congregation Derech Amuno Free Burial Society, 27 Sixth avenue.  
 Chebra Hased Veamat, office, 70th street and Central Park W.  
 Keshet Shel Barzel, secretary's address, 19 St. Mark's place.  
 Independent Order of Berith Abraham, secretary's address, 272 East Houston street.  
 Independent Order B'nai B'rith, secretary's address, 723 Lexington avenue.  
 Independent Order Free Sons of Israel, secretary's address, 791 Lexington avenue.  
 Independent Order Sons of Benjamin, secretary's address, 212 East 58th street.  
 United Hands Mutual Benefit Society, secretary's office, 81 East 125th street.

**Communal Institutions.**

Baron de Hirsch Fund, 45 Broadway.  
 Baron de Hirsch Trade School, 223 East 63d 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, 67 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 Chassodim 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, 310 Madison street.  
 Hebrew Technical Institute, 36 Stuyvesant street.  
 Hebrew Technical School for Girls, 267 Henry street.  
 Home for Aged and Infirm Hebrews, 125 W. 105th street.  
 Home for Aged and Infirm of the I. O. B. B., Yonkers, N. Y.  
 Industrial School of the Ladies' Bikur Cholim Society, 209 East Broadway.  
 Industrial School of the United Hebrew Charities, 58 St. Mark's place (Eighth street).  
 Jewish Endeavor Society, 109 Henry street.  
 Jewish Immigrants' Protective Association, 212 East 58th street.  
 Jewish Working Girls' Vacation Society, secretary, Mrs. I. Josephie, 321 Riverside Drive.  
 Jewish Sabbath Observance Association, office, 70th street and Central Park W.  
 Jewish Theological Seminary, 736 Lexington avenue.  
 Lebanon Hospital Synagogue, Westchester and Cauldwell avenues.  
 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, 68th street and Lexington avenue.  
 Mount Sinai Training School for Nurses, 149 East 67th street.  
 Passover Relief Association, 122 East 47th street.  
 Purim Association, J. S. Isaacs, 111 Broadway.  
 Russian-American Hebrew Association, East Broadway corner Jefferson street.  
 Seligman-Solomon Society, 237 East 57th street.  
 Society for the Aid of Jewish Prisoners, Room 32, Hebrew Charities Building, corner Second and E. 21st street, Henry Solomon, Secretary.  
 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 Hamediesh Hagodal, Siegel street.  
 Beth Israel, Boerum place and State street.  
 Beth Jacob, Keap street, near South Fourth street.  
 Bikur Cholim, Wyona street, E. N. Y.  
 B'nai Jacob, 126 Prospect avenue.  
 B'nai Sholom, 326 Ninth street.  
 Emanuel, Fourth avenue and 49th street.  
 Gemilath Chesed, Cook street.  
 Mt. Sinai, 345 Bridge street.  
 Sons of Israel, Bay 22d street and Benson avenue (Bath Beach).  
 Talmud Torah, 61-65 Meserole street.  
 Temple Israel, Bedford and Lafayette avenues.  
 Cong. United Brethren, 53d street, near Third avenue.

**Clubs.**

Unity Club, Franklin avenue and Hancock street.

**Ladies' Aid Societies.**

Ladies' Hebrew Benevolent Society of Greenpoint; secretary's address, 220 Eckford street.  
 Ladies' Hebrew Benevolent Society of the 26th Ward, 97 Bradford street.

**Communal Institutions.**

B'nos Zion Society; secretary's address, 326 Fourth avenue.  
 Brooklyn Hebrew Dispensary, 70 Johnson avenue.  
 Gemilath Chasodim Society, 83 Graham avenue.  
 Hebrew American League, 715 Broadway.  
 Hebrew Benevolent Association, 161 Smith street.  
 Hebrew Benevolent Society (E. D.), 376 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, 873 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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