

THE HEBREW STANDARD.

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LEAH.

One star drops, glittering, where dusky meadows lie—
A jewel on the twilight's rosy hand.
Great peace is over all the dreamy land.
Clear loom the palms against the purple sky.
Faint gleam the mellow lamp-rays, falling there,
Through yonder tent's dim tapestries.
I know
What mingled voices murmuringly flow
Hither, across the quiet, dewy air!
For now no more the garments of his toil
Array him, but soft linens, cool and white;
On cushioned purple doth he rest, in light
Of costly cressets fed with fragrant oil.
His regal, massive-bearded face that shows
Anger so sternly well, is wearing now
Love's tenderest smile; beneath his high, firm brow
Love's tenderest look; deep, dark and lustrous, glows.
And all the grand-limbed majesty and power
Of his heroic stature fallen supine,
Even as the day's full gloriousness doth shine,
Beam-lavishing, upon some frail-stemmed flower.
So shines his peerless manhood upon her,
The woman whose dear, dally joy it is
To gird him with her beautiful arms,
and kiss
The willing lips of her strong worshipper.
And I that hunger for his love with hot,
Unrestful soul, aloof, alone must dwell.
O Laban! O my father! was it well
To bind thy bondsman where his heart went not?
Better we were not wed! than sharpest scorn
Sharper his dull, cold courtesy doth sting,
Holding my wifehood as a worthless thing,
Forgetful of the children I have borne!
His children—his and mine! She, barren still,
That shapelier Rachel, winsome, golden-tressed,
Not having clasped his babe upon her breast,
Has never thrilled with love's divinest thrill!

In The Jewish World.

Work has begun on the new Jewish temple in Atlanta, Ga. It is possible that the building will be finished in six months. The building when completed will be one of the handsomest houses of worship in the city. It is to be of brick and stone and will have a seating capacity of 900. The cost will be about \$50,000.

The Baltimore ladies interested in the Hebrew Orphan Asylum gave a splendid entertainment for the benefit of the Asylum May 27th. Many New York artists took part.

Order B'rith Abraham held a national convention in Newark, N. J., recently. The Order has a membership of 27,000.

The annual meeting of the members of the Helping Hand Temporary Home for Destitute Jewish Children, of Roxbury, Mass., was held recently. The treasurer's statement showed an income of \$9,754.28 for the year and an

expenditure of \$9,552.93, leaving a balance of \$201.44. There are about 60 little ones in the home to-day. The membership of the society is nearly 1,000; a year ago it was 424.

Rev. Edward Cummings, a Unitarian minister and associate of Rev. E. E. Hale, last week preached in Temple Adath Israel of Boston.

A Hebrew School was newly incorporated in Indianapolis, Ind.

In 1848 there were but 3,000 Jews in the United States, and none had ventured west of the Alleghenies. Today there are more than a million in the country between the Atlantic and Pacific coasts. In Chicago there are 75,000 Jews; 29,000 of whom are German, 50,000 Russo-Polish and 5,000 from Austro-Hungary.

The Connelville (Pa.) Jewish Religious Society for the education of children, is a new venture in the coal district of Pennsylvania.

Temple Beth Emeth of Albany, N. Y., was offered to and accepted by the Trinity M. E. Church of the same city to be used while the building destroyed by fire is being re-constructed.

Mr. Sol. Kahn of Oakland, Cal., has been elected president of the local Board of Trade.

At the meeting of the Hebrew Educational Society of Trenton, N. J., there was a large and enthusiastic attendance. The entertainment committee reported that the society's publication, *The Educator*, was off the press and ready for distribution. It is a twenty-four page booklet.

Richmond, Va., annually holds memorial services at the Hebrew Cemetery. The military and veteran organizations and the Sons of Veterans are usually present. Flowers for decoration of graves are contributed.

The Barons Albert and Nathaniel de Rothschild of Austria, have given 32,000 crowns to endow four beds in the Country Hospital for Diseases of the Chest.

The Empress of Germany has sent to the well-known philanthropist, Herr Moritz Manheimer, a donation of 2,000 marks towards the building of a third Home for the Aged Jews of Berlin. The gift was accompanied by a very cordial letter. It is the third which the Empress Augusta Victoria has made to benevolent institutions of the Berlin Jewish community.

According to the latest statistics, there are in all 711,988 inhabitants in Warsaw, Poland, of whom 254,712 are Jews.

The King has conferred the knighthood of the Crown of Italy on Signor R. Eraelio Mortara, who, by the way, is related to the famous Father Edgar Mortara. Signor Mortara, who is thoroughly devoted to his ancestral faith, has filled with distinction several important posts in the financial administration of the country, and now holds office in Milan. He has also

rendered valuable services as Captain of Territorial Militia, and Commandant of a company of the 40th Battalion of the Line at Milan.

The annual reports of the outgoing officers of the Y. M. H. A. of Philadelphia, showed the present membership of the association to be 505, an income during the past year of \$4,427.45, disbursements of \$3,945.86, leaving a balance of \$481.77. A recommendation was made to increase the annual dues from \$5 to \$6. The library contains 3200 books and 38 periodicals. Entertainments and balls given during the year had netted \$1,000.

Announcement was made that the winners of the prize essay competition were Morris Wolf, associate organization prize of \$15, and Simon Reese, of the Northern Hebrew Sunday School a prize of \$10.

Martin A. Meyer, a member of the senior class of the Hebrew Union College of Cincinnati, has won the fellowship at the American School of Oriental Study and Research in Jerusalem by passing the best examination in many subjects connected with Hebrew and kindred languages. The fellowship consists of \$500 and a year's residence at Jerusalem, where the holder is expected to make original researches and embody them in a treatise which becomes the property of the American School of Oriental Study and Research.

The well-known artist Raphael Strauss of Cincinnati who died recently, bequeathed in his will \$100 each to the following institutions: Jewish Orphan Asylum, Hebrew Union College, Jewish Hospital, Hebrew General Relief, and Home for Jewish Aged and Infirm.

B'nai Jacob Congregation of Toledo is building a new Temple to cost between twenty and thirty thousand dollars.

The Jewish Publication Society of America has issued its annual report, the thirteenth of the period of its existence. The society has a permanent fund of \$17,000 and a balance of \$1,870.53 in the treasury. It has just issued another book, the second volume of Professor M. Lazarus' "Ethics of Judaism."

The "Testimony of Simon Wolf, Esq., before the United States Industrial Commission at Washington" on March 9, 1901, has been reprinted in pamphlet form.

From the press of the Government Printing Office there has been issued a descriptive catalogue of a collection of objects of Jewish ceremonial deposited in the U. S. National Museum by Hadje Ephraim Benguiat. The catalogue has been made by Cyrus Adler and I. M. Casanowsky.

A new Hebrew charitable society was organized in Boston recently under the name of the Chebra Gemiloth Chesed of the South End. The purpose of the society is helping deserving men along in business by loaning money without interest, giving the borrower the opportunity of repaying by weekly payments as soon as may be. There are 200 members.

Rabbinical Scholarship.

XXXIV.

The position of Rabbi in our great metropolis is a subject worthy of study and reflection.

Thousands of laymen look with undisguised admiration and respect upon the best known and highest salaried ministers.

Some do so because they themselves do not earn as much money as the incumbents of the "big" temples. Smaller congregations, therefore, look with due regard and proper respect upon these fortunate beings whose members and contributing supporters directly or indirectly are the bankers and wholesale merchants, the capitalist and wealthy lawyers. Psychologically there is still another reason for this enhanced respect. When a man does not himself pay towards the support of a Rabbi and he sees that official prospering without his having anything to do with the matter, he must of necessity regard him as being worthy of the highest consideration. For is that Rabbi not successful whose salary and perquisites come close to the \$10,000 mark? And where is the average Jew of New York who does not measure success in dollar and cents?

In the large congregations themselves where the officiants are supported in such princely style, there may also be many who accord the reverend doctor all the homage due him.

The souring leaven is, however, ever-present to make him feel his position, which means, that it is made uncomfortable for a professional man to draw a fat salary and that the Rabbinship is a dependency, during the occupancy of which the layman may do anything in consideration of the money he does or does not pay, to lacerate the feelings of the poor incumbent.

Perhaps the burden of the Rabbi's misery lies in the condition that the pew is a critic, obligingly condescending in its attendance.

One notes with apprehension that even Rabbis have been converted to this view-point. Occasionally one of them is heard to remark: "My congregation is very critical." in a tone as if the acme of congregational excellence was thus reached by his flock. Never once does it come to the ears of a listener that the Rabbi is reported as saying of his people, "They are devotional and quite spiritual."

When all is said in a flattering and complimentary way that a congregation is critical, then we may indeed know that that interesting body is in a very critical state.

A congregation was never organized for the purpose of cultivating the critical faculty of its people. A temple is not built for the purpose for which a lecture platform stands. A house of worship for Jews was never meant to be degraded into an inhospitable and cold retreat for minds and men bent upon exercising their critical faculty. Yet it is always the mind which is displayed, or feelings described in terms of studied verbiage, which predominate in a discourse as usually delivered in our temples and as usually expected by the congregation which is only too eager to catch up an imprudent utterance of an incautious minister.

The culture of the various religious

bodies in New York differ; likewise their tastes. Therefore a Rabbi may prove a failure in one congregation and a great success in another. What suits our co-religionists one temple may not please those in another. So that the standards of ministerial work and rabbinical scholarship are constantly shifting, and some of our most learned Rabbis have never become popular through their lectures and sermons.

The sore spot of the religious community is perhaps that the Rabbi is degraded to the rank of a hired and well-paid servant, or to the level of a business man.

Enough is said concerning the salaries paid to make the Rabbi feel as if he was being pauperized. "We should not pay the Rabbis so much money. What right have they to live in luxury and revel in pleasures? Why should they be so over-paid when the average clerk, book-keeper and others who are expected to contribute to their support, do not themselves earn as much?"

This is amply compensated for by the niggardly treatment of the Rabbi of smaller congregations, who is expected to live like a rich man on a poor man's income. In that case there is a grinding of the incumbent between the upper millstone of penury and the netter one of the constant and unceasing abuse heaped without neglect upon the head of the "Rav."

Again, the Rabbi is constantly reminded by some people of his being merely a sort of business man and that, therefore, he may degrade himself and be without those tender scruples which make him hesitate before doing certain things as beneath his dignity. Does not a man engaged in commercial pursuits do many things against which his conscience revolts? "It is your bread and butter. It means the support of your wife and children. You must be a businessman and submit. You must be politic and do as you are expected to do. You must try to please everybody as if they were all your customers to whom you wish to retail your goods."

That analogy is so deep-set in the minds of the average layman that it has become a firm conviction with him, a conviction which has indeed been adopted by many reverend Chazonim and many reverend doctors, so-called, so that they are found to chase the businessman's nimble dollar with untiring speed and a pertinacity worthy of the nobler cause which they represent when on the pulpit.

There is another striking phase of the Rabbi's life in New York, the mere mention of which is sufficient to cause the remark that "there is something rotten in the State of Denmark," and that is his position among the communal workers of the city.

Time was when Rabbis were the executors, as it were, of gifts and bequests, when donations to charity were referred to them, when nothing could be done without their co-operation, no scheme undertaken without their support, no institutional affairs administered without their active participation.

To-day all this is changed. A plausible reason has yet to be given for this neglect of the Rabbis, the downright abasement of their position, this re-

flection upon their abilities, this slight to their unselfishness and altruism.

It would seem as if the stream of current tendencies lead to but one form of worship, one God and one altar. Our millionaires and men of vast means guard their prerogatives most jealously. They recognize but one form of religious service, and they are to be the hereditary high priests of the new cult, the Judaism of New York's 400.

This new religion is *institutional charity*. The upper ten are the zealous devotees, the richest and most influential among them are the elected chiefs, and they compose the priesthood, sometimes known as the Directory or Board of Trustees.

The Rabbis are thought to represent a rival religion. The old-fashioned and time worn faith which is recognized only on state occasions, special celebrations and officially as representative of the Jews of the world.

The esoteric priesthood of the new cult must be rid, happily so, of all representation of the old, even the most reform and radical of congregations.

The new faith is a business man's Utopia, and no minister may find room therein.

The new worship is practical, and can be best cultivated by men of means, therefore Rabbis must be excluded from participation.

The new worship deals with money and no man of mere ideals or one delving in the past dare cross the threshold to be initiated.

The new religion mocks at dreamers, scoffs at theorists and shows the door to students and philosophers, but maintains its right to be the exclusive possession of mansion-dwellers and millionaire philanthropists.

Thus is the Rabbi in New York by the tacit agreement of all concerned, made to sit with folded hands while layman become the jealous priests of altruism and men of wealth the administrators of charity in their own business-like way. Gr.

During the second day's session of the "Tuberculosis Congress" in New York, Dr. Moritz Ellinger, former coroner, and secretary of the Medico-Legal Society, read a paper on "Hygiene in Bible and Talmud and Sanitation in Post-Rabbinical Times." He said in part:

"The fact is well established that tuberculosis is largely due to the transference of the germ from the meat and milk of diseased animals. Before modern hygienic regulations ever insisted upon the introduction of any mode of inspecting the meat of animals previous to its offer in the public market for consumption, the Jews had made it obligatory upon those who were authorized to perform the slaughtering of animals to examine closely and carefully the carcass, to see whether the lungs were sound, whether the vital organs were free from disease, so that health was not endangered by consumption. The Talmud, a work, the redaction of which has been completed some 1,600 years, contains extensive treatises on the subject and discloses a wonderful knowledge of the anatomy of the animal.

"Of course, in a short paper like this I cannot enumerate the many laws which were enacted by Bible, Talmud and post-Talmudical rabbis, but for the preservation of health a close examination of these laws and their embodiment in a treatise would furnish many a valuable hint even for guidance, and the miracle of the preservation of the Jews through all the ages, with the preservation of energy and high intellectuality, may be found in the observation of their ancient laws of hygiene."

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Annual Session of District Grand Lodge No. 1.

The annual session of District Grand Lodge No. 1 of the Independent Order of Benai Berith, convened at the Home at Yonkers on Sunday morning last, May 26, and was in session during the day and evening, and reopened its session on Monday afternoon at 2.30 at the Young Mens Hebrew Association Hall at Lexington avenue and 92d street in New York city, and adjourned at 11 o'clock of the same evening. A large number of delegates—one hundred and thirty-five—together with many ex-presidents of lodges, left by the New York Central and reached the Home about 9.30 o'clock.

The grounds of the Home presented a beautiful appearance. The lawns, closely cropped and velvety in aspect, lent a charm to the surroundings. Exquisite flower beds in various designs greeted the eye along the serpentine walks within the grounds, and the trees of rare species with branches almost borne down with beautiful foliage, completed the scene.

The session was opened at about ten o'clock, the following officers being present: Dr. S. B. Wolfe, president; J. B. Klein, first vice-president; Charles Hartman, second vice-president; Sol. Sulzberger, treasurer; S. W. Goodman, chairman Committee on Finance; Louis Wollstein, chairman Committee on Endowment; M. Leipziger, chairman General Fund and Charitable Objects; Wm. A. Gans, president Maimonides Free Library Board; J. Kantrowitz, chairman Committee on Laws; M. Ellinger, chairman Committee on Intellectual Advancement; Myer Hellman, chairman Committee on Hall and Building; Isaac Wolfe, president District Court; Ignatius Rice, president Board of Governors of the Home; Wm. Goldschmidt, chairman Committee on Auxiliary Lodges; Sigmund Hamburger, secretary.

After the report of the Committee on Credentials and the initiation of past presidents, President S. B. Wolfe read his message.

The message dealt with the condition of the District and gives a large measure of attention to the endowment law.

Respecting this, the President says: That serious thought has been given the subject by many of our brethren is proven by the fact that many plans in lieu of the one proposed by the actuary have been spoken of. It may be well to mention some of these, so that they may come to your knowledge.

First—A proposition to pay all deaths from this time on out of the Reserve Fund until the same is exhausted. In the meantime the members are to pay their endowment dues as at present, the same to be held by the lodges and invested as a separate fund. When the Reserve Fund is exhausted, the Endowment Law is by that very fact to be repealed and the lodges, with the contributions already made by their members as a nucleus, are to provide for the payment of death either under their by-laws, or some general regulation to be adopted by the Grand Lodge.

Second—The entire repeal of the present Endowment Law, and the distribution, upon some equitable basis agreed upon, of the Reserve Fund among the lodges, the money so going to each lodge to serve as the nucleus for a Lodge Widows and Orphans' Fund.

Third—To continue paying \$1,000 at the present rate of dues, each member to give his note for a fixed amount, bearing legal interest, the face of the note and any accrued interest to be deducted from the \$1,000 when it becomes a claim.

Reference is also made to communal and charitable work under the resolution following passed in the convention of last year:

"Resolved, That a special committee of seven be appointed by the President from members at large of the Order in District No. 1, to investigate and re-

port to the next convention of the District.

"First—The Jewish communal needs in New York City or other cities of District No. 1.

"Second—A collated statistical statement of the organized charities which are dealing with those needs.

"Third—A statistical showing of the resources from which aid in the solution of the communal problems in New York City or other cities in District No. 1 should be derived, and the extent and ability of such sources.

"Fourth—A collated statistical report showing the total contributions received in all New York Jewish Communal work, or other cities of District No. 1 and the sources thereof.

"Fifth—A tentative budget showing possible economies and improvement by unifying, as far as possible the means available for communal work.

"Sixth—A plan for holding a congress of the Jews of New York and of the entire District No. 1, at the call of this Order, to discuss the report of the committee after the same has been considered by this body at its next convention.

"The Committee of Seven shall have the right to appoint sub-committees from members of the Order at large in District 1."

Action by the General Committee was delayed until February last, when it was decided to take preliminary steps to carry the same in effect. I thereupon appointed the following committee, all of whom have accepted: Bro. Isaac Wallach, Bro. Leonard Lewisohn, Bro. Louis Gans, Bro. Henry Rice, Bro. Edw. Lauterbach, Bro. Emanuel Lehman, and Bro. Daniel P. Hays.

The President also called attention to the Jewish Chautauqua Lecture Course; the celebration of the fiftieth anniversary of the District Grand Lodge, the National Jewish Hospital for Consumptives and the Roumanian Emigration.

The reports of the Home and Maimonides Free Library were also submitted, the former by President Ignatius Rice and the latter by President William A. Gans. The Home has 81 inmates, 52 males, 29 females, average being 72 1-10 a year.

The regular disbursements were \$15,880.44; special, \$1,304.83; total, \$17,185.27.

The report of President Rice is a comprehensive document; he reports further that the sinking fund at present amounts to \$8,705.56, to which will be added a substantial sum collected through the zeal of President Rice. There were twelve deaths during the year. The report pays a warm tribute to the work of the Ladies' Auxiliary Society.

The report of the Maimonides Free Library shows that there are 71,705 volumes on its shelves; the acquisition of books during the year was 3,957, volumes by purchase and 2,003 by donation. The circulation was 235,401. There was consulted in the reference department 52,125 volumes. The number of volumes in library in 1880, 17,173; in 1901, 70,462; circulation in 1880, 23,600; in 1901, 235,401. The percentage of fiction circulated during the year was quite remarkable, being no more than 40 per cent. The number of registered readers is 8,515. The increase of readers since last report was 1,403. The number of volumes added to library in 1881 was 615; in 1900 the number was 6,272. In a total circulation of 235,401 books, six volumes were lost during the year and these were paid for.

The report of the Committee on Endowment, made by Louis Wollstein, chairman, shows that there were 162 deaths during the year, being about 4 1/2 per cent. The number of contributing members to the endowment being 3,523 at \$1,000; 55 at \$750; 264 at \$500, making a total of 3,842.

The Endowment Reserve Fund Jan. 1, 1900, was \$427,836.67 and on Jan. 1, 1901, was \$393,032.45, being a loss of \$34,804.22. Since Jan. 1, 1901, the report further says, 64 deaths have occurred and the reserve fund has diminished since then \$15,000, leaving \$378,000, or a loss of \$49,804.22 since Jan. 1, 1900. The deaths were distributed as follows: Between 33 and 40 years, 1; 41 to 50 years, 8; 51 to 60 years, 27; 61 to 70 years, 70; 71 to 80 years, 50; 81 to 90 years, 5; 91 to 100 years, 1; total, 162. Average age of deceased was 67 years.

After the reading of the presidents message the election took place, and the endowment discussion was taken up at three o'clock. Brother M. Thalmessinger submitted a proposition to divide the Endowment Reserve Fund equitably between the lodges and each lodge shall

(Continued on page 3.)

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B. B. Convention.

(Continued from page 2.)

maintain its own widow and orphan fund. The report of the Special Committee on Endowment recommended that the endowment be reduced to one-half the value of payment remaining the same.

After an extended discussion the vote was taken upon the proposition to distribute the funds between the lodges. This proposition received 63 votes in favor of it and 52 votes against, lacking 14 votes to a two-thirds majority, which is requisite to amend the law.

The Special Committees proposition to pay \$500, or one half, was also defeated. Upon the motion of Brother Isaac Wolfe, of New Haven, the motion to reduce the endowment to \$600 and maintain the present rate of contributions was adopted by a small majority over the necessary two-thirds.

The session was continued on Monday at the Y. M. H. A. Hall, in New York City, and a bare quorum was present at the proceedings. The business done during the session was as follows:

The Golden Jubilee Committee was continued.

The appropriation for the Jewish lecture course was renewed at \$200.

The "Home" is permitted to accept patrons from among the members of the order at \$10 per annum.

The Board of Governors' request that fire escapes be provided for the Home at Yonkers was sanctioned.

The budget of expenses was fixed at 80 cents per capita. Seventeen thousand dollars were appropriated for maintenance of the Home.

During the evening session Brother Leo. N. Levi, president of the Executive Committee, visited the convention, and was warmly received. He addressed the convention in a brief speech.

In reference to the Committee on Charitable Work referred to in the president's message, the following resolution was adopted:

"Resolved, That the principle of federation be adopted by this Grand Lodge, and that a committee be appointed and empowered and directed, either independently or in connection with other associations and committees, to work to that end, and that the committee be invested with authority to consider and work out in conjunction with other associations and committees the details of a plan of federation and a method of properly bringing the same before the Jewish public."

Brother William A. Gans introduced an amendment to the laws, which was unanimously adopted, providing that the General Committee of the District shall consist of the president, first vice-president, second vice-president and five members, who shall be elected from among the members of the Grand Lodge, and that the following standing committees shall be created, the chairmen of which shall be elected by the Grand Lodge, except the president of the Board of Governors, who is elected by the board, these committees to make a monthly report to the General Committee: Committee on Finance, Committee on Laws, Committee on Endowment Reserve Fund, Committee on General Fund and Charitable Objects, Committee on Intellectual Advancement, Committee of the Board of Governors of the Home and Committee of the Board of Maimonides Free Library.

The following General Committee was elected for the ensuing term: President, Dr. S. B. Wolfe; first vice-president, I. B. Klein; second vice-president, Charles Hartman; treasurer, S. Sulzberger; Myer Hellman, Joseph Koch, Louis Wollstein, Joshua Kantrowitz and S. M. Roeder, all of which, except Brothers Klein, Hartman and Wollstein are past presidents of the District Grand Lodge.

The following officers were also elected: S. W. Goodman, chairman of Finance Committee; William A. Gans, president Maimonides Free Library; I. S. Lambert, chairman Committee on Laws; M. Leipziger, chairman General Fund; Adam Wiener, chairman Intellectual Advancement.

The following were elected to fill the expiring terms on the Board of Governors: Ignatius Rice, F. Stern, J. M. Cohen, H. M. Blaskopf, Adolph Oppenheimer, J. Laventall, I. Koester, A. L. M. Bullowa and S. Herbert Wolfe.

Brother S. Hamburger was re-elected as secretary of the Grand Lodge.

The membership of the district consists of 3,842 endowment members and 1,147 non-endowment members.

Convention Jottings.

Old stagers said that President Wolfe made the best presiding officer that the Grand Lodge has seen in years. He held the delegates well in hand, and, though he broke a gavel in the attempt, he secured silence when that appeared impossible.

Past President Rosnosky, of Boston, experienced the delights of a parliamentary dispute before the session was thirty minutes old.

Everybody thought that Chairmen Ellinger and Hellman held life positions in the General Committee, and the convention was greatly astonished when they refused re-election so as to "give the boys a show."

Sergeant-at-Arms Studinski thought that a bird in the hand was worth two in the bush. He was nominated for re-election, as well as for Governor of the Home. Having been elected to the former position, it was "up to him" to accept or decline and run for governor. He accepted.

Dr. Wolfe called upon Past President Bro. Kantrowitz to preside during the election of officers. The latter yielded in favor of Past President Koch.

"Handsome Joe," his silky white hair silkier and whiter than ever, with a little curl on his brow, expeditious business and by his witty scintillations kept the members in good humor. Dinner was announced while he was in the chair, and he decided that that took precedence over all business, and declared a recess until 2 o'clock.

Among the newly-elected governors of the Home are Brothers Adolph Oppenheimer and S. Herbert Wolfe. The latter will be the youngest man on the board. He is the actuary who prepared the much-discussed report on the condition of the endowment fund.

No B'nai B'rith convention is complete unless Brother Sobel makes one of his characteristic speeches. He spoke on the endowment question Sunday, and captured the audience by the way he expressed his views. His language is of German, interspersed with apt Yiddishe suggestions. His manner is not that approved by schools of oratory, but he hits the mark every time.

Fortunately, the ten-minute rule was adopted during the endowment debate, otherwise the Grand Lodge would still be assembled. When Benno Horwitz had used up his time the gavel fell. He appealed to the members, saying: "You won't be sorry if you listen to me." The ingenuousness of the remark caught the house, and the brother continued amid laughter.

Of course, Julius Harburger spoke. The chronicler did not hear what he said, because at the moment he was in front of the Home, getting a whiff of fresh air. It's dollars to doughnuts, though, that the little Assemblyman dragged the American eagle and the flag in.

The fragrant (?) weed was more powerful than the appeals of the various presiding officers. Brothers Wolfe, Hartman and Klein managed to keep order, but they couldn't make the representatives stop smoking.

A delegate from a New England lodge insisted on referring to Past President Thalmeisinger as "Brother Messinger." Such is fame!

After several philippics in the German language had been uttered, one representative arose in despair and asked whether the business of the body could not be conducted in English, as that was the only tongue with which he was familiar. It is unfortunate that the brother could not appreciate those rare models of eloquence.

The Home grounds never looked more beautiful than they did Sunday. A light rain fell most of the day but it served to make the grass and foliage look fresher. The lilac bushes were in full bloom and the members very considerably left many flowers on them—because they were too high to be plucked. The suave and handsome Ignatius Rice braved the mandate of fashion and appeared in frock coat and tan shoes.

Governor Peiser, following the precedent set in Chicago, wore evening clothes at mid-day.

Somebody whose language was more expressive than elegant, said that Brother William Unger was a "dead ringer" for his brother Henry.

Adam Wiener, looking more than ever like the pictures seen in the Barclay street show windows, bore with dignity his new honors as member of the General Committee.

There was complete silence during Dr. Wolfe's reading of his message. The document was heard with signs of approval and was vigorously applauded at its conclusion. The doctor was in good trim and his voice remained strong and firm throughout.

Alderman Rosnowski propounded to a coterie of friends the following conundrum: "Why does a Litvok and two Yehudim count as Minyan?" The answer was: "Because the Litvok is verracht."

Brother Sobel's speech was pertinent, humorous and convincing.

Judge Koch presided during the election of officers. His frequent sallies of wit infused a spirit of good humor in the convention.

No matter what became of the endowment, the delegates were determined to enjoy the good dinner which the Board of Governors had provided.

Some one inquired whether the convention was governed by Cushing's Emanuel. The president seemed in doubt.

The bunting decorations concealed the fourth and fifth commandments on the tablet; and one of the representatives inquired whether it was intended as a symbol of progressive American Judaism.

A consensus of opinion has shown that if the proposition to adopt a "B. B." flower were to be presented, the chrysanthemum would receive a majority vote in honor of its faithful wearer, William A. Gans. Benjamin A. Huebsch was the handsomest and the youngest representative present.

At the next Sunday meeting President Horwitz will deliver an address on "The Result of Illogical Arguments."

Brother E. J. Graetz will read a paper on "Constitutional Concatenations." It is expected that there will be a lively debate upon the result of the convention.

Free Sons of Israel.

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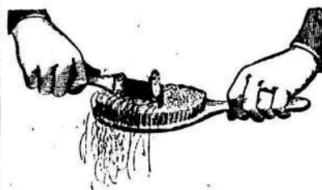
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CITY NEWS.

Seventy-second Street Synagogue. Rev. Dr. Falk Vidaver will preach next Sabbath on the subject, "The High Priest's Blessing."

Temple Emanu-El. Rev. Joseph Silverman will deliver an address to-day at the thirty-fourth annual convention and festival of the Free Religious Association, which will be held in the Hollis Street Theatre, Boston, Mass. Dr. Silverman's subject will be "The Jewish Conception of Jesus."

Dr. Silverman read a paper before the Hundred Year Club at its monthly meeting, held on Tuesday evening last at the Hotel Majestic. His subject was "The Mosaic Laws and Their Relation to Health and Longevity." The paper was well received and ably discussed by Rev. Madison C. Peters, Rev. Henry Frank, Hon. Moritz Ellinger and Mrs. Mary Elizabeth Lease.

Mt. Zion Congregation. 113th, near Madison avenue. Rabbi Samuel Greenfield will preach as usual this Sabbath morning. Services at 9.30 a. m.

The Rev. Joseph M. Asker left for Europe on Wednesday on the Teutonic for a three months' vacation. A large delegation of his friends bade him a bon voyage.

G. A. R. Memorial Services. Lafayette Post, G. A. R., a famous post, held memorial services last Sunday night in Temple Beth-El, Fifth avenue and Seventy-sixth street. A majority of the members of the post were present, and marched into the building under the command of Post Commander Allan C. Bakewell. After an introductory musical programme, Chaplain Wilbur Fiske Wood made an address presenting the members of the post to the congregation.

"I feel a peculiar pleasure," said the chaplain, "in celebrating this memorial service in a Jewish place of worship. The Grand Army is not a religious organization, but all its services are opened with prayer. Among the six hundred members of our post there are Jews, Catholics and Protestants, yet in every meeting all bow to the name of Almighty God; all unite in preserving and doing honor to the Word the Hebrew has preserved and given to the world."

"When your rabbi wrote me the letter of invitation he called me brother, and Lafayette Post unites to show faith in the brotherhood of Jew and Gentile. An invitation was extended to hold the service in my own church. A Catholic made the motion and a Jew seconded it. But when the invitation came from Temple Beth-El the members of the Post, knowing my feelings—I was away at the time—in accepting it honored me."

"We have celebrated memorial services with Presbyterians, Methodists, Baptists and Episcopalians, but never before with the Hebrew, on whose brow six thousand years ago was laid the hand of Jehovah."

"We are glad to join with you to-night in the worship of Jehovah. But Lafayette Post, strong as it is, is but a portion of an organization of three hundred thousand men with whom there is no distinction of religious sect. We are organized not to keep alive strife, but to inculcate the principles of patriotism and to honor those who have died."

"I am glad to testify that nowhere have I seen greater patriotism displayed than in the Hirsh schools, composed entirely of Jews. We are glad to unite with you to-night in the worship of God, in the honoring of our dead, and in the spread of patriotism."

"When the war with Spain came, in 1898, we were too old to enlist. But under the leadership of Gen. Daniel Butterfield it was decided to raise a regiment that should represent us there, as we were too old."

"I wish to pay a tribute not only to Gen. Butterfield, but to the Jew who came forward and placed his store at our disposal as a recruiting station and offered to make up for us the clothing of our regiments. He is the treasurer of your temple—Lyman G. Bloomingdale."

The Rev. S. Schulman delivered an oration to the post.

Alliance Israelite Universelle. The third meeting of this organization took place Tuesday evening, the 28th ult., at the Jewish Theological Seminary. Mr. Louis Marshall presided, and there was a large gathering present. Numerous letters of regret from gentlemen unable

to be present were read. The proceedings all related to strengthening the Alliance in this country, and to promoting the work of the organization in behalf of improving the political and economic status of persecuted Jews in various parts of the world. An interesting address on the condition of the Jews in Roumania was delivered by Mr. J. Caesar, who spoke from personal experience, as he is himself a Roumanian Hebrew. Many accessions of new members were announced, and the meeting adjourned, subject to the call of the chair.

Lebanon Hospital. The annual meeting of the members of the Lebanon Hospital took place on Sunday last at the Hospital, Westchester avenue and 150th street. The meeting was called to order by the president, Mr. Jonas Weil, who welcomed those present in a few words. On motion the minutes of the last annual meeting were adopted. The President's report was then read, in which he referred to the number admitted during the year, which were: Admitted 968 as against 883 the year previous, loss by death 73 as against 64 year previous. Receipts, \$36,254.48; disbursements, \$37,135.33. The treasurer's report showed a balance on hand of \$38,194.40. The reports of the Superintendent, Nurse's and Medical Board were read. Short addresses were made by the Vice-President, Mr. Kauffman, Mr. K. Mandel, Mr. Benjamin Weil, and Mr. Morse. The election of officers for the coming year was then held with the following results:

President, Jonas Weil; First Vice-President, Philipp Freund; Second Vice-President, L. Zimmermann; Treasurer, L. Hutter; Secretary, H. Barnard; Directors, one year, L. Hersfield, S. G. Kosch, G. Hyman; two years, J. Kotteck, John Stich, Rev. Dr. H. P. Mendes, Louis Coon; three years, B. J. Weil, Scheuer Kaufman, A. M. Eisenberg, M. Zimmermann, J. Kaufman, A. M. Bullowa. A vote of thanks was then taken, thanking the President, Board of Directors and the Superintendent for their efficient work during the past year. The meeting then adjourned.

Home for Aged and Infirm Hebrews. The thirteenth annual garden party will be given by Mr. and Mrs. I. Bierman, for the inmates, on Thursday, June 6, at 2.30 p. m., on which occasion friends of the institution are invited to be present. Music by the band of the Hebrew Orphan Asylum.

Hebrew Orphan Asylum. The annual distribution of the Betty Bruhl and other prizes takes place on Sunday, June 2, at 10.30 a. m., to which all friends of the institution are cordially invited.

Hebrew Sheltering Guardian Society. The band of this institution played by invitation at the water excursion to Sandy Hook, held in honor of the visiting chiefs of police, who are attending the Convention of Police Chiefs of the country, now in session in this city. It goes without saying that this was a great treat for the boys.

Sanitarium for Hebrew Children. The Board of Managers of the Sanitarium desire to acknowledge the receipt of the following contributions: Mrs. Henry Morgenthau \$50.00, Entertainment by following children: Walter Mayer, Gerald Silverthal, Sylvan S. Stroock, Bertram A. S. Stroock 25.50, B. Kleeberg 20.00, N. Necarsulmer 10.00, Julius Sands 10.00, Morris Littman 10.00, Morris Baer 5.00, S. Heideisheimer 5.00, Isaac Oppenheimer 5.00, Lois Stettauer 5.00, Mrs. S. N. Arnstein 5.00, S. Simonson 5.00, Charles Bloom 5.00, Eugene Galland 5.00, F. Forsch 5.00, Dr. Leon Adler 5.00, A. Kaufman 5.00, Louis Aronson 3.00, Theresa Hirsch 3.00, Clara Rose 3.00, Lewis S. Davis 2.00, Mrs. Sarah Maier 2.00

Off to Europe. Mr. Israel Block, of 208 East 69th street, is to depart for Europe on June 6th. He invites all his friends to his residence on Sunday, June 2, between 5 and 7 p. m. to bid him God-speed.

ENGAGEMENTS.

ALTSCHUL-SOLOMON.—Beckie Solomon to Charles S. Altschul.

CANDY-KANDELL.—Mr. and Mrs. A. Candy announce the engagement of their daughter Minnie to Mr. Joseph Kandell.

CROLL-LEVI.—Miss Birdie Levi, of 22 East 90th street, to Mr. Frank J. Croll, also of this city.

DAVIS-SAMUELS.—Mr. and Mrs. D. Samuels beg to announce the engagement of their daughter Fannie to Mr. Morris Davis, of Brooklyn, N. Y.

EISENMANN-LILIENSTERN.—Miss Sara Lillienstern to Mr. Jacques Eisenmann. At home Sunday, June 2, three to six, 121 East 92d street.

GOLDBERG-COHEN.—Mr. and Mrs. Aaron Goldberg announce the engagement of their daughter Rebecca to Chas. P. Cohen.

GUMBINER-KUTNOW.—Erna Kutnow to Alfred A. Gumbiner. At home Sunday, June 9, from three to six, at 202 East 58th street.

HARRIS-LOWENSTEIN.—Mrs. Anna Lowenstein announces the engagement of her daughter Hattie to Mr. Sol Harris. At home Sunday, June 9, at 75 West 119th street, from three to six.

HOFFMAN-KLEIN.—Mr. Klein wishes to announce the engagement of his daughter, Hermina Klein, to Mr. W. Hoffman. Reception June 2, 1901, at her residence, 311 East 74th street.

HOFFMANN-RHEINAUER.—Mr. and Mrs. G. Rheinauer announce the engagement of their daughter Frances to Mr. Emanuel Hoffmann. At home Sunday, June 9, 1901, 49 East 90th street, from three to six p. m.

HORDES-ROSEN.—Mr. and Mrs. Meyer Rosen announce the engagement of their daughter Sadie to Mr. Joseph Hordes. At home Sunday, June 2, at eight p. m., 510 East 119th street.

ISENBURG-GIBIAN.—Mr. and Mrs. Solomon Gibian announce the engagement of their daughter Rose to Mr. Benjamin Isenburg. At home Sunday, June 2, 149 West Kinney street, Newark, N. J.

KAMERAS-ROGERS.—Mr. and Mrs. Jacob Rogers announce the engagement of their daughter Sadie to Mr. Max Kameron.

KATLEHOWITCH-ROSENBERG.—Miss Ida Katlehowitch to Louis Rosenberg. At home Sunday, June 2, 53 East 110th street, city.

LAZARUS-GAZAN.—Miss Rose M. Lazarus, of New Orleans, to Mr. Jack L. Gazan, of New York. At home Sunday, June 2, three to six, at residence of his parents, Mr. and Mrs. S. Mayers, 465 Central Park West.

LEAVITT-MARKS.—Rae Marks to Nathan B. Leavitt, of Elizabeth, N. J. At home Sunday, June 9, 140 East 83d street, from three to five p. m.

LEIBEL-ROSEN.—Mr. and Mrs. Meyer Rosen announce the engagement of their daughter, Ray, to Mr. Jacob Leibel. At home Sunday, June 2, at 8 p. m., 510 East 119th street.

NUSSBAUM-GROSS.—Mr. and Mrs. L. Gross, of Flushing, announce the engagement of their daughter Blanche to Mr. Sam L. Nussbaum, of Schenectady, N. Y. Will receive at the residence of her uncle, Mr. S. Levy, 106 East 58th street, Sunday, June 2, from three to six p. m.

RECHT-WOOLF.—Miss Minnie Woolf to Mr. Rudolph Recht. At home Sunday, June 2, at 120 East 64th street, from three to six.

SELIG-GOLDSMITH.—Miss Ray Selig to George Goldsmith. At home Sunday, June 2, 1901, No. 60 East 114th street.

ROSENHAIN-SCHREIBER.—Nathan Schreiber begs to announce the engagement of his sister, Carrie Schreiber, to Albert Rosenhain.

SIMON-ROSENFELD.—Miss Hilda Simon to Mr. Elies Rosenfeld. At home Sunday, June 2, 1901, at 409 East 56th street.

STEINTHAL-STRAUSS.—Mr. and Mrs. S. Strauss announce the engagement of their daughter, Carrie, to Mr. Albert Steintal. At home Sunday, June 2, 1901, from three p. m. to six p. m., 332 West 51st street.

STORK-WOHLGEMUTH.—Miss Rosie Wohlgemuth to Mr. Abraham Stork. At home Sunday, June 2, 1901, 193 East Seventh street, New York.

STRAUSS-MANNHEIMER.—Mr. and Mrs. F. Mannheimer, of 72 East 116th street, announce the engagement of their daughter Hattie to Mr. Joseph Strauss.

MARRIED.

Guttenberg-Berger. On Sunday, May 26, Miss Jennie Guttenberg was married to Mr. Jacob Berger. Rev. Joseph Segal performed the ceremony.

Davis-Levy. Married, on Sunday, May 18, at the residence of Rev. F. Light, Mr. George W. Davis to Miss Annie Levy.

A Busy Rabbi. Rev. Adolph Spiegel, Rabbi of the Congregation Shaary Zedek, officiated at the following marriage ceremonies during the past week:

- Miss Sophie Brandes to Mr. Bernard Kut. Miss Annie Goldstein to Mr. Hyman Novick. Miss Annie Probst to Mr. L. Kessler. Miss Annie Fiegenbaum to Mr. H. Tiesten. Miss Leah Pampan to Mr. Emanuel Peller. Miss Nettie Edestein to Mr. Sol Zuckerman.

Golden Wedding. Mr. and Mrs. Philip Freund, of 218 East Fifty-third street, will celebrate the fiftieth anniversary of their marriage at Tuxedo Hall, Madison avenue and Fifty-ninth street, Tuesday, June 11. Mr. Freund is well known as the grand treasurer of the Independent Order Sons of Benjamin and as first vice-president of the Lebanon Hospital.

Hebrew Technical Institute.

The annual commencement exercises of the Hebrew Technical Institute were held on Wednesday evening, May 22, in the large hall of Cooper Institute. The following interesting programme was followed:

- Overture, "College" Myerelles Prayer, Rev. Dr. Joseph Silverman Address, Prof. Morris Loeb, Acting President Salutatory Abraham Abrams Carl Schurz Prize Essay, "Technical Education" Samuel Berger Mrs. Esther Herrman Prize Essay, "My Duty as a Citizen of New York" Morris S. Sohmer Essay, "The Electrical Equipment of the Manhattan Elevated Railway." Illustrated by stereopticon views made by Masters Samuel J. Hoexter and Julius N. Ehrenberg, of the graduating class. Essay, Samuel J. Hoexter Stereopticon operated by— Julius N. Ehrenberg and Louis Klein Essay, "Electrical Power Distribution," Gustav Freiman Essay, "Wood Turning" Samuel A. Lando Chorus, "Anvil" Verdi A practical demonstration of the art of turning a dumb-bell on a speed lathe operated by an electric motor was shown on the platform by Moses Goldstein. Address, Leo N. Levi Valedictory, David Citron March, "Hoch Hobsburg" Gungl Address to the Graduating Class, Mr. Edgar S. Barney, Principal

Diplomas were awarded to the following: Abraham Abrams, William Amsterdam, Samuel Berger, David Citron, Edward Cohen, Harry M. Cohen, Julius N. Ehrenberg, Samuel M. Feinblum, Nathan Franklin, Gustav Freiman, William Fried, Louis G. Gangel, Solomon W. Goldbach, Moses Goldstein, Reuben Goodman, Abraham Green, Rudolph Haas, Max S. Hauser, George Heimlich, Nathan Herzstein, Samuel J. Hoexter, Benjamin E. Jacklowitz, Max Paplan, Louis Klein, Samuel A. Lando, Henry Lehrer, Joseph T. Lieblich, Max Markowitz, Joseph Monash, Samuel Mostowsky, Henry L. Nadolsky, David Namias, Samuel E. Pick, Harry Rein, Mendel J. Rosenfeld, Michael Schwartz, Martin Silberstein, Morris S. Sohmer, Morris Weinberger, Nathan L. Weiss.

Strawberry Festival.

The annual strawberry festival, under the combined auspices of the Mt. Zion Ladies' Social Circle and the Mt. Zion Literary Social League, took place on Tuesday evening last, at Colonial Hall, 101st street and Columbus avenue. The affair was a complete success, both socially and financially, largely due to the efforts of the officers, L. Anheimer, Mrs. B. Fabian, Rev. S. Greenfield, Miss Julia Frankel and M. J. Michaelson.

An entertainment was given, including violin solo by Mr. Jos. F. Baker, with Miss E. Goldberg, accompanist; songs and dances, by the Mendel sisters; Koler and Mann, comedy Dutch artists; Mr. De Lara, whistling soloist, and recitations by Mr. Wm. Desmond.

To read the Jewish public advertise in the HEBREW STANDARD.

Abstract of the Address of Rev. Dr. Bernard Drachman at the Annual Meeting of the Sabbath Observance Association, Held May 20th.

I am glad to have the privilege of addressing you this evening, because the more I contemplate the question of the observance of the Sabbath the more I am convinced of its fundamental character in Judaism. Judaism cannot be a faith, a religion with a standing, without a Sabbath observed by its adherents, and this can only be the Sabbath revealed by the Almighty on Sinai's height and historically mentioned by Israel until this very day. Indeed, the question of the Sabbath is more than a purely religious or theological one. It is that of the good name and repute of the Jewish community. It is not something which concerns the Orthodox alone, as we frequently hear, but which interests every Jew who desires to remain in connection with his people and his faith, be his shade of thought whatever it may, for laxity in this matter tends to bring disrepute upon the Jewish community as a whole. When in Albany recently to address the Governor in favor of a bill exempting Sabbath keeping butchers from closing on Sunday I was obliged to hear from the opponents of the bill that the Hebrews were not sincere in this matter, that they really kept no Sabbath and desired to do business seven days in the week. Of course, I pointed out that the bill was only designed to relieve conscientious observers, but the reproach stung deeply, especially because there is so much truth in it. If we would avoid such reproaches, we must strive to rouse the entire community to a comprehension of the necessity of greater consistency in this matter. We must obey the word of the prophet, "Cry aloud, cease not, like a shofar lift up thy voice and tell my people their transgression and the house of Jacob their sin." We must agitate, constantly and unceasingly and give our agitation the utmost possible publicity. The Jewish Sabbath Observance Association is eminently fitted to do this work and I trust that through its efforts and the help of the Almighty we shall yet see in our city and country a consistent Hebrew community loyally observing the holy Sabbath of the Lord. Amen.

"The North American Relief Society for the Indigent Jews of Jerusalem, Palestine," held its annual meeting this 8th day of May, 1901, Hezekiah Kohn, president, in the chair.

The present Board of Directors was re-elected: Hezekiah Kohn, president; Leonard Lewisohn, vice-president; Hon. Myer S. Isaacs, treasurer; Sigmund T. Meyer, honorable secretary; Simon M. Roeder, Samuel J. Landauer, Harry N. Kohn, directors.

This society has been in existence nearly sixty years. It was founded by Sampson Simson, who was its first president.

During all this time it has been a recognized agency for extending American help to the Jews of the East, with Sir Moses Montefiore, and later up to the present hour, the Chief Rabbi of England, Dr. Adler, as its distributing agents.

Of late years the society has not had sufficient recognition among the charitably inclined. Its work, however, has been constantly and systematically done, and during the recent cry for help from Palestine, when the Holy Land was ravaged by disease and suffering from failure of crops, it came forward at once with substantial aid.

As the funds of the society, owing to frequent and urgent demands, have decreased considerably of late, the directors take this means of interesting the public in its work and asking it for substantial support. Contributions are earnestly solicited.

Relying on the generosity of their brethren, the directors respectfully submit this appeal.

Donations may be sent to President H. Kohn, 3 West 39th street, or to the treasurer, Hon. M. S. Isaacs, 27 Pine street, or to Sigmund T. Meyer, honorable secretary, 149 Broadway, or to any of the directors.

Some of the latest musical hits published by that well-known firm of Hamilton S. Gordon includes "Ma Humming Bird," by Ellis R. Ephraim; "Oh, Mister Green," by R. H. Brennan; "Mah Little Honey Babe," by Margaret A. Moore, and "If Prayers Could Only Bring Her Back," by Richard Donovan.

IN MEMORIAM
of
Phillip M. Frank

Address Delivered by Hon. Joseph Koch, on Behalf of the Society of Past Presidents of District No. 1, I. O. B. B.

Under the Auspices of Lebanon Lodge, No. 9, I. O. B. B.
Thursday Evening May 16, 1901.

At B'nai B'rith Hall, Lexington Avenue and 58th Street.

My Friends—When the end of life has been reached, and the burdens of life have been laid down by one whom we hold dear and whose memory we cherish, it seems natural that we, his friends, should pay the proper tribute of respect, esteem and love, to descend upon his virtues, to express our sense of his loss and speak above the sculptured clay some word of hope.

Phillip W. Frank, our departed brother, was generous, and, above all, charitable and benevolent to his fellow men; ever ready to help, to serve. Always sincere in his sympathy with the friendless, the unfortunate, the hopeless; quick in decision, in action; prompt, tireless even to the point of self-forgetfulness; a faithful, untiring worker in the cause of charity and enlightenment. Hundreds are contented and happy to-day because he lived. This speaks volumes. It places a star above the dismal gloom of death! He was sensitive to the last degree, and, though rash to feel a slight, to resent a wrong, still the warmth of his kindness subdued the thistle of hatred. The flints and thorns in life's highway bruised and pierced his flesh, but he was possessed of the blessed balm of patience to sooth his wounds. He felt acutely the manacles, the limitations, the imprisonments of life, and pride pent up by reflection and grief wore his very soul away. His was not a construction to weather the storms, and bear its vicissitudes. The tides, the winds, the waves, the storms dashed his frail bark against the rocks. His contest was as powerful as his composition would warrant—his failure was his misfortune, not his fault.

He was candid, charitable, courageous! Of this trinity of virtues he was possessed in an eminent degree.

He was a true, firm and steadfast friend, who could see only the goodness of those he loved. In faithful and noble hearts alone are these qualities lodged. He was a man who would not crook the pregnant hinges of the knee, that thrift might follow fawning. Taking him all in all, we shall seldom look upon his likes again.

But alas! he has passed beyond the reach of praise or blame—passed to the realms of rest—to the waveless calm of perfect peace.

The throbs of an aching heart have ceased. All thoughts, all hopes and fears, ambitions, memories, rejoicings and regrets—all images and pictures—of the world of life, once actively working within the brain are now as though they had never been, and all that is left is in hope, that child of love, to see the dawn. We who knew him and loved him, we

now perform a last sad rite—the last that friendship and brotherly affection can suggest—"we'll keep his memory green."

If there be a world beyond this realm, if the great and good who died upon this orb are there, there with outstretched hands, the noblest and best have extended to him a cordial welcome—a welcome to him who, in the heyday of his life, was the peer in integrity of purpose and fraternal affection of any one who has ever passed beyond "the vale of tears."

To me this world is growing poor. New friends will never fill the gap occasioned by the departure of the old.

Fare thee well! Farewell, Brother Grand Nasi! Farewell, Grand Saar! A long, a lasting farewell, my dear Brother Frank!

Borough of Brooklyn.

Congregation Beth Elohim (State Street).

The confirmation class this year comprised six girls and five boys. The exercises were divided as follows: Opening prayer, Carrie Block; prayer, Willie Stern; floral offering, Dolly Werner; address—parents, Samuel Prager; prayer—parents, Stella Teschner; "Our History," Leo Cahn; "This Is Our Sinai," Gertrude Dahlan; "Our Treasures," Max Spiro; "The Noble Attainment," Gertrude Wise Aschner; "Confirmation," Belle Klein; closing prayer, Emil Cohen. The synagogue was filled to its utmost capacity. The service and exercises conducted by Rev. Dr. G. Taubenhau, rabbi, and Rev. S. Radnitz, cantor, gave great satisfaction.

Temple Israel.

At the Temple Israel this year there were seventeen confirmants, viz., nine girls and eight boys. The confirmation exercises were distributed as follows: Opening prayer, Louis M. Goldstein; floral offering, Annette Hilda Greenbaum; floral prayer, Ray H. Davis; responses, Leonard Dreyfuss and class; the ceremony of confirmation, Lloyd Selig; "The Giving of the Law," Rose D. Jacobs; "The Ten Commandments," Manice Hymes; "Home and Parents," Nanette Zilver; "Israel—Old in Years," Herbert S. Goldstein; "Israel—Young in Spirit," Rose R. Baer; "The Miracle of History," Nicholas Rost; "The Call of Israel," Cordelia M. Lopez; "Our Faith," Maurice Zilver; declamatory prayer, Bertram Sanders; "Ending and Beginning," Hattie F. Rosenberg; valedictory, Helen Rosalie Plaut, and closing prayer, Adele T. Ktaz.

Shebuoth at the Brooklyn Hebrew Orphan Asylum.

The confirmation services at the Brooklyn Hebrew Orphan Asylum were held Sunday afternoon, May 26. Rev. Dr. Leopold Wintner, assisted by Cantor Rev. Leon Kourcik, officiated, and Rev. Samuel Radwitz led the choir, which was composed of the orphan children, and was augmented by Misses Hamilton and Nichols and Messrs. Springer and De Nike. The musical part of the programme was very effective and aided in making the exercises fervent and touching. The confirmants, five girls and four boys, acquitted themselves admirably and did credit to their instructor, Mr. Michael Wolfe. The president of the Asylum, Mr. Moses May, and Mr. Edward Kaufman, chairman of their Educational Board, also addressed the children. Mr. May, in a few well chosen sentences, emphasized the occasion by appealing to the children to remain honest and to remember that honesty is the best policy. On behalf of the Trustees of the Asylum and on behalf of the Trustees of its Ladies' Auxiliary Society, he handed to each confirmant a packet containing two gold pieces, in commemoration of the day. Mr. May's and Mr. Kaufmann's addresses were to the point and were attentively followed.

The children's choir sang charmingly and responded to the cantor's beautiful chanting during the services. The roomy chapel was filled and many stood throughout, so anxious were they to witness the beautiful ceremonies. Owing to the recent demise of Albert, a much-beloved and much-lamented son of Mr. and Mrs. Lazarus, the services seemed doubly moving. One of the lad's last requests of his parents was that they give to one of the confirmants a token of his love. The gift was presented, and the recipient made happy. Mr. May and Dr. Wintner referred feelingly to the devotion of Mr. and Mrs. Lazarus to the orphaned charges.

Rev. Dr. Wintner, in his address to the confirmants, spoke in part as follows:

My Dear Children—It is most significant that confirmation services in synagogues and Jewish institutions are held in this season of the year, of which the ancient Hebrew past sings so beautifully: "Behold, the winter with its icy blasts is over; the blossoms and flowers are seen; the time of singing is come, and the voice of the turtle-dove is heard in our land." It is spring time, the rejuvenation of nature; there is joy in creation's realms, and everything that lives smilingly greets the young spring. Field, meadow and forest are clad with their fresh garb of green, the garden with flowers, the trees with their leafy crowns and all nature inspires us with the praise of God, the Creator, for this beautiful world of ours.

On this confirmation day you show the results of your religious training, which you received from the teachers of this Jewish institution, which offers to its inmates three things which are according to the ancient teacher, Simon the Just, the foundations of the social edifice—knowledge or education, religion and acts of kindness. In this connection, let me say to you, friend of this asylum, that it is not exactly a charitable institution in the strictest meaning of the term. We all know that charity is expressed by the word "Zedakah"—justice. This institution is supported partly by our city and partly by the mites of many hundreds of members and contributors. Our Christian friends establish homes and asylums to bring up the children in the Christian religion, and we support this institution to educate these children in our ancient faith. So, in supporting this home you do justice to yourselves, to your religious conscience, to Judaism, and, last but not least, to society at large.

And so, my dear children, on this your confirmation day, I say to you, we do not want you to feel as if you were the objects of mere charity; but we speak to you to-day as your co-religionists; we speak to you words of encouragement, cheer and kindness. You recited the Benediction over the Torah praising God that He has chosen Israel from the nations of old and given them the laws of truth, of morality, we all responded "Amen." You concluded the Confession of Faith with "Sh'ma Yisroel," and we all join with you in saying "God is One!" May His name be blessed forever and ever.

And now, dear children, let me express the hope that the impression of this hour will be a lasting remembrance to you. May the religion of your fathers be your guide and influence your daily life, when you will leave this institution, and illumine your path on the way of uprightness, virtue and honor.

South Brooklyn.

Mrs. Esther Dreyfus died Monday, at 12.15 a. m., at the residence of her son-in-law, Mr. Maurice Gittler, at 205 Forty-fifth street. The funeral, which took place Tuesday at 2 p. m., was largely attended by members of United Sisters' Society and also by members of Congregation United Brethren. The deceased reached the age of 82 years, and was hale and hearty up to the last minute. She was beloved by all who had the pleasure of knowing her.

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תנידו בנים והשמינו, ושא נא

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 31, 1901.

פ' נשא

The only fame worth possessing is the good opinion of the good and wise.

To mingle the useful with the beautiful is the highest style of art. The one adds grace, the other value.

There are truths which some men despise, because they have not examined them, and which they will not examine, because they despise them.

Long prayers and tedious sermons weary the body and harass the soul. Some of our Rabbis should learn that as soon as possible and they would save themselves much annoyance and more criticism.

Since a Chicago savant has demonstrated that parting the hair in the middle is a conclusive sign of degeneracy, quite a number of our young Rabbis have placed their hirsute appendages in the hands of their tonsorial artists, for the purpose of a close crop.

A deputation waiting upon the King of England, is reported to have "entered in a body (not singly) making obeisance three times" and "again bowed to His Majesty and retired backwards." A hush of silence fell over the whole world while English Jewry was thus making history.

A visitor to the services at the Hebrew Sheltering Guardian Society's Home last Saturday morning was so impressed with a little incident there that he has communicated it to us. It appears that the chaplain, Rev. Jacob Goldstein, was suffering from a cold and, its consequence, a badly relaxed throat. He commenced the services but hoarseness and coughing rendered him almost inaudible. He stopped after the first paragraph, beckoned a small boy from among the hundreds in the synagogue and the whole service, with the exception of the reading from the Torah, was conducted by the lad in excellent style. The service at this institution is largely in Hebrew and the boy read the Hebrew and English in an equally clear, correct and intelligent manner. Our informant learned that the child, a boy of 13 named Isaac Aaronson, had no previous intimation that he would be called upon, but took the reader's place at a moment's notice. The incident is really creditable to all concerned.

Tender Handling.

מקשה תעשה אדם

"Make unto thyself two trumpets of silver, beaten shalt thou make them; and they shall serve thee for the calling of the congregation, and for the setting forward of the camps."—Numbers x., 2.

Noteworthy in this ordinance is that the two trumpets had to be made from one piece, by "מקשה" "beating it into shape. How they could have been made that way it is not our part to inquire; at least, we who are not mechanics enough to understand such manufacture, should not question the *modus operandi*. But taking the spirit and not the mere letter of the Scriptures, and considering that everything that was made for congregational use and religious functions had some emblematical significance, we must look on these trumpets in their symbolical form. There were two other things that were ordered to be made the same way, namely, the Cherubim and the seven-branched candlestick (see *Exodus xxv.*, 18 and 31).

Let us first consider the difference between a piece of mechanical metal work which has been soldered or in some way joined together and a piece of one solid mass of material and we will doubtless find the latter stronger and more durable.

By soldering and joining together, by handling it carefully and delicately it becomes finished, but it may not stand the jar of a fall, or a heavy shock, as if it were beaten into shape. The beating itself must break it if it is not solid enough. And having withstood the beating, it is undoubtedly strong enough to hold together and to last a long time.

Then we come to consider the reason why it was that the Cherubim, chandelier and the trumpets had to be beaten into one piece. The Cherubim, the angel-forms adorning the ark, were the emblems of religion and its purity; the chandelier was the emblem of light and knowledge, without which religion is blind; and the trumpets were the symbols of duty.

We know very well that the purest gold and silver as they come from the mines must be beaten by hammers and melted in crucibles to refine them and make them become what they finally are.

Is it not even so with man? Let a child be reared to manhood or womanhood, by being dandled and "handled with kid gloves." Kept from the least fall or knock, gently and tenderly held, kept with vigilant care from being in any way hurt or injured, and—seldom will such grow up hardy and useful. The most solid man, the most useful woman, the handiest and most serviceable people are those that have been knocked and hammered about in their youth, that had experienced stumbles and falls and rough handlings. They can endure the vicissitudes of life and stand the jars of the world. This holds good in religious life.

We must have the Cherubim pureness beaten into us, and not injected into our system tenderly. The child must have it day by day knocked into its little mind by the sweet hammer of motherly affection and fatherly care, not a mere Sunday School daubing it gets once a week, and that, too, only if the weather is fair, if not, the child is too tender to attend. The chandelier, the light and knowledge, must be beaten into the mind by the hammer of application. One should

not think that the peddler's pack, or standing behind the counter, or doing any work that requires no study and knowledge, is good enough because it enables one to make a living.

Then the trumpets that call us to duty, both secular and religious, must be beaten into our mind and conscience, so that we may be cognizant of the one true life and that is the dutiful life, that every honest man and woman has duties to perform, duties to his God, to his neighbor, to himself and children or parents and to his religion.

"After the Ball."

After Shabuoth—What? We hope not a diminution of interest and a shutting-up of the temples.

After Confirmation comes the "sweet girl graduate" with her piece to recite, her essay to read and her diploma to receive.

After the recital of the Ten Commandments by the confirmation children before the attentive congregation—What? Simply nothing, but further neglect of the Sabbath and inattention to the moral and religious laws previously violated.

After the Confession of Faith—What? Ignorance of the faith professed.

After the Floral Offering—What? A studious desire to count the offerings and gifts of friends and relatives, the confirmation presents more "gorgeous" and costly than former wedding presents.

After a verbose promise of life-long attachment to Judaism—What? A period of forgetfulness and unheeded promise, during which time perhaps a calamity or a death may recall that incident of the confirmation.

After dilating grandly upon the merits of Judaism—What? A willingness often to break away from the old, and join the new, the Ethical Culture!

The Latest Religious Novelty

Commene us to Rabbi Krauskopf as an artist in religious novelties.

The *rite of Confirmation* has become "stale, flat and unprofitable."

The silver-plating has worn off and the base metal is already apparent.

Its beneficial influence upon the young generation has been void of results, and notwithstanding the frantic efforts of the "half-baked," sensible people now realize that *the rite* as at present administered is a first class sensational humbug.

Dr. Krauskopf has engrafted a new idea upon this Jewish hot-house plant, one which must make his young advanced colleagues fairly green with envy.

In his Temple the exercises commence on *Confirmation evening*, when the lads and lassies disport themselves among the flowers of Jewish literature.

Upon the "great day" they deliver themselves of learned essays upon abstrusive religious subjects, present their "floral offerings" and receive *the rite*.

Great is Confirmation, and Great is Krauskopf its prophet!

If postage is reduced to one cent, there will be two sent where there is one sent now.

The New College.

The first announcement of the establishment of the Krauskopf-Levy Post-Graduate School for Practical Rabbis was hailed with delight by all tyros, dilettantis, worn-out and studious Rabbis.

The project has also met with the endorsement of the ablest and best men in the profession. Those whose names appear most frequently in the press all hope to have an opportunity to impart to others less skilled than they are the results of their experience.

The catchword on the stationery to be used in the conduct of correspondence for the school is to be "The Secret of Success—Advertising."

It is estimated that at least five per cent. dividend will be paid the first year to the capitalists who invested their money feeling fully confident of a sure thing which is the supplying of a long-felt want to the large number of ministers who need the training of such past masters in the art of becoming great as Krauskopf and Levy.

The prospectus promises great results: international fame, a wild scramble on the part of congregations to secure one's services, a natural bidding for them and an increase in salary, durable popularity, and a general toning-up of the system already worn by constant efforts to please.

The circular letter also speaks of the various courses which are to include every branch of ministerial activity.

The student will learn all about lectures, what kind will "take", and what kind are to be avoided. How to deliver pleasing addresses on all occasions, the method and the manner of discussing, are all valuable subject-matter for instruction and guidance of the inept.

Such a College will prove a god-send to the weary ones who are pining for notoriety, a real benefit to those in small positions, an unquestioned advantage to others who have not been systematic enough to formulate a thorough-going plan by which they could occupy a niche all their own in the great temple of fame—American Judaism.

A Step in the Right Direction.

Schanfarber, of the *Mobile Chronicle*, and Rabbi at Chicago, is slowly becoming a convert to our theories. He discourages the excessive liberalism which he has encountered in his experiences with congregations, and lends no countenance to the expression of those noble and liberal doctrines which he himself was wont to preach in the hey-day of his radical glory. That is right, brother Schanfarber! Judaism is something Jewish and not something that everybody can swallow without the proper condiments, or assimilate without the proper digestive powers. Never mind the plaudits of the crowd of half-Jews and liberals who make no sacrifices for their convictions, because they have none, and whose denials constitute their whole faith.

Confirmation Weather.

The atmosphere surcharged with bottled energy gathered during the preparation of children for confirmation was found to be heavy and stifling on Shabuoth.

When however the pent-up vigor finally expended itself in an electrical display of scenic and verbal effects,

the air was relieved of pressure and we could breathe again freely.

Thus it happened that last Friday night the inconvenient and uncomfortable sultriness disappeared, cooler weather took its place and the heavens have been intermittently weeping, ever since, over the farce which was so successfully enacted in our temples.

Even the atmospheric conditions tell the story of human folly.

Even the story of the day's barometric changes reveal to us the tale and fiction constituting confirmation which is only a ceremony pleasing to the eyes and ears of loving mammas, doting fathers, distinguished relatives and numerous cousins.

"Calm is the Night,"

The silence from the West is unaccountable. Caro, of Milwaukee, has stopped digging away at his potato-scheme.

No Rabbi has made his name great by delivering a famous lecture on the latest novel.

Gries, of Cleveland, is sighing for new practical ideas to put into execution.

No Rabbi has announced himself as the great joiner who could nail Judaism and Christianity together on one platform.

Nieto, of San Francisco, admits that his originality received a check when he advocated his swimming tank for his temple.

No Rabbi has prepared a new ritual.

Franklin, of Detroit, has no more scholarly offices to fill with his learning and erudition.

Friedman, of Denver, occasionally delivers a lecture before *Goyim* and that is all.

Levy, of Pittsburgh, is busy keeping track of the enormous increase in the membership of his congregation.

Even Hirsch has done nothing more remarkable in Chicago these days than to tell his congregation in a recent lecture that he regrets not having accepted the call to New York, which announcement produced the mildest of sensations.

What is the matter? Are they all sickening of sensation and have they determined to settle down and, peacefully, like men of God, to pursue the even tenor of what must be to them a monotonous way.

The HEBREW STANDARD has all along been advocating just such a seemly and becoming life for the Rabbi. He may then bend his energies to the acquisition of a little solid learning. He may then begin to live, as a Rabbi should, for the most part, in his library and learn a little Hebrew literature.

A Monstrous Issue.

A recent number of the *Chicago Reform Advocate* appeared in the form of a contribution to the literature of the history of the Jews of America. It took us some little time to master the details of the undertaking and we finally came to the conclusion that the issue was prompted by a meritorious desire to comprehend the history and activity of the Jews in the State of Illinois. Some parts of the work are well executed and will furnish reliable material for the future historian. In others the perspective is apparently so poor and the description so artificial that the same coming chronicler will have all he can do to right the standpoint and the facts and suit the material to his needs.

Rabbis and Reason.

The professional man, the petty scientist, the professor, the ignoramus, the ordinary layman of every occupation and form of business—all attempt to prove their superior mental capacity by disclaiming belief in religion and by making Reason the goddess at whose altar they lay their offerings of worship.

The aristocratic Jewess, the normal or high school graduate, the faithful member of women's clubs, the constant reader of papers, the attendant at mothers' meetings and the generally reputed philanthropist, all make special pretence at being cultured by the process of denying their implicit faith in religion and by attributing their attitude to the particular standpoint they assume on all questions with Reason as the basis.

So it has developed into a matter of pride for any one to be bold enough in a parlor and drawing-room to make a general denial of belief, particular condemnation being bestowed upon the fathers of these noble and rational descendants for having been so gullible and superstitious as to have swallowed everything incredible with unhesitating acceptance.

"We are above being so credulous. In our days it is not to be expected that we should believe everything. This is an enlightened age, and we are enlightened people. Our fathers did not know as much as we do. We cannot therefore allow ourselves to be guided by the ignorance of our fathers."

To which illuminating and wonderful description of the glories of an electric age our submissive fathers meekly respond that they do not know of things that their children do, that their son's education was much more carefully and expensively provided for than their own, that what seemed to be good enough for himself and his father, is not any more so for his children and he rightly concludes that the times have changed, *tempora mutantur*, perhaps for the better.

To clear up the atmosphere of certain doubts and misgivings an authority in the shape of a Rabbi is invoked. With what result, ask you? Why that the Rabbi begins a long prelude containing well-known and superficial platitudes accentuating the doctrine of reason being the guide of man, and concludes with a peroration on the mental and moral superiority of this age and generation as caused by the progress of science and the introduction of steam and electricity.

We cannot sufficiently condemn the methods of Rabbis who so wilfully neglect the interests of religion by temporarily advancing their own by pampering to the highly superficial tastes of an age wherein a shoemaker or a butcher is an acceptable authority on religious matters, or a school-boy is permitted to express an opinion on the shortcomings of the Rabbi and the Synagogue.

Every petty tradesman claims to possess the power of reasoning. The more money he has made or can make, the greater the reasoning capacity with which he is credited. Accordingly, with a certificate of ability, he will reason modestly out of court, the Rabbi out of the Temple, and Judaism out of the Synagogue.

Think, ye Rabbis, before committing such an indiscretion; aye, think again, before you invest your laymen with virtually all religious authority!

Correspondence.

To Daven.

EDITOR HEBREW STANDARD:

Sir:—It has been quite amusing to me when reading in your last two or three issues correspondences on the etymology of the Yiddish word "Davenen." In your first correspondence, the writer derived the word from David, or from the Hebrew דָּאָוִד. This is improbable. For, according to the former, the word should be "Davidenen;" and, according to the latter, the morning and evening prayers are a source of grief and sorrow, which, on the contrary, should be read with a joyful heart, as the Psalmist says, עֲבַדְוּ אֲתָי בְשִׂמְחָה, "Serve the Lord with joy." Your second correspondent ingeniously finds in that Yiddish word an English expression, namely, "dawn"—relative to the morning prayers, etc. This, however, is too far-fetched. For the word "davenen" refers not only to the morning, but also to the afternoon and evening prayers. The third correspondent again, discovers in the word *davenen*, the Hebrew term דָּבַב, but he forgets that דָּבַב is never used in the Hebrew Bible for prayer. It seems therefore to me that the word "davenen," was originally written דָּאָבִינֵן, which, in Aramaic, means to or from our patriarchs, alluding to the opinion of Rabbi Jose bar Chanina that תפילות אבות the three prayers of Shacharith, Mincha and Maarib originate from the Patriarchs. See *Talmud B'rachoth*, 26, folio 2d. FALK VIDAYER, Rabbi 72d Steet Synagogue.

Petty Jealousy.

New Orleans, May 17, 1901.

Editor Hebrew Standard, New York:

Your comment on the proceedings of D. G. L., No. 7, I. O. B. B., in abolishing the "official organ" "as weak-kneed, or as prompted by the instigation of a jealous rabbi editor," is as uncalled for as it would be unworthy if it were true.

Without going into the merits of the case, since this does not belong here, I beg to assure you that the convention held at Houston, Texas, had on its floor a very large majority of delegates of sterling ability and independence, who are not easily led away by prejudice, persuasion or instigation from any source.

The resolution presented by Dr. Samfield was signed by two other representatives, one a lawyer and the other a past president of the district, both noted for their talent and earnestness, and was ably debated pro and con when it came before the body for final decision. In your haste to throw a bouquet at one of your fraternity and to kick at another whose monstrous crime is to be a "rabbi editor," your forgot that it would have been just to the members of the convention to inquire more minutely into the reason and cause of their action before accusing them as weak-kneed or as truckling to the wishes of a seemingly interested member.

These witty flings might tickle the fancy of some of your readers, but might be more appreciated if they were impregnated with a sprinkle of fairness and veracity. At least this is my conception of legitimate journalism. Very respectfully yours, NAT. STRAUSS, Secretary D. G. L., No. 7, I. O. B. B.

[The resolution modestly "presented by Dr. Samfield," betrays the jealousy which we alluded to in our late issue. We believe in fair play, and it appeared to us as a sort of "a dog in the manger" proceeding. Dr. Samfield would have appeared in a better light had he devoted as much space in the *Jewish Spectator* to the work of the B'nai Berith as the *Jewish Ledger*. We naturally believe in printer's ink, and it must have been obvious to the leaders of the Order, that the B. B. department in the *Jewish Ledger*, which was very ably conducted, was a

powerful factor in infusing new life and awakening new interest in the great humanitarian work of the Institution.

It seems a pity that petty jealousies should be permitted to retard the progress of District Grand Lodge No. 7, now that a glint of prosperity is becoming perceptible.

Bro. Strauss's "little digs" at the Editor, "pass us by as the idle winds which we regard not." We are used to them by this time.—ED.]

The Southern Jewish Religious Society which was organized by a few men and women in the southern section of Philadelphia a few months ago, is holding religious services every Friday evening with a steadily increasing attendance. The significance of this movement lies in the fact that it is carried on along the lines of Reformed Judaism, and that the members of the organization are residents of a district in which the orthodox faith is the one generally observed. Prior to his departure for Pittsburg, Rabbi J. Leonard Levy, of the Reformed Congregation Keneseth Israel, officiated at these Friday evening services, and since his departure the Rev. Dr. Henry Berkowitz, of the Rodef Shalom Congregation, has delivered the addresses. A choir has been organized among the young of the new congregation.

At the solicitation of Dr. Berkowitz, the congregation has arranged to open a religious school for the children of its members, which, it is urged shall become the basis of the congregation's development. The school was opened for the enrollment of pupils. About fifty children were in attendance.

A fund of \$3500 has been subscribed by the members of the new organization for the purpose of securing a permanent building for a synagogue.

Some exciting incidents have lately taken place in Sofia, Bulgaria, arising out of a love affair between a young Jewess and a Christian. The girl fled from her home, and being a minor, the Chief Rabbi, Dr. Ehrenpreis, in virtue of powers conferred upon him, demanded that she should be placed in his custody. This demand was acceded to by the authorities, but it displeased the populace; who made a demonstration in front of the Chief Rabbi's house, which they bombarded with stones, crying out at the same time, "Down with the Government!" "Down with the Jews and the Rabinete!" The military was called in to quell the disturbances, and to prevent further outbreak it was arranged that the girl should be placed under police supervision, and be forbidden to receive anyone except the Chief Rabbi and such of her relatives as were provided with permits by him.

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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.

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

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Borough of Richmond

The regular monthly meeting of the Congregation will be held Sunday, June 2, at 7.30 P. M. The members are earnestly requested to attend, as very important matters will be discussed. Let no one who has the interest of the Congregation at heart remain away.

The tenth anniversary of the laying of the cornerstone of the Synagogue will occur on June 14. It is intended to commemorate this event both religiously and in a social way. The anniversary falling on a Friday solemn evening service will be held, followed on the Sabbath with the usual service, of which prominent speakers will be present. The next day being Sunday, there will be a special festival meeting followed by a banquet.

The regular meeting of the Ladies' Society will be held Sunday, June 2, at 3 P. M., at the vestry room of the Synagogue. The services on both days of Shabuoth in our Synagogue were largely attended. Rev. E. Walkovics, assisted by the boys' choir, rendered a beautiful ritual to the delight of the worshippers. The sacred edifice was tastefully decorated with plants, palms, geraniums and lilacs. Big branches of smilax and wisteria were festooned around the white pillars of the altar, the chandeliers and the pillars supporting the gallery. There were many ladies present.

The Sabbath-school, under the direction of Mr. Martin Kutscher is progressing in the right direction. The public extirpation to be held shortly will convince the members of the excellence of the work.

Orange, N. J.

Pentecost services were held in the Temple Sharey Teflo, Cleveland street, led by Rabbi George Bergman. At these services the rabbi preached an eloquent sermon, of which the local papers speak in the most flattering terms. The new organ in Sharey Temple was used for the first time at the Friday service, with a newly organized choir.

Hartford.

The services of the Shabuoth Festival at the Congregation Beth Israel Temple were very largely attended, the synagogue was very prettily decorated with flowers, and the confirmants received many congratulations for their proficiency. The programme was quite interesting.

Prelude—"Marche Cortège" (from the "Queen of Sheba")Gounod
(The confirmants enter the Temple, led by the President and Vice-President of the Congregation.)
Introductory reading by the Rabbi, M. Elkin.
Anthem—"Behold the Day".....Schnecker
Reading of the Festival Services by the Rabbi, with the regular responses by the choir.
Anthem—"King all Glorious".....Barnby
Taking out of the Holy Scrolls—with "Encomocho."
Reading of the Festive Portion.
Replacing the Holy Scrolls.
Violin Solo—"Andante Religioso".....Thome
Mr. B. F. Leventhal.
Confirmation, with the Children's Addresses, etc.
Solo—"Show Me Thy Way".....Torrente
Miss Ada M. Austin.
Sermon by the Rabbi.
Benediction.
Postlude—"Offertoire".....Grison
Confirmants—Minnie Alshberg, Irma Goldenblum, Mammie Gosdorfer, Marion Harris, Francis Hartman, Pearl E. Levy, Jacob Vogel.
Organist—Mr. S. Clarke Lord.
Choir—Soprano, Miss Ada M. Austin; alto, Miss Mollie Blumenthal; tenor, Mr. William L. Porter; bass, Mr. Elbert L. Couch.

Master Jacob Vogel entertained his classmates and many friends at his residence Sunday evening, which proved to be a very enjoyable affair.

Winnipeg, Manitoba.

The Hebrew school of the Congregation Shaare Zedek, of this city, of which Rev. Dr. Nachman is principal, held its examinations recently, in the presence of the Educational Board, consisting of the following gentlemen: Mr. T. Finkelstein, Mr. J. Schrage, Rev. A. Cohen, Mr. H. Weidman, Mr. S. Bear, Mr. M. A. Cramson, Mr. A. Isaacs, Mr. M. Weidman, Mr. I. Steinkopf and Mr. J. Cohen. Charles Rosenfeld, a pupil of the senior class, was awarded the first prize, while his mates, Abraham Weidman and Harry Cohen, were awarded second and third prizes respectively. Of the junior classes the following scholars were awarded: Louis Finkelstein, Ephraim Rosen, Emanuel Narovlansky, Sydney Goldstine, Jacob Lexler, Max Finn and Irvin Goldstine. It was unanimously decided to open a female department in addition

to the existing male classes. A competent teacher was engaged for the purpose.

Montreal.

On the first day of Pentecost the Zion Cadet Corps, under command of Lieutenant-Colonel W. H. Baker, attended the service at the Spanish and Portuguese Synagogue. It was the anniversary of the birth of Queen Victoria, and, as a tribute to the memory of that illustrious sovereign, Parliament has made the 24th day of May a public holiday. The Zion Cadets honored the double event of Pentecost and Victoria Day by substituting attendance at public worship for a military parade. The Rev. A. Melodola De Sola preached a powerful sermon upon the superiority of the ethics of the law of Sinai to the ethical standards of the most advanced nations of modern times. The sermon was prefaced with a brief, but stirring, address to the Cadet Corps upon the duty of loyalty to the empire that gave them a happy home. The synagogue, which was crowded to the very doors, was beautifully decorated with plants and flowers in honor of the festival. The service was one of the most impressive ever witnessed in a Montreal synagogue.

At the Shabuoth service held at the McGill College Alumnae Synagogue Rabbi Bernard M. Kaplan preached a highly interesting sermon on the "Relation of the Decalogue to the World's Morality." "The sermon which Moses preached on Mount Sinai some 3,400 years ago," said Rabbi Kaplan, "was the real sermon on the mount, without which no other sermon might ever have been preached. Mount Sinai was his pulpit, the Ten Commandments his text, and all Israel his congregation. The sermon of Moses on Mount Siani forms the basis of civilized life and the source of true morality. The Decalogue is immutable and eternal, for it rests on the conception of God as the eternal source of all morality."

The Day Line Season Opens.

The full Day Line service of the Hudson River Day Line is once again in operation. The regular schedule, as heretofore, will be maintained, the steamers leaving Desbrosses street daily, except Sundays, at 8.40 a. m.; West Twenty-second street, at 9 a. m., and Fulton street, Brooklyn, by Annex boat, at 8 a. m., making the usual landings at Yonkers, West Point, Newburg, Poughkeepsie, Kingston Point, Catskill and Hudson, and arriving at Albany, where connection with trains North, East and West is made. As a prelude to the Pan-American Exposition, the trip by Day Line steamer up the Hudson, thence by train over the New York Central or West Shore railroads to Buffalo and Niagara Falls is little, if any, less than ideal.

The line's new terminal pier at Desbrosses street is the latest of the new North River piers and is one of the most complete, substantial and handsome of all.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from ten drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials.
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The Calendar.

5961-1901

- *Rosh Chodesh Tammuz, Tues., June 18
- Fast of Tammuz..... Thurs., July 4
- Rosh Chodesh Ab..... Wed., July 17
- Fast of Ab..... Thurs., July 25
- *Rosh Chodesh El..... Fri., August 16
- Rosh Hashanah..... Sat., Sept. 14
- Yom Kippur..... Mon., Sept. 23
- 1st day Succoth..... Sat., Sept. 28
- Shemini Atzereth..... Sat. Oct. 5
- Simchath Torah..... Sun., Oct. 6
- *Rosh Chodesh Cheshvan, Oct. 14
- Rosh Chodesh Kislev... Tues., Nov. 12
- 1st day Chanukah..... Fri. Dec. 6
- Rosh Chodesh Tebeth... Wed., Dec. 11
- Fast of Tebeth..... Fri., Dec. 20
- *Also observed the day previous as Rosh Chodesh.



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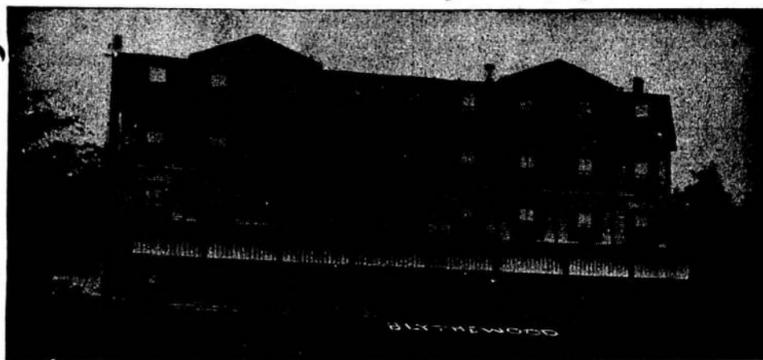
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IN THE THEATRES.

New York Theatre.
Business is still booming at the New York Theatre and "The King's Carnival," sire Brothers' big burlesque review, has entered upon the third week of its merry existence. Dan McAvoy, Louis Harrison, Marie Dressler, Adele Ritchie and Frank Doane have made distinct hits. The theatre will remain open all summer. The Roof opened for the season Monday night and a mammoth programme was presented. It included La Therese, Les Edouards, the Brothers Webb, Marie French, Les Dumonds, Everhart, the Prosper Troupe, the Aglos Trio, the Musical Colbys, Blockson and Burns, Dorothy Morton, Ernest Hogan, Emma Carus and company, Gehrue and Ford, Billy Gould, Max Waldon, Madge Fox, Billy Link, the ballet "The Dream of Venus" and Ezra Kendall.

Proctor's 23d Street Theatre.
The F. F. Proctor big stock company will begin the fifth week of their summer season at Proctor's 23d Street Theatre next Monday, June 3, when Section C of the Proctor stock company will present Joseph Derrick's three-act comedy, "Confusion," preceded by the original one-act play, "Into Darkness." Both plays have been staged with particular care, and the casts have been selected with a view of having each member appropriately casted.

Proctor's Fifth Avenue Theatre.
The musical contingent of the F. F. Proctor big stock company will make their Broadway debut next Monday, June 3, at Proctor's Fifth Avenue Theatre, when they will present the musical comedy, "Lost, Strayed or Stolen," which ran for several months some seasons ago at this same theatre. A charming curtain raiser, "The Violin Maker," will precede the musical comedy. The variety specialists are: Chas. T. Ellis and company, Lizzie and Vinie Daly, Irene and Zaza, the Kalatechnoscope, etc.

Madison Square Theatre.
There is no indication of the closing of the season at the Madison Square Theatre, where William Collier is still delighting crowded houses with his charming performance of "On the Quiet." The one hundred and fiftieth performance is announced for Thursday, June 6, when handsome souvenirs will be given away. The big success of this performance is certainly well deserved, for Mr. Collier, the play, the company and the production are everything that could be desired, and no better evening's entertainment has been offered in New York during the entire season.

Proctor's 58th Street Theatre.
The seventh week of the F. F. Proctor big stock company will be ushered in next Monday, June 3, at Proctor's East 58th Street Theatre, when the Section B of the Proctor stock company will appear in A. E. Lankester's three-act farce, "The Gov'ner," preceded by the curtain raiser, "The Elder Brother." "The Strange Adventures of Miss Brown" for the week of June 10.

Terrace Garden.
Sousa and Klein's comic opera, "El Capitan," is now firmly entrenched at Terrace Garden, and, judging by the audiences of the past week, is in for a long run. Manager Parry has gathered together an excellent company, headed by such well-known artists as Will Mandeville, Mirthful James Gilroy and Villa Knox, and the whole production is sumptuously presented. "The Isle of Champagne" is promised as the next opera, although there does not seem to be any need of its production for some time to come if present indications are correct.

Proctor's 125th Street Theatre.
David Lloyd's four-act comedy, "The Woman Hater," will be the offering of the F. F. Proctor big stock company next Monday, June 3, at Proctor's 125th Street Theatre. Louise Thorndyke Boucault and James Horne will appear in their comedietta, "A Proper Impropriety," preceding the comedy, and the Kalatechnoscope motion pictures will be seen between the acts.
"Lost, Twenty-four Hours," "Lend Me Your Wife," "My Friend From India," "All the Comforts of Home," "The Private Secretary," "The Wrong Mr. Wright," "Caste," and numerous other famous comedies will soon be revived by the Proctor stock company.

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The Stage in America.

Writing of Possart many years ago, Mr. Howells aptly characterized our dramatic criticism as provincial. It is still largely that. Not so narrowly provincial, perhaps, but the brilliant rhetorician of one daily paper knows the drama only as it exists in New York or London; the critic (?) of another may have been the baseball expert of the day before, while the dramatic reviewers of the best edited of them all are notoriously influenced by the syndicate. When plays or players in a foreign language are to be considered this provincialism, combined with ignorance of the language, often produces ludicrous results. During the consulship of Amberg at the Irving Place, for instance, at a particularly well-rounded performance of Sudermann's "Ehre," a very prominent morning paper was represented by a gentleman whose linguistic attainments were unfortunately very limited. To him I undertook to explain the plot, whose outlines he appeared to grasp readily. But the next morning his account was absurdly incorrect, the traits of Graf Trast were ascribed to Robert Heinicke, and Alma was transformed into a heroine. Such mistakes are still possible, for only a fortnight ago the Sun epitomized "Die Sittliche Forderung" as a "lovers' quarrel."

A critic of quite a different stamp is Mr. Norman Hapgood, whose book I have read from first page to last without a skip. And what this means you will understand when I add that much of the material which goes to make up its four hundred pages, I had read when first published in the Commercial Advertiser, the Bookman, the Atlantic Monthly, and other periodicals. Mr. Hapgood is an unusually well-equipped commentator on things theatrical, because his knowledge is much broader than that of most of his colleagues. Joined to this knowledge is an enthusiasm for the art of the theatre, which appears to be unimpaired even by years of professional play-going. Moreover, he is fearlessly independent, entirely uninfluenced by "clique club or coterie," as witness his exposure of the methods of the syndicate, that huge stumbling-block, which, as long as it exists, will effectually prevent the American stage as a whole from becoming anything else but a mere commercial scheme—with every aim subordinate to the box-office. After showing how this combine "makes for" mediocrity in acting as in plays, our author devotes the remainder of his book to descriptions of "those things of most importance to a thinking observer of the drama." As an example of Mr. Hapgood's style we reprint a part of his account of Sonnenthal's re-entry at the Irving Place. The play was "Nathan der Weise," and Mr. Hapgood exclaims: "What a 'frost' it would have encountered had it been witnessed by an average aggregation of first-night Americans!" The Klondike air which greeted the opening night of "Catherine" before the professional theatregoers got out of the way for a healthier public would be hot in comparison. And yet in this literary and untheatrical play Sonnenthal received an ovation comparable to the lurid first night of "Zaza." Thereby hang tales in plenty. What had happened when, at the end of the scene, between Nathan and Saladin in the third act, the cultivated audience recalled the actor again and again with the heartiest and most spontaneous enthusiasm? Why, he had delivered a parable in a number of long speeches. He had stood there and in the quietest and gentlest tones explained to the Sultan some profound truths about religion. In monologues, pages in length, he had laid out a beautiful truth, written in classic German, recited with abundant grace, clearness and seriousness, but without one stage trick. And the audience loved it, leaned forward to grasp every word and every shade of delivery, and went home feeling that one evening more had been properly spent. * * * Even before this intellectual and artistic climax was reached, in the serene, almost motionless dialogue of the first act, when the most salient touch is hardly more exciting than an explanation, with Lessing's pith and point—that it is easier to dream of angels than to live righteously—everybody was pleased. They were not getting dramatic action—far from it—for "Nathan der Weise" is no play. They were hearing good literature, good style, and they were seeing a wise old Jew, of deep and placid mind, saintly spirit and

reverend, picturesque appearance, portrayed by an actor who was giving them no outbursts, no quick changes—only beauty, dignity and harmonious creation. "That" happened to be enough. There were many Jews present to see this vindication of their character. Sonnenthal himself is a Jew, and it is largely that race that keeps the play so constantly alive in Germany and Austria; but not entirely. * * * Sonnenthal is a man of fine natural and trained emotion, absolutely unerring taste, and noble distinction, who never for an instant, although playing a role where it could so easily be done, strayed from the direct path of beauty. He made Nathan a Jew, and he gave him many race peculiarities, but they were always subordinated in the perfectly harmonized and proportioned picture of a large, charitable nature. "The Stage in America" should be read by all those who look upon the theatre as an artistic institution and who hope that New York may some day have its Comedie Francaise or its Burgtheater. If such a theatre is ever established here, it will have been made possible by the pioneer work of so able, fearless and eloquent a critic as Norman Hapgood. JACQUES MAYER.

*The Stage in America, 1897-1900. By Norman Hapgood. New York: The Macmillan Company. (\$1.75.)



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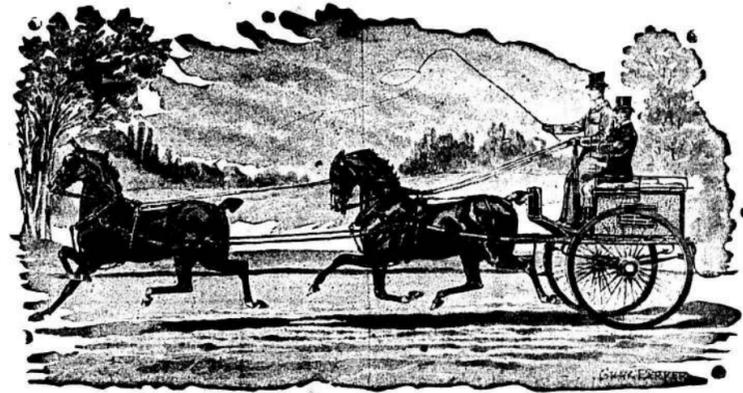
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ANSWERS TO CORRESPONDENTS.

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

Jahrzeit.

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

JAHREZEIR (Stamford).—The second day Shabuoth, 1874, fell on Saturday, May 23.

M. M. LEVY.—There is no 2d day Rosh Chodesh in the month of Sivan.

B. L. WOLF.—The 3d day of Sivan, 1902, will fall on Sunday, June 8.

M. MEYERS.—The fast of Tammuz (17th), 1884, corresponds with Wednesday, July 9.

A. C. STERN.—There are no Christian choristers in the synagogue to which you refer.

M. EPPSTEIN.—The cuisine of the Lebanon Hospital is strictly orthodox.

F. GUGGENHEIMER.—The Ten Commandments are read in the weekly portions of Jethre and Baetphanan.

MOURNER.—The Kelyah—rending of the garments—is a duty applicable only to relatives by blood.

S. SAMUELS.—The "Akdomas," is a metrical composition referring to the giving of the law and its excellences, and is written in the Chaldaic language. When it was introduced, we cannot at the present writing say.

MIRIAM S.—The delicacy as to mentioning the age of women is no piece of modern sensitiveness. In the Bible, although great numbers of women are mentioned, there is but one—Sarah, Abraham's wife—whose age is recorded.

EMIL HERTZ.—"Hear! hear!" is a Scriptural phrase, and occurs in II. Samuel, xx., 16: "Then cried a wise woman out of the city: 'Hear! hear!'"

L. M. LEVY.—The earliest known invention of a ferryboat is in II. Samuel, xix., 18.

F. HIRSCH.—Both Deism and Theism signify a belief in the existence of God. A Jew, and, indeed, every believer in one God is a theist. A deist is one who hesitates to accept the theory of divine revelation.

S. ENGLEMAN (Des Moines).—Every congregation establishes its own rules relative of new members. Whether it is good judgment to elect them by ballot is a matter we cannot say. Perhaps it is the only method of keeping out disturbers and unworthy persons who may be of no credit to the community.

D. A. LEVY.—The term "putting your foot in it" is of legitimate origin. According to the "Asiatic Researches," a very curious mode of trying the title of land is practiced in Hindoostan. Two holes are dug in the disputed spot, in each of which the lawyers on either side put one of their legs, and remain there until one of them is tired, or being stung by the insects, is compelled to yield, in which case his client is defeated. In this country it is too generally the client, and not the lawyer, who "puts his foot in it!"

SCRIPTURE.—It is a very general belief that Absalom was caught by the hair of his head in the tree, and that when his mule passed away he was left so hanging. There is nothing of the kind stated in the Scriptural account; we are distinctly told that his "head" caught hold of the oak. It was probably caught in the fork of a branch by the neck. The expression, "he was yet alive when Joel saw him," seems to imply that he was nearly dead. The weight

of Absalom's hair (II. Samuel, xiv., 26) when "pulled" or cut annually was equal to about 4 pounds 2 ounces of our weight."

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WILHELM, DIEDRICH.—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 Diederich Wilhelm, 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 Edmund Bittner, No. 234 Broadway, in the City of New York, on or before the second day of December next.

Dated New York, the 24th day of May, 1901. JACOB L. BOCK, LOUIS HEMMERDINGER, Executors.

EDMUND BITTNER, Attorney for Executors, 234 Broadway, Borough of Manhattan, City of New York.

SUPREME COURT, COUNTY OF NEW YORK.

Joseph C. Levi, as Trustee, against Emory F. Dodson and Jennette I. M. Dodson, his wife, Christian Loetscher and Mary Loetscher, his wife, Albert S. Richey and Carolyn E. Richey, his wife, William K. Fertig and Jane Fertig, his wife, the name Jane being fictitious, said defendant's real given name being unknown to plaintiff, Frederick Hulse, Cook & Bernheimer Company, William D. Grant, summons. To the Defendants, Christian Loetscher and Mary Loetscher, his wife—The foregoing summons is served upon you by publication, pursuant to an order of the Hon. Henry A. Gilderleeve, a Justice of the Supreme Court of the State of New York, dated the fifteenth day of May, 1901, and filed with a copy of the complaint in the office of the clerk of the County of New York, at the Court House in said county, on said fifteenth day of May, 1901, the original complaint having been filed in the same office on the first day of May, 1901. Lachman & Goldsmith, Plaintiff's Attorneys.

LEVY, JACOB.—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 Jacob Levy, 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 William A. Gans, No. 141 Broadway, in the City of New York, on or before the first day of December next. Dated New York, the 17th day of May, 1901. EDWARD ROSENFELD, CHARLES EMANUEL, Executors.

WILLIAM A. GANS, Attorney for Executors, 141 Broadway, Borough of Manhattan, New York City.

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

RABINOWITZ, YETTA.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Yetta Rabinowitz, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Joseph J. Myers, No. 309 Broadway, in the City of New York, on or before the 23d day of July next. Dated New York, the 16th day of January, 1901. ALEXANDER FRANK, Executor, &c.

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

WOLF, AUGUSTA.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against AUGUSTA WOLF, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Mitchell Levy, Esq., No. 208 Broadway, in the City of New York, Borough of Manhattan, on or before the fifteenth (15th) day of August next. Dated New York, the 15th day of January, 1901. ABRAHAM WOLF, MITCHELL LEVY, Administrators. Attorney for Administrator, 208 Broadway, New York City, Borough of Manhattan.

COHEN, MICHAEL.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Michael Cohen, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at their place of transacting business, No. 53-63 Park Row, in the City of New York, on or before the 1st day of August next. Dated New York, 1st day of February, 1901. HOUSE, GROSSMAN & VORHAUS, Atty. for Bernard J. Moss and Maurice Cohen, Executors.

COHEN, MICHAEL.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Michael Cohen, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Joseph I. Green, No. 280 Broadway, Manhattan, in the City of New York, on or before the 26th day of June next. Dated New York, the 14th day of December, 1900. MAURICE D. SAHLIN, MATILDA SAHLIN, Executors.

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

SPIER, CAROLINE.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Caroline Spier, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Joseph I. Green, No. 280 Broadway, Manhattan, in the City of New York, on or before the 26th day of June next. Dated New York, the 14th day of December, 1900. MAURICE D. SAHLIN, MATILDA SAHLIN, Executors.

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

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. 280 Broadway, in the City of New York, Borough of Manhattan, on or before the first day of October next. Dated, New York the 14th day of March, 1901. STELLA WEURZBURG, Administratrix.

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

ROSENBLATT, HENRY.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Rosenblatt, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business at the office of his attorney, Leo G. Rosenblatt, Esq., No. 27 Pine Street, Manhattan Borough, in the City of New York, on or before the thirteenth day of September next. Dated, New York, the 8th day of March, 1901. SIGMOND H. ROSENBLATT, LEO G. ROSENBLATT, Executors. Attorney for Executor.

BAER, ABRAHAM.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Baer, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Wetmore & Jenner, No. 34 Pine Street, in the City of New York, on or before the 8th day of November next. Dated, New York, the twenty-sixth day of April, 1901. HERMAN BAER, FANNIE BAER, Executors.

CAHN, KATHERINA.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, Notice is hereby given to all persons having claims against Katherina Cahn, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Leo G. Rosenblatt, Esq., attorney at No. 27 Pine Street, Manhattan Borough, in the City of New York, on or before the tenth day of November next. Dated New York, the 30th day of April, 1901. HENRY L. CALMAN, EMIL CARLBACH, Executors. LEO G. ROSENBLATT, Atty. for Executors.

ABRAHAM LEWIS.—The People of the State of New York, by the grace of God free and independent, to Esther Lewis, Amelia Wrunker, Lena Lowenberg, Adolph Lew, to Messrs. Rosenthal, Joseph Lewis, John Lewis, Dora Cottlow, Louis Barnes, Lipman Barnes, and the children, heirs and next of kin of Lipman Lewis, a deceased brother of Abraham Lewis, deceased, the heirs and next of kin of Abraham Lewis, deceased, and grieving: 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 will and testament. And such of you as are hereby cited, as are under the age of twenty-one years, are required to appear by your guardian, if you have one, or if you have none, to appear and apply for one to be appointed, or in the event of your neglect or failure to do so, a guardian will be appointed by the Surrogate to represent and act for you in the proceedings.

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

LEVITSKY, MARK.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Mark Levitsky, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Joseph H. Fargis, No. 149 Broadway, in the Borough of Manhattan, City of New York, on or before the 15th day of August, 1901. Dated New York, the 1st day of February, 1901. ALEXIS LEVITSKY, ISAAC LEVITSKY, Executors.

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

ROSENBLATT, HENRY.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Rosenblatt, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business at the office of his attorney, Leo G. Rosenblatt, Esq., No. 27 Pine Street, Manhattan Borough, in the City of New York, on or before the thirteenth day of September next. Dated, New York, the 8th day of March, 1901. SIGMOND H. ROSENBLATT, LEO G. ROSENBLATT, Executors. Attorney for Executor.

BAER, ABRAHAM.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Baer, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Wetmore & Jenner, No. 34 Pine Street, in the City of New York, on or before the 8th day of November next. Dated, New York, the twenty-sixth day of April, 1901. HERMAN BAER, FANNIE BAER, Executors.

CAHN, KATHERINA.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, Notice is hereby given to all persons having claims against Katherina Cahn, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Leo G. Rosenblatt, Esq., attorney at No. 27 Pine Street, Manhattan Borough, in the City of New York, on or before the tenth day of November next. Dated New York, the 30th day of April, 1901. HENRY L. CALMAN, EMIL CARLBACH, Executors. LEO G. ROSENBLATT, Atty. for Executors.

ABRAHAM LEWIS.—The People of the State of New York, by the grace of God free and independent, to Esther Lewis, Amelia Wrunker, Lena Lowenberg, Adolph Lew, to Messrs. Rosenthal, Joseph Lewis, John Lewis, Dora Cottlow, Louis Barnes, Lipman Barnes, and the children, heirs and next of kin of Lipman Lewis, a deceased brother of Abraham Lewis, deceased, the heirs and next of kin of Abraham Lewis, deceased, and grieving: 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 will and testament. And such of you as are hereby cited, as are under the age of twenty-one years, are required to appear by your guardian, if you have one, or if you have none, to appear and apply for one to be appointed, or in the event of your neglect or failure to do so, a guardian will be appointed by the Surrogate to represent and act for you in the proceedings.

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

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LOCAL DIRECTORY.

BOROUGH OF MANHATTAN.

Congregations.

Adath Israel, 350 East 57th street.
 Adath Israel of West Harlem, 135 West 125th street.
 Adath Jeschurun, 112 East 110th street.
 Adereth El, 135 East 29th street.
 Agudath Jeshorim, 115 East 86th street.
 Ahawath Chesed Shaar Hashomayim, 55th street and Lexington avenue.
 Anshe Chesed, 160 East 112th street.
 Atereth Israel, 323 East 82d street.
 Ateres Zwi, 347 East 121st street.
 Beth-El, 76th street and Fifth avenue.
 Beth Hamedrash Hagodal, 54 Norfolk street.
 Beth Hamedrash Shaari Torah, 34 Chrystie street.
 Beth Israel, 305 West 37th street.
 Beth Israel Bikur Cholim, 72d street and Lexington avenue.
 Beth Israel Emanuel, 246 West 114th street.
 Beth Tefilla, 176 East 106th street.
 B'nai David, 175th street and Third avenue.
 B'nai Emmes Marlampoler, 44 East Broadway.
 B'nai Israel, 225 East 79th street.
 B'nai Jeshurun, 65th street and Madison avenue.
 B'nai Peyser, 316 East Fourth street.
 B'nee Sholom, 630 East Fifth street.
 Chaari Zedek, 38 Henry street.
 Chaari Zedek of Harlem, 25 West 118th street.
 Chebra Achim Rachmonim, 154 East Fifty-fourth street. Louis Morris, president; P. Adams, secretary.
 Chebra Anshe Chesed, 160 East 86th street.
 Chebra Kadisha Talmud Torah, 622 East Fifth street.
 Derech Amunah, 278 Bleecker street.
 Emanuel-El, Fifth avenue and 43d street.
 Emuna Israel, 301 West 29th street.
 Ets Chalm, Fifth street and avenue B.
 Hand-in-Hand, 145th street, near Willis avenue.
 Israel's Hope, 213-215 East 124th street.
 Kahal Adath Jeshurun, 14 Eldridge street.
 Kehillath Jeshurun, 127 East 82d street.
 Kol Israel Anshe Poland, 22 Forsyth street.
 Matte Levi, 49 East Broadway.
 Congregation Melah Sholom, 119th street and Second avenue.
 Nachlath Zevi, 170 East 114th street.
 Mount Zion, 113th street and Madison avenue.
 Ohab Zedek, 172 Norfolk street.
 Ohavey Sholom, 31 East Broadway.
 Orach Cholim, 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 33d 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, 125th street and Fifth avenue.
 Temple Sinai, 116th street, near Lenox avenue.
 Tifereth Israel, 133 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 50th street, 197 East Broadway, 616 Fifth street, 174 East 110th street.
 Maimonides, 723 Lexington avenue.

Clubs.

B'nai Berith (Fraternity), 60th street and Lexington avenue.
 Columbia, 206 Fifth avenue.

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

Sisterhoods of Personal Service.

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

Ladies' Aid Societies.

Amelia Relief Society, 2009 Third avenue.
 Caroline Aid Society, 239 East 57th street.
 Ceres Sewing Circle, 170 East 80th street.
 Deborah Benevolent Society, 170 East 60th street.
 Downtown Hebrew Ladies' Benevolent Society, 237 East 57th street.
 Downtown Hebrew Ladies' Relief Association, 206 East Broadway.
 Gertrude Aid Society; president's address, 213 East 87th street.
 Independent Order "Treue Schwestern." Secretary's address, 668 East 136th st.
 Ladies' Benevolent Society of the Congregation Atereth Israel, 323 East 82d street.
 Ladies' Benevolent Society Gates of Hope, 115 East 86th street.
 Ladies' Fuel and Aid Society; office, 209 East Broadway.
 Ladies' Hebrew Aid Society of Yorkville, 115 East 86th street.
 Ladies' Lying-In Relief Society; president's address, 244 West 52d street.
 Young Ladies' Charitable Aid Society, 55th street and Third avenue.
 Young Ladies' Charitable Society, Terrace Garden, East 58th street.
 Yorkville Ladies' Hebrew Aid Society, 170 East 60th street.

Auxiliary Societies.

Beth Israel Leagues Nos. 1, 2 and 5, Advisory Board, secretary's address, 114 East 56th street.
 Ladies' Auxiliary Society of Hebrew Orphan Asylum, Amsterdam avenue and 137th street.
 Ladies' Auxiliary Society of Mount Sinai Hospital, Lexington avenue and 67th street.
 Ladies' Auxiliary Society of the B'nai Brith 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, 82d street and Ninth avenue.
 Lebanon League, Westchester avenue and 158th street.
 Young Folks' League of the Hebrew Infant Asylum, Lexington Assembly Rooms, 50th street.

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

Communal Institutions.

Baron de Hirsch Fund, 5 Broadway.
 Baron de Hirsch Trade School, 223 East 6th street.
 Beth Israel Hospital, 206 East Broadway.
 Brightside Day Nursery and Kindergarten, 132 Attorney street.
 Clara De Hirsch Home for Working Girls, 225 East 63d street.
 Downtown Sabbath School Association, 206 East Broadway.
 Educational Alliance, 197 East Broadway.
 East Side Day Nursery, 57 Allen street.
 East Side Dispensary, 327 Third street.
 Emma Lazarus Club for Working Girls, 58 St. Mark's place.
 Hebrew Ladies' Maternal Aid Society, secretary, Mrs. N. Jacobs, 1470 Fifth avenue.
 Hebrew Relief Society, 99 Central Park W.
 Hebrew Benevolent Aid Society, 58 St. Mark's place.
 Hebrew Benevolent Fuel Association, 58 St. Mark's place.
 Hebrew Gemilath Chasodim Association, 215 East Broadway, New York.
 Hebrew Mutual Benefit Society, secretary, 212 West 69th street.
 Hebrew Sheltering Guardian Society, 151st street and Boulevard.
 Hebrew Infant Asylum, 909 Eagle avenue.
 Hebrew Sanitary Relief Society, secretary, 103 West 55th street.
 Hachnosath Orchim Association, 210 Madison street.
 Hebrew Benevolent and Orphan Asylum Society, Amsterdam avenue and 138th street.
 Hebrew Institute, 197 East Broadway.
 Hebrew Sanitarium, 60 Broadway.
 Hebrew Lying-In Relief Society, Second avenue and 21st street.
 Hebrew Sheltering House for Aged, 210 Madison street.
 Hebrew Technical Institute, 36 Stuyvesant street.
 Hebrew Technical School for Girls, 267 Henry street.
 Home for Aged and Infirm Hebrews, 125 W. 106th 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, 213 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, 786 Lexington avenue.
 Lebanon Hospital Synagogue, Westchester and Caidwell 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, 66th street and Lexington avenue.
 Mount Sinai Training School for Nurses, 149 East 67th street.
 Passover Relief Association, 122 East 47th street.
 Purim Association, J. S. Isaacs, 111 Broadway.
 Russian-American Hebrew Association, East Broadway corner Jefferson street.
 Seligman-Solomon Society, 237 East 57th street.
 Society for the Aid of Jewish Prisoners, Room 32, Hebrew Charities Building, corner Second and E. 21st street, Henry Solomon, Secretary.
 Society for Religious Study Cong. B'nai Jerushun, 65th street and Madison avenue.
 United Hebrew Charities, 356 Second avenue.
 Young Men Hebrew Association, 92d street and Lexington avenue.
 Young Women's Hebrew Association, 206 East Broadway.

BOROUGH OF BROOKLYN.

Congregations.

Ahawath Achim, Johnson avenue, near Ewen street.
 Ahawath Scholom Beth Aron, 98 Scholes street.
 Ahawath Chesed, Lorimer and Stagg streets.
 Beth El, 110 Noble street (Greenpoint).
 Beth Elohim, State street, near Hoyt street.
 Beth Elohim, (E. D.), Keap street, near Division avenue.
 Beth Hamedresh Hagodal, Siegel street.
 Beth Israel, Boerum place and State street.
 Beth Jacob, Keap street, near South Fourth street.
 Bikur Cholim, Wyona street, E. N. Y.
 B'nai Jacob, 126 Prospect avenue.
 B'nai Sholom, 326 Ninth street.
 Emanuel, Fourth avenue and 49th street.
 Gemilath Chesed, Cook street.
 Mt. Sinai, 345 Bridge street.
 Sons of Israel, Bay 22d street and Benson avenue (Bath Beach).
 Talmud Torah, 61-65 Meserole street.
 Temple Israel, Bedford and Lafayette avenues.
 Cong. United Brethren, 53d street, near Third avenue.

Clubs.

Unity Club, Franklin avenue and Hancock street.

Ladies' Aid Societies.

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

Communal Institutions.

B'nos Zion Society; secretary's address, 326 Fourth avenue.
 Brooklyn Hebrew Dispensary, 70 Johnson avenue.
 Gemilath Chasodim Society, 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.)



CANFIELD DRESS SHIELDS

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WANTS.

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

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

WANTED—PARTIES SENDING THEIR children to New York to attend public schools are offered an excellent home, combined with instruction in Hebrew, German and other branches, as well as preparing for Bar-Mitzvah, assistance in school lessons and a proper training. Terms moderate and references of the highest standing. S. H. KLEINFELD, 228 E. 82d st., New York.

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

PRINCIPALS OR PARENTS WISHING competent teachers in Hebrew, history, etc., should apply to Prof. Joshua Joffe, in the Jewish Theological Seminary, 786 Lexington avenue, and he will recommend students from the seminary.

מכר ספרים הכולל
P. Friedman,
HEBREW BOOKS,
 Literature and speeches.
 172 Rivington St., New York.
 Orders promptly filled.

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 Policies, not payable in event of death to wife and childrer, at E. B. DILLINGHAM'S AGENCY, Hartford, Conn.

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MRS. WINSLOW'S SOOTHING SYRUP
 has been used by Millions of Mothers for their children while teething for over Fifty Years. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea.
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 מוהל MOHEL מוהל
 Office, 72d Street and Lexington Ave., (Synagogue).
 Residence, 232 E. 71st Street, New York

Rev. I. Loewy,
57 E. Third Street.
 Rabbi Congregation B'rith Jacob.
 All religious ceremonies performed.
 Instruction in English, Hebrew, German and French.
 Teacher of P. S.

J. H. Miller.
FINE MERCHANT TAILOR.
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 NEW YORK.
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I. BLOCH,
 Strictly כשרה מצוה finest Flour
BAKERY,
 Wholesale and Retail.
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 Entirely new improved machinery. Orders for City or Country promptly attended to. Office, 268 Grand St. (Liquor Store).

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Our Summer Sale of Ladies' Underwear.

PRINCIPLES OF SALE:

NO SEVEN CENT Corset Covers
NO NINE CENT Drawers
NO TWENTY-FOUR CENT Gowns
NO THIRTY-EIGHT CENT Skirts

Instead—

Decided Cuts

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NO hodge podge of all kinds on tables, confusing customers and necessitating tedious examinations to find out prices.

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Cambric and Nainsook—gathered front with four Val lace insertings—lace edge L'Algon ruffle—also same style, pointed front with fine Embroidery ruffle insertings and heading..... .07

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"Nell Gwynn" Night Dresses—the newest for Summer—low, round neck, short or elbow sleeves, also lace and Emb'y—plain and ribbon run—Empire, Pompadour and Pointed Empire, Pompadour and Pointed Neck—elaborately set off with laces, insertings, beadings and tucks—50 varieties—A grand collection of absolutely new styles..... .05

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Cambric—hemstitch Lawn ruffle—full cut—thoroughly well made..... .19

See if you can match them under 30 cts. Cambric and fine Muslin—full cut—three tucks, wide ruffle of emb'y—excellent value at 49..... .35

Fine Cambric—deep ruffle with tucks, lace and Inserting; ordinary..... .49

Fine Cambric and Muslin—cluster or close tucks—wide ruffle of extra fine embroidery..... .49

Soubrette Drawers—fine quality—fancy ruffles of Point de Paris, Torchon or Maltese laces and Insertings or showy emb'y effects..... .69

Fine Cambric—flounced styles, elaborately set off with fancy laces and handsome Embroideries; value, 1.50..... .98

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BABIES' LONG DRESSES At 12 1/2 cts.....Babies' Cambric Slips—made—ruffle finish—

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At 24 cts.....Babies' Cambric Slips with strings—beading and Val lace.

At 39 cts.....Babies' Long Cambric Dresses—yoke of H. S. tucks—hemstitched ruffle.

At 46 cts.....Long Nainsook and Cambric Dresses—round, pointed and square yokes, with laces, embroidery, hemstitchings and tucks—24 fancy styles.

At 95 cts.....Long Dresses, with extra long Body Edgings, lace tucks and insertings—plain and trim'd skirts—20 styles.

At 1.95.....White Lawn and Nainsook—wide skirts, with ruffles of Val lace and insertings and tucks; yoke entirely of lace, with heading or emb'y—handsome dresses for babies' first picture.

At 4.98.....Elaborate Christening Robes of India Linon or China Silk—double ruffle of lace, with six lace insertings and sixteen fine tucks—full lace trim'd waist—satin ribbon—value \$7.50. Still finer Robes and Dresses to 9.98 Long Skirts—plain or trim'd—to match dresses.....29 to 2.98

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Fine, Strong Muslin—full sweep flounces—20 inches deep—two to four lace insertings, with tucks—ruffle finish, with tucks and deep lace—also strong emb'y flounce and tucks..... .95

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Finer—Including exquisite Paris Model Covers—almost entirely of lace—to 2.69.

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