

# THE HEBREW STANDARD.

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## Hillel's Guest.

Hillel, humblest, meekest of all ages,  
Hillel was the wisest of our sages,  
When his daily lecture was ended,  
Homeward turned, his way the teacher  
wended,

By a group of pupils still attended  
Loath to leave the man whose heart  
and head  
Rays of love and lore around him shed.

Ere yet reaching Hillel's house they  
parted;  
But ere on their several roads they  
started

Said they, "Rabbi, hasty is thy gait!"  
"Yes," he answered, "Ere it be too late,  
Home I haste upon my guest to wait."

And each day he answered on their  
quest:  
"Home I haste to wait upon my  
guest."

Said they once, "O Rabbi, 'tis thy jest,  
Speaking daily of thy guest."

"God forbid, my friends, but truth I've  
spoken,

Doubt ye what my very words betoken?  
Is my soul not, is it not a guest  
This day in my body taking rest?

To-morrow—know I what the morn may  
bring?

Know I that my soul may not take  
wing?"

## A Jewish Grand Master.

We present to our readers this week  
an excellent likeness of M. Max Meyerhardt, Grand Master of Masons for the State of Georgia. Mr. Meyerhardt is one of the best known Israelites in the South and is highly esteemed by both Jew and Gentile alike.

Mr. Meyerhardt in his official capacity as Grand Master officiated at the laying of the cornerstone of the new Jewish synagogue at Macon, Ga., on Oct. 31st. His address on that occasion was a masterpiece and is here appended.

Our readers will recollect the incident which called the distinguished gentleman into prominence in Jewish circles—his refusal to participate in Masonic ceremonies on the Jewish Sabbath and the prompt recognition by the craft in having the laying of the cornerstone adjourned to some week day.

"Many centuries ago, a ship was on its way to Tarshish. There was a mighty tempest in the sea. The mariners were afraid, and cried every man unto his God. Only one man was gone down into the sides of the ship, and he lay down and was fast asleep.

And they said every one to his fellow, come and let us cast lots that we may know for whose cause this evil is upon us. And the lot fell upon Jonah.

Then said they unto him, "What is thine occupation? And whence comest thou? What is thy country and of what people art thou?" And he said unto them: "I am a Hebrew, and I fear the Lord, the God of Heaven, which hath made the sea and the dry land."

Nearly thirty centuries have elapsed since that scene occurred. Nations have risen and decayed. Kingdoms and empires, once great and powerful, have passed from the memory of man. Wars and revolution have stained the pages of history with blood. But to-day, in every land where civilized man has found a dwelling place, there are found the people who proclaim, as did Jonah of old, "I am a Hebrew, and I fear the Lord, the God of Heaven."

For twenty centuries this people

have been citizens of all countries. Scattered, persecuted, driven from one land to another, they have in all their wanderings held up that banner upon which is inscribed the undying proclamation: "Hear, O Israel, the Lord our God, the Lord is One."

Well did the poet sing:

"The wild dove hath a nest.

The fox a cave.

Mankind a country,

Israel but the grave."

But in the providence of God, humanity has broadened with the ages. The darkness of the past has been succeeded by the sunlight of the present. Bigotry has given away to tolerance. And so has come to pass the sublime declaration of Israel's inspired prophet: "Have we not all one Father? Has not one God created us?" Deed, not creed, is the watchword of this age. Man is not judged by the accident of birth. Merit is the only same to success.

And especially under the bright skies of America, and beneath the aegis of the stars and stripes, religious liberty find its fullest fruition—its noblest consummation.

And the Jew has emerged from the fiery furnace of persecution, unscathed and unscarred, and stands to-day with head erect, with body strong, with mind alert, with heart full of love for all mankind. In all his wanderings he bore with reverent hands that book of books, the Holy Bible. It was his treasure and his hope—his pillar of cloud in days of trouble, his pillar of fire in nights of tribulation. He is to-day the witness of the truth of that great book. He has given to mankind its Bible and its God.

Like the bush in which God appeared unto Moses, He has ever burned, but has never been consumed. He is the miracle of history—the marvel of the ages—the descendant of kings and prophets, bards and sages, of whom the great apostle of the Gentiles said: "What advantage, then, hath the Jew? Much, every way: for he bore the oracle of the living God."

I am proud to be an humble member of that great people. To me the term Jew is a term of honor, not of reproach. For the Jew has in all ages been the banner-bearer of monotheism. He possesses many virtues and few vices. He believes in God and has faith in humanity. He regards all men as brothers, whatever be their race or creed. He is a peaceful and loyal citizen, true to his government and just to his country. He patronizes the public school, but not the penitentiary. He excels in charity and chastity. He stands shoulder to shoulder with his fellow-citizens of all creeds for law, order and good government. He is a staunch upholder of the home. He contributes freely to all churches and all charities, and takes care of his own poor. In him we combined the glories of a mighty past and the hope of a wonderful future.

That past, with its greatness and its tragedy, its songs of joy and its dirges of woe, is behind him, before him are the present and the future. To-day he stands forth in his manly prime and vigor, mingling freely with his fellow-citizens, sharing their joys, partaking of their sorrows, with the same hopes the same aspirations and the same exalted ideals? In Christian churches

are chanted the sublime Psalms of David; in Jewish synagogue are sung the tender strains of "Nearer, my God to Thee." Jew and Christian stand in this twentieth century with clasped hands, and in each others eyes read the great lesson of human brotherhood.

And so we are assembled here to-day to lay the corner-stone of a temple that will be dedicated to the worship of the great Father of us all. This is indeed an auspicious occasion. Here around us are the representatives of all creeds to witness these solemn ceremonies. Jew and Gentile mingle together in peace and amity. From this platform the minister of a great Christian denomination will address you. In his church the Jews of this Central City are worshipping, even as his people worshipped in a Jewish synagogue.

Here are also found the representatives of the twenty thousand Masons of Georgia—the disciples of the compass and the square—whose creed is brotherly love, and whose practice is charity, whose hope is immortality, whose God is the great Architect of the Universe. Within their ranks are



MAX MEYERHARDT.

found men of every sect and every nation, worshipping around the same altar, and bound together into one great and holy brotherhood.

Fitting it is that the corner-stone of this temple should be laid with the solemn ceremonies of this great fraternity. For, more than three thousand years ago, beneath Judea's sunny skies, a wondrous temple rose in beauty and in grandeur, until the golden spearheads pierced the clouds. That magnificent temple was erected by Masonic labor and Masonic skill under the wise direction of our first grand master, Solomon, king of Israel. From that day to this have Masons assisted in the erection of useful and beautiful edifices, and especially of churches and temples dedicated to God.

And so we lay this corner-stone. We have tried it by level, plumb and square. We have poured upon it the corn and wine and oil. We have spread the cement upon its polished surface. We have invoked the blessings of God upon this building.

And thus once more we have fulfilled one of our great duties as Masons. But more than this, we have shown, by our presence and participation, that we regard all mankind as brothers. Religious differences are to us unknown.

Within our mystic circle all may meet whose hearts are pure, whose lives are clean, whose trust is in God. The only test required is manhood and character. Masonry is the reconciler of creeds, the harbinger of concord, the blessed messenger of peace.

Thank God that through all the ages that have passed away, Masonry has stood like a rock for liberty of conscience—for freedom to worship God every man in his own way. Thank God that there has always been one oasis in the great desert of bigotry where man was brother unto man—where religious strife and political animosity were unknown—where peace and concord reigned supreme.

'Tis not for me to glorify the deeds of Masonry. They shine in golden splendor through the darkness of the ages. They grow with light divine in lands of blackest night. They are the jeweled stars that stud the firmament of bigotry and hate. To-day Freemasonry is a mighty power for good in every land beneath the sun. Its square and compass regulates the lives of men. Its trowel spreads the cement of brotherhood among all mankind. Its white and spotless apron is a badge more glorious than the diadem of a king. It tells of passions subdued; of hearts filled with human tenderness; of sweet charity, self-abnegation, reverence for age, respect for womanhood and the all conquering power of love. It is the emblem of innocence and the badge of a Mason.

Who can tell the future of this great institution of ours? Who can tell its power for good in the ages yet to come? Who can measure its usefulness in the cycles yet before us? When the great book of eternity is opened then will the sublime benefactions of Masonry be known. Then will the bereaved, the sorrowing, the afflicted, the helpless, rise up as witnesses to glorify our peerless order.

And now, may we not hope that from this temple whose corner-stone we have this day laid, may go forth an influence for good that shall be felt for many years to come. Here may the sorrowing find comfort. Here may the bereaved find sweetest consolation. Here may the afflicted find surcease from pain. Here may the word of God go forth in purity and power. Here may the lessons of fraternity be taught—the great lesson of God's eternal fatherhood and man's universal brotherhood. Here may be inculcated charity of thought and charity of heart that shall bind men together in friendship's golden chains. May this indeed become a house of prayer for all nations, a temple of Jehovah, within whose Holy of Holies, shall rest forever the presence of the Living God.

## Sayings of the Sages.

He who nourishes hate of his neighbor, is as if he had shed his blood.

He who seeks aggrandizement, feeds death and nourishes the grave.

Every camel is burdened according to his strength.

The pains of to-day are the gains of to-morrow.

The evil inclinations of mankind start as cobweb threads and end as strands of cable.

## In The Jewish World.

The town of Lubaczow, which contains an almost exclusively Jewish population, has been almost burned down; 500 families are without shelter.

At the annual meeting of the "National Jurist" organization of Germany, held recently, its president, Herr Staub, said in the course of his message, that Germany is proud of its lawyers, many of whom are famous throughout Europe. As instances he mentioned the names of fifteen celebrated lawyers.

The German dailies in commenting on this, have pointed out, ironically, that no less than thirteen out of the fifteen famous lawyers referred to in the president's message are—Jews!

In this comment the press verifies the old maxim, "Der Jude wird gehasst, nicht weil er es verdient, sondern weil er verdient."

The monument by Prof. Hasselruss, which will be placed by the liberal citizens of Vienna on the grave of Heine, at the Montmatre Cemetery, at Paris, is nearly finished. It is to be exhibited at the Prater before being sent to its destination. The beautiful memorial which owes its inception to the late Empress Elizabeth, a fervent admirer of the poet, will contain a bust of Heine, in white Carrara marble. On the front of the monument will be placed a crown of laurels with a representation of ribbons, on which will be the following inscription: "To the memory of Heine, Liberal Vienna."

Dr. Carl Peters writes to the London Times on the Land of Ophir. He has received tracings of three newly discovered Bushmen paintings in Eastern Mashonaland. The paintings show, he says, distinctly the influence of Egyptian art. The head-dresses in one of them are absolutely identical with the paintings on Egyptian hieroglyphic representations. He also uses philological arguments to show that the ancient Egyptians, as well as the Jews of King Solomon's period, got their gold mainly from South Africa, and that Punt and Afur (Hebrew, Ophir) are the same country—East Africa from Cape Guardafai to the mouth of the Sabi.

The Paris correspondent of the London Daily Chronicle says: "The 'conversionist' fraud was never more strongly exemplified than in the case of Maurice Guhlman, extradited from England for a series of frauds and thefts. Guhlman passed from one religion to another with facility. He was baptised twenty-one times, each change of sect being followed by money supplied by credulous clergymen on both sides. Although only twenty-eight, the prisoner seems to have travelled over Europe, alternating his frauds as a neophyte of the Lutheran, Catholic and Moravian creeds with other adventures. The money so obtained he squandered in gambling and dissipation. Guhlman at one time presented himself to the Rabbi of Berlin. The latter refused to receive him as a convert to the synagogue for the excellent reason that he already belonged to the Jewish

flock. Guhlmann is well educated, He says in defence that the bitterness of his life made him an atheist and a hopeless criminal.

The members of the Ladies' Hebrew Benevolent Society of Paterson, N. J., held a fair last week in Apollo Hall which was called "The Twentieth Century Bazaar." A large amount was realized, which will be dispersed to the needy poor during the coming Winter.

So many attacks have been made of late upon Hebrew peddlers by Detroit boys that Mayor Maybury has taken the matter in hand and will make an example of any offender who is caught.

A new organization was recently formed by a number of well known young men, residents of the West End, Boston, Mass., to be known as the Young Men's Hebrew Educational and Social Club. The object of the organization is twofold, as its name would imply, and active work in both branches will be begun at once. Already the club has 50 members, and many more will be admitted by the next meeting.

At Kamenety, in the Province of Grodno, Austria, the Jewish cemetery recently became overfilled, and the sanitary authorities prohibited further burials. The Jews applied for permission to open a cemetery out in the country. The authorities refused on the ground that the law prohibits Jews from settling outside the towns, and the cemetery would be a settlement of Jews, they held. Nothing could move the authorities from this attitude, so the Jewish residents are now compelled to carry their dead 100 miles to the nearest Hebrew cemetery.

The property at 173 Forest street, Cleveland, was purchased last week for the new Jewish hospital. The chosen location is the seventeen room home of Moses Strauss. The lot has a frontage of 100 feet, 227 feet depth, and the property is well adapted for hospital purposes.

Stone throwing at Jewish peddlers by school boys in the city of Minneapolis has been carried on to such an extent of late that a mass-meeting was recently called and a committee of seven appointed to interview the Mayor, Police Board and Board of Education to see if a stop cannot be put to the annoyance. It was declared by several of the speakers that racial prejudice is so strong among the magistrates that they will not listen to complaints from the abused peddlers.

The Young Men's Hebrew Association of Altoona, Pa., has been presented with a library of 400 volumes by Mr. Oliver Rothert of that city.

According to the official report of the Grand Secretary of the Independent Order of B'rith Abraham, the number of members was 27,240 on Nov. 1. An executive meeting will be held in the near future in New York City, at which several matters of great importance to the future of the order will be discussed.

The Harmony Circle, Baltimore's leading Jewish social organization, has had a long and brilliant history since its inception, on Sept. 11, 1864. Of its original thirty members Messrs. Charles T. Hutzler, David Hutzler, Nathan H. Hirschberg and Benjamin Katzenstein are still connected with the organization.

The total receipts of the Ladies' Orphans' Aid Society, Baltimore, Md., in the last year were \$1,329.46, and the expenditures, \$694.68; balance, \$625.38, which will go to the benefit of the Hebrew Orphan Asylum, of that city.

A peculiar point was discussed at the last meeting of the Representatives of the Jewish community in Germany. Every one knows the old practice of giving children wine from the cup with which the Chazan has made Kiddush in the synagogue, and the opinion was expressed at a recent meeting of the Jewish Council that this practice was injurious to health and should, therefore, be abolished. The question was referred to medical experts in the Council and to the Rabbinate, who were unanimous in recommending the discontinuance of the practice.

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Emanu-El last year aggregated nearly \$80,000.

George Alexander Kohut, son of the late Rev. Adolph Kohut, has been appointed instructor of the post-graduate class of Temple Emanu-El.

Dr. Ofner and a few other members of the Austrian Reichsrath, have tabled an interpellation of the Minister of Justice relative to the utterances of Baron Kallina, president of the Oberlandes-Gericht, as to the non-appointment of Jewish magistrates. The interpellants ask whether the minister is acquainted with the authoritative statement of Baron Kallina that he will not appoint any Jews as magistrates, and whether the minister will take steps to insure that the constitution shall be respected in the Vienna courts.

The notorious anti-Semitic Deputy Schneider persists in making himself ridiculous, despite the many rebuffs he has received. His latest attack on the Jews lies in the following absurd proposition:

The Government is recommended to pass a measure enacting, for the protection of the State, that (1) legal sanction must be given for the erection of new synagogues or the establishment of a new congregation (2) that all Jews must, in the presence of the civil authorities, take an oath to maintain inviolate the constitution and all other laws, with the addition that in this oath there is no secret reservation connected with the Kol Nidre annulment of oaths (3) that the regulations applying to political societies shall also be extended to Jews and Jewish communities, and (4) that all instruction shall be forbidden to Jews and Jewesses.

The Emperor has raised Emil Ritter von Kulunzky, of Prague, to the Austrian nobility.

The criminal court at Neu-Sandec has sentenced Joseph Hajduk to one month's imprisonment with hard labor for having abducted a Jewish girl named Rachel Ring and conveyed her to the Felicianer Convent at Cracow, where she is being prepared for conversion to Christianity. An abduction with the same object took place recently at Przemysl, the offender being a Greek Catholic priest. In this instance the authorities acted with energy—they discovered the place where the girl was concealed and procured her restoration to her parents.

Sir Edmund Monson, British Ambassador to France, writing to the Times on the Racing Stable Institute at Chantilly,

which has been established for the benefit of the young English stable lads in France, says: "The Racing Club of France has subscribed £200 a year for two years, but this subscription cannot be continued. The most munificent friend to the institute has been Baroness James de Rothschild, whose purse has been opened lavishly in its support and whose personal interest in its success has equalled her financial assistance." He asks for further contributions.

The Empress has conferred the Silver Cross of Merit for Women on Frau Emilie Mosse, of Berlin, and the Red Cross Medal on Sanitätsrath Dr. W. Hamburger, Berlin; Dr. Wolff, Lobau, and Kommerzienrath Kirchdorfer, Munich.

The plan, long entertained, of erecting a large synagogue in Hamburg, in the Dammtor district, is about to be carried into effect. Statistics prove that the greater number of the Jews in Hamburg lives in this vicinity.

A solemn service was held on the 27th ult. at the Jewish Theological Seminary at Breslau to commemorate the hundredth anniversary of the birth of its first director, Zacharias Frankel. The oration was delivered by Rabbiner Dr. Levy, of the seminary, who was a pupil of Frankel.

At the conclusion of the performance of the operetta "Judele" at Glickman's Theatre, Chicago, last week, Emanuel Pepletzky, one of the leading actors, was married to Miss Ida Perlman in presence of the audience, which remained to witness the ceremony.

The congregation B'pai Abraham, of Portsmouth, O., have elected Rabbf Max Ralsin as their Rabbi, to assume the duties on Dec. 1. Mr. Ralsin is a student of the Hebrew Union College of Cincinnati.

Herrmann, the magician recently gave a special entertainment to the inmates of the National Jewish Hospital, Denver, Colo.

Articles of incorporation of the Sisters of Peace Society, of Minneapolis, were filed on the 5th inst., with the register of deeds. The purpose of the organization is to give alms, to extend aid and comfort to the needy and those in distress, and do other charitable work. The officers and incorporators are as follows: E. Gumbiner, president; B. Kreger, vice-president; M. X. Kröger, secretary; I. Cohen, treasurer; G. Lowenthal, S. Sinal, A. Levy, N. Gruenberg and A. Bresky, trustees.

### "Tan Shoes and a Swallow Tail Coat"

are not considered the correct attire for the theatre among the more particular, although one well-meaning person actually appeared in that combination at a banquet recently. Just when and where the Tuxedo may be worn and when the "Swallow Tail" is required are questions we shall be glad to answer if you are at all doubtful. We have both and every thing to go with them from Opera Hat to "Pumps." Correct in style—moderate in cost—suppose you investigate.

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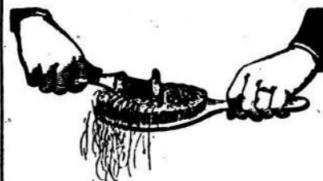
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**District Grand Lodge, No. 1. Officers.**

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- ISAAC ENGEL, 1st Deputy Grand Master.
- WILLIAM BOKHEIM, 2d Deputy Grand Master.
- AARON WOLFSON, 3d Deputy Grand Master.
- EMIL TAUSIG, Grand Treasurer.
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- BENJAMIN ORBACH, Chairman Committee on Finance.
- ISAAC BAER, Chairman Committee on Laws.
- SAMUEL ORNSTEIN, Chairman Committee on State of the District.
- MORT. J. LICHTENBERG, Chairman Board of District Deputies.

Through the instrumentality of William Bookheim, Second Deputy Grand Master, Grove City Lodge, No. 114, was instituted at Gloversville, N. Y., last Sunday. M. S. Stern, Grand Master, assisted by William Bookheim, Mort. J. Lichtenberg and Emil Tausig, installed the new lodge. Thirty members were initiated and a number of candidates proposed. The lodge promises to be a shining light of the fraternity. The lodge was instituted in the afternoon and in the evening the grand officers paid an official visit to Eleazar Lodge, of Schenectady. This lodge is doing wonderful work and intends to send three delegates to the next convention. When it is remembered that this lodge was only recently instituted with a small membership, it speaks well for the officers that the membership has increased to such an extent to entitle it to three representatives.

The Board of District Deputies, presided over by Mort. J. Lichtenberg, met on Tuesday evening. The work for the Winter months was mapped out.

A number of important matters will be brought to the attention of the lodges by the District Deputies when visiting the lodges.

Yorkville Lodge, as always, active and progressive, had an interesting meeting at its rooms in the Monroe Building last Monday evening. A package party was arranged by its energetic presiding officer, M. S. Keller, and was highly entertaining and interesting to the members, their ladies and friends. The grand officers were present and made addresses, responded to by the officers and members of the lodge.

In order to create new life among its members Reuben Lodge started a bowling circle, which meets in the rooms of the lodge after the meeting of the lodge are adjourned, and the members and their ladies bowl every Thursday evening at Cafe Logeling.

Members of the order and their ladies will receive a hearty welcome any Thursday evening.

Special arrangements are being made for Thanksgiving night by the members to entertain their friends. All are invited and will receive a royal welcome.

Grand Master Stern and the General Committee will pay the following official visits. Members of the order are requested to attend:

- Amity, No. 92, Thursday, Nov. 21, 8 p. m., 170 East Sixtieth street.
- Hosea, No. 37, Sunday, Nov. 24, 8 p. m., 237 East Fifty-seventh street.
- Manhattan, No. 111, Wednesday, Nov. 27, 8 p. m., 744 Lexington avenue.
- Daniel Webster, No. 24, Sunday, Dec. 15, 8 p. m., 155 East Fifty-eighth street.
- Naphtali, No. 10, Tuesday, Dec. 3, 8 p. m., 183 East 107th street.

- King Solomon, No. 28, Sunday, Dec. 8, 3 p. m., 407 Bridge street, Brooklyn.
- Palestine, No. 36, Thursday, Dec. 12, 8 p. m., 155 East Fifty-eighth street.
- Sebulon, No. 8, Tuesday, Dec. 17, 8 p. m., 170 East Sixtieth street.
- Henry Clay, No. 19, Wednesday, Dec. 18, 8 p. m., 170 East Sixtieth street.
- Dan, No. 9, Thursday, Dec. 19, 8 p. m., Grand and Havermeyer streets, Brooklyn.
- Aaron, No. 20, Sunday, Dec. 22, 8 p. m., 207 East Fifty-sixth street.
- New York, No. 44, Sunday, Dec. 29, 8 p. m., Cafe Logeling, 237 East Fifty-seventh street.

New York Lodge is arranging a high class entertainment and reception for its members, their ladies and friends.

Anticipating a visit of the Grand Master and General Committee, Empire City Lodge held a well attended meeting last Wednesday. The reception accorded to the Grand Master and General Committee was a most pleasant one and the addresses made by the members were highly interesting.

The convention of District Grand Lodge will take place on Feb. 9, 1902, at the Tuxedo, Madison avenue and Fifty-ninth street. It is expected that over 300 delegates will be present. The district embraces the States of New York, New Jersey, Connecticut and Massachusetts.

We congratulate Hon. Julius Harburger, Grand Master of the Order, upon his appointment as chief clerk of the Fourth Municipal Court. For a number of years prior to his election to the Legislature Mr. Harburger was clerk of this court and administered the affairs in a most satisfactory and businesslike manner.

The Endowment Committee meets on Sunday morning.

The convention of the order will be held in Atlantic City, N. J., during the month of May, 1902. Nomination of delegates takes place during this and next month. In almost every lodge a number of candidates have announced themselves and a spirited contest for this office will take place.

Achai Scholom Lodge will publicly install its newly elected officers and is arranging an open meeting for its members, their ladies and friends.

The Naphtali Social Circle, an auxiliary of Naphtali Lodge, will give an entertainment and reception at the New York Turn Hall.

In Reuben Lodge, Emanuel Strauss and Jacob Katz have announced themselves as candidates for delegate to the convention. As Manny and Jake are both popular an interesting election is looked for.

**Sons of Benjamin.**

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

- Executive Committee.
- Louis Strauss, chairman on Appeals.
  - David Reggel, chairman on Endowments.
  - Rudolph Herring, chairman on Finance.
  - Ed. E. Falke, chairman on Laws.
  - Ed. A. Solky, chairman on Credentials.
  - Max Driesen, chairman on Rituals.
  - Alex Grant, chairman on State of Order.
  - Anson Stern, chairman of Written and Unwritten Works.
  - Hyman B. Cohen, chairman on Unclaimed End.
  - Jacob I. Le Bowsky, chairman on Mutual Guarantee Fund.
  - Samuel Rechnitz, treasurer Mutual Guarantee Fund.
  - Ferdinand Ziegel, chairman on Statistics.
  - Herman Meyer, chairman on Intellectual Advancement.
  - Morris Cohn, chairman on Repairs and Supplies.
  - Isaac Michel, chairman on Burial Ground.
- JUDGES COURT OF APPEALS.
- Herman Isaacs, president, of Baltimore.
- ASSOCIATE JUDGES.
- Samuel Einstein, of Washington, D. C.
  - Isaac A. Levin, of Baltimore, Md.
  - A. Lesser, of San Francisco, Cal.
  - Alex Tannenholz, of Detroit, Mich.

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



Rev. Raphael Lasker.

**Dr. Lasker's Silver Jubilee.**

The 25th anniversary of the rabbinate of Rev. Dr. Raphael Lasker was celebrated last Friday evening in the Temple Ohabei Shalom, Union Park street, Boston, Mass. Rev. Samuel Hirschberg, the associate rabbi with Rev. Dr. Lasker, conducted the regular Friday evening services and delivered an eloquent congratulatory address in behalf of the congregation. The address of Rabbi Hirschberg was followed, by one by Isaac Rosnosky, who presented Dr. Lasker, in the name of the congregation, with a check for \$1,000. He stated that at the next general meeting of the congregation in January, Rev. Dr. Lasker would be voted a life position as its spiritual adviser.

Rabbi Lasker thanked the officers and members of the congregation for their kindness, and spoke at length on the work accomplished during the past quarter of a century.

In his remarks the president, Mr. Rosnosky, spoke of the growth of the congregation in the past 25 years since Dr. Lasker took charge. In 1876 the congregation occupied as its house of worship the property next to the Young Women's Christian Association on Warrenton street, and at that time had a membership of 85. Fourteen years ago its present temple on Union Park street was purchased and the membership to-day is 265, with between 1,600 and 1,700 attending the services. The congregation is the largest and most influential in Boston. Rabbi Samuel Hirschberg has been with the congregation for the past six years. Rev. Dr. Lasker was still a very young

man when he organized the congregation B'nai Abraham of Portsmouth, O., and his success was such that a synagogue was at once secured by the congregation and regular services held. While rabbi of this congregation he established the first Sabbath school in Portsmouth.

Dr. Lichtenberg recognized the abilities of his friend and secured for him the position as rabbi with the congregation Shaar Hashomayim of New York, where he officiated for nine years. At this time, in conjunction with his ministerial duties, Rev. Dr. Lasker had also under his charge a large educational institution, which grew to such proportions that he was obliged to give up his position as rabbi, much to the regret of his congregation, and devote his whole time to the institute.

In 1871 he accepted a call from the Temple Israel congregation of Brooklyn, where he remained until November, 1876, when he came to Boston, succeeding Dr. Falk Vidaver.

Many prominent men in Boston, New York and elsewhere look back with respect and pride to their school days under the training of Rev. Dr. Lasker. Here in this city his work has been crowned with marked success. He is highly esteemed by his fellow-citizens, both Jewish and Christian. He served from 1882 until 1888 on the school board.

Last Friday evening every seat in the main temple was occupied. After the exercises the people extended their congratulations and good wishes to Dr. Lasker, who for so many years has been their tried and true friend in happiness and in sorrow.

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

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

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

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## CITY NEWS.

## Temple Emanu-El.

Saturday Rev. Dr. Joseph Silverman will preach on "The Jewish Mother." On Thanksgiving Day, Nov. 28, service will be held at Temple Emanu-El at 11 o'clock. Dr. J. Silverman will deliver the sermon.

Dr. Henry M. Leipziger will lecture in Temple Emanu-El on Sunday morning, the 24th inst.

## Congregation Atereth Israel.

The Rev. Dr. Krauskopf will preach this Sabbath morning on "The Open and Closed Portals of Heaven."

## Seventy-second Street Synagogue.

Rev. Dr. Falk Vidaver will speak Friday evening on the subject, "God in Nature and in History." On Saturday morning, "A Prophetic Dream."

## Temple Israel of Harlem.

Rev. Dr. M. H. Harris will lecture this Friday evening on "The Jew of New York and the Jew of London." Saturday morning, subject of sermon, "The Descent of the Angels."

A union Thanksgiving service in conjunction with the Eighty-second Street Synagogue will be held on Thursday, Nov. 28, at 11 a. m.

Dr. Harris' Council Circle in Bible and Jewish History will meet on Wednesday, 10 a. m., instead of Thursday.

## Temple Rodolph Shalom.

The subject of Dr. Rudolph Grossman's lecture this Friday evening will be "What Is the Ideal Man?" (ninety-second in the course on ideals). On Saturday morning Dr. Grossman will preach on the subject, "Does God Speak to Man?"

The first public entertainment of the Young Men's and Women's Culture Society of Temple Rodolph Shalom will be held in the temple proper on Tuesday evening, Nov. 26, at 8 o'clock. In addition to a musical programme there will be a lecture by Hon. John S. Crosby on "Abraham Lincoln." All interested are welcome.

## Mount Zion Congregation.

113th Street, near Madison Avenue. Rabbi Samuel Greenfield will preach on "Our Father Jacob." Plans are being evolved for a fair to be held by this congregation and its auxiliary ladies' circle.

## Congregation Hand-in-Hand.

Mr. David Lubin, the author of "Let There Be Light," will occupy the above pulpit this Friday evening. Rev. Mayer Kopfstein will speak Saturday in German on "Life's Vision."

## Jewish Endeavor Society.

The regular Sabbath afternoon service of the Jewish Endeavor Society was held at the Henry Street Synagogue last Sabbath and there was an enthusiastic gathering. Mr. Herman Abramowitz spoke on "Jacob's Dream of Heaven," pointing out that it was a symbol of all Israel's dreams. The greatest have had their dreams which they strive to realize. We, too, should rise from our daily material life to the dreamy spiritual higher life, and strive to make that real.

Mr. Rudolph I. Coffe will deliver the sermon on Nov. 23d. Services begin at 3 P. M.

The work of the Jewish Endeavor Society, the Sabbath school, bible classes and lecture course is progressing splendidly.

## A. C. Sisterhood.

The Sisterhood of Ahawath Chesed Shaar Hashomayim have arranged to hold a bazaar in the vestry room of the Temple, Fifty-fifth street and Lexington avenue, Dec. 11 to 15. The ladies hope to realize a large amount to enable them to carry on the work in behalf of their poor.

## Temple Israel Sisterhood.

An entertainment and dance will be given by the Temple Israel Sisterhood at the Waldorf-Astoria, Monday evening, Nov. 26, at 8:30 P. M. The Sisterhood has been gradually spreading its activities during the past few years and finds its present home totally inadequate to meet

its daily growing needs. The entertainment is for the purpose of raising funds which will form the nucleus of a building fund to be applied toward the purchase or erection of a house of their own, suitable to the requirements of this worthy society. Not alone does the Sisterhood care for the sick and needy in the large Harlem district, but it also maintains a Kindergarten and day nursery, a sewing school and a religious school. The Perseverance Club and the Sabbath reunions for Mothers are also valuable adjuncts.

## Young Folks' League, Hebrew Infant Asylum.

The Young Folks League of the Hebrew Infant Asylum held its regular monthly meeting on Sunday afternoon, Nov. 17, at its rooms in the "Tuxedo," 59th street and Madison avenue. A feature of the meeting was the installation of the newly elected officers by the President, Mr. Mayer C. Goldman, who commented on the prosperous condition of the league and predicted a most successful future for the active organization. A short programme, contributed to by Miss Rosie Woberstein, Miss Ida Kutner, Mr. Willy Levy and Baby Esberg, was much appreciated by the large membership present.

The first informal dance given by the league for this season will be held at the Harlem Casino, Seventh avenue and 124th street on Saturday evening, Nov. 23, at 9 o'clock and a huge success is already assured. Arrangements are being made for a costume dance and an amateur performance in the near future and the league will maintain its splendid record for accomplishing creditable results.

## Emanu-El Sisterhood.

The Emanu-El Sisterhood of Personal Service of Temple Emanu-El publicly opened their new house at 318-320 East Eighty-second street, last Sunday afternoon with a public reception. The handsome new building which the society had erected recently has really been opened for two weeks for the needy. Over 1,500 invitations had been sent out, and the members of the Sisterhood were kept busy during the afternoon showing the visitors through all the different departments of the handsome five story building.

The various departments of the work of the Sisterhood are divided into sections, presided over by "guides." The work which each of the sections has to do is divided as follows: Section 1, relieving the sick and the needy; section 2, religious schools; section 3, industrial schools; section 4, friends of the working girls—the "Friendly Club"; section 5, day nursery and kindergarten; section 6, employment bureau; section 7, cooking classes; section 8, Sisters' Sewing Circle; section 9, practical classes for women—the clothes remodeling department; section 10, the Home Circle Society.

## Amity Charity League.

The "Amity Charity League," whose benevolent work is in aiding the East Side poor, will hold their fifth annual ball on Sunday evening, December 1st, 1901, at the Lexington Assembly rooms (Terrace Garden), Fifty-eighth street and Lexington avenue. This modest association has done a deal of good in a quiet, unobtrusive way. We strongly recommend the forthcoming function to the notice of those who, when they enjoy a pleasant dance, are not averse to doing a kindly deed at the same time.

## Commencement at the Clara de Hirsch Home for Working Girls.

A good attendance of friends of the graduates marked the commencement at the Clara de Hirsch Home for Working Girls last Sunday evening. Hon. Oscar Straus presided, supported by Rev. Dr. K. Kohler, Dr. Haney and the ladies of the Board of Management. The amiable and capable superintendent, Miss Sommerfeld, infused something of her own geniality and efficiency into the whole proceedings. Mr. Straus and Dr. Haney spoke in kindly, simple and wise fashion to the graduates, dwelling on the higher moral side of devotion to duty and hard work. Seventy young ladies, all looking happy, pretty and well-dressed, received their diplomas with becoming countenances. Miss E. Broader, a resident, played a selection on the piano in good style, and Miss Fanny Sherman's Russian songs fully earned the hearty applause with which they were rewarded.

## ENGAGEMENTS.

**BARNETT-SAMUELS.**—Miss Hattie Samuels, of Baltimore, to Mr. I. Barnett, of New York. At home Nov. 24, from 3 to 6, 78 East Ninety-sixth street. No cards.

**CAPLAN-BAUER.**—Mr. and Mrs. J. Bauer announce engagement of their daughter Sadie to Mr. Paul Caplan. At home Nov. 24, 326 East Seventy-ninth street.

**CASH-UNGER.**—Miss Minnie Unger to Mr. Jacob Cash, of Long Island City.

**EDELSON-BARNETT.**—Miss Frances Lillian Barnett, of New York, to Mr. Joseph D. Edelson.

**FROMBERG-GOLDGRABER.**—Mr. J. Goldgraber announces the engagement of his daughter G. Aurene to Mr. M. Fromberg, of Detroit.

**GOLDBERG-ROSEN.**—Flora Rosen to Israel Goldberg.

**HAAS-OHRENSTEIN.**—Miss Hattie Haas, of 135 West 112th street, to Mr. Benjamin Ohrenstein, of Chicago. At home Sunday, Nov. 24, 3 to 6.

**HEIMEN-ADLER.**—Jacob Heimen and Liëna Adler. Reception Sunday, Nov. 24, 406 Knickerbocker avenue, Brooklyn.

**KUTNER-WINTER.**—Miss Anna N. Winter, of Brooklyn, to Mr. J. B. Kutner, of Manhattan. At home Sunday, Dec. 1, 3 to 6, 86 West 103d street, Manhattan. No cards.

**LEVENE-OFFNER, LEVENE-OFFNER.**—Mr. and Mrs. I. Offner announce the engagement of their daughters, Jennie, to Mr. Nat Levene, and Fanny, to Mr. Elias Levene. At home Dec. 1, 34 East Seventy-second street. No cards.

**MEYERS-BACHMAN.**—Mr. H. W. Bachman announces engagement of his daughter, Helen D. Bachman, to Mr. George H. Meyers. At home, 144 West 111th street, Sunday, Nov. 24, 1901, from 3 to 6.

**MIDAS-BAUM.**—Miss Thekla Baum to Mr. Joseph Midas. At home on Sunday, Nov. 24, 1901, at 2624 Fulton street, Brooklyn.

**NEWMAN-DAHLMAN.**—Rhoda Dahlman to Randolph M. Newman. At home Thursday (Thanksgiving Day), Nov. 28, 1901, at 121 West 111th street, 3 to 6. No cards.

**PRINCE-STRAUSS.**—Mrs. Prince announces the engagement of her daughter Rosa to Benjamin Strauss. At home Nov. 24, from 3 to 6, 95 Avenue B. No cards.

**SAMUELS-RICH.**—Mrs. M. Rich announces the engagement of her daughter Mollie to Mr. Morris Samuels. At home Sunday, Nov. 24, 1901, 173 East 105th street. No cards.

**SCHWARTZ-BRUMMER.**—Mr. Isaac Schwartz announces the engagement of his daughter Lena R. to Mr. Dave Brummer. At home Sunday, Nov. 24, from 3 to 6, at 47 St. Nicholas avenue.

**STEINER-GLUEK.**—Mr. and Mrs. Joseph Gluek announce the engagement of their daughter Lizzie to Mr. Max Steiner, of Hartford, Conn.

**TAUSIG-BLESS.**—Mr. Rudolf Tausig announces the engagement reception of his daughter Pauline to Samuel Bless, Sunday, Nov. 24, from 3 to 6 p. m., 1794 Lexington avenue.

**WEINSTEIN-GOLDSTEIN.**—Mr. and Mrs. Goldstein announce the engagement of their daughter Merriam to Maxwell Weinstein. At home Sunday, Nov. 24, 3 to 6, 69 East 115th street.

## MARRIED.

## Harris-Kaiser.

Married, on Sunday, Nov. 17, 1901, at the bride's residence, 160 East 103d street, by Rev. F. Light, Mr. Jacob Harris to Miss Esther Kaiser.

## Brill-Meyers.

Married, on Sunday Nov. 17, 1901, at Webster Hall, by Rev. F. Light, Mr. Abraham L. Brill to Miss Henrietta Meyers.

## Well-Birnbaum.

Mr. Abraham Birnbaum and Miss Camille Weil were united in marriage on Sunday, the 17th inst., at Liberty Hall, Houston street, the Rev. Dr. Bernard Drachman officiating.

## Levy-Rothschild.

A pretty home wedding was that of Miss Hattie Levy and Mr. Max Rothschild, on Sunday, the 17th inst. The groom is an attaché of the Health

Department of this city, and is well known for his zeal in charitable movements. The ceremony, which took place at the residence of the bride's father, 426 East Eighty-fifth street, was performed by Rev. Dr. Bernard Drachman, of Congregation Zichron Ephraim.

## Sternberger-Joseph.

On Thursday, Nov. 14, by the Rev. Dr. Gotthell, Clara B. Sternberger, daughter of Mrs. Mayer Sternberger, to Mr. Max Joseph, of Antwerp.

## Appel-Bercowitz.

Isidor Appel to Anna Bercowitz, on Nov. 16, 1901, by the Rev. Alex. S. Kleinfeld.

## Bohm-Marks.

On Tuesday, Nov. 17, 1901, Mr. Henry Marks to Miss Bertha Bohm, at the residence of the bride, No. 317 East Twenty-first street, city. Rev. B. Hast officiated.

## Ciner-Fischlowitz.

Mr. Emanuel Ciner and Miss Dora Fischlowitz, at Tuxedo Hall, Sunday evening, Nov. 17, Rabbi Samuel Greenfield officiating. About one hundred and twenty friends and relatives were present.

## Bar Mitzvah.

Mr. and Mrs. Adolph Jacobs announce the Bar Mitzvah of their son Lester, this Sabbath at the Congregation Atereth Israel, 323 East 82d street. A reception will be held Sunday evening at 327 East 79th street at 6 P. M.

## Society Notes.

A pink tea was tendered last Wednesday by Miss Celia Stiner of 149 West 120th street to her two visiting friends, Miss Pearl Kahn of Cincinnati, O., and Miss Blanche Ullman of Appleton, Wis.

The tea room was handsomely decorated with smilax and pink roses, carnations and chrysanthemums.

The ladies present were Miss Etta Cohen, Miss Julia Cohen, Miss Pearl Kahn, Miss Miriam Lederman, Miss Vera Levy, Miss Dora Manila, Miss Tessie Nathan, the Misses Allendorfs, Miss Minnie Steiner and Miss Blanche Ullman.

## Dr. Schindler on Socialism.

Wednesday evening, the 20th inst., Dr. Solomon Schindler, of Boston, Mass., began the first of a series of six lectures on "A Study in Socialism." These lectures will be given every other Wednesday at 8 p. m., in Rooms 12 and 14, in the Alliance Building, and are limited to students of economic problems. The first lecture was "A Definition of the Term Socialism."

The lectures to follow are: Wednesday, Dec. 4, 1901, "The Hopes of Socialism"; Wednesday, Dec. 18, 1901, "The Limitations of Socialism"; Wednesday, Jan. 1, 1902, "Friends and Foes of Socialism"; Wednesday, Jan. 15, 1902, "First Steps Toward Socialism"; Wednesday, Jan. 29, 1902, "Evolution or Revolution—Which?"

## Murray Hill Council.

Murray Hill Council, No. 1736, R. A., gave a smoker Monday evening last in Bloomingdale Annex, Sixtieth street, near Third avenue. The committee, of which Mr. Herbert Levene was chairman, provided an excellent entertainment appropriate to the occasion. A similar entertainment will be arranged for in the near future.

## Sanitarium for Hebrew Children.

The board of directors desire to acknowledge the following contributions: Mrs. Addie W. Kahn, \$25; Joseph Bach, \$5, and Isaac Polack, \$5. New York, Nov. 18, 1901.

The Albany Dental Association, under the management of F. L. Morhard, D. D., has become one of the largest establishments in this city, through the genuine good work it is doing all along. Their new method of extracting teeth and inserting new ones the same day is a feature of the establishment, as well as the manufacture of sets at a lower rate than anywhere else in the city. Their prices are very reasonable, as the following will show:

Extraction, 25 cents, and with painless method (no gas), 50 cents. Sets of gum teeth, \$6.50. Full upper and lower sets, \$12. Partial plates, from \$1.50 to \$6.50. Crown and bridge work a specialty. Gold crowns, \$6.50. Porcelain crown on pivot teeth, \$4. Open evenings until 9. Sundays from 10 a. m. to 1 p. m. 291 Third avenue, between 22d and 23d streets.

## Young Ladies' Charitable Society.

Far in advance of anything the Young Ladies' Charitable Society has ever undertaken was the annual affair given by them Saturday evening last in the New Harlem Casino. The attendance was very large and certainly represented the better element of upper New York. It was the first time since the organization was formed that the society gave a reception only. Heretofore an entertainment preceded the dance, but the change was profitable and will surely be repeated. Mr. Herbert Levene was the chairman and was ably assisted by eight of the members. Mr. I. Simon acted as floor director. A few of the guests included Misses Gertrude Halle, Gertrude Schiff, Lizzie Meirowitz, Malvina and Ella Newman, Hattie Elliott, Gertrude Levy, Eva Abrahams, Blanche Rice, Frances Bernhardt, the Misses Salomon, Celia Weinberg, Carrye Cony, the Misses Krieger, Millie Rosenberg, Dorothy Weissman, Julia Kohn, Millie Rosenbaum, Sadie Uenderdorfer and Sadie Kaplan. As a result of this affair twenty propositions for membership were received at last Sunday's meeting. Diamond rings will be presented at the next regular meeting (first Sunday in December) to the four ladies having sold the most tickets. The lucky winners are Miss Malvina Newman, Miss Blanche Rice, Miss Gertrude Levy and Miss Bella Schonheit.

## UNITED HEBREW CHARITIES.

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

The total number of applications received and dealt with during the month reached 3,195, representing about 10,650 individuals. Of these, 2,411 applied in the Bureau of Relief and 784 in the Employment Bureau, of whom 537 were given employment. Of those who applied in the Bureau of Relief 317 were here for the first time.

After careful examination, relief was refused to 194 cases. Regular monthly allowances were given to 400 cases not included in the number of applications here given.

Two thousand seven hundred and seven garments, 727 pairs of shoes and 128 articles of furniture and bedding were distributed; 114 garments were made in the work room and 425 garments were repaired.

## Dedication of Monument.

At Machpelah Cemetery there was dedicated last Sunday a monument to the memory of Mr. Magnus Brown in the presence of a large concourse of immediate relatives and nearest friends. Rabbi Samuel Greenfield delivered the dedication address.

## Young Folks' League, Temple Anshe Chesed.

Although in existence since last March the Young Folks League of the Temple Anshe Chesed already has a membership of 125, and their sociables, debates and entertainments have come to be recognized in Harlem as successful affairs. Since Nov. 1, Friday evening lectures have been arranged for the young men and women of the congregation. This Friday Dr. J. Silverman of Temple Emanuel will speak. The house of worship is located on 160 East 112th street, between Third and Lexington avenues. Dr. J. Mandel is the officiating rabbi.

The officers of the league are; President, Mr. H. M. Hess; vice-president, Mr. M. Rothschild; treasurer, Mr. M. Reinhardt; financial secretary, Miss J. Monheim; recording secretary, Miss A. Levinson; editor, Miss G. Herzberg; board of directors, Miss F. Arndt, Mr. S. Winken, Mr. J. Kroll.

## Sabbath Observance Association.

The Sabbath Observance Association will hold a public meeting on Monday evening, the 25th inst., at 8 P. M., at the Synagogue B'nai Jeshurun, 65th street and Madison avenue.

The agitation for a more widespread observance of our Holy Sabbath is being energetically carried on by this society, and its plans for systematic and continuous work are now promising most encouraging results. The Jewish public is earnestly invited to attend. Addresses will be made by Rev. Joseph Mayor Asher, Rev. H. P. Mendes, Henry V. Rothschild, Esq. and Rev. Henry S. Morais.

HEBREW SHELTERING GUARDIAN SOCIETY OF NEW YORK.

Twenty-third Annual Meeting.

The annual meeting of the Hebrew Sheltering Guardian Society was held last Sunday morning in the Synagogue of the Home on Eleventh Avenue and 150th Street.

There was a good attendance. Among those present we noticed Hon. Leonard Lewisohn, Hon. Jacob H. Schiff, Lyman E. Bloomingdale, J. L. Buttenweiser, L. Gans, K. Mandell, H. S. Herman, Warley Platzek, Hon. Isidor Straus, Hon. A. S. Solomon, Louis Strasburger, Henry Solomon, I. Wallach, Henry Budge, and Felix Warburg. Mr. S. D. Levy, president of the society, occupied the chair, supported by Messrs. E. Bernays, Eckstein and Rosenstamm, of the board of managers.

President S. D. Levy read his annual address, the opening paragraphs of which ran as follows:

"It is with feelings of profoundest gratitude to God that my mind reverts to the early part of the current year. All over New York there was a deplorable increase of mortality among young children during the prevalence of the epidemic of diphtheria and scarlet fever which filled so many little graves and left so many mothers' hearts aching at the thought of the little empty chairs by the family table.

"Scarlet fever broke out among our own children, and we passed through an anxious period of two weeks till the danger had finally passed. Two little ones who brought the disorder from without into our reception house succumbed at the Randall's Island Hospital. Thank God our little ones all recovered fully, and our returns of sickness have been since at their ordinary happy minimum.

"Before entering further on the general details of the last year's experiences I am impelled to ask the Jewish public of this city wherein have we, of the board of managers—who lay the free-will offering of our time, attention and loving care for our little wards on the altar of God—offended against the public weal or against Jewish traditions that we are left to struggle with our difficulties, haunted by a nightmare horror of fear of what may occur at any time in our home? We have taken care during the year to make our condition and our perplexities known. We have scattered tens of thousands of appeals all over the country telling exactly how we stand. There was no whit of exaggeration in these strongly-worded statements. The results in membership or actual donations about covered the cost of issuing the appeal. We have, besides, conditional promises of \$15,000. But we need at least ten times that amount.

"The Jewish public knows of our wants. The claims on our attention are constantly increasing. Piteous appeals from the deserving poor for our consideration are rejected weekly. The city authorities have resorted to the extreme measure of threatening to leave Jewish children on our doorstep, and thus challenging us to refuse them admission. The number of Jewish children committed to Christian institutions or 'placed out' in Christian homes is constantly increasing. Meanwhile our home is overcrowded, and at any time a moment's relaxation of vigilance, a single mistaken diagnosis of our able and conscientious resident physician, may lead to the introduction of a dangerously contagious disease which may decimate our numbers and bring widespread reproach on our community.

"I have for the past five years dwelt in my annual reports on this danger which was clearly foreseen—which, indeed, was obvious to the least observant eye. The crisis has now come. With all the energy of our hearts and souls we of the management of this institution cry a warning to New York Judaism of the danger that is on us now. We have, in the past, been encouraged to persevere in our struggles, and have been told that if we but waited, we should receive due attention. Ladies and gentlemen, we dare wait no longer! To be silent now is a crime. To continue silent would be treason to humanity. Are not the poor little destitute and orphaned children of our community of sufficient value to us to justify special efforts to save their health, their lives, their souls?"

In the statistical portions of the report it was stated that the income had been \$105,582, and the expenditure \$105,437, leaving a credit balance of \$145.

There are now 922 children in the home, of whom 39 are orphans, 412 are half-orphans, 250 are deserted children and 221 are destitute children. The total number cared for in the Home since its foundation was 4,408. The report concluded thus:

"And now, in conclusion, I must once more remind you, ladies and gentlemen, of the problem that faces us and of the perplexities we have to encounter practically unaided. This is the season when, at the annual meetings of the Jewish Charities, their claims on your notice and their necessities attract your attention from all sides. No charitable institution which does substantial service can ever be in a position to dispense with appeals for further aid. But, if these varying claims press too hard on your means, we generally make some attempt at discrimination between those whose necessities are the more immediately pressing and those which we may conscientiously relegate for later consideration.

"This latter position, I regret to say, has hitherto been our position. We have never begrudged our sister institutions the more generous support that has been accorded to them. But the time has now come when it would be the falsest of false modesty to remain without protest in our underserved position of the Cinderella of the greater Jewish charities of this country. Ours is the largest institution of its kind in this Continent. I wonder how far wrong I would be if I were to go further and say 'in the world?' I may be wrong there, but of one thing I am assured, there is no institution of our size in the world that receives so little immediate support from the Jewish public. This is attributed partly to sheer want of knowledge of our work and partly to the survival of undeserved prejudice which serve to lessen the appreciation by the charitable and public-spirited of our work, which prejudice is founded solely on the idea that we can do our work and carry on all our objects with the moneys allowed us by the city.

"Have those who—being blessed by Providence with prosperity—strive to do good in their generation, ever stopped to reflect what would be the result if we were to refuse to face any further perplexities, if we were to reduce our numbers to the point of comfort, if we were resolutely to refuse to admit any more.

"Let me tell them. Within a year there would be 500 more Jewish children in Christian institutions, either of a sheltering or reformatory kind or we should be breeding that member of Jewish 'gutter-snipes' and future criminals to overburden our penal establishments and to affix an indelible stigma on the fair fame of the Jew. It would be a 'chillul ha-shem' of the worst kind!"

After the reading of the report, the Hon. Leonard Lewisohn rose and said:

"It is customary to thank the president and board of directors for the discharge of the duties they had undertaken during the past year, and I think the officers of this institution, as they had to work very hard, not having had the support which the other institutions have, deserve more than the usual praise.

"It is hard to understand that there should be only 690 contributors when there are 920 children in this institution! Under the circumstances, I move that the assemblage give a vote of thanks to the president and the board of directors for the very arduous duties they have performed, and I would also like to state that I will put myself down for \$25,000 toward the building fund of this institution."

Messrs. Warley Platzek and J. L. Buttenweiser followed, the former promising \$1,000 at the conclusion of a brilliant and eloquent speech.

The Hon. Jacob H. Schiff then said:

"Mr. Chairman: Nice words are good enough, but substantial encouragement such as Mr. Lewisohn has given you today is certainly better. Mr. Lewisohn, useful and intelligent a citizen as he is, I think has rightly diagnosed your needs. What you need, as I take it, is not so much moral support, but what you need in the first instance is the completion of the fund for which you have been making an appeal for so long now, to get more accommodation for the children who are passing for admission here. I do not think that it is fully realized what this institution stands for. I don't believe it is fully understood that it stands between Jewish honor and Jewish shame. From my own little experience in this community I know that our children's reformatories hold to-day 25 per cent. of their inmates of Jewish birth. Just

think! 25 per cent. against a population of only 14 per cent. Almost double as many Jewish children are in the reformatories of the State to-day from the city of New York as there are Jewish inhabitants in this city. Formerly we prided ourselves that there was not one per cent. of Jewish criminals existing in the reformatories of this State. Today there are 25 per cent. It is only, and only, this institution that can create a remedy for this. As I have said, it stands between Jewish honor and Jewish shame.

"How many of those who have been educated in the Hebrew Sheltering Guardian Society and probably in the Hebrew Orphan Asylum may have gone and contributed to the intelligence and industry of our nation? That is Jewish honor. It is becoming recognized that the poor Jewish residents of the east side have saved the honor of this municipality. And it is institutions like the Hebrew Sheltering Guardian Society and the Orphan Asylum and the Educational Alliance, to whom we will have to look for good Jewish citizenship. If we fail to raise good citizens we fail to do our duty to our State, to our community and to the fair fame of our people.

"I am glad to know and glad to be assured that your institution is becoming more and more recognized. I believe you can feel very greatly encouraged, and I am quite certain if, after what you have heard and what has been done here by Mr. Lewisohn and Mr. Buttenweiser, you will go out and renew your efforts, you will get together your building fund. I congratulate you upon your work and second the motion."

It transpired afterward that Mr. Schiff had promised \$10,000 to the building fund. Mr. Felix Warburg gave \$5,000. There were several donations of \$1,000. The total donations exceeded \$52,000.

Societe Israelite Francaise.

The "Societe Israelite Francaise de Secours Mutuels," of this city, will hold their twenty-eighth annual ball on Sunday evening, Dec. 8, at the Harlem Casino, corner 124th Street and Seventh Avenue. This society has done much since its organization toward alleviating the condition of the French poor, and the proceeds of the affair will, as heretofore, be devoted toward a continuation of the good work.

Junior League, Congregation Aefeth Israel.

The young folks who form the above-named organization, take a marked interest in Judaism, and are making rapid strides, ten members having been admitted at the last meeting. Rev. Dr. Krauskopf is taking a special interest in the society, and his addresses to the members are both timely and instructive. The next meeting, which will be held on Nov. 26, will, besides a carefully selected musical programme, include an address by Dr. Krauskopf on "Heroes, Old and Young."

Stella Newmark's Piano Recital.

Despite a heavy rainstorm, the spacious Astor Gallery at the Waldorf-Astoria was crowded on the 12th inst. by a very stylish and evidently appreciative audience. Owing to the storm, many ladies were delayed, and the lobbies and cloakrooms were so crowded at 2.30, the time announced, that Miss Newmark wisely delayed her first number for fifteen minutes to enable the ladies to check their wraps and get seated. This brief and courteous delay offended one critic, who wrote at length about it in a foreign daily. Probably his detention missed two lagers and one game of pinochle.

The program was classic and, without any desire to flatter, was superbly interpreted by Miss Newmark, who was kept busy garnering flowers after each number. Miss Newmark's touch is firm, her phrasing is artistic, her technique is brilliant and her entire conception and execution of the most difficult compositions of Bach, Schumann, Chopin and Liszt were masterly and convincing.

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

NEW YORK, NOVEMBER, 22, 1901

Sabbath Portion of the Law

נ"ג

Next Thursday is Thanksgiving.

Human Ambition.

And he dreamed: and behold, a ladder stood on the earth: whose top reached heaven: and behold, angels of God ascended and descended on it.—Genesis, xxviii., 12.

It is a physical fact that we dream most when our mind is most actively engaged with matters extraordinary. When all is tranquil, when in peace we lie down to sleep with a normal mind, we may or may not dream. But when our mind is agitated with things that concern us deeply and cause anxious cogitation as to how they will culminate, then we surely dream, and mainly it depends upon our emotions what the dreams are.

Here we have Jacob, fleeing from home, from the murderous threat of a brother; leaving the comforts of home, an affectionate mother, a noble father, towards a world he knew not. The riches of his father he could not carry with him, as that did not consist of pecuniary hoards, but of herds and flocks, and hurriedly as he left he could not take with him of these. Hence he was entirely destitute.

What his thoughts may have been regarding his future we cannot even imagine much less describe; but we can draw the conclusion that his mind must have burned with ambition, with the bright aspiration that is reflected in his dream of a ladder standing on the earth reaching to heaven. Yes, a ladder stood before him significant of one thing—that he would have to climb. Just as we climb a ladder, if we want to ascend, step by step, so would he strive upward, but full of self-confidence, of self-consciousness that he would not shrink from any task. His mind furthermore must have been filled with the thought of God, which he no doubt had firmly established in Him—to serve and to trust in him, come what may. The angels ascend and descend on this ladder to give him evidence that God's angels will guard him on the onward march, in success as in failure. He may rise or sink, but God will always be with him. The ultimate end, his hope, is typified by the ladder ready for him to climb to heaven—the highest fame.

Rashi tells us that inasmuch as the angels were ascending and descending and not the reverse, they must have been the angels who came with him

thither, but as he was to enter into another land—not the promised land—those angels that came with him ascended to heaven and other angels to guard him in the foreign land, came down to join him—the very thought that must have filled Jacob's mind.

He knew that idolatry was rampant in all the lands, but he believed in God, and with a fixed purpose in his mind to hold Him in his heart whatever befell, he felt that God came with him and trusted that God would be with him in every way and in every land. Many a youth leaves home, destitute and poor, with ambition burning in his breast to rise, to get up in the world, and there stands the ladder before him as it does before every person with human ambition, before every aspiring individual who goes out into the world with a fixed purpose to rise to a higher level, be the task ever so hard and the toil ever so laborious. But not all see the angels of God ascending and descending the ladder, because God becomes to them a matter of secondary importance. The religion of home is soon laid aside, and the God they served—they have him in their systems but not in their hearts. His angels they care not for. Self is their idol. So we read year after year this lofty lesson to remind us that rise or sink, God will be with us, who at last will bless us.

The best thanksgiving is in giving to the poor.

Rabbis in Politics.

It was really too bad of Bishop Potter to go down to Ohio and tell the clergy there to keep out of politics. It looked like a back handed slap at Rabbis Schulman, Silverman, Harris, Mendes, Drachman, et al of New York.

We have been watching the course of those two great "reformers," Seth Low and Jerome, since their election with great amusement. Low consults Odell about the new appointees. Jerome is told by the clergymen that, while his intentions may be all right, he is "lacking in judgment and discretion." In effect, he's got to "go way back and sit down." And this is the reward of that wild reformer's tremendous efforts! For this he kept himself before the public at every turn! For this he worked himself to a skeleton and talked himself hoarse at meeting after meeting of prurient old women of both sexes! For this he ran amok through all customary reserve, decency and conventionality. To be told, after all, that he lacks judgment and discretion! C'est a rire! Es ist zu lachen! It would make a cat laugh!

His latest tremendous discovery is a copy of a dignified circular from Tammany Hall calling for voluntary contributions from Democratic office-holders. This was a breach of the law, he triumphantly declares. Perhaps so. But would it not have shown good judgment to have held his tongue about it? Tammany with its back to the wall issues a comparatively harmless circular asking for contributions from those to whom it gave office and income. This may have been a legal impropriety, but it was, ethically, neither unrighteous nor unreasonable. So long as party-politics—in itself ethically indefensible—is the recognized lever of government with us, so long will such circulars continue to be matters of course. But, if this comparatively innocent action is all that

Jerome can unearth, what a frightfully rash and indiscreet campaign he waged. What has become of all the shrieking allegations of "shaking-down" and "squeezing" with which Jerome made night and day hideous if this is the worst he can discover?

What with their Jerome rapidly discredited, and their Seth Low throwing himself into the arms of Republicanism and Plattism, how do these Rabbis, who so defiantly broke through wise conventionality and sound wisdom by turning their pulpits into hustings, feel now? We will not belittle them by hinting that they were hunting for notoriety and advertisement. We are quite willing to believe that they thought that a great duty was laid upon them and that the time had arrived for them to save the country.

They are green as unripe gooseberries in all matters outside of rabbinical dialectic—when they are at all versed in that. They are innocent as babes outside their little congregational intrigues and plots. They are by nature and training unable to distinguish between the expedient and inexpedient in the conduct of general affairs. They are warned to keep away from astute campaign managers if they would retain the respect of their flocks; if they would avoid giving offence to responsible, grave, thoughtful men as high minded and honest as themselves and far more wary and experienced.

Yet, give them a chance, and they run shouting into a fray in which they can receive only hard knocks and can never hope to give effective aid. Reason, right, caution, and common consent have for centuries demanded that clergymen refrain from politics. But a wave of unreflecting enthusiasm craftily engineered by specious self-seekers swept them off their feet and they belittled the dignity of their high office by making themselves partakers in a political outcry which, while it might tickle the ears of the groundlings, most certainly made the judicious grieve.

If they are not yet, we hope they soon will be, ashamed of their action. Ne sutor ultra crepidam—let the Rabb stick to his pulpit!

All interested in the Sabbath Observance movement should attend the next meeting on the 25th inst., at the B'nai Jeshurun synagogue. Revs. Asher, Mendes and Morais will address the meeting.

Turning Tables.

It has been both vogue and fashion within the past decade or more to sing the praises of Christian teaching, to laud the founder of Christianity to the very skies, to translate the gospel writers to the abodes of Jewish saints, and in general to glorify Jesus, his apostles and his teachings to the realm of truth and love.

Such has been the policy of the Jewish pulpit, such the standpoint of sentimental female writers like Josephine Lazarus, such the key of addresses and speeches delivered by Jews before Christian audiences.

It has been supposed that Judaism would be benefited by this change of heart on the part of the Jew, that the Christian seeing how tolerant his former opponent has become, might himself yield some of the asperity of manner with which he has all this time treated the Jew.

Our Reform Jews have therefore

exerted themselves to give the impression that of all liberal creatures the most liberal is the Jew, and the Radical has even made it a point to cater to the tastes and wishes of the non Jew.

After the Christological sermons had been delivered in series and courses, after a Rabbi had established for himself the reputation of being an authority on the thoroughly Christian Passion Play, after Jesus had been classed with the Prophets by divers Jewish preachers, after Christian love had been extolled and idolized as the summum bonum of human relation, and after reference has been made to Jesus by the use of capital H, it was thought that nothing was left to be desired, that the millennial period had arrived and that leonine Judah could now browse by the side of the lamb-like follower of the Nazarene without including the lamb in the fodder and feed.

Truly, what a glorious achievement! Wonderful the ideal and marvelous the accomplishment!

After years of straining for effect, note the result!

A correspondent for a secular journal of the South makes the noteworthy discovery, that the law of compensation is in active operation, that as an ever-growing number of Christians are straying from the fold and in their irreverent attitude affiliated with agnostic and atheistic cults, the Jew is coming ever nearer the faith of the New Testament and its hero.

As a basis for this conclusion, there are quotations from Hirsch, Philipson, Krauskopf, Kohler and others who lent themselves and their fame to the advertising of a certain book by treating of Jesus from their standpoint.

However liberal and tolerant they may seem to themselves and to a small coterie of misguided and deluded followers of these pseudo liberal teachers, they are doing positively no good to the Jew, except to prove to the missionary mind of the Christian that the Jew is being slowly converted.

These Radical Christologists are undoing the work of honorable conservative Jews who always earn and receive the respect and admiration of the Christian world, because of their consistency and faithfulness.

The Rabbis who in this way signalize their attachment to Judaism by Judaizing Christianity, are hoist by their own petard, and really appear as approaching and making concessions to Christianity.

So let these over-anxious and zealous men desist from making a show not only of themselves but also of us, for whom they are by the general public regarded as mouth-pieces, by virtue of their prominent and high-salaried positions.

Dr. Henry L. Bienenfeld is prominently mentioned for Health Commissioner.

The HEBREW STANDARD with great pleasure endorses his candidacy and recommends him as a person of sterling honesty of executive abilities and eminently fit to fill that high position.

His appointment will be pleasing to all citizens, and particularly to our friends on the East Side, who are very anxious to have a representative in the Health Board.

It better to lend than to give; to find employment is better than either.

The Mirror.

I have to congratulate President Samuel D. Levy and all his colleagues of the Board of Management of the Hebrew Sheltering Guardian Society, on the extremely successful annual meeting last Sunday morning. Mr. Levy and his fellow directors can dream they hear the mason's tools now at work on the much-wanted new wing. Leonard Lewisohn's \$25,000; Jacob H. Schiff's \$10,000 and Felix Warburg's \$5,000 were well spent. Soon these benevolent sons of Israel will have the pleasure in receiving their thanks in the best form—by looking on hundreds of additional happy faces of Jewish children rescued from want and proselytization by their munificence.

President Levy's annual report was eloquent and inspiring. The speeches that followed were good and practical. Hon. Leonard Lewisohn's speech was a model of compressed force. "I am surprised that there are only 600 Jewish subscribers to an institution which maintains 900 children. I shall give twenty-five thousand dollars to the building fund." Terse and to the point, eh? Hon. Jacob Schiff's speech was also remarkably telling: "This institution stands between Jewish honor and Jewish disgrace," he said, when pointing out how grave a menace to the fair fame of Judaism lay in the growing proportion of Jewish children committed to the reformatories and homes for the detention of juveniles in New York State. He sat down without mentioning the donation he proposed to make, but it transpired afterwards that he had quietly promised \$10,000. Hon. Jacob Buttenweiser's speech was eloquent and brilliant. It lost none of its point by its conclusion with a promise of \$1,000. Hon. Warley Platzek made a capital speech. I notice that there were tears of joy in the eyes of some of the lady-managers who have given twenty years' loyal service to the little ones. Altogether, I enjoyed my visit to the Hebrew Sheltering Guardian Society's Home last Sunday morning.

Shakespeare's theory of the "seven ages of man" is due for revision. Watching Mark Twain's latest stories at the various meetings he recently attended, I rise to move that in future, the seven ages of the humorous man be thus counted: 1. Youth; 2. Manhood; 3. Age; 4. Old Age; 5. Dotage; 6. Anecdote-age; 4. Old-Anecdote-age. Who will second the motion?

At a recent political meeting Mark shook the branches of the chestnut tree vigorously. He was, curiously enough, outdone by a talking tradesman who recounted a very ancient Joe Miller about the quarreling old couple who put a plank in the marital four-poster to mark their aversion for each other. Darby happened to sneeze, one night. Joan involuntarily cried: "God bless you!" Quoth Darby, "Do you mean it?" "I do," replied Joan. Away went the plank. The raconteur substituted a violin for the plank. The alteration was a planked vile-un. Pardon me—evil examples corrupt good manners. Woe is me! Mark's stories were quite as venerable as that of the old couple.

At the dinner to Ambassador Choate given by the Lotos Club on Saturday

night last all the speakers were chestnut merchants. Senator Depew's story about Choate (at the Highland Society's dinner to Lord Aberdeen) remarking that he was not informed that it was a full-dress Highland dinner, or he would left his trousers at home, is old, ancient, musty and venerable. So was the story about Choate being mistaken at a social function for a waiter and being asked by a guest to "call him a cab." "With pleasure," was the reply. "You're a cab." The old Joe Miller gives a better reply, attributed to Theodore Hook. "Certainly," says Hook, "You're a cab. But I couldn't call you a Hansom cab, you know."

Mark Twain's story of Choate and the Hebrew lawyer who were together in a case is old, too. "How much shall we charge?" asked Choate. "Five hundred," says the Jew. A few days later Choate passes a cheque for a thousand to his associate. The latter is amazed. "Almost thou persuaded me to be a Christian," he exclaims. I told this story eighteen months ago in these columns, naming Ed. Lauterbach as the party of the second part. Verily, Mark is getting into his old-anecdoteage.

The dear old lady who edits the *Jewish Messenger* has registered a vigorous kick against Jacob Gordin's socialism and realism in his Yiddish plays. She sees (dear timorous aunty) a menace to Jewish fair fame in the recent movement to do honor to Gordin. Now, I'm going to enlighten the old lady. Socialism aims honestly at the betterment of humanity by methods which appeal to human reason. *I'm not a socialist.* I'm an irreconcilable individualist of the school of Herbert Spencer.

Yet I know of many great and good men who are socialists. One thing the socialists may be credited with—an earnest desire for the amelioration of the human race. There have been, doubtless, people who called themselves Socialists whose confused intellect and genuine suffering led them to acts in the name of socialism which were anti-Socialistic. But the Socialist who knows his book may be, and very often is, a citizen of the most worthy and respectable kind.

Anyway, Jacob Gordin has as much right to be a Socialist as our dear aunty *confrere* (that's a contradiction in gender, I know) has to be a pernickity old lady of feeble intellect and aimless impulses. Now, as to the charge of "realism". True, Gordin aims at realism. But it is a wholesome and moral realism—the realism that appeals to the pater and materfamilias. It is not the realism of the Zaza and Sappho plays. It is the realism of the home-life of the poor—the realism (toned down) of Shakespeare and Victor Hugo.

When Dr. David Blaustein, about 18 months ago, went to Washington to give evidence before the Commission on Immigration he created a sensation by stating that the foreign Jew did not import vice with him. Such vice as has been associated with his name, recently, has been grafted on his life by American methods and American example. If the old lady to whom I am now giving some much needed information, would personally attend at the performance of one of

Gordin's plays and then attend one of the vaudeville shows in the neighboring theatres on the Bowery, he will find the Yiddish play wholesome and thought-compelling, and the American performance of unheard-of nastiness and immoral suggestiveness in dialogue and action.

Jacob Gordin is a genius. Somewhat uncouth and rugged, perhaps, his plays are the work of a dramatist of great ability and powers of observation. His *Gott, Mensch und Teufel*, is a play of unequal power and of amusing primitiveness, yet it is the only work of original genius produced on any American stage during the past ten years. And that's a theory in whose behalf I will fight a *faultrance* with any critic who wishes to break a lance with me. Here's another word, old lady, and my last on this occasion. Jacob Gordin and his followers afford the only visible hope of the birth of a real and racy American school of drama!

I had the pleasure of attending in person at the Commencement exercises of the Clara de Hirsch Home last Sunday evening. It was a treat to see the seventy graduates line up to receive their diplomas. To my taste, the next most interesting event was the singing of a couple of Russian songs by Miss Fanny Sherman. She has a very sweet voice and sings very tastefully. No one can pay a visit to this place without experiencing a thrill of gratitude to the beautiful-souled saintly woman to whom it owes its existence.

My Chief has a great detestation for "Political Parsons." The evil example presented by the Rabbis whose thirst for notoriety forced them into political prominence, has, as I predicted, been imitated by a number of Rabbis waiting upon the newly-elected Mayor to present the claims of a certain physician as Chief of the Board of Health.

I presume that the applicant for the position is eminently qualified to discharge its onerous duties, but I hardly think that his claims will be strengthened by the endorsement of a delegation of East Side Rabbis. Unless this thing is stopped by severe public condemnation, the spectacle will be presented by an endorsement of some Rabbis of Moses Kichibiniski for the position of dog-catcher!

I think it would be more in the line of duty of those of our Rabbis whose restless disposition forces them into activities out of the usual order, to pay an occasional visit to some of our communal institutions, do mission work among their poverty-stricken East Side brethren, or devote themselves to the religious education of the thousands of Jewish young men and women who are ignorant of the first principles of their religion.

In another column is published a letter from Rabbi Wilner, of Meriden, Mass., which appeared in the columns of the *Reform Advocate*, anent the Union Prayer Book.

My chief, who does not mince his words, has always denounced the U. P. B. as "a bastard, miscegenating production."

Naturally the "half baked" who are all eminent liturgists, held him up

as a rabid, orthodox relic of the middle ages, etc.

Rather late in the season Dr. Hirsch of whom the half baked speak with bated breath, has opened his mouth and says of that magnificent *opus* of the combined wisdom of the Central Conference of American Rabbis:

As a matter of truth, it must be said that the Jewish character of some of the impressive lachrymose and sentimental effusions which constitute the bulk of the "original" contributions of this new "Book of Hassidim," can only be faintly suspected even when lined to a "Jewish" day. On Sunday a stranger coming to a temple where this ritual is in use will never begin to dream that he is not in a Unitarian church or in a Methodist revival meeting for professed and sorrowful sinners.

Of course, the heretical opinion of the Western Apostle ruins his chances of election as President of the C. C. of A. R., but Emil is young and can afford to wait until the "half baked" grow their beards and become wiser, a consummation devoutly to be wished.

ASPAKLARYA.

We extend our heartiest congratulations to Rev. Raphael Lasker, upon the completion of the 25th year of his rabbinate in Boston, Mass.

Two Bachelors of excellent habits, partners in business out of the city, having \$30,000 in cash, would marry young ladies 25 to 30 of good family similarly situated. Only principals need answer. Correspondence strictly confidential. Address D. M. c. o. Hebrew Standard.

A young lady recently from Russia, a college graduate, wishes to give instructions either in Hebrew, French, German, Latin, Greek, or vocal and instrumental Music, in exchange for room and board in some respectable orthodox Jewish family. Address NATALIE, c. o. Hebrew Standard.

Bar Mitzvah—I am prepared to furnish suitable addresses for Bar Mitzvah boys upon reasonable terms. DABBYR, c. o. this office.

A deaf mute, 30 years of age, in fairly good circumstances, would like to form the acquaintance of a Jewish lady similarly situated with a view to matrimony. Money not a prerequisite. S. M. J., c. o. Hebrew Standard.

WANTED—A society numbering about 100 members desires the services of a good Chazan, Shofet and Baal Korah, must also be good teacher able to translate into English. Salary \$500 per annum exclusive of perquisites. Only those competent need apply to M. Kaplan, President, Rondout, N. Y. Expenses will be paid to the successful candidate only.

WANTED—Position as Nurse to a chronic invalid, by a young man, graduate of German seminary. Understands nursing and massage thoroughly, is well educated and would make excellent companion. Best of references. Address Gustave Schloss, c.o. S. Margolies, 130 Madison St.

An able scholar in Hebrew, German and English desires a position in a Hebrew institute or synagogue. City or country. M. H., c. o. this office.

Removal.

Rabbi Samuel Greenfield of Mount Zion Synagogue, 113th Street, has removed to 22 East 114th St., between Madison and Fifth Avenues.

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WANTED — A Superintendent and Teacher for the Hebrew Free School Association No. 1, Brooklyn, 11 Beaver Street. Sessions Sunday 10—12 A. M., Tuesday and Thursday 4—6 P. M. Must speak correct English. Apply by letter, or Sunday 11—12 A. M. at school, 11 Beaver Street, or any evening by appointment to H. Langfur, 182 Varrett Street.

Young Man wants Board and room preferably in the neighborhood of 30th Street. L. B., c.o. this office.

Young Man, graduate of Seminary Frankfort a. M., desires a position as private instructor either in school or family, in French, German, Hebrew, etc. Best of references. Address OTTO MOSES, c. o. K. Greenbaum, 410 East 84th Street.

WANTED—A graduate of a German seminary lately arrived in this country, desires position as Teacher and Cantor, either in city or country, or as instructor of Hebrew and German in private family. Can furnish best of references as to character and ability. Address GUSTAVE SCHLOSS, c.o Mr. Hutter, 443 E. 58th street.

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

A blush is the sign which nature hangs out to show where chastity and honor dwell.

Removal.

Rev. Alexander S. Kleinfeld, Cantor of Congregation Hand in Hand, and Chaplain of Ceres Union, has removed to 456 Willis Avenue, near 145th St.

WANTED—A competent Teacher in English and Hebrew for a Sunday School. Apply to L. ROSENTHAL, 1182 Third Avenue, Brooklyn.

WANTED—By gentleman and wife, sitting, bed-room and bath with board, in strictly private family, West side, between 68th and 80th streets. Address L. M. c. o. Hebrew Standard.

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Correspondence.

Our Duty to Our Faith.

To the Editor of the Hebrew Standard.  
 Sir—While regretting that none of your readers have shown sufficient interest in the subject of the prevalence of vice among our poor to take it up, it affords me much satisfaction to know that Bishop Potter has unwittingly expressed himself in agreement with what I have said in your paper, that, though an improvement in civic government can undoubtedly do much good, it can be of no avail unless we Jews observe our ceremonial laws. Of course, it, nevertheless, brought a blush of shame to my cheeks that a prelate of another faith should have had to teach us our own.

Rev. H. P. Mendes, in introducing Bishop Potter to a very large assemblage of the members of Congregation Shearith Israel, said, according to the New York Times of the 8th inst., "that he thanked God that the world had now advanced to that point where men who differ in mere matters of creed could stand together on the same platform and serve God and humanity. God did not design that all the flowers that grow should be of the same shape and color," said Dr. Mendes, "and so in the garden of God men can stand side by side—the Christian, the Jew and the Mohammedan—so long as they work together for human happiness." Dr. Mendes used a like simile at the consecration of his present synagogue at Seventieth street and Central Park West, and it was then understood to be intended as a welcome to the "reformers," who had been invited to attend the ceremony. It had been announced in the Jewish press that, by reason of Bishop Potter's well-known work in the downtown district, he would no doubt offer valuable suggestions to the Sisterhood of the congregation in his address, whose subject would be "Sisterhood Work to Combat with Condition." But the first words of the Right Reverend Gentleman were unconsciously to controvert the implied assertion that it is immaterial to the Creator whether we serve Him by obeying His word or set up our own convenience as the standard of religion, and dignity it with the name of "reform." Here are the Bishop's words, for which the Times is again my authority:

"Bishop Potter began by stating that the Shearith Israel was the first Jewish synagogue he had ever entered. He had attended its services many years ago, when it was in West Nineteenth street. He said that since then he had observed that the Jews were, in a great measure, discarding their ancient ceremonials. 'Take care of how you let go of usages that come down to you from the past,' said the Bishop. 'These ancient ceremonials are sacred things.' In conclusion of his address, the Bishop also said: 'I hope you women of the Sisterhood will get all the money you need for your work on the east side, but remember that what is wanted most of all is your personal service. Nothing but the personal touch will save the daughters standing on the brink of ruin; nothing but the personal touch will save the sons that are threatened with debauchery and shame. If the race is to be redeemed, that is the way to redeem it, and no other. And the response of those people to the personal touch is one of the most marvelous things in the world.'"

If the Sisterhood will follow the good Bishop's advice, if they will create a public opinion against "reformers" tampering with the religious convictions of the recipients of their bounty; if they will insist that the fourth commandment, having been given as a sign of God's providence, must be observed, instead of the defenseless being coerced to its desecration; if they will teach the children to obey the fifth commandment, in spite of the ridicule heaped upon their parents' observance of religious ceremonials; then will the Bishop's visit be abundantly fruitful of happy results. Otherwise, alas! it will prove a waste of his precious time.

Israel was chosen to be a light to the nations. Therefore, God gave us a code of laws, and enjoined us neither to add thereto nor diminish therefrom; and impressively admonished us to keep them because they are our life. Deducibly, we are a missionary people; not to spread religion by means of "blood and iron," or by interfering with other people's conscience, as we have so often been made the victims of the fanaticism and bigotry of proselytism, but by our example. (See Deut. iv., 6-8.) Yet what is the example that, as a "Kingdom of priests," we are setting in this city? Al-

lowing that we have done it by practical charity in benevolent gifts, our Gentile neighbors have so eclipsed us in wealth, and some of them have used it in such profusion in their charities as to place ours in the shade. Lamentably, in the virtue of some of our poor, some of the literature disseminated in the last municipal campaign must have been a cause of humiliation to every Jew who received a copy, and must have degraded us in the eyes of our neighbors who have hitherto believed us models of purity. And as everything derogatory to the reputation of the Jew travels with lightning rapidity, it is likely to bring reproach on the whole house of Israel, if the morality of our unfortunates be not restored by religious means, independently of civil laws. In this country we have more to fear from Jewish "reformers" than from Christian missionaries, for our religious "reformers" are not so liberal-minded as Mr. Carnegie, who refused to lend the weight of his influence to make capital for his political party. Unfortunately, there are perhaps many who, halting between two opinions, think that we must accept disgrace, together with the reformers' money. If that is not the solution, then they evince a deplorable lack of moral courage.

I have intruded more on your space than I have desired to do, but submit that the subject is of paramount importance. Owing to the wealth of our country, its influence is worldwide; and if it be bruited about that our immigrants have proved an undesirable lot—which would be absolutely far from the truth—the condition of God's people, in all countries, will be worse than ever, not excepting our own, though we have hitherto enjoyed the good will of the best of our fellow citizens. Duty it is, then, that compels me to speak without mincing words. Respectfully yours,

A PLEADER FOR PRINCIPLES.  
 New York, Nov. 10, 1901.

Editor the Hebrew Standard:

Pardon me for taking the liberty of criticizing your musical critic, who signs his name "Jacques Mayer" under the article referring to Miss Stella Newmark (who was formerly a pupil of Prof. Wm. Semnacher two years before her departure for Europe), in your issue of last week.

This gentleman asserts in this article that the "Bach-Liszt Fantasie and Fugue in G minor has seldom been heard in this city, owing to its difficulties of execution," which, however, is not correct, as this same composition has already been played and heard by me three times this season; besides, every pianist of note has played it here, and has it in his repertoire. Yours respectfully,

"JUSTICE."

(From the Reform Advocate.)

No Dean Farrar Needed.

In the American Israelite of Oct. 31, the Rev. Louis Grossmann, speaking on the subject of "The Prayer Book and Human Nature," tells us that we need a Jewish Dean Farrar to protest against the gush of our prayer book. I am perfectly surprised, Mr. Editor, that such expression should flow from Mr. Grossmann's pen, for I have always considered him a live, wide awake man, but he must have slept all these years, else he must have known that the Union Prayer Book was condemned at its very beginning. Zangwill declared it is written in "Journalese," and what one rabbi called those "beautiful original prayers" were shown to be poor translations from the German. Mr. Grossmann says: "I, for my part, have had enough of this stilted talk." Dear me! I had enough of it six years ago already, and certain parts have always acted on my system like ipecac.

Just think of it! Here is a prayer book compiled by a committee of rabbis, because the old (orthodox) ritual no longer conforms with our life, and here is the result: "It (the Sabbath) takes the burden from our shoulders, calls us to the restfulness of the house." Well, yes, maybe, especially if the reader is drowsy. And how about the attempts at "fine writing" on page 35? Whoever wrote it seems to have received his theme from a certain secret fraternity, but instead of the beautiful language there, got the gush and the disgusting silliness here. How do you like this passage? "Keep us from hatred and uncharitableness" (whew! what a world! Wouldn't uncharitableness or some other such monster

have done for the idea of "uncharity" toward our fellow men, and grant that we, dwelling in safety, and walking in uprightness, may enjoy," etc. But the beauty and the crown of it all is, page 256: "In them are my delight." If the graduates of the University of Cincinnati can write thus, it is no wonder that this "institution of learning" does not rank high, and it simply shows what A. B.'s and B. S.'s from there are worth.

And how does this Union Prayer Book conform with our life? Listen (page 69): "Truly, we feel thy presence with us." We do, do we? Of course, we ought to, but truly do we? "Our souls thirst for thee," etc. Fudge! (Page 72): "Holy fervor fills our souls when the day of freedom dawns which summons us to thy house." Did anyone say "Nit"? (Page 79): "Truly, we feel our ingratitude and are ashamed of it." Now, this Vidduy is entirely out of place, even if it were true. I protest against a confession of sins on the Sabbath!

Another remark: It is meet and proper to pray for the welfare of our country, and even to thank God that we live here, but, honestly, have not the writers of the prayer book spread it on too thick?

Still another: It has been said that Israel, in its prayer, argues with God, but our Union Prayer Book is free from this sin. No, we do not argue with Him, but it seems to me that we are all the time telling Him what are the duties we are to perform. The book was written by preachers, and they preached even in their prayers; for a classical example of this sort of stuff, read page 157, Vol. 1.

No! no! We do not need a Dean Farrar. We have plenty of them. But the ears of those interested in the propagation of that ritual could never be gained. Now that Dr. Grossmann became sick and tired of it, after having stood it so long, there may be hope that we be relieved of this incubus. To honest, brave and outspoken Rabbi Grossmann I say: Y'yasher Koach! M. WILLNER.  
 Meridian, Miss., Nov. 3, 1901.

The Calendar.

5662-1901-02.

1st day Chanukah.....	Fri., Dec. 6.
Rosh Chodesh Tebeth.....	Wed., Dec. 11.
Fast of Tebeth.....	Fri., Dec. 20.
	1902.
Rosh Chodesh Shebat.....	Thurs., Jan. 9.
*Rosh Chodesh Adar.....	Sat., Feb. 8.
*Rosh Chodesh Ve-Adar.....	Mon., Mar. 10.
Purim.....	Sun., Mar. 23.
Rosh Chodesh Nissan.....	Tues., Apr. 5.
1st day Pessach.....	Tues., Apr. 22.
7th day Pessach.....	Mon., Apr. 28.
*Rosh Chodesh Iyar.....	Thurs., May 8.
Rosh Chodesh Sivan.....	Fri., June 6.
1st day Shavuoth.....	Wed., June 11.
*Rosh Chodesh Tammuz.....	Sun., July 6.
Fast of Tammuz.....	Tues., July 22.
*Rosh Chodesh Ab.....	Mon., Aug. 4.
Fast of Ab.....	Tues., Aug. 12.
*Rosh Chodesh Ellul.....	Wed., Sept. 3.
Rosh Hashanah.....	Thurs., Oct. 2.
Yom Kippur.....	Sat., Oct. 11.
1st day Succoth.....	Thurs., Oct. 16.
Shemini Atzereth.....	Thurs., Oct. 23.
Simchath Torah.....	Fri., Oct. 24.
Rosh Chodesh Cheshvan.....	Sat., Nov. 1.
*Rosh Chodesh Tebeth.....	Mon., Dec. 1.
*Rosh Chodesh Kislev.....	Thurs., Dec. 25.
1st day Chanukah.....	Wed., Dec. 31.

\* Also observed the day previous as Rosh Chodesh.

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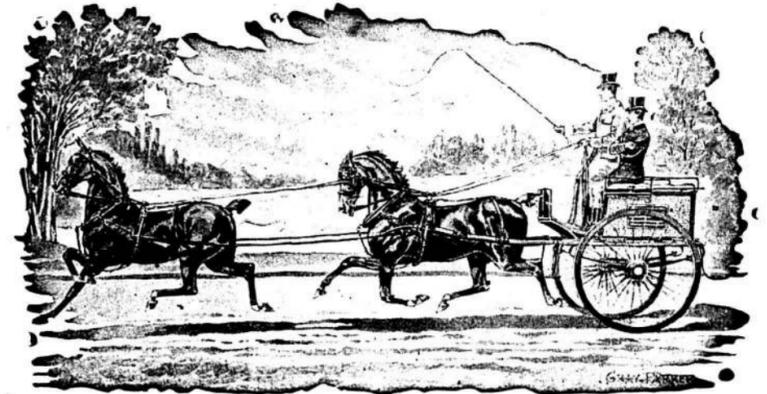
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**IN THE THEATRES.**

**Harlem Opera House.**

For Thanksgiving week Charles Frohman will present "Captain Jenks of the Horse Marines," with Ethel Barrymore at the head of the cast. Miss Barrymore in "Captain Jenks," as is well known, holds the record of last season in New York, appearing in the play at the Garrick Theatre for over two hundred nights. Nothing on the stage pleased more than Clyde Fitch's successful effort in "Captain Jenks" to reproduce the atmosphere of New York life in the flush times that followed the Civil War. There will be a special matinee Thanksgiving Day.

**Proctor's 125th Street Theatre.**

Joseph Arthur's famous comedy drama, "Blue Jeans," splendidly revived by a special company, will be the One Hundred and Twenty-fifth Street's attraction. The sensational scenes and comedy lines have stirred the patrons of two other Proctor theatres to enthusiasm and laughter and there is every reason to believe that packed houses will mark the Harlem engagement of "Blue Jeans," which truly "never wears out." Vaudeville of excellent class will be supplied in abundance.

**Proctor's Fifth Avenue Theatre.**

"Mme Butterfly" begins a two weeks' stay at the Fifth Avenue, the house where last season it established a still unbroken record for a dramatic presentation in a vaudeville house. The continuous feature of the Fifth Avenue's entertainment will be, as usual, maintained by the best vaudeville, including specialties by Frederick V. Bowers, Morris and Daly, the Two Fantais, Arthur Buckner, Clemence, Gro and Clemence, Campbell and Phelps and others.

**Theatre Republic.**

The opening of Grace George in "Under Southern Skies" last week at the Theatre Republic, New York, proved to be even a greater occasion for congratulation than had been anticipated. An audience such as rarely graces even a first night was in attendance, and its appreciation of player and of play was so evident as to leave no room for doubt concerning the prosperity of the engagement in Gotham. Miss George in particular scored heavily, her unaffected girlishness, her sympathetic personality, her lack of mannerisms and her agreeable presence augmenting the host of friends she made while appearing at the Manhattan last season in "Her Majesty." The settings are exceptionally beautiful, and the costumes, which are of the period of 1875, are quaint and picturesque. Matinees Wednesday and Saturday.

**Proctor's Fifty-eighth Street Theatre.**

The Fifty-eighth Street's big week of vaudeville will offer a good variety of acts, headed by "Carleton Hall," a dramatic sketch. Hugh Stanton and Florence Modina, Mile. Viola, the Bachelor's Club, the Damm Brothers, Bennett and Young, Al Hovort, Lynn Welcher and the Yalto Duo.

**Proctor's Twenty-third Street Theatre.**

"A Night Off" will be revived at the Twenty-third Street by one of Manager Proctor's best companies. There will be a comedy curtain-raiser and vaudeville will be interlarded between acts and will keep the performance continuous. John W. Ransome will head the variety list, which will also include Esmeralda, Mason and Francis, the Four Probyn Sisters and the Glenroy Brothers.

**The New York.**

"Florodora" still continues at the New York and is crowding the house just as it has been doing since its initial production. It appears to have gained with age in every way, and just when it will be taken off the boards is problematical.

The Messrs. Sire are engaging a second stock company for the Winter garden, which they will open on the roof of the big New York Theatre, Dec. 23 next. The roof is being entirely redecorated and will be the only Winter garden in America.

**Brooklyn Theatres.**

**Amphion Theatre.**

Rich & Harris' funny farce, "Are You a Mason?" adapted by Leo Ditrichstein, from the German of Laufs and Kratz, will hold the boards at the Amphion next week. It will be presented with the same cast that originally appeared at Wallack's Theatre, New York, in-

cluding Leo Ditrichstein, John C. Rice Thomas A. Wise, George Richards, Oscar Dane, Charles Halton, Charles J. Greene, Esther Tittell, Gertrude Whitty, Sally Cohen, Grace Hadsell, Hazel Chapple, Amy Muller and Maude Travers. There will be an extra matinee Thursday (Thanksgiving Day).

**Grand Opera House.**

Chauncey Olcott has another week yet to run at the Grand before the end of his two weeks' engagement. "Garrett O'Magh," the present vehicle in use by Mr. Olcott, has been adequate in giving him a charming character to impersonate and opportunity to please his audience with the dainty serenades and ballads for which he is best known. Mr. Olcott's engagement is one of the successes of the season, and it might have been prolonged beyond the allotted two weeks to good business. An extra holiday matinee will be given on Thanksgiving Day, in addition to the regular Wednesday and Saturday matinees.

**Bijou Theatre.**

"The Village Postmaster," which met with such an extraordinary degree of popular favor in New York during its long run of 227 nights at the Fourteenth Street Theatre, and again in Chicago, where it ran for 125 nights during the past season, will be seen at the Bijou Theatre, Monday, Nov. 25, for one week.

A delightful characteristic of "The Village Postmaster" is the quaint costumes of forty-odd years ago and the beautiful stage pictures, true to life and nature in every style. Commencing next week and for the rest of the season our Monday, Wednesday and Friday matinees will be discontinued and regular matinees will be given Tuesday, Thursday and Saturday.

**MUSIC.**

Although it began only two weeks ago, the flood of concerts has already reached high-water mark. The present level will be maintained until a few days before Christmas, when the advent of Mr. Grau's singers will cause the waters to subside with very sudden rapidity. Just now even a liberal distribution of free tickets does not always ensure a large audience. Under such circumstances, Mrs. Bloomfield-Zeissler should feel flattered that the audience which attended her recital last Saturday afternoon was largely composed of people who paid for their tickets. The artistic physiognomy of the gifted Chicago pianist changes but little from year to year. She does some things surpassingly well, and there are times when her temperament, or her nerves, sadly get the best of her. Her musicianship was best shown in the second movement of the Beethoven sonata, opus 111, which was interpreted with deep insight and the highest technical skill. As a display of virtuosity, one does not often hear greater brilliancy of execution than that shown in the "Butterfly" study of Chopin.

That the lovers of oratorio are still numbered by thousands, the vast audience which packed Carnegie Hall to the doors on Tuesday evening, gives evidence. Whether it was "Elijah," that most enduring monument to Mendelssohn's genius, or the potent name of Lilli Lehmann that brought together so extraordinary an assemblage is hard to say. The great soprano was certainly an important factor, but even with a less renowned singer the performance would, I am sure, have been an inspiring one, for the chorus sang with abundant spirit, with a grand volume of tone, and with an enthusiasm born of loving familiarity with the music and plenty of rehearsals. To every choral number full justice was done, and the orchestra did its important share of the work better than I have heard it done in many years. Again I take off my hat to Mr. Frank Damrosch, who at times had his forces well under control, and conducted with an authority, excellent judgment and the closest attention to detail. That the two soprano numbers were beautifully sung by Frau Lehmann goes without saying, but equal praise must be bestowed upon Mr. Gwilym Miles, whose Elijah was on a very high plane, indeed. Mr. Evan Williams, Miss Bouton (alto) and Miss Chapman (soprano) com-

pleted the list of solists, all of whom deserved praise except the tenor.

Josef Hofmann's first recital takes place at Carnegie Hall to-morrow afternoon. . . . The first of Mr. Frank Damrosch's concerts for young people will be given at Carnegie Hall next Saturday afternoon. . . . Kubelik, the phenomenal violinist, who is to receive one hundred thousand (?) dollars from Daniel Frohman for one hundred concerts, makes his American debut at Carnegie Hall Dec. 2. . . . The annual performances of "The Messiah," by the Oratorio Society, will occur on Friday afternoon, Dec. 27, and Saturday evening, Dec. 28. J. M.

**Borough of Richmond**

**Successes—Lindenberg.**

There was a pretty wedding on the 14th inst., at the Synagogue of Congregation Bnai Jeshurun on the Tompkinsville Turnpike, when Mr. Joseph Lindenberg and Miss Rebecca Sussellis became man and wife. The synagogue was tastefully decorated with plants and flowers, and a large gathering, which included many of the most prominent Hebrew and Christian citizens of the Borough of Richmond, was present. The ceremony was performed by Rev. Dr. Bernard Drachman, of Congregation Zichron Ephraim, Manhattan, assisted by the efficient cantor of the congregation, Rev. E. Wolowicz and a male choir. The ceremony was highly impressive, the solemn words of the rabbi and the sweet chanting of Cantor and choir uniting to make a deep impression. After the ceremony there was a gathering at the residence of the bride's parents, at which addresses were made by the Rev. Dr. Drachman, Mr. Julius Schwartz, president of the Congregation; Dr. G. Mord, and others.

The Sabbath School is doing very well under the guidance of Messrs. M. Kutscher, Edward Levy and G. Korn, and preparations are being made for a proper celebration of our glorious Chanukah festival.

We congratulate Mr. and Mrs. M. Goldstone upon the arrival of their baby daughter. The two brothers are apparently very partial to the female portion of our population.

The election is over and the big brick fell and hit some one. We regret the circumstances that Judaism was made use of for political purposes by starting what they called the Hebrew Independent Club. I do not know who the people were that composed it, but they certainly should be clubbed out of existence, as religion should never be mixed up with politics. There is no such thing as a Hebrew Republican or a Hebrew Democrat, and any one claiming to sway the Hebrew vote one way or the other is a big fake.

**Montreal.**

Mr. Clarence I. De Sola, being a member of the Board of Trustees of the Spanish and Portuguese congregation, his fellow officers called upon him last Thursday evening and presented him with an address of congratulation upon his recent marriage. In the address, which was beautifully illuminated, reference was made to his indefatigable labors in behalf of the congregation, to his voluntary supervision of the erection of the new synagogue, the plan of which was designed by him, and to his twenty years of zealous work in the Congregational Sunday-School. Mr. De Sola made a suitable reply, and a most pleasant evening was spent by all present.

The Rev. Meldola De Salo preached a powerful sermon last Sabbath upon the vital importance of religious education. The Jews had been styled "the People of the Book," but it was a melancholy fact that, in innumerable instances, the familiarity with the Bible which such a designation implied was conspicuous by its absence. In the course of an eloquent sermon the preacher appealed to his hearers to avail themselves of every opportunity to increase their knowledge of the Bible, and of the institutions of their religion, that, becoming thoroughly imbued with the spirit of Judaism, their lives might ever be in perfect harmony with its teachings.

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LITERARY.

Tabbs' New Practical Arithmetic, (By Eugene L. Dubbs, American Book Company, New York, Cincinnati and Chicago.)

The aim of this book is threefold—first, to cultivate habits of accuracy and rapidity in arithmetical computation; second, to develop the reasoning powers; and third, to make the pupils familiar with the ordinary commercial applications of arithmetic. To secure this end, special attention has been given to clearness of explanation, conciseness of statement, and thoroughness of drill. Each subject is introduced by carefully worded definitions, followed by a statement of the principles involved in the process to be developed. After the study of the written solution of a model example, the rule is briefly stated, and the problems bearing on the subject are then presented. These, by their practical character and great number and variety, furnish the drill necessary to produce a ready skill in dealing with numbers. The matter throughout is carefully graded, reviews are frequent, and a long list of miscellaneous difficult problems is appended.

Practical Exercises on the Latin Verb, (By Katherine Campbell Kelley, American Book Company, New York, Cincinnati and Chicago.)

These blanks for exercises on the Latin Verb have been prepared to economize the time of both teacher and pupil, and to present the verb in such a way that its acquisition will be both easy and permanent. They have grown out of the practical needs of the class room after long experience, and may be used in connection with any beginner's manual or lessons. They seem to us well designed for overcoming one of the greatest difficulties in laying rapidly and well the foundations of a knowledge of Latin Grammar—that of giving the pupil thorough and effective drill on the verb.

"Idylls of the Gass," to be published in December, by the Jewish Publication Society of America (Philadelphia), is the first book of Miss Martha Wolfenstein, daughter of Dr. S. Wolfenstein, who has been superintendent of the Jewish Orphan Asylum, of Cleveland, O., for the past twenty-three years. Several stories of hers have appeared in Lippincott's Magazine, and one in the Outlook, and they mark Miss Wolfenstein as a writer of charming grace and subtle power.

The December number of The Delineator is about the first of the special Christmas issues. It is a beauty. The cover is a most artistic production, showing a beautifully gowned woman, standing gracefully in a brilliantly lighted salon. Two charming love stories, one by Cyrus Townsend Brady, timely pointers on cookery, winter-time care of plants, all the fashions of the day interpreted into simple language, can be found in this number of The Delineator. It is a splendid magazine, satisfactory inside and out.

Pride of Race. By B. L. Farjeon. (George W. Jacobs & Co., Philadelphia.) In this, his latest novel, Mr. Farjeon has taken for his plot the union of the daughter of an English peer of illustrious descent with the son of a Jew who has risen to great wealth, and the mental developments of this union, the struggles and doubts and transitions of feeling, the pride of the Jew and that of the English aristocrat, have afforded scope for one of the most interesting love stories of modern times. There is no writer of fiction who has a more intimate knowledge of the English-speaking Jew than Mr. Farjeon.

Hartford, Conn.

Health Commissioner Moritz Wieder is again confined to his home as the result of a horse becoming frightened. His many friends wish for a speedy recovery.

The formal opening of the clubhouse of the newly organized Touro Club will be in the nature of a reception and will occur on Tuesday evening of next week. The old quarters of the Colonial Club, on Prospect street, have been thoroughly renovated and are now being newly furnished. A pleasant evening is assured all who attend the reception. Rabbi Elkins has been elected an honorary member of the club.

The Bar Mitzvah of Master David

Marks and Master Willie Mayer took place at the Congregation B'rith Israel Synagogue, in Charter Oak, on last Saturday, Dr. M. Elkins instructing them in their duties. Both boys read parts of the law and were well versed in religious matters, assisting in taking the sacred scrolls from the ark and replacing them.

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.

"E. B."—Rosh Chodish, Thamus, 1856. Friday, July 4. J. M. LEVY.—The 24th day of Tebeth, 1884, fell on Tuesday, January 22. MINHAG.—You have lost your bet. The custom is purely local and not general. YAHRZEIT.—The 16th day of Kislev, 1876, fell on Saturday, December 2. This year it falls on November 27. J. WELL.—August 22, 1883; Wednesday, 19th day of Ab, 5643; December 15, 1889; Sunday, 22d day of Kislev, 5650. S. SAMUELS.—For the information you desire read the Mivchar Happ'ninim ("Choice of Pearls"), by Hirsch Edelman. HISTORICUS.—We believe Graetz is wrong: The first ritual murder charge occurred in England some years previous to the affair of Blois. J. M. STANLEY.—The miracles of Christ have been so often discussed and refuted that it would be a waste of space to answer your letter with a view, as you suggest, "of obtaining a suitable reply from some of your learned rabbis." WOLF DESSAR.—There is no particular color for the covering of the ark during the festivals except upon Rosh Hashanah, Yom Kippur, the first day of Passover, Shemini Atzereth and Hoshanah Rabbah, when it is white. API KOUROS.—These columns are always open to fair criticism, but we decline to lend ourselves to the gratification of your personal spite. The gentleman whom you attacked may be to blame for his extreme reform, but he is, nevertheless, a scholar and a gentleman. We don't believe your charges. MOURNER.—(1) The light is kept burning in the chamber of the deceased during the week of the shivah. It is the custom in some places to burn it during the sheloshim. (2) The setting of the tombstone is a matter of Minhag custom. Generally, the monument is unveiled on the anniversary of the death. J. LEVY.—There was a Jew, Pope of Rome, although but a short time. Under Pope Urban II. there existed in Rome a wealthy Jewish banker, Leo, who was the right-hand power of that Pope. The Jew was baptized and then called Peter Pierloni, and called by Romans "Counsel of Rome, Ornament of the City and Pillar of Christendom." Pope Urban died in the castle of this apostatized Jew. His son, Peter, was Papal Nuntius in France under Pope Honorius. When after him Innocence II. was elected, by the cardinals, the citizens of Rome elected the grandson of the Jew Leo as Pope, and called him Anacleit II. Innocence II. fled to France, and Anacleit II. was Pope in Rome for eight years, to his death, January 25, 1138. He was a reformer of the Hildebrand school, and a distant relative of the Hapsburgs, by intermarriage, of course.

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LEGAL NOTICES.

COHEN, PHILIP.—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 Philip 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 Rosenzweig, No. 99 Nassau street, in the City of New York, on or before the 21st day of April next. Dated New York, the 16th day of October, 1901. JOSEPH J. COHEN, Administrator.

JOSEPH ROSENZWEIG, Attorney for Administrator, 99 Nassau St., New York City.

THE PEOPLE OF THE STATE OF NEW York, by the grace of God free and Independent, to Aaron Friedman, Morris Friedman, Edward Friedman, Henry Friedman, Barbara Fernbaum, Fanny Daws, Julia Steinhardt and Sarah Liebowitz Friedman, whose place of residence is unknown, the heirs and next of kin of Samuel Friedman, deceased, send greeting: Whereas, Pepl Friedman, of the City of New York, has lately applied to the Surrogate's Court of our County of New York, on the 27th day of November, 1901, at half-past 10 o'clock in the forenoon of that day, then and there to attend the probate of the said last will and testament.

And such of you as are hereby cited, as are under the age of 21 years, are required to appear by your guardian, if you have one, or if you have none, to appear and apply for one to be appointed, or, in the event of your neglect or failure to do so, a guardian will be appointed by the Surrogate to represent and act for you in the proceeding. In testimony whereof we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed. Witness, Hon. Abner C. Thomas, a Surrogate of our said County of New York, at said County, the 30th day of September, in the year of our Lord one thousand nine hundred and one. FAREX M. LAUGHLIN, Clerk of the Surrogate's Court.

JACOB STIEFEL, Petitioner's Attorney, 116 Nassau street, New York City.

AMSEL, HENRY B.—IN PURSUANCE OF AN order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry B. Amsel, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business, No. 13 Broad street, in the City of New York, Borough of Manhattan, on or before the first day of April, 1902. Dated, New York, the 25th day of September, 1901. IRENE AMSEL, Administratrix. SELIGMAN & SELIGMAN, Attorneys for the Administratrix, No. 15 Broad Street, Manhattan Borough, New York City.

BINSTOCK, JACOB.—IN PURSUANCE OF AN order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Binstock, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Edw. Herrmann, her attorney, No. 38 Park Row, in the City of New York, on or before the 14th day of February next. Dated, New York, the 5th day of August, 1901. EDW. HERRMANN, DORA BINSTOCK, Attorney for Administratrix, 38 Park Row, New York.

KOHN, SIGMUND.—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 Sigmund Kohn, 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. 132 Nassau street, in the City of New York, on or before the 15th day of January next. Dated New York, the 28th day of June, 1901. GUSTAV KOHN, Administrator.

LEPPMAN & RUCK, Attorneys for Administrator, 182 Nassau Street, New York City.

KOHN, LEOPOLD.—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 Leopold Kohn, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers at their place of transacting business, the office of Fernando Solinger, her attorney, No. 231 Broadway, in the City of New York, on or before the first day of April next. Dated New York, the 26th day of September, 1901. FERNANDO A. STRAUS, JULIUS DREYFUS, FERNANDO SOLINGER, Attorney for Executors, 231 Broadway, N. Y.

ROSENDORF, WILLIAM.—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 William Rosendorf, 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 Kantrowitz & Esberg, No. 320 Broadway, in the City of New York, Borough of Manhattan, on or before the 5th day of May next. Dated, New York, the 24th day of October, 1901. DANIEL ROSENDORF, LEWIS M. JONES, Executrices, 320 Broadway, Borough of Manhattan, New York City.

LEVY, MAURICE.—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 Maurice Levy, deceased, late of the County of New York, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, No. 240 East 69th street, Borough of Manhattan, in the City of New York, on or before the 1st day of June next. Dated, New York, the 29th day of October, 1901. EDWARD N. LEAVY, Administrator.

BAER, ABRAHAM.—IN PURSUANCE OF AN order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Baer, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Wetmore & Jenner, No. 34 Pine street, in the City of New York, on or before the 15th day of November next. Dated, New York, the twenty-sixth day of April, 1901. HERMAN BAER, FANNIE BAER, Executors.

CAHN, KATHERINA.—IN PURSUANCE OF AN order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Katherina Cahn, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers at their place of transacting business at the office of Leo G. Rosenblatt, Esq., their 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.

MORRIS, JEANNETTE.—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 Jeannette Morris, 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 Maurice S. Heyman, No. 320 Broadway, in the City of New York, on or before the 14th day of December next. Dated New York, the 3d day of June, 1901. MELVIN L. MORRIS, Maurice S. Heyman, Administrator, 320 Broadway, Borough of Manhattan, New York City.

GRABFELDER, MATILDA.—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 Matilda Grabfelder, 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 N. Kaufmann, No. 11 Maiden Lane, in the City of New York, Borough of Manhattan, on or before the sixteenth day of December, 1901, next. Dated New York, the 7th day of June, 1901. NATHAN KAUFFMANN, EDWARD JACOBS, Executors. Edward Jacobs, Attorney for Executors, 25 Broad street, New York City.

ADLER, MORRIS.—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 Morris Adler, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, viz: the offices of Messrs. Kurzman & Frankenhelmer, No. 25 Broad street, Borough of Manhattan, City of New York, on or before the 25th day of March, 1902. Dated New York, Sept. 11, 1901. ISAAC LIEBMANN, ELISE ADLER, Executors. Kurzman & Frankenhelmer, Attorneys for Executors, 25 Broad street, Borough of Manhattan, New York City.

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.

WOLFF, ROSETTA.—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 Rosetta Wolff, late of the County of New York, Borough of Manhattan, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, the office of George Hahn, No. 302 Broadway, in the City of New York, on or before the 25th day of February next. Dated New York, the 9th day of August, 1901. ABRAHAM WOLFF, Executor. GEORGE HAHN, Attorney for Executor, 302 Broadway, Manhattan, New York City.

WORMS, ABRAHAM.—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 Abraham Worms, 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 Seymour Mork, No. 302 Broadway, Borough of Manhattan, in the City of New York, on or before the 31st day of January next. Dated New York, the 24th day of July, 1901. CAROLINE WEHLM, FLORENCE C. WORMS, Executrices. SEYMOUR MORK, Attorney for Executrices, 302 Broadway, New York City.

HEYMAN, EMANUEL, OR HARRY MANN.—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 Emanuel Heyman, also known as Harry Mann, 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 Peter Zucker, No. 302 Broadway, Borough of Manhattan, in the City of New York, on or before the tenth day of March, 1902. Dated New York, August 28th, 1901. ALF. HEYMAN, Executor. PETER ZUCKER, Attorney for Executor, 302 Broadway, New York City.

ROSEN, MARCUS.—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 Marcus Rosen, 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 their attorneys, Messrs. Goldfogle, Cohn & Lind, No. 271 Broadway, Borough of Manhattan, City of New York, on or before the 15th day of April next. Dated, New York, the 18th day of September, 1901. JOSEPH G. ROSEN, WM. INFELD, Executors. GOLDFOGLE, COHN & LIND, Attorneys for Executors, 271 Broadway, Borough of Manhattan, New York City.

LEVENSOHN, ISIDOR.—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 Isidor Levensohn, 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 No. 38 Nassau Street, Room 204, in the City of New York, on or before the 20th day of December next. Dated New York, the 5th day of June, 1901. MEYER SLOTKIN, Administrator. PAULINE LEVENSOHN, Administratrix. NICHOLAS ALENIKOFF, Attorney for Administrators, 93 Nassau St.

BERNHARD, BENJAMIN.—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 Benjamin Bernhard, 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 Howard S. Gans, attorney, No. 45 Cedar Street, in the Borough of Manhattan, City of New York, on or before the first day of January next. Dated New York, the 21st day of May, 1901. HENRY BERNHARD, ABRAHAM BERNHARD, Executors. HOWARD S. GANS, Attorney for the Executors, 45 Cedar Street, Borough of Manhattan, City of New York.

WILHELMI, DIETRICH.—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 Wilhelm Dietrich, 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.

KAUFER, MAX.—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 Max Kauffer, 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 Louis C. Levy, No. 320 Broadway, Borough of Manhattan, in the City of New York, on or before the 31st day of December next. Dated New York, the 19th day of June, 1901. IGNATZ KAUFER, Administrator. LOUIS C. LEVY, Attorney for Administrator, No. 320 Broadway, Borough of Manhattan, New York City.

LEVI, JOSEPH.—IN PURSUANCE OF AN order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Levi, 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 Straley, Hasbrouck & Schloeder, No. 257 Broadway, in the City of New York, on or before the 30th day of December next. Dated New York, the 19th day of June, 1901. EMANUEL LEVI, Executor. STRALEY, HASBROUCK & SCHLOEDER, Attorneys for Executor, 257 Broadway, New York City.

STERNFELS, MORRIS.—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 Morris Sternfels, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, viz: the office of Messrs. Kurzman & Frankenhelmer, No. 25 Broad Street, Borough of Manhattan, in the City of New York, on or before the 26th day of March, 1902. Dated New York, September 11th, 1901. HANNAH STERNFELS, Administratrix. KURZMAN & FRANKENHEIMER, Attorneys for Administratrix, 25 Broad St., Borough of Manhattan, N. Y. City.

WISE, HANNAH.—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 Hannah Wise, deceased, late of the County of New York, to present the same with vouchers thereof to the subscriber, at his place of transacting business at No. 44 Broad street, in the Borough of Manhattan, City of New York, on or before the 25th day of March, next. Dated, New York, the 13th day of September, 1901. EDMOND E. WIC, Administrator. F. SPIEGELBERG, Attorney for Administrator, 44 Broad Street, Manhattan.

GOTTSCHALK, 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 Gottschalk, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business at the office of Fleischman & Fox, No. 344 Broadway, in the City of New York, in the City of New York, on or before the 15th day of April next. Dated New York, the 20th day of September, 1901. JOSEPH GOTTSCHALK, Administrator. FLEISCHMAN & FOX, Attorneys for Administrator, 344 Broadway, Borough of Manhattan, City of New York.

STADLER, JEROME S.—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 Jerome S. Stadler, 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 115 Broadway, Borough of Manhattan, in the City of New York, on or before the twelfth day of February, 1902. Dated, New York, the 2nd day of August, 1901. LEO W. MAYER, HARRY R. JOHNS, Executors. WALTER J. ROSENSTEIN, Attorney for Executors.

BLIND SOPHIE.—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 Sophie Blind or S. Blind, 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 Max Franklin, attorney for the administrator, at No. 346-348 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 10th day of April next. Dated New York, the 25th day of September, 1901. AUGUST BLIND, Administrator. MAX FRANKLIN, Attorney for Administrator, 346-348 Broadway, Borough of Manhattan, New York City.

**LOCAL DIRECTORY.**

**BOROUGH OF MANHATTAN.**

**Congregations.**

Adath Israel, 350 East 57th street.  
 Adath Israel of West Harlem, 135 West 125th street.  
 Adath Jeshurun, 112 East 110th street.  
 Adereth El, 135 East 29th street.  
 Agudath Jeshorim, 115 East 86th street.  
 Agudath Achim, M. Krakauer, 54-56 Pitt 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 Shaar Torah, 24 Chrystie street.  
 Beth Israel, 305 West 37th street.  
 Beth Israel Bikur Cholim, 72d street and Lexington avenue.  
 Beth Israel Emanuel, 246 West 114th street.  
 Beth Tefilla, 176 East 106th street.  
 B'nai David, 175th street and Third avenue.  
 B'nai Emmes Mariampoler, 44 East Broadway.  
 B'nai Israel, 225 East 79th street.  
 B'nai Jeshurun, 65th street and Madison avenue.  
 B'nai Peysner, 316 East Fourth street.  
 B'nee Sholom, 630 East Fifth street.  
 Chaari Zedek, 38 Henry street.  
 Chaari Zedek of Harlem, 25 West 118th street.  
 Chebra Achim Rachmonim, 154 East Fifty-fourth street. Louis Morris, president; P. Adams, secretary.  
 Chebra Anshe Chesed, 160 East 86th street.  
 Chebra Kadisha Talmud Torah, 623 East Fifth street.  
 Derech Amunah, 278 Bleecker street.  
 Emanu-El, Fifth avenue and 43d street.  
 Emuna Israel, 301 West 29th street.  
 Ets Chaim, Fifth street and avenue B.  
 Hand-in-Hand, 145th street, near Willis avenue.  
 Israel's Hope, 213-215 East 124th street.  
 Kahal Adath Jeshurun, 14 Eldridge street.  
 Kehillath Jeshurun, 127 East 82d street.  
 Kol Israel Anshe Poland, 23 Forsyth street.  
 Matte Levi, 49 East Broadway.  
 Congregation Melah Sholom, 119th street and Second avenue.  
 Nachlath Zevi, 170 East 114th street.  
 Mount Zion, 113th street and Madison avenue.  
 Ohab Zedek, 173 Norfolk street.  
 Ohavey Sholom, 31 East Broadway.  
 Orach Chaim, 221 East 50th street.  
 Peol Zedek, 34 Pitt street.  
 People's Synagogue, 197 East Broadway.  
 Rodef Sholom, 63d street and Lexington avenue.  
 Shaarai Berochoh, 133-140 East 50th street.  
 Shaari Tefila, 166 West 82d street.  
 Shearith B'nai Israel, 623 Sixth street.  
 Shearith Israel, 70th street and Central Park West.  
 Sons of Israel, 15 Pike street.  
 Talmud Torah, 28 Hester street.  
 Temple Israel, 125th street and Fifth avenue.  
 Temple Sinai, 116th street, near Lenox avenue.  
 Tifereth Israel, 123 Allen street.  
 Eikhron 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.**

Aguliar, 113 East 50th street, 197 East Broadway, 618 Fifth street, 174 East 110th street.  
 Maimonides, 723 Lexington avenue.

**Clubs.**

B'nai Berith (Fraternity), 69th street and Lexington avenue.  
 Columbia, 2056 Fifth avenue.  
 Criterion, 516 Fifth avenue.  
 Cudello, 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, 663 East 126th 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 85th street.  
 Ladies' Lying-In Relief Society; president's address, 244 West 52d street.  
 Young Ladies' Charitable Aid Society, 55th street and Third avenue.  
 Young Ladies' Charitable Society, Terrace Garden, East 58th street.  
 Yorkville Ladies' Hebrew Aid Society, 170 East 60th street.

**Auxiliary Societies.**

Beth Israel Leagues Nos. 1, 2 and 5, Advisory Board, secretary's address, 114 East 56th street.  
 Ladies' Auxiliary Society of Hebrew Orphan Asylum, Amsterdam avenue and 137th street.  
 Ladies' Auxiliary Society of Mount Sinai Hospital, Lexington avenue and 67th street.  
 Ladies' Auxiliary Society of the B'nai B'rith Home for the Aged and Infirm at Yonkers, 723 Lexington avenue.  
 Ladies' Auxiliary Society for the Aid of Jewish Prisoners, 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, 128th street and Boulevard.  
 Ladies' Benevolent Society of Congregation Shaarai Tefila, 82d street and Ninth avenue.

Lebanon League, Westchester avenue and 156th street.  
 Young Folks' League of the Hebrew Infant Asylum, Lexington Assembly Rooms, 68th street.

Young Ladies and Gentlemen's League of the Montefiore Home, Treasurer's address, James Loeb, 70 Pine street.

**Benefit and Fraternal Societies.**

Baron de Hirsch Ladies' Benevolent Society meets at 115 East 86th street.  
 Congregation Derech Amuno Free Burial Society, 27 Sixth avenue.  
 Chebra Hased 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 B'rith, secretary's address, 723 Lexington avenue.  
 Independent Order Free Sons of Israel, secretary's address, 791 Lexington avenue.  
 Independent Order Sons of Benjamin, secretary's address, 212 East 58th street.  
 United Hands Mutual Benefit Society, secretary's office, 81 East 125th street.

**Communal Institutions.**

Baron de Hirsch Fund, 5 Broadway.  
 Baron de Hirsch Trade School, 223 East 64th street.  
 Beth Israel Hospital, 206 East Broadway.  
 Brightside Day Nursery and Kindergarten, 132 Attorney street.  
 United Hands Mutual Benefit Society, secretary's office, 81 East 125th street.

Downtown Sabbath School Association, 206 East Broadway.  
 Educational Alliance, 197 East Broadway.  
 East Side Day Nursery, 67 Allen street.  
 East Side Dispensary, 327 Third street.  
 Emma Lazarus Club for Working Girls, 58 St. Mark's place.  
 Hebrew Ladies' Maternal Aid Society, secretary, Mrs. N. Jacobs, 1470 Fifth avenue.  
 Hebrew Relief Society, 99 Central Park W.  
 Hebrew Benevolent Aid Society, 58 St. Mark's place.  
 Hebrew Benevolent Fuel Association, 58 St. Mark's place.  
 Hebrew Gemilath 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 56th street.  
 Hachnosath Orchim Association, 210 Madison street.  
 Hebrew Benevolent and Orphan Asylum Society, Amsterdam avenue and 128th 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, 38 Stuyvesant street.  
 Hebrew Technical School for Girls, 267 Henry street.  
 Home for Aged and Infirm Hebrews, 125 W. 105th street.  
 Home for Aged and Infirm of the I. O. B. E., Yonkers, N. Y.

Industrial School of the Ladies' Bikur Cholim Society, 209 East Broadway.  
 Industrial School of the United Hebrew Charities, 58 St. Mark's place (Eighth street).  
 Jewish Endeavor Society, 109 Henry street.  
 Jewish Immigrants' Protective Association, 212 East 58th street.  
 Jewish Working Girls' Vacation Society, secretary, Mrs. I. Josephie, 321 Riverside Drive.

Jewish Sabbath Observance Association, office, 70th street and Central Park W.  
 Jewish Theological Seminary, 736 Lexington avenue.  
 Lebanon Hospital Synagogue, Westchester and Cauldwell avenues.  
 Lebanon Hospital League—The Tuxedo, Fifty-ninth street and Madison avenue.  
 Montefiore Home for Chronic Invalids, 138th street and Boulevard.  
 Montefiore Hebrew Free School, 208 Madison street.  
 Mount Sinai Hospital, 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.  
 Roumanian Aid Society, University Settlement Building, 57 Rivington street.  
 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 Jeshurun, 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, 52d street, near Third avenue.

**Clubs.**

Unity Club, Franklin avenue and Hancock street.  
 Ladies' Aid Societies.  
 Ladies' Hebrew Benevolent Society of Greenpoint; secretary's address, 100 Noble 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, 79 Johnson avenue.  
 Gemilath Chasodim Society, 83 Graham avenue.  
 Hebrew American League, 715 Broadway.  
 Hebrew Benevolent Association, 161 Smith street.  
 Hebrew Benevolent Society (E. D.), 276 Keap street.  
 Hebrew Educational Society, Pitkin avenue and Watkins street.

Hebrew Free School Association, 11 Beaver street.  
 Hebrew League, secretary's address, 17 Watkins street.  
 Hebrew Orphan Asylum, 373 Ralph avenue.  
 Borough of Richmond.  
 Congregation B'nai Jeshurun, Richmond turnpike.  
 Hebrew Benevolent Society of Staten Island, Richmond turnpike. (Congregation B'nai Jeshurun.)  
 Young Men's Hebrew Association of Staten Island, Richmond turnpike. (Congregation B'nai Jeshurun.)



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- NIGHT DRESSES** of fleecy nap  
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Zingara Flannelette—also combination  
stripes with solid color yokes or  
collars—leading or cord finish . . . . . 70
- NIGHT DRESSES** of fancy  
Stripe Flannelette—extra heavy  
fleece—dainty collars—silk scallop  
sleeves and collar—also tucks or  
inlaid yokes and the new  
collarless effect . . . . . 98
- Finer Flannelette Gowns to 2.69  
which includes the latest novelties in col-  
larless styles, with silk frogs—or fancy  
neck finish of ribbon run insertings.
- KIMONA GOWNS**—Of Fleecy Nap  
Flannelette—pretty stripes, borders of  
plain color . . . . . 79
- KIMONA GOWNS**—Pink and  
Blue Zingara Twill—cream border . . . . . 1.25
- KIMONA GOWNS**—Of Persian  
Twill—fitted back—yoke and border of  
contrasting material—frog fasteners . . . . . 2.69
- DRESSING SACQUES**—Of Outing  
flannel—fitted back or Kimona style—  
crochet edge or plain color bands  
with silk scallops . . . . . 70
- KIMONAS and SACQUES**—Of fancy  
Outing Flannel and Persian Twills—  
with bands or pinked ruffles . . . . . 98
- A great variety of finer and more elabo-  
rate Kimonas and Dressing Sacques to 1.39
- UNDERSKIRTS** Of Fleecy  
stripe Flannelette—Crochet edge—  
shaped muslin yokes—  
just like "home made" . . . . . 20
- Extra heavy nap—light stripes—  
in fresh, clean colors . . . . . 35
- UNDERSKIRTS**—Of Stripe and Plain  
Twill or Flannelette—  
full ruffle, with silk scallop  
or lace finish . . . . . 49
- UNDERSKIRTS**—Of plain and Stripe  
Flannelette—fleece, with lace and  
inserting or rows of satin ribbon . . . . . 60
- Finer, with straight or Vandyke flounces,  
elaborate lace trim to 1.25.
- LADIES' DRAWERS**—Of Flannelette,  
Pink and blue stripe—Knickerbocker,  
with ruffle of embroidery . . . . . 49
- LADIES' DRAWERS**—Of Canton  
Flannel—Hem or Cambric or emb'd  
ruffle—good, close quality . . . . . 39
- Finer to 79 cents.
- CORSET COVERS**—Of Canton Flannel,  
Neat emb'd finish—32 to 46 . . . . . 39

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Canton Flannel—tucked and hemstitch  
cambric ruffle—1 to 10 years . . . . . 19
- 12 to 16 years . . . . . 29
- Canton Flannel—ruffle of emb'd  
1 to 6 years . . . . . 29
- Larger sizes—35, 39 and 49.
- CHILDREN'S NIGHT DRAWERS**  
Extra well made—full cut—  
Canton Flannel, with feet—  
1 to 3 years . . . . . 59
- 4 to 8 years . . . . . 69
- Canton Flannel—without feet—  
1 to 6 years . . . . . 49
- 8 to 12 years . . . . . 59
- CHILDREN'S NIGHT GOWNS**  
Flannelette—double yoke back—  
Pink and Blue stripes—  
1 to 4 years . . . . . 29
- 6 to 9 years . . . . . 39
- 10 to 16 years . . . . . 49
- Zingara Twill—plain Pink or  
Blue—1 to 4 years . . . . . 39
- Larger to 10 years ranging from .49 to .69.
- GIRLS' PETTICOATS**  
Stripe Flannelette—deep hem—  
buttonhole band—2 to 16 years . . . . . 10
- With Umbrella ruffle, with  
and without lace edge . . . . . 25
- BOYS' NIGHT WEAR**  
Stripe Flannelette Shirts—full cut—  
made just like father's—side  
pocket—4 to 14 years . . . . . 49
- Pajamas—extra quality Outing  
Flannel—Collarless—side  
fastening, with large pearl buttons—  
4 to 8 years . . . . . 69
- 10 to 14 years . . . . . 89
- Fleece lined Knit—3 to 6 years . . . . . 49
- DR. DENTON'S NIGHT DRAWERS**  
for girls and boys—  
1 to 10 years . . . . . 59 to .89
- LARGE STOCKS OF  
KNIT AND FLANNEL SKIRTS**  
Red, White, Black, Blue and Gray  
Flannel—tucked or fancy hem . . . . . 1.25
- Stripe Scotch Flannel—  
silk emb'd flounce . . . . . 1.25
- Black Flannel—colored silk emb'd;  
also White Flannel—white silk  
emb'd hemstitch . . . . . 1.49
- Finer Flannel Skirts—with rich silk emb'd  
ruffles or points with lace ruffle, to 7.49.
- Ladies' Knit Worsteds Skirts**—  
close fitting—the warmest, suggest  
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