

# THE HEBREW STANDARD

AMERICA'S LEADING JEWISH FAMILY PAPER.

VOL. XLIII. No. 9.

NEW YORK, FRIDAY, FEBRUARY 28, 1902.—ADAR 12, 5662.

TEN CENTS PER COPY.

From the German of Heinrich Heine.

I.

A lonely Pine stands drowsily  
On a barren Northern height;  
By ice and snow envelop'd—  
A frigid coverlet white.

He dreams of a far-off Palm-tree,  
In the burning Land of Dawn,  
That on a rocky upland,  
Doth, lone and silent, mourn.

II.

Thou'rt like a lovely flow'ret  
So sweet and pure and fair;  
And yet I view thy beauty,  
With heart that's fill'd with care.

I long, my hands uplifting,  
To place o'er thy head in pray'r—  
Praying that God preserve thee,  
As pure, and sweet and fair!

III.

As the moon's reflection trembles  
Broken in the wild waves' surging,  
Whilsheth, through the vault of heaven,  
Sure and still her course is urging—

Just so still and sure, beloved,  
Urgest thou thy life's direction—  
While thy shining image shivers;  
In my surging heart's reflection.

JACOB GOLDSTEIN.

## Israel Zangwill and the I. C. A.

At a mass meeting in honor of the returned British delegates to the recent Zionist Congress at Basel, held on 1st inst., in the Town Hall, Shoreditch, London, Israel Zangwill made another fighting speech—the third in connection with the Fifth Congress. He said in part:

"When he last addressed them, he referred to the sentiments of some opponents, as atheistic. That gave pain. It was pointed out that they did but recognize the hard facts of the universe; the victory in this world was not to sentiment but to material might. If this was the ground of their attitude he withdrew the charge of atheism—with apologies to Giordano Bruno and other great atheists who died or suffered for their free thought. He substituted the charge of Philistinism. The victory of might was often only the victory of another sentiment. For of course sentiment must organize itself in material forms; it must not remain a wishy-washy aspiration. In 1848, after General Radetzky had taken Milan and crushed the rebellion of some of the Italian States against Austria, an Austrian artist met an Italian artist, a friend of his student days. 'Well, you are smashed into bits now,' said the Austrian cheerfully. 'That is only a fact,' replied the Italian calmly. 'We have an idea.' That idea was the unity and independence of this smashed and self-divided Italy, and thirteen years later Victor Emanuel was proclaimed King of a United Italy by the first Italian parliament. Let them wait till their idea was thirteen years old. What a Barmitzvah they would have. (Cheers and laughter.)

"A few days before the mass meeting at the People's Palace against Alien Immigration, the news leaked out that the anonymous donor of £200,000 to the King for British hospitals, was a Jewish alien immigrant, Sir Ernest Cassel. Did this stop the meeting? Did it have any effect on the demagogues on the platform? Not a jot. Supposing that the utmost extent of alien immigration was 100,000, since the big wave of alien immigration be-

gan, and the recent Census suggests, and Mr. L. J. Greenberg and Mr. N. S. Joseph demonstrate that it is considerably less, Sir Ernest Cassel's donation to Christendom amounts to £2 per Jew. He was sure the money would have been better spent if given to Zionism; for if they really do the Christians in the East End the harm the latter say, what a benefit for them would be this movement, tending to check the inflow of poor Jews, and to turn them towards Palestine! The Zionists were the only people who had foreseen this anti-Semitic agitation, and who had tried to guard against it in advance.

"At the meeting of the Anglo-Jewish Association of January 7, 1900, Mr. Claude Montefiore stated that despite the opposition of himself and the two other English members, Mr. Alfred Louis Cohen and Mr. H. G. Louzada, to the proposed cession, their views had been over-ruled. And the Anglo Jewish Association in a resolution moved by the Chief Rabbi, wished the I. C. A. success in its new task. At the annual meeting of July 8, 1900, Mr. Montefiore specifically said: 'We incurred a grave responsibility by taking over the Rothschild colonies.' Yes, and they could not disavow it. Nay, though Dr. Gaster was so good-natured as to find them a scapegoat in a secret committee, their own report admitted—in four separate places—that they, the Central Administration, took over the Rothschild Colonies. He did not in the least doubt Dr. Gaster's statement that there was a special Palestinian Committee. He knew that Baron Edmond himself nominally presided over it, but its influential members were members of the Council of the I. C. A. Technically separate, they were practically one. It was the I. C. A. which had inaugurated the new and sterner policy in Palestine; it was the I. C. A. which would reap the glory of success; it was the I. C. A. which must take the burden of blame.

And it was on the I. C. A.'s own report that he based this blame. For it told them that in the previous year they sent out of Palestine 130 families, comprising 305 souls. What kind of families? Beggars? No, workers! Just the very element that was needed in Palestine where there are so many Schnorrers. This was his complaint at the Congress, and this was fully admitted. To send out of Palestine the very labor force that is needed to develop it was treason to the interests of the Jewish people. 'Nothing artificial shall be created to keep you there,' one of the Trustees wrote to the despairing delegates. As if the Rothschild colonization had not been an artificial creation. For Baron Edmond, that soured angel of mercy, could not shake off responsibility for the I. C. A.'s sudden change of policy, for its refusal to make new plantations till all the old should be paying. But something artificial was forthcoming to send them away, viz., money temptations and selling tickets for Australia and the States.

Yes, he knew the Association was anti-Zionistic. Mr. Montefiore had told them that the English members objected to the taking over of the Rothschild colonies on the ground

that the I. C. A. would seem to be forwarding the Zionist movement, while even the other members of the Council who were favorable to the taking over were inspired by the noble motive that it would be a blow to Zionism. He was accused of ignorance. Why, it was just because he had studied their work for years in their annual reports that he became convinced of its futility. Mr. Claude Montefiore described his statements as 'wild and inaccurate.' He defied him to prove they were not tame and exact. He was compelled to refer so much to him, not only because of his intellectual distinction and courage, but because he was the I. C. A.'s official spokesman in England, and the others were such Brer Rabbits.

"Every year the I. C. A. issues a report; and its manifold activity is contrasted with the empty shouting and flag-waving of Zionism. The annual document, of which he had the latest issue, was marked by its cheerfulness and its childishness. They read: 'The sanitary condition of our Cyprus Colony is fairly satisfactory. Nevertheless, nearly all the colonists have suffered with fever.' (Laughter.) And further: 'Each colony possesses a cart with two wheels.' It was like a nursery game. (Laughter.) 'The mill and the pump have not worked this year.' 'Naughty mill and pump!' (Laughter.) 'Some of the departing colonists sold their animals, and there are now only six cows, and these gave but little milk.' Little Bo-Peep has lost her sheep. Nowhere is it realized that all the cattle in all the colonies in all the continents do not amount to the possessions of one big Australian farmer.

"The report began with the Argentine, and congratulated itself upon only one colony, Moisesville, and even here there is only one crop, lucerne grass; that is really satisfactory. And these colonists only 'hope to arrive at prosperity.' The seriousness of the situation lies in the fact that the vast majority of the Argentine colonies, twenty to wit, belong precisely to Entre Rios, and that in Entre Rios there are no crops and no cows. Otherwise all is well. (Laughter.)

"In all these vaunted colonies there are only 906 colonists with their families. They could all be got into the Great Assembly Hall at a Zionist mass meeting." Mr. Zangwill then adversely dealt with the sections of the report relating to Palestine, the United States, Canada and Roumania. Continuing, he said that the colossal report ended as it began, with the Argentine: "We have this year prepared a German teacher for our Argentine colonies. After having learnt Spanish he was sent to Buenos Ayres, and is now teaching in one of our colonies." And so ends Baron Hirsch's great scheme for the salvation of Israel. The German teacher had learnt Spanish. (Laughter.)

"Dr. Gaster said there was no difference between begging as a nation and individual begging. Begging? The money was left to the nation. It demanded its own. Dr. Gaster deprecated acrimonious discussion. But argument was not acrimony. Dr. Gaster asked how dare one Jew accuse

another? What! Were they a gang in league? He assured him that once in Zion there would even be a Public Prosecutor. (Laughter and cheers.) How dare Jews who take part in public life demand to be exempt from criticism—they might miscall it accusation—from other Jews? Other Jews were precisely the people who understood the matter at issue. The most remarkable sequel up to date of Baron Hirsch's Argentine beginnings was that his agent, Mr. Arnold White, was the chief speaker at the anti-Semitic demonstration at the People's Palace. Would the Trustees, perhaps, go on paying Arnold White because Hirsch once paid him? Would they go on believing in the Argentine because Hirsch once believed in it?

"One of the worst features of living a life apart from the rest of the community and being subjected to its hostile criticism was that the Jewish writer dare not frankly describe his people's failings; for they would cry out: 'Do not foul your own nest, do not give us away to the goyim.' If they read the novels of Dickens or Thackeray they would find they were nothing but a long satire upon English life, they were full of rogues, clerical and lay, of swindlers, scapegraces, adventurers, even murderers; they poured scorn upon the most cherished features of their country's life, they taught a people to know itself.

The Jews of England having always to live up to the ideas of the Christians, who, said Mr. Zangwill, 'if we are not all angels, say we are all devils,' have not this freedom of mutual criticism, and the result is an unhealthy communal life full of public purrings of self-complacency. They had, in short, no Opposition. To-night he proposed to supply this Opposition; to tell them they were not yet worthy of Zionism. If they had to wait before attaining their great object, let them spend the time most profitably in improving their morals. Yes, these were the three things on which their movement must be built, the three M's: Money, Muscle and Morals.

The American Jewish press was veering round, the Anglo-Jewish press was half-converted, and he did not despair of the I. C. A. itself or even of the private millionaires."

## True Scholars.

The scholars of the Talmud were workers with hand as well as with brain, and never tired of inculcating the value of business occupation. They did not use their learning for their livelihood; their learning was in pure love for learning's sake. The most menial of all labor was to them preferable to being supported by others, or to being professional or paid Rabbis. In *Baba Bathra* we read: "Rather strip a carcass in the street and take your pay for the labor than say 'I am a priest or man of importance, and such a thing is beneath my dignity.'" In *Aboth* there is a strong recommendation to unite study to some worldly avocation "so that the combination may dispel sin." Even the Sabbath we find in *Pessachim* must be sacrificed rather than that a man should be dependent on another. These scholars of the Talmud would have scorned to plume themselves as such; they preached—

and what is more practised—the dignity of labor with an energy, an earnestness, and an assiduity which, in comparison, render Carlyle's passionate invocations in its behalf mere belated vaporings. Hence, we find all kinds of occupations pursued by the Rabbis for a livelihood. Hillel was a woodsplitter, Akiba was a shepherd; Abba Shaul a gravedigger, Joshua ben Chananya was a working blacksmith, whilst Rabbi Jochanan was not alone a shoemaker by trade, but always called himself Rabbi Jochanan Hasandalor. It is told of one Rabbi that when elected President of the Sanhedrin he was found by his predecessor all grimy in the midst of his charcoal mounds. Of all things most hated were idleness and asceticism, mental or spiritual; healthy bodily work, whilst it negated the former, prevented the latter.

Not that all the scholars of the Talmud were poor men. Some of them, like Rabbi Judah and Rabbi Gamaliel, were possessed of vast wealth; but that, no more than grinding poverty, could dull the edge of keen scholarship amongst them. Neither wealth nor poverty in its worldly sense counted aught amongst the Rabbis. Wealth of learning; possession of knowledge—these alone, when joined to manly industry and independence, marked out for distinction. Nor was the means, so long as it was honest, by which they gained their living, held to be a bar to association. The Rabbis formed a Republic of Letters, more fitting its name than any the world has ever seen. In short, the scholars of the Talmud were true scholars; the first lesson they learned from their masters was the first they taught their disciples—humility. A snob has been described as a man who "puts on airs." If Thackeray had lived in their days he could not have found even a tiny niche in his immortal work for the scholars of the Talmud. *Etc.*

(For the Hebrew Standard.)

## Head-Dress of Hebrew Women.

The most beautiful natural ornament of the human body, the hair, was an object of great care with the ancient Hebrews. The rigid form of Oriental life, which does not allow of any change in the style of dress, and makes an unalterable national attribute, leaves to the sceptre of fashion nothing but adorning of the hair.

From the simply twisted knot to the complicated coiffure, the nation lived through the epoch the events of which are recounted in the Bible. Like all Orientals, the Hebrews also thought black hair the most beautiful; but unlike the Occidentals, the Hebrews of the Bible never sought to produce this color by art. At least, there is not the slightest ground for suspecting it. Long and thick hair was considered a necessary and important attribute of female beauty, and when wanting, was replaced by false hair.

The Hebrew women hardly had a distinct national way of dressing the hair, but with some alterations adopted the style of the nations with whom they lived in contact.

The author of the "Song of Solomon," and the prophet Isaiah, while he condemned the vices of his time, have each in turn given us an almost perfect representation of the style of

dressing the hair then in fashion. Pictures, coins and other sources of information from neighboring people, illustrate and perfect their description.

Let us contemplate the picture. The hair is parted and combed back. A few little curls, shading the forehead and temples, fall forward, forming a larger curl in the middle, which is combed a little sideways. The hair combed back is braided into several braids, of which two encircle the hind part of the head, while the others hang loose, and are fastened over the neck. Between these two divisions of braids, the hair in all its natural charming fullness is puffed out. A ribbon (it was usually white) bound across the forehead separates the forehead curls, then it winds twice around parallel with the braids and finally forms a bow which fastens the braids over the neck, thus confining the whole coiffure.

A second, older but not nearly as pretty a style, was contemporary with this. The front hair was combed almost the same as in the other, allowing two bunches to fall from the temples to the shoulders, but they are not at all to be taken for our modern curls. The side hair formed a roll on each side, which, terminating in a point, were twisted into a knot on the top. The back hair fell down loosely in three braids.

Before combing, the hair was put through two processes, the fumigating and oiling. The hair was held horizontally over an incense pan by a servant, in order to let the perfume from the pan draw through the hair. After this the hair was washed and oiled with different cosmetics. The principal ingredients thereof were doubtless amber which was brought from the Syrian sea, and musk, which was produced from India.

Concerning the requisite instruments used, we can only express suppositions, as we are not able to judge from facts. The footing on which industry in other branches then stood gives reason to surmise that here also the customary showy adornment of the simplest article with gold and precious stones took place.

Children's Column.

From the German of Heinrich Heine. "In the beginning was the nightingale, She sang the word: 'Tsikeet! Tsikeet!' Then sprouted the grass o'er hill and dale, And apple-blossoms and violets sweet.

"She hit her breast, and there gushed free, Her red, red blood, and from its flow, Out sprouted the lovely red-rose tree, To which she sings her warm love's glow.

"The blood of that wound that so redly gush'd, Atoner for us birds who dwell here in peace, If ever the rose-song in silence is hush'd, Forever shall life in the round world cease."

So taught the sparrow his fledglings small, In the nest up where the oak-bough bent; His faithful wife, like a feather ball, Sat in her place and chirp'd assent.

For she's a house-wife good and brave, Who never sulks, but rear'd her brood; While father for pastime, the children rave, Religious lessons for spiritual good. JACOB GOLDSTEIN.

The Two Cherubim.

My Dears: In the portion from the Torah which I read to you this morning there was given a direction to the Children of Israel in the Wilderness which must have struck you as being very strange.

Our fathers had been delivered from Egypt; they had crossed the Red Sea triumphantly "walking on dry land in the midst of the sea"; they had seen Pharaoh and all his great host drowned in the very waters through which they had passed safely; they had sung the God of Israel gloriously victorious; and in the third month of their wanderings they had reached Mount Sinai. There God came down on the mount, amid thunderbolts and lightning flashes and the sound of the great cornet and the Mountain-top Smoking. Then God spoke the famous "Ten Utterances," which have proved the foundation of all law and civilization all over the world ever since. The second of these "Ten Utterances" distinctly says: "Thou shalt not make unto thee any graven image nor any likeness of anything that is in the heaven above or on the earth beneath or in the waters under the earth."

Shortly after God told Moses and Aaron and the Elders of the Children of Israel to come up on the mount. And there, from a distance, they saw the similitude of God. And Moses went along further up the Mount and remained there forty days and forty nights.

While Moses was thus on the Mount God gave him as His first order, the direction to make a Mikdash of purple and fine linen and precious metals to be a dwelling place for Him. In the Mikdash there was to be placed an ark covered over with fine gold hammered in one piece of even thickness. Into this ark was to be put the Two Tables of Stone containing the Ten Utterances. Over the golden cover was to be placed Two Cherubim, of hammered gold, one at each corner. Their wings were to be outspread and their faces turned to each other. And from between these Two Cherubim God would speak to the Children of Israel whenever they were worthy of that great honor.

And yet, but a little while before, the Children of Israel were expressly forbidden to make any kind of image! Does that not seem, at first sight, contradictory? The answer is: Not when you examine the meaning of the orders. No images were ever to be made for the purpose of worship, but the Two Cherubim were only meant as a reminder and a symbol. In all ages men have shown that they must have emblems or

\*A Sabbath address by Rev. Jacob Goldstein to the children at the Hebrew Sheltering Guardian Society's Home, Grand Boulevard and 120th Street.



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symbols to remind them always of great ideas. Those two heroic English officers who wrapped the "Union Jack" about them in South Africa just before they were killed by the Zulus, did not regard the actual material of the flags, but what those flags meant. The American patriot who marches fearlessly to death behind the fluttering flag of his country—"Old Glory"—does not think so highly of the silk of which the flag is made. What stirs his pulses, makes his heart beat high, steels his nerves and robs wounds and death of their terror, is the thought of what that flag represents—liberty, virtue, patriotism, God and America!

Now, the Two Cherubim were also symbols with a very deep and noble meaning indeed. The Hebrew word Cherub, comes from a root which gives it the meaning: "that which uplifts." The Cherub was not a Jewish idea at first.

The Children of Israel had seen Cherubs in Egypt. They were, later on, to see Cherubs in Assyria, in Babylon, in Persia. But the Egyptian, Assyrian, Babylonian and Persian Cherubs, while being originally, I believe, intended only as symbols, became in the end the objects of worship, and as objects of worship they were very monstrous things indeed: Winged Griffins, winged bulls, sphinxes and so on. The animals were meant to be types or symbols of force, of mystery, etc., and the wings were the emblems of man's efforts upwards, in all ages and countries.

Many centuries after the time when Moses was on the Mount and received the order about which I am speaking, the Prophet Ezekiel received God's message and saw a Vision of God. In his vision he saw four great Cherubim over whose heads was the firmament and over the firmament was the likeness of the Throne of God. Ezekiel's Cherubim had the form of a man and the hands of a man, but the hoofs of a calf. They had great wings. Their heads were fourfold—the faces of a man and of a lion on one side, and of an ox and of an eagle on the other.

Now I think Ezekiel's vision meant that man is the real upholder of God's Throne, not as the Egyptians and Assyrians held that the force and the mystery of nature were. His cherubs were winged to show how man's thoughts of God are always to fly upward. The feet were those of a bull, because the worship of the bull symbol, or force in nature, was the worship which the Children of Israel saw in Egypt, up from which grew the Jewish idea of worship of God by man's soul and intelligence. The head of a man typified reason—that



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of the lion stood for courage; that of the ox symbolized strength; that of the eagle was the emblem of the soul's power to fly high above this world.

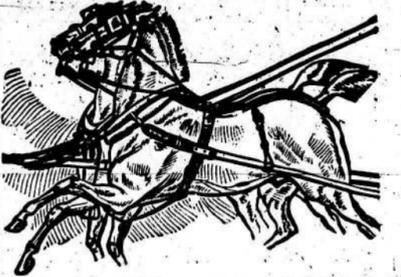
Now you see how what the Bible calls "a cherub" stood for man's effort to express God. But, in the early days, the symbols of God were in the end mistaken for and worshipped as God. So, I think, the Two Cherubim were intended to remind the Children of Israel how man's unaided search for God is apt to lead him astray. So these Cherubim were to be put one on each side of the golden box which contained the two Table Stones. On these were inscribed the beautifully simple and understandable "Ten Utterances" which every Jew must learn by heart. Then the Cherubim would serve every time he saw them, to remind him who God is, and that he must not worship any image, but must wait for God to display Himself between the Emblems of God.

And what do you imagine were these Two Cherubim who were to serve this great and holy purpose? Our sages tell us that they had the faces of little children! When the artist of to-day draws the Cherub as a winged baby-head, he only follows the Jewish tradition. Think of it, you little boys and girls! When our fathers wished to make an Emblem of God, He told them to make, of pure beaten gold, two little baby heads—like your own—and give them great outspreading wings, stretching outward toward each other and upward toward the heavens!

That means, that the innocence and loving trustfulness of little children are the wings which shall carry man up to God. Moreover the wings of the Two Cherubim were to be so extended that they would "protect" the ark containing the "Ten Utterances." And those "Ten Utterances" begin with the words: "I am the Eternal thy God," and end with: "All that belongs to thy neighbor." So that man will only be able to perform his duty to his God and to society when he has acquired the innocence and loving trustfulness of a little child.

Now that is a very beautiful lesson and should teach you boys and girls how to value your present age. For your innocence and want of knowledge of evil is what makes you beautiful in the sight of God and man. If you preserve your guiltlessness and always spread the wings of your souls in upward flight to God you may one day be the bearers of a message from God to mankind, and you are sure to be the real protectors of God's law on earth.

Always to the thinker, little children are objects of profoundest interest and care. As they develop in virtue and truthfulness—like the Cherub's wings spread outward and upwards—so will they lead others to God and spread virtue and truth on earth. Just as little children stand at the threshold of life and knowledge on this earth, so the greatest sage and most learned philosopher stand at the threshold of life eternal, and of knowledge of God. No one can foretell what may not be



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the effect on his generation of the training and influence now brought to bear on any child in this room. You had a holiday this week in honor of the birthday of Abraham Lincoln. Now, if any one had happened to be traveling in the wilds of Indiana 83 years ago and saw the little forest-boy, the half-orphaned child of ten, Abe Lincoln, do you think he would have dreamed that the lanky, large-limbed, freckle-faced, tow-haired country-boy was destined to be one of the greatest, if not the greatest, of the men of his century? Would it not have been hard to realize that the little boy living in that log cabin would be the guiding spirit for right and liberty in the greatest fight of the century?

Now, who shall say what one of you boys or girls may not do for humanity during the century now beginning? Whenever you are tempted to do a wrong or mean thing I should like you to stop and think of the lesson of the "Two Cherubim" in the Mikdash, or Sanctuary, of God.



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District No. 1. The headquarters of District No. 1 was a scene of much activity on Sunday last. The usual Sunday morning gathering was out in full force. Benno Horwitz presided. Among those present were: President of the District S. B. Wolfe, Ignatius Rice, Jacob Cane, William A. Gans, Edward J. Graetz, S. M. Lion, H. M. Blaskopf, "Mo" Minzesheimer, Adolph Oppenheimer, A. Kern, Adam Wiener, M. Ellinger and many others. Brother Horwitz gave a history of the life of the Kaiser and referred to the mission of Prince Henry. He gave a glowing picture of the audience which attended the intended reception of the Prince at the Irving Place Theatre, and also promised to relate his impression of the opera on the gala night of Tuesday last, on Sunday morning next. President Horwitz paid a warm tribute to the ability of the German Emperor, and said that he was the ablest statesman in Europe; that he never made any objection to the spread of the Benai Berith lodges in the German Empire, and that he would join the order himself but for the limitations in the constitution as to creed. All those present then indulged in a discussion as to the object of Prince Henry's visit. "Izzy" Metzger will tell the reason on Sunday next.

District No. 2. During the recent tour of the lodges made by President Muller of D. G. L. No. 2, J. O. B. B., the daily papers had a good deal of trouble with his name. The Toledo (Ohio) Times gave him the good Irish patronymic of Mullen, and spoke of him as president of B'Nai B'Rith. Altogether the secular press has a hard time of it when it has Jewish names or topics to deal with. "American Israelite."

The first annual ball of Pueblo Lodge, No. 524, of Pueblo, Colo., occurred recently at the Summer Garden. The reception committee consisted of Dr. Weiss, S. E. Davis, S. Shloss, Joseph Schwartz, Alfred Herman, Hiram Hammer. The committee on arrangement was Messrs. Davis, Shloss, J. Schwartz and Dr. Weiss, and they deserve much credit for the success of the affair.

The consolidation of the lodges in the city of Cleveland took place at the Jewish Orphan Asylum Sunday afternoon. The meeting was opened by a few preliminary remarks by Mr. Jacob Furth, who stated the object of the consolidation. The name of the new lodge, which has a membership of about 250, is Cleveland Lodge, No. 18. The officers elected

for the ensuing year are: J. C. Bloch, president; A. Lowenthal, vice president; Joseph Hays, treasurer; Jonas Cohen, recording secretary; Leo Wolfenstein, financial secretary; S. Geismar, outside guard; J. Goodman, inside guard; Messrs. Meyer Weil, Kaufman Hays and Max P. Goodman, trustees. The following were elected representatives to the Grand Lodge: Dr. S. Wolfenstein, Messrs. Martin A. Marks, Kaufman Hays, Nathan Loeser and David Dauby. The lodge will meet every other Thursday at Hanna's Hall, 975 Woodland avenue.

Minneapolis Lodge, 271, of Minneapolis, Minn., celebrated its twenty-fifth anniversary Feb. 16. The programme, which consisted of literary and musical numbers, was carried out in full and was enthusiastically applauded by the large audience in attendance. The newly elected vice president, Mr. Jonas Weil, delivered an address, and all the other participants in the programme met with a cordial reception.

Free Sons of Israel. Office of the Grand Lodge of the United States and District Grand Lodge No. 1, 1161 Madison Avenue. Office of the District Grand Lodge No. 2, 99 Le Moyne Street, Chicago, Ill.

GRAND LODGE OF THE UNITED STATES. OFFICERS. JULIUS HARBURG, Grand Master, 104 Second Avenue, New York. S. HOFFHEIMER, First Deputy G. M., 1476 Lexington Avenue, New York. M. S. MEYERHOFF, Second Deputy G. M., 510 Cherry Street, Philadelphia, Pa. ADOLPH PIKE, Third Deputy G. M., 108 La Salle Street, Chicago, Ill. I. H. GOLDSMITH, Grand Secretary, 194 Lexington Avenue, New York. L. FRANKENTHALER, Grand Treasurer, 72 East 93d Street, New York. WILLIAM A. GANS, chairman Committee on Employment, 141 Broadway, New York. EXECUTIVE COMMITTEE. Philip Stein, Court House, Chicago, Ill. Herman Schiefel, 325 East 4th Street, N. Y. I. J. Schwartzkopf, 32 East 119th St., N. Y. Alvin Hafer, 292 West 139th Street, N. Y. J. M. Wilkin, 100 Mass. Chas. M. Obst, 299 West Newton Street, Boston, Mass. Benj. Blumenthal, 53 East 84th Street, N. Y. J. S. Boehlitzer, 5 West 129th Street, N. Y. Adolph Fleckenberg, 2287 Third Avenue, N. Y.

District Grand Lodge No. 1. Officers. ISAAC ENGEL, Grand Master. WILLIAM BOOKHEIM, 1st Deputy Grand Master. EMIL FAUSIG, 2d Deputy Grand Master. LOUIS M. KING, 3d Deputy Grand Master. I. H. GOLDSMITH, Grand Secretary. ADOLPHUS E. KARELSON, Grand Treasurer. MEIER GOLDBERG, Grand Warden. CARLSON MINTZ, Grand Tyler. BENJAMIN BLUMENTHAL, Representative to Grand Lodge United States. MOITZ J. LICHTENBERG, President Board of Districts. ISAC HAFER, Chairman Committee on Appeals. SAMUEL BORNSTEIN, Chairman Committee on Laws. JOSEPH A. LEVISON, Chairman Committee on Finance. FREDERICK KLEIN, Chairman Committee on State of the District.

Grand Master Isaac Engel, of District No. 1, will visit the various lodges of his jurisdiction. Reuben Lodge held a well-attended ball at Scherz's Harlem Music Hall on Sunday evening last.

District Grand Lodge No. 2 is making efforts to increase the membership during the present year.

The new office of the Order is meeting with general approbation. The arrangement of the records of the Order are in such shape that any paper can be readily reached, no matter how far back in years it may have been filed.

Constellation Lodge, No. 66, is arranging for a theatre party, which will be followed by a collation.

Grand Master M. S. Stern will be tendered a reception by his lodge during the coming month.

Brother William Bookheim, of Albany, First Deputy Grand Master of District Grand Lodge, No. 1, is busy in the work of propaganda in the upper part of the State, and it is expected that Deputy Grand Master King, of Schenectady, will prove of much assistance to him.

Rochester Continental Lodge, of Rochester, N. Y., has a clubroom in connection with the lodge.

We take pleasure in calling attention to Mr. Kittle's advertisement—"Invest in Tropical Agriculture"—on page 7, also to Mr. Kittel personally, who will not make unreliable statements.—Ed.

HIRSCH SCOLDS HIS AUDIENCE.

Rabbi Rebukes Hearers for Tittering at an Announcement. Rabbi E. G. Hirsch delivered two lectures last night at Temple Israel, Forty-fourth street and St. Lawrence avenue. One was not down on the program. The other was on "Nathan, the Wise." When the rabbi had finished talking about Nathan he announced that his subject next week would be, "Was Jesus a Jew?" With the announcement came a titter from his audience. The half-audible laughter aroused Dr. Hirsch's anger. He does not enjoy having anything he says laughed at unless it is intended as a joke. His face flushed and he promptly delivered himself of the lecture which had not been scheduled for the occasion.

"I am not a clown," he declared, "and do not propose being made one by the people of Temple Israel. There is nothing to laugh at in what I said, and I cannot understand why you should take such liberties with me. If you think to make me appear foolish by behaving in this way you will fail. You will only make fools of yourselves. "It may be difficult for you to take seriously the proposition, "Was Jesus a Jew?" but it was announced, seriously enough, and you have displeased me greatly by giving way to levity. I permit you to laugh at my jokes, but this was not a joke.

"I have no relations with this church. I come here as a guest. I come to help you. I repeat, I do not intend to allow you to laugh at me as you would at a clown, nor to regard what I say as buffoonery." The rabbi concluded his outburst with a few sharp words in Hebrew, which seemed to awe the listeners. When the signal was given for their departure they filed out in silence.—Chicago-Inter-Ocean.

The Calendar.

5662-1901-02. \*Rosh Chodesh Ve-Adar, Mon., Mar. 10. Purim, Sun., Mar. 23. Rosh Chodesh Nissan, Tues., Apr. 8. 1st day Pessach, Tues., Apr. 22. 7th day Pessach, Mon., Apr. 28. \*Rosh Chodesh Iyar, Thurs., May 8. Rosh Chodesh Sivan, Fri., June 8. 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. 5663-1902-03. 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, Nov. 1. \*Rosh Chodesh Kislev, Mon., Dec. 1. \*Rosh Chodesh Tebeth, Thurs., Dec. 25. 1st day Chanukah, Thurs., Dec. 25. Rosh Chodesh Tebeth, Wed., Dec. 31.

\*Also observed the day previous as Rosh Chodesh.

Advertisements in the Hebrew Standard.

At the foot of Pike's Peak.

COLORADO SPRINGS.

Like a child at play, Colorado Springs sits basking in the sunshine at the foot of Pike's Peak amid the most enjoyable surroundings. No location could be more delightful. This region is best reached from the East by the

NEW YORK CENTRAL LINES and their connections, with but one change of cars from New York or Boston. For particulars inquire of any New York Central ticket agent.

Four-Track Series No. 5, "America's Winter Resorts," sent free on receipt of a two-cent stamp, by George H. Daniels, General Passenger Agent, Grand Central Station, New York.

J. C. Childs & Co. Importers and Dealers in Choice and FAMILY LIQUORS 893 Third Avenue. ORDERS PROMPTLY ATTENDED TO.

Hamilton Bank of New York City

215 West 125th Street. WASHINGTON HEIGHTS BRANCH 1707 Amsterdam Avenue. Solicits accounts from those having personal or business interests in Upper New York and the Bronx.

THE PLAZA BANK

Fifth Avenue @ 58th Street, N. Y. Capital, \$100,000. Undivided Profits, \$125,000. Surplus, \$100,000. W. McMASTER MILLS, President. A. NEWBOLD MORRIS, Vice-President. CHAS. W. PARSON, Vice-President. E. M. CLARKE, Cashier. E. H. COOK, Assistant Cashiers. GEORGE B. WHEELER, Assistant Cashiers. Receives the accounts of mercantile firms, individuals and corporations, and extends to its customers every accommodation which their balances and responsibility warrant.

ALEXANDER WALKER, President. EDWIN W. ORVIS, Vice-President. WILLIAM C. DUNCAN, Cashier. Capital and Surplus \$230,000.00.

The Colonial Bank

480 Columbus Avenue, cor. 83d Street. BRANCHES: 138 Columbus Ave., cor. 66th St.; 672 Columbus Ave., near 93d St.; 912 Columbus Ave., near 104th St.; 116th St. cor. Seventh Ave. Clearing House Agent: Hanover National Bank. Safe Deposit Vaults from \$5.00 per year up, and also Storage Vaults for Silverware and other valuables. We have just completed a new up-to-date Safe Deposit and Silver Storage Vault at our 116th Street Branch.

R. R. MOORE, Pres. C. W. MORSE, Vice-Pres. G. J. BAUMANN, Cashier.

The New Amsterdam National Bank

BROADWAY AND 29TH ST. Capital, \$250,000. Surplus and Profits, \$467,476.83. The Newest and most Secure Safe Deposit Vaults.

THE Nineteenth Ward Bank

Third Avenue and 57th St. Capital, \$200,000. Surplus and Profits, \$132,000.

OFFICERS. JOSEPH J. KITTEL, President. PETER DOELGER, Jr., Vice-President. LOUIS H. HOLLOWAY, Cashier. DIRECTORS. F. DOELGER, Jr., L. H. HOLLOWAY, JNO. F. CARROLL, CHAS. W. MORSE, C. P. DOELGER, JOSEPH KITTEL, THOS. J. DUNN, CHAS. PALM, WM. FORSTER, R. C. RATHBONE, JNO. J. GIBBONS, JNO. RIEFF, FRITZ HANDRICH, H. S. ROTHCHILD, J. J. HARRINGTON, JNO. SLATTERY, WM. HOFFMANN, JNO. A. STRALEY. Nineteenth Ward Bank will sell 750 Foreign Drafts or Letters of Credit payable in all parts of the world.

The Farmers' Loan and Trust Company

Chartered 1862. Nos. 15, 18, 20 & 22 William Street, New York. CAPITAL AND SURPLUS \$7,000,000. The Company is a legal depository for moneys paid into Court, and is authorized to act as Executor, Administrator, Trustee, Guardian, Receiver, and in all other Fiduciary capacities. Receives deposits upon Certificate of Deposit, or subject to check and ALLOWS INTEREST ON DAILY BALANCES. Acts as Trustee under Mortgages made by Railroad and other Corporations, and as Transfer Agent and Registrar of Stocks and Bonds. Manages Real Estate and lends money on bond and mortgage. Acts as Agent for the transaction of any approved financial business. EDWIN S. MARSTON, President. THOS. J. BARNETT, Second Vice-Pres. SAMUEL SLOAN, JR., Secretary. AUGUSTUS V. HEELY, Ass't Sec'y. WM. B. CARDOZO, Ass't Sec'y. CORNELIUS R. AGNEW, Ass't Sec'y.

BOARD OF DIRECTORS. Samuel Sloan, James Stillman, William Waldorf Astor, Moses Taylor Pyne, S. S. Palmer, Henry A. C. Taylor, D. O. Mills, E. R. Holden, Robert F. Ballantine, William Rowland, Franklin D. Locke, Edward R. Bacon, George F. Baker, H. V. R. Kennedy, Charles A. Peabody, Jr., Cleveland H. Dodge, Hugh D. Auchincloss, John L. Riker, D. H. King, Jr., Daniel S. Lamont, Henry Hunt, A. G. Agnew, Robert C. Boyd, Archibald D. Russell, Edwin S. Marston, J. A. Van Alstyne.

THE EQUITABLE "STRONGEST IN THE WORLD" THE LAW COMPELS you to support your family while you are alive. LIFE ASSURANCE permits you to support them after you are dead. But it only permits you to secure this provision while you are in good health. Hadn't you better avail yourself of the opportunity while you can? An Endowment Policy will not only provide this protection if you die, but will also make provision for your own mature years, if you live. Dept. No. 61. THE EQUITABLE SOCIETY, 120 Broadway, New York. Please send me information regarding an Endowment for \$.....if issued to a man..... years of age. Name ..... Address .....

**CITY NEWS.**

**Temple Emanu-El.**

Sunday, March 2, at 11.30 a. m.; Rev. Dr. Jos. Silverman will lecture on "The Practical Benefit of Religion." The public is invited.

**Seventy-second Street Synagogue.**

Next Friday evening Rev. Joseph Mayer Asher, rabbi of Sixty-fifth Street Congregation, will speak. In the morning Rev. Dr. Falk Vidaver will preach on "Skepticism and Unbelief."

**Temple Ahawath Chesed Shaar Hashomayim.**

Rabbi I. S. Moses lectures this evening on "German Influences on American Life." Sabbath morning, "Popular Religion."

**Congregation Chanay Zedek.**

At the last general meeting held by the congregation, Rev. Dr. Adolph Spiegel was re-elected rabbi for a third term. For to-morrow Rabbi Spiegel announces as the subject of his sermon, "Angelology."

**Congregation Adath Israel.**

(East Fifty-seventh Street.) Rev. Dr. Henry S. Morais, late of Philadelphia, Pa., will occupy Dr. Maisner's pulpit this Sabbath morning. The services begin at 9 a. m.

**Temple Israel of Harlem.**

Rev. Dr. M. H. Harris will exchange pulpits this evening with Rev. Rudolph Grossman, of Temple Adath Shalom. Dr. Grossman's sermon is announced as "Books and Reading."

This Sabbath Dr. Harris will preach on "Vicarious Atonement."

**Congregation Hand-in-Hand.**

Rev. Mayer Kopfshteyn will lecture this evening on "Republicanism." To-morrow morning the subject of his sermon will be "The Ethics of Numbers."

**Congregation Mt. Zion.**

113th street, near Madison avenue. Rabbi Samuel Greenfield will preach on "Self-Abandonment."

An unusual incident at the Temple last Sabbath was the Bar Mitzvah of four boys, who all did creditably on the initiation into Judaism.

Rabbi S. Greenfield delivered the first public lecture before the Harlem Branch of the Jewish Endeavor Society, at the Shaar Zedek Synagogue, of Harlem, on 118th street, last Monday night. He spoke on the "Jewish View of the Bible."

**Israelite Alliance of America.**

The second delegates' meeting of the Alliance was held at Temple Ahawath Chesed last Sunday afternoon. Mr. Nissun Behar delivered a lengthy address denouncing the Alliance's aim, as follows:

"There are several misunderstandings about the Alliance. Some say our aim of universal emancipation is too broad, and, therefore, impracticable. But it should be remembered the great Prophets of Israel made a lasting impression upon the world just because they pleaded for universal emancipation. Adam is represented as the universal father; of Abraham it is said, 'And in thy seed all nations of the earth shall be blessed.' Likewise, this Alliance, in order to achieve the emancipation of our persecuted brethren, we must enlist the sympathies of our Gentile neighbors, which will help to arouse a public feeling that will demand justice be done on earth. How can we expect to gain the sympathy of eighty millions of people of this country unless we convince them that we are deserving of their sympathy? We therefore, like the Prophets, must show that not only do the Jewish oppressed concern us, but the oppressed of the world also. Another objection to the Alliance is raised by some, saying its principles are not Jewish enough. In this respect it should be noticed the attitude of this American Alliance must assume the nature of the Paris Alliance, which tolerates within its ranks all shades of Jewish belief. Our main purpose is to help our persecuted brethren, on humanitarian grounds, and if any of our adherents long for more religion, let them join the Sabbath Observance Association or the Jewish Endeavorers, who are doing excellent religious work. Again, some identify this movement with Zionism; this notion must be corrected. While this Federation includes among its eighty societies about a dozen Zionist societies, yet it should be understood

that when Zionists come to these councils they are at that time not expected to propagate Zionism. Zionism aims to emancipate our brethren through the possession of Palestine. The Israelite Alliance's aim is to help the Jew now, and everywhere, until the Zionist ideals may come to pass."

Mr. Behar also spoke of the Russian pale, and showed how Jewish emancipation may be practically achieved in time, simply when we succeed in breaking the Russian pale through the force of public feeling—public opinion. Following Mr. Behar's address, the constitution was read, but not adopted as yet. Mr. Behar was empowered to appoint a Nominating Committee, and Mr. Philip Fischer, president pro tem., authorized to appoint a Propaganda Committee of thirty, who will arrange for mass meetings.

**Agudath Achim Chesed Shel Emeth.**

The thirteenth annual meeting of the Agudath Achim Chesed Shel Emeth will be held on Saturday evening, March 1, at 8 o'clock, in the Auditorium of the Educational Alliance, corner of East Broadway and Jefferson street. The objects of this society are indeed worthy of consideration by the charitably inclined, and the institution is deserving of better support than has been accorded in the past. During the year just ended, the society attended to the burial of twelve hundred and fifty-six bodies at a total cost of \$10,840, which included maintenance of cemeteries, cost of burial, disinterments from Christian cemeteries and administration expenses, and closed the year with a deficit of \$259.36.

**Hebrew Sheltering Guardian Society.**

Patriotic exercises were the programme of the day on Washington's Birthday at the above institution.

At the Sabbath service, the chaplain, in his lecture to the children, dwelt on the life and character of the great patriot, and so impressed his little hearers that they were all attention. After the service the children sat down to a special dinner, which they all enjoyed.

The announcement was also made that Mrs. Joseph had promised two prizes of \$5 each to the best girl and boy, to be presented some time next March.

**Sanitarium for Hebrew Children.**

The Board of Directors desire to acknowledge the following donations:

A. Wineburg	\$24.00
J. Wineburg	10.00
B. Pippin	5.00
M. Jonas	5.00
L. Bonheur	5.00
E. H. Hagg	5.00
Cash	5.00
New York, Feb. 25, 1902.	

**Amelia Relief Society.**

The Amelia Relief and Ladies' Society, which has successfully ministered to the outdoor Hebrew poor for the last six years, will give their annual entertainment on March 4, at Terrace Garden. A specially strong and interesting array of talent for the entertainment is promised, which will be succeeded by a dance.

**The Progress Riding Habit.**

J. Glassman, ladies' tailor, 310 Madison avenue, between 41st and 42d streets, New York, is the designer and patentee of the "Progress Riding Habit," the only riding habit that is self-adjusting when worn in the saddle. For years the problem of proper apparel for equestriennes, apparel that would conform to the graceful lines of the female figure, no matter what attitude she may be thrown in by the uncertain action of the steed upon which she rides, has been a vexed one, but it has been solved at last by Mr. Glassman's skill in the production of the "Progress Riding Habit," which, in addition to the above-mentioned merits, has no elastic bands, and does not catch on the pommel when dismounting. Mr. Glassman is an expert tailor, a graduate of the Academy of Tailoring, in Europe, and has served the royalty and social queens of St. Petersburg, Vienna and Paris, where he was a keen observer of the needs of his trade.

He makes a specialty of elegant riding habits, and the ladies interested will be benefited by consulting Mr. Glassman and by placing their orders with him, thus securing the best in riding habits and at the same time effecting a saving on prices charged by more pretentious houses.

Advertise in the Hebrew Standard.

**ENGAGEMENTS.**

**BLONDHEIM-KOHN.**—Mr. and Mrs. Solomon Blondheim announce the engagement of their daughter, Olivia, to Mr. Joseph Kohn, of New York. At home Sunday, March 9, No. 265 West 81st street. No cards.

**BLOOM-STEINER.**—Mr. and Mrs. Adolph Steiner, 206 Avenue B, announce the engagement of their daughter, Sadie Jeannette, to Mr. Max Bloom. At home Sunday, March 9, 1902. No cards.

**BRAND-WILSON.**—Mr. and Mrs. Hyman Brand, of 47 Seventh street, announce the engagement of their daughter, Esther V., to Mr. Samuel I. Wilson, of New York.

**DAVIS-COHEN.**—Mr. and Mrs. B. Cohen announce the engagement of their daughter, Ruth, to Julius S. Davis, of New York.

**FISCHEL-COHN.**—Mr. and Mrs. William Cohn beg to announce the engagement of their daughter, Rose, to Mr. Sam Fischel. At home Sunday, March 2, 1902, 61 East 121st street. No cards.

**GANTZ-ARNHEIM.**—Mr. Jos. Gantz, 147 West 111th street, announces the engagement of his daughter, Flora, to Mr. Albert A. Arnheim. Notice of reception later.

**GERSHEL-ABEL.**—Mr. and Mrs. A. Gershel announce the betrothal of their daughter, Carrie, to Mr. Mark M. Abel. At home Sunday, March 2, from 3 to 8 o'clock, 349 East 69th street. No cards.

**GOODMAN-COHEN.**—Miss M. Rose Cohen, of 35 West 114th street, to Mr. Saul Goodman, of Baltimore.

**HEYMAN-ELLIS.**—Mr. and Mrs. N. Ellis announce the engagement of their daughter, Miss Mabelle, to Mr. Max J. Heyman, of New York. At home Sunday, March 9, 2 till 5, No. 56 West 118th street. No cards.

**KATZENBERG-KOENIG.**—Mr. and Mrs. M. Katzenberg, of 206 East 60th street, announce the engagement of their daughter, Millie, to Mr. Joe Koenig, of Brooklyn. At home on Sunday, March 2.

**KENE-SLATER.**—Mr. and Mrs. Joseph Kene announce the engagement of their youngest daughter, Eva, to Mr. Samuel T. Slater. Will receive March 9, from 3 to 6 p. m., at 324 East 79th street. No cards.

**KERN-KULLMANN.**—Mr. and Mrs. A. Kullmann beg to announce the betrothal of their daughter, Rose, to Mr. Samuel Kern. At home Sunday, March 2, 7 to 10, 304 West 116th street. No cards.

**LAUTER-HYMAN.**—Mrs. Sarah Hyman, of New York, announces the engagement of her daughter, Anna, to Mr. S. A. Lauter, of Bluefield, W. Va.

**LEIGHT-BAER.**—Miss Carrie Baer to Mr. Isaac Leight. At home Sunday, March 2, 1902, at No. 190 Waverly place, New York.

**LEVY-MARX.**—The engagement is announced of Miss Emma Marx to Mr. Abe Levy. At home Sunday, March 9, from 2 to 5 p. m., The Florence, 73 West 116th street. No cards.

**MANHEIMER-SANDBERG.**—Miss Gussie Sandberg and Mr. Ike Manheimer. At home Sunday, March 2, at 119 East 89th street. No cards.

**MARCOSSON-GOLDMAN.**—Mr. and Mrs. Louis Marcossion, of 377 Sibley street, Cleveland, O., announce the engagement of their daughter, Mattie, to Mayer C. Goldman, Louisville and New Orleans papers please copy.

**MEYER-ROTHBEL.**—Mr. Louie Meyer to Miss L. D. Rothbel.

**RAPHAELSON-GREENWALD.**—Mr. and Mrs. Louis Greenwald announce the engagement of their daughter, Rose, to Mr. Hyman Raphaelson. At home on Sunday, March 2, 1902, from 3 to 6 p. m., at 1576 Madison avenue.

**ROSENBERG-LOW.**—Mr. and Mrs. Jacob Rosenberg, of No. 200 West 111th street, announce the engagement of their daughter, Florence, to Mr. Milton Low. At home Sunday, March 2, from 3 to 6 p. m.

**ROSENHEIM-TICHY.**—Mr. and Mrs. R. Rosenheim, 99 Eighth avenue, announce the betrothal of their daughter, Millie, to Mr. Sig. Tichy. At home Sunday, March 2, 1902, from 3 to 6. No cards.

**SOLDIN-FRANKEL.**—Mrs. Frankel announces the engagement of her daughter, Lillian, to Mr. R. Soldin, 322 East 85th street.

**SOLOMON-COHEN.**—Mrs. A. Solomon announces the engagement of her

daughter, Essie, to Mr. Ike J. Cohen. At home on Sunday, March 16, 1332 Fifth avenue. No cards.

**TAUB-WEIL.**—Mrs. Sarah Taub announces the engagement of her daughter, Bella, to Mr. Louis Weil. At home Sunday, March 2, 380 Kosciusko street, Brooklyn, N. Y.

**VEIT-BONWITT.**—Mr. and Mrs. S. Velt announce the engagement of their sister, Pauline Velt, to Mr. Julius Bonwitt. At home Sunday, March 2, 1902, at 338 East 78th street. No cards.

**Surprise Party.**

A surprise was tendered by Mr. and Mrs. A. L. Silberstein to their niece, Miss Belle Klein, at their residence, 55 West 119th street, Saturday evening, Feb. 22. There were twelve couples present, and Miss Klein was presented with a diamond brooch by her friends. Sterling silver favors were given to the guests, among whom were: Misses Fannye Klein, Jennie Adelson, Sadie Jacobs, Cherrie Adelson, Belle Rothschild, Jennie Lewine, Edna Rothchild, Selma Hyams, Nettie Greenhut, Florence Silberstein, Rose Greenhut, and Messrs. Lou Adelson, Nate Appel, Chas. M. Rosenthal, Sam Jacobson, Seymour Ripin, Chas. Rogers, Lou Braunselinger, Victor Jacoby, Jacob Bach, Dave Jacobs, Morris Bach.

**First Presidential Inauguration at Eden Musee.**

At the Eden Musee an effort is being made to reproduce in wax a number of historical scenes connected with United States history. The second of this series was placed on exhibition recently, and represents the inauguration of George Washington as the first President of the United States. Many other interesting wax groups have been placed on exhibition recently at the Musee, and old visitors will hardly know the popular amusement place. In the Winter Garden moving pictures are shown hourly, with a change of pictures each hour. Many of the pictures are of a mysterious character, which never fail to astonish and please. Each afternoon and evening the new orchestra gives a concert in the Winter Garden, and the programmes are made up of vocal and instrumental selections. As the Musee has placed on exhibition an excellent wax figure of Prince Henry, it has made arrangements to show moving pictures of the Prince's movements in New York, which will be of unusual interest.

**Imperial Lyceum.**

The Imperial Lyceum, Fifty-fifth street and Third avenue, New York City, is one of the finest halls in this city for balls, parties, banquets, etc.

The ballroom, which is a model one, with hardwood and polished floors, has a capacity for six hundred people and is elegantly lighted and decorated for the finest affairs, while the dining room, a very elegant place for epicures, has seating capacity for three hundred persons.

In addition to these elegant rooms, the Imperial Lyceum has a small hall for social functions, etc.

M. Franklin & Sons, caterers, are the well known proprietors of the Imperial Lyceum, and since they have taken charge of the same have succeeded in attracting many prominent affairs, balls, weddings, etc., to the Imperial Lyceum, which is centrally located and available to all people of Greater New York.

The proprietors extend every courtesy and convenience for the accommodation of those who secure the Imperial Lyceum for their festivities. Terms always reasonable for the excellent services rendered.

**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, \$4.50. Porcelain crown on pivot teeth, \$4. Open evenings until 9. Sundays from 10 a. m. to 1 p. m. 291 Third avenue, between 23d and 24d streets.

**MARRIED.**

**Oppenheimer-Weinberg.**

Sunday, Feb. 23, at 72 East 82d street, Miss Sophie Oppenheimer and Mr. Maurice Weinberg. Rabbi Samuel Greenfield officiated.

**Lustig-Lustig.**

Sunday, Feb. 23, at 1439 Madison avenue, the home of the bride, Miss Bessie Lustig and Ben H. Lustig, of Cleveland. Rabbi Samuel Greenfield officiated.

**Farkosz-Klein.**

On Tuesday, Feb. 18, Mr. Adolph Klein to Miss Sall Farkosz, by the Rev. B. Hast.

**Hirschkopf-Bach.**

On Sunday, Feb. 23, Mr. Charles Hirschkopf, to Miss Ernestine Bach, by the Rev. B. Hast.

**Fox-Praeger.**

On Feb. 23, by the Rev. Raphael Benjamin, M. A., Rebecca Praeger to Adolph Fox.

**Euphrat-Grosman.**

Married, on Sunday, Feb. 23, 1902, at the bride's residence, 451 East 119th street, by Rev. F. Light, Mr. Ernest J. Euphrat to Miss Jennie Grosman.

**Schafferman-Hart.**

Married, on Sunday, Feb. 23, 1902, by Rev. F. Light, at the bride's residence, Mr. Albert Schafferman to Miss Ada Hart.

**Silver Wedding.**

Mr. and Mrs. Max Mushel, of 24 Attorney street, New York, will celebrate their silver wedding Sunday, March 1, 1902.

**Emeralda Bowling Club.**

A prize bowling contest, followed by a dance, is being arranged by the Emeralda Bowling Club, to take place on Sunday evening next at the Colonial, 101st street and Columbus avenue.

**Rosedale Bowling Club.**

The Rosedale Bowling Club had their weekly prize bowling in the Harlem Arcade Sunday afternoon last. The only prize offered was a pair of gold link cuff buttons set with diamonds; and was won by Mr. Al. Becker.

**Young Folks' Concerts.**

Mr. Frank Damosch's next concert of this series takes place at Carnegie Hall, on Saturday afternoon, with a programme as well chosen and attractive as usual. Fritz Kreisler, violinist, will play a part of the Mendelssohn concerto.

**Waldorf-Astoria Musical Mornings.**

Mr. L. M. Ruben will give the third of his series of musical mornings this (Friday) morning at the Waldorf-Astoria at 11.30 a. m. Among the features will be the first production in New York of "The Flight of the Eagle," the words of which are from Walter Whitman's "Leaves of Grass" and music by Homer Norris. The soloists will be Mr. David Blspham, Mr. Ellison van Hoose, Miss Esther Paltier and others. Miss Coppelia Roosevelt Scovill will make her first appearance, and Miss Martha Hicks Dye will be heard in dramatic monologue.

**Furniture Bargains.**

D. M. Brown, the well-known furniture dealer, has removed to the spacious store rooms, 47 and 49 West Fourteenth street, where he has a complete stock of furniture, carpets, etc., of every grade and style, all new and bright, the same being a collection of goods that have been bought with expert knowledge. Mr. Brown having been identified with the furniture business for many years. The annual sale is now in progress, and persons in need of furniture or carpets, brass or iron bedsteads, bedding, couches or folding beds, at remarkably low prices for cash, will do well to call and examine Mr. Brown's choice stock. Remember the numbers, 43 and 49 West Fourteenth street, between Fifth and Sixth avenues. Mr. Brown was formerly located at Fifth avenue and Fourteenth streets.

**Waco, Texas.**

Rev. Dr. Nachman Heller, formerly of New York, Winnipeg and Minneapolis, has entered upon his duties as Rabbi of the Orthodox Congregation of Waco, and is giving general satisfaction to the orthodox brethren over whom he ministers.

At a special meeting of the Congregation Agudath Jacob, held on the 17th inst., resolutions in support of Dr. Heller were unanimously adopted.

Subscribe for the Hebrew Standard.

## BOROUGH OF BROOKLYN.

### Washington's Birthday at Keap Street Sabbath School.

The pupils of Temple Beth Elohim assembled at the conclusion of their weekly lesson hours last Sunday morning in recognition of the birthday of "the Father of his country." After the singing of "The Star Spangled Banner" by the school, Trustee Mr. Emil Louis Mayer introduced Mr. Leopold Minster, who, in the absence of their worthy superintendent, Dr. Wintner, delivered the address of the day. Mr. Emil Louis Mayer has been connected with the Temple Board for many years and was for a long time chairman of the school committee. He also served for years with distinction as president of the Board of Education of the Brooklyn Hebrew Orphan Asylum, and is still closely identified with its work and progress. Mr. Minster's address was entirely extemporaneous. He spoke less than a quarter of an hour, yet he brought out many interesting and instructive features in the life of Washington, which, as he said, appealed particularly to us as Jews. "Whilst the Jew is and was ever ready to stand shoulder to shoulder with his fellow citizens in defense and support of his country, not every one credits him with this patriotism." Washington did, Mr. Minster cited his letters to the Jewish congregation at Newport, R. I., and others to show how liberal minded and grateful a man he was. Mr. Minster referred briefly also to the Jewish patriot, Haym Solomon, and the aid he had rendered during the revolution, and concluded by saying that it was no discredit to the Jew that, like Washington, he advocated war only when it was absolutely necessary, and only after the preservation of peace was no longer possible. "Seek ye peace and pursue it." That is the Jewish spirit.

The remarks of Mr. Mayer, which, while brief, were very appropriate, were applauded. Those of Mr. Minster were also. Miss Baum, principal, presided, and brought the programme to a close by calling on all present to arise and join in singing the national anthem, "My Country, 'Tis of Thee."

Among those present were also: Trustee, Mrs. A. Kodziesen; treasurer, Mr. Louis Newman; secretary, Mr. Louis Spitz, and Mr. Levy, of the new Jewish Hospital Society.

The following pupils of class II, attained the maximum during February: Helen Levinson, Dolly Lyon, Hazel Dreyfuss, Anna Samuels. Among those who stand high in class I are Dora Simon, Charles Rosenbaum, Henriette Bernstein, Ignatz Levinson, Nina Lowenstein and others.

### Hebrew Educational Society.

On Saturday, Feb. 22, Washington's Birthday was celebrated at the Hebrew Educational Society Building, Pitkin avenue and Watkins street. Despite the inclement weather and the fearful condition of the streets, the attendance was large. Mr. A. B. Yudelson, superintendent of the institution, made the opening address, and read a letter of regret from Mr. S. F. Rothschild, the president of the society, expressing his inability to attend. Rev. M. Masliansky was then introduced. This eloquent speaker pictured in a masterly way the traits of George Washington, and set him up as a model example for men.

"Washington derived his principles of liberty and justice from the Bible," said Mr. Masliansky. "And ye shall proclaim liberty in the land unto all the inhabitants thereof," was the main motive that actuated the hero to take up the cause of his people. And yet he scrupulously avoided the mingling of Church and State. Government and religion should remain apart as long as the principles of the American Constitution are regarded and revered.

"To the Jew, the American flag, the American Constitution, and the American soil should be as holy as the sanctuary built in the wilderness after Israel was delivered from bondage and persecution.

"Israel has found a 'Mishkan,' tabernacle or dwelling place in this country. Like the curtains of the tabernacle of old our colors are red, white and blue. Like the boards that made up the walls of the sanctuary, the various nationalities and creeds constitute the people of this country. But the constitution is the middle bar in the midst of the boards, that reaches from end to end, and unites all the States into a glorious, liberty-loving and liberty-spreading nation."

Subscribe for the Hebrew Standard.

### Hebrew Benevolent Association.

The Hebrew Benevolent Association, an organization which has done much to relieve the suffering of the poor of the Borough, gave a reception on the 1st, at the Unity Club, on Fra avenue, for the benefit of the war cause. There was a large gathering of the representative Hebrews of Brooklyn and the affair was one of the largest social occasions held by the association. It was the first public event held in the Unity Club's new assembly room, and the officers of the club donated the headquarters for the use of the Benevolent Association, in order to further the interests of the society.

The association is not a new one, having been in existence nearly twenty years, during which time it has done noble work in assisting the poor. The members not only go among their friends in order to secure subscriptions, but go down into their own pockets to defray the expense incurred by relieving the poor. Affairs are held occasionally for the benefit of the association, and on these occasions the members pay sometimes five times the sum necessary to secure admission to the affairs. It has been on account of these generous contributors that the work has been advanced in such a successful manner.

The committees in charge of the affair were:

Floor manager, G. W. Hirsch; assistant floor manager, Mark M. Salomon.

Floor—Meyer Arensberg, Julius Alexander, Morris Baruch, Benjamin Koch, Charles Wasserman, Simon Bloch, Morris Brisk, Aaron Dango, Simon Levy.

Reception—B. Wasserman, chairman; Henry Roth, L. L. Firusgi, S. Goodstein, S. F. Rothschild, D. W. Stein, Jules Strauss, E. C. Blume.

Ball—G. Merzbach, chairman; D. I. Rogow, H. M. Copeland, T. Weil.

The officers of the club are: Henry H. Davis, president; G. Merzbach, treasurer; L. Blumenau, vice president; Mark M. Salomon, secretary; trustees, Henry Bloch, B. Kallscher, B. Schellenberg; Jacob Brenner, A. Lazansky, Isaac Levy, Louis L. Firuski, D. I. Rogow, T. Weil, B. Wasserman.

### A Jewish Theatre for Brooklyn.

The Brooklyn Turn Verein will vacate its hall in Meserole street, near Lorimer street, on May 1 next. The hall has been sold to Mrs. Helen Strosinsky, of 167 Boerum street. The latter intends to convert the old Turn Hall into a Jewish theatre, to be run on the style of similar institutions in Manhattan. The Turn Verein sold its hall at a considerable sacrifice, the sale price being \$25,000. Some years ago the property was valued at \$100,000, and fourteen years ago the society made extensive alterations in the building, the cost of which was over \$25,000. Mrs. Strosinsky also obtained possession, by purchase of 62 and 64 Scholes street, adjoining the Turn Hall in the rear. These parcels are needed to carry out the intention of the owner to establish a Jewish theatre. It was stated that the theatre will not be conducted by Mrs. Strosinsky, but by a syndicate, who will begin with the necessary alterations at the earliest opportunity.

### Brooklyn Theatres.

#### Bijou Theatre.

The Chinese-American play, "King of the Opium Ring," by C. E. Blaney and C. A. Taylor, which scored such a popular success at the Academy of Music, New York, last spring, will be presented at the Bijou Theatre on Monday, March 3. It is very elaborate in scenic effects, and tells a very interesting and thrilling story of Chinese-American life in the far West. The last act is a wealth of Oriental splendor, showing the assembly rooms of the Fong Qual Society, and introduces high class specialties, a Chinese cakewalk and ragtime ball. The scenery is by Dr. Frank Dodge, of the Herald Square Theatre, New York, who is familiar with the scenes of the play, he being a native of Frisco.

#### Amphion Theatre.

Five hundred thousand copies of Irving Bacheller's wholesome novel, "Eben Holden," have been sold. This means that it has had a million or so of readers. They all liked it and, by present indications, they are equally as fond of the stage version of it that has been made by Edward E. Rose recently. Rose is about the only dramatist of the day who has the necessary skill to make a play out of a book that all the nation

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knows by heart. Many have tried to this, but all have failed save Mr. R. He has five or six to his credit. Even one, however, says that this "Eben Holden" is much the best thing he ever turned out, preserving all the scene of the story as well as its salient features. "Eben Holden" will be view at the Amphion next week.

#### Bridgeport, Conn.

The Gladiators, a society composed of Jewish young men of Bridgeport, gave a successful concert and ball on Sunday night, Feb. 23.

Mr. Harry Martin headed the programme in song and dance, followed by the Misses Cohen and Celes and Masters Jack Furer and Lehman.

Louis Kleban, of Starkville, Miss., spending a few weeks with the Blankensky family, on State street.

Mrs. Bernstein, of 61 Centre street enjoying the company of her father, Joseph Cohen, late of New York, now of Jerusalem. Although 71 years of age, Mr. Cohen is hale and hearty and this is his second voyage.

#### Long Branch, N. J.

A short time ago the Hebrew Brotherhood of Long Branch gave a magnificent ball, the proceeds of which were to be used toward paying off an indebtedness on a "Metah" House. On the occasion seven ladies of the Hebrew Helping Hand Society attended, masquerading as Salvation Army ladies, and proceeded to mock that body, for which they were severely rebuked by the local press.

These same ladies followed up their performance by giving a ball and "Trefe" supper on Friday evening, 21st inst., thereby desecrating their Sabbath. Their actions aroused such indignation that the following ladies, in a protest, and resigned from the organization: Mrs. J. Goldstein as president and member, Mrs. S. Hirsch, Mrs. J. Rothenberg, Mrs. J. Stein, M. J. Stein, Mrs. Sussman, Miss Sussman, Mrs. Goldsmith, Miss M. Goldsmith, Miss Erna Goldstein, Weiss, Mrs. Eisner, Miss Eva M. Mr. H. Harris.

Miss Annie Ehrlich, of East 81st street, New York city, is visiting Mr. and Mrs. Joseph Stein.

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### Living and Dying as Jews.

The will of the late Jean de Bloch, submitted for probate in Warsaw at the beginning of this month begins with the words: "I was my whole life a Jew and I die as a Jew." (The HEBREW STANDARD, on receipt of the news of Bloch's death, declared its belief that he always had been a professed Jew. Other papers all took the opposite view and gave circumstantial accounts of the deceased's conversion to Christianity. As happens with wearisome re-iteration we were in the right and our contemporaries in the wrong. We shall really have to put ourselves in the wrong of deliberate purpose, occasionally, if we would escape the fate of Aristides.)

The late M. de Bloch bequeathed about half-a-million roubles to various public charities, not forgetting a substantial endowment to the Peace Propaganda with which his name was so gloriously associated. Here is a Russian Jew who lived and died as a Jew—that is who, living, exercised a beneficent influence on his generation and, dying, did not forget the poor nor the ideas struggling for recognition.

Perhaps, however, the methods of our local Jewish millionaires are not without merit. They seem to prefer making sure of living thoroughly like Jews and wisely postpone the dying and bequeathing. The gifts of our Loebes, Schiffs, Lewisohns and Gugenheims prove that our millionaires are not afraid to give while they live. They *part* before they *depart*. Long may God spare them among us to prove the superior merit of their method. The text for our little homily is Adolph Lewisohn's, recent gift of \$75,000 to the Hebrew Technical School for Girls. The brothers Lewisohn seem determined to prove that while it is unquestionably a good thing to "die like Jews," there is no harm whatever in postponing the event and, proving that you may do as much good by "living like Jews." Health and long life and prosperity to them and all who think and act like them!

### An Extraordinary Affair.

In the Boston *Morning Journal* of the 20th of January last, Dr. Lee K. Frankel, Manager of the United Hebrew Charities of New York, is reported to have said, in the course of a lecture, delivered in Boston the evening before:

"For the first time in the history of Judea the name of the Jewish woman in New York is almost a synonym for vice and immorality."

The HEBREW STANDARD took up the matter. Dr. Frankel denies the alleged statement. The *Journal* affirms the substantial accuracy of its report.

What Dr. Frankel has failed to do, is to state what he really did say and to explain why he did not at once deny the atrocious libel. For, granting that the *Journal's* reporter did not repeat the *ipissima verba* of Frankel, yet the suspicion that he said something to the effect reported re-

mains unshaken in our minds. Moreover we were aware that he is believed on previous occasions to have expressed himself in a similar manner in this city.

Here, his addresses and opinions are, naturally not so much regarded as elsewhere, for we know him. But possibly the Boston folk do not. And even if the man were ten times more influential and able than he fancies himself to be, such a hasty, untrue, unfair and stupid generalization as that which he is alleged to have uttered in Boston should be sufficient to damn any man's career. When he adds to the original blunder that of contemptuous disregard of remonstrance, something should really be done to him.

In our correspondence columns last week a lady, whose ability and standing in our community make her opinions notable, writes:

"Any one who was present at the meeting of the Federation of Sisterhoods, held in Shearith Israel Synagogue about two years ago, at the time when the exposure of the immorality of the Ghetto was first made, will remember that Dr. Frankel made similar assertions there.

I have been under the impression that Dr. Frankel's opportunities gave him the best possible means of judging this matter, and, as I have accepted his dictum during all this time, I, for one, would like to know, not if what he said in Boston was similar to what he said at Shearith Israel, but whether what he said both now and then is true."

People seriously think that Frankel, being in a position to know the truth, tells the truth when he is alleged to say, in effect, that every New York Jewess is an immoral and vicious creature.

Any man, who makes that statement, or any assertion that can be held to bear that construction remotely, lies. Any Jew who places himself on record in that manner is a contemptible creature who should be finally buried, under the disdain and reprobation of his generation.

### The Problem of the Ghetto.

#### III.

A peculiar fact about the recently arrived denizens of the New York ghetto is one which, strangely enough, is not observable with respect to the denizen of other ghettos. It is this: the religious instincts and training of the greener do not give the New York almoner that leverage which is so effective an aid elsewhere.

In Paris or London the Russian and Polish Jew of the ordinary type finds all that he has been trained to esteem and respect still held in high reverence. The services in the Duke's Place Synagogue or in the Temple in the *Rue de la Victoire* are exactly what he has been accustomed to at home, only presented much more attractively and impressively and with infinitely greater decorum.

The rules of the home life, the mental outlook, the spiritual methods, are all still the same that he has all his life been accustomed to, only purified, made more intelligent and comprehensible. The learning that he has been accustomed to revere is still held in reverence though it is wedded to a wider learning. In short all his religious habits, mental views and spiritual ideals are still those which he finds sympathetic to the great mass of his co-religionists. What alteration there is, soon recommends itself to him if an intelligent man as being obviously alteration in the direction of

cleaner personal habit, wider mental outlook and purer spiritual conception. The leaders of London and Paris Jewry understand him and he them.

With us all this is altered. In religious practices he is all at sea. Everything that he has been trained to hold sacred he finds to be condemned as puerile, antiquated, un-spiritual. If the American spirit of republican liberty upsets his accustomed reverence for the Czar, the American Jewish spirit of reform overturns his reverence for the Torah and the Talmud. While the sweatshop of his longer-resident townsman and childhood's playmate robs him of physical vigor and intellectual elasticity, the Reform Temple of the American-born Jew robs him of his faith and reverence.

It is a complete *bouleversement*. In his native place he was trained to believe that "all Israel is a brotherhood." In New York he finds all Israel a hostile camp. At home he learned to regard the Synagogue as his spiritual home, his theatre, his house of prayer, his parliament, his college. Here he is often not allowed standing-room in the Temple. Where he was trained, the learned Rabbi held the highest place. Indeed, he often regarded the Rabbi as a wonder-worker of marvelous, mysterious, awe-inspiring intellectual and spiritual attainments. Here he sees that same learned Rabbi abused by street-arabs who are mostly of Jewish parentage, neglected by adults, allowed to starve unaided and unheeded in a garret or a cellar. The respectable *pater-familias* whom he remembers in his native place as the solid, influential citizen, who gave the tone to the community, who was apt to be pompous and avid of communal honors, he finds here peddling shoelaces or pushing a fruit-barrow. On the other hand the *taugeniks* and *pe'er-do-well* at home is here a flourishing ward-keeper, a saloon-keeper, a showy sharper or a brazen battener on the vices of a large city.

Outraged and mishandled in his native country; robbed and maltreated *en route* here; cheated and oppressed by those who should aid him when here; robbed of every *point de appui* in his social life, in his mental atmosphere in his spiritual hopes; stupidly pampered by one set of almoners, and as stupidly mishandled by another—small wonder that the problem of the New York Ghetto dweller is complex, perplexing and difficult of solution.

### "The British Brothers."

A league, with the above name, has been formed in England with the ostensible object of checking "alien immigration" to that country. In spite of their denials it is unquestionable that the object of the league is to arouse a feeling of hostility to the admission of the foreign Jew—of the poorer classes. Of course, foreign Jews like Cassel, who gave a million recently to a public charity, are not considered objectionable.

The back-bone of the movement is really constituted by its appeal to the selfish instincts of the Trades-Unions. But the British labor-unions are not void of sense and the movement will never really amount to anything serious. Two or three Parliamentary solitary buffaloes—political outcasts without brains on the one hand to recognize their lack of power of lead-

ership or, on the other, to subordinate their self-will to party discipline—have taken up the passing agitation and are striving to make capital out of it. But their influence on the real public opinion is nil and their prominence temporary and factitious.

The proportions of the "alien immigration," so far as the Jews of London are concerned, have been proved to be absurdly over-stated. London is, in any case, not the terminus of the migratory Jews' wanderings, it is merely a world's *entrepot*, a temporary warehouse in which the imports are stored pending exportation. Besides, England, no matter what the class-pressure may be, is not going to turn her back on her past history and her highest ideals. Even if it were not the case that the majority of the alien Jews are only temporary denizens, of the English Jewries while *en route* to America and the British Colonies, she would remember, that her proudest boast has been that the fugitive and the slave have ever found refuge, freedom and protection the moment they set foot on England's shore. The land of Freedom of Conscience, of Speech, and of Trade, will remain the land of Freedom of Travel in spite of the hysterical outcries of all the Little-Englanders and unplaced place-hunters who ever bayed on the trail of the afflicted and oppressed.

**The Mirror.**

Rev. Dr. David Gregg, of the Lafayette Avenue Presbyterian Church, Brooklyn, requested the Board of Trustees to reduce his salary from \$10,000 a year to \$8,000, because there was an indebtedness of \$3,500 for repairing the steeple of the church, and as he naively expressed it, "he does not believe a man should receive a salary larger than he is worth."

If some of our Rabbis were actuated by the latter reason, I know of many congregations that would save at least fifty per cent. of the salary paid to their "ministerial spouter," but *leider* the majority of "God's servants" modestly place such a high estimate upon their own value, that they believe that they are virtually sacrificing themselves and their salaries should be reduced even if the meagre pittance paid to the Cantor should have to be reduced.

The history of American Jewish congregations furnishes but one instance of a Rabbi voluntarily offering to reduce his salary and thereby hangs a tale and a prophetic moral.

Years ago the Congregation, Shaari Tefillah, then one of the bulwarks of Orthodoxy in this city, found itself in financial difficulties, having, as the boys say, "bitten off more than they could chew," and to extricate itself from its monetary embarrassment, some of its wisacres proposed as a never-failing panacea, the introduction of an organ.

The organ, it was argued, would bring the young people to the synagogue in shoals, the membership would be trebled and the shekels would flow so abundantly into the coffers of the congregation, that the mortgage would be lifted and a new era of prosperity dawn upon them.

Dr. F. de Sola Mendes, the Rabbi of the congregation, wrote an earnest

letter to the congregation telling them that if they would forego the organ, he was willing to have his salary reduced from \$2,500 to \$2,000.

He frankly told them that the introduction of an organ was only the entering wedge to future innovations and would ultimately end in the religious disintegration of the congregation. His offer was not accepted.

Dr. Mendes has proved an exception to the adage, "no man is a prophet in his country." With each additional financial trouble new reforms were instituted and instead of going *meha-yil el chayel*, they have gone from bad to worse, and as the crowning infamy the Congregation *Gates of PRAYER* adopted that bastard miscegenating production "the Union Prayer Book."

Shaari Tefillah is now an out and out Reform congregation, its Rabbi has gone over to the Central Conference. Whether like others of the progressive spirits he eats ham sandwiches, deponent saith not.

I notice that of late our Jewish exchanges afford proof that their editors read the HEBREW STANDARD with religious assiduity. This is proved in three ways. They attack us with a blind bitterness which yields them, defenceless, into our skilled hands; or they find our subject-matter so stimulating and suggestive that they treat of the same topics from our point-of-view, of course the only sensible one, without giving us a word of thanks for the inspiration, or finally they steal—a vice for the phrase: "Convey" the wise-it term—or convey our paragraphs without the slightest acknowledgement.

I am reminded of the two broom-sellers one of whom vended his wares at a penny (two cents) a piece and the other at two for three ha'pence. They met one morn. Says Bill to Tom: "I don't see 'ow ye can sell your brooms so cheap. I steals my sticks, I steals my broom, I steals my twine, and yet I can't sell my brooms, at less than a brown a piece." To which the other very simply replied: "I steals mine ready-made!"

A young Reform Rabbi preached his introductory sermon—a carefully studied effort, eloquent, stirring and impressive. Among his audience was a member of the Board of a neighboring Orthodox congregation. Recalling the deadly dull services of his own highly-learned but unimpressive *Rab*, he remarked to a fellow-member: "Vy can't ve hef such fine spikkers?" The reply was: "My boy, you're breaking the tenth commandment."

לא תחמד שור חבבך רעך  
"Thou shalt not covet thy neighbor's ox, nor his ass."

Dr. E. G. Hirsch's outbreak at Temple Israel (Chicago) last week, was amusing and characteristic. Of course, the audience had no right to laugh at the title of his lecture. It was rude. On the other hand, he had no right to address them so roughly. "I am not a clown," he cried. Certainly not, but why was it necessary to emphasize the fact? Did he suspect his audience of suspecting him to be one? Audiences should not titter and Rabbis should not scold is my verdict.

But the mistake of the reporter is most amusing. "The Rabbi concluded

his outburst with a few sharp words in Hebrew which seemed to awe the listeners." I suppose that was the benediction and E. G. H. was too angry to translate. It is inconceivable that an average Chicago Jewish audience would understand Hebrew.

Apropos of E. G. Hirsch, I notice that a good many wires are being pulled with respect to the vacant presidency of the Reform Rabbinical Conferences. Hirsch, at present, seems to be the favored in the betting. Next to him comes Voorsanger, of San Francisco, a good second, with plenty of money on him. Krauskopf is also quoted in the betting market. I suppose Grossman, of Cincinnati, may be regarded as a dark horse. But surely Kohler, of New York, has some right to consideration? In scholarship he overtops them all, in character he stands on a special pinnacle, and as a solid, reliable speaker and orator, he stands high. Again I ask, "what's the matter with Kohler?"

So Bernard Kaplan, of Montreal, has gone over to the Reform Camp. And he was so *fromm* when in Montreal that the *Malochini* watched him with pleasure. And now he's in Sacramento with a reform congregation. How many others among the Theological Seminary graduates have done the same? How many others not yet graduated will follow in their steps?

Apropos of Kaplan, young Landman of the Montreal Reform Congregation—Temple Emanuel—has something to do with the *volte-face* of the orthodox man. Landman, I learn, being unmarried, lodged with Kaplan, and fell in love with him. Creditable to both men. But Kaplan got into a row with his vice-president, Landman mixed in the squabble in a hot-headed fashion and made the breach irreparable by slanging the congregation in the Cincinnati Reform paper. Result, Kaplan, who posed as a regular *chossid*, went over to Reform. Moral to orthodox Rabbis: "Be *fromm*: be *fromm*; but don't be too dash'd *fromm*!"

**ASPAKLARYA.**

**Correspondence.**

Feb. 24, 1902.

To the Hebrew Standard:  
Please excuse me for having rendered *חמור* by "mule," as the other word is offensive to many.  
Mr. Ehrlich's explanation of 'azab (loosen the girths) I noticed in Gesenius' Thesaurus, and in his lexicon before writing my Psheti.  
I am afraid you spoiled the effect of the Psheti by violating the injunction.  
*אין משבין על דרוש*  
A rabbinical friend of mine thinks you merely used your right to discuss the passage from another point of view.  
AARON DOB.

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IN THE THEATRES.

Theatre Republic.

At the Theatre Republic last evening Henrietta Crosman made a notable production of "As You Like It." The production is the most elaborate ever given the comedy, and is known as the Julia Arthur production. Miss Arthur, after seeing Miss Crosman in "Mistress Nell," decided that she would make an ideal Rosalind, and, as she was about to retire from the stage, she, as a mark of esteem and an appreciation of artistic merit, made a present of her \$30,000 production of "As You Like It" to the talented actress. In Boston and other cities where Miss Crosman has played the comedy she has made a great success.

Proctor's 23d Street Theatre.

Next week's performances will be the Svengalis, The Four Luken Brothers, the Four Collins, the Seven Reed Birds, Willis P. Sweatnam, Arthur Wallis & Co., Lea Beamond, the Musical Ravens, Sabine and Mullaney, Collins and North, and Eddie De Voe.

Proctor's 125th Street Theatre.

Up in Harlem the Proctor Stock Co. will present one of the late Roland Reed's most successful starring plays, "His Father's Boy." Sam, Kittle and Clara Morton will be the vaudeville features.

New York Theatre.

The wonderful success that is being made by "The Hall of Fame" is marvelous. It caught the public fancy immediately upon its initial performance, and now gives promise to outrun any of the productions seen thus far at the New York Theatre.

The scenery is beautiful, and the spectacular effects, notably the Niagara Falls scene, in which is produced the Falls, with the accompanying roar and mist, are most realistic. Distinctive hits have been made by Marie Dressler, Mabel Gilman, Louis Harrison, Ada Lewis, Dan McAvoy, Junie McCree and Georgia Kelly, who are seen in burlesques on the current popular dramas.

The admission price is 50 cents.

Proctor's Fifth Avenue Theatre.

The Fifth Avenue will have "Mistakes Will Happen," as the Proctor Stock Co. offering. The vaudeville includes Edwin M. Favor and Edith Sinclair, Charley Case, Le Mar and Gabriel, Daniel J. Harrington, William M. Peck and Elizabeth M. Knight.

Proctor's 58th Street Theatre.

The late Charles H. Hoyt's best comedy drama, "A Midnight Bell," will be presented by a branch of the Proctor Stock Co. "The Gentle Mr. Bellew of France," by Clay M. Greene of "A Gentleman of France," will serve as a curtain raiser, and Rose Naymon's Cockatoo will be featured in the vaudeville.

New York Winter Garden.

The last nights of the tamer record breaker, "Florodora," is announced at the New York Winter Garden, where it is repeating its former success.

The Bijou.

"The Climbers," which Amelia Bingham revives at the Bijou Theatre Feb. 2, is an attraction of which nothing could speak so well as its own record of success. It was the dramatic sensation of the season when produced last year, and week after week it continued to overflow houses, the run finally being terminated only by the hot weather. During the early part of the present season Clyde Fitch has done nothing better than "The Climbers," and the cast presenting it will be practically the same as it formerly was.

Her Explanation.

"Do you mean to say such a physical wreck as he is gave you that black eye?" asked the magistrate.  
"Sure, your honor, he wasn't a physical wreck till after he gave me the black eye," replied the complaining wife.—Exchange.

Quite Technical.

"The reason he is so irritable is because he is teething," explained the fond mother.  
"Indeed!" remarked Mr. Oldbatch, wishing to appear learned. "And when will it be hairing?"—St. Louis Republic.

Didn't Get the Credit.

"I was sorry I sent Ellen such an expensive wedding present."  
"Why were you?"  
"Why, she went and placed them on exhibition without the donor's cards."—Philadelphia Bulletin.

Browning's Family Devotion.

People who praised or loved or noticed Browning's only child found the direct road to his heart. Even those who only spoke with him of "Pen" were at once his friends and worthy of attention and interest. He said to me many years ago while awaiting anxiously the result of his son's earnest art studies:

"Do you know, dear friend, if the thing were possible, I would renounce all personal ambition and would destroy every line I ever wrote if by so doing I could see fame and honor heaped on my Robert's head."

What a proof are these words of an intense nature devoid of all egotism! In his boy he saw the image of the wife whom he adored, literally adored, for, as I felt, the thought of her as an angel in heaven was never out of his mind. He wore a small gold ring on his watch chain. "This was hers," he said. "Can you fancy that tiny finger? Can you believe that a woman could wear such a circlet as this? It is a child's."

The only other souvenir on his chain was a coin placed there years ago, the date 1848, a piece of the first money struck by Manin in Venice to record the freedom from Austrian dominion. "I love this coin," he said, "as she would have loved it. You know what she felt and wrote about united Italy."—The Late Mrs. Arthur Bronson in Century Magazine.

A Story of Gladstone.

Once in Gladstone's later life when a question of great delicacy and difficulty was coming on in the house of commons and everybody expected to see him watchful and alert and perhaps fidgety over it he deliberately composed himself to sleep on the treasury bench and enjoyed a refreshing nap till the time came for him to speak, when, with no apparent effort, he awoke, delivered a speech in which he said exactly what was needed and not a word more and sat down, leaving his opponents so puzzled by the safe and guarded generalities in which he had half expressed and half reserved his views that the subject dropped in a short time because no one could find in his words anything to lay hold of. It was often remarked that the greater the emergency the more composed and the more completely equal to it did he seem.

The Chaperon in Samoa.

The chaperon is an important person in Samoa. She is the constant companion of the taupou, or village guide, who is appointed to entertain strangers and show them the various sights. Each village in Samoa elects a girl for this office, and it is necessary that she should be the daughter of a chief. Her house is provided for her by the village, and she is surrounded by a court of native girls. No man who lives in the village is allowed to enter the sacred precincts, and the taupou goes nowhere without an elderly woman. If the taupou resigns her office, the chief can appoint another damsel of high degree.

Living One Day at a Time.

A certain lady met with a serious accident, which necessitated a very painful operation and many months' confinement to her bed, says one of our exchanges. When the physician had finished his work and was about taking his leave, the patient asked, "Doctor, how long shall I have to lie here helpless?"  
"Oh, only a day at a time," was the cheery answer. "And the poor sufferer was not only comforted for the moment, but many times through the succeeding weary weeks did the thought, 'Only a day at a time,' come back with its quieting influence."

Early Printing and Illustrating.

The first printing press in the United States began its civilizing work at Cambridge, Mass., in Harvard university in 1639. The first American made illustration, it is still believed, is in Tully's Almanac of Boston in 1698. The first American copperplate portrait published in this country was in Increase Mather's "Ichabod," published in 1703. The first three engravers were Paul Revere, Benjamin Franklin and Isaiah Thomas, who distinguished himself at the battle of Lexington.

Japanese Festivals.

The Japanese festivals are easily remembered: First of first month; the new year; third of third month; feast

of dolls, for girls; fifth of fifth month; feast of flags, for boys; seventh of seventh month; the day for the god and goddess of love, Tonabota; ninth of ninth month, the "escape to the mountain," the feast of chrysanthemums. The latter is not now generally observed.

Anniversary Thoughts.

"Hubby, dear, do you know that we will have been married ten years next Tuesday?"

"Yes; I realize that we are getting along and should begin to economize for the needs of the future."

"It is not the future that I am thinking about, but the present."—New York Herald.

How About Those?

"If you want to improve your mind," said the sage, "associate only with persons who know more than you do."

"But if they follow the same rule," said one of those who were learning wisdom at his feet, "what are we to do?"—Chicago Tribune.

His Position.

An exchange tells of a godfather who when asked in the course of the service if he believed what all Christians hold as the essentials of the faith answered with emphasis, "I renounce them all," to the consternation of the parson and all the witnesses.

Celt and Saxon.

One of Sheridan's tales was of an Irishman who met a Briton, of the true John Bull pattern, standing with folded arms in a contemplative mood, apparently meditating on the greatness of his little island.

"Allow me to differ with ye!" exclaimed the Celt.

"But I have said nothing, sir," replied John Bull.

"And a man may think a lie as well as publish it," persisted the pugnacious Hibernian.

"Perhaps you are looking for fight?" queried the Briton.

"Allow me to compliment ye on the quickness of yer perception," said Patrick, throwing down his coat, and then they pitched in.

A Table Decoration.

At a banquet given recently in Paris by a French countess the guests received a most astounding surprise. In the center of the table was what appeared to be a huge pile of roses, and just before soup was served the roses parted, disclosing a large birdcage. This suddenly opened, revealing a beautiful young lady adorned with wings. She remained in her strange position during the dinner and introduced each new dish by singing a couplet.

Had Looked Out For Number One.

"Have you ever done anything to better the condition of any part of the human race?" said the very serious man.

"Of course I have," answered the person with the cold gray eye. "Am I not a part of the human race?"—Exchange.

A Cynic on Marriage.

Sardines are a delicacy fit for any epicure, but the other fish was thus summed up by an epigrammatic Cornishman: "Pilchards," he said "are like wives. When they're bad, they're awful, and when they're good they're only middling."—Pall Mall Gazette.

Admirable Caution.

Book Agent—Is the head of the house in?

Servant—Yes; he's in the library trying to write a letter on a new type-writer he has just bought.

Book Agent (hastily)—I'll call again!

African Rivers.

All the rivers of Africa have remarkable peculiarities. They seek the ocean that is farthest away from their source. Their course is always broken by falls, and their mouths are stopped by numerous sandbanks.

A Warning.

Whatever be your talents, whatever be your prospects, never speculate away on a chance of a palace that which you may need as a provision against the workhouse.—Bulwer.

Russian census returns reveal the presence of 640,000 idolators in a population of 125,688,000, among which for every 121 men there are a hundred women.

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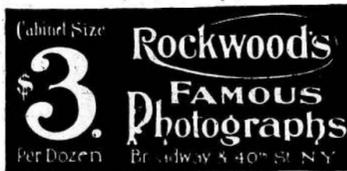
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**Cripples Held the Stage.**

A very remarkable theatrical fad raged in Paris sixty or seventy years ago. The journals of the period show that the writers of plays had an especial fondness for the representation of bodily deformities and infirmities.

It was well known, of course, that Victor Hugo made a hunchback the hero of a tragedy and that one of Scribe's heroes stuttered. But the many forgotten plays by the forgotten authors of the period also swarm with hunchbacks, stutterers, the lame, the halt, the blind and the deaf and dumb.

Sometimes as many as a dozen of these cripple plays were performed on the same evening in the theaters of Paris.

In one year eighteen plays with blind characters were produced and probably three or four times as many were written. The first of the "blind" plays was Ancelet's "Un Regard," which later furnished the book of an opera for which Halevy, the composer of "The Jewess," wrote the music.—New York Herald.

**Whitman's Little Jokes.**

One Sunday morning Whitman came out to see me on Prospect hill, in Somerville, where I was then living, says J. T. Trowbridge in The Atlantic. Of much of that day's talk I have a vivid recollection, even of its trivialities. He was not a loud laughter and rarely made a joke, but he greatly enjoyed the pleasantries of others. He enjoyed especially any allusion, serious or jocular, to his poems.

When at dinner, preparing my dish of salad, I remarked that I was employed as his critics would be when his new edition was out, he queried, "Devouring 'Leaves of Grass'?" "No," I said; "cutting up 'Leaves of Grass,'" which amused him more, I fancy, than the cutting up did, which came later.

As the afternoon waned and he spoke of leaving us somebody placed a book before the face of the clock. I said, "Put 'Leaves of Grass' there; nobody can see through that." "Not even the author?" he said, with a whimsical lifting of the brows.

**The Romans Did Not Use Soap.**

The Romans were not acquainted with the use of regular soap, but they employed an alkali, with which the greasy dirt was dissolved out of their clothes. This alkali, called nitrum, is referred to by Pliny, but the cheapest solvent was urine, which was mostly used. The clothes were put in this, mixed with water and then stamped upon with the feet. This process was performed by old people, while boys lifted the clothes out of the tubs. The white garments, after being washed, were subjected to the vapor of sulphur, being stretched on a frame and the sulphur burned beneath. Poor people in Rome cleansed their bodies with meal of lupins, called lomentum, which, with common meal, is still used in some places for that purpose.

**Looking For Them.**

Major d'Arlandes, like many another French soldier, was tired of waiting for promotion and opportunities to distinguish himself. He seized an opportunity to enjoy a little excitement and at the same time to remind Louis XVI. of his baffled ambitions.

He made a balloon ascension, which at that time was thought to be a very risky affair. The king promptly reproved him for his rashness.

"Your majesty will pardon me, I hope," said the officer, "but the fact is the minister of war has made me so many promises in the air that I went up to look for some of them."

**Undignified.**

The teaching of cookery in the English board schools is sometimes not appreciated by those who would be most benefited by it. The teacher of one of these schools recently received the following letter of protest: "My Mary Ann is not going to be a servant. I want her to be a lady, and the less she knows of how to cook victuals the better. When I sent my gal to the board school, I did not expect she was going to be taught undignified things like that."

**Whistling.**

As a method of prolonging life and strengthening the human frame against sickness whistling is said to be beyond compare. Development of chest and neck muscles is one of the special advantages claimed for the exercise. Long, deep breathing is an essential for a good whistler, as it is not per-

missible to draw in the breath except during the intervals of the sound production.

**Petulant Tennyson.**

Tennyson was one of the most fortunate of poets, in that he was rarely criticised adversely, yet Mr. Bram Stoker, who saw him often while his plays were in course of production at the Lyceum, said that he used constantly to complain of "the attacks made on him." He actually wound up one day by declaring that he often wished he had never written a line.

**His Limit.**

Wife—How did you get along while I was away?

Husband—I kept house for about ten days, and then I went boarding.

Wife—Boarding! Why didn't you go on keeping house?

Husband—Couldn't. All the dishes were dirty.

**To Beautify the City.**

"Mrs. Dash, what is your club doing to help beautify the city?"

"Oh, we are working hard to get the clothing houses to use the word 'trousers' instead of 'pants' in their advertisements!"—Detroit Free Press.

Like milk, eggs are a perfect food, containing all the constituents of nourishment.

**Her Advantage.**

"Papa," said a Hyde Park preacher's little daughter the other day, "when I grow up I'm never going to marry either a minister or a doctor that gives people medicine."

"Why, dear?" he asked. "Don't you like preachers and doctors? You know preachers and doctors ought to be the most useful men there are. Doctors try to save people in this world, and preachers do their best to save them in the next. Isn't that pretty good business?"

"Yes," replied little Caroline, "but Dr. Pelletier's wife was here calling on mamma today, and they got to talking about things, and Mrs. Pelletier said when she was sick it was always just terrible to think of taking any of her husband's medicine, and then mamma said: 'Oh, but you're an awfully great deal more lucky, than if you were a preacher's wife. You only have to refuse to take the medicine when you're sick, but a preacher preaches every Sunday.'"—Chicago Herald.

**The Eye's Blind Spot.**

The blind spot in the eye is where the optic nerve comes through the retina about one-tenth of an inch nearer the nose than the center. To test it close your fists with your thumbs outside and held against each other. Extend your arms. Shut your left eye and look fixedly with your right eye at your left thumb. Separate your hands, and when they are about six inches apart the right thumb will go out of business temporarily, for its picture will fall upon the blind spot. Now, here's the curious part of it: Though men have tried all sorts of experiments on themselves for unknown thousands of years, this phenomenon was not discovered until the time of Charles II. of England. The blind spot leaves no hole in the picture of the outside world, but, there being no stimulation on that spot, there is not consciousness of a lack, but a lack of consciousness.—Harvey Sutherland in Ainslie's.

**She Was Deaf.**

At a marriage service performed a few days ago in a little country church in England, when the minister said in a solemn tone, "Will thou have this man to be thy wedded husband?" instead of the woman answering for herself a gruff man's voice answered: "O' will."

The minister looked up, very much perplexed, and paused. He repeated the sentence, and again the same gruff voice answered: "O' will."

Again the minister looked up, surprised, not knowing what to make of it, when one of the groomsmen at the end of the row said:

"'Er be deaf. O' be answerin' for 'er.'"—Pearson's Weekly.

**Odd Club Names.**

There are a number of societies in the world that bear strange names, but probably one of the most curious was a club founded in 1735 by an English actor. It was called the Sublime Society of Beefsteaks and had among its members the Prince of Wales and other royal personages. They met in

the painting room of the Covent Garden theater and dined upon beefsteaks. The club was in existence for more than a hundred years and became quite noted because of its odd customs. Another strange name was that of the Scriberus club, which Swift founded in 1714 and to which Pope, Gay and other literary men belonged.

**As She Would Have Been.**

A gentleman in Paris paid a visit to a lady, in whose parlor he saw a portrait of a lovely woman of, say, five and twenty. Upon the entrance of the lady her visitor naturally asked her if the picture was a family portrait and was told that it represented her deceased daughter. "Is it long since you lost her?" asked the gentleman. "Alas, sir," replied the lady, "she died just after her birth, and I had a portrait painted to represent her as she would have appeared if she had lived until now!"

**How a Hindoo Uses Clocks.**

The Hindoo places a clock in his showrooms not because he ever desires to know what the hour is, but because a clock is a foreign curiosity. Instead, therefore, of contenting himself with one good clock he will perhaps have a dozen in one room. They are signs of his wealth, but they do not add to his comfort, for he is so indifferent to time that he measures it by the number of bamboo lengths the sun has traveled above the horizon.—Temple Bar.

**Japanese Chrysanthemums.**

The Japanese cite 269 color varieties of the chrysanthemum, of which 63 are yellow, 87 white, 32 purple, 30 red, 31 pale pink, 12 russet and 14 of mixed colors. A fancy prevails in the country that in this flower the same tint is never exactly reproduced and that in this it resembles the endless variety of the human countenance.

**Look For the Key.**

Don't get angry at small things. Look at vexations now as you will view them thirty days from date. The angry man who gets the wrong key and pushes and rattles the door till he breaks the lock loses more time than if he had quietly gone for the right key and pays for a new lock besides.

**Scorpions in Jamaica.**

In Jamaica the negroes believe that scorpions know their name, so they never call out, "See, a scorpion!" when they meet with one on the ground or wall for fear of his escaping. They thus indirectly recognize the scorpion's delicate appreciation of sound. But if you wish to stop a scorpion in his flight blow air on him from the mouth, and he at once coils himself up. I have repeatedly done this, but with a spider it has a contrary effect.—London Spectator.

**Willing to Help.**

"John," she whispered, "there's a burglar in the parlor. He just bumped against the piano and struck several keys."

"You don't say! I'll go right down," said he.

"Oh, John, don't do anything rash!"

"Rash? Why, I'm going to help him. You don't suppose he can remove that piano from the house without assistance, do you?"—Philadelphia Press.

**The Rudeness of George.**

"George can be very rude at times. He interrupted me just as I was going to speak last evening."

"How did it happen?"

"Why, he asked me if he couldn't kiss me, and just as I was about to remonstrate he stopped me."

"How did he stop you?"

"The usual way."—Cleveland Plain Dealer.

**The Size of Solomon's Temple.**

Solomon's temple, as described in the Scriptures, would not be regarded as a very imposing structure in this day and age of the world. Its length was 107 feet, breadth 36 feet, and it was 54 feet in height, with a portico or veranda 36 feet long and 18 feet wide. We have private houses that overshadow such an unpretending structure.

**Ark Admission.**

"Yes," said the Sunday school teacher, "Noah had two of every animal, bird and creeping thing in the ark."

"Please, ma'am," piped a voice at the lower end of the class, "how much did he charge ter git in?"—Ohio State Journal.

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"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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Broadway, cor. Prince Street,  
**Carriage Builders**



Fine Harness of our own manufacture. Horse Goods, Every Stable Requisite

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Manufacturer and Wholesale Dealer of the Celebrated Vienna Sausages.  
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HEBREW BOOKS of every description, prayer books, bibles, etc., for schools and families (with English and German translations) fancy bindings. Sefer Torahs and ornaments thereof. Slaughterers' knives (Chalefim) imported from Germany.

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Full selection of Choice Cloths, Venetians and Coverts.

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**Real Estate.**

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In the Jewish World.

A correspondent writes to the Morning Post (London) from Constantinople as follows: "I am in a position to state from an authorized source that the allegations of Dr. Theodor Herzl, at the last Zionist Congress at Basle, leading to the belief that the Sultan had made him certain promises in favor of the Zionist party with regard to the emigration of Jews and their establishment in Palestine and other places in the Turkish Empire are devoid of foundation, and that no such promises were made, either to Dr. Herzl or to any other Zionists or Jews."

Arrangements have been completed for the dedication of the new Synagogue Rodef Sholem, of Homestead, Pa. Ceremonies will take place on March 30. In commemoration of his having served the Mount Sinai Hospital as a director for twenty-five years, Mr. Isaac Wallach was presented recently with a handsome silver loving cup, as a testimonial of the esteem of his fellow directors.

Pinkus Haft recently died at the Jewish Home for Aged and Homeless in Philadelphia, aged 98.

Rival factions have developed in the Moses Montefiore Congregation, Richmond, Va., as the result of a movement to build a new synagogue.

The Helping Hand Society of Long Branch, N. J., has been incorporated. The objects are purely charitable.

The Sacrament of the Lord's Supper was recently administered in the Jewish Synagogue in Springfield, O. The Congregational Church of that city lost their edifice by fire recently, and through the courtesy of their Jewish brethren now hold services in the synagogue of the latter pending the erection of a new church. This is probably the first instance of the sacrament ever having been administered in a Jewish synagogue in this country.

The Young Men's and Women's Culture Society of the Temple Rodeph Sholom, were addressed by Rev. Henry C. Potter, Bishop of New York, on Monday evening last. The subject of the lecture was "Youth and Its Opportunities."

The annual report of the Hebrew Benevolent and Orphan Asylum Society of Newark, N. J., shows that during the past year the average number of children in the institution was forty-one.

The first Hungarian Hebrew Congregation of Columbus, Ohio, has been incorporated, and will erect a building on Mt. Vernon avenue.

In the Croatian Diet, which has a Jew among its members, some of the deputies have declared themselves to be anti-Semites. At the sitting of the 22d ult., Deputy Kovacsics expressed his deep concern that at the beginning of the twentieth century anti-Semites should find a place in the Diet. The Jews in Croatia, he said, performed their duties as citizens, whether they belonged to the opposition or to the National party. They might find consolation in the fact that anti-Semitism in Croatia was a rare plant.

Mr. Ludwig Simonsen, a lawyer practicing in the high court at Copenhagen, has been appointed a Councillor of State.

Lieut.-Colonel Valabregue has been promoted to the grade of colonel.

M. Bloch, Director at the Ministry of the Colonies, has been appointed Councillor of State on Extraordinary Service.

The Emperor of Germany has conferred the Order of the Red Eagle, Third Class, on the celebrated specialist, Privy Councillor Professor Senator, who is a member of the Council of the Berlin Jewish community.

Professor Albert Fraenkel has celebrated his silver jubilee as professor of the Berlin University. He holds the position, in addition, of Director of the In-Patients' Department of the City Hospital.

The Rev. Judah Laredo died at Tangier the week before last. He be-

longed to a respected Jewish family in that town and was held in high esteem by the entire community.

The Jewish community at Basle, which comprises about 2,000 souls, recently held its annual meeting. By a majority of more than two to one the meeting, on the motion of the president, M. Dreyfus-Strauss, rejected a proposition that 10,000 francs should be voted for the organization of a reformed religious service on the festivals. The efforts which have been made to obtain the concession of a Jewish-cemetery have been crowned with success. Hitherto the Basle Jews have had to bury their dead at Hegenheim, in Alsace. They are still obliged to import kosher meat from Germany, Shecheta being prohibited in Basle.

In the Caucasus, in the Kutais and Tiflis provinces, there are a considerable number of Jewish inhabitants who speak exclusively the Georgian language, and amongst whom an educational movement has lately been noticed. They have approached the Society for the Diffusion of Education amongst Jews to open a school for their children at Kutais. The local inspector of elementary schools also takes an interest in the education of Georgian Jews, and has recently opened a school near the Station Santrelf, a Jewish settlement, for the accommodation of 100 Jewish children. The local rabbi is instructing them in Hebrew and religion.

According to the Odessa newspapers one of the Jewish educational institutions has raised the question of establishing in Russia a special High School for Jews, who, owing to existing restrictions, are debarred from entering the existing schools for higher education. The idea is finding favor on the part of many Jewish capitalists, sayants, and other sympathizers, who are willing to support the movement, and the question will shortly be laid before the Government.

There are in all 496 Jewish inhabitants at Helsingfors (Finland), comprising 78 males, 92 females, and 326 children. They are mostly engaged in the clothing trade—about 40. Tailors, 12; fruiterers, 11; butchers, 4; sundry wares, 3; hatters, 3; sweets, 2; bootmakers, 2; agent, 1; working mechanic, 1; furniture dealer, 1; printer, 1.

WEDREWITZ, DEBORAH.—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 Deborah Wedrevitz, formerly known as Deborah Alexander, 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 Kantrowitz & Esberg, No. 320 Broadway, in the City of New York, Borough of Manhattan, on or before the 11th day of September, 1902.

STERN, HARRY.—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 Harry Stern, 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 Kantrowitz & Esberg, No. 320 Broadway, in the City of New York, Borough of Manhattan, on or before the 11th day of September, 1902.

ROSENBERG, 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 Rosenberg, 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 Alex. Finette, No. 11 Chambers Street, in the Borough of Manhattan, City of New York, on or before the 9th day of August next.

RACHAEL ROSENBERG, Executrix. ALEX. FINETTE, Attorney for Executrix. Office and Post Office Address, 11 Chambers Street, Borough of Manhattan, New York City.

WEINMAN, THERESE.—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 Therese Weinman, 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. 30 Broad Street, Borough of Manhattan, in the City of New York, on or before the 15th day of August next.

GUGGENHEIMER, UNTERMYER & MARSHALL, Attorneys for Administrator, 30 Broad Street, New York City.

STERNBERG, MEYER.—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 Meyer Sternberg, 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. 101 East 115th Street, in the City of New York, on or before the 8th day of August next.

LEGAL NOTICES.

NEW YORK SUPREME COURT. NEW YORK COUNTY. HENRY S. FRUITNIGHT, Plaintiff, against MARY FRUITNIGHT, HIS GUARDIAN AD LITEM, Defendant. Summons. Action to annul a marriage.

IRENE ARNHEIM, otherwise known as IRENE FRUITNIGHT, Defendant. To the above named defendant: You are hereby summoned to answer the complaint in this action and to serve a copy of your answer on the plaintiff's attorney twenty days after the service of this summons, exclusive of the day of service, and in case of your failure to appear or answer judgment will be taken against you by default for the relief demanded in the complaint.

FELIX H. LEVY, Attorney for Plaintiff, Office and Postoffice Address, 115 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.

JACOBY, EDWIN A.—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 Edwin A. Jacoby, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business, Nos. 90-92 West Broadway, Borough of Manhattan, City of New York, on or before the 31st day of July next.

ISAAC, LOUISA DREYFUS.—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 Louisa Dreyfus Isaac, 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 Messrs. Franc, Neuman, Frank & Newgass, No. 43 Cedar Street, in the Borough of Manhattan, City of New York, on or before the 15th day of June next.

ISAAC, LOUISA DREYFUS.—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 Isaac, 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 Messrs. Franc, Neuman, Frank & Newgass, No. 43 Cedar Street, in the Borough of Manhattan, City of New York, on or before the 15th day of June next.

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 10th day of March, 1902.

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. Goldfogel, Cohe and Lind, 271 Broadway, Borough of Manhattan, City of New York, on or before the 15th day of April next.

TEITELBAUM, CORNELIUS.—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 Cornelius Teitelbaum, 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 Charles Hartmeyer, 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, at the office of Mitchell Levy, Esq., Mail and Express Building, No. 203 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of June next.

HARTMEYER, CHARLES.—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 Charles Hartmeyer, 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, at the office of Mitchell Levy, Esq., Mail and Express Building, No. 203 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of June next.

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 his place of transacting business, at the office of IRENE AMSEL, Administrator, No. 15 Broad Street, Borough of Manhattan, New York City.

LEVY, MORITZ.—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 Moritz 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 Kantrowitz & Esberg, No. 320 Broadway, in the City of New York, on or before the 31st day of July next.

MYERS, GOLDSMITH & BRONNER, Attorneys for Executors, 302 Broadway, New York City.

SCHOTTKY, ERNST.—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 Ernst Schottky, 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 Jacob Steinhardt, their attorney, at No. 31 Nassau Street, in the Borough of Manhattan, in the City of New York, on or before the 15th day of July next.

WOLFF, ROSETTA.—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 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 Borough of Manhattan, City of New York, on or before the 25th day of February next.

GEORGE HAHN, Attorney for Executor, 302 Broadway, Manhattan, New York City.

OBRIGHT, SARA.—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 Sara Obright, 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 Rose & Putzel, No. 123 Broadway, in the City of New York, Borough of Manhattan, on or before the 27th day of June next.

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.

ROSENZWEIG, 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 Rosenzweig, 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 8th day of May next.

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, at the offices of Messrs. Kurzman & Frankenhaimer, No. 25 Broad Street, Borough of Manhattan, City of New York, on or before the 25th day of March, 1902.

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 10th day of March, 1902.

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. Goldfogel, Cohe and Lind, 271 Broadway, Borough of Manhattan, City of New York, on or before the 15th day of April next.

TEITELBAUM, CORNELIUS.—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 Cornelius Teitelbaum, 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 Charles Hartmeyer, 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, at the office of Mitchell Levy, Esq., Mail and Express Building, No. 203 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of June next.

HARTMEYER, CHARLES.—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 Charles Hartmeyer, 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, at the office of Mitchell Levy, Esq., Mail and Express Building, No. 203 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of June next.

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MYERS, GOLDSMITH & BRONNER, Attorneys for Executors, 302 Broadway, New York City.

SCHOTTKY, ERNST.—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 Ernst Schottky, 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 Jacob Steinhardt, their attorney, at No. 31 Nassau Street, in the Borough of Manhattan, in the City of New York, on or before the 15th day of July next.

WOLFF, ROSETTA.—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 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 Borough of Manhattan, City of New York, on or before the 25th day of February next.

GEORGE HAHN, Attorney for Executor, 302 Broadway, Manhattan, New York City.

MEYER, MORITZ.—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 Moritz Meyer, 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 31st day of July next.

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, at the offices of Messrs. Kurzman & Frankenhaimer, No. 25 Broad Street, Borough of Manhattan, City of New York, on or before the 25th day of March, 1902.

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GEORGE HAHN, Attorney for Executor, 302 Broadway, Manhattan, New York City.

MEYER, MORITZ.—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 Moritz Meyer, 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 31st day of July next.

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, at the offices of Messrs. Kurzman & Frankenhaimer, No. 25 Broad Street, Borough of Manhattan, City of New York, on or before the 25th day of March, 1902.

**LOCAL DIRECTORY.**

**BOROUGH OF MANHATTAN.**

**Congregations.**

Adath Israel, 350 East 57th street.  
 Adath Israel of West Harlem, 125 West 125th street.  
 Adath Jeshurun, 112 East 110th street.  
 Adereth El, 125 East 29th street.  
 Agudath Jesholim, 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 Shaari Torah, 24 Chrystie street.  
 Beth Israel, 305 West 37th street.  
 Beth Israel Bikur Cholim, 72d street and Lexington avenue.  
 Beth Israel Emanuel, 246 West 114th street.  
 Beth Tefilla, 176 East 106th street.  
 B'nai David, 175th street and Third avenue.  
 B'nai Emmes Mariampoler, 44 East Broadway.  
 B'nai Israel, 225 East 79th street.  
 B'nai Jeshurun, 65th street and Madison avenue.  
 B'nai Peysar, 314 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.  
 Eitz Chaim, Fifth street and avenue B.  
 Hand-in-Hand, 145th street, near Willis avenue.  
 Israel's Hope, 213-215 East 124th street.  
 Kahal Adath Jeshurun, 14 Eldridge street.  
 Kehilath Jeshurun, 127 East 83d 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.  
 Poel Zedek, 34 Pitt street.  
 People's Synagogue, 197 East Broadway.  
 Rodef Sholom, 63d street and Lexington avenue.  
 Shaaral Berochoh, 123-140 East 80th street.  
 Shaari Tefila, 106 West 33d street.  
 Shearith B'nai Israel, 628 Sixth street.  
 Shearith Israel, 70th street and Central Park West.  
 Sons of Israel, 15 Pike street.  
 Talmud Torah, 33 Hester street.  
 Temple Israel, 126th street and Fifth avenue.  
 Temple Sinai, 116th street, near Lenox avenue.  
 Tifereth Israel, 123 Allen street.  
 Zichron Ephraim, 67th street, between Third and Lexington avenues.  
 There are a very large number of minor congregations, worshipping in halls in the lower part of the city, that are not given here.

**Libraries.**

Agullar, 113 East 60th street, 197 East Broadway, 518 Fifth street, 176 East 115th street.  
 Maimonides, 728 Lexington avenue.

**Clubs.**

B'nai Berith (Fraternity), 60th street and Lexington avenue.  
 Columbia, 3056 Fifth avenue.  
 Criterion, 518 Fifth avenue.  
 Fidelity, 110-112 East 59th street.  
 Freundschaft, 72d street and Park avenue.  
 Harmonie, 42d street, between Fifth and Sixth avenue.  
 Judeans, Phil. Cowan, Secretary, 439 Fifth avenue.  
 Progress, 63d street and Fifth avenue.  
 West End, 446 Amsterdam avenue.

**Sisterhoods of Personal Service.**

Ahawath Chesed 'Shaar Hashomayim Sisterhood, 82 East Second street.  
 Atereth Israel Sisterhood, 323 East 82d street.  
 Beth-El Sisterhood, 240 East 60th street.  
 Beth Israel Sisterhood, 72d street and Lexington avenue.  
 B'nai Jeshurun Sisterhood, 330 East 65th street.  
 B'nee Sholom Sisterhood, 630 East Fifth street.  
 Chaari Zedek Sisterhood, 33rd street Emanuel Sisterhood, 223 East 79th street.  
 Federation of Sisterhoods, Mrs. S. Schulman, Secretary, 1144 Park avenue.  
 Rodef Sholom Sisterhood, 63d street and Lexington avenue.  
 Shaaray Tefilla Sisterhood, 166 West 82d street.  
 Shearith Israel Sisterhood, 70th street and Central Park West.  
 Temple Israel Sisterhood, 242 East 112th street.

**Ladies' Aid Societies.**

Amelia Relief Society, 2009 Third avenue.  
 Caroline Aid Society, 239 East 57th street.  
 Ceres Sewing Circle, 170 East 80th street.  
 Deborah Benevolent Society, 170 East 60th street.  
 Downtown Hebrew Ladies' Benevolent Society, 237 East 57th street.  
 Downtown Hebrew Ladies' Relief Association, 206 East Broadway.  
 Gertrude Aid Society; president's address, 213 East 87th street.  
 Independent Order "True Schwestern." Secretary's address, 668 East 136th st.  
 Ladies' Benevolent Society of the Congregation Atereth Israel, 323 East 82d street.  
 Ladies' Benevolent Society Gates of Hope, 115 East 86th street.  
 Ladies' Fuel and Aid Society; office, 209 East Broadway.  
 Ladies' Hebrew Aid Society of Yorkville, 115 East 86th street.  
 Ladies' Lying-In Relief Society; president's address, 244 West 53d street.  
**MIRIAM GOTTLIEB AID SOCIETY.**—Meets at 12th Ward Bank Building, 125th street, and Lexington avenue, first and third Tuesdays in the month.  
 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, 253 West 128th street.  
 Ladies' Auxiliary Society of Beth Israel Hospital, 206 East Broadway.  
 Ladies' Auxiliary of Hebrew Sheltering-Guardian Society, 150th street and 11th avenue.

Ladies' Auxiliary Society of Montefiore Home, 138th street and Boulevard.  
 Ladies' Benevolent Society of Congregation Shaaral Tefila, 83d street and Ninth avenue.  
 Lebanon League, Westchester avenue and 156th street.  
 Young Folks' League of the Hebrew Infant Asylum, Lexington Assembly Rooms, 58th street.  
 Young Ladies and Gentlemen's League of the Montefiore Home, Treasurer's address, James Loeb, 70 Pine street.

**Benefit and Fraternal Societies.**

Baron de Hirsch Ladies' Benevolent Society meets at 115 East 86th street.  
 Congregation Derech Amuno Free Burial Society, 27 Sixth avenue.  
 Chebra Hased Yeamet, 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.  
 United Austrian Hebrew Charities Association, 71 Second street.  
 Joseph F. N. League meets every first and third Sunday, B'nai B'rith, Fifty-eighth street and Lexington avenue.  
 Hebrew League of the Seventh Ward, 360 Madison street.  
 Hannah Blackburn, Benevolent Society, Terrace Garden.

**Communal Institutions.**

Baron de Hirsch Fund, 45 Broadway.  
 Baron de Hirsch Trade School, 233 East 64th street.  
 Beth Israel Hospital, 206 East Broadway.  
 Brightside Day Nursery and Kindergarten, 132 Attorney street.  
 Clara De Hirsch Home for Working Girls, 225 East 63d street.  
 Downtown Sabbath School Association, 206 East Broadway.  
 Educational Alliance, 197 East Broadway, East Side Day Nursery, 57 Allen street.  
 East Side Dispensary, 327 Third street.  
 Emma Lazarus Club for Working Girls, 58 St. Mark's place.  
 Hebrew Ladies' Maternal Aid Society, secretary, Mrs. N. Jacobs, 1470 Fifth avenue.  
 Hebrew Relief Society, 99 Central Park W.  
 Hebrew Benevolent Aid Society, 58 St. Mark's place.  
 Hebrew Benevolent Fuel Association, 58 St. Mark's place.  
 Hebrew Gemilath Chassodim Association, 215 East Broadway, New York.  
 Hebrew Mutual Benefit Society, secretary, 212 West 69th street.  
 Hebrew Sheltering Guardian Society, 151st street and Boulevard.  
 Hebrew Infant Asylum, 909 Eagle avenue.  
 Hebrew Sanitary Relief Society, secretary, 103 West 56th street.  
 Hachnosath Orchim Association, 210 Madison street.

Hebrew Benevolent and Orphan Asylum Society, Amsterdam avenue and 138th street.  
 Hebrew Institute, 197 East Broadway.  
 Hebrew Sanitarium, 60 Broadway.  
 Hebrew Lying-In Relief Society, Second avenue and 21st street.  
 Hebrew Sheltering House for Aged, 210 Madison street.  
 Hebrew Technical Institute, 26 Stayveant street.  
 Hebrew Technical School for Girls, 267 Henry street.  
 Home for Aged and Infirm Hebrews, 125 W. 104th street.

Home for Aged and Infirm of the I. O. B. B., Yonkers, N. Y.  
 Industrial School of the Ladies' Bikur Cholim Society, 209 East Broadway.  
 Industrial School of the United Hebrew Charities, 58 St. Mark's place (Eighth street).  
 Jewish Endeavor Society, 109 Henry street.  
 Jewish Immigrants' Protective Association, 212 East 58th street.  
 Jewish Working Girls' Vacation Society, secretary, Mrs. I. Josephle, 221 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, Boorum place and State street.  
 Beth Jacob, Keap street, near South Fourth street.  
 Bikur Cholim, Wyona street, E. N. Y.  
 B'nai Jacob, 126 Prospect avenue.  
 B'nai Sholom, 326 Ninth street.  
 Emanuel, Fourth avenue and 49th street.  
 Gemilath Chesed, Cook street.  
 Mt. Sinai, 345 Bridge street.  
 Sons of Israel, Bay 22d street and Benson avenue (Bath Beach).  
 Talmud Torah, 61-65 Meserole street.  
 Temple Israel, Bedford and Lafayette avenues.  
 Cong. United Brethren, 53d street, near Third avenue.

**Clubs.**

Unity Club, Franklin avenue and Hancock street.  
**Ladies' Aid Societies.**  
 Ladies' Hebrew Benevolent Society of Greenpoint; secretary's address, 109 Noble street.  
 Ladies' Hebrew Benevolent Society of the 26th Ward, 97 Bradford street.

**Communal Institutions.**

B'nos Zion Society; secretary's address, 328 Fourth avenue.  
 Brooklyn Hebrew Dispensary, 70 Johnson avenue.  
 Gemilath Chasodim Society, 33 Graham avenue.  
 Hebrew American League, 715 Broadway.  
 Hebrew Benevolent Association, 1630 Smith street.  
 Hebrew Benevolent Society (E. D.), 378-Keap street.  
 Hebrew Educational Society, Pitkin avenue and Watkins street.  
 Hebrew Free School Association, 21 Beaver street.  
 Hebrew League, secretary's address, 177 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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