

# THE HEBREW STANDARD.

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(Translated for The Hebrew Standard.)  
**Bertran De Born.**

Umland,  
On its cliff, a smouldering ruin, Autafort  
lies desolate,  
And before the king's pavilion stands its  
lord in captive state;  
"Is it thou whose song and sword spread  
afar rebellious fire,  
Thou, who led our children even to re-  
volt against their sire?"

"Do we really see the braggart, whose  
presumptuous boast we heed  
Of so great a mental power, that but  
half he ever need?  
Now the half will not avail thee, strain  
it all thy powerful mind,  
To perchance rebuild thy castle, or thy  
fetters to unbind.

"Sooth, thou say'st, my royal master,  
here is seen Bertran De Born,  
Who with a niere song enflamed Peri-  
gora and Ventadorn,  
Who has ever felt the withering glances  
of thy frowning eye,  
But for love of whom thy children, thy  
displeasure could defy.

"In her hall thy royal daughter, sat, a  
ducal bride, in splendor,  
When to her my trusty envoy did en-  
tune the song I sent her,  
Sang, what once she deemed her glory,  
all her poet's love and sighing,  
Till her tears began to flow, and her  
gems dimmed with her crying.

"From his olive shades of peace, thy  
best loved son arose,  
When with martial songs of battle, I  
broke in on his repose;  
Quick his warrior steed was bridled,  
and our banners did advance  
On to Montfort's fatal towers, where  
he met the deadly lance.

"Bleeding in these arms I held him. Not  
the pain the cold steel wrought,  
That his father's curse was on him, was  
his painful dying thought;  
Over land and sea his right hand fond  
he wished to lay in thine,  
And when thine he vainly reached for,  
in last pressure he held mine.

"Then like Autafort above me, was my  
spirit broken, slain,  
Not its whole, its half nor part, neither  
sword nor song remain,  
'Twas not hard these hands to shackle,  
since my mind was thrall'd and  
dark,  
But for one last sighing dirge, yet will  
it gather a remnant spark.

And the royal brow is lowered. Thou  
dids't lead astray my son,  
Dids't bewitch my daughter's heart,  
and hast mine now moved and  
won,  
Take my hand as for thy dead friend to  
whom pard'ning it was due,  
Thou art free. Of thy great mind I  
have felt an atom too."

SIMON SULTAN.

(For The Hebrew Standard.)

## Queen Victoria's Jewish Experiences.

BY ALBERT L. PARKES.

English Israelites are deeply indebted to their late queen for their present enviable political and social status throughout the great British Empire. This is partially due to a fact never before published and which dates from a period anterior to her ascension of her throne.

In her early 'teens the Princess Victoria caused her mother, the Duchess of Kent, much anxiety by reason of her difficulty in walking occasioned by what then seemed to be a chronic weakness in her ankles.

To add to her cares, the Duchess was on very bad terms with her brother-in-law, the reigning King William IV, but he was very fond of the Princess

his niece, and sent his own physician to prescribe for her. He advised that Victoria should bathe daily in the open sea, and suggested Ramsgate, a noted watering-place, as most suitable for that purpose.

Owing to the extravagances of her deceased husband, the King's brother, the Duchess was left in comparatively straitened financial circumstances, and despite her exalted rank, she was compelled to be very economical in her expenditure. Therefore, the cost of hotel-life for herself, daughter and limited suite had to be considered. After much inquiry, the Duchess ascertained that Ramsgate contained only one private mansion adequate to

her accommodation and that belonged to Mr. and Mrs. Moses Montefiore, who had no children.

The Duchess communicated to him the circumstances which impelled her to seek a domicile beneath his roof, to which Mr. Montefiore promptly replied that he felt highly honored in being able to place his home and table at her Royal Highness's service, and would be gratified by her becoming his guest if she would be pleased to conform to Jewish domestic modes; especially in the observance of the Mosaic dietary laws and ceremonies, which obtained in all the households of Israel.

This offer was cheerfully accepted, and the royal party enjoyed Mr. Mon-

tefiore's hospitality for nearly a year, during which period the sea-bathing treatment completely restored the strength of the Princess' ankles so that she no longer experienced any difficulty when walking.

A little later on her uncle, King William, died, and Victoria became Queen of the British Empire. She had not been very long on the throne before the terrible massacre of the Jews occurred at Damascus. The Queen immediately sent for Mr. Montefiore, and, after knighting him, she appointed Sir Moses her Ambassador-Extraordinary and Minister-Plenipotentiary to proceed to Damascus and obtain protection for his people. Two war-

ships accompanied him for the accomplishment of his mission.

Having successfully performed his task Sir Moses returned and landed near the rocky cliffs which almost environ Ramsgate. Here he subsequently built a synagogue on the pinnacle of the rock that he had ascended after leaving the ship. He flanked the synagogue with ten pretty cottages, arranged in crescent form, for as many Hebrew poor families, and endowed his great work so that it should become a perpetual monument of his gratitude to the Supreme Ruler of the world.

By his will, three daily services are held in the synagogue: for the Queen who had made him an instrument in rescuing his brethren in the Orient, and as an example to all future generations of what Jewish piety and philanthropy can achieve in a righteous cause.

At the entrance to the synagogue is a *נר המידה*, which impresses visitors with the unswerving loyalty to orthodox Judaism which marked the memorable life of Sir Moses Montefiore.

וכר צדק לברכה

## In the Jewish World.

The new Synagogue, Brothers of Israel, of Trenton, New Jersey, will be formally opened on Sunday, March 23.

The Progress Club is a recent Pittsburgh organization with a charter list of fifty members, and promises to become one of the largest organizations of that character in Pittsburgh.

Plans are being perfected for the erection of a workshop in connection with the Jewish Manual Training School, Jefferson Street and Twelfth Place, Chicago, Ill. The Industrial Art League is taking the initiative in the matter and efforts will be made to raise \$25,000 for the purpose.

Ex-Mayor Nathan Barnett of Paterson, N. J., has purchased a plot of ground, 66' by 100', in that city, and announces his intention of erecting a Hebrew Free School, to perpetuate the memory of his deceased wife.

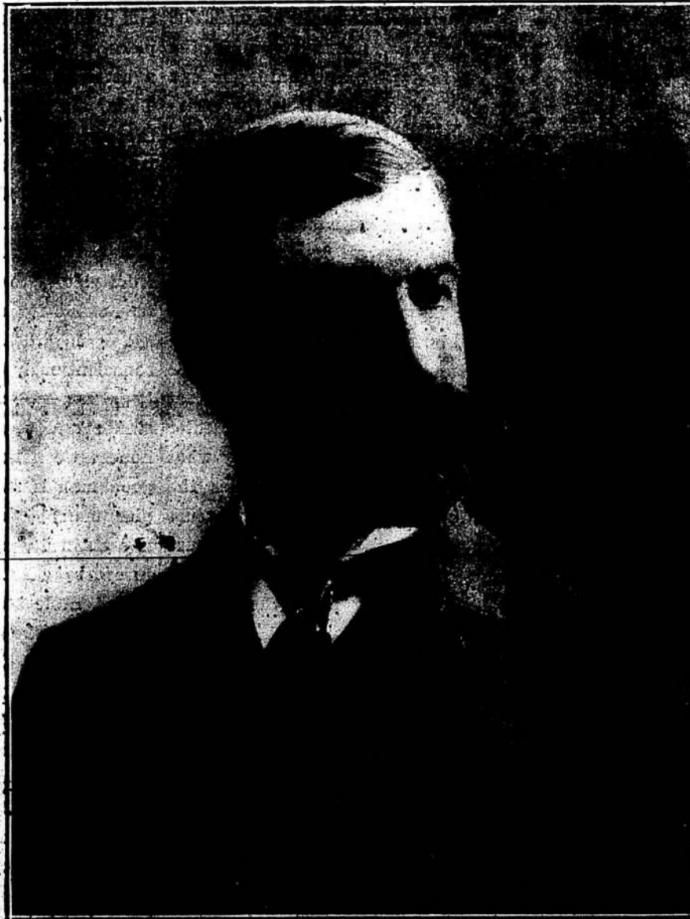
While leaving the Court House, Boston, on the 13th inst., Mr. J. Mona Lesser, a well-known lawyer, slipped upon the steps and fell, dying a few minutes later.

Herr Ignatz Kohn, father of the Chief Rabbi Dr. Samuel Kohn, of Buda-Pesth, died in that city on the 15th inst. at the age of 89. The deceased was a Honved soldier in the regiment of Kossuth, and fought in the Hungarian Revolution under General Peretz. As a brave soldier he received from Kossuth a gold medal.

Dr. Lehman Son, of Rotterdam, President of the Voluntary International Committee of the Belgian Red Cross Society, has been appointed by the Sultan of Turkey Officer of the Medjidie Order. He was already in possession of numerous decorations.

The following Jewish residents of Oudtshoorn were successful in the recent examinations: Intermediate B. A., Miss Ida Rappoport; Survey Examination, Mr. Herman Manechewitz (1st in the Colony); Matriculation, 2nd Division, Miss Ada Moss Morris and Mr. Israel Kuper; 3rd Division, Messrs. Abraham Cohen, Simon Sanders, and Cecil Lep-schitz; Elementary, 3rd Division, Miss Florrie Kaplan; Physics, 2nd Division, Messrs. Israel Lax, Jack Stusser, Elias Morris, Barnett Kaplan, and Cecil Lep-schitz.

The recent decision handed down by Supreme Court Justice Maddox in



Edward M. Grout.

### A Model Official.

During the last municipal campaign we heard much on the part of various candidates for public office regarding their admiration for Israelites, and how anxious they were to illustrate this in practice if elevated (by Jewish votes) to public stations. As usual with those who profess much, they perform little. There was one, however, who preferred to permit his record for a true spirit of tolerance to speak for him rather than employ noisy self-adulation. We refer to the Hon. Edward M. Grout, whose portrait appears above, who was elected Comptroller of Greater New York by the highest vote given any candidate upon the Fusion ticket. This compliment he deserved, not only for his personal

worth, but because, as a matter of fact, he had always been the close friend and counsel of some of the most prominent Hebrews in the Borough of Brooklyn, and was ever ready to assist in a practical manner the interests of our people in that borough. While, unlike others, he made no campaign pledges in order to influence the votes of Jews, his first official act after election was to appoint to the highest position within his gift that of first deputy comptroller, one well known as an observant orthodox Hebrew, and on the latter's intimation that he had always observed the seventh day as the Sabbath, Comptroller Grout declined to interfere in any way with his religious convictions, but, on the contrary, gave his cheerful compliance in arranging that work on the Saturday

half-holiday should be performed by others.

As an editor of a Jewish journal, it gives us much pleasure to make this announcement of a brotherhood of feeling which accords with the true American spirit of not stifling any man's conscience. It is a high tribute by act, and not by word merely, to the character of the Comptroller, nor will it soon be forgotten, and, while we vigorously opposed the election of the Fusion ticket, we are glad to acknowledge as a simple act of justice that if the result of the campaign did no more than to secure for the public service a man who since his election has displayed the remarkable resources and fair-minded attributes of Comptroller Grout, it would have been sufficient.

Brooklyn, upset the old Jewish customs of disintering bodies. The Justice maintains that while it may be an old Israelitish custom not to disturb a body, yet it is not contrary to State law, and if those interested wish to remove the remains they do not violate a State law, and the laws of the church should not prevail over the laws of the State.

Rev. M. Noot has been re-elected Rabbi of the Third Street Congregation of Troy, N. Y., for a term of three years, commencing Sept. 1, 1902.

At a meeting of the members of the Anshe Chesed Congregation, held last week, it was decided to begin the construction of a new synagogue immediately.

A movement is on foot to establish a home for aged and infirm Hebrews in Boston. The West End Ladies' Aid Association have taken the initiative, and other charitable societies have promised aid in the undertaking.

The Young Folk's League of the Congregation Anshe Chesed, will give a purim hop on Sunday evening, March 23, at 8 p. m., at Majestic Hall, 115 E. 125th street.

An unusually large number of co-religionists have passed the matriculation examination at the Melbourne University this year. Their names are: Myra L. Benjamin, Eric Blaubaum, Hubert Blaubaum, Godfrey Septimus Brahm, Morris Jacobs, Maurice Edward Kozminski, Idyll Lucie Levi, Violet Levy, Hazel Felicia Loet, Hannah Suva Marks, Thyra Marks, Phillip Matenson and Rodney Eschenburg Rehfish. The following names appear in the honor list of the matriculation examination: Hubert Blaubaum, first class in mathematics, second class in physics and chemistry; Montefiore David Silberberg, second class in physics and chemistry; Bernard Kaufman, third class in the same subjects.

This week the Archduke Rainer who, next to the Emperor of Austria, is the most beloved member of the imperial family, celebrated his golden wedding. His Imperial Highness is distinguished for his cultured tastes, as well as for his broad-minded views; it is not surprising, therefore, that Jewish congregations and other bodies were conspicuous in sending congratulatory messages. In two cases deputations were received by the Archduke in special audience.

### Children's Column.

#### WORK.

(Concluded.)

And this, my dears, is what Ben Zoma said: "Who is rich?" And he answered: "He who rejoices in his lot." Now, you may say: "But that is not what we are trying to get at. We are not talking of wealth. We are trying to define 'the happy man.'" Well, has not Ben Zoma told you that who rejoices—i. e., is happy in his lot—is the only really rich man? We have seen why the great and learned and wealthy are not necessarily the happy ones. They have not the true wealth—contentment. But I don't mean that merely being satisfied with whatever befalls you is really contentment. Oh, no! You may find yourselves forced to make yourselves discontented, if your lot is the wrong one. But how are you to know when it is righteous to be contented? Well, Ben Zoma thought of that in his wise saying, for he goes on to say: "As it is said" by the something. In some prisons where

"If thou eatest of the production of thy hands, thou art happy and it shall be well with thee."

Moreover, Ben Zoma finds an additional lesson in the last two sentences of the verse, and he explains them thus: "Thou art happy—in this world; and it shall be well with thee—in the world

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to come!" We have got it at last, my dears! The only truly happy man is he who works and lives on what he earns—who eats of the fruit of his own hands.

WORK is the secret of true happiness. It must be useful work that produces something. In some prisons where they lock up criminal and loafing evildoers they make them work. But man soon learns the love of work and takes pleasure in what he produces.

But these prisoners do not deserve that pleasure. So they are robbed of it. They are made to labor hard on the treadmill where nothing is produced by their work. They have been too wicked to be allowed to earn the noble pleasure of producing something—a pleasure which is reserved for the honest. So dreadful and degrading is this punishment that many wise men say that it is too bad even for malefactors.

The way to be happy is to work. Every one of us works. Some times we think we are not working, when in reality we are. Little boys and girls who are restless at their lessons and tasks lose one of the greatest pleasures of life by not understanding what happiness lies in taking pleasure in their work. It is not when you have learned, that you are really happy—it is while you are learning that you know real happiness.

Suppose you have been at lessons for an hour and the teacher were to say: "Now, boys and girls, you have been fairly good and well-behaved. I am going to reward you in a way you will like. You boys may go and run at full speed for five miles and throw a ton weight across the play-ground. You girls may go now and jump as high as a steeple." What would you think? You would think him mad. But he isn't mad at all. He won't say what I am supposing, but he will stand by and smile to see you do it without being told. The boys will start a game of baseball and run more than five miles at their utmost speed. They will throw the ball with all their force so often that the energy expended would suffice to throw a weight much heavier than a ton for a greater distance than across the play-ground. The girls will go out and start skipping and jump so high and so often that if you added it all up it would amount to jumping over the steeple and lifting it up as well.

"Oh," you say, "but that's play. That's play. That isn't work. Every one knows that." That's as it may be, my dears! I used to think like you, but if you made me skip as much as I've seen some of you girls do, or to play as I've seen boys at baseball, I should call it very hard work—the hardest I've done for a long time.

What is it that makes you love play

so much that you don't know how much you have exerted yourself or how tired you are till the game is over? When the game is on you are pushed by the spirit of the game to exert yourselves in a way that you would call cruel if a teacher or taskmaster made you do it. While the game is on you are very enthusiastic. When it is over you don't care so much. What is the secret of it all.

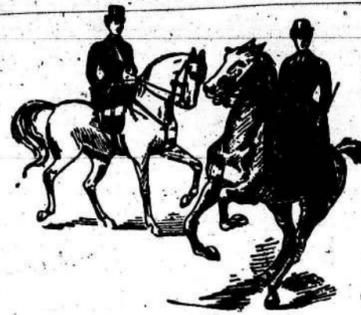
It is this, my dears. You have been, without knowing it, strengthening and preparing yourselves for more sedate yet more lasting pleasure later on. The pleasure consists, not in winning the game, but in trying how hard you can work in order to win. It is the striving, not the performance, which gives pleasure. If you only understand that the object of all the work you have to do is exactly the same as the unconscious object of all your play, how much more you would love work!

But our Sage tells us that not only producing, but enjoying the result constitutes true happiness. Thus work is doubly blessed. There is the great pleasure of producing and the greater pleasure of knowing how to enjoy what you have produced. Therein lies the great difference between the pleasure you derive from play and the pleasure that you can derive from work. The last pleasure is very much the greater. I know that small boys and girls will find it hard to believe this, but let them try to work honestly at their tasks and they will find it to be true.

There is another splendid lesson to be learned. If you eat what you have produced then only you are happy. Many men work hard enough, but live beyond their means. That is to say, they are eating more than they have produced. They are by no means happy. Sooner or later they find themselves very unhappy. To work in order to live is one great secret of happiness in life. Another is to live only on what you have earned. If you get into debt you are living on what you have not earned. In that case happiness will be wrested from you. The man who is in debt is not a happy man.

And the saying with which Ben Zoma ended his opinion is very remarkable. If you earn your living and live within your means you will be happy in this world and it will be well with you in the world to come. You may be ready to believe the first part, but how can it affect you in the next world? Let me tell you a secret. When I was a small boy I believed that all good people became angels after they died and had nothing to do for all eternity except to be happy. I thought that very nice.

But as I grew older I began to think it must be tiresome. Eternity is a very long time and I should fancy one would



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grow weary of being merely happy forever.

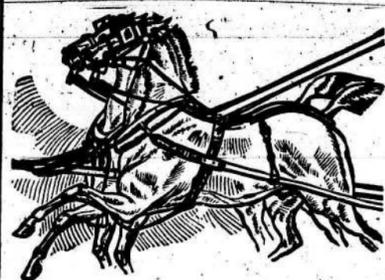
But I think I understand the beauty of Ben Zoma's saying. Others of our Sages agree with him. Cultivate the pure joy of working and striving in this world. Let every morning see you ready and glad for the day's work. When one piece of work is done begin another and a better. And learn to take joy in it. Then, truly, will it be well for you in the world to come for your soul will be trained for constantly renewed and always successful endeavor and in an eternity of such strivings there is a prospect of such joy in going, from victory to victory, that it is almost impossible for us to realize it.

Yes, my dears, work, honestly and conscientiously done, is the greatest happiness-maker in this world. The sinner and the criminal will learn by honest work how to grow better. The good man is made a better and a happier man by work. The saintly soul is sanctified and prepared for the great future by work.

The Bible tells us that when Adam sinned in the Garden of Eden, God gave him this punishment: "Cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee and thou shalt eat the herb of the field. In the sweat of thy brow shalt thou eat bread."

Now, there is a teacher in the Talmud who flourished toward the second half of the fourth century, and of whom a famous legend tells us that so wise and pious was he that he had power over the Angel of Death, and once visited Paradise, coming back alive to teach about it. This great Rabbi, Joshua ben Levi, said a very beautiful thing about the punishment of Adam. This is what he tells us.

When God said: "Cursed be the ground for thy sake," Adam fell on his face and wept. When God further said: "Thorns and thistles shall it bring forth," Adam writhed in agony and cried in a voice broken by sobs: "O, Master of the Universe, do not degrade me to the level of the beasts! Shall I and the ass eat out of one crib?" But when God said: "In the sweat of thy brow shalt thou eat bread," Adam dried his eyes and sprang to his feet proudly. He saw how work, honest, hard work, would be the salvation of all his descendants, and he cried aloud in his gratitude: "Thank God, thank God for work."



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Order B'nai B'rith.

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Institution of Justice Lodge No. 532. District No. 1 has added a new link to its chain of lodges. On Sunday last, at the B'nai B'rith Building, Justice Lodge, No. 532, was instituted with most impressive ceremonies.

The officers were installed by President Wolfe, who, in an impressive manner, charged the officers with the nature of their duties. Brother M. Ellinger, who occupied the monitor's chair, delivered a most eloquent address upon the aims of the Order, and the duty devolving upon the members of the lodge.

District No. 1. Dr. S. B. Wolfe and Secretary Hamburger were busy at headquarters on Sunday morning last arranging for the installation of the new lodge.

Brother Benno Horwitz was not at headquarters on Sunday morning last.

Manhattan Lodge, No. 156, is to give a literary entertainment.

District No. 2. At a meeting of a number of the members of the B'nai B'rith Order, held in Cincinnati recently, it was decided that there was a need for a B'nai B'rith building, to be located in one of the suburbs.

86, chairman; Sol. Fox, of Bethel Lodge, No. 4; Jacob Trost, of Jerusalem Lodge, No. 6; Nathan Drucker, of Mt. Carmel Lodge, No. 20; Frederick S. Spiegel, of Spinoza Lodge, No. 108; Joseph May, of Standard Lodge, No. 215; Charles Wachtel, of Cincinnati Lodge, No. 465; David S. Victor, secretary.

The present suggestion is that the building shall have upon its first floor a main hall, suitably adapted for rental for weddings, dances, assemblages, lectures, purposes, etc.

The report outlines a feasible financial plan, and prompt action on the part of the lodges is urged, as their lease on their present quarters is about to expire.

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 HARBURGER, Grand Master, 104 Second Avenue, New York.

District Grand Lodge, No. 1. Officers. ISAAC ENGEL, Grand Master. WILLIAM BOOKHEIM, 1st Deputy Grand Master.

Levy Lodge, No. 5, will give a reception to ex-Grand Master M. S. Stern Sunday evening, March 23, at which time the testimonial voted to him by the District Grand Lodge, and which was joined in by the lodges of the district, will be presented to Brother Stern.

The Committee on Building, which was directed to devise ways and means for the erection of a hall for the Order, has been appointed by Grand Master Engel.

Constellation Lodge, No. 66, will have a theatre party on Wednesday evening, March 26, at the Broadway Theatre, a banquet at Terrace Garden will follow.

Zion Lodge, No. 38, will have a masquerade and civic ball at the New York Maennerchor Hall on Saturday evening, March 22, 1902.

BARGAIN 169 W. 93rd Street, 3-story and basement brownstone private house, parquet floors open plumbing, tiled bath room. Rented at present \$1,400. Possession Oct. 1, 1902. Asking \$21,500. Frank L. Fisher Co., 440 Columbus Ave., cor. 81st St.

Sons of Benjamin.

Grand Lodge Officers. Hon. Ferdinand Levy, Grand Master, New York. Louis Lindeman, First Deputy Grand Master, New York.

Executive Committee. Louis Strauss, chairman on Appeals. David Reggel, chairman on Endowments. Rudolph Herring, chairman on Finance.

JUDGES COURT OF APPEALS. Herman Isaacs, president, of Baltimore. ASSOCIATE JUDGES. Samuel Einstein, of Washington, D. C.

The Calendar.

5662-1901-02. Rosh Chodesh Ve-Adar, Mon., Mar. 10. Purim, Sun., Mar. 23. Rosh Chodesh Nissan, Tues., Apr. 8.

5663-1902-03. Rosh Hashanah, Thurs., Oct. 2. Yom Kippur, Sat., Oct. 11. 1st day Succoth, Thurs., Oct. 16.

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JEWISH ENCYCLOPEDIA.

Agents Wanted. Persons of intelligence and refinement wanted as agents in the various Jewish communities throughout the United States for the Jewish Encyclopedia, of which Vol. I appeared May 15, 1901; Vol. II, will be issued on or about June 1, 1902; and the remaining ten volumes, if it is expected, will follow quarterly.

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**CITY NEWS.**

**Temple Israel of Harlem.**

The subject of Rev. Dr. M. H. Harris's lecture this evening is "Beyond the Grave, I." Subject of sermon Saturday morning: "The Work That Is Blessed."

**Seventy-second Street Synagogue.**

Friday evening at 8 o'clock, Rev. Dr. Falk Vidaver will speak on "Truth and Falsehood." Saturday morning on "Religion and the Pentateuch."

**Congregation Hand-in-Hand.**

Rev. G. Taubehaus will occupy the pulpit this evening. Rev. Meyer Kopstein will preach Sabbath morning on "A Great Finale."

**Mt. Zion Congregation.**

Rabbi Samuel Greenfield will preach on "Closing the Book."

The fair committee is progressing in its work, and the material prosperity of the fair is already in view. Two auxiliary bodies composed of young people have volunteered their services, the majority of the sisterhood is hard at work, most of the members and seatholders of the congregation are actively engaged, and the numerous threads will soon be collected by the booth committee and systematically arranged. The fair will be held at Harlem Casino from March 29 till April 3, inclusive.

**Young Men's Hebrew Association.**

The regular Friday evening exercises were held last week. Mr. Rudolph I. Coffee led the exercises, and Mr. Herman Abramowitz delivered a splendid address on "The Unselfish Love." He spoke of the ideals we should all cultivate to strive to help our fellows and to aid those whose position in life is not as fortunate as our own. By these endeavors on behalf of others, we are lifted out of our selfish spheres, and both benefit others and also ourselves. This evening Miss Julia Richman will speak. All are welcome to the exercises, which commence at 8.15 sharp.

**Proposed New Synagogue for Harlem.**

An active movement is now on foot to establish a new orthodox synagogue in Harlem. The Jewish population has increased so rapidly of late years that the provisions for worship in that part of the city, particularly on the high holidays, have become entirely insufficient. A new congregation is being organized, of which Messrs. Solomon Gottschall and Isaac Goodstein are respectively president and vice-president, and it is now contemplating the purchase of the Pithon Church, at the corner of Madison avenue and 121st street. The Pithon Church is a beautiful church, with large seating capacity, and fine accommodations for school and society work. A meeting to consider the purchase of the property will take place in the church Saturday evening, the 15th inst., at 8.30. All Jewish citizens interested in the establishment of a splendid up-to-date orthodox synagogue in Harlem are cordially invited to be present. Addresses will be delivered by prominent speakers, among them the Rev. Drs. H. Pereira Mendes and Bernard Drachman.

**Hebrew Technical Institute.**

The Louis A. Steinam School of Metal Working, as a part of the Hebrew Technical Institute, has been completed and the shops of the Institute have been moved into their new quarters. Many alterations have been made in the partitions and arrangements of the Stuyvesant Street building so as to give more commodious recitation rooms and a larger laboratory. The dedication exercises of the Steinam Building will be held in the Auditorium Wednesday evening, March 26. Mayor Seth Low, Jacob A. Cantor, President of the Borough of Manhattan, and Prof. Morris Loeb will be among the speakers.

**Israelite Alliance of America.**

A Mass Meeting Committee, consisting of about thirty delegates, has been appointed, and divided into sub-committees. Mr. Abram H. Simon, representing the Zion League, was chosen chairman.

This committee is very active, and endeavors to procure for mass meetings on religious toleration Gentile orators who are deemed necessary in such instances, because they are considered less partial to the Jewish problem than Jewish orators, and therefore may be more successful in preparing the masses to form a just public opinion. This mass meet-

ing will take place about April 15, but the location remains undecided.

Tuesday and Wednesday evenings, between 8 and 10 o'clock, Mr. Behor receives for interview, at the Y. M. H. A., corner Lexington avenue and Ninety-second street, delegates who live uptown and find it inconvenient to come to the Educational Alliance. During the remaining evenings of the week Mr. Behor receives at the Educational Alliance, in Room 20.

**Spanish and Portuguese Synagogue.**

The Hebra Hased Va Amet attached to this Congregation will celebrate its centennial anniversary on Sunday, March 23. The society was founded for the purposes of caring for the sick and burial of the dead, by the Rev. Gershom Mendez Seixas, Naphtali Phillips and Ephraim Hart in 1802. It is now, after a century's existence, in a flourishing condition, having over \$15,000 in its treasury, and it performs much effective charitable work.

Special divine service will be held in the Synagogue, Central Park West and Seventieth street, at 8 o'clock, after which there will be a Purim Reception in the assembly rooms of the vestry house under the auspices of the Shearith Israel Sisterhood, with music and supper. The committee of the Hebra Society having the affair in charge consists of Hon. N. Taylor Phillips, chairman, and Messrs. L. Napoleon Levy, Rev. Dr. H. Terleira Mendes, Julius J. Lyons and Samuel L. Hyman. The Committee of Arrangements of the Sisterhood is Mrs. M. M. Menken, Mrs. Edgar Hendricks, Mrs. N. Taylor Phillips, Mrs. H. Terleira Mendes, Miss Sarah Lyons, Miss Harry Lyon, Miss Rachel Gratz-Nathan, Mrs. L. Napoleon Levy, Mrs. Edwin Goldsmith, and Miss Aline May Lewis.

**Jewish Theological Seminary.**

The students of the Jewish Theological Seminary will hold a memorial meeting in memory of their late president on Sunday evening, March 16, at 8.30 in the vestry rooms of the Spanish and Portuguese Synagogue, Central Park West and Seventieth street. The order of exercises will include prayer by Rev. Dr. B. Drachman, an address by Mr. Charles H. Kauver, president of the Students' League, an address on behalf of the trustees by Hon. A. S. Solomons, on behalf of the students by Mr. Mordcaai M. Kaplan, on behalf of the faculty by Rev. H. Pereira Mendes, and concluding benediction by Rev. Henry S. Morais. Mr. Altar Abelson will recite a poem composed by him in honor of the occasion. Mr. I. Goldfarb will render the Nineteenth Psalm in Hebrew, and Miss Dorothea Berliner will give piano selections. The public is cordially invited.

**National Conference of Jewish Charities.**

The second meeting of the National Conference of Jewish Charities in the United States will be held at Detroit May 26 to May 28. Detroit has been selected as the meeting place because the National Conference of Charities and Corrections meets there on May 28, and delegates will thus be able to attend both meetings without inconvenience or loss of time. Great interest has been taken in the approaching conference, and large delegations have already been announced from all the principal cities of the country. The conference now numbers among its members forty-eight of the principal relief organizations of the country, and its beneficent influence has been especially manifest in the matter of the decrease of interurban transportation. The conference has also been largely instrumental in promoting the movement towards consolidation of charity organizations, which is now so prominent a feature in Jewish charitable work.

Many subjects of great importance to Jewish philanthropic workers will be discussed at the approaching meeting. Pre-eminent will be the subject of the placing of dependent children. In this matter an exceptionally able committee, of which Dr. L. K. Frankel, of New York, is chairman, will make a most important report. This is, however, only one of the many interesting topics of discussion. A full programme of the meeting will be announced by the Executive Committee at any early date.

Any one desiring to attend the conference can obtain further information by addressing the secretary, Miss Hannah Marks, 771 West 6th street, Cincinnati, O.

Subscribe for the Hebrew Standard.

**ENGAGEMENTS.**

**BRICKNER-WERTHEIM.**—Mr. and Mrs. M. C. Brickner announce the engagement of their daughter Mabel to Mr. Herman J. Wertheim. At home Sunday, March 16, from 3 to 6 (no cards), 230 East 53th street.

**DEXTER-LE BOWSKI.**—Mr. Samuel Le Bowski, of 25 East 104th street, announces the engagement of his daughter Julia to Mr. Jacob Dexter. Reception at Becker's, 148 East 78th street, March 16, after 7. No cards. London and San Francisco papers copy.

**DILLOFF-SCHLOSS.**—Mr. and Mrs. Louis Schloss announce the engagement of their daughter Dina to Mr. Louis Dilloff. At home, 163 East 75th street, Sunday, March 23, after 7 p. m. No cards.

**DUHRENHEIMER-BISCHOFSHHEIMER.**—Mr. Louis Duhrenheimer announces the engagement of his daughter Alice to Mr. Henry Bischofsheimer. At home Sunday, March 16, from 3 to 6 p. m., at the residence of Mr. and Mrs. L. Bischofsheimer, 127 East 90th street, city.

**ENGLANDER-ABRAMS.**—Mr. and Mrs. Herman Englander, of 4 West 93d street, announce the engagement of their daughter Ida to Mr. Harry H. Abrams, of New York. At home March 16 between 3 and 6 p. m.

**GREEN-BRANDENBERGER.**—Mr. and Mrs. S. Lemberger announce the engagement of their cousin, Miss Susan Brandenberger, to Mr. Isidor Green, of New York.

**GUTTENBERG-SILBERBERG.**—Mrs. A. Silberberg announces the engagement of her daughter Rosalie to Mr. Adolph J. Guttenberg, both of New York.

**HANAUER-LOEB.**—Mrs. Marcus Loeb, of 147 Lenox avenue, announces the engagement of her daughter Florence to Mr. William Hanauer. At home Sunday, March 16, 3 to 6 p. m. No cards.

**HIRSCHKOVITZ-ROSENTHAL.**—Mr. Jacob Rosenthal announces the engagement of his daughter Beckie to Leo Hirschkovitz, on Sunday, March 16. No cards. Reception from 3 to 6 p. m. Philadelphia papers please copy.

**KLEIN-GROSSMAN.**—Mr. and Mrs. B. Grossman, of 315 East 4th street, announce the engagement of their daughter Tillie to Mr. Anthony W. Klein.

**KLEINER-GOLDSTEIN.**—Mr. and Mrs. M. Kleiner, of 264 W. 113th street, announce the engagement of their daughter Helen F. to Mr. Michael Goldstein. At home Sunday, March 18, from 3 to 6 p. m. No cards.

**LINDENBORN-HESS.**—Miss Jennie Hess to Mr. Julius Lindenberg. At home Sunday, March 16, No. 79 East 115th street, city.

**MANSBACH-WERTHEIMER.**—Mr. and Mrs. Weiner, of 155 East 107th street, announce the engagement of their sister, Miss Sarah Mansbach, to Mr. Simon Wertheimer, of Brooklyn.

**NEWMANN-GROSS.**—Mr. and Mrs. David Gross, of 80 East 116th street, announce the engagement of their daughter Anna to Mr. Henry Newmann. At home Sunday, March 23, from 3 to 6 p. m.

**RESLER-SEGALL.**—Mr. and Mrs. Joseph Segall, 23 East 38th street, announce the betrothal of their daughter Mae to Mr. Morris Resler.

**ROSENTHAL-OPPENHEIMER.**—Mrs. B. Oppenheimer announces the engagement of her daughter Antoinette to Mr. Abraham Rosenthal. At home March 16 from 3 to 6 p. m., 404 East 85th street. No cards. Syracuse papers please copy.

The engagement is announced of Miss Saidee Mayer, granddaughter of Mr. and Mrs. Julius Schottenfels, of No. 265 West 121st street, to Mr. Max Klee.

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

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

**Resolutions.**

**LEWISOHN, LEONARD.**—At a special meeting of the Board of Directors of the Hebrew Sheltering Guardian Society, of New York Orphan Asylum, held at the institution, Broadway and West 150th street, this fifth day of March, 1902, the following resolutions were adopted: "The members of this Board of Directors learn with the deepest regret and the most profound sorrow of the death in London this morning of their honored colleague and treasurer, Mr. Leonard Lewisoohn.

"Mr. Lewisoohn almost from the first day he came to this city was a liberal donor to all its charities. All suffering and sorrow, without reference to the creed of the afflicted, appealed to him, and nothing made him happier than the fact that he had the ability to do his share toward alleviating it.

"Mr. Lewisoohn was a staunch and devoted Israelite. He was a man of unblemished integrity, a loyal citizen and a philanthropist of the most generous qualities.

"Mr. Lewisoohn not only gave money liberally and freely to this institution, but also gave his time and counsel, and the recent growth of this institution is due to him more than to any one man.

"Mr. Lewisoohn, in performing his duties as a director of this institution, evinced the same earnest interest and zeal, and the same remarkable ability that made him such a marvelous success in the business world. Therefore, be it

"Resolved, That, by the death of our beloved associate and friend, Leonard Lewisoohn, this institution, which cares for the orphan and deserted children of the City of New York, has lost one of its most active, intelligent and faithful workers, and that all the children under its care have lost a sincere friend, and one who has almost been a father to them, and that the charities of this country, as well as those across the ocean, have lost a great benefactor; that the community has lost a most valuable citizen, and the business world a most important factor. Be it further

"Resolved, That the heartfelt condolence of this Board be extended to the sorrowing family and relatives of Mr. Lewisoohn, and that the flag of our institutional building be placed at half-mast for thirty days, and the buildings be draped in mourning for the same period.

"May the memory of this righteous man be for a blessing."

"SAMUEL D. LEVY, President.  
"GUSTAVE ECHSTEIN,  
"Honorable Secretary."

**Died.**

Mrs. Henrietta Waterman, at the age of seventy-six. Funeral from the house, 17 East 114th street, on Tuesday, March 11. Interment at Machpelah Cemetery. Rabbi Samuel Greenfield, of 113th Street Synagogue, officiated.

**Birthday Party.**

In honor of the birthday of their daughter Sarah, Mr. and Mrs. Jacob Greenberg gave a reception on Saturday evening, March 8th, at their residence, 276 East Broadway. During the course of the evening, the guests were entertained with a piano solo by Miss Mildred Arnold, violin solos by Messrs. Finklestein and Kaminsky and songs by the Misses Greenberg, Albert and Nathan. A supper was served at midnight. Among those present were: Miss Bertha Goldstein, Miss Eva Schatzberg, Miss May Atkins, Miss Minnetta Albert, Miss Mamie and Beckie Nathan, Miss Mildred Arnold, Miss Rebecca Levy, Miss Mildred Arnold and Messrs. Barnett, Hecker, Kaminsky, Finklestein, Goldberg, Greenberg and others.

**Union and Peace Society.**

The third annual entertainment and ball will be given by the above named society, this Sunday evening, March 16, at the Harlem Casino, corner of 124th street and Seventh avenue. The entertainment commences at 8.30 p. m.

Miss Martha Hicks Dye will give an evening of dramatic monologue and impersonations at the Waldorf-Astoria Wednesday, March 19, at 9 P. M., when she will be assisted by Miss Rosalind L. Billing and Mr. Felix Hughes, barytone.

**Purim Association.**

The annual charity ball of the Purim Association will be held at the Metropolitan Opera House on Thursday evening, March 20. The proceeds this year will be given to the United Hebrew Charities.

**MARRIED.**

**Lande-Rubinsky.**

The marriage of Miss Sara Rubinsky and Mr. Marcus B. Lande was celebrated last Tuesday evening, the 11th inst., at the Tuxedo. The ceremony was performed by the Rev. Dr. Bernard Drachman of the Sixty-seventh Street Synagogue, assisted by the Rev. J. Shereshevsky of Boston and the Rev. A. J. Lande, the father of the groom, and took place beneath a beautiful Chuppah which was elaborately decorated with flowers and smilax. The wedding was attended by a large gathering of friends and relatives, among whom we noticed Mr. H. Rubinsky, Mr. and Mrs. H. Rubinsky, Mr. and Mrs. A. J. Lande, Mrs. H. Chuck, Mr. and Mrs. S. Aronson, Rev. H. Morais and many others.

**Levy-Harris.**

The marriage of Miss Hester A. Harris and Mr. Isaac Levy took place last Tuesday evening, 11th inst., in the presence of a very numerous gathering of relatives and friends. The ceremony was performed by the Rev. Dr. Bernard Drachman.

**Adler-Feuchtwanger.**

At the Tuxedo, by the Rev. Dr. I. S. Moses, on Thursday, March 6, 1902, Miss Tillie Adler to Edward A. Feuchtwanger.

**Jacoby-Rapport.**

Miss Rose Jacoby and Max Rapport, both of this city, on Sunday afternoon, March 9, at the residence of the bride, 125 East 112th street. Rabbi Samuel Greenfield officiated.

**Moses-Bloch.**

On March 12, 1902, by the Rev. Raphael Benjamin, M. A., Ida Bloch to Ernest R. Moses.

**Jewish Endeavor Society.**

At the services held in Shaari Zedek Synagogue last Saturday afternoon, March 8, 1902, Mr. Jacob Dolgonas, of the Jewish Theological Seminary, delivered the sermon. His subject was, "Who Is For the Lord?" The attendance, as usual, was excellent.

Next Sabbath, March 15, Mr. Aaron Eisman, of the Jewish Theological Seminary, will speak, his discourse being entitled "The Motto of Israel."

The Hebrew class has now been thoroughly organized and meets on Monday nights in room 26 in the Educational Alliance. The enrollment is large.

**Sanitarium for Hebrew Children.**

The Sanitarium for Hebrew children of the City of New York begs to acknowledge the receipt of the following donations: Mr. Harry Lyon, \$10.00; Mr. L. Shtassburger, \$25.00. New York, March 10, 1902.

**Military Show in New York.**

The Sixth Annual Military Tournament will begin in Madison Square Garden on Monday, March 24, and close on Saturday, March 29. The coming of the soldiers to the Garden is an event important to them and the public and the Military Athletic League, under whose direction the show is given, have prepared a programme that gives promise of the best exhibition they have ever had. There will be grand reviews of troops every night; there will be battery and platoon drills, expert driving and gun firing by the field artillery from Washington Barracks, cavalry drills, rough riding, music rides and exercises by the Second Cavalry from Fort Meyer, Virginia, infantry drill, and battle exercises by the United States Marine Corps, music rides, rough riding and a splendid exhibition by Troop C, the galling gun drill by the Second Battery, pontoon bridge building by the Twenty-second Regiment of Engineers, the Signal Corps in tower building and signaling by lanterns and electric lights, gymnastic drills by the Twelfth Regiment, the United States Coast Artillery from Fort Columbus, the Naval Militia in battalion drills and landing exercises, and a special feature of interest will be a detachment of Canadian troops in highland uniform, accompanied by their band with bagpipes and all every evening during soldier show week.

**Troy, N. Y.**

Rev. M. Noot, Rabbi of the Third Street Temple, has been re-elected for another term of three years, commencing Sept. 1, 1902. We congratulate both Rabbi and congregation.

**Borough of Brooklyn.**

A very original and unique "San Toy" party was given in honor of Miss Sadie Lefkowitz, at her home, No. 453 Atlantic avenue, Brooklyn, N. Y., by her mother, Mrs. I. Lefkowitz, assisted by Miss Selene Warsawer and Miss Martha Lyons. The programme for the evening's entertainment included delightful music, singing, dancing and games which were so thoroughly enjoyed that the young folks were loth to disperse even at the wee hour of morning.

Among those present were the Misses Maud Raphael, Hannah Fragner, Dolly Warsawer, Rose E. Meyer, Bell Raphael, Louise Brussell, Blanche Steinhart, Ella Aronstam, Bertha Lyons, Hattie Oppenheimer, Emily Gilbert, Rebecca Rothstein, and Messrs. Jerome Oppenheimer, Dave Fragner, Ted Barron, George Gabriel, Betram Gabriel, Harry Baron, Fred Prager, Milton, Newman, Arthur Gabriel, Morris Adler, Sam Warsawer, Edgar Wallach, Sidney Brussell.

**Brooklyn Theatres.**  
**Amphion Theatre.**

The announcement that Henry Miller will present a new play at the Amphion Theatre, commencing Monday night, and that it will be the one which recently met with such pronounced success at the Savoy Theatre, New York, will be of interest to those who have admired his Eric Temple in "Heartsease" and Sydney Carton in "The Only Way," during the five years he has been before the public as a star. Mr. Miller is now his own manager, and is therefore at liberty to carry his methods to what he deems their proper conclusion, so it is not surprising that it should be stated that the scenic investiture of his production is the most complete and attractive of any in which he has as yet been seen. The company supporting Mr. Miller, which is unchanged from the New York production, includes Misses Florence Rockwell, Louise Wakelee, Janet Barrington and Messrs. Arthur Elliott, Walter Allen, Charles F. Gotthold, Otis Turner, George C. Pearce, Meriam Bruce, James A. Leahy, Herbert Darley, Robert Waring, John Cooper, George Cornish and Thomas Prescott. A matinee will be given on Saturday.

**Bijou Theatre.**

Williams and Walker, the best of all colored comedians, and their own company of fifty people, will enter upon a return engagement at the Bijou in their latest success, "Sons of Ham," a musical comedy in two acts. Williams and Walker occupy a distinct and rather unique place among the public entertainers of the day. As the originators of the cake walk and the first colored comedians to command high salaries they have undoubtedly done more to popularize their own particular style of entertainment than all other colored comedians combined, and they are today absolutely unrivaled.

**MUSIC.**

On Tuesday evening Arthur Hochman, a young New Yorker of Russian-Jewish parentage, gave a piano recital at Mendelssohn Hall. Mr. Hochman studied under Scharvaenka and D'Albert. He is a remarkable pianistic talent, whose work is imbued with the infectious enthusiasm of youth. Power, poetical conception and a wide range of dynamical effects are some of the traits exhibited by this brilliant young artist. In the Scarlatti A major sonata his velocity was tremendous, but clarity was equally apparent. The Schumann C major fantasia was performed with virile vigor and warm sentiment. The Chopin numbers were delightful. In the nocturne op. 32 No. 9, the tone color and variety of klang tints were charming, the valse No. 2 was played with dash, élan and tremendous brilliancy, and there were majestic moments in the polonaise op. 53. Some other selections I was unable to hear, but I have not for a long time "assisted" at a debut which in present achievement and in future possibilities was so auspicious.

The opera season having come to an end, the spring flood of concerts has already begun to descend upon us. The most important of these is announced for Saturday evening of next week at Carnegie Hall in the interests of the Public Educational Association and the City History Club. These societies desire in this way to bring before the public their work toward the elevation of public standards and individual

practice in citizenship. The concert will be given by the choir of the Musical Art Society and a large orchestra under the direction of Mr. Frank Damosch. The programme will include orchestral numbers by Gluck and Tschakowsky, and some of the most beautiful examples of a capella composition both ancient and modern. The chief interest of the concert lies in the finale of the first act of "Parsifal," in which Mr. Anton Van Róoy will sing the Amfort music and the choir of the Musical Art Society the various choruses of knights, squires, and cathedral choristers. The programme will close with a composition of Richard Strauss' for chorus and orchestra which has not yet been heard in New York. "The Wanderer's Sturmlied," Opus 14, is a setting of the first part of Goethe's "Storm Myth."

The sixth and last of the season's symphony concerts for young people will take place to-morrow afternoon in Carnegie Hall under Mr. Frank Damosch's direction. Mme. Lillian Blauvelt will sing excerpts from "Tannhauser" and "Lohengrin," and with Mr. Lloyd Rand a scene from "Lohengrin." The latter will sing Siegmund's love song from "Die Walkure." The chief instrumental number is the overture to "Rienzi," and a chorus of three hundred voices from the Choral Union will join in the production of the Kaiser march.

A joint tour by Josef Hofmann, Jean Gerardy and Fritz Kreisler has been arranged by Manager Wolfsohn, to begin in Boston on March 29, and to include many of the principal cities. The tour will continue until May 5. It is not the intention of the artists to confine their programme to ensemble numbers, though each programme will contain one trio.

Mr. Wolfsohn announces a grand concert in the Metropolitan Opera House on Sunday evening next, with Emil Paur and his orchestra. The artists will be Harold Bauer, Fritz Kreisler, Gertrude Stein, Ellison Van Hoose and Groglim Miles. The vocalists are to sing the second act of Saint Saen's "Samson and Delilah," which is to be heard for the first time in some years. J. M.

**LITERARY.**

**MOSER'S DER BIBLIOTHEKAR.**—By William A. Cooper. American Book Company, New York, Cincinnati, and Chicago.

The English version of this play, under its title of "The Private Secretary," has won a host of friends in this country. There is no local coloring, and hence it is easy of comprehension by American pupils. Its genuine humor stimulates the student's interest in the text, and it has proved a favorite wherever used in schools. The language, while offering no great difficulties, gives an acquaintance with colloquial German which is most helpful. The notes furnish all needed help and the vocabulary is complete, affording explanations of constructions and idioms.

**DAUDET'S TARTARIN DE TARASCON.**—Edited by C. Fontaine. American Book Company, New York, Cincinnati, and Chicago.

This edition of one of the most popular and widely known of Daudet's delightful stories, presents the adventures of the illustrious Tartarin in attractive form for school use. All the passages that did not seem suitable for the classroom have been eliminated, and the needs of teachers and pupils have been kept constantly in view. The reading of the story is sure to prove interesting as well as useful. The notes supply explanations of all difficult points, and a complete vocabulary, containing all irregular forms of verbs, has been added.

**The Purim Association**  
**Charity Ball**  
In Aid of the United Hebrew Charities  
will be held on  
**Thursday, March 20,**  
at the  
**Metropolitan Opera House.**  
Boxes can be procured from M. H. Moses, 81 Vesey Street; Simon Schaffer, 35 Wall Street; Isaac H. Hertz, 507 Fifth Avenue.

gentleman... elastically elected cantor for one year Mr. Goldfarb will enter upon his duties on April 5. He will also take charge of Hebrew classes and lecture at the Sabbath School. We extend to Mr. Goldfarb our best wishes for a successful career, and bespeak for him the good will and assistance of every Jew on Staten Island.

Now that we have a young man who combines refinement and education with reverence to ancient traditions, we trust that young Israel on Staten Island will take inspiration and a livelier interest in the affairs of the congregation. Let the young men and women attend the services on Sabbath and holidays. Let them encourage the work by hearty cooperation, and let all parents send their children to the Sabbath School and Hebrew classes. Judaism must be upheld. It will live forever. But there must be more spirit, more feeling, more enthusiasm, more readiness to achieve things. May God help our efforts and crown our labors with success.

Will the good people who have not accounted for their tickets as yet do so and render their accounts as soon as possible. We must have the financial statement prepared by March 16.

We congratulate Mr. and Mrs. Louis Berg of New York upon the thirty-fifth anniversary of their marriage. The worthy couple celebrated the happy event with a reception and supper at their cozy home at 115 East Eighty-second street. Among those present were Dr. Henry Berg, Dr. Albert Berg, Isaac Berg, the entire Berg family in New York, the Weldman family from Danville, Mr. and Mrs. Ungar, Mr. and Mrs. Wershauer, Mr. and Mrs. S. R. Schwartz, Mr. and Mrs. E. P. Schwartz, Mr. Phillip Schwartz, Mr. Julius Schwartz, Mr. Samuel D. Levy, president of the Hebrew Sheltering Guardian Society, and his wife, the Misses Berg, etc., etc. S. R. Schwartz acted as toastmaster, and speeches were made by Messrs. S. I. Levy, Phillip Schwartz, Dr. Henry and Albert Berg, Mr. Weldman, Mr. Isaac Julius Schwartz, and others. A charming feature of the evening was the remarks made by the jubilants, Louis Berg and Mrs. Berg, president of the Hungarian Ladies' Society, and the beautiful singing of Miss Minnie Berg. The young lady is favorably known to Staten Islanders, having sung at one of the entertainments of the Ladies' Society on our Island.

Mr. E. A. de Lima contributed \$25 to the Synagogue, for which the Congregation thanks him most sincerely.

At the special meeting of the Congregation President Julius Schwartz feelingly referred to the demise of Leonard Lewisohn. It was resolved to express sorrow at his death and spread the resolution on the minutes. The members all rose in honor of the memory of this excellent man, and the president was requested to convey the feelings of the Congregation to the bereaved family.

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H. H. H.

stimulus which led to its being raided and closed.

The ghetto youth and maiden, seeking for amusement, but lacking spending money might be able to raise enough to pay for a glass of beer apiece. In that case, they were welcome to the music hall. The English they learned there was as choice as the scenes they witnessed or the music they heard.

When fortune was kind and led to the possession of enough to pay for a seat in a theatre, the Yiddish theatre with its homely, wholesome, and often excellent dramas was naturally eschewed. How could it be otherwise when the first lesson that the boy or girl learned was to despise the parental tongue and to regard it as hopelessly vulgar?

The Vaudeville show was chosen. The theatres on the Bowery are 'one week stands,' ending with Saturday nights. It is *de rigueur* with the management that the companies should let themselves go on Saturday night. There are no *police des mœurs* with us. The offending actors are in another town by Monday. No remonstrance or interference is to be dreaded.

Result, that the Saturday night shows, in dialogue and action, are—or were, we are uncertain which tense to use—of unheard-of nastiness and filthy suggestiveness. Hardened brothel-keepers might well blush at some of the gestures and expressions which served to please the callow youth of the Bowery.

A very little observation of the artists will show that many of them view (or viewed) this state of things with disgust, and edge away from women who have said and done things which drunken satyrs would hesitate at. But the better-principled ones are helpless. They are in the clutch of iron custom—and in the power of a remorseless trust.

Thus, the Jewish youth of the ghetto is trained, by us, to despise his parents, to hold our religion in contempt and regard obscenity in word and act as the choicest result of the wit and learning and refinement of our day and nation.

#### The Three Platoon System.

Although the subject might be considered, by certain of our readers, to be beyond the purview of a religious family weekly like the *HEBREW STANDARD*—and we are, nevertheless, impelled by common humanity to put in our word in hearty support of the *N. Y. Journal's* "three-platoon bill" now before the Legislature. The *Journal* has earned the thanks of the whole community for the energetic and liberal-minded manner in which it has taken up the question.

The present system is one which makes of our police "dumb, driven cattle," subservient to and dependent on their official superiors to a degree not warranted by the demands of discipline, nor by any consideration of the welfare of citizens, nor by any justifiable reason, unless the imperious tyranny of the superior policemen be considered as such.

The shamefully long hours and unjust official treatment to which the ordinary policeman of New York is subjected at present make him morose and ungracious to the public which acquiesces in that treatment. The existing system places so much unjust power to harass and worry the men in the hands of the higher officers that the honest, self-respecting man must perforce shut his eyes and mouth to much that is iniquitous and pernicious.

Meanwhile the servile, crafty rogue flourishes.

The demonstration at Albany yesterday-week was most influential and its argument was conclusive, even though the higher-placed clergy of all the denominations were conspicuous by their absence.

Col. Partridge's letter to the Cities' Committee on the matter, was weak and foolish in the extreme. It is obvious that the Police Commissioner was ignorant of the provisions of the bill to which he declared himself "unalterably opposed."

It became obvious, also, that Partridge's action in reversing Murphy's "three-platoon system" was not inspired by the merits of the case. They had nothing to do with it. He acted as he did because, partly, his theory, it is suspected, was that he must perforce undo all that his predecessor had done; and, partly, because he is a weak, inexperienced man who allowed himself, with discreditable supineness, to become the tool of the scheming higher officials who are altogether responsible for the blackmailing and "rake-off" systems if, or to what extent, they exist.

The three-platoon system will put the ordinary officer on post in such a position that wholesale blackmailing and wide-spread breach of law will become impossible. Therefore the two-platoon system must go. If Com. Partridge, after his exhibition of ineptitude, has to go with it no one will mourn. But the three platoon system is what the men are entitled to, by considerations of expediency, of reason, of justice and of humanity. And they will get it.

#### The Fugacious Anti-Semite.

When M. Robillard, formerly of Montreal, but at the moment of writing of parts unknown, headed his articles "*Le Juif—voilà l'Ennemi*," he spoke more truth than he, or his readers, knew. For according to latest accounts from Canada, this stout champion of Anti-Semitism, this peripatetic light of French Reactionary journalism, is—we blush and sigh to say it—a slippery rogue.

Jews are honest men. Honest men are always the enemy of rogues. Robillard is a rogue. Therefore to him and his kind, Jews are the enemy. The syllogism is perfect and the elusive Robillard has at least the satisfaction of knowing that whatever the merits of his editorials, their caption has been proved by himself to be of unanswerable logic.

We are really sorry about Robillard. He is a fugitive, hiding from the police, while his deserted family is dependent on others—perhaps on *la Suisse* he so hated—for subsistence. And we had drawn such tender mind-pictures of our own which showed him clad in a warm, comfortable suit provided by the Canadian government and neatly ornamented with cuneiform characters of a plain yet striking fashion; working at regular and wholesome tasks; rising and retiring at hygienically regulated periods; partaking of simple but nutritious food, all under the supervision of Government employes specially allotted to look after his wants! But who knows whether our tender and sweet dream may not, even now, have a chance of being realized?

Heine calls the "Pilpul" a "Gedankenjagd um Mueken zu fangen" a hunt after thoughts in order to catch midg-ets.

#### The Problem of the Ghetto.

Unfortunately the condition in New York is not so easily dealt with by obvious remedies as was that in London. The reason, of course, is that our state of things has been produced by far more complex and multiform causes.

There is an unusual amount of sexual vice—unusual that is for Jews—observable in the ghettos of two or three of the largest cities in America. But let us be candid with each other. Above all, let us avoid interested or asinine exaggerators as we would the pest. When dealing with grave problems, the braying ass or malignant self-advertiser, who pushes himself to the front, must be sternly and roughly suppressed. Next, we must bear in mind the relative proportions and values of facts. We must retain our sense of perspective. It is, of course, no excuse, absolutely, to say that the vice in the ghetto is far less grave and disturbing than the vice in others of the poorer quarters of this city. Yet it is well to bear this unquestionable fact in mind. It is a palliation, and a most hopeful sign, that the ghetto dwellers, themselves, are doing far more to purify their quarter than the public knows or suspects.

To resume our main thread. The reader will have noticed that our aim is to work out, slowly and convincingly, the theme that the unusual manifestations of vice and impropriety observable in American ghettos are due far more to the American impulse than to Jewish predisposition. A very little observation of the New York ghetto conditions by the intelligent observer will show that a close study of the Ghetto theatres and music-halls is imperative. Here the scrutineer will discover most startling facts.

The very first fact impressed in season and out of season—at home, abroad, in school, in work-room and in social gathering—on the mind of the newly arrived Jewish youth is that Yiddish is a thing condemnable and abhorrent, and that motley's your only wear—that English, as she is spoken on the Bowery, is the only polite and permissible language, acceptable to gods and admired of men. The lesson *sinks* in, so that ghetto-reared children, grown to maturity and speaking German with a Yiddish accent that would startle Prince Henry, are in the habit of declaring that they don't know Yiddish, but have studied German at school.

The theatres on the Bowery are of two classes only; homes for vaudeville (English) and for a drama (Yiddish), which is in many ways a reproduction of Shakespearian conditions. The music halls are, with one or two notable exceptions, merely extended tap-rooms and 'saddling-paddocks' for the brothel. One of the largest of them was even worse. It was a brothel—neither more or less. Yet its doors stood wide open and its bill board announced that it was a *select family resort*. The present writer provided the

**The Mirror.**

I consider the fact that the "Reform" subscribers for the HEBREW STANDARD outnumber the "Orthodox" more than three to one, as the most refined compliment that could be paid to the courage and consistency of my Chief. He has never faltered in his opinion nor failed to oppose the ignorance, hypocrisy or weakness of the majority of our spiritual leaders. Like the Irishman at Donnybrook Fair, whenever he sees a head, whack goes his editorial shillelah.

"Here is a chance for *Aspaklarya* to expose a peculiar injustice done by the Hebrew Technical School for Girls to a co-religionist, and I want him to "go for for them" in his inimitable style," writes a lady correspondent to the Chief. The burden of her complaint is that the present Superintendent of the Institute is a Christian, appointed in preference to a Jewess of equal attainment and capabilities—that no similar Christian Institution would appoint a Jewess, and *ergo*, she should have the preference.

It seems that I am fast gaining the reputation of being a "regular scrapper," which I do not relish, for every one knows me to be

As mild a manner'd man  
As ever cut a throat,  
Or scuttled a ship.

And I do not propose to "go for them" at all.

I presume that the Directors of the Hebrew Technical School for Girls are capable of managing their affairs without the interference of outsiders; but it does seem to me like *Juedische rishus*, not to have preferred the Jewess, all things being equal.

I was present at the annual concert in aid of the relief work of the Ethical Culture Society last Thursday week, 27th ult., in the Metropolitan Opera House. The affair was a great success. The vast auditorium was filled to overflowing and Louis Seligsberg, who had a deal to do with the organization of the function, beamed happily on everybody present. I am afraid to say how many thousands I estimate the affair to have netted to the work of the society, lest I be charged with exaggeration.

The concert was, from the artistic point of view, a brilliant success. Mesdames Sembrich and Schumann-Heink sang ravishingly and were extremely good-natured in responding to *encores*. Miss Cottlow proved to be a consummate artist on the piano—an instrument which I detest. Max Nordau wrote a book called "Conventional Lies of Civilization." He forgot to include the idea that the piano is a musical instrument in his list of lies. Maurel Journet, who was billed as a *basso* proved to be a very pleasing *baritone* singer. Damrosch as conductor was a dream—a long-legged, arm-waving ruler of perfect harmony. What an abominable name he has! How it tempts one to make rude puns!

The work of the Ethical Culture Society to which the proceeds of the concert were to be devoted, seems to be perfectly worthy and admirable. But I object to the Society itself. I am not of those who decry Felix Adler. I hold him to be an extremely able and conscientious man. His atti-

tude is far more logical than that of most Reform Rabbis. Once you deny the claims of tradition and are callous to the poetry of the past, there is no logical half-way house. Adler's position is the only logical outcome.

But my heart is woe in me, when I think of that great audience of Jewish St. Simon Stylites who stick themselves on their columns of self-admiration and make perpetual genuflections to their own intellectual iciness. Would that they would come down among us and be of us! We have so heavy and pressing a task before us that it is tragic to think of those hundreds of possible helpers frozen away in their frigid aloofness!

The ladies of the Hebrew Burial Association of Long Branch some little time ago, got up an affair to pay off the debt on a newly erected "Metahar House." Seven of the ladies of a local Hebrew Ladies' Association dressed as Salvation Army lassies and publicly went through a travesty of the religious services of that sect. Such an action was in most execrable taste, and we regret profoundly that Jewish women could have acted so improperly.

A good gauge of the real religious feeling of any one is the respect paid to the convictions of others. It does not surprise us, therefore, to hear that these ladies read the Fourth Commandment: "Remember the Sabbath day to *break it wholly*." On Friday evening, 21st ult., they gave a ball and supper—the latter *tréfa*, of course. People who mock at the religion of others cannot be supposed to hold their own in very great reverence.

There is too much of this irreverence and disregard for the Sabbath with us. A ticket, accompanied by a pressing invitation to send a reporter, reached this office for "A Grand Entertainment and Reception" at a Harlem Hall on Friday night, 21st ult. It was headed "For Sweet Charity." We beg all Jewish associations which publicly flout the Jewish religion to note that we did not send a reporter. We regard the ticket and the invitation as insults, and, for "sweet charity's sake," don't let us hear again of such outrageous flaunting of irreverence.

A Western Rabbi tickles my vanity by writing to the Chief, that although he differs with his views, yet "he hugely enjoys *Aspaklarya's* pithy, pungent, pointed and pertinent pen pictures," and sends the following "Contribution to the Rabbinical gallery."

A Cincinnati graduate gave the following translation of *עֲרֵב מֵאֵימָן מֵאֵימָן* *Veurous aylim m'odomim*, ("And the skins of rams dyed red.") "Ourous," from *אור* "our," "light"; "אֵימָן" *aylim*, "gods"; "מֵאֵימָן" *m'odomim*, "pre-Adamite." "The light of the pre-Adamite gods."

From the Pacific Coast we have received the following: "A San Francisco Rabbi—not a production of the Hebrew Union College—translated *קול רממה רכה* *V'kole d'momoh dakkoh* ("A soft whispering voice)—"the voice of thin blood," which rendition afforded his colleagues considerable amusement.

ASPAKLARYA.

**The Days of Famine.**

"Behold, days will come when I will send a famine, not a famine for bread, not a thirst for water; but to hear the word of the Lord." AMOS viii, 2.

Judging from the sermons delivered from modern Jewish pulpits upon "Municipal Purity," "The Citizens' Duty," and other cognate subjects, aside from the "Christmas Chanukah," "The Nazarene Teacher" and Christological varieties with which we are regaled, it is very evident that the Rabbis are using their best efforts to avert the days of famine of which the prophet speaks.

But who is Amos compared with Rabbis Chutzpaponim and Dry-as-dust erst of Perkopols?

**Correspondence.**

The Editor Hebrew Standard:  
I feel compelled to reply to the sallies of your *Aspaklarya*. Not that I resent his making me the object of his sarcasm on the contrary, I thoroughly enjoyed his remarks. But there are two statements in that column which I wish to correct. He quotes from the local press that I stated at my installation, that "I looked forward to a ripening of the Master's cause." Now, having the pleasure of a personal acquaintance with you, and having had the good fortune to have you as one of my auditors on many an occasion when preaching the word of God, I thought I deserved better at your hands than to believe me capable of making such a remark, which is distinctly Christian in form and meaning. You are aware of my religious sentiments, and know that I don't fancy Christological sermons, which, unfortunately, have become so fashionable among some of our rabbis. This remark is merely the creation of the imaginative brain of the reporter. But I am glad that your *Aspaklarya* qualifies his quotation with the words, "according to a report of the local press," which clearly indicates that he would not guarantee its authenticity.

The second remark which I find objectionable does not concern me, but my new congregation. He declares that I spoke to an audience "mostly foreign Jews, who don't understand much English." This, I believe, is an unkind remark. While I don't claim for my audience a superior knowledge of English, yet I do not hesitate to say that my congregation stands on the same level with any other congregation as far as the knowledge of the English language is concerned. These are the only faults I can find. For the rest I am much obliged to him for the good opinion he entertains toward me, and remain,

Yours sincerely,  
JULIUS SILBERFELD,  
Rabbi Congregation B'nai Abraham,  
Newark, March 10, 1902.

**WANTED**—A business man, married, 36 years of age, familiar by 12 years' experience, with all the details of banking and passage business, and an expert bookkeeper. Speaks and writes English and German fluently, and is able to act as correspondent in other foreign languages, desires employment in any capacity in New York or vicinity. Can furnish A No. 1 reference as to honesty and capability. Address I. K., c. o. Hebrew Standard.

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**Notice.**

A public meeting of Jewish residents of Harlem will take place in the Pilgrim Church, corner Madison avenue and 121st street, Saturday the 15th inst., at 8 30 P. M., to consider the purchase of the building for the purpose of an Orthodox Synagogue. All those in sympathy with the object are invited to be present. The presence of ladies is cordially requested.

THE COMMITTEE.

**Notice.**

Orthodox prayers—Minyan—Saturdays at 8 20 A. M., and Purim Evening at 6 30 P. M., the reading of the Megillah, and Sunday morning at 8 o'clock, at 2094 Madison avenue, between 131st and 132d streets.

**Rare Chance**

**For a Congregation or Society.**  
A Jewish Cemetery located on Long Island, thoroughly equipped and improved, having over 500 family plots, for sale on reasonable terms. Applications to X. Y. Z., Hebrew Standard.

**WANTED**—By a man and wife in a first-class private family a suite of rooms with strictly Kosher board, on or about the 10th of May, in the vicinity of 127th and 132d streets and Madison and Seventh avenues. Willing to pay extra price. Apply to H. S. L., c. o. Hebrew Standard.

**WANTED**—By the 1st of June, 1902, Chazan, Shochet and Teacher, who understands the English language, by the Congregation Anshe S'lolem, Hamilton, Canada. Salary \$500 per year, besides perquisites. Only successful candidate will receive traveling expenses. Apply to the undersigned, also enclose reference.  
H. STRAUSS, Pres't  
97 James St., North Hamilton,  
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**WANTED**—A congregation of 100 members desires the services of a Chazan. Must be strictly orthodox and a good Shochet and capable of giving instruction in Hebrew and English. For further information apply by mail to M. KAPLAN, President of Congregation Agudas Achim, Rondout, N. Y.

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**Kosher board wanted** for family consisting of 5 adults. Three rooms required; will furnish same if necessary. References exchanged.

FAMILY,  
c. o. Hebrew Standard.

**WANTED**—A Jewish woman, who speaks proper English or German, about 55 years old and of good character is offered a free home in a Jewish family, in a healthy country town. No work required of her, merely her presence. Address A. B. C., office of this paper, New York.

**Large Furnished Room**, private entrance, for one or two gentlemen, with or without breakfast, private Jewish family. Terms moderate. Room faces drive, Seventh Avenue. Apply to Mrs. Fellner, 2142—one door North of 127th St., up one flight.

**Refined Orthodox Jewish Woman**, German, seeks position as Housekeeper where servant is kept. Widower's home with small family preferred. Best references. Address, "Housekeeper", office of this paper.

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IN THE THEATRES.

Manhattan Theatre.

The engagement of Mr. Herbert Kelcey and Miss Effie Shannon in Martha Morton's comedy, "Her Lord and Master," at the Manhattan Theatre, New York, is proving to be deservedly successful. Large and enthusiastic audiences are the rule, and the advance sale would indicate the long popularity of this attraction at this beautiful theatre. Mr. Kelcey and Miss Shannon are both seen at their best in Miss Morton's play, and they are supported by a company whose work it is a pleasure to study. The comedy is beautifully mounted, and in all respects it affords one of the best entertainments seen in New York this season.

New York Winter Garden.

There has been a change in the policy of the New York Winter Garden. Vaudeville and burlesque will hereafter hold forth there, and 50 cents is the price of the best orchestra seats. Some excellent acts have been secured, both here and abroad, and the Messrs. Sire have determined to spare no expense in this respect. The Garden will be opened Saturday, March 15. On that occasion "The Belle of Broadway," a new burlesque, will be introduced by William Post. Among the favorites in the big cast are Thos. Seabrooke, Donald Brine, Alex. Clarke, Raymond and Caverly, Charles Prince, W. Pringle, Arthur Miller, Miss Ocla Thompson, the Misses Whitlock, Ivy Moore, Lillie Bond, Effie Hamilton, Essie Knapp, Agnes Wayburn, Lillie Collins, Toby Claude, Maude Williams, Amelia Summerville.

Fourteenth Street Theatre.

"Foxy Grandpa" has settled down for the balance of the season at the Fourteenth Street Theatre, where it continues to pack the house at every performance. Joseph Hart has immortalized himself in the character of Foxy Grandpa, while Carrie DeMar's vigor and sprightliness adds much to its gaiety. Few musical comedies of recent years possess so many essential features which appeal to people of all classes as does "Foxy Grandpa," and withal modest and snappy.

Proctor's Twenty-Third St. Theatre.

Patrons of vaudeville will find a notable collection of stars in their line at Proctor's Twenty-Third Street, including the Beau and Belle Osettes, the Martinetti Troupe, Nat M. Williams, Roy and Clark, Caron and Herbert, C. W. Littlefield, Manning and Du Crow, Behan and Miller, George E. Austin, Satsuma, Younq, and Brooks, Jules Bennet, and Madeline Franks.

Proctor's Fifth Avenue Theatre.

At the Fifth Avenue Marie Doran's popular dramatization of "Nell Gwynn" will be featured by the Proctor Stock Company. George Evans, the "Honey Boy," will be the vaudeville feature, and will share the honors with the Seven Reed Birds, Jess Dandy, Namon and Lawson, Richards, and George Betts.

Proctor's Fifty-Eighth St. Theatre.

Hoyt's "A Trip to Chinatown," which the Proctor Stock recently presented with marked success, will be the offering at the Fifty-eighth Street, preceded by "A Duel by Proxy." The between-act vaudeville will have Billy Link, and Mlle Clata's trained dogs.

Proctor's 125th Street Theatre.

Up in Harlem the Proctor Stock will be seen in "Our Strategists," with Clay M. Greene's burlesque, "The Gentle Mr. Bellevue of France," as the curtain raiser. La Mar and Gabriel, and Charley Case will appear between acts.

Mrs. Fiske's Plans.

Our genial neighbor, the Sun, lately stated in its theatrical columns that Mrs. Fiske had canceled her out-of-town engagements and would return to this city and play "Becky Sharp" at the Manhattan Theatre. It turns out that the Sun has been imposed upon, because Mrs. Fiske has not canceled her out-of-town engagements and will not play "Becky Sharp" at the Manhattan Theatre this season.

Time was when the Sun's motto read, "When you see it in the Sun it's so." Evidently the Sun's theatrical writer disregards that motto. Why? Has Mrs. Fiske's sterling talent as an actress collided with the personal feelings and office duties of the Sun's theatrical writer? Impartiality and gallantry forbid the thought, and for the information of our genial neighbor we are authorized to state that Mrs. Fiske will begin a three weeks' term at the Tremont Theatre, Boston, on Easter Monday.

Irving Place Theaters.

After a really delightful evening with Tolstol, in whose "Powers of Darkness" nearly all the crimes in the decalogue were exhibited for our edification, Mr. Conreid's industrious comedians have returned from darkest Russia. German comedy and German drama once more hold the fort. For last (Thursday) night Hasemann's "Tochter" was announced, while this (Friday) evening Goethe's immortal drama, "Iphigenie auf Tauris" will be performed, it being the last popular-priced performance of the season. To-morrow night "Der Herr Senator." Next Tuesday Herr Gustav von Seyffertitz will benefit by the first performance of a German version of "On and Off." The clever comedian whose versatility is seldom put to the test—he was genuinely pathetic in Tolstol's gruesome play, for example—deserves a crowded house. He is always good and frequently he is excellent.

Next Monday "Iphigenie" will be performed at New Haven for the benefit of the Germanic department of Yale University, and the same performance will be repeated on Friday at the University of Pennsylvania in Philadelphia. Mr. Conreid is very busy with the preparations for the star engagements next month of Ferdinand Bonn, Helene Odilon and Adolph von Sonnenthal, who will not only appear singly but jointly. Herr Bonn, who is one of the most prominent among the younger German actors, will make his first appearance in "Die Rauber," his second in "Kean," and his third in "The Violinmaker of Cremona." In the latter he will have an opportunity to exhibit his skill as a violin virtuoso. Frau Odilon's engagement opens with the "Twin Sister." Herr von Sonnenthal will open in "Nathan der Weise," to be followed by "King Lear," in which Herr Bonn will probably appear as the fool. For the joint appearance of the three stars, the director has in view, "Fromont, Jr. and Rister," Eugene Brieux's "La Robe Rouge," and Blumenthal's "Die Fee Caprice." J. M.

Rev. Jacob Goldstein at Albany.

The following is a verbatim report of the speech delivered by Rev. Jacob Goldstein at Albany, on Thursday last, in support of the delegation to the Cities Committee, respecting the Three-Platoon Police Bill of the Evening Journal.

"Sir and Gentlemen: The Jewish minister can only have an impersonal interest in this question. Very few Jews are on the police force, and, therefore, as a rabbi, I am not urged by any feeling of consideration for parishioners in coming before you. As a Jew, I come of a race which bears the reputation of liking to get full value for the money it expends. It has found, in the relations between the employer and the employed, that the highest mercy yields the largest returns.

"Sirs, there came to me, a deputation of three police officers to invite me to attend here. One of them was a 'detail' officer, so that not all the 'detail' men are opposed to this bill, as the gentleman who opened for it seems to think. 'One of the three men acted as spokesman. I have talked with men in every station in life, from the highest to the lowest, in many lands. This policeman was a gentleman. His bearing was good and he spoke with a perfectly proper and unobjectionable diction. I was struck by his restraint of manner, and he left on my mind the feeling that he was telling the truth.

"I said to him: 'Bring the matter to a point! How long were you working yesterday?' It was 6.30 at night when he spoke to me. He had left home the evening before, at 5 o'clock. He told me in detail all his various duties. In the 25 1/2 hours that had passed since he went on duty he had had only three hours in which to go and come twice to his home for meals!

"I asked him, 'What will the new bill demand of you?' He answered: 'An average of 10 1/2 hours' work per day.'

"When I came here and heard Col. Partridge's letter—in which the Commissioner seems to think that by one striking fact he had dealt a decisive blow at the new bill—with the statement that the new bill made it impossible for him to ask more than eight hours' work per day from the policeman, I felt my faith in my friend, the policeman who called on me, weaken. But when I learned the facts of the case, that the new bill provides that the policeman should be on duty 32 hours in every 72—that is, 10 1/2 hours daily, as an average—my faith in

my judgment of men was renewed.

"Sir and gentlemen, it would seem unlikely that a minister could tell you anything of practical value in such a matter. Yet, there is something of a very practical nature that I would point out to you. Here are two parties to a dispute. On the one side is the ordinary policeman, asking for consideration. On the other, is the high police officer—represented by the Commissioner—alleging practical difficulties. The one is proved to state the truth. The other is shown to tell you falsehood. I don't care whether Commissioner Partridge's falsehood was intentional or unintentional—it was falsehood—and, therefore, as champion of his side, he stands discredited before you. That, I think, is a very practical view.

"But there are other and more valuable sides to this question—the moral and sentimental sides, on which ministers naturally lay most stress. Sirs, the policeman who spoke to me asked me one question which haunts me. It was: 'Ask yourself why so many policemen's children go wrong?' Gentlemen, will you ask yourselves that question?

"One other statement in the course of the detailed account of his duties remains fixed in my memory. At certain hours he had to watch certain crossings in order to safeguard the children on their way to and from the public schools. I like the picture of that young husband and father caring for our little ones. I think that man is entitled to be allowed time to look after his own little ones!

"Before I came here I consulted a gentleman of high social position and public spirit who has held an honored elective office in the city. He said: 'Go down to that committee and tell them as strongly as you can that the better citizenship of New York is unwilling that the law shall any longer dare to stand separating any body of men from their children.' That, gentlemen, is my message."

How an Elephant Grows.

While we must not overlook the difference between the supply of food in nature and captivity as well as the equally different conditions of both food and exercise in either state, it is somewhat interesting to note the increase in weight and height of a young Indian elephant in captivity, a state to which it was brought when about fifteen months old. During nearly a couple of years the captive put on nearly half a ton (to be more accurate, some 1,100 pounds of avoirdupois) and not far short of eighteen inches.

The increase in both weight and height was greatest in the early months and slower in both cases as time went on, and the greatest gain in any single month was ninety pounds, and four inches. Considering the immense rations given to elephants in menageries, it may be thought, perhaps, that the results are none too great for the cost. Yet to gain ninety pounds in a single month is prodigious all the same.

Carried Millions on His Back.

When Baron Rothschild was paying a visit to New York, a reception was given him in a certain great house. The affair was in charge of Brown, the famous, old sexton of Grace church. Another reception was being held the same evening in a house almost immediately opposite, which was also in charge of the sexton. The baron wished to attend the second affair, but the street was full of mud, the night was disagreeable and no carriage was at the curbstone. He could not walk across without soiling his boots and evening clothes, and for the moment he was in a predicament as to what he should do. But he was soon relieved of this dilemma. "I'll carry you across myself," said Brown jocularly; "now, mount my shoulders." And, grasping him as if he had been a child, he carried the nobleman across on his back. —Ladies' Home Journal.

Outmaneuvered.

The Lady—Did any one call while I was out?  
The Maid—No, ma'am.  
The Lady—That's very strange. I wonder what people think I have a day "at home" for anyway.—Indianapolis News.

A Narrow Escape.

"Bingle tells me that he had two horses killed under him in one of the battles of the last war."  
"That's right. A railway car he was riding in backed into them."—Cleveland Plain Dealer.

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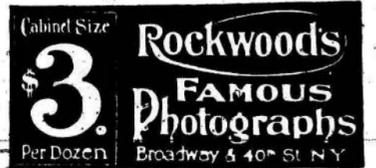
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**The Way of the World.**

Funny world we live in. A man who has six horses standing idle in a stable walked two miles out the country on a little matter of business one day or two ago, while another man who had no horses and very little money hired a team to go the same distance. This was an actual occurrence and shows the perversity of human nature. He who has the facilities for driving prefers to walk, while he who could much better prefer to walk and has no team goes and hires one. Men are crazy to own a team, and it soon becomes a bore to give the horse necessary exercise. It has always been thus and, we presume, always will be.

**Effect of Gravitation.**

If a man weighing twelve stone were to be transferred to the moon, the weight of his body, measured at least by the attraction which the moon would exercise upon it, would be reduced to about two stone. If his muscles and his frame remained the same, it would seem as if he would be able to jump over a wall twelve feet high on the small globe without any greater exertion than would be required to clear a wall two feet high on the earth.

**An Anticipated Pleasure.**

A congressman of Mississippi, after making a speech in opposition to the expensive funerals of congressmen, says he received a letter from a constituent saying: "When you die, John, we won't ask congress to pay the expense of your funeral. You've got enough friends down here, John, to give you a respectable burial, and we would take pleasure in doing it."

**What Was Scarce.**

Once a distinguished Russian grand duke found himself charged 20 francs apiece for hothouse peaches at the old Cafe de Paris, in the French metropolis.

"Are hothouse peaches so scarce, then, even in midwinter?" he asked.

"No," replied the maitre d'hotel, "but grand dukes are."

**The Worm.**

She—Yes, I am sorry I married you; so there!

He—Oh! You were glad to get anybody, I guess. You were no young bird when I married you.

She—No? But, considering what I got, you must admit I was an early bird.—Philadelphia Press.

**His Rank in the Hierarchy.**

"Ah," exclaimed the cannibal, smacking his lips, "what kind of a minister was that we had for dinner?"

"Your excellency," replied his cook, "I should say it was a prime minister."—Household Words.

The lazy man consoles himself with the shop worn adage about the race not always being to the swift.—Chicago News.

**Tart Repartee.**

Of Sir William, Harcourt Disraeli once said in his affectively cynical way, "He has the three essential qualifications of success in politics—a fine person, a loud voice and no principles."

To this when it was repeated to him Harcourt rejoined, "Leaving out the first two qualifications, it might almost be applied to 'Dizzy' himself."

**Wife Not Bluffed.**

Mrs. Subbubs—I see your husband goes out behind the stable to smoke. Don't you allow him to smoke in the house any more?

Mrs. Baklots—Oh, he can smoke anywhere he likes, but just now he is putting up a bluff that he has sworn off.—Town Topics.

**Too Previous.**

The Subject (after the sitting)—I hadn't sat for a picture before in ten years, don't you know, and I'm deuced glad the worst is over.

The Photographer (innocently)—But you haven't seen the negative yet.—Puck.

**One Effect of It.**

"She seems to be growing lopsided."

"Yes. She's been a good deal in the company of a fellow who doesn't know any better than to grab her by the arm and try to help her along by hoisting one shoulder out of plumb."—Chicago Post.

London a hundred years ago had a population of 888,198, when the first official census was taken.

**Ancient Chinese Bridges.**

Suspension bridges which were built in the time of the Han dynasty (202 B. C. to 220 A. D.) are still standing, striking examples of oriental engineering skill. According to historical and geographical writers of China, it was Shang Lieng, Kaen Tsu's chief of command, who undertook to construct the first public roads in the flowery empire. At that time it was almost impossible for the province of Shense to communicate with the capital. Lieng took an army of 10,000 workmen and cut great gorges through the mountains, filling up the canyons and valleys with the debris from his excavations. At places where deep gorges were traversed by large and rapidly flowing streams he actually carried out his plan of throwing suspension bridges, stretching from one slope to the other.

These crossings, appropriately styled "flying bridges" by early Chinese writers, are high and dangerous looking in the extreme. At the present day a bridge may still be seen in the Shense which is 490 feet long and is stretched over a chasm more than 1,000 feet deep. How those early engineers erected such a structure with the tools and appliances at their command is a mystery which will probably never be explained.

**Humor at St. Peter's.**

You would not look in St. Peter's for a practical joke, but one was perpetrated by the unknown artist that carved the tomb of Pope Innocent XII., who reigned from 1691 to 1700. His family name was Pignatella, which is the Italian for a small jug, and the artist has introduced tiny jugs at every opportunity among the embellishments.

The toe of the famous bronze statue of St. Peter has been worn away by the kisses of the faithful, which practice has given rise to the absurd but widely believed idea that pilgrims kiss the actual toe of the living pope. It is the ugliest thing in St. Peter's. The figure is of rude workmanship, and one is ready to believe the story that it was never intended for St. Peter at all, but is an old statue of Jupiter Capitolinus unearthed in excavations of the sixteenth century. The church authorities admit that it was cast from the bronze of a pagan statue, but claim that it was always intended for St. Peter.—Rome Letter in Chicago Record-Herald.

**Greek Husband Housekeepers.**

In Greece it is the custom for the man of the house to go out early in the morning and not only to order the day's food, but to send along with the boy who delivers it explicit orders how he wishes to have it cooked. In this connection it should be remarked that any man of Greece can cook any Greek dish. Grecian women seldom go to market and often do not know how to cook as well as their husbands.

These people eat very lightly in the morning, the meal consisting of fruit. At noon comes the first real meal, the breakfast. From noon until 4 o'clock they sleep. This is the midday siesta. To call upon a Greek at this time, were quite as rude as to call upon an American at a corresponding hour in the morning. At 4 o'clock another light luncheon is eaten. The dinner, or hearty meal, is not eaten until late in the evening, sometimes as late as 9 or 10 o'clock.—Good Housekeeping.

**The Gummed Flower.**

You may buy upon the street flowers which to the eye are of a bloom as fine and a growth as fresh as any which could be procured at the most costly establishment. You buy them for a song and bring them home, when, lo! to your astonishment and dismay they fall to pieces at a breath like a cardboard house. They have been subjected to one of the "tricks of the trade." It is known as the "gumming process." A single drop of gum is inserted with a sharp pointed instrument into the center of each calyx, and by this means the conformity of the bloom is preserved until the flowers are sold. The composition of the gum is such as to dry up and set immediately, becoming invisible even to the closest scrutiny.—Everybody's Magazine.

**She Hadn't Thought of That.**

"You should never take anything that doesn't agree with you," said the doctor.

"If I'd always followed that rule, Marie," said the patient, turning to his wife, "where would you be?"—Stray Stories.

**Curious Old Custom.**

In one of the suburbs of Paris a wealthy merchant died the other day, and on the evening of the funeral his neighbors witnessed a curious ceremony.

An hour before the body was to be taken to the cemetery the relatives of the dead man, five or six in number, went out into the garden adjoining the house and walked solemnly and silently around it. Each carried a lantern and kept his eyes fixed on the ground, as though he were looking for something. Finally they all halted in front of a large pile of stones and, laying aside their lanterns, proceeded to throw down the pile. After every stone had been removed they examined minutely the spot on which the pile had rested and then slowly and with bowed heads returned to the house.

This is an old Norman custom, and it is observed in this instance because the dead man was a native of Gison. There is a tradition in Normandy that before burying a body all the ground around his dwelling should be searched in order to make sure that the soul has not hidden itself somewhere. At one time every family in Normandy faithfully observed this tradition, but now only a few pay heed to it.

**The Year 1881.**

The year 1881 was a chronological oddity of the oddest kind, besides being a mathematical curiosity seldom equalled. From right to left and left to right it reads the same. Eighteen divided by 2 gives 9 as a quotient; 81 divided by 9 gives 9; if divided by 9, the quotient contains a 9; if multiplied by 9, the product contains two 9s; 1 and 8 are 9; 8 and 1 are 9. If the 18 be placed under the 81 and added, the sum is 99. If the figures be added thus—1, 8, 8, 1—it will give 18 as the result. Reading to the middle from right to left or from left to right it is 18, and 18 is two-ninths of 81. By adding, dividing and multiplying ten 9s are produced, being one 9 for each year to the beginning of the last decade of the nineteenth century.

No wonder the fortune tellers, the astrologers and the mathematicians weave so many strange fancies around that curious combination of figures. It may have been what induced Motlier Shipton to end her prophetic jingle with "And at last the world to an end shall come in eighteen hundred and eighty-one."

**A Wonder in Penmanship.**

Among the curiosities preserved by the Minnesota Historical society is a lithographed copy of an engrossment of the emancipation proclamation. The engrosser, one W. H. Pratt of Davenport, Ia., was so very skillful in his manipulations of the pen that he succeeded, by careful and exact shading of the letters, in producing a very excellent portrait of Abraham Lincoln, the author of the famous document, in the center of the copy. In other words, the lettering itself is made to form a portrait of Mr. Lincoln. There were probably a large number of them originally struck off, but copies of it are now very rare. As a specimen of penwork it is certainly very unique.

**Wood in Egyptian Stonework.**

Probably the oldest timber in the world which has been subjected to the use of man is that found in the ancient temples of Egypt in connection with the stonework, which is known to be at least 4,000 years old. This, the only wood used in the construction of the temples, is in the form of ties holding the end of one stone to another. When two blocks were laid in place, an excavation about an inch deep was made in each block, in which a tie shaped like an hourglass is driven. It is therefore very difficult to force any stone from its position.

**White as a Color.**

Speaking scientifically, white is a combination of all colors—that is, the pure light of the sun when decomposed by the spectrum analysis shows that it is made up of all the colors. Speaking popularly, white is a color, as a paint, and is not a color, as when we say that a person was "perfectly colorless."

**Not Conclusive.**

He—I suppose you know I'm singing at your church now.

She—No, I didn't.

He—But surely your brother Jack told you I had joined the choir there.

She—Oh, yes; he did tell me that.—Philadelphia Press.

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Bound to Use a "K." There was once in eastern Tennessee a judge well versed in the law...

When Finished. Busy persons, forced to defend themselves from interminable talkers who have little to say...

The king listened patiently for a time, then he decided that his visitor would do well to condense his remarks.

"What do you think of that building? When it is finished, it will be a good thing, will it not?"

"Well, monsieur, that is just the way with your discourse," was the king's mild observation.

He Was Only One. A soldier who had just enlisted was placed on guard over a cannon.

"Fellow, why did you abandon your post?" exclaimed the captain, who happened to put in an appearance.

A Ruined Book. The man who has an old book rebound can never be too minute in his instructions to his binder.

Explained. "And haven't you got any more money?" asked the sweet young thing selling chances at the church fair.

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Mohammed and the Hill. Mohammed made the people believe that he would call a hill to him and from the top of it offer up his prayers...

The Conditions. "Will this car take me to the plaza?" asked the excited old lady of the placid motorman.

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 Columbia, 3056 Fifth avenue.  
 Criterion, 516 Fifth avenue.  
 Fidelity, 110 East 59th street.  
 Freundschaft, 72d street and Park avenue.  
 Harmonie, 42d street, between Fifth and Sixth avenue.  
 Judeans, Phil. Cowan, Secretary, 489 Fifth avenue.  
 Progress, 63d street and Fifth avenue.  
 West End, 446 Amsterdam avenue.  
 Sisterhoods of Personal Service.  
 Ahawath Chessed Shaar Hashomayim Sisterhood, 83 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, 38 Henry street.  
 Emanuel Sisterhood, 223 East 79th street.  
 Federation of Sisterhoods, Mrs. S. Schulman, Secretary, 1144 Park avenue.  
 Rodef Sholom Sisterhood, 63d street and Lexington avenue.  
 Shaaray Tefilla Sisterhood, 186 West 82d street.  
 Shearith Israel Sisterhood, 70th street and Central Park West.  
 Temple Israel Sisterhood, 243 East 113th street.  
 Ladies' Aid Societies.  
 Amella Relief Society, 2009 Third avenue.  
 Caroline Aid Society, 239 East 57th street.  
 Ceres Sewing Circle, 170 East 80th street.  
 Deborah Benevolent Society, 170 East 60th street.  
 Downtown Hebrew Ladies' Benevolent Society, 237 East 57th street.  
 Downtown Hebrew Ladies' Relief Association, 206 East Broadway.  
 Gertrude Aid Society; president's address, 213 East 87th street.  
 Independent Order "Treue Schwestern." Secretary's address, 668 East 126th st.  
 Ladies' Benevolent Society of the Congregation Atereth Israel, 323 East 82d street.  
 Ladies' Benevolent Society Gates of Hope, 115 East 86th street.  
 Ladies' Fuel and Aid Society; office, 309 East Broadway.  
 Ladies' Hebrew Aid Society of Yorkville, 115 East 86th street.  
 Ladies' Lying-In Relief Society; president's address, 344 West 53d street.  
 MIRIAM GOTTLIEB AID SOCIETY.—Meets at 12th Ward Bank Building, 126th 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 84th 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 54th street.  
 Ladies' Auxiliary Society of Hebrew Orphan Asylum, Amsterdam avenue and 157th 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 of Beth Israel Hospital, 206 East Broadway.  
 Ladies' Auxiliary of Hebrew Sheltering Guardian Society, 150th street and 11th avenue.

Ladies' Auxiliary Society of Montefiore Home, 128th street and Boulevard.

Ladies' Benevolent Society of Congregation Shaarai Tefila, 82d street and Ninth avenue.  
 Lebanon League, Westchester avenue and 156th street.  
 Young Folks' League of the Hebrew Infant Asylum, Lexington Assembly Rooms, 58th street.  
 Young Ladies and Gentlemen's League of the Montefiore Home, Treasurer's address, James Loeb, 70 Pine street.  
 Benefit and Fraternal Societies.  
 Baron de Hirsch Ladies' Benevolent Society meets at 115 East 86th street.  
 Congregation Derech Amuno Free Burial Society, 27 Sixth avenue.  
 Chebra Hased Veamet, office, 70th street and Central Park W.  
 Kasher Shel Barzel, secretary's address, 19 St. Mark's place.  
 Independent Order of Berith Abraham, secretary's address, 373 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, 213 East 58th street.  
 United Hands Mutual Benefit Society, secretary's office, 81 East 126th street.  
 Unified 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.  
 Barc'le Hirsch Fund, 5 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 Gemliath Chasodim Association, 215 East Broadway, New York.  
 Hebrew Mutual Benefit Society, secretary, 213 West 60th street.  
 Hebrew Sheltering Guardian Society, 151st street and Boulevard.  
 Hebrew Infant Asylum, 309 Eagle avenue.  
 Hebrew Sanitary Relief Society, secretary, 103 West 55th street.  
 Hachnosath Orchim Association, 219 Madison street.  
 Hebrew Benevolent and Orphan Asylum Society, Amsterdam avenue and 128th street.  
 Hebrew Institute, 197 East Broadway.  
 Hebrew Sanitarium, 60 Broadway.  
 Hebrew Lying-In Relief Society, Second avenue and 1st street.  
 Hebrew Sheltering House for Aged, 210 Madison street.  
 Hebrew Technical Institute, 26 Stayveant street.  
 Hebrew Technical School for Girls, 207 Henry street.  
 Home for Aged and Infirm Hebrews, 125 W. 105th street.

Home for Aged and Infirm of the I. O. B. B., Yonkers, N. Y.

Industrial School of the Ladies' Bikur Cholim Society, 209 East Broadway.  
 Industrial School of the United Hebrew Charities, 58 St. Mark's place (Eight street).  
 Jewish Endeavor Society, 109 Henry street.  
 Jewish Immigrants' Protective Association, 212 East 58th street.  
 Jewish Working Girls' Vacation Society, secretary, Mrs. I. Joseph, 321 Riverside Drive.  
 Jewish Sabbath Observance Association, office, 70th street and Central Park W.  
 Jewish Theological Seminary, 736 Lexington avenue.  
 Lebanon Hospital 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, 206 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 avenue and 21st street, Henry Solomon, Secretary.  
 Society for Religious Study Cong. B'nai Jer'urun, 65th street and Madison avenue.  
 United Hebrew Charities, 356 Second avenue.  
 Young Men Hebrew Association, 92d street and Lexington avenue.  
 Young Women's Hebrew Association, 206 East Broadway.  
 BOROUGH OF BROOKLYN.  
 Congregations.  
 Ahawath Achim, Johnson avenue, near Ewen street.  
 Ahawath Scholom Beth Aron, 98 Schöles street.  
 Ahawath Chessed, Lorimer and Stags streets.  
 Beth El, 110 Noble street (Greenpoint).  
 Beth Elohim, State street, near Hoyt street.  
 Beth Eibhim, (E. D.), Keap street, near Division avenue.  
 Beth Hamedresh Hagodal, Siegel street.  
 Beth Israel, Boerum place and State street.  
 Beth Jacob, Keap street, near South Fourth street.  
 Bikur Cholim, Wyona street, E. N. Y.  
 B'nai Jacob, 126 Prospect avenue.  
 B'nai Sholom, 335 Ninth street.  
 Emanuel, Fourth avenue and 49th street.  
 Gemliath Chessed, Cook street.  
 Mt. Sinai, 245 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, 163 Noble street.  
 Ladies' Hebrew Benevolent Society of the 26th Ward, 97 Bradford street.

Communal Institutions.

Etnos Zion Society; secretary's address, 228 Fourth avenue.  
 Brooklyn Hebrew Dispensary, 70 Johnson avenue.  
 Gemliath Chasodim Society, 82 Graham avenue.  
 Hebrew American League, 715 Broadway.  
 Hebrew Benevolent Association, 163 Smith street.  
 Hebrew Benevolent Society (E. D.), 270 Keap street.  
 Hebrew Educational Society, Pitkin avenue and Watkins street.  
 Hebrew Free School Association, 21 Beaver street.  
 Hebrew League, secretary's address, 127 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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  - Dotted Openwork Stripes—good value at 19 cents 15
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  - Satin Stripe allover tucked effects—strong weave—value 20 19
  - Fancy Fig'd Madras—value 17 11
  - Basket Weave Madras—40-inch 16
  - White Figured Armure Madras 19
  - New White Figured Madras— Mercerized Silk finish—elsewhere 40 20
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  - Fine French Swisses—soft and crisp finish—30 to 50 inch—for wedding, graduation, confirmation and evening dresses 29 to 39
  - Novelties in Emb'd Swisses and Grenadines, White with Black Figures and Dots, or all White 39 to 1.39
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at prices only possible at Hearn's "Wamsutta"—a magic name—it stands for the extra good in Muslins.

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- Double Breast—7 to 16 years 2.98 to 9.98
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### Our great sale of Warner Bros.

"REDFERN" Corsets "Seconds" continues this week, 79 to 1.79 Corsets usually \$1.75 to \$5.00

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- Black Peau de Soie—double face—soft finish 69 70 98 1.25 1.50
- Black Fancy Corded and Hemstitch Taffeta—soft and brilliant 69 and 79
- Black Moire Velours 69 79 98
- Black Brocaded Moire Velours—24 inches wide 98
- Satin Libertys and Foulards—Rich designs in variegated dots, scrolls, leaf, allover and running vine and stripe effects, in new Spring shades of Tah, Castor, Ecu, Rose, Green, Gray, Porcelain, Cadet and Natural Blue 59 69 79 98
- 24-inch Natural Color Pongees—with Blue, Green and Black Polka Dots—Soft finish 59
- Hemstitch Pongee—Natural Color, with Colored Satin Stripes—also Black and White Openwork effects 98
- Natural color Pongees, with White Emb'd Lace effects 79
- Plain Natural Color Pongee—10 to 30 inch 49 59 65 98
- Risch Pongee Waist Patterns—Natural Colors, with White, Black, Green, Light Blue, Pink emb'y 5.75
- Fancy Corded and Tucked Taffetas—white, cream, black and light shades 59
- Col'd Dress Taffetas—all the new Spring shades 49 and 69
- Moire Poplin Velours—white, pink, cream, blue, maize, rose, gray, royal, cardinal, castor 59

### Bridal Sets

for Spring Brides

We make a specialty of these. Our assortments and styles being unsurpassed; styles, trimmings, qualities and finish excellent in every detail.

- Fine Cambric Sets—5 pcs—prettyly trim'd with insertings and ruffles—Point de Paris Lace—ribbon run 6.00
- Fine Cambric—5 pieces—Rose pattern Point de Paris lace or fine emb'y 10.98
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Luxuries that more than pay for their cost in the comfort and elegance given.

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