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HYMN FROM PSALM 148.

Begin, my soul, the exalted lay!
Let each enraptured thought obey,
And praise the Almighty's name.
Lo! heaven and earth, and seas and
skies,
In one melodious concert rise
To swell the inspiring theme.

Ye fields of light, celestial plains,
Where gay transporting beauty reigns,
Ye scenes divinely fair!
Your Maker's wondrous power pro-
claim!
Tell how he form'd your shining frame,
And breath'd the fluid air.

Ye angels catch the thrilling sound!
While all the adoring thrones around
His boundless mercy sing:
Let every listening angel above
Wake all the tuneful soul of love,
And touch the sweetest string.

Join, ye loud spheres, the vocal choir;
Thou, dazzling orb of liquid fire,
The mighty chorus aid;
Soon as gray evening gilds the plain,
Thou, moon, protract the melting strain,
And praise him in the shade.

Thou heaven of heavens, his vast abode
Ye clouds, proclaim your forming God,
Who call'd you worlds from night:
"Ye shades, dispell!"—th' eternal said;
At once th' involving darkness fled,
And nature sprung to light.

Whate'er a blooming world contains,
That wings the air, that skims the
plains,
United praise bestow;
Ye dragons, sound his awful name
To heaven aloud; and roar acclaim,
Ye swelling deeps below.

Let every element rejoice:
Ye thunders, burst with awful voice
To him who bids you roll;
His praise in softer notes declare,
Each whispering breeze of yielding air,
And breathe to the soul.

To him, ye graceful cedars, bow;
Ye towering mountains, bending low,
Your great Creator own;
Tell, when affrighted nature shook,
How Sinai kindled at his look,
And trembled at his frown.

Ye flocks, that haunt the humble vale;
Ye insects, fluttering on the gale,
In mutual concourse rise:
Crop the gay rose's vermell bloom,
And waft its spoils, a sweet perfume,
In incense to the skies.

Wake, all ye mountain tribes, and sing;
Ye blooming warblers of the spring,
Harmonious anthems raise:
To Him who shap'd your finer mould,
Who tip'd your glittering wing with gold,
And tun'd your voice to praise.

Let man, by nobler passions sway'd,
The feeling heart, the judging head,
In heavenly praise employ:
Spread His tremendous name around,
Till heaven's broad arch rings back the
sound,
The general burst of joy.

Ye, whom the charms of grandeur please,
Nurs'd on the downy lap of ease
Fall prostrate at his throne:
Ye princes, rulers, all adore;
Praise him, ye kings, who makes your
power
An image of his own.

Ye fair, by nature form'd to move,
Oh, praise the eternal Source of Love
With youth's enlivening fire:
Let age take up the tuneful lay,
Sigh his blest name—then soar away,
And ask an angel's lay.

(For the Hebrew Standard.)

Zionism and the Mission of the Jews.

BY LEAH ASHER.

In order to understand the mission of the Jews in modern times, we must go back to the meeting of Judaism with the outside forces of the world;

to a time when a Jewish mission first had significance. When Judaism made its entrance upon the world, morality and religion were separated. Morality was subordinated and the ethics of life lost its hold under the dread of propitiating the gods. The supreme aim of religion was salvation depending upon trivialities and sacrifices. The Egyptian religion was inoculated by the fear of returning to the bodies of animals. The Hindoo religion made religion the servant of caste and privilege. Humane conduct, morality was of secondary importance to prayers and sacrifice. Buddhism was deadening the vitality of the world by its system of asceticism and oblivion to earthly affairs. The educational religion was intellectual and aesthetic, providing not for every human being but for a small number. Judaism wedged into all this mysticism and intellectual fallacy a stream of light, for in taking the method of involution, of turning upon the inner world of conscience Judaism once and for all times has pierced the true source of morality. Not in nature, but in human nature, religion has its source. To establish the world upon the foundation of morality, to see the truth of human nature, to see the universality of the moral law within, to bring all human nature in harmony with inorganic nature both sanctified as the expression of God's will has been the mission of the Jews' ethics, the relation of man to the world and God has been inrooted into civilization by Judaism. Nothing in history can equal in importance the mission of Judaism standing as a high-water mark in the world, the fountain head, where conscience, morality and God meet as one law. Christianity had in its life the same eternal laws of Judaism, but in a few years Christianity became like the heathen religion it tried to obliterate, the deification of saints and shrines taking the place of the gods of the heathen.

From the plexus of temporal ambitions versus spiritual, from the arrogance and hauteur of the Roman Church, from all the conflicting interests of State and Church, the Judaism in Christianity was well nigh lost. From the depth of turpitude and idolatry that the world had sunk into, could the Jew swing the world into a higher altitude? Could the Jew roll back the mountains of superstition and bigotry almost burying the world by its weight? The Jew's mission in the Middle Ages was to save Judaism from being crushed, and, self-preservation, was their law of necessity. They were to be exemplars of their religion, to live by sacrifice what they have preached by word.

A critic of modern poetry remarked that the reason the modern world does not produce great poetry is, that the first primal living subjects have been exhausted, and, poetry to-day, can but develop the first great principles of Homeric days.

So have the Jews already given to the world the ideal, the first great principles of religious life. The development of those principles in their adaptation to the conditions of the Middle Ages was the problem of the religious evolution of the world. Upon the palaestra of the great Roman world with its Roman Church and

barbaric influx with feudalism as the political background was to be the ground and thre-hed out by bitter experience and trials the truths that first were proclaimed by the Jew. Nor can we say that the Jews were merely passive workers in the development in the Middle Ages.

While the world was spending their intellectual and moral resources upon the theological squabbles, the Jews served as the translators and teachers of the greatest minds of the Middle Ages. Grecian philosophy and Aristotle was transmitted to the world through the culture of the Jew. Such men as Erasmus, Descartes and Luther gained their knowledge of the Old Testament and Hebrew Literature from Jewish teachers. In the Puritan revival Hebraism was triumphant and the principles of Judaism became the axioms of modern civilization.

In so far as the world is guided by the sense of justice, duty and self control, it is Hebraism that has planted it there. In so far as the world has grown from the injustice of barbarism to the justice of humanity, it has been Hebraism that has reversed the eternal heads of the world into the glow of modern justice and sympathy. We do not claim for Judaism that it has been the *unum necessarium*, the only moulding power of civilization, that the intellectual growth of the world has received its impetus from Judaism, but Judaism has made the world to move in the orbit of righteousness. Through the bearings and travail of the mediæval world into the renaissance, in the light of Protestantism, we can hear the jubilant cry of Judaism that by the mission of the Jew the whole world has been blessed.

As after an earthquake, in the diagrams of cloven mountains, upheaved plains and dry bed of the sea, one can see in the religious upheavals of Germany, England and America, the fundamental laws of Judaism holding their imperial sway over the hearts of mankind. The Jew has given to the world a conscience. Religion and morality, God and conscience are cemented in the world's constitution. No scientist, the most material, can revolutionize the religious human mind; for, in the words of Herbert Spencer, "as long as man will always be surrounded by the infinite and unabsolvable, religion will always have the first place among the deep forces of human life."

The time has come when theology is seceding from the public view and sociology is engrossing the world's mind. With the development of religion, there were growing other subterranean currents of modern life, social, economic and national. The days of abstract theology have almost gone and religion not to reason out, but to live out is the great need of modern times. The question that is ringing down the corridors of modern ages is how can religion be the life of modern civilized life?

To integrate the principles of religion into the social and political body is the task of to-day. Is the Jew then to take his religion out of its casket, guarded by the Jews for centuries, and make it a working force in the pandemonium of life? Can the Jew poise the world to moral heights by the inspiration of his religion? Can

the Jew be the protesting voice against the assent to wrong and injustice? There is a story told of a priest playing on his violin a sweet old-fashioned tune. The sweet melody of his song is lost in the din and noise of the throng outside. He looks from his window and sees thousands of harried laboring men bent to the ground. He does not return to the violin, but stands lost in thought gazing through the window.

The song of the mission to the Jew is like a sweet lullaby that soothes the mind into contentment with the thought that the Jews are doing their great work, are fulfilling their mission. But let us look reality in the face, and we see plainly the Jewish race a heterogeneous mass of men hewed and hacked by the material and peremptory demands of daily life, the shuttlecocks and sport of the world's ignorance and prejudice. Then can the beggarly disfranchised and scattered race of Jews spread their mission and be a power for the well-being of the world. Can the Jew project his personal force into the maelstrom and turn the currents of crass materialism into the channels of altruism and the ideal? Can the Jew lessen the burden of social injustice that is falling upon the shoulders of the multitude? Can he help to abolish war and eradicate the feud between nations? Does the spirit of the years of Jewish history and past come yearning to mix itself with life? Is the spirit of the Jewish race a force? The world has been helped to a better understanding of some of its greatest problems by men of the Jewish race, but as a race, the Jews are passive and are accomplishing nothing.

A shifting environment cannot produce the stable man with a mission. The torrents of modern life sweep over them until they are overwhelmed by the strength and force of surroundings. In the first place, the Jews cannot spread their mission because their morale of life goes down before the world's standard of conduct and environment either compresses into slavery or braces into freedom. For next part, our race is compressed by the bandages of European intolerance. In early times, the man formed state; to-day, the state forms the Jew. The Jew is a kaleidoscope showing in himself all the colors of the world's passing phases of thought and action. He cannot leave his imprint in the world because animals and plants assimilate the color of that upon which they grow, so does the Jew take to himself the color of his environment.

In the second place, the Jews cannot spread their mission because, physically, they are unable to. If we wish to see a great nation made a slave of its miserable condition, we see the Jewish race driven from country to country, urged on by the lash of hunger, cowering before the edict of their master, wrested out of their livelihood by inferiors.

If we wish to see a spiritual and intellectual race become materialized, we see the Jewish race losing sun and light in the dust of racing chariots—the commercial and economic warfare carried out—the battlefields of the ghetto. Physical and material degeneration, soul cramping, misery is incompatible with an intellectual and

soul-inspired race to spread its mission. The worlds stamps a nation with inferiority which cannot establish its people a basis of self-subsistence.

Zionism aiming first at the physical regeneration of the Jews, is at the same time opening the gateway for the spiritual awakening of our race. The physical and spiritual must combine in organic society. Give a race with one culture and religion, a physical background whereon they can establish themselves in strength; the inner latent spiritual resources will unfold themselves and we have a new society.

Societies do not die. They disappear, but their disappearance is not a true demise. In the majority of cases they become transformed through migration. The elite of society, one by one, abandon their activities and continue them in new countries. Roman genius moulded French institutions; Arabian culture culminated in Spain; Teutonic strength produced Anglo-Saxon freedom; Puritan staunchness founded America. Civilization has been an immigration of peoples with one race, language and culture. From the past history of the Jews, we must believe in his accumulating strength and wisdom, in his individuality. Perhaps no human activity can show such perfect agreement between, idea and life, between moral requirement and actual reality, as the Jewish race. The Jew is a potential nation, a power and civilization.

Zionism can well bear the charge that it aims only at the physical improvement of the race. Primarily, it does have this aim; but we can see the soul that lies in this physical regeneration; we can see the horizon lines of idealism looming up behind the boundary lines of Palestine. In the penetralia of the Jewish race we can see great, unexpressed, agitated forces of energy fermenting and growing through centuries of time.

Literature has its direct strength from a national source, and it is a nation that inspires poetry, art and literature. Just as the vast internal heat of the sun makes the surface seethe with fiery billows, so the deep social activities of the nation throw to the surface billows of passion and storms of emotions veins of living fire which find vent in the literature of a nation.

In effort, sacrifice, idealism, every nation is built, and it is the epitomé of human endeavor and civilization.

Among the most prized possessions of every people are its laws and leaders, saints, heroes and martyrs. The Greek's pride of possession is the Olympic games, the Hindoo in the law of Manu, the Romans in the Twelve Tables, the Englishman in the common law, the Jew in the Ten Commandments. It is from the religious and national experiences, from national history and laws that a people gains its strength and can spread its mission as a unit, represented in the political, literary and religious life of the world. If our aim is to bring out the deepest fountains of spiritual force in the depths of the Jewish heart, then Zionism has stirred the heart of the Jewish race to a consciousness of its strength and duty. If the agitation of Zionism has aroused the de-Judaized Jew to himself and has made all that is noble and good of Jewish his-

tory and life a reality to the minds of the Jews, what a rebirth of hope and a guiding of the whole manhood and womanhood of our race will take place when our people step forward as a nation.

In the Jewish World.

At the last meeting of the Chicago section, Council of Jewish Women, held last Monday evening in the vestry rooms of Sinai Temple, Cyrus L. Sulzberger of New York spoke on "Some New Phases of the Immigration Question."

Congregation Deggal Israel of Lancaster, Pa., has elected these officers: President, Joseph Cohn; vice-president, John Michelman; treasurer, M. Barbanell; first trustee, I. Yanko.

A reception and ball for the benefit of the Beth Israel Hospital will be given at Jacoby's Hall, Newark, N. J., on the night of Nov. 16. The affair is being arranged by three young women, Misses Minnie Giblin, Etta Rose and Carrie Isenberg.

The Jewish people living at Tupper Lake, N. J., are taking steps to build a synagogue. Four hundred and fifty dollars has been subscribed already, and the purchase of a site is under consideration. The congregation will be in charge of Rabbi Friedlander, late of Saratoga, N. Y., who has arrived in Tupper Lake.

The Rev. Henry S. Morais, D. D., has been elected rabbi of the Congregation of Adath Yeshurun in South State street, Syracuse, N. Y., to succeed the Rev. David Levine.

Dr. Morais, a son of the late Sabato Morais, was called to Syracuse a few years ago to succeed the Rev. Joseph Hertz, D. D. Dr. Hertz had gone to Johannesburg, South Africa. Dr. Morais stayed there for some time, but received a call to Newport, R. I., which he accepted. Now after two years' absence he returns to Syracuse.

The South Side Hebrew congregation of Chicago is planning a unique and attractive entertainment in the form of an Oriental bazaar, to be held in the vestry rooms of the temple, at 3435-37 Indiana avenue, November 23-30. The design represented will be the "Streets of Jerusalem," and the wares displayed will be in the shops of that ancient city. There will be east and west gates, and the attendants will wear Oriental costumes.

An organization of Jewish farmers was organized October 25, at Colchester, Conn., under the name of the Jewish Farmers' Alliance of Colchester, and for which a charter was applied. The benefit of this organization is to buy modern machines, where they will be able to improve their farms. The officers elected were as follows: H. Gellert, president; J. Goldman, vice-president; C. Enowintz, secretary; J. Minsk, treasurer. After the meeting a reception was given by the vice-president, Mr. Goldman.

Herr Marcus M. Russo, president of the Turkish-Jewish Congregation in Vienna, has been decorated by the Sultan of Turkey with the Osmanie order of the second class.

A Christian servant named Marie Hanel, in the employ of a Jewish merchant, Leopold Adler, in Jagerndorf, accused him of having drawn blood from her for ritual purposes. She was ultimately sentenced to four months' imprisonment for libel and perjury.

A service in memory of the late Queen Marie Henriette was held in the synagogue in Brussels. The interior was elaborately draped in black, and the royal family was represented by distinguished dignitaries, who appeared in their official robes. Of the Council of the Jewish Community, there were present: Baron Lambert de Rothschild, Senator Samuel Wiener, Consul-General Franz Philippson, etc. M. Armand Bloch, Chief Rabbi of Belgium, who delivered the memorial sermon, spoke of the love of the Belgian people which the late Queen had acquired by her goodness of heart and her solicitude for their welfare.

M. Isaac Schwartz has been installed

as assistant to the Chief Rabbi of Belgium, M. Armand Bloch.

M. Louis Leon Koenigswarter, advocate, attached to the office of the Minister of Justice, has been appointed judge at the Tribunal of the first instance at Soissons.

Protestant pastors and Jewish rabbis have been interviewed by the Gaulois on the separation of Church and State. All are in favor of or resigned to it. Rabbis Zadoc Kahn and Dréyfuss remark that voluntary contributions would easily supply that 200,000f. now received from the State by the Jewish community.

M. Bernstamm, the well-known Russo-Jewish sculptor living in Paris, has just forwarded to Russia the statue of Rubinstein, with which he had been entrusted, by the committee formed for the purpose of erecting a monument to the great composer. M. Bernstamm is now engaged in finishing the statue of Berlioz.

The Michael Beer Prize of the value of 2,250 marcs for Jewish painters and sculptors, awarded by the Academy of Arts in Berlin, has been declared vacant for the year 1903. The subject is "Solomon's Judgment."

The Grand Duke of Baden has decorated Herr Heinrich Oppenheimer, cantor of the Jewish community of Darmstadt, with the crown of the silver cross of merit.

Commercial Councillor Moritz Beer has been elected president of the Essen Chamber of Commerce, in place of the Privy Financial Councillor Ienke, a director of the famous Krupp works in Essen.

Herr Moritz Mannheimer, of Berlin, honorary citizen of his native town of Gommern, has forwarded 50,000 marcs to the local hospital, and has expressed his readiness to open at his cost a nursery home there.

Dr. Beerman, Rabbi of Instertburg, met the Catholic Bishop on the occasion of the consecration of a church and expressed the hope that the newly built house of worship would be a monument of tolerance and love between all men. The Bishop replied that these words touched him deeply; the different creeds had, indeed, different paths, but they all led to one object—the moral elevation of humanity.

The Emperor William II. has sent a telegraphic message of thanks, couched in warm terms, in reply to the telegram forwarded to him by the Jewish community of Wysztiten (near the Russo-German frontier), on the occasion of the anniversary of his visit to them, which attracted considerable attention at the time.

The communal Mikvaot in Berlin were used for the Tebilah of 29 proselytes to Judaism during the year.

The question whether the Jewish agriculturists in Palestine are obliged to observe the command in the Pentateuch not to till the land every seventh year has become of great importance to Jewish colonization in Palestine. This Shemitah question practically arose for the first time in the year 5657 (1896-7). Then such famous Rabbis as Rabbi Isaac Elchanan Spektor, of Kovno, and Rabbi Samuel Mohilever, of Bialystok, basing their decision on Maimonides, declared that the command of Shemitah was dependent on the existence of the Temple. As the Rabbis of Jerusalem were, however, of a different opinion, the pious colonists of Ekron refused to till their land, with the result that they have not been able to the present day to recover from the losses. Fortunately, the Jerusalem Rabbinate has now changed its opinion on the matter, since the accession to its ranks of Rabbi E. D. Teumin Rabinowitz, who, with certain modifications, has permitted the colonists to work also during this and the coming Shemitah years.

The Minister of the Interior has recalled the chief of the police and the head of the district of Czenstochowa for not having taken the necessary measures on the occasion of the riots in which the Jews were the sufferers.

At Simferopol a Jewish contractor had been entrusted with the building of a

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church. The Archbishop Nicholas complained to Governor Trepoft, and stated that the Christian population must feel insulted by such an act. The Governor refused to entertain the protest, as there is no law forbidding Jews to build churches, nor was there any reason to withdraw such orders from Jews, as until their consecration, church buildings are in no way to be considered as sacred.

From January 1, 1903, a Polish daily paper devoted exclusively to Jewish interests, and with a Zionist tendency, will be published in Warsaw. The concession has been obtained by Herr G. Posnanski, director of the Warsaw Discount Bank, and Herr K. Hertz, will be the editor.



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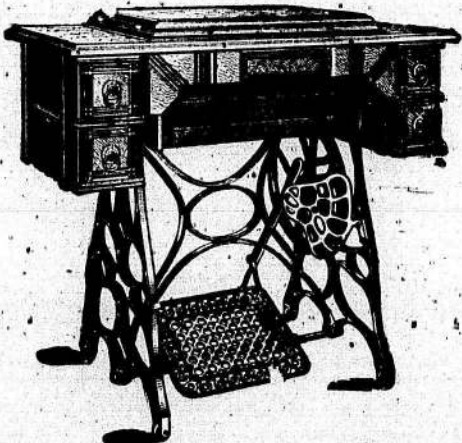
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District Grand Lodge No. 2 (seat at St. Louis, Mo.) has donated \$50 to the National Jewish Hospital for Consumptives, at Denver, Colo.

Arum Lodge, of Albany, initiated twelve candidates on Sunday last. This is some of the good work performed by Deputy Grand Master William Bookheim.

The Executive Committee of the Order met on Sunday last, Grand Master M. S. Stern presiding.

Grand Master M. S. Stern and members of the Executive Committee will pay an official visit to the lodges in Philadelphia on Sunday, November 23.

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Chairman Committee on Laws, Joshua Kantowitz.
Chairman Committee on Endowment Reserve Fund, Louis Wolstein.
Chairman Committee on General Fund and Charitable Objects, Saul Bernstein.
Chairman Committee on Intellectual Advancement, J. E. Reinthal, M. D.
Chairman Committee on District Court, Julius Levy.
President Maimonides Free Library, William A. Gans.
President Board of Governors, Ignatius Rice.

The Executive Committee of the Order has paid the quarterly contribution of the members of the Order to the National Jewish Hospital for Consumptives, amounting to \$1,016.06.

The General Committee of District Grand Lodge will meet to-morrow, Saturday evening.

The Maimonides Free Library was represented at the laying of the cornerstone of the New York Public Library, at Bryant Park, by its president, William A. Gans, on Monday last.

District Grand Lodge, No. 3, which met in Philadelphia recently, Grand President Oscar H. Rosenbaum presiding, shows by its reports an increase in membership. The Manual Training School is doing excellent work.

A B'nai B'rith Club is to be organized in Philadelphia, Pa.

Abraham Lincoln Lodge, of Bloomington, Ill., has just celebrated the thirtieth anniversary of its institution and the fifty-fifth anniversary of the founding of the Order, at Cooper Hall, in the

above city. A banquet and dance were the features of the celebration.

The following lodges have made donations to the National Jewish Hospital, at Denver, Colo.: Cleveland Lodge, No. 16, of Cleveland, O., \$25; Abraham, No. 58, Indianapolis, Ind., \$10; Lincoln City Lodge, No. 337, Lincoln, Neb., \$65; Liberty Lodge, No. 294, Lincoln, Ill., \$15; Maham Lodge, No. 247, Kalamazoo, Mich., \$114; Ramah Lodge, No. 33, Chicago, Ill., \$10.

Sons of Benjamin.

Grand Lodge Officers.

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

Executive Committee.

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David Reggel, chairman on Endowments.
Rudolph Herring, chairman on Finance.
Ed. E. Falke, chairman on Laws.
Ed. A. Solky, chairman on Credentials.
Max Driesen, chairman on Rituals.
Alex Grant, chairman on State of Order.
Anson Stern, chairman of Written and Unwritten Works.
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S. J. Lebowitz, chairman on Mutual Guarantee Fund.
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A. Lesser, of San Francisco, Cal.
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The American Jews.

At a meeting of the Methodist preachers of Nashville not long since the venerable Bishop Fitzgerald, of the Methodist Church South, spoke on "What Should Be Our Relation to the Israelites Who Dwell Among Us?"

"If," said he, "the Jew is a trifle sharper in money matters than the Gentile neighbor there is a good reason for it. There was a time when it was thought to be especially pleasing to God to maltreat Jews. They had to buy the privilege of living, while all they could wring from Gentile brutality and greed had to be bought with money." The Knoxville Journal and Tribune in commenting on the above says: "If this be true, then it is not to be wondered at that they arrived at the conclusion that money was a mighty good thing to have."

As a matter of fact, however, if money getting is a Jewish trait, then it will not be denied that Americans have learned much from their Jewish fellow citizens, and have proven themselves very apt scholars in apt. If all money worshipers are to be classed as Jews, then the race predominates in this country, and if Jews are to be condemned for that trait, then condemnation will certainly overtake a large contingent of Americans who are not classed as Jews.

The question, "What should be our relation to the Israelites who dwell among us?" is one easily answered. It should be that which should exist between all citizens of the republic. If it does not, then we are grievously at fault. Our Hebrew brethren are patriotic. Wherever the following of the flag has been attended with the shedding of blood, there Jewish blood has been shed. Whenever the country has been in peril of any kind, the American Hebrew has thrown himself into the breach. Wherever and whenever suffering of unfortunate humanity has waited for relief, Hebrew ears have heard the cry of distress, and Hebrew purses have opened in response to the cry. Good Samaritans abound among the Hebrew men and women of the United States. The Hebrews have done their full share in building our cities and in laying the firm foundations of peace and prosperity. They are a law abiding people as a whole, and from them our Gentile population may learn valuable lessons, social and economic, if they have not done so.

They have been trusted in high places and as small a proportion of them have betrayed their trust as any other class of people in the land. It is a pleasure to know that there is no other country in the world where the Jews have received such fair treatment as in our own, but it is nothing to boast of. It is only following

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out the principles upon which the government is based. There should be no more question as to our relation to the Israelites of America than as to our relations to ourselves, or to any people in the republic. They are, as a whole, good citizens. There are good Jews and bad ones, as there are good and bad Gentiles.

What a sermon should be, may be gathered from the following:

It should be brief; if lengthy, it will sleep.
Our hearts in apathy, our eyes in sleep.
The dull will yawn, the chapel-lounger dose.
Attention flag, and memory's portal close.

It should be warm—a living altar coal
To melt the icy heart, and charm the soul.
A sapless, dull harangue, however read
Will never rouse the soul or raise the dead.

It should be simple, practical and clear;
No fine-spun theory to please the ear;
No curious lay, to tickle lettered pride,
And leave the poor and plain unedified.

It should be tender and affectionate,
As his warm theme who wept lost Salem's fate;

The fiery laws, the words of love allayed
Will sweetly warn, and awfully persuade.

It should be manly, just and rational,
Wisely conceived, and well expressed
withal;

Not stuffed with silly notions, apt to stain
A sacred desk, and show a muddy brain.

It should be mixed with many an ardent prayer
To reach the heart, and fix and fasten there;

When God and man are mutually addressed,
God grants a blessing, man is truly blessed.

It should be closely, well applied, at last,
To make the moral nail securely fast;
Thou are the man! and thou alone wilt make
A Felix tremble, and a David quake.

SALAD FOR THE SOCIAL.

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CITY NEWS.

Congregation Shalom Zedek.

Rev. Dr. Adolph Spiegel will lecture this Sabbath morning on "The Garden of Eden and the So-Called Gehinnim."

Temple Emanuel-El.

Saturday, November 15, at 10 a. m., Dr. Joseph Silverman will preach on "Love as the Conqueror of the World."

Sunday, November 16, at 11.30. Dr. Joseph Silverman will lecture on "How Can We Best Honor the Memory of Emile Zola?" All are welcome.

Temple Israel of Harlem.

There will be an address by Rev. Dr. M. H. Harris this (Friday) evening, "Duties to Society." Saturday morning, subject of sermon, "Hospitality."

Seventy-Second Street Synagogue.

Rev. Dr. Falk Vidaver will give a lecture Friday evening at 8 o'clock, subject, "Speech." Saturday morning he will speak on the subject "Abraham's Liberal Spirit."

Congregation Atzereth Israel.

A large attendance of members gathered at the last meeting to witness the installation of Mr. Aaron Wolf as President for the tenth time. Out of personal respect to him and in recognition for the many valuable services rendered, a valuable silver loving cup with suitable inscription was presented to him on this occasion. Dr. M. Krauskopf, the rabbi of the congregation, was requested to make the presentation address, which he cheerfully did. Mr. Wolf, visibly moved, accepted the gift in a few well chosen words, with the promise that his zeal for the congregational welfare will never cease.

This congregation is truly in an excellent condition; possesses a well-conducted Sabbath school, a Ladies' Benevolent Society, a rapidly growing league of young ladies and gentlemen, which is led by Rabbi Krauskopf. The Junior League has arranged a minstrel show and ball for March 25, 1902, at Terrace Garden, all for the benefit of the congregation. The following gentlemen have been installed as officers for the ensuing year: Aaron Wolf, president; E. Daul, vice-president; G. A. Schlesinger, financial secretary; J. Hirsch, recording secretary; M. Zucker, treasurer; M. Morgenstein, A. M. Lewis, and A. May, trustees; C. Niedthal, sexton. Rev. Joseph Taubenhause, cantor, has trained a number of children, which now form a choir and render excellent service.

Temple Beth-El.

Regular Sunday services for the winter months were begun last Sunday morning at the Temple Beth-El, Fifth avenue and Seventy-sixth street. Rabbi Samuel Schulman preached on "A Live Synagogue."

It is absolutely necessary for the modern Jew, the Rabbi said, if he is sincere and spiritually minded, to consecrate the actual leisure he enjoys on Sunday morning by religious devotion and by a discussion of his higher manhood and of his mission as a Jew. The synagogue that refuses to speak in the hour when the mind is resting from its daily toil and man is emancipated from the mechanism of his task, because of fear of misunderstanding or romantic regrets for vanished conditions of life, might be an official institution, but is practically dead as a spiritual force.

It is the duty of the modern Jew, Dr. Schulman declared, to show that, although he has lost his own historical Sabbath, he is not spiritually sterile. He must take the day on which he actually rests from business, meets his family in festive spirit and pursues intellectual culture, and give to that day some religious consecration.

Mt. Zion Congregation.

(113th st., bet. Park and Madison aves.) The Young Folks' League is undergoing quite some transformation, owing to the modification of the plans since it has become an auxiliary body to the congregation. The meeting held last Tuesday evening in the vestry rooms was successfully conducted by the president, Mr. Sol Sammet, who, during the proceedings, called on Rabbi Greenfield to welcome back the organization to the Synagogue.

The Fair Committee assembled last Wednesday for the final accounting and settlement of matters pertaining to the fair of last Spring.

The Sabbath-school, owing to the adop-

tion of a new working plan, is undergoing a thorough-going reorganization. At present there are sixty children, divided into three classes, taught respectively by Miss Eva Abraham, Miss Rose Harris and Miss Flora Lippe.

Educational Alliance.

The first concert at the Educational Alliance, East Broadway and Jefferson street, under the direction of Mr. Sam Franko, proved itself a very conclusive success and showed that good music and good artistic talent is much appreciated there. The standard set for these concerts is very high, and the Alliance promises to keep up to the level set for it by this first concert. The second performance was given Saturday evening, the 8th inst. Mrs. Ida Benet-Judd, one of the best story tellers in America, presented a comedy. Admissions are 5 and 10 cents for reserved seats.

Following this reading will be a concert on the same lines as that of November 2. The Alliance takes great pleasure in announcing that Mr. William J. Henderson, musical critic of the New York Sun, will deliver his lecture on "The Orchestra and Its Instruments," on December 28, with the assistance of an orchestra of thirty men, under the direction of Mr. Sam Franko.

The Educational Alliance official programme is announced to appear on November 16.

Alliance Israélite Universelle.

An enthusiastic meeting under the auspices of the A. I. U. took place on the 2d inst., in the Ohabei Shalom Temple of Boston, presided over by Mr. Godfrey Morse, Rabbi Hirschberg and Fleischer spoke of the Alliance's work and the necessity for supporting the same in this land.

Edwin D. Mead, president of the Twentieth Century Club, spoke on "The Integrity of American Citizenship." Among the striking remarks Mr. Mead made were the following: "We have come to protest against the fate of a man without a country." "We demand that every citizen of the United States shall be a man with a country, with all the strength and power of the republic behind him." "Let us insist that no citizen of any nation shall meet with any discrimination in any country that is not accorded him in his own." "We can do this by entering this protest to-day, and in so doing you are really doing Russia and Russians a great service." Sympathetic letters of regret were read from Governor Crane, and Mayor Collins, of Boston.

The last speaker was President Elliot, of Harvard University, who spoke briefly, saying, in part: "I believe that Jews have a higher and tender sense of the family relations than Christians, and that they are more frugal, more industrious and freer from the corrupting vices that have impaired the usefulness of Christianity."

In conclusion resolutions were read and adopted, conveying the sense of the meeting, which was as follows: "Protesting against Russia's discriminating in its treatment of our citizens and calling our government's attention to same; endorsing the aims and purposes of the Israelite Alliance of America, which is organized for the purpose of vindicating the honor of the Jewish name before the world, and urging all American Israelites, particularly its youth, to actively interest themselves and co-operate in behalf of our persecuted brethren."

A like meeting was held last Sunday in the Beth Israel Synagogue of Boston, over which the Hon. Samuel H. Borofsky presided. Many prominent speakers addressed the meeting. A similarly large public meeting was also held last Sunday at Worcester, Mass., where like resolutions as here above referred to were adopted.

Joseph F. N. League.

An afternoon reception will be given by the Joseph F. N. League this (Sunday) afternoon, November 16, at 2 p. m., at the Harlem Casino, 124th street and Seventh avenue.

The league, which meets every first and third Sunday afternoon, at Colonial Hall, Columbus avenue and 101st street, has for its object the relief of worthy young men and women distressed through sickness or non-employment.

An open meeting of the National Culture Society will be held Sunday, November 16, at the Emanuel Sisterhood Building, 318 East Eighty-second street. Rabbi Samuel Greenfield will deliver the address.

ENGAGEMENTS.

FEIG-WEISS.—Mrs. Rose Weiss announces the engagement of her daughter, Julia, to Mr. Samuel Feig. At home Sunday, Nov. 16, 1902, 344 East Fifty-first street, from 3 to 6 p. m. No cards.

FOX-GOLDMAN.—Miss Emma Goldman and Mr. Herman C. Fox.

GREENFIELD-BROMBERG.—Mrs. Annie Bromberg announces the engagement of her daughter, Pauline, to Mr. Louis Greenfield of South River, N. J. At home Sunday, Nov. 23, from 7 to 11 p. m., 263 Penn street, Brooklyn, N. Y. No cards.

HIRSCH-MAGNUS.—Mrs. Rosa Hirsch announces the engagement of her daughter, Fannie, to Mr. John Magnus. At home Sunday, Nov. 16, from 3 to 6 p. m., 242 East Eighty-second street.

JACKSON-BERNHARD.—Miss Bertha Bernhard to Mr. Michael Jackson.

KLEIN-LOWENSTEIN.—Mr. and Mrs. A. Lowenstein announce the engagement of their daughter, Hortense, to Mr. Milton B. Klein of Pittsburgh. At home Sunday, Nov. 23, from 3 to 6 p. m., 1186 Madison avenue. No cards.

LEVY-ARNOLD.—Mr. and Mrs. G. Arnold beg to announce the engagement of their daughter, Lillian, to Mortimer G. Levy. At home on Sunday, Nov. 23, at 62 West 118th street. No cards.

LEVY-GOLDSTEIN.—Mr. and Mrs. L. Levy announce the betrothal of their daughter Bessie to Mr. Morris Goldstein, of Philadelphia, at their home in Keyport, N. J.

LEVY-KAFKA.—Miss Anna Kafka to Mr. A. Levy on Nov. 16, 1902, at the home of her sister, Mrs. A. Plechner, 423 East Seventy-eighth street.

LEVY-LEVY.—Mr. and Mrs. David Levy announce the engagement of their daughter, Etta, to Mr. Mitchell M. Levy. No cards; 315 East Sixty-ninth street.

PERNER-KOHNFELDER.—Mr. and Mrs. Charles S. Kohnfelder announce the engagement of their daughter, Rose, to Mr. Jacob Perner.

ROBINSON-NEWMAN.—Mr. and Mrs. Aaron Newman, 51 Avenue B, announce the engagement of their daughter Fannie to Mr. Bernard Robinson. Reception Sunday afternoon, November 16, Vienna Hall, 191 East 58th st., from three to six o'clock.

SIMIANSKY-KAHN.—Leah Simiansky to Jacob M. Kahn, both of this city, November 2.

SOLOMON-KATZ.—Mr. and Mrs. A. Katz announce the engagement of their daughter Lizzie to Mr. Elias L. Solomon.

STERN-BLOCH.—Mr. and Mrs. Morris Bloch announce the engagement of their daughter Nettie to Fred H. Stern. At home Sunday, November 23, 1902, 134 West 139th st., three to six o'clock. No cards.

SCHLANG-ADLSON.—Mr. and Mrs. J. Adelson announce the engagement of their daughter Minnie to Mr. Harry Schlang. At home Sunday, November 23, from three to six, 1720 Madison avenue. No cards.

STRAUS-FRIEND.—Mrs. R. Friend, of 325 East 69th st., announces the engagement of her daughter Freda to Mr. Harry Straus. At home Sunday, November 16, from three to six p. m.

TRIPP-SHERMAN.—Mr. and Mrs. Sherman announce the engagement of their daughter, Mae, to Mr. Otto Tripp, of this city. At home, November 23, 62 East 126th st. No cards.

WILSKY-ISRAEL.—Mr. and Mrs. Hyman Israel announce the betrothal of their daughter Esther to Mr. Abe Wilsky, of Philadelphia. At home Sunday, November 16, from three until six, 67 St. Nicholas av.

Young Ladies' Charitable Society.

The annual entertainment and reception of the Young Ladies' Charitable Society will take place in the Harlem Casino, 124th st. and 7th avenue, Saturday evening, November 22. The performance will be in the nature of a vaudeville show, at which professional people only will appear. Dancing will follow. To show how successful the outlook is, it can be stated that the committee were compelled to print another lot of tickets, so large has been the demand. The tickets are but fifty cents each and no extra charge for reserved seats. The entire affair will be managed by Mr. Herbert Levene, who will be assisted by Misses Celia Krisky, Belle Giblan, Lena

Kemp, Malvina Newman, Bertha Gluck, Annie Strelitz, Charlotte Friedman, Eva Abraham, Dorothy Weisman and Frances Bernhardt. The proceeds will be used to give temporary relief to the poor of this city, without regard to race or religion.

Shekel Day Celebrated.

"Shekel Day" was observed by the Zionists in this city on Sunday last.

Several meetings were held and the one held in the Educational Alliance Building in the evening was the most important. The "shekels" collected at the various meetings swelled the fund raised for the Zionist cause in this city, by \$3,000. Outside of New York, extending west as far as Chicago, \$4,000 more was raised, it was announced, making the total collected in the eastern portion of the United States about \$7,000.

The meeting at the Alliance was presided over by Richard Gotthell, Professor of Semitics in Columbia. He briefly explained that the meeting had been called purposely to collect the "shekels" to further the cause by the American Federation of Zionists. "We wish that this city shall be an example to the Jews of all lands, and a standard bearer," he said.

An ovation was given to the Rev. Stephen S. Wise, of Portland, Ore., and formerly of this city, when he entered the auditorium. The cheering lasted so long that, impatient to begin, Dr. Wise motioned the audience to be silent. He said in part:

"When I delivered my last address in New York it was to a meeting of Zionists. At the conclusion of that meeting some one came to me, and said: 'Dr. Wise, you will get over Zionitis some day.' It is two and a half years since then. I stand before you to-night, suffering more from that disease than ever, and what is more, I don't expect ever to be cured."

"I come to you again to-night to speak to you of the cause which we have the right to call ours. Someone has lately asked me, 'Didn't you get discouraged by the great defeat which Dr. Herzl suffered the other day when he interviewed the Sultan of Turkey?' 'No,' I replied, 'a halt is not a rout, and a defeat to-day means a greater victory to-morrow.'"

"We are often asked—and this is the most despicable question of all—'Might not your condition be worse?' That is the question of those who do not know. It is often the question of the prosperous Jew who has no thought or care for his oppressed brother. Zionism is not suicide, it is resurrection!"

"It was worth while to ask Dr. Herzl the question the other day? 'Do you think the Jews can be patriots?' The reply was: 'The Zionists are the best, the truest patriots in all the lands in which they live.'"

"Not long ago, you will remember, the country was much wrought up over the capture by Bulgarian brigands of Miss Ellen Stone. A hundred thousand dollars was necessary for her ransom. They were raised, and raised promptly. My friends, I ask you for the means to ransom a whole nation, an old and honorable nation."

There were several others who spoke, among them the Rev. Dr. Henry S. Morals, the secretary of the American Federation of Zionists, Mr. J. De Hass, and others.

Y. M. H. A.

The regular Board of Education lecture was held on Wednesday evening, Nov. 8, and was largely attended. The subject was "Trinidad" and the lecturer, Miss Anne Rhodes, gave a very interesting talk. The lecture for Wednesday evening, Nov. 12, is "Miscellaneous Musical Instruments," by Prof. E. R. von Nardoff.

On Sunday evening, Nov. 9, the opening entertainment and lecture was given. Dr. J. Rosedale, the lecturer, spoke on his "Pilgrimage to the Mecca," which was preceded by a carefully arranged programme.

The speaker for Friday evening is to be Rev. Dr. S. S. Wise of Portland, Oregon.

Harlem Opera House.

John Drew will move up here next week from the Empire Theatre, where he will conclude a successful run of ten weeks in "The Mummy and the Humming Bird." In this play Mr. Drew has a part more adapted to his style of acting than any he has portrayed in years past. Excellent roles are also provided for Guy Standing, Lionel Barrymore and Margaret Dale.

MARRIED.

Solomon-Kerster.

On November 9, 1902, by the Rev. Raphael Benjamin, M. A., of the Keap Street Temple, Brooklyn, Gussie Kerster to Louis Solomon.

Schwartz-Slavin.

On Thursday last, November 6, 1902, at Lenox Assembly Rooms, Miss Alice Schwartz was married to Mr. Harry Slavin. Rev. Joseph Segal performed the ceremony.

Rosenberg-Marx.

On Sunday last, November 9, 1902, Miss Rosie Rosenberg was married to Mr. Nathan Marx by Rev. Joseph Segal.

Anspacher-Marx.

By the Rev. Dr. I. S. Moses, at the home of the bride's mother, 729 Lexington av., on November 2, 1902, Miss Emily Anspacher to Mr. Max Marx.

Feist-Ehrmann.

On November 4, by the Rev. Dr. Daniel Lowenthal, at the residence of the Rabbi, 125 East 119th street, Minnie Ehrmann to Charles Feist.

Goldstein-Wolf.

On Wednesday, November 6, 1902, by the Rev. Dr. Daniel Lowenthal, Emma Rose, daughter of Julius and Anna Wolf, to William Goldstein.

Leipziger-Schwartz.

On Wednesday, November 5, at the West End Synagogue, by the Rev. Dr. F. de Sola Mendes, Minerva L., daughter of Mrs. Jeanette Schwartz, to Leo M. Leipziger.

Stamper-Levy.

Mrs. Esther Levy to Mr. Benjamin Stamper, Tuesday, November 4, 1902, by Rev. Dr. Rudolph Grossman.

Mr. Philip Morrison, son of Mr. and Mrs. Morris Morrison, will be married to Miss Sophia Steinfelds on the 27th inst., at the Temple Beth Israel B'Nai Cholim, by Rev. Dr. Falk Vidaver.

Bar Mitzvah.

Master Walter Rosenthal, son of Mr. and Mrs. Max Rosenthal, of Waterloo Place, Bronx, was Bar Mitzvah at the Temple Adath Israel, of the Bronx, East 169th st., last Saturday, Nov. 8. The address he delivered contained very touching sentiments, and his parents and others present were visibly affected. He is a pupil of Rev. S. Jonas, of the Bronx. After the ceremony a very earnest address was delivered by Rabbi Emanuel Rosenzweig, in which he appealed to all parents to have their children instructed in their holy religion. On Sunday, the 9th inst., the parents invited the friends to partake of their hospitality, in honor of the Bar Mitzvah.

Died.

On Sunday, November 9, the funeral of the late Leopold Lewis, who died at the age of twenty-eight, took place from his late residence, 83 East 108th street. Rev. B. Trast officiated. All the members of the Madison Club, of which the deceased was president for several years, were present.

Max L. Hirsch, at the age of fifty-three. Funeral from the residence, 38 West 113th street, Sunday, November 9. Rabbi Falk Vidaver and Samuel Greenfield officiated.

Theresa Cohen, aged sixty-five, after a long and lingering illness. Funeral Monday, November 10, from 617 West 179th street. Rabbi Samuel Greenfield officiated.

Under the management of F. L. Morhard, the Albany Dental Association has rapidly advanced to the fore, and to-day is recognized as one of the leading dental establishments of the metropolis. New and up-to-date methods are in vogue here, and all work is absolutely painless, and the many years that they have been established in the one locality is a sufficient guarantee as to their reliability. The location, No. 291 Third avenue, near Twenty-third street, is central and easy of access by all lines. 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 crowns on pivot teeth, \$4. Open evenings until 9: Sundays, from 10 a. m. to 1 p. m.

Advertise in the Hebrew Standard.

MUSIC.

The Musical Art Society of New York, Mr. Frank Damrosch, conductor, will give two concerts this season at Carnegie Hall. At the first, Dec. 18, the programme will be as follows:

Or sus, Serviteurs du Seigneur, Sweetnick
Presentation of Christ in the Temple, Beccard
Gloria Patri, Palestrina
Aria Trinita Beata, Hymn of Fifteenth Century
Benedictus, Gabriel
Pange Lingua, Vittoria
"A Stronghold Sure" (cantata), Bach
Festspiel, Op. 109, No. 1, Brahms
To Music, Henschel
Charm Me Asleep, Lesh
German Folk-Songs, Wulfer
The chorals in the Bach cantata will be sung by a chorus from the People's Choral Union.

Next week will be the last of "Alt Heidelberg" at the Irving Place Theatre. Mr. Corried has in preparation Doozi's romantic comedy, "The Kiss" and Lessing's "Emilia Galotti." The performance of "Don Carlos" last Monday was again notable for careful work throughout, though Herr Bottmann's Marquis Posa towered high above his associates. Eloquent in diction, manly and graceful in bearing and charged with deep earnestness, this impersonation of Schiller's hero far surpasses any that I have seen on the local German stage in years.

Mr. Wetzler's series of symphony concerts should succeed, if thorough preparation and the selection of the best orchestral material available are essential factors. Five rehearsals for next Wednesday's concert have already been held. The concert master of the new organization is Mr. Max Bendix.

That unusual attention is to be given to the Wagner operas at the Metropolitan this winter is evidenced by the engagement of Johannes Elmblad, a renowned stage manager, and Alfred Herz, the new conductor. Other features of the season will be the revivals of Verdi's "Ernani" and "Ballo in Maschera," and Poncilli's "La Gioconda." The subscription exceeds even that of last year.

For its first pair of concerts at Carnegie Hall this afternoon and to-morrow evening the Philharmonic Society, Walter Damrosch, conductor, offers this programme: Tchaikowsky, Symphony in E minor; Aria from "Hans Heiling" Marschner, sung by Anton von Rooy; Symphonic Prelude, Ciaffani; finale from "Die Walkure," J. M.

Borough of Brooklyn.

Ladies' Hebrew Benevolent Society.

An entertainment and reception will be given by the Ladies' Hebrew Benevolent Society of Greenpoint, at New Assembly Hall, Driggs avenue and Eckford Street, Sunday evening, at 8 o'clock, November 23, 1902. The proceeds of the entertainment will be used for the charity fund.

Amphion Theatre.

At the Amphion Theatre next Monday night local amusement lovers are offered a rare treat in "Foxy Grandpa," Manager William A. Brady's latest success, which is described as "a musical snapshot." It is in three acts, having for its central idea the exploitation of the various comicallies shown in the Sunday newspapers under the title of "Foxy Grandpa." The prime favorites of the vaudeville realm, Joseph Hart and Carrie De Mar, head the Brady company of fifty people, Mr. Hart playing the title role and Miss De Mar the character of Polly Bright, the private secretary. The scene is laid at the Green Mineral Springs Hotel, in Vermont, where the old gentleman has taken his two grandsons for a vacation. Georgie Mack and Bobbie Barry, the two first-class juvenile entertainers, will play the roles of the mischievous grandsons.

Grand Opera House.

Containing all the freshness of America and its countryside, "For Her Children's Sake," Messrs. Sullivan, Harris & Woods' newest melodramatic success, by Theo. Kremer, will stop for a week at the Grand Opera House, beginning Monday evening. It is acknowledged to be a dramatic play, full of love and adventure, even tragedy, that holds an audience spellbound and breathless to the end. Selma Herman is winning distinction in the leading sympathetic role and nightly increasing her popularity and hold upon the theatre-going public.



We reproduce herewith a book-plate recently made for Mr. Benno Lewison, a well-known lawyer of this city. Mr. Lewison has been collecting a library

for years, and to-day has an extensive and rare collection.

The book-plate is the work of the celebrated "Rocrafters," of East Aurora, N. Y.

Dr. Lorrimer Lauds the Jews.

The Rev. Dr. George C. Lorrimer, in the Madison Avenue Baptist Church, last Sunday evening, preached on the subject, "The Debt of the World to the Jew." He said that the persecution of the Jewish race had been one of the great crimes of the ages, and that the survival of the Jew was nothing short of a miracle.

"While legalized persecution in enlightened countries ended in 1849," the speaker continued, "a persecution outside of the law in modern times is hardly less shameful. Our parvenus on our expensive avenues snub them at every opportunity. They take in the Italians, who, as a race, are not nearly as cultured nor as fit to occupy high places in the social structure."

Dr. Lorrimer held that peoples who have persecuted the Jews have never prospered through it, and pointed as an example to the French race during the Dreyfus agitation, when, he said, a fear of a great national calamity hung over them like a pall. Of the contributions of the Jews to the world's progress, Dr. Lorrimer mentioned first monotheism, the production of the "greatest teacher and scholar and, as we think the Saviour," and the Ten Commandments.

He commended the Jews for their system of dealing with the poor, for their preservation of the sacredness of the marriage relation, and the purity of home life. He thanked them for the fact that divorce is almost unknown in their race; that faces of their people are not found in the fogues' galleries, for the support they have given the public school system, and stated his belief that one day a leader would come out from among them who would bring them into an honorable place among the nations.

The attention of our readers is called to the advertisement in another column of the Manhattan Dental Company, whose establishment is conveniently located at No. 775 Broadway, opposite Wanamaker's. The management is in the hands of Dr. J. M. Bottstein, who has the highest recommendations as to efficiency, and as all work has his personal supervision this should be a guarantee as to reliability. A specialty of this establishment is their aluminum-lined plate, which has many advantages over the other styles of plates inasmuch as it is considerably lighter in weight, cooler in the mouth, more lasting, and the difference in price is merely trifling. Gold fillings can be had from \$1 up, and all work is guaranteed as to quality, and also to be absolutely painless. The Manhattan Dental Parlors are open from 9 a. m. to 6 p. m., and on Sundays from 10 to 4.

Atlantic City, N. J.

The Sons of Zion of Atlantic City have removed from the Rod of Sholem Synagogue to their new headquarters, 23 South Kentucky avenue. The new officers are: M. Gorson, president; F. Harris, vice-president; Louis Freed, secretary; L. London, treasurer. Among the prominent members are Abe Clapkin, Francis Freed, Joseph Freed, Isaac Blum, Herman Rarkas, George Gorson, Harry Jacobs, Harry Goldstein, Charlie

Mellin's Food

babies represent perfect and healthy babyhood.

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MELLIN'S FOOD CO., BOSTON, MASS.

Goldstein, Harry Cassman, Julius Goldstein, Israel Goldstein, H. Harris, Louis Hirsh and Charles Abramontz.

London's Lord Mayor Inaugurated.

LONDON, Nov. 10.—To-day, for the first time in the history of London, the Lord Mayor's procession traversed the fashionable thoroughfare of Petticoat Lane, in the heart of the Ghetto, in recognition of the Jewish ancestry of Sir Marcus Samuel, the new Lord Mayor. Jewish London especially celebrated the event. The poorest inhabitants of Whitechapel and Houndsditch were banqueted at the expense of their wealthier co-religionists.

The progress of the Lord Mayor through the streets was more brilliant than usual. Seven richly decorated floats and fifteen bands, representing crack regiments, together with the city officials and the London guilds, made up the pageant. A unique feature was a float representative of the Anglo-Japanese alliance, surmounted by the arms of both countries and surrounded by a guard of Japanese and British blue-jackets.

The procession left the Guildhall and traversed the principal streets of the old city of London to the Law Courts, where the Lord Mayor was sworn in by the Lord Chief Justice.

Who Defined
"Soap-powder" in the Standard Dictionary?
Sounds as if some old fashioned soap-maker had written it. Used in dish-water! Yes, and when it is PEARLINE, used in everything where soap can be used. PEARLINE is modern, up-to-date soap; a better soap; it has revolutionized the soap trade. 666
Ask Your Friend

To be or not to be—without a question. Be fitted right!—be Bandaged it or Truss—Methinks it bold to venture a suggestion "Too delicate for print," and name it thus

F. EISSNER.

Bible House—Third Avenue, Between 8th and 9th Streets. Established 1875.

Ladies in attendance from 9 to 4 o'clock. No connection with any other house.

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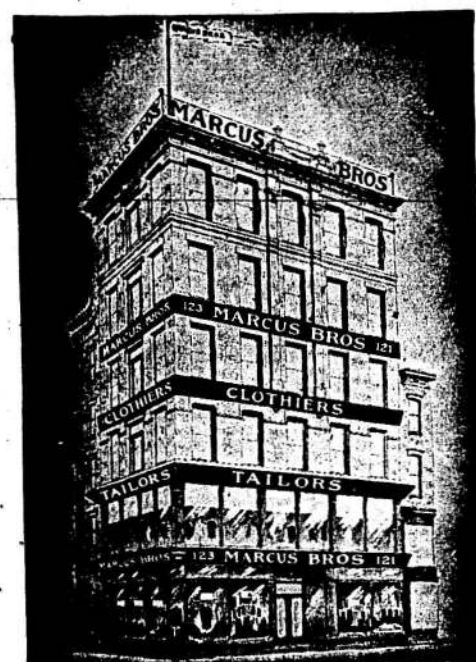
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In the city to select from. A trial solicited.

Orders promptly delivered.

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

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

NEW YORK, NOVEMBER 14, 1902.

Sabbath Portion of the Law:

871

Do not wait for a death in the fam-
ily to drive you to a house of worship.

The love of some women is about as
warm and refreshing as a marble slab
in the morgue.

The rich man easily forgets the
promises he made when still a poor
toiler for the bare necessities of life.

The Bishop of Portland has been
with us and has livened the daily
press to give an account of a rabbi's
wise utterances.

The husband must not use his wife
and children as delegates to the syna-
gogue. He should occupy his own
place there.

The Sunday-Sabbath, in spite of its
being notoriously advocated by lead-
ing sensational rabbis, still only a
matter of theory—only that, and
nothing more.

A chap runs far greater risk when a
girl offers to teach him to waltz than
when her brother signifies his willing-
ness to be instructed how to play
poker.

A full, detailed and complete ac-
count of the last picnic annually held
by the Central Conference can be had
in the Year-Book of the Conference
recently published.

The appointment of Rabbi Asher to
the chair of homiletics in the Semina-
ry is a deserved recognition of the
doctor's attainments, conceded to be
of a very high order.

Charity does not consist simply of
putting one's hand into the pocket
and simply extracting some coins.
Charity of opinion and exercised by
the tongue is equally if not more com-
mendable.

The acquittal of Molineux whose
trial for murder, was one of the local
events of the past three years, was
foreseen by the best legal minds, who
contended that there was insufficient
evidence for conviction.

Some of the Rabbi-Editors make a
sorry attempt at being critical and
condemning other than their own
journals for muddy English, when
their writings are themselves couched
in a most labored style and in a vo-
cabulary unsuited to direct phrasing.

An East Side Romance.

The Hebrews on the East Side, com-
posing over 92 per cent. of the votes
in the Ninth Congressional District,
redeemed themselves at the polls on
Tuesday, Nov. 4th.

They showed by their ballots that
they appreciated to the highest de-
gree the true value of American citi-
zenship.

They were proof against the blare
and the barrel of the politician, as well
as against the sophistry and specious
argument of the demagogue.

It was an exciting campaign.
All the wiles and subtleties and
tricks of the astute politician were re-
sorted to, but they properly felt that
eyes of the world were upon them,
and despite the mud slinging and the
besmirching of character they could
neither be fooled nor persuaded to
play into the hands of the Anti Sem-
ites.

For this all praise to them.
For this all honor to them.
For this all credit to them.
The East Side Hebrew is no longer
a purchasable, gullible non-entity.
He has developed into an intelligent
intellectual force.

He has become a potent factor in
politics and will have to be reckoned
with in all future campaigns. Enjoy-
ing here to the fullest extent the right
of manhood denied him in his own na-
tive land, notwithstanding the efforts
of his enemies to belittle him and em-
barrass him, he has risen above any at-
tempt to crush him and under the
egis of a free and enlightened govern-
ment has demonstrated his fitness and
capacity for citizenship and his ability
to enjoy all its privileges to the fullest
extent.

Judge Goldfogle was nominated for
re-election to Congress.
He was a bean ideal candidate.
He was in every respect, worthy
and well qualified.

His personal character was irre-
proachable.
His sterling ability was unquestion-
able.
His record in public life was one of
which any person could be proud.
He was one of the noble and worthy
products of our public schools.

He had risen from almost the low-
est ranks of poverty to high and hon-
orable positions in the public service.
In social life he was beloved and ad-
mired.

In professional life he was respected
and honored.

In political life he was reputable
and popular.

In fraternal life his zeal and activity
had always secured for him the high-
est honors within the gift of his bre-
thren.

In religious life he had been for
years the Vice President of one of the
prominent congregations of the me-
tropolis.

In communal life he was an earnest
worker in the peculiar field of Jewish
philanthropy.

He was in every respect a public
character, and of him it might well
and truly be said as of Mordecai of
old, דורש יוב לבן. He sought the
good of his people.

While in Congress he felt it his duty
as representative of the largest Jewish
political district in the United States,
to present to that body resolutions
requiring the Government to demand
of Russia, that the passport of an

American citizen should be respected
regardless of his religious profession.

Like Byron, Goldfogle woke up and
found himself famous.

He had touched the rock of Ameri-
can justice and abundant streams of
sympathy flowed forth.

The rights of the citizen and the
innate love of fair play rose superior
to party considerations and the meas-
ure he advocated was unanimously
adopted.

It was to be expected that a man
with such a record, would be hailed by
the Jewish people as a political savior,
and be returned to Congress out of
sheer gratitude without a dissenting
voice.

But Kings occasionally arise in the
Republican Egypt who know not Jo-
seph nor all that he had done.

And another Hebrew was placed in
the field in opposition to his canvass.

It was conceded:
That he was not as talented as his
opponent.

That he was entirely unfitted to
cope with questions of national im-
portance requiring broad statesman-
ship and intelligent political elucida-
tion.

That he had done nothing to entitle
him to be the representative in the
halls of Congress.

The fact that he was a Hebrew how-
ever, that he had been elected to the
Legislature some six or seven times
in a Tammany stronghold, that he
was favorably known to the large
number of voters in the district, gave
reason to believe that he would carry
the district by a large majority.

And the agents of the Trusts sent
their barrel.

And their speakers.
And they flooded the district with
placards, posters and gutter snipes.

And strange to say, they had the
backing of a Jewish Daily, founded for
the ostensible purpose of elevating
the children of the Ghetto to a higher
plane.

And the barrel is said to have con-
tained \$50,000.

And one of the Jewish speakers
(from up-town of course) told them
that the Republican candidate was a
second Montefiore.

And they laughed!

Lau he! because he thought they
did not know who Montefiore was.

Laughed because the comparison of
Adler with Montefiore, was like the
comparison of Elk Lauterbach with
Maimonides.

Laughed because while Adler was
crying at one corner that he was a
poor man, Lauterbach was painting
him as a princely philanthropist.

Laughed because the gullible Repub-
licans imagined, that all they had to
do was to bring Ed. Lauterbach down
to the East Side and they would im-
mediately flop over.

Now the East Side Jew may not be
poetical in his appearance, but he is
certainly practical in his ideas and
conduct.

He listened to Lauterbach's eloquent
plea, and yet he asked himself: "Who
enacted the odious Sunday laws?"

He read the Jewish Daily, whose
mission is to elevate him, and yet he
asked himself: "Why is the price of
beef so high?"

He eagerly read the literature which
Adler distributed so profusely, and
yet he asked himself: "Why is coal
\$20 per ton?"

Why had nothing been done to crush
the Trust?

Why was nothing done to settle the
coal strike before the eve of election?

Why had no punishment been met-
ed out to the police sluggers at Rabbi
Joseph's funeral?

Why had his deposit in the savings
bank been taxed?

These questions remained unanswered
because they were unanswerable.

And he rebuked his detractors who
thought he was a purchasable com-
modity.

And he rebuked those who had en-
deavored to throw mud upon the fair
escutcheon of Goldfogle.

And he rebuked the Trust and its
supporters.

And he rebuked the enactors of
odious sumptuary laws.

And he rebuked those who looked
upon the laboring classes as the mere
mire of the streets.

And he rebuked who had raised the
prices of his meat, his coal and all the
other necessities of life.

HE REBUKED THEM AT THE
POLLS LIKE A TRUE AMERICAN
CITIZEN.

He voted for the man who truly re-
presented him, his wishes, his needs
and his principles.

And he re-elected Goldfogle to Con-
gress by 3,800 majority.

Hallelujah!

A Cry From the Far East.

Distressing news has been brought
to us concerning the condition of the
Jews in the Holy City. The wail of
the inhabitants pierces our ears. It
comes to us surrounded as we are by
all the safeguards for health and every
convenience calculated to increase our
own creature comforts. Let not our
pleasant environment stifle the cry
that comes to us from the distant
shores. Starvation stares in the face
of the devoted populace of Jerusalem
while we are rolling in plenty. The
"Black Death" threatens our co-relig-
ionists because the dominant power,
the Turkish Government, is too fee-
ble or too unwilling to resist the en-
croachments of the dread plague.

The cry must not go unheeded. Our
poorer East Side Jews are responsive
to all matters pertaining to the wel-
fare of the Jews of the Holy Land,
and have already taken steps to come
to the relief of their stricken brethren.
The community of New York boasts
among its number many wealthy,
philanthropic Jews. They must sup-
port the efforts of their poorer breth-
ren of the city by seconding the move-
ment. It would be a blot upon the
escutcheon of the Jews to permit dis-
ease and starvation to decimate the
ranks of our far-off co-religionists.
To the rescue, then, and stem the tide
of disaster which is bringing death
and misery in its wake! All Israel is
composed of associates. We are re-
sponsible for another. Misery has al-
ways united us. Let it do so now.
Whether Zionist or not, each man
should feel the urgent necessity of
speedy relief for the wretched creat-
ures surrounded by the double evil.
America is looked forward to for help.
Let American Jews respond nobly!

Charity is a perplexing problem
these days. Given after application
of person and thought to the particu-
lar case in hand, it means a red-tape
system. Where the heart is only re-
ferred to, it may lead to what is now
termed pauperism.

A Bad Diagnosis.

What is it that Prof. Deutsch can see
in the present condition of things to
encourage him in the belief that Jui-
aism in this country is not out of plumb,
we cannot see, unless he judges by
the mere superficial aspect of things.

While he sees enthusiasm for local
temples, he fails to observe that the
interest is based merely upon a certain
pride to be in line with their neighbors
in the possession of something similar
to their churches.

While he noticed a certain dignity
of service, a degree of high formality
and solemnity accompany the execu-
tion of the ritual, he utterly ignored
the fact that the calm was lack of
personal warmth, and the quiet the
result of unfamiliarity with the Union
Prayer Book.

Feeling, at times, is unrestrained.
The orthodox Jew oftentimes cannot
contain his. Therefore he bursts out
with incoherent phrases which are
part of his traditional prayer, and we
are prepared to give the perhaps dis-
orderly man credit for his enthusiasm.

What noble interest can that man
feel who realizes that to day he is at-
tracted to the synagogue, because the
rabbi suits him in the matter of elocu-
tion and rhetoric?

What praise attaches to the action
of another who begins to work for the
cause because he has been recently
slated for a trusteeship and elected an
officer of the temple?

What glory redounds to Judaism
from the glitter and false glamor
which for a time being covers the ac-
tivity of the community because a
new rabbi or new officers have begun
a new regime?

What benefit accrues to religion
when on the high holy days men and
women assemble in obedience to the
dicta of fashion or the mandates of
public opinion, when they are fully
prepared to admit that on Succoth the
majority will make no effort to visit
the house of prayer?

What firmness or stability is there
to the religious sentiment, if that very
human emotion dies out in short or-
der, leaving nothing behind for the
weekly Sabbath or other occasions for
prayer?

Need a man as well-informed as
Deutsch be reminded of all these
things? Does he not see of all the
cultured and well-behaved and, in
most cases, stolid worshippers, there
is hardly a trace of the truly human
feeling which is part of religion?

Where is loyalty to Judaism, if there
is no knowledge of it prevalent?

Where is true faith, if the majority
will subscribe to the doctrines of ethi-
cal culture?

Where is Jewish history and tradi-
tion, if they, brought up under these
very promising conditions (as Dr.
Deutsch would have it) are cruelly
ignorant of the first principles of their
belief?

You, at least, might have looked
under the surface, and not have de-
cided by the deceiving front and ex-
terior of an orderly and respectful
congregation, which would have be-
haved the same way at a concert,
platform lecture, or a university ex-
tension address.

Your early training, Professor, was
applied rather harshly, and that may
have made you a convert to the re-
form methods which, on the face of
them, are perhaps commendable, but
wholly wrong in principle.

Orthodoxy or conservatism may also

be more orderly than it is usually pictured to be. Decorum may be maintained in the house of worship where orthodoxy prevails. So, instead, of concluding from his experiences as he does, Prof. Deutsch should propose the remedy of lending a new aspect to that which is from a historical and human standpoint the only kind of Judaism to espouse in principle and in Conservatism.

The Tribune and Two Jews.

The New York Tribune, a few days ago, in reporting a theft of umbrellas from a large umbrella concern by one of its employees, under large headlines over the article, says: "Clerk implicates two Jews." Does the Tribune in other reports of similar alleged offenses say, "two Protestants," "two Catholics," or "two Baptists?" Why, therefore, "two Jews?" Why make this designation? If it is as the paper may explain, the mistake of the reporter, where is the management with its blue pencil? Why does it offend so many of its Hebrew readers and the great body of American Jews who are not responsible for the offenses of any individual Jew no more than the Presbyterians or other creeds would be for offenders in their respective faiths?

The Mirror.

It has often been puzzling to me to understand why the Reform Rabbis are constantly harping on the "hereafter." Is it because they are afraid that they have lost it for themselves and their followers through their heresies, or because they have nothing more tangible than so vague a phenomenon to talk about from their pulpits?

Hirsch, as an authority on the production of Paul Heyse's "Mary of Magdala," cuts a very noble figure. He is at once dramatic critic and historian reviewing the period on which the scene is laid and the conditions of the day when Mary lived. Chicago ought to be proud of its Radical who leads on the question of the drama as well as of theology.

Reb Harry of Kansas City and Reb Toby of Chicago are throwing bricks at each other in the columns of the Reform Advocate anent some expressions made by Prof. Ginsberg in a private conversation.

Reb Harry in polite language calls Reb Toby a tergiversator and says, "the strange mental obliquity that brought the co-editor of the Reform Advocate (Reb Toby) to his astounding conclusion would in most liberal-minded gentlemen of education be incomprehensible."

Reb Harry charges Reb Toby "with having made newspaper capital of an innocent conversation." Any one who does this, is in my opinion a sheget, but the funniest thing in the whole controversy is Reb Toby's criticism of Prof. Ginsberg's Judaism.

Joseph Jefferson made an address before the good ladies of Cleveland. Many an inquisitive dame faced him and poured out upon the veteran actor a host of questions which he attempted to answer. Of course, the Council of Jewish Women carried out their mission in securing Jefferson as their lecturer for the day. It was for the

good of Judaism that the address was given and the interested fair ones asked the questions. It was a triumph for the descendants of Sarah, Rachel, Leah and Rebecca, that Jefferson both entertained, and was sustained by, them. It should be duly chronicled and noted that so memorable victory for our religion was achieved through the energetic activity of the good ladies of Cleveland Jewry.

Jacobson, M. P., is very much worried about the HEBREW STANDARD not being frequently quoted but by himself. Of one thing I am sure. The HEBREW STANDARD certainly furnishes more material for editorials from antagonistic editors and writers than any rabbi-editor, and deservedly so. For there is something crisp and entertaining about this paper which the heavy and ponderous writers on the staff of other papers in vain try to emulate. Our friend Jacobson also has proved himself to be an exceedingly imaginative writer. The way he worked out a paragraph of ours into a lengthy note showing its remarkable evolution (in Jacobson's brain), commands my warmest admiration and respect.

Parnass Ben. Blumenthal of New York, and Parnass Rosnosky of Boston, exhibited their versatile qualification by making political speeches during Goldfogle's campaign. Parnass Rosnosky made a cart tail speech to an outdoor audience of over 5,000 after midnight, something that could never happen in Boston. More power to their elbows!

It is wonderful to see with what care and precaution some Rabbis avoid the use of any Hebrew in their funeral or wedding services. Really, it might be a crime against good taste and breeding to make one of those occasions characteristically Jewish by the insertion of some of the customary Hebrew words or prayers. If it is not this reason, what other can it be?

Occasionally a special request is made that the officiating Rabbi eliminate all the Hebrew. This is done by laymen who expect Christians to attend the funeral or wedding, and think that the guests would be offended esthetically and have their feelings horribly shaken by the pronunciation of some Hebrew. Never for a moment does it occur to these people (who exercise judicial foresight) that the Christian looks forward to hearing Hebrew, and to seeing a ceremony different from that prevailing in his own denomination, and thinks it very strange that Jewish people should try to lose all their historical characteristics.

Old families are proud of their lineage and ancestry. Wise men respect the tradition of their house. The antiquarian looks with veneration upon anything that is genuinely old. Prudent heirs protect their heritage. Material and spiritual treasures as well are guarded by them to whom they have come as a birthright and who know how to value their exceptional possessions. With the modern Jew it is quite different. He ignores his lineage, the trademark of his people, the language which is his own by right of descent, the religion which has defied the encroachments of every historical force. He insists upon re-

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maintaining a Jew nominally, because he cannot help himself.

That Rabbis should encourage such an anomalous stand among the peoples of the world and at the bidding and dictation of some overly "smart" and up-to-date persons shows them to be lacking all stamina and moral courage to "stick up" for what they represent. Our spiritual leaders would gain a great deal if they were firm on the subject of their special duty and obligation to Judaism.

It is, however, just barely possible that the "half-baked" Rabbis and those graduated from the factory of Am-haaratzim Rabbis, encourage the negative feeling on the score of Hebrew. They are only too glad to make it appear that people do not want Hebrew, and are, therefore, excused from studying as they would be expected to do, if the general sentiment was otherwise.

The Zionist Shekel Day was pronounced a glorious success. That may now become a popular method of raising money for any cause for which the community is asked to contribute. Until now Shekel Day has always meant with us pay-day. But now it is desired that it become a regular holyday among the Zionists. We need some more holydays to delay or hurry up the issue of our weekly papers. We have not had enough of them during the past month. But journalists, like myself, have no right to complain as long as the shekels keep coming into the coffers. At this rate, I may yet write "Mirror" paragraphs under the shade of the cedar of Lebanon, if it throws any, or under my own vine and fig-tree somewhere in historic Palestine.

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Yorkshire Men's Fingers.

A Yorkshire man and a Lancashire man were conversing together the other day.

The Lancashire man said to the Yorkshire man: "Well, Bill, do you know the best way to find a Yorkshire man's lost fingers?"

"No," says Bill.

"Well, I will tell you what happened at our place the other day. Yorkshire Dan had two of his fingers cut off with a steam saw, and they got lost among the sawdust, and two of my mates were down on their hands and knees looking for them when the foreman came up and asked what they were doing.

"One of them said:

"We are looking for Dan's fingers."

"Oh, come out of the road," said the foreman. "That's not the way to find a Yorkshire man's fingers," at the same time taking a shilling out of his pocket and throwing it among the sawdust, when the two fingers at once popped up after it.

"There," said the foreman, "that's the way to find a Yorkshire man's lost fingers."—Pearson's.

Modern Surgery.

Your modern surgeon of note is a "sterile" man. The operating room, almost hermetically sealed and at a temperature of 100 degrees or thereabout, is purified daily by means of a hose throwing a solution of bichloride of mercury over ceiling, walls and floors. The surgeon arrives in an anteroom in his civilian's garb. He is required to be clean shaven, like a monk, says the New York Press. His clothes are removed. Two attendants in the sterilizing room hand him a white duck gown reaching from collar to heel and a cowl of the same material which covers tightly every part of his head except eyes, nose and mouth. The sleeves of the gown reach to his elbows. He incises his hands in the thinnest, finest sterilized rubber gloves. These garments are handed to him in sterilized tongs. There has been no human contact. Thus equipped he is prepared to saw and slice.

How the Earth Changes.

How does one generation of men succeed another? The fathers are not swept away in a body to make room for the children, but one by one the old drop off and the young come on until a day is reached when none of those remain that once were here. How does some form of human speech become extinct? About 100 years ago an old lady named Dolly Dentreath died in Cornwall. She could speak the Cornish language. After her death there was nobody that could. Thus quietly did the living Cornish language become a dead language. And in a like unobtrusive manner have been wrought most of the new beginnings which have changed and are changing the earth.—John Fiske in Harper's.

Too Much Food.

Much of the sinking, tired and empty feeling from which business men who work their brains alone so often suffer is due to the accumulation of toxins in the system which want "working off." Two meals a day and active exercise are the preventive, and there is no exercise which can be got at any time and by anybody to the extent that walking can. But to do good it must not be sauntering. Really "smart" walking is what is wanted.—Hospital.

The Orkney Islands.

"The member from the Orkneys" is the only man in the British house of commons who can say he sits for 200 islands. Only sixty of the islands are inhabited, but the constituency embraces more than 60,000 people.

The Orkneys were once given by Norway to England as security for a queen's dower and never redeemed. In the islands the voters must go to the polls by boats, and in some cases the distance to be traveled is eight miles.

Do It Now.

"Do It Now." Is the motto which the head of the stationery bureau of the postoffice department keeps over his desk. He explains that next to doing a thing, having it in mind that it must be done is next wearing, and so prefers to cut off the unnecessary tax by meeting the real one promptly.

Truth.

Truth is always consistent with itself and needs nothing to help it out. It is always near at hand, sits upon our lips and is ready to drop out before we are

aware. A lie is troublesome and sets a man's invention upon the rack, and one trick needs a great many more to make it good.

He Understood Human Nature.

Editor Bazoo Bugle—Go a little easy on Colonel Gore this week. In fact, I think we'd better try to—er—smooth matters over somewhat.

Assistant—Has he made any threat?

Editor—No; he hasn't said a word. That's what worries me.—New York Weekly.

A Genuine Achievement.

"My son," said the old lady proudly, "is a surgeon of great ability. Why, when there was a railroad wreck down here a little while ago he saved the life of a man that was fatally injured."—Washington Times.

A Good Thing For Dinner.

"I had something I like for my dinner today," said the poor man, "but it didn't do me any good."

"You don't say! What was it?"

"A magnificent appetite."—Philadelphia Press.

A Good Reason.

"What makes you think, sir, that I will not be able to support your daughter?"

"Well, I haven't been able to myself."—Brooklyn Life.

Effecting a Settlement.

"On one occasion," remarked a well known Methodist minister who had been a circuit rider in the mountains of North Carolina, "a man from a neighboring county swooped down on our side and carried off the wife and mule of one of my church members. There was an immediate agitation, and in the midst of it I arrived. A consultation was held, and it was decided that I should go as peacemaker and ambassador and effect a settlement. Just before I started the bereaved husband called me to one side for private conference.

"I reckon, parson," he said, "that you oughter to know my feelin's in this thing."

"Of course—certainly," I assented.

"Well, I tell you what you do. Don't be brash about it ner focty, for I'm a man uv peace, but ef he'll give you \$47 in money for the mule you needn't ter say a doggone word about the ole woman."

Strikes Are Old.

Strikes, now so prevalent, says the London Chronicle, are commonly thought to be a nineteenth century production, but it is only the name, said to be of American origin, that is modern. Their power as wage raisers was tried at least as far back as the sixteenth century, for in the "Calendar of State Papers" is a letter from Sir William Fitz William to Mr. Secretary Cromwell containing the statement that "the workmen at Dover refused to work except for sixpence a day. Two of the ringleaders had been some time of the black guard in the king's kitchen."

No moral imputation was conveyed in calling them black guards. All that was implied was that they formerly guarded the pots, pans and other utensils of the king. It was a much later generation that turned the term to purposes of abuse.

How Not to Grow Old.

The Spanish wit and philosopher, Quevedo, who in his time gained a reputation for knowing everything, was asked if he knew of a means whereby a person could avoid growing old. "Most certainly," said he. "I know of certain rules which will surely prevent your growing old."

"What are they?"

"Keep in the sun in summer and in the wet in winter. That is one rule. Never give yourself rest. That is another. Treat at everything that happens. That is another. And then if you take care always to eat meat cold and drink plenty of cold water when you are hot you may be perfectly sure that you will never grow old!"

A Cup of Coffee.

An ideal cup of coffee can, it is said, be made only in one way. The coffee must be of the best quality and must be roasted, ground immediately and used as quickly as possible. Connoisseurs in coffee assure us that it is out of the question to make this beverage absolutely perfect out of factory roasted coffee that has been allowed to stand in the open air any number of hours. In addition one might say that

such a thing as a cup of good coffee from that which is purchased ready ground is quite an impossibility. The fine aroma of the berry evaporates in a very short time.

A Strange Calculation.

Taking the length of the permanent railways on the surface of the globe at nearly 60,000 geographical miles, with a daily average of ten trains, it is estimated that the total loss suffered by wear and tear each day by the metallic rails of the earth is about 600 tons. The 600 tons are lost in the form of a fine powder and are carried back to the earth in the shape of soluble iron salts.

Hardest Part of Medical Practice.

"And what," they asked of the surgeon who saved Mr. Tightfist from an untimely end, "what did you consider the most difficult stage of the operation?"

"Collecting the money," he answered, with a smile of conscious skill.—What to Eat.

Suspicion.

Once give your mind to suspicion and there is sure to be food enough for it. In the stillest night the air is filled with sounds for the wakeful ear that is resolved to listen.

One pound of sheep's wool is capable of producing one yard of cloth.

Sincerity.

Clerk—I would like to get off early, sir, as my wife wants me to do some odd jobs around the house while it is light enough.

Manager—Can't possibly do it.

Clerk—Thank you, sir. You are very kind.

A Diagnosis.

Myer—I wonder what causes concussion of the brain.

Ryder—A collision between two trains of thought, I suppose.

Spoke From Experience.

A man who tries to uphold all his statements with the prop of personal experience is pretty sure, sooner or later, to find himself in difficulties.

"What kind of posts should you say I'd better have for my piazza?" asked a summer resident of the oracle of Bushville. "Cedar?"

"No," was the instant reply; "not less you want to pay for poor stuff. Gt pine. Pine will last you a hundred years."

"Are you sure?" asked the summer resident doubtfully.

"Sure!" echoed the oracle. "I never state a thing without I can prove it. I've tried 'em both. Tried 'em twice on my south porch, I tell you!"

Ways of the Statesmen.

Many years ago, when England was engaged in foreign complications, the first lord of the admiralty sent Admiral Codrington a dispatch which was most peaceful as far as it appeared before the public. He told him not to take his ships into action and so forth, but in a corner he wrote this short private note, "Go it, Ned!" And Codrington went to Navarino and smashed up the Turkish fleet.

The Elder Sothern's Tact.

It was in the year 1863 or 1864. During the summer months Sothern, with John T. Raymond and several other well known actors, occupied the local theater of a seaside summer resort, to which he and his company drew a houseful of people several nights in the week to hear and see them act—rehearse it really was in preparation for their next winter's New York season—the most important of Shakespeare's plays.

The little building had of course a gallery, and in the gallery the "gods" became so obstreperous on occasions that it was with great difficulty the play could be proceeded with. The ringleader, a well known rough of the town, was a man named Bill Hanrahan. One night a happy inspiration seized Sothern. Having learned the name of this prominent member of the rowdy element, he addressed him in the midst of the most unearthly noises as follows: "Mr. Hanrahan, will you be good enough to take charge of the gallery and keep order for me, and I shall feel very grateful." The result was magical. Bill became at once an official of the theater and as such cracked the heads of a few of his erstwhile fellow rioters with such good effect that it was only a little time before the best of order prevailed.—Century.

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A Sad Story.

Fowling is now very little practiced in the Shetland islands, although many eggs are secured annually. Many thrilling stories of fowling adventure are told by the Shetlanders. A man who had undertaken to climb a certain steep cliff was neither very experienced nor very brave, although he boasted of being both. He pushed upward, however, briskly without looking behind until he had got up about 150 feet, when he stopped to breathe. The pause was fatal to his self-possession, and he called out in tones of terror, "Men, men, I am going—I am going." But he still held on for a little, and it was not till he had shrieked many times "I am going" that he did fall headlong.

His comrades, having thus been warned, moved the boat out of the way so that the poor fellow came sheer down into the deep water. Mighty was the plunge, but at length he rose to the surface, when, of course he was instantly caught hold of and dragged into the boat. After many gasps and much spluttering of sea water from his mouth his only remark was: "Th, men, this is a sad story. I have lost my snuffbox."—*Sketches and Tales of Shetland.*

The Strain on the Eye.

There is no reason why a muscle or muscles of the eye should not sag out just as the muscles elsewhere do. Let one bear a weight all day long, does he not attribute his consequent headache to the heavy burden he has borne? It seems without elaborate thinking we could conceive of the results following upon prolonged use of the eye. Nature has done all she could to protect and prolong the usefulness of the eye.

No earthly architect ever yet planned a structure that would not yield, crumble and fall, and the human, so exquisitely uplifted in curious and mysterious ways, falls and returns to dust more rapidly and surely than need be, for the reason that we do not realize how much one part is sustained or overthrown by another. One tiny muscle is potent enough to disturb the whole economy, especially if intercurrent diseases exist in addition to "eye strain."

The Cook Was Safe.

An Italian prince who had a Sicilian cook was once traveling to his provincial estates, taking with him his cook, together with his entire kitchen force, without which, so fond was he of the delicacies they were wont to prepare, he rarely if ever traveled. At a point where the narrow path along the precipice turned the angle of a projecting rock the prince, at the head of his long cavalcade, heard a shriek and the splash of a body falling into the torrent far below. With a face white with horror he pulled up and, looking back, exclaimed: "The cook! The cook! Oh, do not tell me it is the cook?" "No, your excellency," cried a voice from the rear, "it is Don Prosdócimo." The prince heaved a sigh of intense relief, then said: "Ah, only the chaplain! Thank goodness!"

Very Fine Handiwork.

Dr. Heylin, in his "Life of King Charles," records that during the reign of Queen Elizabeth "there was one who wrote the Ten Commandments, the Creed, the Pater Noster, the queen's name and the prayer of our Lord within the compass of a penny and gave her majesty a pair of spectacles of such an artificial making that by the help thereof she did plainly and distinctly discern every letter."

A somewhat similar feat was that "rare piece of work brought to pass by Peter Bales, an Englishman, who also exhibited before her majesty the entire Bible written in a book containing as many leaves as a full sized edition, but fitting into a walnut."

Parasite Flowers.

Curious excrescences resembling rude flowers that grow on trees in Tierra del Fuego are described by a correspondent of La Nature, Paris. These are found to be due to a parasitic growth, but the "flowers" consist of the inner wood of the tree which has been forced through the bark and assumes various fanciful shapes, often those of the classical acanthus, seen on Corinthian capitals. The parasite that causes the growth is a relative of the mistletoe.

Cork Carpets.

A cork carpet may be kept clean and in good condition by using the follow-

ing: mix to a bottle equal parts of vinegar, turpentine, methylated spirit and linseed oil and shake all well together. Rub this well all over the carpet with a pad of cloth or something of the kind, polishing it well afterward with a clean cloth.

To Bring It Out.

"I know I've got a vein of poetry in me, sir," confidently asserted the young man to the editor, "and all I want is a chance to bring it out. What would you suggest, sir?"

"I think you had better see a doctor and have it lanced."

The Wrong Castoff.

Something is the matter with the law of waste and economy in this world. Fowls fit for eating are not the ones that have plumage fit for trimming hats.—*Atchison Globe.*

A Wet Blanket.

"Congratulate me, Jimmy. I'm engaged to Sally Jenks."

"I'm awfully sorry, Henry, but I can't conscientiously do it. I've been engaged to Sally myself."

His Worth.

Naggsby—You say Trighflier is more trouble than he's worth. I haven't found him much trouble.

Waggshy—Neither have I.—*Los Angeles Herald.*

An Earnest Solicitation.

"Ah," said Biggs as a prosperous looking man who had cordially saluted Biggs passed on, "that's the way I like to hear a man speak. He seemed sincerely glad to find you alive and well."

"Yes," replied Biggs. "He probably was. He's the president of the company my life's insured in."—*Brooklyn Life.*

Expressive.

It was Tommy's first glass of soda water that he had been teasing for so long.

"Well, Tommy, how does it taste?" asked his father.

"Why," replied Tommy, with a puzzled face, "it tastes like your foot's asleep."—*Cincinnati Enquirer.*

A Natural Question.

Little Walter was eating lunch, when he gave his arm a sudden shove, and splash! down went his glass of milk.

"I know you were going to spill that," said mamma angrily.

"Well, if you knew," queried Walter, "why didn't you tell me?"

Solving the Problem.

"What can I do for my little boy," asked mamma, "so that he won't want to eat between meals?"

"Have the meals ficker together," replied the young hopeful.

Same Old Story.

"Wonder why the grizzly bear isn't exhibiting himself today?" said the African lion gently.

"He's laid up. The tortoise bit him," replied the lioness.

"Well, that's what he gets for fooling with a shell game."—*Colorado Springs Gazette.*

Not Always Hard.

"Yes, he swindled us," said one of the victims, "and we considered him such a perfect gentleman; he had such a gentle, suave way about him."

"Proving," remarked the other, "that the way of the transgressor is sometimes soft."—*Catholic Standard and Times.*

Wronged.

Lucille—But he has no imagination. Hortense—He hasn't? That's where you're wrong him. Why, he thinks there are fully a dozen girls in this town who have hearts that he broke all to pieces.—*Chicago Record-Herald.*

Assured Approval.

"The singer has made great strides in the profession, hasn't she?"

"Yes, indeed. Formerly, when she received an encore, she sang; now she usually smiles."—*Town and Country.*

Those Girl Friends.

"I had a proposal last night and refused it."

"You are always thinking of the welfare of others, aren't you, dear?"—*Ohio State Journal.*

A German botanist has ascertained that one use of the movements of leaves on sensitive plants is to warn off small creeping insects.

The Festival of the Holy Sacrament in the Miracle.

The festival occurs annually on the first Sunday after July 13th. The story which it commemorates is told as follows: John of Louvain, a converted Jew, had, in 1370, been induced by the offer of sixty gold coins, to steal from the chapel of Sainte Catherine, a ciborium with consecrated wafers, which he handed over to one Jonathan of Enguien, a very wealthy Jew. Shortly afterwards Jonathan was found assassinated. His widow attributed the murder to the influence of the stolen wafers, and transferred them to the synagogue of Brussels. On the following Good Friday the Jews met and derisively stabbed the hosts with a knife. To their horror they began to bleed so profusely that the Jews knew not what to do with all the blood. Anxious in their turn to rid themselves of the wafers, they made choice of a converted Jewess, named Catherine, to carry the ciborium and contents to the Jews of Cologne. But Catherine straightway revealed all the facts to her father confessor. Horrified, he sought the authorities. All the Jews living in Brussels were immediately arrested and tortured. As they denied the charge, Jean Morelli, chaplain to the prince, heard a converted Jew, named John, say, "Why don't these dogs confess? They know they are guilty." Whereupon John was also arrested, duly tortured, and confessed his own participation in the crime. Further evidence was then considered unnecessary, and on the eve of Ascension Day, in the year 1370, all the accused Jews were carted through the streets of Brussels, torn with red-hot pincers on the public squares, and finally buried alive near the Grosse Tour, on the ramparts between the gate of Namour and the gate of Hal, while all their goods were confiscated for the benefit of Duke Wenceslas and the church.

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

The Tonic
Par Excellence.

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The best specific remedy for
Malarial and Typhoid Fevers, Colds, Influenza, &c.
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We call attention to our extensive lines of

ROYAL WILTONS, AXMINSTERS AND WILTON VELVETS.

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GREATEST RUG SALE

ever offered in the history of the trade, IN LARGE CARPET SIZES.

DOMESTIC RUGS, consisting of New Hartfords, Wiltons, Axminsters and Brussels, to close out.

Lot No. 1 at \$18.50. Lot No. 2 at \$24.50

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INDIA AND PERSIAN RUGS, in the following carpet sizes, viz.:

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6.4x12.2 ft. at.....49.50; 12x16 ft. at.....100.00
8.10x13.9 ft. at.....75.00; 12.5x16.5 ft. at.....125.00
12x12.3 ft. at.....70.00; 14.3x18.8 ft. at.....800.00
10.8x15.3 ft. at.....75.00; 15x30 ft. at.....350.00
SPECIAL! 8x6 feet at 5.00 each.

SHEPPARD KNAPP & CO.

Sixth Ave., 13th & 14th Sts.

N. B.—In Our New Furniture Buildings: SPECIAL SALE THIS WEEK OF HIGH GRADE PARLOR AND BEDROOM FURNITURE, ALSO LACE CURTAINS &c.

MacDonald, Heyward Co., Telephone, 3417 Madison Sq.
Jewelers and Silversmiths.

High Art Stationery. Wedding Invitations, Etc. in up-to-date designs.
1127 Broadway, between 25th and 26th Streets, New York.

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679 Lexington Avenue.

Up-to-date ideas in correct Fall and Winter
Wearing Apparel for Ladies.
European Styles. Newest Fabrics. Reasonable Prices.
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Choice specimens of mounted Skins for Hall or Library Rugs.

Royal Bengal Tigers, African Lions, Polar Bears, etc., taxidermized in the most artistic manner. Our import of Russian Sables exceeds any previous effort. Silver Fox and a rare collection of Black Fox.

Models for the coming Winter now ready for inspection.

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201 East 47th Street,
near Third Avenue, New York

Urban Longevity.

That the country is the place to acquire and preserve health is a theory that has been replaced by the United States census statistics. We have heretofore been advised to go to the hills and vales, the field and woodland, the lake and river, where there is an uninterrupted prospect and the air of heaven has a free sweep, but now this advice must be changed and the pent up cities recommended for health, if the census authorities are right.

According to the official figures the city has a decided advantage over the rural districts in the matter of human longevity. The average age reached in the cities is 38.2 years and in the country 31.1. There the urban has an advantage of 7.1 years over the suburban. The advantage of pure air in the country is apparently more than offset by sanitary and food advantages in the city.

A Hospitable Heathen.

It was high noon and Monday. Worse yet, it was the thirteenth day of the month. A knock was heard at the kitchen door of the Burns mansion. The Chinese servant opened the door. A tramp of long and varied experience accosted him:

"I've been traveling and have played in mighty hard luck," observed the tramp. "I lost all of my money, and now I'm hungry—very, very hungry. Can't you please give me a little bite of something to eat?"

The Chinaman comprehended the situation at once. A benevolent, placid smile spread itself over his entire countenance.

"You like fish?" he asked of the tramp.

"Yes, I like fish first rate. That will do as well as anything."

"Come Friday," said the hospitable heathen.—New York Times.

Born and Died the Same Day.

"Born and died on the same day" is true of the following conspicuous men: Shakespeare was born April 23, 1564, and died April 23, 1616. Raphael Segio d'Urbino, the great artist, was born on Good Friday, 1483, and died on Good Friday, 1520, aged thirty-seven. Good Friday is a movable feast, so the day of the month may not have been the same. Sir Thomas Browne, author of "Religio Medici," was born Oct. 19, 1605, and died Oct. 19, 1682. Timothy Swan, composer, was born July 23, 1758, and died July 23, 1812. St. John of God, one of the most eminent of Portuguese saints, was born March 8, 1495, and died March 8, 1550. John Sobieski, king of Poland, who delivered Vienna from the Turks, was born June 17, 1629, and died June 17, 1696.

A "Tragedy."

A Missouri paper gives an account of an amusing little "tragedy" which it claims occurred in its town. A man and his wife were riding home on a street car. He was reading his paper, when another lady got on. The car was crowded, and without glancing up he arose and gave her his seat, receiving a gracious smile in payment. The man's wife indignantly got up, gave the bellhop a hard jerk and invited her husband to get off. When he looked around to learn the cause of her anger, he discovered that the woman to whom he had given his seat was his first wife, whom he had divorced two years before. They walked the rest of the way home, and he is still explaining.

The Dinner Table.

The woman from New England buys a "tablespread," while her sister from the south buys a "tablecloth." The woman from Nova Scotia orders the servant to "lay the table," while with most of us natives of the United States the command is to "set the table." In the country the hostess says to her guests, "Sit by," when it is time to eat; in town it is "Please sit down." In the city among the swells there is no further invitation than the announcement of the servant that "Dinner is served."—Exchange.

Effect of Fruit on the Stomach.

The malic acid of ripe apples, either raw or cooked, will neutralize any excess of chalky matter engendered by eating too much meat. It is also the fact that such fresh fruits as the apple, the pear and the plum, when taken ripe and without sugar, diminish acidity in the stomach rather than provoke it. Their vegetable juices and juices are converted into alkaline carbonates, which tend to counteract acidity.

Mixed Eggs.

Professor Edwin Ray Lankester was sitting in his office in the Natural History museum, London, when he was visited by an elderly woman, evidently from the country, who carried a parcel which she handled with the most exaggerated care. She was in a state of great excitement and exclaimed:

"I've got two of 'em."

"Two of what?" inquired the professor.

"Two 'awks' eggs," replied the woman. "I'm told they're worth a thousand pounds apiece."

The professor, much interested, looked at the eggs. "These are not auks' eggs," he said.

"They are 'awks' eggs," said his visitor. "My son Joe found 'em."

A light dawned on the naturalist. "The kind of eggs which are so valuable," he remarked gently, "are the eggs of an extinct bird called the auk—a-u-k."

"Oh, haw!" said the woman. "I'll pay out that 'Enry 'Obhouse as told me it was 'awks' eggs as was wanted." And she went away.

A Clever Pickpocket.

In Paris two police officers recently got upon the track of a pickpocket. They surprised him in the act at the omnibus bureau and followed him in hot pursuit. He was a thin, poorly clad young fellow. In the Rue Rochetonaut, however, he suddenly disappeared. Judging that he had slipped into one of the houses they set themselves to watch for his reappearance. The thief in the meantime had entered a bathing establishment, and after a refreshing bath entered the box of another bath and calmly clothed himself in the smart suit he found there, then passed proudly and peacefully out before the very eyes of his pursuers. The climax of humor came when the other bath, arrayed in the rags of the pickpocket, was grabbed by the officers of the law at the door and dragged off to the station house. With some difficulty the situation was explained; but the pickpocket is still laughing.

Make the Most of Your Gifts.

Personality has done wonders with both heredity and environment. It has made moderate gifts accomplish marvelous things. Men with moderate gifts, by patient and persistent application have put to shame the splendidly equipped, who have indolently frittered away their patrimony. Out of the most untoward surroundings men have found their way to the grandest achievements. The boy from the log cabin has outstripped the boy from the palace. The barefooted boy has outstripped the boy of pampered indulgence. The plodder has outstripped the genius. The tortoise has passed the hare. Whether a man be richly endowed or moderately endowed, his success will depend on the use he makes of what God has given him.—Independent.

Do you roast people to their face or behind their backs? The last trick is cowardly, the other foolish.—Atchison Globe.

Safer Too.

Lover—One kiss is worth a hundred letters.

Damsel—Oh, you're very sentimental.

Lover—Oh, no. The kiss, you know, can't be introduced in a breach of promise suit.

Soft and Warm.

The latest device of girlhood is a fancy for stuffing pillows with old love letters. There is one thing about the contents of these pillows that can be depended upon with a marked degree of certainty—they are sure to be soft.

More Than Clumsy.

"My fingers seem to be all thumbs today," apologetically remarked the clumsy butcher.

"Ah," said the customer significantly, "that accounts for them getting in the weigh."—Philadelphia Record.

Discouraging.

It is discouraging to say the least; to a young man who has been tenderly nursing a few straggling hairs on his upper lip for three months to have his girl say, "Oh, Charley, why don't you let your mustache grow?"

The reason we don't see our own faults is that our eyes are just big enough for other people's.—New York News.

IMPORTANT TO TAXPAYERS.

DEPARTMENT OF FINANCE.
BUREAU FOR THE COLLECTION OF TAXES,
NO. 57 CHAMBERS STREET
(STEWART BUILDING).

NOTICE IS HEREBY GIVEN TO all persons whose taxes for the year 1902 have not been paid before the first day of November of the said year, that unless the same shall be paid to the Receiver of Taxes, at his office in the Borough in which the property is located, as follows:

BOROUGH OF MANHATTAN, No. 57 Chambers street, Manhattan, N. Y.

BOROUGH OF THE BRONX, corner Third and Tremont avenues, The Bronx, N. Y.

BOROUGH OF BROOKLYN, Rooms 2, 3, 4, 5 and 6 Municipal Building, Brooklyn, N. Y.

BOROUGH OF QUEENS, corner Jackson avenue and Fifth street, Long Island City, N. Y.

BOROUGH OF RICHMOND, corner Bay and Sand streets, Stapleton, Staten Island, N. Y.

Before the first day of December of said year, he will charge, receive and collect upon such taxes so remaining unpaid on that day, in addition to the amount of such taxes, one per centum on the amount thereof, as provided by sections 916 and 918 of the Greater New York Charter (Chapter 378, Laws of 1897).

DAVID E. AUSTEN, Receiver of Taxes.

JACOBI, ROSALIE S.—IN PURSUANCE OF an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Rosalie S. Jacobi, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 90 Nassau avenue, Borough of Manhattan, in the City of New York, on or before the first day of April next.

Dated New York, the 24th day of September, 1902.

ALBERT J. APPELL, Attorney for Administrator, 90 West Broadway, Manhattan, N. Y. City.

HELLER, JETTE.—IN PURSUANCE OF an order of Hon. Abner C. Thomas, a Surrogate of the County of New York:

NOTICE is hereby given to all persons having claims against Jette Heller, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business, No. 90 Broadway, in the City of New York, Borough of Manhattan, on or before the 4th day of May next.

Dated New York, the 29th day of October, 1902.

LIZZIE F. ENGLEHART, Administratrix.

DITTENHOEFER, GERBER & JAMES, Attorneys for Administratrix, 90 Broadway, New York City.

LEERBURGER, SIGMUND.—IN PURSUANCE of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sigmund Leerburger, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, No. 115 West 131st street, in the City of New York, on or before the 20th day of May next.

Dated New York, the sixth day of November, 1902.

RELLIE LEERBURGER, GEORGE LEERBURGER, Executors.

SAMUEL L. WOLFE, Attorney for estate of Sigmund Leerburger, 111 Broadway, Borough of Manhattan, New York City, N. Y.

STERN, FANNY.—IN PURSUANCE OF an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Fanny Stern, deceased, late of the County of New York, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of business, No. 90 Nassau Street, Manhattan, Borough, City of New York, on or before the first day of April next.

Dated New York, the 10th day of September, 1902.

M. MONFRIED, HARRY KITZINGER, Executors.

LOUIS JOSEPH, Attorney for Executors, 302 Broadway, Borough of Manhattan, New York City.

MAGEN, BERNARD.—IN PURSUANCE of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bernard Magen, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, No. 302 Broadway, Borough of Manhattan, in the City of New York, on or before the 3rd day of April next.

Dated New York, 3rd day of October, 1902.

ALEX. FRANKENSTEIN, NATHAN MAGEN, Executors.

WEINBERG, LEAH.—IN PURSUANCE OF an order of Hon. Abner C. Thomas, a Surrogate of the County of New York:

NOTICE is hereby given to all persons having claims against Leah Weinberg, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, No. 206 Broadway, Borough of Manhattan, in the City of New York, on or before the thirtieth day of April next.

Dated New York, the twenty-second day of October, 1902.

ANSEL WEINBERG, Executor.

BENEDICT S. WISE, Attorney for Executor, 206 Broadway, New York City, Manhattan.

STRASBOURGER, HENRI.—IN PURSUANCE of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York:

NOTICE is hereby given to all persons having claims against Henri Strasbourger, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, No. 132 Nassau Street, in the City of New York, on or before the 29th day of April next.

Dated New York, the 22d day of October, 1902.

RACHEL STRASBOURGER, SAMUEL STRASBOURGER, HARRY STRASBOURGER, CAROLINE STERN, Executors.

TOBIAS, LOUIS.—IN PURSUANCE OF an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York:

NOTICE is hereby given to all persons having claims against Louis Tobias, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Charles O. Tobias & Well, No. 65 Bleecker street, in the Borough of Manhattan, City of New York, on or before the twentieth day of April, 1903.

Dated New York, the ninth day of October, 1902.

CHARLES O. TOBIAS, EDWIN L. KALISH, Executors.

Lindsay, Kremer, Kalish & Palmer, Attorneys for Executors, No. 27 William Street, Borough of Manhattan, New York City.

SIMONSON, PHILIP.—IN PURSUANCE OF an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York:

NOTICE is hereby given to all persons having claims against Philip Simonson, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Stern, Singer & Hart, Room 1003, No. 300 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of March next.

Dated New York, 3d day of September, 1902.

VILLIAM J. BAIR, HENRY B. SINGER, Executors.

SAMUEL E. A. STERN, Attorney for Executors, 309 Broadway, Borough of Manhattan, New York City.

HECHT, ALBERTINE OR ALBERTINA.—IN pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York:

NOTICE is hereby given to all persons having claims against Albertine Hecht, sometimes known as Albertina Hecht, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Blumenthal, Moss & Feiner, No. 35 Nassau street, in the City of New York, Borough of Manhattan, on or before the 25th day of February next.

Dated New York, the 18th day of August, 1902.

ROBERT L. HECHT, Administrator.

BLUMENTHAL, MOSS & FEINER, Attorneys for Administrator, 35 Nassau Street, Borough of Manhattan, N. Y. City.

FISHMANN, ANNIE.—IN PURSUANCE OF an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York:

NOTICE is hereby given to all persons having claims against Annie Fishmann, late of the County of New York, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Weil, Wolf & Kramer, attorneys, No. 309 Broadway, Borough of Manhattan, the City of New York, on or before the 9th day of April, 1903.

Dated New York, the 25th day of September, 1902.

ARTHUR FISHMANN, JACOB WOLF, Executors.

WEIL, WOLF & KRAMER, Attys. for Executors, 309 Broadway, Borough of Manhattan, New York City.

COHN, SIGMUND.—IN PURSUANCE OF an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York:

NOTICE is hereby given to all persons having claims against Sigmund Cohn, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Frederick Mabbett, No. 49 Chambers street, Borough of Manhattan, in the City of New York, on or before the 20th day of December next.

Dated New York, the 12th day of June, 1902.

WILLIAM H. OXANYAN, JOSEPH ROTHSCCHILD, Executors.

FREDERICK MABBETT, Attorney for Executors, 49 Chambers St., Manhattan, New York City.

JACOBI, ANSEL.—IN PURSUANCE OF an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York:

NOTICE is hereby given to all persons having claims against Ansel Jacobi, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at his place of transacting business, No. 158 East Sixtieth Street, Borough of Manhattan, in the City of New York, on or before the 27th day of December next.

Dated New York, the 18th day of June, 1902.

LEO C. JAKOB, Executor.

MORRIS COOPER, Attorney for Executor, 128 Broadway, Manhattan, New York City.

MOELLER, FREDERICK.—IN PURSUANCE of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York:

NOTICE is hereby given to all persons having claims against Frederick Moeller, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Maurice S. Cohen, No. 44 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 24th day of April next.

Dated New York, the seventh day of October, 1902.

RACHEL MOELLER, Administratrix.

MAURICE S. COHEN, Attorney for Administratrix, No. 44 Broadway, Borough of Manhattan, New York City.

STETTAEUER, LOUIS.—IN PURSUANCE OF an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Stettaeuer, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, viz.: the office of Messrs. Kurzman & Frankenhimer, No. 25 Broad Street, Borough of Manhattan, in the City of New York, on or before the 10th day of January, 1903.

Dated New York, June 27, 1902.

LOUIS STETTAEUER, CURZMAN & FRANKENHEIMER, Executors.

KURZMAN & FRANKENHEIMER, Attorneys for Executors, 25 Broad Street, Borough of Manhattan, New York City.

BUCKHAM, HARRIETTE C. S.—IN PURSUANCE of an order of Hon. Henry A. Gildersleeve, a Justice of the Supreme Court of the State of New York, notice is hereby given to all creditors and other persons interested in the Estate of Harriette C. S. Buckham, an incompetent person, to present their claim, with the vouchers thereof, duly verified, and naming a post office address at which papers may be served on them by mail, to the subscriber, at his place of transacting business, at the office of the Guardian Trust Company, Wade Building, No. 108 Superior Street, in the City of Cleveland, State of Ohio, on or before the 23d day of December, 1902.

Dated New York, the 17th day of Sept., 1902.

HENRY P. MCINTOSH, Committee of the Property.

WINTHROP & STIMSON, Attorneys for Committee, No. 32 Liberty Street, Borough of Manhattan, New York City.

WEISSBERGER, ARON.—IN PURSUANCE of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Aron Weissberger, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business, No. 128 Broadway, in the City of New York, on or before the 27th day of March next.

Dated New York, the 17th day of Sept., 1902.

JOSEPHINE WEISSBERGER, Administratrix.

ARNSTEIN & LEVY, Attys for Administratrix, 128 Broadway.

VOGEL, HENRY.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Vogel, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 96 Broadway, in the City of New York, Borough of Manhattan, on or before the 5th day of January, 1903, next.

Dated New York, the first day of July, 1902.

HENRY VOGEL, CHARLES ABROGAST, Executors.

CATHARINE VOGEL, Executrix.

DITTENHOEFER, GERBER & JAMES, Attorneys for Executors, 90 Broadway, New York City.

DAVID KUTNER.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Kuttner, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, namely, at the office of Sullivan & Cronwell, No. 49 Wall Street, in the Borough of Manhattan, City of New York, on or before the 10th day of January, 1903, next.

Dated New York, the 25th day of June, 1902.

SIMON KUTNER, MORRIS GREEN, Administrators.

SULLIVAN & CROMWELL, Attorneys for Administrators, 49 Wall Street, Borough of Manhattan, New York City.

GOSSETT, HARRIS.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Harris Gossett, late of the County of New York, Borough of Manhattan, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, viz.: at the office of Alexander Rosenthal, No. 320 Broadway, Borough of Manhattan, in the City of New York, on or before the 20th day of February next.

Dated New York, the 25th day of July, 1902.

LOUIS GOSSETT, SOLOMON GOSSETT, Executors.

ALEXANDER ROSENTHAL, Attorney for Executors, Office and Post Office address, 320 Broadway, Borough of Manhattan, New York City.

BALSER, HENRY.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Balsar, deceased, late of the County of New York, to present the same with vouchers thereof to the subscribers at their place of transacting business, at the office of Ullio & Ruebamen, attorneys, No. 11 Broadway, in the City of New York, Borough of Manhattan, on or before the 25th day of November next.

Dated New York, 10th day of May, 1902.

WILLIAM BALSER, GUSTAVUS BALSER, Executors.

ULLIO & RUEBAMEN, Attorneys for Executors, 11 Broadway, New York City.

KAUFMAN, ISRAEL.—THE PEOPLE OF THE State of New York, by the grace of God free and independent, to David Kaufman, Abraham Kaufman, Bella Lichtenstein, Selma Holz and Henry Kaufman, heirs and next of kin of Israel Kaufman, late of the City of New York, deceased, send greeting:

Whereas, Yette Kaufman, of the City of New York, has lately applied to the Surrogate's Court of the County of New York, to have a certain instrument in writing, relating to both real and personal property, duly proved as the last will and testament of Israel Kaufman, late of the County of New York, deceased; therefore, you and each of you, are cited to appear before the Surrogate of the County of New York, at his office in the City of New York, on the first day of December, one thousand nine hundred and two, at half-past ten o'clock in the forenoon of that day, then and there to attend the probate of the said last will and testament.

And you are hereby cited as are and under the age of twenty-one years are required to appear by your guardian, if you have one, or if you have none, to appear and apply for one to be appointed, or in the event of your neglect or failure to do so, a guardian will be appointed by the Surrogate to represent and act for you in the proceeding.

In testimony whereof, we have caused the seal of the Surrogate's Court of the said County of New York to be hereunto affixed. Witnesses, Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, at his office in the City of New York, on the 5th day of September, in the year of our Lord one thousand nine hundred and two.

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

LOEWY, LEOPOLD.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Leopold Loewy, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, No. 134 Grant Street, in the City of New York, on or before the 27th day of March next.

Dated New York, the 10th day of September, 1902.

SAMUEL LOEWY, R. A. STEWART, JOHN STEWART, Executors.

Attys for Executors, 386 W. Broadway, New York City.

GANS, SARAH.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sarah Gans, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, No. 302 Broadway, Borough of Manhattan, in the City of New York, on or before the 16th day of November next.

Dated New York, the 16th day of May, 1902.

JOSEPH BECK, JACOB MEYER, Executors.

LOUIS JOSEPH, Attorney for Executors, 302 Broadway, Manhattan, New York City.

SUPREME COURT OF NEW YORK.

HENRY D. WHIPPLE, Plaintiff.

against

</

LOCAL DIRECTORY.

BOROUGH OF MANHATTAN.

Congregations.

Adas Jeshurun, 16 Eldridge street.
 Adath Israel of West Harlem, 135 West 125th street.
 Adath Jeshurun, 112 East 110th street.
 Adereth El, 135 East 29th street.
 Agudath Jeshorim, 115 East 86th street.
 Agudath Achim, 54-56 Pitt street.
 Ahawath Chesed Shaar Hashomayim, 55th street and Lexington avenue.
 Anshe Chesed, 160 East 112th street.
 Atereth Zwi, 347 East 121st street.
 Atereth Israel, 323 East 82d street.
 Adath Israel of the Bronx, 791-793 East 169th street.
 Beth-El, 76th street and Fifth avenue.
 Beth Hamedrash Hagodal, 54 Norfolk street.
 Beth Hamedrash Shaari Torah, 24 Chrystie street.
 Beth Israel, 305 West 37th street.
 Beth Israel Bikur Cholim, 72d street and Lexington avenue.
 Beth Israel Emanuel, 246 West 116th street.
 Beth Teilla, 176 East 106th street.
 Beth David, 175th street and Third avenue.
 B'nai Emmes Mariampoler, 44 East Broadway.
 B'nai Israel, 225 East 79th street.
 B'nai Jeshurun, 65th street and Madison avenue.
 B'nai Peyser, 316 East Fourth street.
 B'nee Sholom, 630 East Fifth street.
 Derech Amuno, 278 Bleecker street.
 Emanu-El, Fifth avenue and 43d street.
 Emuna Israel, 301 West 29th street.
 Etz Chaim, Fifth street and avenue B.
 Etz Chaim of Yorkville, 107 East 92d street.
 Hand-in-Hand, 145th street, near Willis avenue.
 Israel's Hope, 213-215 East 124th street.
 Kehilath Jeshurun, 115 East 85th street.
 Kol Israel Anshe Poland, 22 Forsyth street.
 Lebanon Hospital Synagogue, 156th street and Westchester avenue.
 Matte Levi, 49 East Broadway.
 Melah Sholom, 119th street and Second avenue.
 Nachlath Zevi, 170 East 114th street.
 Mount Zion, 67 East 113th street.
 Ohab Zedek, 172 Norfolk street.
 Ohavey Sholom, 31 East Broadway.
 Orach Chaim, 221 East 51st street.
 Poel Zedek, 54 Pitt street.
 People's Synagogue, 197 East Broadway.
 Rodef Sholom, 63d street and Lexington avenue.
 Shaarai Berocho, 138-140 East 50th street.
 Shaaray Tefila, 156-166 West 82d street.
 Shaari Zedek, 38 Henry street.
 Shaari Zedek of Harlem, 25 West 118th street.
 Shearith B'nai Israel, 638 Sixth street.
 Shearith Israel, 70th street and Central Park West.
 Sons of Israel, 15 Pike street.
 Talmud Torah, 38 Hester street.
 Temple Israel of Harlem, 125th street and Fifth avenue.
 Tifereth Israel, 128 Allen street.
 Zichron Ephraim, 67th street, between Third and Lexington avenues.
 There are a very large number of minor congregations, worshipping in halls in the lower part of the city, that are not given here.

Libraries.

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

Clubs.

B'nai B'rith (Fraternity), 141 East 60th street.
 Columbia, 2056 Fifth avenue.

Criterion, 516 Fifth avenue.
 Fidelity, 110 East 59th avenue.
 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.

Ladies' Aid Societies and Sisterhoods of Personal Service.

*Ahawath Chesed Shaar Hashomayim Sisterhood, 82 East Second street, District No. 6.
 Atereth Israel Sisterhood, 323 East 82d street.
 *Amelia Relief Society, 2009 Third avenue, District No. 13.
 Baron de Hirsch Ladies' Benevolent Society, 115 East 86th street.
 *Beth-El Sisterhood, 240 East 60th street, District No. 9.
 *Beth Israel Sisterhood, 72d street and Lexington avenue, District No. 5.
 *B'nai Jeshurun Sisterhood, 320 East 65th street.
 B'nee Sholom Sisterhood, 630 East Fifth street.
 *Caroline Aid Society, 239 East 67th street, District No. 7.
 *Ceres Sewing Circle, 170 East 80th street, District No. 4.
 *Chaari Zedek Sisterhood, 8 Henry street, District No. 1.
 Daughters of Jacob, 40 Gouverneur street.
 *Deborah Benevolent Society, 170 East 60th street, District No. 14.
 Downtown Hebrew Ladies' Benevolent Society, 237 East 57th street.
 Downtown Hebrew Ladies' Relief Association, 206 East Broadway.
 *Emanuel Sisterhood, 223 East 79th street, District No. 11.
 Federation of Sisterhoods, Mrs. S. Schulman, Secretary, 1144 Park avenue.
 Gertrude Aid Society; president's address, 213 East 87th street.
 Hannah Blackburn Benevolent Society, 149 East 58th street.
 Independent Order "Treue Schwestern," secretary's address, 668 East 136th street.
 Ladies' Benevolent Society of the Congregation Atereth Israel, 323 East 82d street.
 *Ladies' Benevolent Society Gates of Hope, 115 East 86th street, District No. 12.
 Ladies' Fuel and Aid Society; office, 209 East Broadway.
 Ladies' Hebrew Aid Society of Yorkville, 115 East 86th street.
 Ladies' Lying-in Relief Society; president's address, 244 West 52d street.
 Miriam Gottlieb Aid Society—Twelfth Ward Bank Building, 125th street and Lexington avenue.
 *Rodef Sholom Sisterhood, 63d street and Lexington avenue, District No. 2.
 *Shaaray Tefila Sisterhood, 166 West 82d street, District No. 16.
 *Shearith Israel Sisterhood, 70th street and Central Park West, District No. 8.
 *Temple Israel Sisterhood of Harlem, 242 East 112th street, District No. 15.
 Young Ladies' Charitable Aid Society, 55th street and Third avenue.
 Young Ladies' Charitable Society, 149 East 58th street.
 *Yorkville Ladies' Hebrew Aid Society, 170 East 60th street, District No. 3.
 *District of the Federation of Sisterhoods.

Auxiliary Societies.

Beth Israel Leagues Nos. 1, 2 and 5, Advisory Board, secretary's address, 114 East 56th street.
 Ladies' Auxiliary Society of Hebrew Orphan Asylum, Amsterdam avenue and 137th street.
 Ladies' Auxiliary Society of Mount Sinai

Hospital, Lexington avenue and 67th street.
 Ladies' Auxiliary Society of the B'nai B'rith Home for the Aged and Infirm at Yonkers, 723 Lexington avenue.
 Ladies' Auxiliary Society for the Aid of Jewish Prisoners, Mrs. D. E. Klein, Secretary, 252 West 128th street.
 Ladies' Auxiliary Society of Beth Israel Hospitals, Gouverneur and Cherry streets.
 Ladies' Auxiliary of Hebrew Sheltering Guardian Society, 150th street and 11th avenue.
 Ladies' Auxiliary Society of Montefiore Home, 138th street and Boulevard.
 Ladies' Benevolent Society of Congregation Shaarai Tefila, 82d street and Ninth avenue.
 Lebanon Hospital League, 59th street and Madison avenue.
 Young Folks' League of the Hebrew Infant Asylum, Lexington Assembly Rooms, 58th street.
 Young Ladies' and Gentlemen's League of the Montefiore Home, 138th street and Boulevard.

Benefit and Fraternal Societies.

Chebra Hased Veamat, office, 70th street and Central Park W.
 Hebrew League of the Seventh Ward, 360 Madison street.
 Independent Order of Berith Abraham, secretary's address, 272 East Houston street.
 Independent Order B'nai B'rith, secretary's address, 723 Lexington avenue.
 Independent Order Free Sons of Israel, secretary's address, Madison avenue and 86th street.
 Independent Order Sons of Benjamin, secretary's address, 212 East 58th street.
 Joseph F. N. League, 723 Lexington avenue.
 Keshet Shel Barzel, secretary's address, 19 St. Mark's place.
 Societe Israelite Francaise de Secours Mutuels de New York, 203 East 56th street.
 United Hands Mutual Benefit Society, secretary's office, 81 East 125th street.
 United Austrian Hebrew Charities Association, 71 Second street.

Agudath Achim Chesed Shel Emeth, 54 Canal street.
 Alliance Israelite Universelle, 197 East Broadway.
 Austro-Hungarian Free Burial Society, 174 Norfolk street.
 Baron de Hirsch Fund, 45 Broadway.
 Baron de Hirsch Trade School, 222 East 64th street.
 Beth Israel Hospital, Cherry and Jefferson streets.
 Brightside Day Nursery and Kindergarten, 132 Attorney street.
 Clara De Hirsch Home for Working Girls, 225 East 63d street.
 Darch Ameluno Free Burial Society, 27 Sixth avenue.
 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.
 Gemilath Chassodim, 215 East Broadway, New York.
 Hebrew Ladies' Maternal Aid Society, secretary, Mrs. N. Jacobs, 1470 Fifth avenue.
 Hebrew Relief Society, 99 Central Park West.
 Hebrew Benevolent Aid Society, 58 St. Mark's place.
 Hebrew Benevolent Fuel Association, 58 St. Mark's place.
 Hebrew Mutual Benefit Society, secretary, 212 West 63th street.
 Hebrew Sheltering Guardian Society, 151st street and Boulevard.

Hebrew Infant Asylum, 909 Eagle avenue.
 Hebrew Sanitary Relief Society, secretary, 103 West 55th street.
 Hachnosath Orchim, 210 Madison street.
 Hebrew Benevolent and Orphan Asylum Society, Amsterdam avenue and 138th street.
 Hebrew Institute, 197 East Broadway.
 Hebrew Lying-in Relief Society, Second avenue and 21st street.
 Hebrew Sheltering House for Aged, 210 Madison street.
 Hebrew Technical Institute, 36 Stuyvesant street.
 Hebrew Technical School for Girls, 267 Henry street.
 Home for Aged and Infirm Hebrews, 125 W. 105th street.
 Home for Aged and Infirm of the I. O. B. B., Yonkers, N. Y.
 Industrial School of the Ladies' Bikur Cholim Society, 209 East Broadway.
 Industrial School of the United Hebrew Charities, 58 St. Mark's place (Eighth street).
 Jewish Endeavor Society, 109 Henry street.
 Jewish Immigrants' Protective Association, 212 East 58th street.
 Jewish Working Girls' Vacation Society, secretary, Mrs. I. Josephie, 321 Riverside Drive.
 Jewish Sabbath Observance Association, office, 70th street and Central Park W.
 Jewish Theological Seminary, 736 Lexington avenue.
 Lebanon Hospital, 156th street and Westchester avenue.
 Montefiore Home for Chronic Invalids, 138th street and Boulevard.
 Montefiore Hebrew Free School, 201 Madison street.
 Mount Sinai Hospital, 66th street and Lexington avenue.
 Mount Sinai Training School for Nurses, 149 East 67th street.
 Passover Relief Association, 121 East 47th street.
 Purim Association, 111 Broadway.
 Roumanian Aid Society, University Settlement Building, 57 Rivington street.
 Russian-American Hebrew Association, East Broadway, corner Jefferson street.
 Sanitarium for Hebrew Children, 55 Broadway.
 Seligman-Solomon Society, 237 East 57th street.
 Society for the Aid of Jewish Prisoners, Second avenue and East 21st street.
 Society for Religious Study Cong. B'nai Jeshurun, 65th street and Madison avenue.
 United Hebrew Charities, 356 Second avenue.
 Young Men's Hebrew Association, 92d street and Lexington avenue.

BOROUGH OF BROOKLYN.
Congregations.

Ahawath Achim, Johnson avenue, near Ewen street.
 Ahawath Scholom, Beth Aron, 98 Scholes street.
 Ahawath Chesed, Lorimer and Stagg streets.
 Beth El, 110 Noble street (Greenpoint).
 Beth El (of Borough Park), Forrester Hall, Borough Park.
 Beth Elohim, State street, near Hoyt street.
 Beth Elohim (E. D.), Keap street, near Division avenue.
 Beth Hamedresh Hagodal, Siegel street.
 Beth Israel, Boerum place and State street.
 Beth Jacob, Keap street, near South Fourth street.
 Bikur Cholim, Wyona street, E. N. Y.
 B'nai Jacob, 167 Prospect avenue.
 B'nai Sholom, 327 Ninth street.
 Emanuel, Fourth avenue and 49th street.
 Gemilath Chesed, Cook street.
 Mt. Sinai, 345 Bridge street.
 Sons of Israel, Bay 22d street and Benson av. (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, 100 Noble street.
 Ladies' Hebrew Benevolent Society of the 26th Ward, 97 Bradford street.

Communal Institutions.

B'nos Zion Society; secretary's address, 326 Fourth avenue.
 Brooklyn Hebrew Dispensary, 70 Johnson avenue.
 Gemilath Chasodim Association, 82 Graham avenue.
 Hebrew American League, 715 Broadway.
 Hebrew Benevolent Association, 161 Smith street.
 Hebrew Benevolent Society (E. D.), 270 Keap street.
 Hebrew Educational Society, Pitkin avenue and Watkins street.
 Hebrew Free School Association, 160 Beaver street.
 Hebrew League, secretary's address, 175 Watkins street.
 Hebrew Orphan Asylum, 873 Ralph avenue.

Borough of Richmond.

Congregation B'nai Jeshurun, Richmond turnpike.
 Hebrew Benevolent Society of Staten Island, Richmond turnpike. (Congregation B'nai Jeshurun.)
 Young Men's Hebrew Association of Staten Island, Richmond turnpike. (Congregation B'nai Jeshurun.)



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rics have been selected with particular attention to style
and serviceability—they comprise handsome Fancy Cheviots
in invisible Plaids, English Checks, Overplaids, and Mixed
Stripes—Brown, Gray, Olive, Tan and Oxford; also Black and
White checked Cheviots and Navy Blue Tibbets and Chevi-
ots of fast color Indigo dye.

FINE ENOUGH FOR DRESS—STRONG ENOUGH FOR SCHOOL.