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# THE HEBREW STANDARD

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**A Garden Song.**  
Hither, this solemn eventide,  
All flushed and mystical and blue,  
When the late bird sings  
And sweet breathed garden ghosts walk  
sudden and wide,  
Hesper, that bringeth all good things,  
Brings me a dream of you,  
And in my heart, dear heart, it comes and  
goes,  
Even as the south wind lingers and falls  
and blows,  
Even as the south wind sighs and tattles  
and streams  
Among the living leaves about and round,  
With a still, soothing sound,  
As of a multitude of dreams  
Of love and the longing of love and love's  
delight,  
Thronging, ten thousand deep,  
Into the uncreating night,  
With semblances and shadows to fulfill,  
Amaze and thrill  
The strange, dispeopled silences of sleep.  
—William Ernest Henley.

### The Conquest of Aaron Pittrick.

BY SAMUEL GORDON.

(Concluded.)

Avrom stood with his tall form reared to its height, and to Aaron's fancy his voice from among the clouds, and with a shriek, half of anger, half of terror, he tore himself from under Avrom's caressing hand.

"I won't have you preach to me," he shouted; "you are not our Rabbi—only our schoolmaster."

And before Avrom could realize the fact, Aaron had darted off, and the next moment he had turned the corner of the street.

A full minute the schoolmaster stopped on the spot, then he walked on, smiling to himself and whispering, "I have made him angry, and that is better than hatred; to-morrow I shall make him ashamed; shame is better than anger. And after shame there follows repentance, and then—ah, we shall see."

To-morrow came, but it brought no Aaron Pittrick to the school. It also failed to bring several others—some of them the most regular of the pupils. Avrom thought nothing of it, and made no comment. But the next day his class had dwindled down to half its normal size, and the day after it only contained a few stragglers. He was getting puzzled, and when the following morning he entered the schoolroom and found it empty, he knew that the thing was not without a meaning of its own. He never had frequent occasion to be in the streets, but now it struck him that the last few times he had been out and about, the people he had met had looked askance at him, and had ignored his salutations or answered them in an embarrassed, makeshift fashion, and in the Synagogue the row of seats containing his own, had suddenly lost all its occupants.

He sat down on one of the desks, staring in front him, and racking his brain to think of any shortcoming or dereliction of duty of which he might unconsciously have been guilty. He could not convict himself of anything,

though he was not lenient in his judgment of himself. And then he got up with a light in his eyes that seemed to spread over his face, and lay upon it like a halo: and so he walked through the streets, his step firm, his head erect, heedless of the prying eyes and the covertly pointed fingers that gaunted him on his way. And when he had entered his little room he took down from the shelf the commentary on "The Duties of the Heart," and in a moment he had forgotten himself and the world.

A tap at the door aroused him, and, in answer to his bidding, there entered lame Chayim, the beadle of the Beth-Din, the ecclesiastic court.

Quickly Avrom went to meet him. "Peace with you, Chayim," he said cordially, stretching out his hand; "you are the first person that has crossed my threshold for three days. Can you tell me what it means?"

"You are to be at the Court-house to-day at noon, and then you will be told. Don't fail; it is the order of the Court."

And without a gesture or word of greeting Chayim descended the rickety staircase at, for him, break-neck speed.

Avrom stepped to the window, and scanned the blue immensity that stretched fathomless into the distance.

"If that is the Court house, what must the Judges be like?" he said softly. And then he seated himself back in his chair, and his eyes ran ravenously over the open pages.

At the stroke of noon Avrom was outside the Beth Din. The space in front was crowded with men and women, and when they saw him coming they tried to give them elves an air of having been brought to the spot by accident rather than forethought. The schoolmaster passed through them in silence, looking neither right nor left to save them the trouble of showing him courtesy, and as he set foot in the Court-room, where Rabbi Binnom and his two assessors sat, his eyes met theirs unqually.

The Rabbi's voice broke the silence, "Avrom Peltzer," he said, "men do not always know the wolves in sheep's clothing, but God knows and gives a sign to reveal them to our purblind eyes. We have set you in responsibility over the lambs of our flock, and you have undertaken the trust, knowing you were not worthy of it, and for that you are here to be condemned."

"Avrom stood up, and his head seemed touching the roof, although there were fully ten inches between the two. "Before one is condemned, one is judged, and before one is judged, one is accused," he said without a quaver in his voice.

"Look into yourself and confess and then you will be spared the indignity of accusation and judgment," said Rabbi Binnom. "No!" he went on,

as he saw Avrom shake his head in silence. "Then listen. It has come to our knowledge that you have desecrated the Sabbath: you have been guilty of that which entails the kindling of fire—fire, which is the symbol of all manual labor. You have smoked on the Sabbath."

An incredulous smile hovered over Avrom's lips. "Smoked on the Sabbath?" he echoed. "Why not say rather I have not observed the fast on the Day of Atonement?"

"Bring in the witness, was the curt rejoinder.

The door at the upper end of the chamber opened, and Aaron walked in with a firm step. Stonily he returned Avrom's look of amazement and stood by the table without a muscle of his face moving.

"Tell your story," said Rabbi Binnom.

"Last Sabbath, soon after the morning service, I was walking in the forest," began Aaron in the manner of one reciting a lesson he had learnt by heart, "and there I espied Avrom Peltzer reclining under cover of the secondmost hillock from the town side, and from his mouth I saw the vapors of tobacco arising, and then I quickly turned back, lest I should shame him with my presence, and I have heard it said that it is a sin for a disciple to bring the blood to his preceptor's cheeks. This I have seen and bear witness to."

The eyes of the three judges were fixed on Avrom, but Avrom was looking at Aaron with a glance, that brimmed over with wondrous pity and compassion.

"Answer," came the summons from Rabbi Binnom.

"Will you take evidence from the mouth of a child?" said Avrom.

"He is no child, he is Barmitzvah, his testimony is valid," said Rabbi Binnom severely.

"Aaron," said Avrom, stretching out his arms to the boy, "we are to be a nation of priests; do not let there be falsehood amongst us"

"I have spoken the truth," replied Aaron doggedly.

Avrom stood silent and pondered, and with a rush the whole horror of the thing flooded his brain. The Satan of perverseness was in the boy's heart, and held it captive; and to that he was to be sacrificed, to a childish whim, to a flimsy caprice—oh God, it was hard and terrible, and quickly Avrom swallowed the sob he felt rising in his throat, lest it should be taken for a wrong sign. So the threat, Aaron had uttered to his companions was no bravado—it had been made in dire earnest, and here and thus it was to be accomplished. There was but one resource.

"I have studied the Book of Sanhedrin," he said, speaking in jerks,

"and I know what I may demand; let him swear to what he says on the Scroll of the Law."

Rabbi Binnom nodded, and in a trice lame Chayim had taken the scroll from the Ark and had placed it on the table.

A hunted look came into Aaron's eyes; he had not reckoned on that. He could play with these men—they were only human like himself; but this was the incarnate word of God. The blood surged to his head and made it tingle. What could he do? Draw back, and be disgraced for a liar and calumniator all the days of his life? No, he would go on with his grim jest, cost what it may and the anger in his hearts welled furiously against this man, this Avrom Peltzer, whom four months ago he had not set eyes on, and who now had placed him in this terrible jeopardy. And Avrom, meantime, stood watching him, with the firm hope that Aaron would repent at the dread emergency, and already he was in his mind forming the words with which he was going to intercede for him and procure his pardon, when he saw the boy slowly lift his hand, and with a throb of fear he asked quickly:

"Aaron, are you going to swear?"

"Yes," said Aaron, with a reckless gleam in his eyes. But just as his hand was about to alight on the scroll, Avrom snatched it off and cried brokenly:

"Hold, there is no need. I am guilty."

And after that the words of condemnation, bidding him quit the town and never tread its streets again, fell unheeded on his ears, and he made his way out, groping in front of him, as if the daylight had suddenly been blotted out.

Aaron was the hero of the hour, but the praise and flattery that was heaped upon him, made his heart turn with a sickening sense of gall and bitterness. And so at the first opportunity he hurried away to hide himself in the solitude of the forest, and there to commune with himself and make straight one or two things, which just then had to his mind a queer and crooked aspect. And chiefly he wanted to think over the strange incident that, as far as he was concerned, had terminated the proceedings before the tribunal—Avrom's admission of his guilt. Was there really some fact for his fiction? Had Avrom indeed sinned and had he himself been appointed the executor of God's justice? The doubt of it racked his head until it almost drove him mad, and unless he found enlightenment . . . Ah, there he was! He knew the tall figure going along the country road, knew it despite the bowed head and bent shoulders; in its hand it was carrying a bundle, pitifully little and spare, surely it could only contain his Taleth and Tephilin

and a volume or two. An eager impulse came into Aaron's heart. Unless he asked now, he would never be told, because, for certain, he would never again set eyes on the man's face.

So he ran up to him quickly and called, "Avrom Peltzer!"

Avrom stood still and looked at Aaron with a smile that seemed all torn to tatters.

"That is good of you, Aaron!" he said, "I suppose you have come to say good-bye to me, and to wish me God's speed on my road? I thank you."

"I have come to ask you," began Aaron, hurriedly, and then his voice stuck in his throat.

"Well," said Avrom, encouragingly.

"Ask you why—why you did not wait for me to swear on the Scroll. Are you really guilty?"

And then he cowered back, because Avrom's eyes grew and grew, till they became as large as the Synagogue gates, and in each seemed to stand an angel with a flaming sword. But his voice sounded like the trickling of balm on a gaping wound.

"Aaron," he said, "what are we in this world, and what is the opinion of all men compared to one little thought of God? And I was afraid that, when your day came, this one little thought might be God's recollection of your aberration of soul; and therefore, I was willing to let men think of me as little as they might, rather than God should think of you that one little thought too much. Are you glad, little Aaron?"

Aaron heard, and his heart heaved right into his mouth, and with a choked wail he threw himself at Avrom's feet.

"Come back with me!" he gulped. "I shall tell them all—everything! Avrom, Avrom, come, oh, come back with me!"

Quietly Avrom stooped and lifted him up.

"No, Aaron," he answered, stroking Aaron's matted hair; "I am an exile on the face of the earth, and therefore it is no matter to me when I go or where I am, and here I cannot abide any longer. But I have done more in my short stay than I had hoped: I have given one human soul an understanding which shall never fail—what say you, shall it?"

Aaron shook his head.

"Goodbye, little brother," and as Avrom stooped Aaron felt a burning impress on his forehead. Then he stood alone. Long, long he watched the retreating figure until it disappeared where the sky came down upon earth to meet it.

Five minutes afterwards Aaron met Itchki and Reuben. The two made a woe begone face when they saw him.

"Why, you look as if you had been crying," said Reuben.

"Something went in my eye," said Aaron.

"Well then, I suppose it's our turn to cry," said Itchki: "you have won the bet anyway—how many slaps was it we wagered—five wasn't it, Reuben?"

Aaron kept silence for a while and slowly lifted his hand to his face where the warm pressure of Avrom's lips was still abiding.

"He called me 'little brother,'" he said to himself, "and this was the seal of his brotherhood," and then he smiled to himself at his thought. "It would please him, if he knew it."

Quickly he turned to his companion. "I am willing to forego the stakes on one condition," he said to them.

"What's that?" cried both in a breath.

"A little thing—only that I may kiss you each just once upon the forehead."—*Exchange.*

**Children's Column.**

**The Story of Katy Did.**

"Who stole my hat?" the tree toad cried. "Why, Katy did!" a voice replied. "She did." "She didn't," one contradicted. "Well, anyhow, she's in a fix!" The cricket chirped beside the wall, The insects gathered great and small To sift the matter how or why. "Get the police," buzzed the fly. "What's wanted? I'm already here," Bluebottle's voice buzzed very near. "To catch a thief," spoke up a gnat. "She's gone and hooked the toad's hat." "She did!" "She didn't!" a chorus sounds, And great excitement now abounds. The bumblebee buzzed loud and louder; Grasshoppers sized like burning powder; The timid roaches hurried by, Quite frightened at the hue and cry. The honeybees came flying in, Adding their hum unto the din. Mosquitoes flew now here, now there, Trying to find the culprit's lair. "She's only gone," exclaimed the spider, "To get some of her friends to hide her!" The wasp was waiting on the wing, Ready to use his sharpest sting. "I always thought her rather queer," Whispered the moth in beetle's ear. "Oh, yes, no doubt she's thieved before!" Now so increased the great uproar That Granddad Toad at last awoke. He gave a wise, judicial croak, Then hopped upon a stone and said, "Why, tree toad's got it on his head!" Judge Toad was counted very wise Because he'd learned to use his eyes. So came this maxim in toadland, "Look where you leap," I understand. —Helen Raymond Wells.

**Talks With My Children.**

**NEBUCHADNEZZAR, OR THE GOLDEN IMAGE.**

2 Chron. 36: 11-20; Daniel 3.

How kind God had been to Hezekiah, King of Judah.

God would not let the people of Assyria hurt him. At last Hezekiah died and there was another king; and at last he died, and there was another king; and at last he died, and there was another king; and so there were a great many kings one after another, and most of them were very wicked. Most of the people in Jerusalem were wicked, and worshiped idols. So God sent prophets to tell them that he would not keep them from being hurt any more, and that he would let some heathen king take them a great way off, so as to punish them for their willful disobedience of God's laws. You remember that the people in the other part of Canaan, who were called the people of Israel, had been taken away by the King of Assyria; and God said that the people of Judah should be taken away by some other king.

At last there came a rich, proud king,

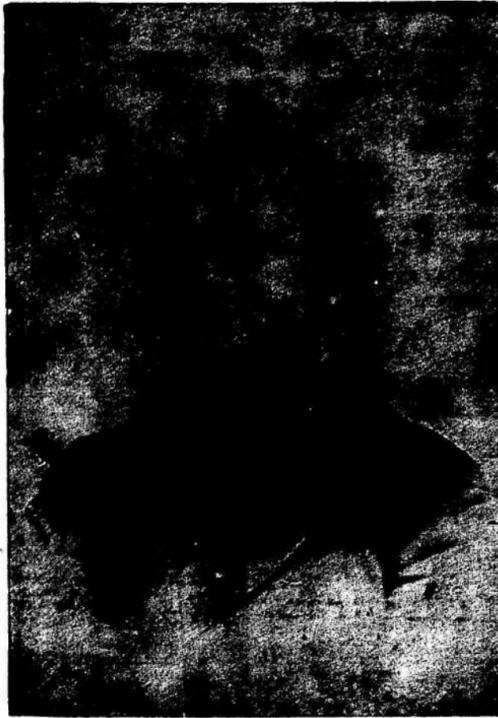
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**Dr. Herman Baar.**

Dr. Herman Baar, the well known educator, for almost a quarter of a century superintendent of the Hebrew Orphan Asylum of this city, author of "Addresses on Homely and Religious Subjects" (2 vols.), and "Bible Lessons for School and Home" (second vol. now in print.)

Our many readers will no doubt be pleased to learn that Dr. Baer, though enjoying the advanced age of 78 years, is in the best of health and spirits.

Dr. Baar was born near Hanover, Germany, and studied at the college at Hanover and also at the university at Gottingen. He graduated at Jena in 1852 with the degree of Ph. D. From 1852 to 1855 he was Professor of Languages at

Jacobson's School at Seesen in the Duchy of Brunswick. He taught also in Brighton, England, and studied the English language there. He was called to Liverpool as minister of the famous Seel Street Synagogue, where between 1859 and 1868 his forceful sermons attracted large assemblages from among all classes.

For many years Dr. Baar was a member of the famous English Literary Society, of which the late Premier William Ewart Gladstone was president.

Before entering upon his office of Superintendent of the Orphan Asylum, where he served with so much distinction, Dr. Baar had spent seven years in educational work in New Orleans and other large cities in the South.

called Nebuchadnezzar, to fight against the people in Jerusalem. This king came from a country called Babylon. He had a great many soldiers, who placed their tents all round Jerusalem. At last they got into the city, and they broke down the wall, and they burnt a great many of the fine houses, and they even burnt the beautiful temple that Solomon had built, and they took away the golden things that he had put in it, the gold basins, and candlesticks, and altars, spoons and cups and shovels, and they took them to Babylon, to put them in the house of their idols.

Nebuchadnezzar also took the king that was then at Jerusalem and put out both his eyes, and brought him to Babylon, and kept him in prison till he died; he killed a great many people, and he took a great many more with him to be slaves in Babylon.

You can imagine how very sorry the people were to leave their own beautiful city, where they were born and had lived, and the temple where they had worshiped the God of their fathers according to their own customs, and to go to Babylon.

They sat down by the rivers of Babylon and wept, and they would not sing psalms as they used to do, but they hung their harps upon the willow trees that grew by the waterside. (Psalm 137.)

Why did God let them be taken from the land of Canaan?

Because they had sinned against him. Some of the people who were taken to Babylon loved God. I will tell you about three young men who loved God very much, and who would not worship idols.

Nebuchadnezzar once made a very large image of gold; it was higher than a very tall tree. This image was placed out of doors, and Nebuchadnezzar sent for all the judges and captains in his land, and for a great many rich people, to come and see this golden image. Now Nebuchadnezzar had made the three good young men judges; so that they were obliged to come to see the golden image. When all these captains and judges and rich men had come, they stood round the image, and a man called out very loud, "O, people, when the music begins to be played, then fall down

and worship the golden image that Nebuchadnezzar has set up. Whoever does not fall down and worship, shall immediately be cast into a burning fiery furnace."

Do you know, dear children, what a furnace is? It is a place full of fire; it is like a very large oven. How horrible it must be to be put into a furnace! Would the three good young men worship the image, or would they not?

Very soon the music began to play, and the people fell down and worshiped the image.

Then some men came to Nebuchadnezzar and said, "O king, live forever. Did you not command that every man should fall down and worship the golden image, when the music was played; and that if any one did not worship, he should be cast into a fiery furnace? There are three men who have not minded what you said; they never worship your gods, nor have they worshiped the golden image you set up."

Then Nebuchadnezzar was in a rage, and he ordered the men to be brought to him. Then these men were brought before the king. And Nebuchadnezzar said to them: "Is it true that you do not worship my gods, nor the golden image I have set up? Now if, next time the music is played, you fall down and worship, it is well; but if not, you shall be cast into the furnace. And who is the God who can deliver you out of my hand?"

Then the young men answered the king, "O Nebuchadnezzar, our God is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O king! But if not, we will not serve thy gods, nor worship the golden image thou hast set up."

Then Nebuchadnezzar was full of fury; and his face looked quite different from before, because he was in such a great passion.

He told his servants to make the furnace seven times hotter than usual, and he ordered the strongest of his soldiers to throw the three young men into the furnace. First the young men were bound, so that they might not be able to move when they were in the fire; and their clothes were not taken off. Then the strong soldiers threw them into the furnace, and the flames were so great

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that the soldiers who put in the young men caught fire and were burnt up. The three young men fell down in the midst of the furnace.

Nebuchadnezzar was near the furnace and watched to see the young men burning. But oh, how much surprised he was to see them walking about the furnace, and to see a man with them, who looked like the Son of God.

Nebuchadnezzar cried out to his servants, Did we not cast three men into the fire? And they answered, True, O king.

And Nebuchadnezzar said, I see four men loose, walking in the midst of the fire; and they are not hurt.

Nebuchadnezzar had never seen a man like him who was in the furnace, so he supposed that he must be a god. Was it not kind in God to show His power and His love for those who served him and walk with these young men in the furnace?

Then Nebuchadnezzar went to the furnace, and called the young men by their names, and said, O servants of the most high God, come forth, and come hither. And the three young men came out of the furnace. Then all the judges and captains came near and looked at the young men, and saw that they were not the least hurt, not a hair of their heads was singed, nor were their clothes scorched, nor did they even smell of fire. Then Nebuchadnezzar saw that there was a God who could deliver his servants from the burning flame; and Nebuchadnezzar said, that if any person spoke against God he should be made a dunghill. And the king was very much pleased with these three young men.

Do you think that the young men had been happy while they were in the fire? Yes, I think they must have been very happy, for they had such a friend walking with them. Were they not glad that they had not worshiped the golden image? If they had been burnt, their spirits would have gone to heaven; but God did not let them be burnt, that all people might see that he was the true God, and that everybody should worship him.

Though all the other people worshiped the image, they did not. If other people do wicked things, should we do them, too? My dear children, if all your little companions do a wrong thing, still you should do what is right, that you may please God. If you see everybody else breaking the Sabbath day, remember that you ought to keep it.

If you see some people violating the laws of your religion, you should not follow their bad example. The commandments of God are given to us as a safeguard for our minds and our health, to make us more virtuous and consequently happier. Have moral courage and resist temptation. "If sinners entice thee go not on the way with them," is a safe rule to go by. If any one asks you to eat forbidden fruit tell them that the laws of God prohibit you. Always keep your Sabbath and holy days and be firm in upholding and maintaining the truths of your religion wherever you are and whatever business you may be engaged, for Judaism "is a tree of life to those that lay hold of her," and all her paths lead to peace and happiness.

If other children are disobedient, and join in doing something they are not allowed to do, still, dear child, remember God sees you. If the other children laugh at you, do not mind it, for God is pleased.

I hope you will be like these three good young men. Then, if you should die, your spirit would go to God, and you would be happy for ever.

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**In the Jewish World.**

The Newark, N. J., branch of the Alliance Israelite Universelle will soon be organized.  
A charity euchre held last week at Atlantic City netted a large sum, which will be given to Temple Beth Israel. Seventy-five tables were in use.  
At the banquet recently given by the Virginia Bar Association at Hot Springs, Va., Rabbi E. N. Callish of Richmond was the principal speaker.  
The Brooklyn Hebrew Orphan Asylum has asked the city to appropriate \$38,800 toward its maintenance in 1904. The Brooklyn Jewish Hospital wants \$3,090.  
The Jewish trade school of Czenstochov has obtained the right that its graduates are registered in the artisans' guilds and thus are entitled to residence in all parts of Russia.  
Mrs. Komisarzewska, a member of the Imperial theatre at Moscow, gave a benefit for the victims of Kishineff, which netted 1,500 roubles. Of course it was not given at the Imperial, but at a private theatre.  
The Governor of Kiew issued an order that the police should expel all the Jews from the villages, who have no right of residence, and that this expulsion should take effect at once without waiting for a decision of the court.  
The anti-semitic votes at the last election to the Reichstag have been reduced from 234,250 to 244,561, which is about one-seventh, while the number of anti-semitic deputies fell from twelve to nine or about one-fourth.  
Fire threatened to destroy the Hebrew School at 157 Fairmount avenue, early one morning last week, but the prompt arrival of the firemen kept the danger from spreading. The blaze was confined to a room on the third floor of the building and was caused, it is said, by the accidental dropping of a lighted candle, which set fire to the furniture.  
Rabbi J. Friedman, formerly of Budapest, Austria, has assumed charge of the Rodef Sholem congregation at Homestead, Pa., succeeding Rabbi J. Mendelsohn, who was Rabbi of the congregation since it was organized five

years ago, until last week, when he removed to Nashville, Tenn.  
Mr. Simon Kapp, who died recently, left his entire fortune to the city of Mayence. Of his estate, which is valued at 710,000 marks, 100,000 will be set aside as a fund for the establishment of a Jewish home for the aged, and until such a home be established, the interest will be added to the capital. The city has further to pay some small legacies.  
Albert Cahen, professor of elocution at the Lyceum Louis-le Grand, and George Franck, professor of history at the Lyceum Lakanal, were made cavaliers of the Legion of Honor, and Mr. Levy-Wogue was promoted to the rank of professor de premiere at the Lyceum Saint Louis.  
The Jews of Kishineff obtained from Prince Urussow, the Governor of Bessarabia, permission to hold a solemn funeral for the scrolls of the Thora which have been defiled and torn during the recent riots. The scrolls were put in clay tubes and so buried in a vault in the cemetery. The ceremony took place on the ninth of Ab.  
Dr. Isaac Blumenstein, grand rabbin of the grand duchy of Luxemburg, died suddenly at the age of 59 years. He was born in the grand duchy of Baden, studied in Breslau, served as chaplain in the army, during the Franco-German war and upon his return from the war was appointed chief rabbi of the grand duchy of Luxemburg, which post he held for the last 32 years.  
Three representatives of the J. C. A. visited Kishineff, where they remained three weeks to oversee the distribution of funds and to inspect two model farms in the vicinity. They were besieged by numerous applicants who believed that the three gentlemen had come to organize the emigration to Argentine, and in spite of all protests they would not believe them, until they had left the city.  
The Tephareth Zion congregation will this year complete its fine synagogue on

North Lincoln street, opposite Potomac avenue, Chicago, Ill., for which M. Spitzer has made the plans. The building is designed in the Gothic style of architecture, two stories and basement, 48x110 feet, of which the basement is now in. The exterior will be of pressed brick and stone, with slate roof, and the total cost will be \$22,000.  
The National Social party of Germany has ceased to exist and has joined the Freisinnige. This party, founded by a pastor Naumann, was originally an offshoot of Stoesker's Christian Socialism, without its anti-semitism, but all the same accentuating its Christianity. Whether the amalgamation with the Freisinnige means a compromise of principles on one side or the other will have to be decided by future developments.  
The Hebrew Educational Society of Trenton, N. J., which has been holding sessions in Walker's Hall, corner Broad and Factory streets, is obliged to find new quarters: The lease for the rooms has run out and the proprietor has use for the rooms. The society has not met for the last three months, as there was a falling off in the attendance last Spring and Paul Urkin, the president, has been obliged to be absent from town for some time. It is intended, if new quarters can be found, to hold the next meeting Sept. 6, when Mr. Urkin will again take up the work.  
It is intended to have a lecture on one Sunday and a debate the next.  
Arrangements for bringing twenty-two Kishineff sufferers to Minneapolis, Minn., were made at a meeting of the local Kishineff Relief Committee held at the residence of Meyer Bank, 517 Fifth street N, last Tuesday night. The \$500 raised for the purpose will be equally divided between the successful applicants, and when they arrive employment will be furnished them.  
Several meetings have been held recently by young Jewish professional men of the southern section of Philadelphia looking to the establishment of a downtown Jewish Educational Society. At a meeting at the College Settlement in the

early part of the week, at which Simon Wendkos presided, an explanation of the work being done by the Educational League of New York was given by S. A. Jaffe, of that city.  
The corner stone of the new synagogue, which is being erected at the corner of Pine and Jackson streets, Green Bay, Wis., was laid last Sunday. Short addresses were made by President A. Goldman and B. Abrams. The building completed will cost about \$8,000. It will be completed about Nov. 15.  
The New Beth Hamedrash Hagodal synagogue of Boston will be dedicated on Sunday afternoon.  
The joint primaries in Massachusetts will be held this year on the 22d inst. As this is Rosh Hashanah politicians in some sections are in a quandry, as the orthodox Jews certainly will not vote on that day.  
A conference of the Universal Peace Union was held last week at Mystic, Conn. Hezekiah Butterworth, the well known writer of boy's books, spoke on "What New England and the United States Owe to Jewish Ideals."  
Some years ago a number of Hebrews settled in Chesterfield, Montville and other villages near New London, Conn., buying up a number of abandoned farms. They are very thrifty and a number of them have made quite a sum of money by taking in boarders from the New York Ghetto this Summer. At one time it is estimated that there were over 2,000 visitors in the section.  
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**CITY NEWS.**

**Congregation Shaary Zedek.**  
 Rev. Adolph Spiegel will officiate at the Sabbath of "Tazet Horal."

**Temple Israel of Harlem, Fifth Avenue and 125th Street.**  
 On Saturday Sept. 5, Rev. Dr. M. H. Hertz will preach Sabbath sermons at 11.

**Mt. Zion Congregation.**  
 1234 St. John Place, Madison and Park Aves.  
 Rabbi Samuel Greenfield will preach Sabbath morning at 10 and 12 and evening at 8.

**Dedication of a New Synagogue.**  
 The Congregation Chofetz Kadisha Tamud Thoral will dedicate their new synagogue located at No. 225 East 57th Street on Sunday, Sept. 6, at 2 p. m. Interesting exercises have been arranged for.

**Congregation Beth Miriam, Long Branch, N. J.**

In spite of severely inclement weather, a number of persons attended the services last Saturday. The gale was so high as to make it almost impossible to leave open the outer doors of the Temple. Rev. Alexander Lyons, of Brooklyn, officiated as minister.

This Sabbath, Rev. Raphael Benjamin, of the same city, will be the visiting Rabbi, and he will be succeeded on the 12th inst. by Rev. Solomon Foster, of Newark. Commencing with New Year's Eve, Rev. Dr. Raphael Lasker, formerly of Boston, will officiate as Rabbi of the congregation.

**Opening Exercises at the Educational Alliance.**

The opening exercises of the senior department of the Educational Alliance will be held in the auditorium on Tuesday evening, Sept. 8, at 8 o'clock. Admission will be by card.

**Hebrew Technical Institute.**

Through the courtesy of Mrs. Esther Herrman the boys of the Hebrew Technical Institute were given their annual outing at Coney Island, Thursday, Aug. 27. This is the eighteenth year that the school has profited by Mrs. Herrman's generosity, and each year seems to bring more enjoyment to the boys.

As early as 8 o'clock they began to appear by ones and twos at the steamboat landing and at 9.30, when the boat left the battery, there were over two hundred happy, care free pupils of the school, out for the best time of the year. Hardly had the boat docked at Coney Island before the school was on its way to the bath house and, although the sky was overcast and there was a suggestion of rain in the air, the water was soon black with bobbing heads of happy boys, in for their "annual bath."

Directly after this dinner was served to the school, as well as to the teachers and their families, and the rapidity with which the food disappeared speaks well for the chef, Mr. Huller, who presided over this part of the programme.

About 2 o'clock races were held on the boulevard. There was the sack race, the three legged race and the half mile. The last race is an annual one for the championship of the school. The winner of this has his name written on a silver cup to be kept on exhibition for one year in the school office. If a boy wins this race three years in succession the cup becomes his.

This year Frederick Bergman succeeded in winning the championship from Joseph Meyer, after a closely contested race.

But no trip to Coney Island is complete without a visit to Luna Park, and, consequently, the school was introduced to the mysteries of that famous resort, with a ride on the chutes and the carousel.

At 6 supper was served, and by 8 o'clock the whole school, without one boy lost or suffering from casualty of any kind, was on the boat homeward bound.

The rain, which had been threatening all day, now came down in torrents. But nobody cared, for had not the boys of the Hebrew Technical Institute had the most glorious day of their lives, and were they not already planning what they were going to do next year?

**New Site for Hebrew Technical School for Girls.**

The Hebrew Technical School for Girls took title to a piece of realty forming a

part of a site at the southeast corner of Fifteenth street and Second Avenue, on which, as reported last Spring, it is the intention to build a new school building, larger than the one now occupied at No. 267 Henry street.

**Young Men's Hebrew Association.**

The educational classes at the association will resume their activity on the evening of Tuesday, September 15. Enrollment is now going on. The classes are open to the public, and all young men who are desirous of joining are cordially invited to do so. As usual there will be classes in the following subjects: Bookkeeping, stenography, French, Spanish, Hebrew, Jewish history, arithmetic, correspondence, penmanship, mechanical drawing, elocution, grammar and composition, "first aid" and literature.

The services for the holidays will be conducted by Rev. Sapir, with the assistance of Mr. Marvin Nathan and a male choir. These services are open to the members of the association and their friends. To help defray expenses a charge is to be made to those who are not members of the association.

Mr. Marvin Nathan, of the Jewish Theological Seminary, has been elected to conduct the Friday evening services in the place of Mr. Rudolph I. Coffee. These exercises will begin Friday evening, September 18. The public is invited to attend.

**Young Women's Hebrew Association.**

The Friday evening religious exercises will reopen on Friday evening, Sept. 11. The success of the past Winter has given encouragement to the movement, and the interest manifested by the young lady members of the institution has been most noticeable.

The choir of young ladies which so ably led in the singing last Winter will again be in attendance.

Dr. Dayid Levine will again be the speaker. His able work last Winter did much to make the services a success.

On Thursday evening, Sept. 3, the monthly social will take place, and much is being planned therefore. Prizes will be awarded for the most original ideas exhibited.

**Young Folks' Charity League to Hold an Outing.**

The Outing Committee has made all arrangements for an enjoyable moonlight excursion on Wednesday evening, Sept. 9. It will be a delightful sail up the Hudson on the steamer Wm. Fletcher.

There will be music, dancing and refreshments on board. A jolly time is in store for you and your friends; so don't miss it. The boat will leave foot of Market street, E. R., at 8 p. m.

**Hebrew Sheltering Guardian Society.**

Last Saturday Mr. Samuel D. Levy, president, addressed the children assembled in the synagogue on the topic of "Orphan Asylums in Europe." Mr. Levy dwelt particularly on the features developed by Dr. Barnardo in England in his famous children's cottages situated in the suburbs of London.

The children listened with keen interest to the charming address which unfolded before their eyes a vivid picture of the lives and aspirations of the European children in institutions.

The speaker emphasized the fact that the European institutions wishing to appeal to the sentiments and to the generosity of the public, had introduced a mode of dress, which in this country, is being used for mourning only. The solemnity of the institution and its consequent dreariness, the president said, were characteristic features abroad.

Mr. Levy was proud of being able to point out that our children were in a home, whereas the European children were in institutions. After this most interesting address the children crowded around their beloved president to express their joy over his arrival.

**Died.**

Isidore Chlebonski, aged 71. The funeral took place from his late residence, 806 East 142d street, on Tuesday, Sept. 1. Rabbi Samuel Greenfield officiated.

**Dedication.**

On Sunday last, Aug. 30, 1903, a monument was unveiled at Cypress Hills Cemetery, in memory of Mrs. Dora Mosess, beloved wife of Mr. Nathan Mosess. Rev. Joseph Segal officiated.

Advertise in the Hebrew Standard.

**ENGAGEMENTS.**

**AHRAMS — DAVISON.**—Mr. Michael Abrams and Miss Lena Davison, engaged July 12, 1903. At home, 323 East Fourteenth street, Sunday, September 6, from three to six p. m.

**BASCH—BADT.**—Mr. and Mrs. Badt, of 549 Eighth Avenue, announce the engagement of their daughter, Esther, to Mr. H. Basch.

**EPSTEIN—LESSER.**—Mrs. M. Lesser announces the engagement of her daughter, Rose, to Mr. Max Epstein. At home Sunday, September 6, 1903, from three to six at 271 West One Hundred and Twenty-second street.

**ISAACS—MARKS.**—Mr. and Mrs. Lawrence Marks announce the engagement of their daughter, Millie, to Mr. Lisle Isaacs, of St. John, N. B. At home, 245 Steuben street, Brooklyn, September 6, seven to ten p. m. Chicago and Boston papers please copy.

**ISRAEL — SCHWAB.**—Mr. Max Schwab announces the engagement of his daughter, Fannette Schwab, of 1182 Madison Avenue, to Mr. Joseph Israel, of San Francisco, Cal. San Francisco papers please copy.

**JACOBS—HARLAM.**—Mr. Harlam, of Brooklyn, begs to announce the engagement of his daughter, Rose, to Joseph Jacobs, of New York.

**JACOBS — KRONACHER.**—Mr. and Mrs. I. Kronacher, 319 East Twenty-seventh street, announce the engagement of their daughter, Etta, to Mr. Ben Jacobs. At home Sunday, September 6, 1903, from three to six o'clock. No cards.

**KRAUS—KOLB.**—Mr. and Mrs. Jonas Kolb announce the engagement of their daughter, Frieda, to Mr. S. F. Kraus, of New York City. No cards. Brunswick (Ga.) papers please copy.

**LEHMAN—STRAUSS.**—Mr. and Mrs. Julius Strauss, of 66 East Eighty-sixth street, announce the engagement of their daughter, Fannie, to Mr. Julius Lehman, of Brooklyn. At home Sunday, September 6, from three to six. No cards.

**LEVY—ROTHSCHILD.**—Mr. and Mrs. S. Rothschild beg to announce the engagement of their daughter, Selma, to Mr. Charles Levy. At home, September 13, from three to six, 168 East Ninety-fourth street.

**MANSBACH — NIEDERMANN.**—Mr. and Mrs. J. Niedermann announce the engagement of their daughter, Fannie, to Mr. Louis Mansbach. At home Sunday, September 6, 1780 Madison Avenue. No cards.

**MARKS—MOCH.**—The engagement is announced of Therese L. Moch, daughter of Mr. Julius Moch, of 54 Wallace street, Newark, N. J., to Mr. David Marks, of New York City.

**RADLAUER — SIMON-COLEMAN.**—Miss Martha Simon-Coleman to Mr. Ernest Radlauer. At home announcement later, by card.

**ROSENBERGER — HERTZ.**—Miss Carrie Hertz to Samuel Rosenberger, No. 161 East One Hundred and Seventh street.

**WEINGARTEN — LUNITZ.**—Mr. and Mrs. Lunitz announce the engagement of their daughter, Mary, to Mr. Maurice Weingarten.

**WITNER—LENT.**—Mr. and Mrs. Sol Lent respectfully announce the engagement of their daughter, Hattie, to Mr. Sigfried Wittner. At home Sunday, September 6, 1903, at six p. m., at 391 West street, New York City. No cards.

Under the management of F. L. Morhard, the Albany Dental Association has rapidly advanced to the fore, and today 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 crown on pivot teeth, \$4. Open evenings until 9; Sundays, from 10 a. m. to 1 p. m.

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**More Talent for the Witmarks.**

The house of M. Witmark & Sons has recently made two important acquisitions to its large staff—Eugene Ellsworth, composer, and La Touche Hancock, lyricist. Mr. Ellsworth has written many popular songs, his latest hits being: "Little Red Riding Hood," a story song, and "After Many Years," a beautiful ballad. Mr. La Touche Hancock has for some time been musical critic on the New York Telegraph, and his understanding and appreciation of good lyrics, together with the many attractive songs he has already written, give assurance to his proving a very valuable addition to the Witmark staff.

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

Howard Thurston, the great illusionist, still heads the bill at Proctor's Twenty-third Street Theatre, and his act is as mystifying as ever. There are many other good entertainers on the 12 hour bill, among them being Francesca Redding & Co. in the "Cattle Queen," Friend and Magrane in "Stringham & Co.," Prof. G. W. Hull, natatorial act, the Marvelous Merrills, Lavelle's Dogs, and many others.

**Proctor's Fifth Avenue Theatre.**

At Mr. Proctor's Fifth Avenue house a brilliant revival is given of the comedy "The Baby Chase." The cast is headed by Miss Beatrice Morgan and Mr. Robert Cummings. Others playing important roles are Mr. Gerald Griffin, Mr. George Edwin Bryant, Mr. H. D. Hawley, Miss Lorna Elliott, Miss Frances Cummings, Miss Alice Gale, Mr. Claude Cooper and numerous other Proctor favorites.

**Woman's Dress.**

Fashion in dress is of necessity changeable, if for no other reason than to keep the industries going. Dressmakers must be kept busy, consequently the fashion chart makers must be constantly inventing new designs.

Sometimes they strike a happy medium, and decree a dress for women which is at once happy in character and comfortable. At others they get out a garment fitting so tightly that pedestrianism is a hardship; then again they get out a sleeve fitting so tight that to put it on is a positive hardship.

Then again they get out the sleeves so big and broad that a woman looks as if she is carrying two meal bags by a yoke. At present there is a most abominable style in vogue; i. e., the widening of the sleeves at the wrist to such an extent that the extension looks more like a camel's crop than anything else one can imagine.

These long appendages at the end of a woman's sleeve positively hinder a woman from the free use of her hands at meals. Every time an attempt is made to reach over the table, these sleeve bags come back, having swept the soup plate, or the sauce in some platter. They are neither happy in design nor attractive. As there must be a change, however, it counts as one:

It is a pity, however, that extremes of this nature should be taken up. But, "as one might just as well be out of the world as out of fashion," as they say, these freak changes must be adopted.

**Where to Buy Pianos.**

O. W. Wurtz, manufacturer of high grade pianos, whose pianoforte warehouses are at 1518 Third Avenue—the musical centre of Yorkville—has been established since 1892. In his warehouses will be found an excellent variety of pianos in all the popular styles and noted for their elegant tone, unexcelled touch and durability. The Wurtz pianos are especially constructed for family use, and all lovers of good music testify to their artistic qualities. They are sold for cash or installments, and are for rent, all at reasonable prices. Mr. Wurtz has many patrons among our coreligionists, whose trade he appreciates; and his business with them is always increasing, satisfaction in the pianos made under his personal supervision, at his factory, 177 1/2 E. 87th street, being the main reason for his prosperity and his personal popularity is of the same high quality as his pianos. Parties desiring good instruments will profit by inspecting his grand display in the warehouses, 1518 Third Avenue.

**MARRIED.**

**Ackerman—Schochet.**

Abraham Ackerman to Rachael Schochet, by Rev. Adolph Spiegel.

**Bachman—Steinberg.**

On July 19, 1903, Miss Rosa Bachman to Mr. J. H. Steinberg, by Rev. H. Newmark.

**Dworsky—Autler.**

Wednesday, August 26, at the residence of the bride's parents, Arverne, L. I., Carrie Autler to David Dworsky, by Rev. William Muetter, rabbi of Temple Israel.

**Fleisch—Schoenberger.**

Dr. Berthold Fleisch, of New York, to Miss Pauline Schoenberger, of New Haven.

**Ginsberg—Engelhardt.**

On Sunday, August 23, at Terrace Garden, by the Rev. Dr. Rudolph Grossman, Miss Maude R. Engelhardt to Mr. Samuel Ginsberg.

**Goldhaar—Leisersohn.**

By Rev. Adolph Spiegel Miss Dora Leisersohn to Mr. David Goldhaar.

**Hartstall—Lyons.**

The marriage is announced of Miss Alice Hartstall to Mr. Raphael Lyons, on Aug. 17, 1903, by Rev. H. Newmark.

**Harris—Weisman.**

Mr. Michael Harris to Miss Dora Weisman, by Rev. Adolph Spiegel.

**Harris—Levingston.**

On Sept. 3, 1903, by the Rev. Raphael Benjamin, M. A., of the Keap Street Temple, Brooklyn, Esther Levingston to Reuben Harris.

**Helburn—Rosenblatt.**

Morris L. Helburn to Bessie Rosenblatt, July 18, 1903. Residence, 119 East One Hundred and First street, New York. Cleveland and Chicago papers please copy.

**Hoffman—Greenwald.**

August 27, Robert W. Hoffman, of New York, to Rhea Greenwald, of Chicago.

**Keller—Weill.**

Mr. and Mrs. Emil Weill announce the marriage of their daughter, Rose, of No. 263 West One Hundred and Thirtieth street, on August 18, 1903, to Mr. Michael Keller, of New York.

**Klein—Gans.**

Mr. and Mrs. Eugene D. Klein announce the marriage of their daughter Flossie to Mr. Jonas M. Gans on Thursday, Sept. 1, 1903, at Leslie Hall, Broadway and Eighty-third street.

**Krower—Schoenfeld.**

On Thursday, August 27, by the Rev. Dr. M. Krauskopf, Dollie Schoenfeld to Louis Krower.

**Levy—Hopp.**

Miss Lillian Pearl Levy to Mr. Percy Paul Hopp, on Thursday, Sept. 3, 1903. Rev. H. Newmark officiated.

**Lautenberg—Hienrich.**

Married on Sunday, Aug. 30, 1903, at Victoria Hall, by Rev. F. Light, Mr. Herrman Latenberg to Miss Lina Hienrich.

**Mihlhauser—Curtis.**

On Sunday, August 23, 1903, by the Rev. Dr. Daniel Loewenthal, Julia, daughter of Mrs. Annie Curtis, to Benjamin F. Mihlhauser.

**Rosenfeld—Cohn.**

On Sept. 1, 1903, by the Rev. Raphael Benjamin, M. A., of the Keap Street Temple, Brooklyn, Rose Cohn to Solomon Rosenfeld.

**Stein—Nagelberg.**

By Rabbi Samuel Greenfield, Mrs. Charlotte Stein and Mr. Simon Nagelberg at 55 East 118th street, Aug. 29.

**Smith—Lewando.**

At the house of Mr. S. Marx of 677 East 140th street, Miss Carrie Smith and Mr. Emanuel Lewando, Sunday, Aug. 30. Rabbi Samuel Greenfield of Mt. Zion Congregation officiating.

**Wedding Bells.**

Mr. Joseph J. Levin, son of the late Nathan Levin, of New York city, will be married to Teresa Marion Marcus, daughter of Lewis Marcus, of South Bethlehem, Pa., on Tuesday, Sept. 8, 1903, at Municipal Hall, Third street, South Bethlehem.

**Tenth Anniversary.**

Mr. and Mrs. Jacob Bayer celebrated the tenth anniversary of their marriage on Sunday, Aug. 30, 1903, at their residence, 313 East Seventy-ninth street. Dinner was served, followed by a reception.

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**PURE**  
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**Borough of Brooklyn.**

**Hebrew Ladies' Auxiliary of Bath Beach.**

The society gave a very successful and enjoyable charity entertainment at the Fort Lowry Hotel (through the kindness of Mr. and Mrs. Lowry Richardson) on Aug. 5. It consisted of a musical and vocal programme, including Miss Adrienne Pinover, in Shakesperian selections; Miss Ray Lyons, vocalist; Mrs. Heyman, pianiste, and others. Salza's band added to the thorough enjoyment of the latter part of the evening, which was devoted to dancing, and promenading on the numerous verandas with which the hotel is surrounded.

The society gave an outing at Coney Island on the 28th ult. to the girls of the Clara de Hirsch Home. The ladies having the affair in charge were Mrs. H. I. Hart, chairlady, assisted by Mrs. D. Welgel, Mrs. M. Rosenbaum and Mrs. L. L. Levy. Through the energetic efforts of the committee an enjoyable programme was prepared.

The society has been doing some local charity lately and hope to increase their sphere of usefulness as they continue to grow in influence and power.

This Fall will be the second season of their existence and they look forward to even greater activity than last year, being better organized and in every way being better able to carry on the good work.

**The People's Institute Now Established.**

All the subscribers to the People's Hebrew Institute were organized in a permanent society last Wednesday night at Capitol Hall, No. 16-18 Manhattan avenue. The chairman of the Educational Committee of the Young Men's Benevolent Society of Brooklyn opened the meeting, and Joseph Fittinghoff, also of the above committee, acted as secretary.

The chairman explained the movement and told the members what the above committee had accomplished and what is to be done. He showed that a committee of twenty could get such men as Hon. A. S. Solomons, general agent of the Baron de Hirsch Fund; Hon. A. S. Rosenthal, and a great many other prominent people interested in the movement.

After this speech the election of a temporary chairman and secretary took place. A. H. Rubnovz and Joseph Fittinghoff were chosen for the respective offices.

At this meeting a Nominating Committee was appointed, this committee to report the candidates for the different offices and a board of directors to the next meeting, and they will be voted upon.

A Propaganda Committee was appointed to get more members and to agitate this movement in a general way. Those wishing to become members can address Secretary J. Fittinghoff, 79 Bartlett street.

**Hebrew Orphan Asylum.**

On Friday, Aug. 21, an outing to the Bronx was given to the members of the Hebrew Orphan Asylum Literary Society and the Boys' Natural History Club, by Mr. and Mrs. Lazarus, superintendent and matron of the home. They were accompanied by Mrs. Fred Fear and Mrs. Burton, both neighbors and friends of the children. The Bronx Botanical Garden and Zoological Park were visited, and the outing proved to be one of the most enjoyable as well as instructive ones that the children have ever had.

On Saturday, the 29th inst., an examination was held in the lowest of the Bible classes conducted by Mr. Leopold Minster. Dr. Baar's Bible History is in use there, and the ground covered in the examination extended from the creation to the death of Abraham. The result was as follows: Benjamin Fisher received the highest grade, Max Seidel

and Harold Clisch received the second grade, David Rothenberg, Jacob Boratz and David Wallach received the third highest grades; and Gussie Picard, Jennie Clisch and Frank Rubin received the fourth grade.

An outing of some of the large girls was held recently. They visited Prospect Park and had a very enjoyable time. They were under the care of Miss Sadie Shepard.

**Open Until October 1st.**

The most enjoyable month in the year to spend in the Catskill Mountains is September, and for the benefit of those who would take advantage of the best month in the mountains to spend their vacation, the Hotel Antlers, Haines Falls, N. Y., will remain open until October 1, 1903.

The Antlers is one of the finest hotels in the Catskills, and is ably conducted by L. P. Schutt, the proprietor for several years, and whose successful management of the Antlers has made it one of the most popular hotels in the haunts of Rip Van Winkle.

Everything pertaining to the hotel is typical of comfort and refinement. It has large verandas, elegant parlors, commodious rooms and a beautiful dining hall.

The cuisine is excellent and the service is first class in every particular.

Special attention is given to the culinary department, and cleanliness reigns supreme throughout the house from kitchen to attic.

Every attention is given to guests and their comfort and happiness. The Antlers is situated in the centre of the most picturesque region of the Catskill Mountains, convenient to all the celebrated parks and mountain views that are the delight of all lovers of nature.

And for the first-class service and accommodations at the Antlers, the rates are extremely moderate, write for booklet and particulars, not forgetting that a sojourn in the Catskills during September and at the Antlers will prove a rare treat to all who would avail themselves of the opportunity.

**THE CHEMISTRY OF WHISKEY AND CARBONIC WATER.**

However the fact may be deplored, whiskey mixed with carbonic water is a very popular drink. In Pickwickian times the favorite stimulant was brandy and water, later it was whiskey and water, and now plain water is very generally replaced by carbonated water. The popularization of carbonated waters has undoubtedly had much to do with encouraging the drinking of whiskey. There are many persons who cannot drink plain whiskey and water who will drink, perhaps with indiscreet relish, the same spirit mixed with sparkling water. The Scotchman or the connoisseur of whiskey, not necessarily synonymous terms, on the other hand, invariably prefers plain water with the spirit, and regards the admixture of soda water as a means of spoiling the aesthetic qualities of the whiskey. But in the one case flavor is sought after, while in the other merely an agreeably stimulating fluid is desired.

Some persons believe that carbonated water reduces the intoxicating effect of the spirit, but probably an effervescent alcoholic liquid, judging from champagne, is more easily diffusible than a still liquid. It is well known, at any rate, that very often when plain whiskey and water disagree, and sometimes give rise to a feeling of sickness, the substitution of a good effervescent water like Carl H. Schultz's has a quite different effect. There seems to be little doubt that some explanation of this is afforded by the fact that alcohol will dissolve three times as much carbonic acid gas as water will dissolve. Alcohol would thus convey more gas to the stomach, and carbonic acid gas in solution admittedly promotes the chemical proc-

esses of digestion and acts as a sedative in the stomach. Champagne, especially Pommery, is well known to be useful in sickness in allaying irritability of the stomach by virtue of the carbonic acid gas it contains. Apart therefore from the pleasing sparkling qualities of aerated water and its sharp, agreeable taste there would appear to be a sound physiological reason why whiskey with Carl H. Schultz's Carbonic or Club Soda is preferred by the many to whiskey with plain water.—The Lancet.

**Good Ladies' Tailoring.**

Pincus Baron, ladies' tailor, 2066 Third Avenue, has been established since 1897, when he opened the first ladies' custom tailoring store located in Harlem. Since then he has been eminently and deservedly successful, and is in the enjoyment of a large and constantly increasing business.

Mr. Baron is a skilled tailor, and the products of his shop give perfect satisfaction in the style, fit, materials and prices of the garments he manufactures.

In addition to making cloaks, suits, jackets, skirts and furs to order, Mr. Baron also carries in stock an excellent variety of ready-to-wear garments—skirts, jackets and furs, which are made on the premises, and are sold at prices much lower than prevail in many of the dry goods stores of this city.

Mr. Baron was born in Austria, April 8, 1876, and at the age of seven years began learning the tailoring trade and later perfected himself in the knowledge of all its branches, having learned cutting and designing, in which he is an expert. He came to America in 1891, and after working at his trade, started in business as stated above. Mr. Baron is a reliable, painstaking business man. He is a member of the Montefiore Home and Dionysius Lodge, No. 175, Knights of Pythias.

**A Well-Conducted Restaurant.**

One of the best-known and at the same time one of the best Kosher restaurants on the East Side, is that conducted by David Wasser, 108 Bowery, near Grand street, and which is designated as "Wasser's."

Wasser's restaurant has been established since 1895, when it was opened as a first-class place, and has been maintained as such ever since. Mr. Wasser serving the best twenty-five cent and thirty cent regular dinners in the city—a reputation which is unquestioned. The service, the fixtures and everything pertaining to the business is first-class and the business men of the East Side have always been patrons of this establishment, which was the first up-to-date Kosher restaurant opened in that section of the city.

Mr. Wasser understands the business and is a thorough restaurateur. He has been successful and has acquired considerable property. He is a native of Austria, where he attended public school and served in the army, after which he went to Hamburg, Germany, where he became conversant with the restaurant business. He came to America in 1886 and opened his famous restaurant in 1895, as stated above. Mr. Wasser is popular as a business man and as a citizen. He is a member of numerous organizations. He is secretary of the Austrian Hebrew Charities, treasurer of Sharak Zedek Lodge, Brith Abraham, president of the Greater New York Restaurant Keepers' Association, and a member of Beth Israel Hospital.

Besides his restaurant, in which 400 to 500 people dine every day, Mr. Wasser conducts catering in all its branches for weddings, parties, etc.

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

At Mr. Proctor's 125th Street "The Man from Mexico," one of the most popular stock comedies in existence, is given a revival this week. The cast includes Mr. Paul McAllister and Miss Lois Tabor, Mr. Charles M. Seay, Mr. Sol. Aiken, Mr. George Friend, Mr. Albert Roberts, Mr. Duncan Harris, Miss Julia Aiken, Miss Cecylle Mayer, Miss Ethel Wynne and others.

**Atlantic City.**

It will interest our numerous readers residing in and visiting Atlantic City to know that they can obtain kosher delicatessen and fancy groceries at the establishment of A. Gerson, 1824½ Atlantic Avenue, who keeps in stock an excellent variety of all the delicacies in edibles. Mr. Gerson has been in business six years and caters to hotel and cottage trade,

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הגידו בונים והשפיעו ושמנו  
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, SEPTEMBER 4, 1903.

Sabbath Portion of the Law:  
כי תבנה

How the waterfalls, the forests, the sunrise and sunset, the roaring ocean, the trees and the brooks will figure in the coming sermons of our vacation-taking rabbis!

Turkey and some of the other small countries of Europe are having a royal good time conducting rebellions, massacres, butcheries and assassinations. They are certainly making history fast.

Prepare for the Holy Days by a good overhauling of your character and your actions. Outward preparations are not nearly enough unless supplemented by thorough examination of one's conduct.

Is it fair to criticize established congregations for demanding higher rental for their seats when the permanent institutions are for the use of the public 365 days of the year and the reputable makeshifts are a matter of only three or four days?

Good, kind Minister Von Plehve! How dear to his heart is the welfare and good health of every Jew living in Russia! Only one consideration takes precedence of this—the welfare of the Russian government of which he is one of the chief factors.

Zionism must have as its object the attempt to ameliorate the condition of the persecuted Jew or else it must be discredited. The mere desire to establish and maintain a Jewish government or national seat is not laudable, and is even to be decried.

Go early and avoid the rush, if you are going to be seated in some temple for the coming holydays. The trustees who wait on you receive no compensation and you might spare them the expenditure of unusual nervous energy by not helping to crowd on them the last few days.

The release of Parks, the labor leader, from the prison to which he was justly sentenced, on a certificate of reasonable doubt is calculated to encourage those in whom the gullible American working man has implicit faith to betray his trust and to take advantage of the confidence reposed in him.

Israel's Consolation.

רני עקרה לא ילדה וכו'  
"Sing, o, barren one, thou that hast not born; break forth into song and rejoice aloud, thou that hast not travailed; for more are the children of the desolate than the children of the married wife saith the Lord."—Isalah liv., 1.

The above words, which are the beginning of the Haftorah of this Sabbath, were uttered by the prophet Isaiah about twenty-five hundred years ago. The prophet who under divine afflatus beheld in a vision Jerusalem devastated and Zion laid in ashes, sees now that Holy City rising from its ashes like a Phoenix and becoming repopulated and reinhabited. He sees its streets covered with busy throngs, its market places and stores crowded with merchants and traders. He perceives life and animation in every nook and corner. His heart leaps with joy and he exclaims רני עקרה "Sing, o, barren one," etc. All the utterances of the prophets in Israel form a part of the Bible and prophecies have always been a healing balm to the wounds which tyrannical nations have inflicted upon our people. While foreseeing the downfall of Israel's commonwealth, while gazing with their mind's eyes at the ruins of Jerusalem, the heartrending scene suddenly changed into one of gladness and cheerfulness, and the vision of the awful aspect of the holy city vanished and instead a joyful one arose in their soul.

None of those prophets, however, did ever conceive an idea that Zion will be transplanted to Africa. Zion and Jerusalem were to them holy and precious names which designated only one spot upon the face of the globe, namely the soil where the Temple of Solomon stood in its splendor and glory. An Israelite, therefore, who believes not in the words of the prophets and has given up all hopes in the restoration of Zion is not justified in calling himself a Zionist.

רני עקרה "Sing, o, barren one, etc." These words remind us of the Talmudical saying (Brachoth, page 10):

אמר לה הווי צדוק

An infidel said to Berura, the wife of Rabbi Meyer: "The prophet says, 'Sing, o, barren one, etc.'; why should she sing, if she is barren and childless?" Berura first pointed out to him that the prophet answers this question in the words, "כי רבים וכו'" which means to say that Jerusalem has cause to sing and to rejoice, because of the multiplicity of spiritual children. Then she wittingly remarked that the prophet also referred to Israel, saying: Sing, o, Israel that thou hast not begetten such godless sons as thou art (meaning the infidel).

This Talmudical saying goes to show how learned and how versed in the Thora some women in Israel were during the Talmudic age. Can we boast of such women in our present age? By no means! If the men, yes even Rabbis, are destitute of Jewish learning, what can be expected of our women?

Jersey law fears no millionaires. The directors of the traction company which made possible the horror at Clifton junction last February are themselves on trial and not simply the soulless corporation which they represent. We admire New Jersey justice for that. The New York courts were more timorous in the case of the New York Central tunnel disaster.

Misplaced Altruism.

Judged from one point of view the Jewish residents of the East Side are the objects of too much scientific observation and sociological experiments Jewish and Christian students alike make it their especial pursuit to cultivate the acquaintance of the East Siders in order to learn their characteristics and themselves to do so-called philanthropic work. The more enlightened of these objects of critical research rebel against the methods adopted and the accompanying air of superiority with which these investigations are conducted. At best the spirit of condescension when once detected is highly displeasing to the object of such attentions. No one will be found to be thankful for favors if these come from one who makes it clear that he is far above the recipient of his kindnesses in social station and mental culture. Especially is this true of the American born and bred on a soil where equality and democracy prevail in theory, if not in actuality. Where class distinctions exist, the revolt against the assumed superiority by the wealthy is not pronounced and favors are both sought and courted. But in this instance unthankfulness is often the result of the most magnanimous display of generosity. And this cannot be avoided in the case of the Jew who is quick to learn that he is an object of interest to the upper ten of our West Siders. With this feeling, he is likely either to repel all advances or to expect more and more all the time, so that he either takes full advantage of the other's weakness or none at all. The most sober of the East Side population simply wishes to be left alone to work out its own salvation along its own lines of diligence, prudence, thrift and industry. He asks, for nothing more than toleration in this land of the free.

A Synagogue for Deaf-Mutes

We have been asked by a correspondent to point out the best means of forming a temple for such Jews as are sorely afflicted by being deaf-mutes. Owing to the advancement made in furthering communication between themselves, such a thing as a house of worship may be regarded as a possibility. We are informed that there are about 900 of these co-religionists in the city, a very respectable congregation from the standpoint of numbers. We are further assured that as they are firm believers in Judaism, they are more than anxious to be united under one roof in a house of worship set aside particularly for them. If any of our readers can suggest a plan whereby this project can be advanced and pushed forward, we would gladly print their suggestions in our columns. A notable addition to our communal institutions would such a synagogue be, without doubt.

Does it pay to encourage the speculative ventures of nondescript and questionable rabbis and chazonim by buying seats in the mushroom congregation at a saving of a few dollars?

King Cotton has had his own part to play in the making of fortunes within the past six months as well as in the none too insignificant losses incurred by those who took the bear side in the speculation.

The After-Impression.

The Zionist conclave of Basle must have impressed the general student of affairs with the intense earnestness of the officials as well as the delegates. The movement in the few short years of its organizations has demonstrated that it is well-officered and merits more than a passing notice. We willingly confirm the impression made by the dignified representatives of this cause by our assurance that the recent convention according to our notion, deserves the distinguished consideration of all Jews wherever resident and however situated. It is only unfortunate that so many scattered organizations especially the Jewish Colonization Association seek to cover the same ground by independent means. Perhaps Zangwill is right in desiring to bring all the funds of isolated societies under the very capable administration of the Zionist leaders. If Zionism can be relied upon to attempt seriously the solution of the Jewish problem it will deserve well at the hands of all.

(For the Hebrew Standard.)

In Search of a Pulpit.

XXXI

The "hat" question having for the time being been disposed of much to my chagrin and discomfiture by a decision against me, I was temporarily set back in my propaganda for Reform. But I was not wholly discouraged. For I remembered what my sainted teacher and head-master of my seminary had to endure during the stormy years of the unceasing conflict waged between Orthodoxy and Reform. Did not all the pioneers have to make martyrs of themselves before they became renowned? Did not they set themselves up against public opinion, until in the end they achieved a glorious triumph over the enemies of progress, the enemies of enlightened advance in religion? Why, then, should I, the humblest of their disciples, perhaps the least among their followers, so easily allow myself to be overcome and give up the fight for intelligent Reform as against superstition and bigotry? In my moments of meditation I plainly conceived my duty and resolved to engage in the warfare against fanatic orthodoxy, come what may. So long did I ponder the matter that I began to feel myself consecrated to the service of God by deep attachment to the cause of Reform. The more I reflected the more eager I was for the fray. I followed out this principle by violating every known orthodox law concerning diet and that regulating the ordinary life of the individual. During the summer I stopped at hotels with the most notoriously *Trefah* kitchen. I invited public attention by eating ham and pork in open view of all the guests, I contracted the habit of smoking on the Sabbath-day with all the regularity and precision of a veteran *Poshe Yisrael*. I courted public criticism, throwing aside the reserve which I maintained in former years when I was playing a game of diplomacy in order to secure this position. I joined the young folks in their Friday night amusements and general hilarity. I made excursion trips on my bicycle with others on the day of rest. In short, I stopped at nothing, in demonstrating how satisfactory Reform notions were to me. With reckless abandon that was the outcome of my studied policy I overstepped the bounds

of caution and prudence. But I did so knowingly and intentionally. The minister's own life was an example, and I insisted upon living up to my newly acquired convictions, to teach Radicalism by work and act. My sermons began to be flavored with a touch of liberalism which gained for me some admirers and supporters as well as bitter opponents. Every lecture that I delivered had now a smattering of what might be called liberal doctrine. I borrowed some ideas from the milder passages and conclusions of Ingersoll, Paine and others of that stripe. I studied Volney and Voltaire. I digested the literature of sceptics and infidels and turned it all to my use. Many of the younger element praised me for my liberal opinions and in the same breath asked me how I could consistently remain a rabbi. My only answer to this was silence.

When I thought that everything was ripe for it, I commenced agitating the introduction of Reform by another method. The second day holiday was a bugbear to me. That could well serve as a handle to the Reform lever by which I could radically alter the present benighted condition of my congregation. Accordingly I abolished preaching on the second days of all holidays. My excuse was that it could not be expected of a rabbi to preach two days in succession and be in good fettle on both occasions. I begged my friends as a favor to me to absent themselves from the temple on those days. I represented to them, that whilst at other times, it was a sign of friendship if they attended to services, now they had the opportunity to please me greatly by non-attendance. Gradually the number of worshippers grew less and less until I thought that the iron was hot for a blow, and a strong one, on behalf of Reform.

I again forwarded a stirring petition to the congregation, this time a pastoral counseling the abolition of the second day. Once more I advanced a few cogent reasons for the proposed change and brought many sound arguments to bear upon the problem of the second day. I pointed out that it was always already more honored in the breach than in the observance and that as things now were, it was a simple farce to continue to attach any sacred importance to the day so fallen from its former high estate.

My most sanguine hopes were for the nonce dashed to the ground when later I learned that even this minor change the congregation would under no circumstances submit to, and that I had been severely handled by some of the old-timers who admitted my efficiency as an organizer and my capacity as a drawing-card for the congregation, but who deplored my exceeding great radicalism as it had shown itself in my conduct during the year or two. To them it was simply shocking that a rabbi should act in the way that I had been doing.

REB PELONI.

When a woman says that she and her husband never had a quarrel in their life she means he has such self-control that he always says he never knew any other woman in the world who could see things just as a man see them.

The dishonest grocer seldom tries to correct the error of his weights.

**The Mirror.**

I referred last week to the imperative demands of the lower East Side, upon the Elders of the synagogues, to assist the willing and earnest workers, who are ready to aid in the advancement of the religious education of the younger generation. I call the attention of my readers, to the communication from Mr. Lucas, in another column of this issue, in which he announces that he has succeeded in inducing the Trustees of the First Roumanian American Congregation, in Rivington St., to give him the use of their building.

As the pioneer of this work in the Down-town Synagogues, it is a proof of the appreciation of the work which Mr. Lucas has done in Pike Street, that the very, conservative congregation in Rivington Street is willing to bring itself into line with the most far-seeing of the Down-town Congregations. The religious education of the boys and girls within the walls of Kolvarea School in Pike Street, and Shaarey Shomajim Congregation in Rivington Street will be auguries of a brighter future for Judaism on the lower East Side and elsewhere in New York, from which nothing but Kiddush Hashem can result.

Mr. Lucas' appeal for teachers to assist him in his noble work, will surely not fail to fall on willing ears, and the wealth of the community should also not neglect to give him what material assistance he may require. The fact that the Roumanian Congregation is willing to bear the necessary expense of the classes conducted in its Synagogue, in no way alters the burden which is left upon the community, of supporting the Pike St. Classes, which considering the value of the results obtained, ought not to require more than a mention to be immediately subscribed for.

Ministers are charged with telling too much that is untrue of the lives of the deceased at whose funerals they officiate. It is commonly accepted that they exaggerate the virtues so that the hearers are led to believe the dead to have been perfect while they were yet in the land of the quick. And there is considerable truth in this criticism.

I do not care to go into details, else I could relate how generous in their praise are the officiating clergymen when they speak, as they oftentimes do, of those whom they knew not before the demise. I was always so impressed by this fact that I began to think that the reverend gentlemen think themselves engaged for no other purpose than to frame words for the laudation of the dead.

And people actually force the functionaries to believe that such is really the case. They want every vestige of merit made thus public at a funeral ceremony to the lasting credit of the entire family of which the decedent was a member. They crave the notoriety thus obtained and imagine themselves to be complying with the demands and necessities of polite society.

All the appurtenances of the funeral are also made to conform to this notion, that society must be satisfied and the prestige of the household maintained in every regard. Owing to the system as now prevailing in our communities,

extravagant funerals have become the vogue much to the lament of the deeper student of human affairs.

I can almost picture the scene after the return from the cemetery when the vanity of woman crops out in the astonishing remark: "How did I look in black?" or "Was I graceful all through the trying ordeal?" or "I must have been a sight when I was crying." It is in my power to testify to some such comments and queries having issued from one of the nearest relatives of the departed one.

Nor is this all. But even false family pride is nurtured and cherished by these would be sincere mourners. They scan every face as a matter of formality and are prepared to bear an eternal grudge against that relative or friend who did not attend their affair—the funeral. The latter has indeed become a sort of a function, a social and conventionally ruled affair by which the dignity and standing of the whole family may be gauged.

The minister for revenue will cheerfully comply with the wishes of the family if they express their desire to have the dead eulogized. He is being paid for that, and the almighty dollar encourages an abuse of words the sin of which is equally divided between the one who offers the bribe and the one who receives it. The whole thing may be a stench in the nostrils of all lovers of decency and modesty, but the general public is found to go in for it and there is no help from an authoritative source that could mend matters.

I have seen some groups of pictures taken of the American rabbis at their annual pic-nics and outings, and at once there was suggested to me the following contrast. Formerly when an ordinary lay Jew was seen the question was asked: "Is that Jew a rabbi?" Nowadays it is proper to change the form of that interrogation by saying "Is that Rabbi a Jew." For the propriety of this change I will refer my readers to some of those pictures and the real personages represented by the modern American "half-baked."

How many pounds of drum-head did Reb Yusuf Loeb (J. Leonard) Levy of Pittsburgh catch during his expeditions to sea off Cape May? I am more than anxious to read another fish-story of his great achievements either on land or on the water.

Is the general public to understand that the new Cincinnati President, Dr. Kohler of the Hebrew Union College is going to have the charter of the institution to read that it is a school not for rabbis so much as for students of archaeology? He might be expected to do that in view of the fact that the former Beth Elite regards the study of Jewish law and ceremonialism as simply providing one with a knowledge of the "tools" of the craft and nothing more.

In the posted advertisements the get-religious-quick concerns which rent theaters, dance-halls, meeting-rooms, private houses and the back-rooms of beer salons as well as churches, the announcement is usually made that a famous (who is sometimes infamous) chazan will conduct services with a

**POMMERY**

The Highest everywhere at wholesale.  
The same everywhere at retail.  
The choice everywhere among the most discriminating judges.

**CHAMPAGNE**

well-trained choir assisted by an eloquent rabbi.

I never knew that there were so many unknown eloquent rabbis in existence as crop up at this time of the year. But they must be here, else the people would not flock in such numbers to hear the eloquence and remarkable oratory of these advertised prodigies. Where do they all come from and whither do they go afterwards, leaving no trace behind them? Perhaps to the tailor-shop or shoemaker's bench or to the canvassers' department of an industrial insurance company.

One thing is plain. The hidden antagonism and covert hostility existing between chazan and rav here comes out in full force. The singer has the upper hand and he does not hesitate to put the preacher of sermons under him. The opportunity is at hand and the master of chants and trills is only too pleased to recognize the services of the sermonizer as his assistant. In this way the free-lance cantor avenges himself upon the brotherhood of rabbis on behalf of his own fraternity. Glorious triumph!  
ASPAKLARYA.

**Correspondence.**

To the Editor of the Hebrew Standard:  
Will you kindly grant me space in your next issue to announce that the Board of Trustees of the First Roumanian American Congregation has granted me the use of the synagogue at 89-93 Rivington street, between Ludlow and Orchard streets, for the purpose of conducting religious classes there. The classes will meet every Sunday at 10 a. m., and I will attend next Sunday, Sept. 5, to enroll the children. I have fixed the age limit for boys, at 10, and for girls, at 8 years. It is not necessary that the parents of the children attending these classes should be members of the synagogue, the classes being open to any child residing in the neighborhood of the Rivington Street Synagogue. The instruction is entirely free. The members of this congregation having become convinced of the necessity of bringing the religious education of the children into line with the secular instruction they receive in the public schools, have undertaken to bear all the expense of these classes. Of course the services of volunteer teachers will be employed in these classes, and they will be conducted upon similar lines to the Pike Street classes, which will be reopened in the course of a week or two in the Chrystie Street Synagogue, pending the completion of the new Kalvarea School in Pike street.

With these two classes under my charge, and with another building likely to be placed at my disposal in the near future, I shall have between 500 and 600 children under my charge, and shall be obliged to any ladies or gentlemen who will give a couple of hours of their time to this work, if they will be kind enough to communicate with me.  
56 West 105th street, city.  
ALBERT LUCAS.

**WANTED**—Jewish homes for children of the same faith, boys and girls, between the ages of 2 and 6 years; either free or with payment for board. For further particulars, address Miss S. MICHAELS, Bureau of Dependent Children, 66 Third Avenue.

**Always Ahead**

*Sarnoff's*

**HATS**

IN THE LATEST FALL STYLES.

107 Canal Street,  
Cor. Forsyth Street.

Broadway and 29th Street

110 Nassau Street, New York.

**Spanish and Portuguese Synagogue**

**Cong. Shearith Israel**

Central Park West,

Cor 70th Street, New York.

The Trustees will be in attendance at the Synagogue every evening and on Sunday mornings for the purpose of renting Seats for the Holydays.

By order of the Board of Trustees,

N. TAYLOR PHILLIPS,

Clerk.

**Congregation Kehilath Jeshurun,**

117 to 121 East 85th Street,  
Between Lexington and Park Avenues,  
New York.

**The Sale of Seats**

for the coming Holydays and the ensuing year, will commence on Sunday August 23d, and continue daily from 8 to 10 P. M. and on Sundays the entire day.

This Congregation has secured the services of the celebrated רבן Jacob Ettinge, who will officiate with the assistance of an excellent choir.

A School for Hebrew and religious instruction will be opened in connection with this synagogue immediately after the Holydays.

Children from 4 to 14 years of age either sex, taken in board. European education—German, French and Music instructed. Charges reasonable. Dr Well, 32 W. 116th St, from 8 A. M. till 4 P. M.

Private Instruction in Hebrew by Meyer Wolodarsky, Dr. Phil., formerly instructor in the Semitic dept. at Yale University. Addr., 320 B'way.

**Congregation B'nai Jeshurun,**

Madison Ave. & 65th St., New York.

The synagogue will be open for the Rental of Seats on

Sunday, Aug. 30,	9.30 A.M.—12.30 P.M.
" Sep. 6,	" "
" Sep. 13,	" "
" Sep. 20,	" "
Monday, Aug. 31,	7.30—9.30 P. M.
Tuesday, Sep. 1,	" "
Wednesday, " 2,	" "
Thursday, " 3,	" "
Monday, " 7,	" "
Tuesday, " 8,	" "
Wednesday, " 9,	" "
Thursday, " 10,	" "
Monday, " 14,	" "
Tuesday, " 15,	" "
Wednesday, " 16,	" "
Thursday, " 17,	" "
Monday, " 21,	" "

**Cong. Beth Tefilah**

will hold services in

**The New Star Theatre**  
cor. Lexington Avenue & 107th Street during the coming High Holidays,

New Years and Day of Atonement

ראש השנה ש"ש יום כפור  
October 1st. Sep. 26th. Sep. 22d & 23d.

Rev. S. Distillator and a staff of highly accomplished assistants will officiate and a most excellent choir has been engaged.

For particulars and tickets apply to Rev. S. Distillator, the well-known Mohel, 1835 Lexington Avenue, bet. 113th and 114th Streets, or at the Box Office of New Star Theatre.

By order of the President,  
A. DISTILLATOR, Sec'y.

**Notice of Removal.**

Rabbi Samuel Greenfield of Mt. Zion Congregation, has removed his residence to 136 West 116th street.

**M. Krukziener, C. S.**

218—220 East 11th Street, New York.  
Office Hours: 9 to 12 A. M., 2 to 4 P. M.

**Mutual Reserve Life Insurance Co.,**

FREDERICK A. BURNHAM, President.

305, 307, 309 Broadway - - NEW YORK.

CETIFICATE OF THE VALUATION OF POLICIES

Three and One-Half and Four Per Cent.  
STATE OF NEW YORK  
INSURANCE DEPARTMENT

Albany, N. Y., February 26th, 1903.  
I, FRANCIS HENDRICKS, Superintendent of Insurance of the State of New York, do hereby certify that the Mutual Reserve Life Insurance Company of the City of New York, in the State of New York, is duly authorized to transact the business of Life Insurance in this State.  
I further certify that in accordance with the provisions of Sections Fifty-two and Eighty-four of the Insurance Law of the State of New York, I have caused the policy obligations of the said Company, outstanding on the 31st day of December, 1902, to be valued as per the Combined Experience Table of Mortality, at Four per cent. interest, and the American Experience Table of Mortality, at Three and one-half per cent. interest, and I find the net value thereof, on the said 31st day of December, 1902, to be Four Million, Forty Five Thousand, Six Hundred and Thirty-seven Dollars, as follows:  
Net Value of Policies, - - - - - \$4,045,687  
" " " Additions, - - - - -  
" " " Annuities, - - - - -

Less Net Value of Policies reinsured, \$4,045,687

IN WITNESS WHEREOF, I have hereunto set my hand and caused my Official Seal to be affixed at the City of Albany, the day and year first above written.  
FRANCIS HENDRICKS,  
Superintendent of Insurance.

Total Payments to Policyholders, \$54,567,512.00  
Surplus to Policyholders, \$519,712.43

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

District No. 1.  
Office B'nai Berith Building, N. E. cor.  
Lexington Ave. and 68th St.  
J. B. Klein, President, Franklin Block,  
Bridgeport, Conn.  
Charles Hartman, First Vice-President.  
Adam Wiener, Second Vice-President.  
Sol. Sulzberger, Treasurer.  
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The Independent Order of B'nai B'rith has taken upon itself the mission of uniting Israelites in the work of promoting their highest interests and those of humanity; of developing, elevating and defending the mental and moral character of our race; of inculcating the purest principles of philanthropy, honor and patriotism; of supporting science and art; alleviating the wants of the poor and needy; visiting and attending the sick, coming to the rescue of victims of persecution; providing for, protecting and assisting the widow and orphan on the broadest principles of humanity.

The following letter has been received by President Leo N. Levi from the Anglo-Jewish Association and the Jewish Board of Deputies of London, England.

19 Finsbury Circus, London, E. C.  
Leon N. Levi, Esq., president, B'nai B'rith, 723 Lexington Avenue, New York City, U. S. A.

Dear Sir—It gives us the greatest pleasure to convey to you, in the name of the bodies of British Jews, which we respectively represent, the expression of the high appreciation of the Jews of this country, of the help rendered by the B'nai B'rith, to the Jewish victims of Russian cruelty.

The useful, prompt and active sympathy of the Jews of America has undoubtedly done much to reassure both the Jews of Kishineff, and those living in outlying districts who feared, not without good cause, that they might be the next victims of Russian barbarity.

It has equally served as an admirable example to those of all creeds in other countries, whose assistance both moral and physical has been so freely forthcoming to our unfortunate co-religionists the victims of Russian cruelty and oppression.

The Jews of this country willingly accord to the Jews of the United States their profound admiration of the noble charity which has made them the able and willing champions of the oppressed Jews of Russia and Roumania.

We have the honor to be, your obedient servants,

CLAUDE E. MONTEFIORE,  
President of the Anglo-Jewish Association.

DAVID L. ALEXANDER,  
President of the Jewish Board of Deputies.

The members of Manhattan Lodge and their ladies and friends will visit the Home District No. 1 at Yonkers on Sunday, Sept. 13.

**Free Sons of Israel.**

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

**GRAND LODGE OF THE UNITED STATES. OFFICERS.**

M. S. STERN, Grand Master, New York.  
S. HOFFHEIMER, Dep. Gr. Master, New York.  
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JACOB L. WALLACH, Chairman Committee on Education of the District.  
MORT J. LICHTENBERG, President Board of District Deputies.

Subscribe for the Hebrew Standard.

**Ventilation in the Hat.**

"Some customers have nonsensical notions about the proper way to ventilate a hat," said a fashionable hatter. "In fact, they are so whimsical about it that we make the hats without a ventilator and try to suit the wishes of the customer after he has handed his money to the salesman. Many customers will not have a hat ventilated at all. Well, they miss a great deal of comfort and take long chances for baldness in old age. The English style, and the only one that some buyers will adopt, is a ring of perforated holes in the crown of the hat. In my opinion it is just as well to have no ventilator at all as to put it there. The best way is to have two holes, one on each side of the hat, just above the band. Then you get good circulation all the time. There are ways of punching the holes artistically so that they do not detract from the appearance of the hat. But you would be surprised at the number of men who will not have them, some because it is not fashionable and others because they think the hat will not wear so well."—New York Times.

**The Ancient Girdle.**

In Rome a man's investiture of his girdle showed that he was intent on work of some nature. When he took it off and let his tunic fall it was patent to all that business was over and that he was free to speak to his friends at his and their leisure. Thus the girdle served a purpose—negative in its character, of course, but a purpose nevertheless. Its sphere of usefulness did not end here. It was figurative of property. When a man or woman put off his or her girdle it was a token of renunciation of some right or privilege. The widow of Phillip I., duke of Burgundy, for instance, renounced her right of succession by "putting off her girdle on the duke's tomb." Per contra, the princes of Ireland in taking the oath of fealty to King John, laid aside their girdles, their skeans and their caps. "In the ceremony of excommunication," says a writer, "the bishop cut or tore away from the culprit the girdle that was about him and the newly made husband in Rome took from his wife the maiden girdle of sheep's wool in which she was bound up to the day of her marriage."—Chambers' Journal.

**Good Points in Dogs.**

Among the many canine qualities worthy of imitation a lover of the "four footed brothers" emphasizes their contented resignation to the circumstances of life. Dogs, he says, do not go about trying to do good to other dogs by urging them to bark in the same key and bite with the same tooth as themselves, nor, which is a merciful provision of nature, do they become bored by the people with whom their lot is cast and want to try a new master every few months. Whatever the disadvantages of their homes may be, they stand by them and make a cheerful best of it. Over and again a dog puts his heart before his outraged stomach and lets his affections dominate his indigestion rather than desert his master for a better board. Many a master, concludes the dog champion, would do well to emulate in points like these the meanest of his "little yellow curs."

**How to Take Coffee.**

The London Lancet commends the practice of drinking coffee after dinner, as coffee is an antidote to alcohol. Those whose digestions are disturbed by the use of hot coffee are advised to secure the advantages of its stimulating properties by taking it in the form of jelly. We are assured that a clear coffee jelly after dinner is every bit as good as the hot infusion, while it is free from some of its drawbacks. Coffee, unlike alcohol, diminishes organic waste, rouses the muscular energy without the collapse which follows alcoholic imbibition, and gelatin in the form of jelly is cooling, assuages thirst, is soothing and has a tendency to absorb any excessive acidity of the stomach.

**The Yankees of Portugal.**

"Observe them, senator," said a hotel keeper in Lisbon to one of his English guests. "They are the Yankees of Portugal." He indicated a group of Brazilians, consisting of a prosperous sugar planter, his wife, who literally blazed with diamonds, and two pretty daughters. "They regard Portugal as their 'old country,' for they broke away from us as the Americans broke away from you. They make immense fortunes in

Brazil and come here to spend them, just as the American millionaires go to England."

**How a Chinaman Buys Eggs.**

Many Chinamen frequent Philippine markets and are good patrons, as many have restaurants and need large supplies. A Chinaman usually buys a number of eggs and always carries with him to market a small tin pail full of water to test their usefulness. If the egg falls to the bottom of the pail it is good; if it rises to the top it is bad and is refused, only to be carefully wiped off by the vender and put back in stock to catch a customer without the pail.

**Identity of Ideas.**

Yabsley—I have always had an idea that after a couple had been married for some time even their thoughts became to a great degree identical. Am I right, Peck?

Mr. N. Peck—You are. About this time my wife is thinking over what she'll say to me for coming home so late, and so am I.

**Helping Him.**

Intrepid Widow—Speaking of conundrums, Mr. Slocum, here's a good one, Why is the letter "d" like a wedding ring?

Procrastinating Bachelor—Oh, I'm no good at conundrums.

Intrepid Widow—You give it up? Why, because "we" can't be "wed" without it!

**A Small Boy's Knowledge.**

A small boy whose examination papers included a question as to the origin of the alphabet gave the following answer: "Anglo-Saxon was the first man who wrote the alphabet. He wrote it in Greek first and then came to America and taught it to the nation."

**The Bluff Physician.**

The Doctor—You would have an attack of brain fever but for one thing. Impatient Patient—And what's that? The Doctor—The fact that nature made you an immune from that particular variety of fever.—Baltimore American.

**A Wingless Angel.**

Bilson—Jimson seems to be devoted to his wife. Timson—No wonder; she is the most angelic creature I ever saw. Why, I believe she could even keep a girl.—New York Weekly.

**Gaining a Little.**

The discouraged artist stood off from his latest work and viewed it with a gloomy face. "There's no use talking about it," he said morosely. "I can't paint as well as I did ten years ago." "Oh, yes, you can," said the tried and honest friend to whom he made the confession. "It's only that your taste is improving."

**His Point of View.**

"I wonder why there are no marriages in heaven," said the sweet young thing. "Well, heaven's heaven, isn't it?" asked the crusty bachelor.—Detroit Free Press.

**Presumptive Evidence.**

"But—how do you know he went to heaven?" "Kaze the mule kicked him that way, an' he hain't never come down yit!"—Atlanta Constitution.

**The Pity of It.**

These people who know all about the stock market and how it is going never tell you until it is gone.—Chicago Tribune.

Money is a bottomless sea in which honor, conscience and truth may be drowned.—Kozlay.

**As to Eating.**

It is a good plan not to eat when you are hurried. When you are troubled. When you have no appetite. When you are laboring under any strain of mind. When you cannot lay aside every care and give yourself up to leisure by enjoyment of the meal.

**Cleanliness.**

Cleanliness is next to godliness. What an ideal world this would be if cleanliness were the rule everywhere and in everything:—clean houses, clean streets, clean bodies, clean hearts, clean accounts and clean characters.

THE ONLY SALESROOMS IN GREATER NEW YORK FOR THE CELEBRATED

**PIANOS SOHMER PIANOS**  
ARE NOW LOCATED IN THE NEW SOHMER BUILDING  
FIFTH AVENUE CORNER 22d STREET  
THE "SOHMER" HEADS THE LIST OF THE HIGHEST GRADE PIANOS

Established 1876.

**CHARLES HAUPTNER & CO.,**

Men's Outfitters and Makers of Shirts,  
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Latest Spring Shirts. Dress and Wedding Shirts a specialty.

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A few select parties (preferably couples) can be accommodated with board for the season. Strictly Kosher. References exchanged. Surroundings and appointments of a refined home, without the annoyances of hotel life.

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Haines Falls, N. Y.,

Will remain open until October 1st. 1903.

Booklet.

L. P. SCHUTT, Propr.

**D. Wasser's Restaurant.**

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(A Wine Cordial.)  
The best specific remedy for  
Malaria and Typhoid  
Fever,  
Cold, Influenza, &c.  
E. FOUQUET & Co., 5-10  
N. William St., N. Y.

**A Poet's Mother.**

Robert Buchanan had one deep enthusiasm, his mother. She was always young in her appearance, but he regarded her to the end of her life as abounding even in girlish charms. He could never realize that she was growing old. In looking at her, even when she was close upon eighty, he saw the soft blue eyes and golden hair which he had loved long ago.

"I cannot imagine my mother as old," he said again and again the day after she died. "I do not feel that she is dead, for I cannot imagine the world without her."

When, a youth of eighteen, he went up to London "to take the world by storm" he was a miserably homesick lad. He sat in a corner of the railway carriage, his heart aching, his eyes dim with tears.

"I realized," he says, "that I was for the first time quite friendless and alone. I thought of my dear mother praying for me at home, and I sought to turn back and ask her forgiveness for any pain I had caused her. Even now I never take a railway journey at night without recalling the dismal heartache of that midnight journey to London."

Almost daily during this early struggle did he receive a letter from her, always full of loving instruction for his guidance. His answers were overflowing with heart and hope. Mother and son were constant in this tender service. From first to last they were the best and most intimate of friends.

**A Queer Marriage Ceremony.**

Among the Kherrias of India the marriage ceremony is quite elaborate. After many preliminaries the priest begins this singular performance: Taking a small portion of the hair of the bride and groom in turn from the center of the forehead, he draws it down on to the bridge of the nose. Then, pouring oil on the top of the head, he watches it carefully as it trickles down the portion of hair. If the oil runs straight on to the tip of the nose their future will be fortunate, but if it spreads over the forehead or trickles off on either side of the nose bad luck is sure to follow. Their fortunes told, generally to their own satisfaction, the essential and irrevocable part of the ceremony takes place. Standing up side by side, but with faces strictly averted, the bride and bridegroom mark each other's forehead with "sindur" (vermillion). Great care is always taken that neither shall catch a glimpse of the other during this important process which finally makes the couple man and wife.

**His One Law Book.**

A New Mexico correspondent sends to Case and Comment the following letter written by a newly elected justice of the peace in that territory some twenty years ago, when conditions were somewhat more primitive than now:

"I wish you would send me a fee bill for justices and constables. I have but one law-book in my office, and that is a last year's almanac and does not contain a fee bill.

"I had my first case yesterday, and the jury promptly found a verdict for the plaintiff, and I charged the defendant \$20 costs. He kicked, and I reduced it to \$15, which he paid. I then 'whacked up' with the constable, which I thought would be about right. If I don't hear from you before the next case comes on the costs will be \$25. This thing has got to pay."

**Nature Sculpture.**

One of the most remarkable pieces of nature sculpture in California is the George Washington rock, about thirty-five miles northwest of Los Angeles, in the Santa Susana mountains, says the Sunset Magazine. A chiseled monument could hardly bear truer likeness to George Washington than this chance picture in the ragged contour of a huge boulder. Viewed from one point, and only one, it stands out sharp and distinct against the sky. From all other points the rock is a shapeless mass. The image measures full twenty-five feet from chin to brow and is close to the top of the hill. In the vicinity have been found Indian relics—ovens, stones containing Indian writings, arrowheads, mortars—and many traces of a settlement of aborigines.

**A Really Warm Place.**

A colored preacher recently enlightened his congregation in regard to the conditions existing in the infernal regions in the following manner: "Brethren, I has been asked how hot is hades, an' I will say, after givin' de

considerable reflection, dat if yo' took all de wood in York state an' all de coal in Pennsylvania an' all de oil in de worl' an' set all on fire an' den took a man out ob de bad place an' put him in dat burnin' mess he would freeze to def befo' he har'ly lit! Dat's how hot is hades."—Ralston (Mo.) Free Press.

**Difference of Opinion.**

"What is geniu?" asked the man who has a liking for abstruse questions. "There is a difference of opinion on that question," answered Mr. Sirius Barker. "Some people think that geniu is an infinite capacity for taking pains, others that it is the ability to get on without doing any work worth mentioning."—Washington Star.

**Matured.**

"So you met the usual fate," said the man who sneers. "You went into Wall street intending to be a bull or a bear and find yourself merely a lamb."

"No," was the answer. "I'm not a lamb. I've been on the losing side persistently for years. I'm a sheep."—Exchange.

**His Surprise.**

Mrs. T.—What are you making those grimaces in the glass for, my dear?  
Mr. T.—I'm trying to practice a look of astonishment. Some of my friends are going to make me a present to-night, and I am supposed to know nothing about it.

**Walls and Wall Papers.**

"Wall papers are unhealthy," said a physician. "They destroy the porosity of walls. If I had my way nothing but whitewash would be used all over the world. Wall paper closes our walls' pores and thus to a certain extent does us harm. Walls, you see, should be porous, like our clothes, like our skin. Clog up the pores of our skin, and we die. Close up the pores of our clothes, and we would soon discard them, for they would be insufferable. But we are used to the clogging of our walls' pores, and therefore we no longer notice the inconvenience of it. Some people argue that wall papers are porous. My answer is that they may be porous when they are new, but as soon as they get darr' the pores fill up, and, once filled, there is no way to open them again. Have porous walls, I say, and to have them substitute for wall paper whitewash."—Philadelphia Record.

**Vicious Stowaways.**

Some remarkable stowaways are found on ships of the merchant marine. An official of the London zoological gardens had a call one day from a sailor who wanted to know if he was open to buy a "sarpint." He said, "Yes." "There's a beauty for you," said the man, opening a little rice sack he carried in his hand. An Indian cobra, with hood expanded and deadly fangs ready to strike, lay in the bottom of the frail bag. In this case the creature had probably been brought aboard in timber or in a package of fruit. Vipers, deadly spiders and other undesirable immigrants are constantly found in the holds of ships that have arrived from tropical ports. A Liverpool fruiterer recently had a narrow escape from being bitten by a viper which arrived in a case of Spanish melons.

**Human Property in China.**

In China every member of a family is property and may be sold voluntarily or seized for debt. Contracts are held sacred among the Chinese, and whatever is promised must be performed. A father may sell his son, and this is the despairing Celestial's last resort.

The Chinaman sells a son in order to save the life of the boy and the rest of the family. If afterward the father's circumstances improve he can buy the boy back again, usually at some advance. It is not considered disgraceful, but rather an act of humanity, to buy children in China, as otherwise the parents, as a last resort, must let them die by the roadside.

**Unanswerable.**

Two little girls were engaged in an animated discussion as to the merits of their respective homes.

"Well, anyway," said one little maiden in a triumphant tone, "you may have more bedrooms than we have, but we have more cream than you do. We have enough for our cereal every single morning."

"Pooh," said the other, "that's nothing! We own a Jersey cow, and we get a whole cowlful of cream twice every day."—Lippincott's.

**LEGAL NOTICES.**

THE PEOPLE OF THE STATE OF NEW York, by the grace of God free and independent, to Hattie Melowitz, Samuel Melowitz, Phillip Melowitz, Antoinette Schoen, Roy Schwartz, Louis Melowitz, Jacob Melowitz, Elias Melowitz, William Melowitz, the widow, heirs and next of kin of Ignatz Melowitz, deceased, send greeting. Whereas, Max Schwartz, of the City of New York, has lately applied to the Surrogate of our County of New York, to have a certain instrument in writing, relating to both real and personal property, duly proved as the last Will and Testament of Ignatz Melowitz, late of the County of New York, deceased. Therefore you and each of you are cited to appear before the Surrogate of our County of New York, at his office in the County of New York, on the 16th day of September, one thousand nine hundred and three, 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 such of you as are hereby cited, as are under the age of twenty-one years, are required to appear by your guardian, if you have one, or if you have none, to appear and apply for one to be appointed, or in the event of your neglect or failure to do so, a guardian will be appointed by the Surrogate to represent and act for you in the proceeding. In testimony whereof, We have caused the seal of the Surrogate of the said County of New York to be hereunto affixed. Witness, Hon. Frank T. Fitzgerald, (L. S.) Surrogate of our said County of New York, at said County, the 22nd day of July, in the year of our Lord, one thousand nine hundred and three. J. FAIRFAX M'LAUGHLIN, Clerk of the Surrogate's Court.

BACH, FANNY OR FANNI.—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 Bach, also known as Fanni Bach, 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 Joseph Kaufmann, Nos. 49 and 51 Chambers Street, in the City of New York, on or before the 17th day of February, 1904, next. Dated New York, the 27th day of July, 1903. HENRY E. DAVIS, MOSES GOLDBERG, MAX GOLDSTEIN, Executors.

MARK ISAAC.—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 Isaac Marx, 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. 37 Liberty Street, in the City of New York, on or before the 30th day of September next. Dated New York, the 17th day of March, 1903. ROSE MARK, Executrix.

MORTON STEIN, Attorney for Executrix, 37 Liberty Street, New York City.

FEIBER, SOPHIE OR SOPHIA.—IN PURSUANCE of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, dated March 4th, 1903: NOTICE is hereby given to all persons having claims against Sophie Feiber, otherwise known as Sophia Feiber, 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 Leo N. Levi, No. 27 Pine Street, in the City of New York, on or before the 21st day of September, 1903, next. Dated New York, the 20th day of March, 1903. SAM'L L. FEIBER, Executor.

LEO N. LEVI, Attorney for Executor, 27 Pine Street, New York City.

HERST, HERMAN.—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 Herman Herst, 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. 119 Nassau Street, Borough of Manhattan, in the City of New York, on or before the 10th day of December next. Dated New York, the 27th day of May, 1903. HERMAN HERST, JR., Executor.

MAY, ELIAS.—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 Elias May, otherwise known as Elias H. May, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business at No. 25 Broad Street, in the City of New York, on or before the 20th day of October next. Dated New York, the 23rd day of March, 1903. LOUIS MANDEL, LAZARUS MONHEIMER, Executors.

J. P. SOLOMON, Attorney for Executors, 208 Broadway, New York City.

ZEIMER, SAMUEL.—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 Samuel Zeimer, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, viz. the office of Messrs. Kuzzman & Frankenhimer, No. 25 Broad Street, in the Borough of Manhattan, City of New York, on or before the 15th day of December, 1903. Dated New York, June 2, 1903. ROBA ZEIMER, Executrix.

KUZZMAN & FRANKENHIMER, Attorneys for Executrix, 25 Broad Street, New York City.

**SUPREME COURT, NEW YORK COUNTY.**

Jennie Goldberg, Plaintiff, Against Emanuel Townsend Goldberg, Defendant. Action for an absolute divorce. To the above named defendant: You are hereby summoned to answer the complaint in this action, and to serve a copy of your answer on the plaintiff's attorney within 20 days of the date of service of this summons, exclusive of the day of service; and in case of your failure to appear, or answer, judgment will be taken against you by default for the relief demanded in the complaint. Dated, June 30, 1903. SAMUEL E. A. STERN, Attorney for Plaintiff, Office and postoffice address, 309 Broadway, Borough of Manhattan, New York City.

To Emanuel Townsend Goldberg: The foregoing summons is served upon you by publication pursuant to an order of the Honorable Charles H. Truax, Justice of the Supreme Court, dated July 9th, 1903, and filed with the complaint in the office of the Clerk of the County of New York on the 11th day of July, 1903. Dated, New York, July 11, 1903. SAMUEL E. A. STERN, Attorney for Plaintiff, Office and postoffice address, 309 Broadway, Borough of Manhattan, New York City.

PRICE, MAX.—IN PURSUANCE OF AN ORDER of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max Price, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at No. 203 Broadway, in the City of New York, on or before the 1st day of November next. Dated New York, the 1st day of April, 1903. J. P. SOLOMON, ESTHER ARMSTRONG, Administratrix.

GREENHUT, GUSTAV D.—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 Gustav D. Greenhut, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, Rooms 806-809 No. 52 Nassau Street, in the City of New York, on or before the 31st day of December next. Dated New York, the 18th day of May, 1903. NELLIE GREENHUT, ALFRED EITLINGER, Executors.

EINSTEIN, TOWNSEND & GUTERMAN, Attorneys, 52 Nassau Street, New York City.

TUSKA, MORRIS.—IN PURSUANCE OF AN order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris Tuska, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of acting business, No. 32 Liberty Street, Manhattan Borough, in the City of New York, on or before the 1st day of December next. Dated New York, the 11th day of May, 1903. IRVING M. TUSKA, Administrator.

HENNE, WILLIAM.—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 William Henne, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at the office of Blumenthal, Moss & Feiner, No. 35 Nassau Street, in the City of New York, on or before the 1st day of February next. Dated New York, the 27th day of June, 1903. FANNE HENNE, Executrix.

BLUMENTHAL, MOSS & FEINER, Attorneys for Executrix, 35 Nassau Street, Borough of Manhattan, New York City.

FISHEL, CHARLES.—IN PURSUANCE of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, NOTICE is hereby given to all persons having claims against Charles Fishel, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of their attorney, No. 11-19 Williams Street, in the Borough of Manhattan, the City of New York, on or before the 1st day of February next. Dated New York, the 1st day of July, 1903. OCTAVIA FISHEL, FELIX JELLENK, Executors.

NATHAN D. STERN, Attorney for Executors.

COHEN, JAMES M.—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 James M. Cohen, 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. 156 Broadway, the City of New York, on or before the 1st day of March next. Dated New York, the 20th day of March, 1903. RACHEL COHEN, Administratrix.

ABRAHAM WIELAR, Attorney, 156 Broadway, New York City.

ROSENTHAL, GEORGE H.—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 George H. Rosenthal, 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 Abraham Nelson, No. 234 Broadway, in the City of New York, on or before the 28th day of February next. Dated New York, the 18th day of August, 1903. AARON MORRIS, Executor.

ABRAHAM NELSON, Attorney for Executor, 234 Broadway, New York City.

FRIEDMANN, THERESE.—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 Therese Friedmann, 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. 208 Broadway, Manhattan (Room 41) in the City of New York, on or before the 1st day of March, 1904. Dated New York, the 18th day of August, 1903. MITCHELL LEVY, JULIUS LEVY, Executors, etc., of Therese Friedmann, decd.

STERN, MORITZ.—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 Moritz Stern, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of their attorney, Samuel J. Cohen, Room 324, No. 230 Broadway, Borough of Manhattan, City of New York, on or before the 10th day of October next. Dated New York, the 24th day of March, 1903. SAMUEL J. COHEN, Attorney for Executors, Stewart Building, No. 230 Broadway, New York City, Manhattan.

GOLDSMITH, MARCUS K.—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 Marcus K. Goldsmith, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business at the office of their attorney, Samuel J. Cohen, Room 324, No. 230 Broadway, Borough of Manhattan, City of New York, on or before the 10th day of October next. Dated New York, the 12th day of March, 1903. CLARA GOLDSMITH, EMIL BEROLZHEIMER, Executors.

HARRISON, SEASONGOOD & EDWARDS, Attorneys for Executors, 48 Cedar Street, New York City.

HARLAM, LENA.—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 Lena Harlam, 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, on or before the 27th day of August next. Dated New York, February 16th, 1903. MOSES HARLAM, Administrator.

BLUMENTHAL, MOSS & FEINER, Attorneys for Administrator, No. 35 Nassau Street, Borough of Manhattan, N. Y. C.

GOLDMAN, ABRAHAM.—IN PURSUANCE of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Goldman, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at her place of transacting business, Room 508, No. 140 Nassau Street, in the City of New York, on or before the twentieth day of September next. Dated New York, the eleventh day of March, 1903. REBECCA GOLDMAN, Administratrix of Abraham Goldman, deceased. MICHAEL B. FEENEY, Attorney for Administratrix, 140 Nassau Street, New York.

BLOCH, SAMUEL.—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 Samuel Bloch, late of the City of Paris, France, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 49 Malden Lane, in the Borough of Manhattan, City of New York, on or before the first day of October next. Dated New York, the 19th day of March, 1903. ADOLPHE SCHWOB, Executor.

COUDERT BROTHERS, Attorneys for Executor, No. 71 Broadway, Borough of Manhattan, New York City, N. Y.

MOELLER, RACHEL.—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 Rachel Moeller, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Maurice S. Cohen, No. 44 Broadway, Borough of Manhattan, in the City of New York, on or before the eighth day of September next. Dated New York, the 24th day of February, 1903. HENRY M. MOELLER, Administrator.

MAURICE S. COHEN, Attorney for Administrator, 44 Broadway, Borough of Manhattan, City of New York.

ADLER, 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 Adler, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, Room 1006, No. 63 Williams Street, Manhattan Borough, City of New York, on or before the 31st day of October next. Dated New York, the 20th day of April, 1903. THERESA ADLER, Executrix.

LEOPOLD IEO, Attorney for Executrix, 63 Williams Street, Manhattan Borough, New York City.

FRANKO, LIZZIE.—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 Lizzie Franko, 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 Steinhardt & Goldman, their attorneys, No. 68 William Street, in the Borough of Manhattan of the City of New York, on or before the 23rd day of August next. Dated New York, the 17th day of February, 1903. SAM FRANKO, JOHN MENKE, Executors.

MEYERHOFF, CHARLES.—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 Charles Meyerhoff, late of the County of New York, deceased, to exhibit the same with the vouchers thereof to the subscribers at their place of transacting business, Number 132 Church Street, in the Borough of Manhattan, City of New York, at or before the 25th day of November next. Dated New York, the 13th day of May, 1903. HENRY AEL-BORN, EDWARD WITZBERGER, Executors. EDMUND R. DODGE, Attorney for Executors, 70 Liberty Street, Borough of Manhattan, New York City.

RUDOLPH, OSCAR.—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 Oscar Rudolph, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, the office of Straley, Hasbrouck & Schloeder, No. 267 Broadway, Manhattan, in the City of New York, on or before the 22d day of December next. Dated New York, the 12th day of June, 1903. HERMAN HAUG, EDWARD BROQUET, Executors.

STRALEY, HASBROUCK & SCHLOEDER, Attorneys for Executors, 267 Broadway, Manhattan, New York City.

R. H. Macy & Co.'s Attractions Are Their Low Prices.  
**Macy's**  
 B'way at 6th Av. 34th to 35th St.

**HOW TO SAVE MONEY AND MAKE MONEY (Economy is Wealth.)**

We have a credit department where you may deposit as much or as little as you please. You get four per cent. interest as against the usual three or three and a half per cent. You withdraw your money any day—without a minute's notice. There is no banking business, no drawing of cheques to tempt you to spend the money at random.

Whatever you buy at Macy's can be charged up to your account and a monthly statement is rendered to you.

Thus you combine the conveniences of a credit system with Macy's low cash prices, and you get four per cent. on your money besides.

R. H. Macy & Co. sell only for cash. You who buy save the money that other stores lose on bad debts and expensive bookkeeping departments.

We buy for cash, sell for cash, we buy and sell at the lowest prices made possible by the biggest retail dealings in the world. You get the benefit of our saving, and you get the benefit of the needs of manufacturers who must offer the best inducements to a cash establishment.

Get the details at our credit department in our new great store, 34th to 35th street on Broadway. Write a letter, or better, visit and examine the marvellous and greatest of American retail enterprises, the original department store, and now the greatest retail enterprise in the world.

Let the wise housewife, the conscientious, sensible mother think over this proposition:—

Various sums are received for household use. Sometimes the money comes from rents, mortgages, stocks, in the shape of dividends. More often it comes as wages or salary.

That money can be deposited with Macy's and draw interest from the moment it is deposited. As goods are actually required, they can be purchased and charged to the account. Every dollar that is not spent is always drawing interest.

And at Macy's everything can be purchased, and everything of the highest quality, and at less expense than elsewhere.

We instituted our cash system for the benefit of our best customers, the provident, far-seeing, who pay as they go. Such customers will always be customers, and we think of them in all our plans, giving the best inducements in quality and price. As a further benefit for such permanent custom we have instituted this credit department. There your money draws compound interest; it settles your bills. It literally works for you while you work at home or shop at the world's greatest store.

**Beethoven Hall.**

Beethoven Hall, 210, 212 and 214 Fifth street, near Cooper Square, for thirty-three years the home of the Beethoven Maennerchor Society, which built the Beethoven Hall, is now and has been since April 1 under Jewish management, Messrs. Rosenberg and Schelinsky having acquired the property, which they own and control.

Beethoven Hall was specially designed for a place of social gatherings and refined amusement and the home of singing in this city, and within its spacious walls many of the most notable musical events, weddings, balls, etc., have been held, and under the present management it is destined to redeem itself as a notable place for weddings, receptions, assemblies, with the preponderance of such gatherings being of Jewish people and for whom special preparations have been made.

Beethoven Hall, by the force of circumstances, is now in the district conceded to be Jewish by reason of the numerous Israelites inhabiting the section east of the Bowery, which is designated as the East Side, and what Beethoven Hall was in the past to other nationalities, particularly the Germans, it is intended that it shall be for the Jewish population what it was to its predecessors—a hall for the best affairs to be held on the East Side, and for which it is admirably adapted.

Beethoven Hall is a five-story structure containing a banquet hall and dining room each 75 feet by 100 feet, numerous meeting rooms for societies, and all the requisites for complete enjoyment within the building. There's the cafe and billiard room, bowling alleys, ladies' parlors, cloak rooms, and, in the auditorium, a self-sustaining balcony, not supported by pillars that interfere with dancing, nor does it exclude light or air from the hall. In fact, it is the only

balcony in this city so admirably constructed as to add to rather than detract from the usefulness of the auditorium.

And, in its entirety, Beethoven Hall is being renovated, decorated, refurbished and illuminated by the new proprietors, so that it will look like a new place, yet so perfect is it built that improvement is well nigh impossible. Messrs. Rosenberg and Schelinsky announce that orthodox weddings can be celebrated in Beethoven Hall in the strictest conformity with the Jewish laws, as the catering for such occasions will be under the personal direction of Rev. Dr. Klein, of the Norfolk Street Synagogue, and that the utensils which have been purchased for orthodox cooking and the service for the same are restricted for use only on such occasions, and are not allowed to be used otherwise. The supplies purchased are also recommended by Dr. Klein, whose certification is convincing and of the highest authority. Kosher cooking and catering will, therefore, be a feature of Beethoven Hall.

The proprietors, Messrs. G. Rosenberg and S. Schelinsky are well qualified to make a grand success as managers.

Mr. Rosenberg is a well-known restaurateur, having been engaged in the restaurant business sixteen years, while Mr. Schelinsky is prominent in social and fraternal circles, being past grand master of the Independent Order Brith Abraham, and a member and officer of many other societies. Beethoven Hall is the right place for festive occasions, which will be properly managed by such competent men as Rosenberg and Schelinsky.

**THE HEBREW STANDARD is the Jewish family paper of both rich and poor, of the middle classes and of the highest social circles.**

**Unexpected Humor.**

In my early days I once tried to engage as model a big negro who made a living out of chewing glass in sundry barrooms for the entertainment of those gathered there.

"I want to paint you," I said when he had taken round the hat after his performance.

"What cullah, boss?" he asked suspiciously.

"Why, natural color, of course," I replied. "I want to paint your face, you know."

"Yah; I'se not taking any, boss," he said firmly. "The cullah I'se got is good enough for this chile."

I once nearly got hammered for making a colored sketch from life of a very respectable golf caddy in an attitude of ease, subsequently adding a street corner as a background and sending it to an exhibition under the title "A Loafer." The man came round to see me in a violent rage, said he was "a bloomin', respectable, 'igh class golf caddy and no loafer," and if I didn't alter the title of that dashed picture he'd either put his solicitor on to me or jolly well bash me.

Oh, yes; there's a lot of humor about if you only look for it in places where you don't expect to find it.—Tom Browne in Booklovers' Magazine.

**The Hundred and Fifty-first Psalm.**

Your Bible, if it is of the regulation sort, closes the book of Psalms with the One Hundred and Fiftieth. In the Greek Bible, however, there is another, entitled "A psalm of David after he had slain Goliath." Athanasius praises it very highly in his "Synopsis of the Holy Scriptures." It was versified by Apollinarius Alexandrius, A. D. 360, and a Latin translation of it may be found in the works of Fabricus. The English translation is by Baring-Gould, the well known antiquarian:

- PSALM CLI.
1. I was small among my brethren, and, growing up in my father's house, I kept his sheep.
  2. My hands made the organ and my fingers shaped the psalter.
  3. And who declared unto my Lord. He, the Lord, he heard all things.
  4. He sent his angels and they took me from my father's sheep. He anointed me in mercy from his unction.
  5. Great and goodly are my brethren, but with them God was not well pleased.
  6. I went to meet the (giant) stranger, and he cursed me by all his idols.
  7. But I smote off his head with his own drawn sword, and I blotted out the reproach of Israel.

**The Bee and His Useful Sting.**

It will be a surprise to many to learn that the most important function of the bee's sting is not stinging, says a bee raiser. I have long been convinced that the bees put the finishing touches on their artistic cell work by the dexterous use of their stings, and during this final finishing stage of the process of honey making the bees inject a minute portion of formic acid into the honey.

This is in reality the poison of their sting. This formic acid gives to honey its peculiar flavor and also imparts to it its keeping qualities. The sting is really an exquisitely contrived little trowel with which the bee finishes off and caps the cells when they are filled, brimful with honey. While doing this the formic acid passes from the point of the sting, and the beautiful work is finished.

**A Bird That's Hard to Kill.**

Penguins have an extraordinary amount of vitality and are harder to kill than any ordinary cat. The writer once had occasion to kill a large bird aboard his ship, the Southern Cross, and, making use of the weapon next his hand, he drove a large spike squarely through the creature's head and finished the operation by nailing it fast to the deck. That seemed to make the job very complete, and he went below decks for dinner. Coming up an hour later, his astonishment was prodigious on beholding the penguin, head erect, flippers out, waddling about, apparently without thought of the spike, which still remained transfixed in his cranium.

**A Curiosity in Nomenclature.**

The negroes in the British West Indian island of Grenada find it very difficult to keep track of their descent and their relatives because of a curious custom they follow in naming children. The father's Christian name is given to the son for his surname. Thus, if a man is named John Jones, his son may be called James John and that son's son Robert James and so on to the end of the chapter. Naturally in a few generations families get into a hopeless muddle, and nobody knows exactly to whom he is related.

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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.  
 Ateris 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 Tefilla, 176 East 106th street.  
 B'nai David, 175th street and Third avenue.  
 B'nai Emmes Mariampoler, 44 East Broadway.  
 B'nai Israel, 225 East 79th street.  
 B'nai Jeshurun, 65th street and Madison avenue.  
 B'nai 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 82d street.  
 First Roumanian American Congregation Shaarey Shomajim, Rivington street, between Ludlow and Orchard streets.  
 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, 23 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.  
 Machazika Torah, cor. Madison and Montgomery streets.  
 Mount Zion, 67 East 113th street.  
 Ohab Zedek, 173 Norfolk street.  
 Ohavey Sholom, 81 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, 152-154 West 82d street.  
 Shaari Zedek, 33 Henry street.  
 Shaari Zedek of Harlem, 25 West 118th street.  
 Shearith B'nai Israel, 633 Sixth street.  
 Shearith Israel, 70th street and Central Park West.  
 Sons of Israel, 15 Pike street.  
 Talmud Torah, 28 Hester street.  
 Temple Israel of Harlem, 125th street and Fifth avenue.  
 Tifereth Israel, 133 Allen street.  
 West End Congregation Keneseth Israel, 2630 Broadway.  
 West Side Cong.—B'nai Sholom, 327 Seventh avenue.  
 Zichron Ephraim, 67th street, between Third and Lexington avenues.

There are a very large number of minor congregations, worshipping in halls in the lower part of the city, that are not given here.

**Libraries.**  
 Agular, 118 East 59th street, 197 East Broadway, 616 Fifth street, 174 East 110th street.  
 Maimonides, 723 Lexington avenue.

**Clubs.**  
 B'nai B'rith (Fraternal), 141 East 60th street.  
 Columbia, 2056 Fifth avenue.  
 Criterion, 510 44th avenue.  
 Fidelity, 110 East 59th avenue.  
 Freundschaft, 72d street and Park avenue.  
 Harmonie, 42d street, between Fifth and Sixth avenue.  
 Judeans, Phil Cowan, secretary, 483 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 57th 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, 218 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, 309 East Broadway.  
 Ladies' Hebrew Aid Society of Yorkville, 115 East 98th 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, 106 West 82d street, District No. 16.  
 \*Shearith Israel Sisterhood, 70th street and Central Park West, District No. 8.  
 \*Temple Israel Sisterhood of Harlem, 243 East 113th street, District No. 15.  
 Young Ladies' Charitable Aid Society, 55th street and Third avenue.  
 Young Ladies' Charitable Society, 149 East 58th street.  
 \*District of the Federation of Sisterhoods.

\*Yorkville Ladies' Hebrew Aid Society, 170 East 60th street, District No. 2.

**Auxiliary Societies.**  
 Beth Israel Leagues Nos. 1, 2 and 5, Advisory Board, secretary's address, 114 East 56th street.  
 Joseph F. N. League, Colonial Hall, 101st street and Columbus avenue.  
 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, 262 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 Veamet, 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.  
 Kasher 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, 233 East 64th street.  
 Beth Israel Hospital, Cherry and Jefferson streets.  
 Brightside Day Nursery and Kindergarten, 123 Attorney street.  
 Clara De Hirsch Home for Working Girls, 225 East 63d street.  
 Derech Ameluno Free Burial Society, 27 Sixth avenue.  
 Downtown Sabbath School Association, 306 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 Chessedim, 215 East Broadway, New York.

Hebrew Educational Society of Harlem, 215 West 122d street.  
 Hebrew Ladies' Maternal AM Society, secretary, Mrs. N. Jacobs, 1470 Fifth avenue.  
 Hebrew Relief Society, 99 Central Park West.  
 Hebrew Benevolent Aid Society, 53 St. Mark's place.  
 Hebrew Benevolent Fuel Association, 53 St. Mark's place.  
 Hebrew Mutual Benefit Society, secretary, 212 West 69th street.  
 Hebrew Sheltering Guardian Society, 151st street and Boulevard.  
 Hebrew Infant Asylum, 909 Eagle avenue.  
 Hebrew Sanitary Relief Society, secretary, 103 West 55th street.  
 Hachnosath Orchim, 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, 53 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.  
 Ladies' Auxiliary of the Hebrew Educational Society of Harlem, 215 West 122d street.  
 Lebanon Hospital, 156th street and Westchester avenue.  
 Montefiore Home for Chronic Invalids, 138th street and Boulevard.  
 Montefiore Hebrew Free School, 208 Madison street.  
 Mount Sinai Hospital, 66th street and Lexington avenue.  
 Mount Sinai Training School for Nurse, 149 East 67th street.  
 Passover Relief Association, 123 West 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, 51 Broadway.  
 Seligman-Sojoman 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, 323 street and Lexington avenue.  
 Young Folks' Literary Circle of the Hebrew Educational Society of Harlem, 215 West 122d street.

**BOROUGH OF BROOKLYN.**  
**Congregations.**  
 Ahawath Achim, Johnson avenue, near Ewen street.  
 Ahawath Sholom, Beth Aron, 96 Scholes street.  
 Ahawath Chesed, Lorimer and Stagg streets.

Beth El, 110 Noble street (Greenpoint).  
 Beth El (of Borough Park), Forrester's Hall, Borough Park.  
 Beth Elohim, State street, near Hoyt street.  
 Beth Elohim (E. D.), Keap street, near Division avenue.  
 Beth Hamediah 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 Chasodin Association, 83 Graham avenue.  
 Hebrew American League, 715 Broadway.  
 Hebrew Benevolent Association, 161 Smith street.  
 Hebrew Benevolent Society (E. D.), 378 Keap street.  
 Hebrew Educational Society, Pitkin avenue and Watkins street.  
 Hebrew Free School Association, 100 Beaver street.  
 Hebrew League, secretary's address, 178 Watkins street.  
 Hebrew Orphan Asylum, 373 Ralph avenue.

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

**The Calendar.**  
 5663 - 1902-3  
 \*Rosh Chodesh Ellul.....Monday, August 24  
 Rosh Hashanah.....Tuesday, September 23  
 Yom Kipper.....Thursday, October 1  
 1st day Succoth.....Thursday, October 6  
 Shemini Atzereth.....Tuesday, October 13  
 Simchath Torah.....Wednesday, October 14  
 Rosh Chodesh Cheshvan Thursday, October 22  
 Rosh Chodesh Kislev.....Friday, November 20  
 1st day Chanukah.....Monday, December 14  
 Rosh Chodesh Tebeth.....Sunday, December 20  
 Fast of Tebeth.....Tuesday, December 29  
 5664 1903  
 Rosh Hashanah.....Tuesday, September 22  
 Yom Kipper.....Thursday, October 1  
 1st day Succoth.....Tuesday, October 6  
 Shemini Atzereth.....Tuesday, October 13  
 Simchath Torah.....Wednesday, October 14  
 Rosh Chodesh Cheshvan Thursday, October 22  
 Rosh Chodesh Kislev.....Friday, November 20  
 1st day Chanukah.....Monday, December 14  
 \*Rosh Chodesh Tebeth.....Sunday, December 20  
 Fast of Tebeth.....Tuesday, December 29  
 1904  
 Rosh Chodesh Shebat Monday, January 18  
 \*Rosh Chodesh Adar.....Wednesday, February 17  
 Purim.....Tuesday, March 1  
 Rosh Chodesh Nisan.....Thursday, March 17  
 1st day Pessach.....Thursday, March 31  
 7th day Pessach.....Wednesday, April 6  
 \*Rosh Chodesh Iyar.....Saturday, April 16  
 Rosh Chodesh Sivan.....Sunday, May 15  
 1st day Shabuoth.....Friday, May 20  
 \*Rosh Chodesh Tammuz.....Tuesday, June 14  
 Fast of Tammuz.....Thursday, June 20  
 \*Rosh Chodesh Ab.....Wednesday, July 13  
 Fast of Ab.....Thursday, July 21  
 \*Rosh Chodesh Ellul.....Friday, August 12  
 \*Also observed the day previous as Rosh Chodesh.

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**SOME IN EXTRA LARGE SIZES.**

Width. Length. Com. Opaque..... 3 ft..... 7 ft. 6 inch..... 39 Oil Opaque..... 3 ft..... 7 ft. 6 inch..... 45 Best Linen Holland..... 3 ft..... 7 ft..... 59

Handsome Oil Opaque—best quality—39 inches wide—2 1/2 yards long—heavy knotted fringe—nine tints—this shade made to order would cost \$1.16; our ready made price..... 69

A new quality heavy Cambric—will not bag, shrink or fade—3 yards long—39 inches wide—worth \$1.50..... 79 New and novel designs in shade tassels and pulls, all colors—5 cents upward.

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**NOVELTY TAPESTRIES**

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"THE fashion of the time is changed," and happily, for we did not use to grace our tables with such relish to our meat as Shrewsbury Tomatoketchup.

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Wood Carpet, Moorish fretwork and Grilles.

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