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A Man's Soul.

What is the soul?
Whence comes it to mankind?
Is it nature's natural
Spark the crowning touch that
Turns the dark into
Day? Ah, who shall say!

Does it inhabit the
Body, or does the body inhabit
The soul, as the mole dwells
In the ground, or does it
Hover around, vainly trying
To make its influence felt?
It may. Ah, who shall say!

Is the soul but the
Conscience? That mysterious
Impulse that dares to whisper
"Right and wrong" to the motley
Throng, who now and then
Feel its presence, or is
It but a thread that helps
To dispel the dread of the
Day when we shall know?
It may be so. Ah, who
Shall say?

Is the soul of man
A thing apart or is man
A mere reflection of
His soul? Does he exist for
Nobler ends or is he but
The husk that attends
The soul in transit from
Whence it came? Does
He defame or lift it up
According to his moral
Self? It may be.
But who shall say?

Is the soul the silent
Voice of God or is it a
Gift from him to the corporal
Self, a part of his very
Being, which he will claim
When the time comes for
Mortal man to descend
And the soul to ascend.
I hope it is so.
But who shall say?

—R. Bronson Peck in Chicago Tribune.

Judaism—Orthodox and Reform.

BY RABBI L. WEISS.

Judaism is a religion that does not stand still—that never stood still. It is ever moving, it has ever moved on the pinions of progress, on the wheels of advancement—moved to higher aims, to loftier planes, to nobler conditions; but the question becomes obviously important: If Judaism is subject to changes and alterations, where is it to stop, at which point to define itself?

Let us understand that the constitution of any well-organized institution, limits the bounds of the by-laws, thus guiding the members thereof, which are needed to carry out the aims, objects and purpose. Every article, every section, every paragraph, every detail of these by laws must be consonant with the constitution. For, if any conflict with it, they are invalid and unconstitutional. The organic law must not be conflicted with. So has Judaism its constitution in the Mosaic-Prophetic dispensations and ordinances, in consonance with which must all rites and usages pertaining to Judaism needs stand.

From time to time, since Israel stood at Sinai, obtaining and receiving God's message of truth and justice, which has been made the basis of the constitution of Judaism, to the present day, hardly a century, or even a decade, has passed without some modification, some change in the rites, ceremonies and liturgy formulated by the rabbis

and scholars to suit the ages and tendencies of the people, as also the different environments and circumstances. All were, however, consonant with *Torath Mosheh vedibre Nebi-im* (the laws of Moses and the words of the Prophets). That often the rights and privileges vested in persons, rabbis and scholars, to lead, direct and guide the people, were abused there is no doubt. Straining the interpretations, they took advantage of the liberty the Jewish religion grants its sages and expounders. Just as often again, the legislation was made too strict, so that the spirit infused into the letter made it too obscure, and conditions were brought about against which some scholars arose in protest and eventually inaugurated a more progressive movement—the *Fort schrittsbewegung*—which gradually took the name Reform as a term distinguishing the new from the old, which in turn adopted the name Orthodox, from the Greek *ortho* and *doxein*, straight teaching or right thinking.

With this none has fault to find, as every true religion is based upon the principle of right thinking, but however right they thought, they had invented customs and usages that became excrescences of religion proper.

Of late years the Reform movement was intended to remove these superfluities, and had it carried out its purpose consistently, it would have been a laudable course to pursue. But, alas, it has come to that, that every departure that any one feels like making from time-honored usages, every removal of some of the pristine landmark that any one wishes to indulge in is called Reform. Customs are introduced into our temples, without rhyme or reason, by individual rabbis or functionaries to suit whims and fancies, with the assumption that this act constitutes Reform. But that is not the worst. Ceremonies in temples and synagogues, whatever they are, have a tendency to inspire the worshipper with solemn devotion or otherwise, but it has come to that, that they have erected schisms in the midst of Israel that cause disintegration.

Some time ago a Jewish paper in New York sent out to leading rabbis and prominent men letters asking for their opinion as to what were the best means of removing the barriers and the estrangements existing between the Orthodox wing (mostly Polish and Russians) and the Reformed branch (Germans and others). It is deeply regrettable that such questions have to be raised in Israel. What makes the German Jew and the Polish Jew, the Roumanian Jew and the Russian Jew? At one time all Jews dwelt in Asia as one people, descending from one progenitor. But when they fled from their native land, scattered in all

directions, some settled down in one and some in another country, and after hundreds of years they became such Jews as the country they lived in made of them. Thus we have German Jews, Polish Jews, French Jews, etc. The same stock, the same race, the same people, divided by fate, favored or oppressed in different lands and acclimated to different zones. It should be then understood that Jews are brethren of the same flesh and blood, of the same parentage, carrying the same mission to the peoples of the earth which God gave our fathers in primordial days. Intolerance is anti-Jewish, and it is the worst kind of intolerance to look down upon a co-religionist, simply because he is of a different nationality, made so often not by choice but by circumstances.

As to the religious status, that is a matter of conviction. Do not some wonder how Christians can believe their dogmas—the immaculate conception, the resurrection of their savior, the trinity theory, etc.; yet they do believe it and are as earnest and sincere in their belief as we are in ours, and they consider their religion as divinely truthful as we consider ours. Must we not respect their views and their faith? And Judaism makes it incumbent upon us to respect them. Why should then the orthodox Jew be less tolerant towards his reform brother, and the reform Jew respect less his orthodox co-religionist than others, non-Jews? Those then that are so intolerant we can class with those of whom Swift says: "We have just enough religion to make us hate, but not enough to make us love one another."

Tolerance is stamped upon the countenance of Judaism. Long before Reform was even thought of, the rabbis all endorsed the theory, *chaside umos ho olom yesh lohem chelek lo-olom habo*, "the just of all people of whatever nation are entitled to life hereafter." That implies that everybody is as right in his religion as we are in ours. Are not then the orthodox Jews as right in their faith as the Reformers are in theirs? The truth in the matter is, that religion has been made very flexible. It is made to suit the whims and fancies, the caprices and conveniences of the people. Very few are religious *leshem shomayim*, to serve God really and truly, but rather to satisfy habit or policy, and if one violates some part of religion he seeks excuse in "I can't help it"—at least he thinks he can't—or he will say, "I am a Reformer," as if Reform meant to do away with everything that religion holds sacred.

Let us bear in mind that the groundwork of both Orthodox and Reform, is Judaism. Whatever the mind conceives as regards faith, function in the synagogue or private devotion, is as

divine in the one case as in the other. We cannot make people think alike, just as we cannot make two plants grow alike; hence, if one is sincere in his belief—but he must be sincere not fanatic or otherwise—it is ours to respect his opinion and faith the same as we want him to respect our opinion and faith.

We must do our best to remove every barrier that separates Jew from Jew, even as we try to remove the social and political disqualifications between Jew and non Jew. The first duty, however, is to unite our ranks, not to build a wall of separation composed of orthodox and reform bricks, but let each follow the dictates of his heart—let each worship God as his conscience prompts him, be it in an orthodox or reform way, but let the trowel of love and justice spread the cement of Judaism over both factions. The world recognizes and calls us both Jews anyway, no matter how we differ among ourselves, it behoves us therefore to be united by brotherly love, a fabric woven of true religion.

Foreign News.

Hermann Trier has been reelected president of the Folkething (speaker of the Danish House of Representatives.)

A Belgian company received a grant from the Russian ministry of war for the building of an electric railroad in Rostow, under the condition that no Jew shall be employed by it.

During the great fair at Niznij Novgorod every Jew who comes to the city must report to the police, where his passport has to be delivered and will be kept until his departure.

Mr. Solomon Loeske in Berlin, who recently celebrated his 70th birthday, is still very active in gymnastics. He is *Vorturner* of the old gentlemen's company of the Jewish Athletic Club Bar Kochba and is very much admired for his athletic accomplishments. He is a watchmaker by trade.

The Catholic *Koelnische Volkszeitung* draws attention to the advertisement in a druggists' magazine, in which a druggist of Kiel advertises for a clerk with the clause: "No Jews nor Catholics need apply." The *Volkszeitung* does not like that style, but it should impress this moral indignation on its friends in countries where they have a majority.

Details about the death of Chief Rabbi Dr. Blumenstein of Luxemburg, are of peculiar sadness. He had visited a dying member of his congregation on August 3d, and left the house after the patient's death at 2 P. M.

Returning home he felt ill, and entering a store, he asked for a glass of water. Before he could take it, he reeled back and was dead.

In Algeria things seem to change. The mayor of Constantine, M. Morinaud and the city councillor M. Godard were present at the distribution of prizes in the Jewish school, and the latter made an address teeming with the praise of the Jews. Both gentlemen were rabid anti-Semites, but now in view of the coming elections they cater to the Jewish vote.

The Jewish congregation of Christians, numbering about 1100 families, is considering the foundation of a *Chevre Kadisha*. Norway did not allow any Jew to enter its territory up to 1848, and it actually happened that a Jew, who was wrecked off the coast of Norway was put in prison, until a boat was found ready to take him back. Yet Nordau says: "For the Jews, history has not advanced one step within the last 800 years."

Jonas Weyl, Chief Rabbi of Marseilles, died in a country place near that city, August 8th, in his 68th year. He was a native of Alsace and had been Rabbi of Nimes from 1863 until 1874, when he was called to the place where he officiated until his death. He had been honored by the government by the appointment as Chevalier of the Legion of Honor and possessed other decorations.

Baroness Julia Cohn Oppenheim, who died a year ago in Berlin bequeathed one half of her fortune to the city of Dessau, the other half to the local Jewish community. The portion of each is, now after the estate has been settled, five millions of marks. What this congregation numbering 500-600 souls is to do with this immense fortune, is a puzzle. It is a great pity that persons of such generous character do not find better advisers. Baroness Cohn-Oppenheim was the daughter of the late Moritz von Cohn, banker of old Emperor William.

The difficulties with which the Russian Jews have to contend when they desire to give their children an education, may be judged from the following facts: The technological school of Tomsk will receive three Jewish students. For these three places there are 69 applicants. The Jewish trade-school "Trud," in Odessa, petitioned the Minister to allow its graduates to enter the technical high school. The petition was rejected; consequently fifteen of these graduates went partly to Germany and Switzerland, partly to America, for the completion of their studies.

Children's Column.

Songs They Used to Sing.
I kinder like the old songs,
The songs I used to know
In the dear old country village
Of the dear old long ago.
I kinder like the music of
"Ben Bolt" and other tunes
They sung among the cedars
In the scented amorous June
When the corn began to tassel,
When the lazy summer breeze
Shook the perfume from the flowers
As it filtered through the trees,
With the sunlight of the season
Glinting where the grasses spread,
Where the roses fell in clusters,
Blushing sweetly, deeply red.
Ah, yes, I like the old songs,
The kind they used to sing
When life was like a primrose
Just bursting in the spring.

I kinder like the old songs
Heard on the old playground—
"King William was King James' son"—
Just swinging round and round,
Bowling to the east sometimes—
And sometimes to the west—
And I used to pick a sweetheart,
The one I loved the best,
And while they just kept circling
Round in pretty, childish bliss
I knelt beside the lassie there
And stole the first sweet kiss.
I'd like to sing "King William" now
Just like I used to sing
When life was like a primrose
Just bursting in the spring.

Somehow I like the old songs—
Yes, "The Maple on the Hill,"
"Some Twenty Years Ago, Tom,"
And dear old "Whippoorwill,"
And "Starry Night For Rumble"
And "Comin' Thro' the Rye"
And other dear old melodies
They sung to you and I,
Ah, yes, I like the old songs,
The kind they used to sing
When life was like a primrose
Just bursting in the spring.

Oh, how I love the old songs
I heard at mother's knee,
The sweet, entrancing melodies
She used to sing to me,
The dear old funny frog song—
Miss Mousie by his side—
And the song of "Old Aunt Nancy,"
The old gray goose that died,
And the songs about the foxes
And the things the foxes stole!
Oh, the mellowing cadences!
How they sting a fellow's soul
Ah, yes, I like the old songs,
The kind they used to sing
When life was like a primrose
Just bursting in the spring.
—National Glass Budget.

Talks With My Children.

Belshazzar, or the Writing on the Wall.

Daniel 5.
At last Nebuchadnezzar, the proud King of Babylon, died, and there was another King of Babylon, called Belshazzar. He was the grandson of Nebuchadnezzar, and he was like Nebuchadnezzar, for he was proud, and he worshipped idols.

One day he made a great feast, and a great many rich men, called lords, came to his feast, and Belshazzar drank wine before them. Do you remember, my dear children, that Nebuchadnezzar had taken the gold and silver cups that were in the temple at Jerusalem, and had brought them to Babylon? Belshazzar wished that these cups might be brought, for him and his lords and his wives to drink wine out of them. So they were brought, and Belshazzar and his lords and his wives drank wine in them; and while they drank they praised their idols, which were made of gold and silver, of brass, of iron, of wood and of stone.

Was it not wicked in Belshazzar and his lords to take the cups which were once in the house of the true God, and to praise idols while they were drinking in them?

Oh, yes; and God was very angry; because, although Belshazzar had heard about the true God, yet he worshipped idols and praised them. Now you shall hear what God did to Belshazzar.

Did not God see this wickedness? While the king was drinking he saw the fingers of a man's hand writing on the wall of the palace, near where the candlestick was. He did not see a man, only some fingers.

The king was very much frightened; he did not look merry any longer, but he trembled very much, and his knees knocked against each other.

Belshazzar wanted to know what was written on the wall; there were four words written there, but the king could not read that kind of writing, so he sent for all the men in Babylon who were wise and clever, and who said they could tell hard things.

Belshazzar said, Whoever will read that writing and tell the meaning of it shall be clothed in scarlet (such as kings used to wear), and shall have a golden chain to wear on his neck and shall be made a great judge.

A great many men tried to read the writing, but they could not. Then Belshazzar was still more frightened, and looked very much terrified, and his lords were frightened also. They were afraid that something very dreadful had been written on the wall; they thought something sad was going to happen. Now Belshazzar had a mother living. She was called the queen. She heard what had happened, and she came into the room where Belshazzar was, and said, O king, live forever! Do not be frightened, there is a man in Babylon who is very wise in-

deed, and who can tell the meaning of things; his name is Daniel. Let him be called, and he will know the meaning of the writing.

Now this Daniel was one of the men whom Nebuchadnezzar had brought from Jerusalem; he was an Israelite. When he first came to Babylon he was quite young, but now he was old; he was very wise, and he loved God very much.

Belshazzar sent for Daniel to come to him. Then Belshazzar said: I hear that you can tell the meaning of things; if you can read the writing on the wall and tell the meaning of it you shall be clothed in scarlet and wear a gold chain and be made a great judge.

But Daniel said, I do not want any reward, yet I will read the writing and tell the meaning of it.

Then Daniel told Belshazzar that the true God was very angry with him for being so proud and for sending for the cups of His temple and for drinking in them and praising idols, and for not worshipping God, though he had heard of him and knew that it was God alone who gave him life and riches and honor and power. Daniel said that the writing on the wall meant that he should soon be king no more, but that some people would come and take his land from him.

Then Belshazzar ordered that Daniel should be clothed in scarlet and wear a golden chain about his neck, and that many people should obey him.

That very night a king from another country got into Babylon with a great many soldiers and killed Belshazzar and took his throne, his crown and all he had. So the words that God had written on the wall came true, for whatever God says always comes true.

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In the Jewish World

A Congregation is being organized at Butler, Pa.

Rev. H. Sands Stolnitz, late of Orange, N. J., has accepted a call to Corsicana, Texas. He preached his inaugural sermon on the 29th ult.

Rev. Montague N. A. Cohen has been installed as Rabbi of Temple Israel, of Tacoma, Washington. Rabbi Cohen, who was until lately, located at Victoria, B. C., is a native of England.

The Congregation Tifereth Israel, of Des Moines, Ia., last week purchased an extensive tract for cemetery purposes.

Rabbi Henry S. Morias has resigned from the Adath Jeshurun Congregation, of Syracuse, N. Y. It is said that the congregation is in financial difficulties.

Last week Rabbi J. Leonard Levy, of Pittsburg, Pa., lectured before Cape Island Lodge, F. & A. M., at Cape May, N. J., upon the "Origin of Freemasonry."

\$1,724.32, the amount raised in Newark, N. J., for the Kishineff Relief Fund, was forwarded to the Alliance Israelite Universelle on Monday last.

Several gangs of hoodlums, who have been annoying Hebrew residents of the Sixteenth Ward, Brooklyn, have been raided by the police lately and the chief offenders were all held in bail and subsequently fined.

The new Beth Hamedrash Synagogue was dedicated in Boston last Sunday. Despite a drenching rain there was a parade with many participants. There was a large crush around the building, and much excitement was caused when pickpockets were found to be at work.

Rabbi Nathan Wolf, of New York, has been called to the pulpit of Temple Adath Emuno, Hoboken, N. J., made vacant two weeks ago by the resignation of Rabbi H. S. Stolnitz. Rabbi Wolf is young, energetic and generally considered to be an orator of unusual ability. He was educated in the Jewish Theological Seminary, and Columbia University, and at present is an assistant in the Educational Alliance.

The new building of the Hebrew Free

School Association, at Paterson, N. J., is rapidly nearing completion, and will be dedicated early in December. The new structure is on Broadway, near the Erie Railroad crossing. The building is being erected by ex-Mayor Nathan Barnett, as a memorial to his wife, Miriam Barnett. No expense has been spared to make it an ideal institution, and once it is completed it will afford accommodation for 600 children.

Plans are progressing rapidly for the merging of all the Jewish charitable institutions in Cleveland, O. It is stated, by officials of the proposed federation of charities that the new organization will be completed and ready to begin active work under its new head by the middle of September. The federation will consist of the Jewish Orphan Asylum, the Hebrew Relief Association, the Council Alliance, the Infants' Orphan Asylum, the Denver Hospital for Consumptives and the Montefiore Home for Indigent Israelites, all of which are at present under separate management. The officers of the federation will be Martin A. Marks, president; Edward Baker, secretary; Jacob Furth, Rabbi Gries, Julius Feiss and S. Shlesinger, members of the Executive Committee.

Hartford, Conn.
 Leopold Marks and family have returned home, having passed the Summer at White Beach.

Mrs. E. Newfield, Mrs. M. Katzenstein and family, Mr. and Mrs. Jacob Lyon, Mrs. Bernhard Lyon and family, and Mrs. Felix Lyon have returned, having spent a pleasant Summer at Crescent Beach.

Samuel Leventhal, who has been visiting the principal cities with Victor Herbert's Orchestra, is spending a few weeks with his parents.

Mrs. H. R. Greenblum and family have returned, having spent their Summer at Fort Trumbull Beach.

A dinner was served Thursday even-

ing to Mr. Theodore R. Eisner by a host of his friends. Mr. Eisner has been buyer for one of Hartford's largest business houses and has accepted a like position for Koch, of 125th street, New York.

Polis New Theatre will open Monday, Sept. 14. It is one of the handsomest playhouses in the New England States. Mr. Louis Kilby, one of Hartford's most enterprising young men, will be its manager.

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.

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 JACOB L. WALLACH, Chairman Committee on State of the District.
 MOSE J. LICHTENBERG, President Board of District Deputies.

Mr. Joseph Anderson, the popular treasurer of Daniel Webster Lodge, No. 24, has just returned from a trip to Niagara Falls. He was accompanied by his brother and nephew Mose Solomon and Milton Anderson.

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CITY NEWS.

Congregation Shaarv Zedek.
The subject of Rev. Adolph Spiegel's sermon this Sabbath will be "Liturgy."

Congregation Agudath Jeshorim.
(East 86th Street Temple.)
Rev. Dr. David Davidson will preach his anniversary sermon at Agudath Jeshorim Synagogue this Sabbath, taking as his subject "Promise and Fulfillment."

Temple Emanu-El.
Rev. Dr. Joseph Silverman will resume preaching on Saturday morning, Sept. 12. The Religious School will begin its sessions Sunday, Sept. 27, at 9.30 a. m.

Congregation Shaarv Zedek of Harlem.
Rev. Dr. Leopold Zinsler will lecture this Sabbath a. m. on the subject of "Know Thyself."

Con. Adath Israel of the Bronx.
Rev. G. Taubenhau preached his inaugural sermon on Friday evening last. This (Friday) evening Rabbi Taubenhau will take for his subject "The Influence of the Pulpit." Sabbath morning sermon, "The Basket."

Congregation Beth Miriam.
Last Sabbath the pulpit at Long Branch, N. J., was occupied by Rev. Raphael Benjamin, M. A., of Brooklyn. This week the officiating Rabbi will be Rev. Solomon Foster of Newark. The Trustees will meet on Sunday, the 13th inst., to conclude arrangements for the service during the holy days.

New Synagogue Dedicated.
The Chebra Kadisha Talmud Thora Synagogue, No. 233 East Fifty-seventh street, between Second and Third avenues, was dedicated last Sunday afternoon. The service was conducted by the Rev. E. Fried, the cantor, assisted by a choir. Senator Victor J. Dowling delivered the dedication address, and Hon. Ferd. Levy was also a speaker.

A feature of the service was the playing of ancient Hebrew melodies by the Hebrew Melodies Symphony Mandolin Club.

The Chebra Kadisha Talmud Thora is one of the oldest congregations in New York. The old building was in Fifth street, where the cornerstone was laid fifty years ago. L. Hirsch is president of the synagogue and J. Isaacs vice-president.

Entertainment for the Benefit of the Beth Israel Hospital.

A successful entertainment was held for the benefit of the Beth Israel Hospital at the Park House Casino, the use of which hotel was very generously permitted by the proprietors, Mr. and Mrs. Hertler, at Mountindale, N. Y., on Friday, the 28th ult.

This affair was arranged by a committee consisting of Mrs. J. Pelz, Mrs. B. Kimmel, Mr. J. Lissner and Mrs. Rose, prominent members of the Ladies Auxiliary to the Beth Israel Hospital and was well worthy their best efforts; as could be seen from those participating in the programme, which was as follows:

The entertainment was opened with a spirited address delivered by Mr. Jacob Pelz, the master of ceremonies, and a member of the Board of Directors of the Beth Israel Hospital. The speech touched upon the good work the hospital was doing, and also upon the needs of the same. This address was largely instrumental in gaining for the hospital a large number of new members.

After the address, Master Levy and sister gave a cake walk. The Misses Alice and Edith Greenstein delivered recitations. Mrs. Tobias rendered some songs, and Prof. H. A. Russotto and Miss Stella Bimberg likewise rendered some vocal music. A tableau was presented by the Misses S. Bimberg, A. Greenstein and G. Weingarten, followed by a duet given by Mr. and Mrs. Tobias. Master Burt Gutterman in negro songs and dances was quite a feature.

A donkey party was held at Culligan's House, Mountindale, N. Y., on Aug. 24, for the benefit of the Beth Israel Hospital. The proprietor very courteously permitted his hotel to be used for the purpose, which was splendidly utilized by the committee having this affair in charge, they were Mrs. J. Pelz, Mrs. J. Lissner and Mrs. M. Pelz, assisted by the Misses Daniels, Fried and M. Newman. A large party attended this unique affair, resulting in a very pleasant financial and social success.

Young Women's Hebrew Association.

Friday evening the religious exercises at the Institution commence, and Dr. David Levine will again conduct the services. Everyone is cordially invited to attend.

Registration for the classes in book-keeping, stenography and typewriting, stenographer's speed class, cooking, dressmaking, elocution, Hebrew, piano, physical training, is now going on. Any girl of Jewish faith over sixteen years of age is eligible for admission to these classes, which are in session every evening during the week from 8 to 10 p. m.

Last Thursday evening the monthly social proved a great success. There was present Lady Bountiful and her boys, Old Mother Hubbard, who lived in a shoe; the nurse, the milkmaid, and many other interesting people who came in their best attire to help entertain the members. Prizes were awarded to the group of Lady Bountiful, the Old Lady who lived in a shoe, and to the milkmaid who recited an accompany sketch to represent the costume. The evening finished with dancing and refreshments were served.

Thursday evening the first meeting of the Amateur Dramatic Club takes place. Miss Hattie Strelitz is president, Miss Gertrude Hoffman vice-president and Miss Johanna Stern secretary.

Young Men's Hebrew Association.

The Friday evening services of former years have proved themselves such a success it has been decided to continue them the coming winter. Mr. Marvin Nathan, of the Jewish Theological Seminary, has been elected to take the place of Mr. Rudolph I. Coffee. The services are open and free to the public. The first service is to take place Sept. 13, at 8 o'clock. Mr. Nathan is to deliver the sermon on this occasion.

The Vacation Camp closed Saturday. That it was a success it is needless to repeat. The Board of Directors are contemplating a larger and permanent camp for the association.

The educational classes will resume work on the 15th. Stenography, book-keeping, penmanship, drawing, arithmetic, elocution, French, Hebrew, Spanish and Jewish history are some of the subjects to be taught. The classes are free to the public.

One of the most popular classes is the Bible Class. As usual there is to be one this year under the leadership of Mr. Nathan. This class is open to both men and women, and holds its session on Monday evenings.

Hebrew Sheltering Guardian Society.

The children attending service last Saturday morning in the synagogue of this institution had the treat of listening to an excellent preacher in the person of the Rev. Dr. Charles A. Burchell Hart, professor of Greek at the University of Oxford, England. The audience and preacher were mutually delighted, the children listening with the greatest attention to Dr. Hart's sympathetic address, and Dr. Hart himself spending a greater part of the rest of the day in friendly intercourse with the children.

Spencer's Business College.

Among the many business colleges of this city few are better or more favorably known than Spencer's. This school now occupies new quarters in the Tower Building, at Eighth avenue and One Hundred and Sixteenth street, and is one of the finest equipped institutions of its kind in the city.

The principal, B. H. Spencer, has had eighteen years' experience as a teacher of commercial branches, and his ability as a thorough and capable instructor is fully attested by business college men and the many thousands of his graduates now holding good positions as stenographers and bookkeepers in this city.

The course of study includes instruction in bookkeeping, shorthand, typewriting, spelling, grammar, penmanship, letter writing, rapid calculations, commercial law, mimeographing and business arithmetic. To those who wish to prepare for the Regents' and Civil Service examinations this school has a special department, in charge of an excellent instructor. Young men and young women who are looking for the best in the line of commercial work, where teachers take a personal interest in the welfare of each and every student, would do well to investigate the advantage offered at this school before deciding where to attend.

ENGAGEMENTS.

BAER-LEVY.—Mr. and Mrs. Elias Levy announce the engagement of their daughter Martha to Mr. Benjamin Baer. At home Sunday, September 13, 1903, from three till six, 708 East 142d. No cards.

BENDHEIM-BERLINER.—Mr. and Mrs. Abe Berliner announce the engagement of their daughter Carrie to Mr. Edward Bendheim. At home September 20, 1903, from three to six, 56 West 112th st. No cards.

BOGEN-MAYER.—Mr. and Mrs. H. Mayer announce the engagement of their daughter Annie to Mr. Leo J. Bogen. At home, 64 East 86th, Sunday, September 20, three to six. No cards.

DUBRIN-LOEWENTHAL.—Mr. and Mrs. Max Loewenthal announce the engagement of their daughter Pauline to Mr. Harry Dubrin.

ECKSTEIN-FISCHEL.—Mr. and Mrs. Frederick Fischel, of Newark, N. J., announce the engagement of their daughter Martha to Mr. Sigmund Eckstein, of New York.

FIELD-EISNER.—The engagement is announced of Miss Sadie Eisner to Mr. C. Edgar Field.

HANAUER-GOLDSMITH.—Mr. L. Goldsmith, of 1333 Madison av., announces the engagement of his daughter Alice to Mr. Gus. Hanauer, formerly of Chicago. At home Sunday, September 20, from three to six p. m.

HARRIS-LEVIN.—Mr. and Mrs. B. Levin, of 166 East 104th st., announce the engagement of their daughter Anna to Uriah Harris, of Yonkers, N. Y. Notice of reception later.

HEYMSFELD-WERDENSCHLAG.—Mrs. S. Werdenschlag announces engagement of daughter Julie to Mr. Samuel Heymsfeld. At home Sunday, September 20, 1903, 161 West 80th st. No cards.

HIRSCHFIELD-WEISSBAUM.—Mr. Nathan Weissbaum, of 140 East 92d st., announces the engagement of his daughter Minnie to Mr. Bennett Hirschfeld.

HIRSHFIELD-BLOOM.—Mr. and Mrs. David Bloom, of 1380 Livingston av., announce the engagement of their daughter Bertha to Mr. Abraham Hirschfeld.

NACHMAN-STEIN.—Mr. and Mrs. I. Nachman, 429 East 82d street, announce the engagement of their daughter Frances to Mr. Harry Stein. At home Sept. 13, 1903, 3 to 6 o'clock.

RHEINAUER-LAMBERT.—Mr. and Mrs. Gustav Rheinauer announce the engagement of their daughter Helen to Mr. Henry W. Lambert. At home Sunday, September 27, three to six p. m., 145 East 92d st.

SAMUELS-LOWENSTEIN.—Rose Lowenstein to Jacob M. Samuels. At home Sunday, September 13, from three to six, 1088 2d av.

SCHIFF-STRAUSS.—Mr. and Mrs. S. Krauter announce the engagement of their sister, Hannah Strauss, to Mr. Max Schiff. At home Sunday, September 13, three to six p. m. at 4 East 113th st.

SOMER-GOTTHAINER.—Mr. and Mrs. Louis Gotthainer, 115 William st., Orange, N. J., announce engagement of their daughter Flossie to Mr. George W. Somer, Philadelphia.

WALD-HALLE.—Mr. and Mrs. A. Halle announce the engagement of their daughter Marie to Mr. Henry Wald. At home announcement later by card.

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, \$4.50. Full upper and lower sets, \$12. Partial plates, from \$150 to \$650. Crown and bridge work a specialty. Gold crowns, \$6.50. Porcelain crown on pivot teeth, \$4. Open evenings until 8; Sundays, from 10 a. m. to 1 p. m.

Proctor's Twenty-third St. Theatre.
A brilliant show, with a number of "bully good" headliners, will be the offering at Proctor's Twenty-third street

next week. As an appropriate "top liner" there will be the famous French brothers, who have not been seen at this house in five years. Swan and Bamard, Charles Leonard Fletcher, Gilroy, Haynes and Montgomery, Werden and Gladdish, Trask and Gladden, Axtell and Sylvan, and twenty other clever artists are engaged.

Union of Orthodox Jewish Congregations.

Petitions have been addressed to the Union of Orthodox Jewish Congregations of United States and Canada, requesting that body to use its influence to prevail upon the heads of the various City Departments, and the Board of Regents, to relieve the Jewish employees of the city and students from the necessity of infringing their religious scruples, by attending to their regular duties, or by taking examinations on the ensuing Holidays. The following letter was addressed to the Mayor.

Hon Seth Low, Mayor New York City.
Sir: We have petitioned by several employees of City Departments, to appeal on their behalf, to the Municipal Authorities by reason of the impression having gone abroad, that any employee who is absent on the ensuing Jewish holidays—New Year and the Day of Atonement—will thereby jeopardize his position.

It does not appear credible that the impression can have any foundation in fact. We are sure that Your Honor will not require any argument of the point that the Constitutional right of the free exercise of religion and freedom of conscience, would be seriously interfered with, if through the importance which Jews attach to the great festivals of their faith they were practically banned forever, from accepting employment from the City of New York.

The dates of the approaching festivals are New Year, Sept. 22-23, Day of Atonement, Oct. 1.

The matter has only just been brought to our attention, and as there is so short a time before the advent of the holidays, we have ventured to address ourselves to your Honor, as head of all the City Departments, instead of to the chiefs of each department separately.

We hope that you will favor us with a communication that we can make public and which will settle authoritatively any fears on the part of our petitioners.

Respectfully,
ALBERT LUCAS,
Secretary.

The Mayor's reply is as follows:

Office of the Mayor, Sept. 4, 1903.
Albert Lucas, Esq., Secretary, etc.

Dear Sir: While, as you are aware, no official recognition can be taken of religious holidays of any kind, as such, I cannot imagine that any public official in the city government would decline to grant a leave of absence to anyone under his control who, in good faith, asks for such leave on grounds of conscience, for the days you specify.

Yours very truly,
SETH LOW, Mayor.

Dr. James Russell Parsons, M. A., Secretary of the Board of Regents, wrote: "We try, as far as possible, to avoid these conflicts" * * * "We have decided to repeat Friday October 2, the Thursday October 1, Academic subjects."

It will therefore be understood, that the Mayor intends that Jewish employees of the city, will not jeopardize their positions by applying for leave of absence on our holidays. The fear of any Jew that conscientious observance of his religion will harm him in his employment, is therefore proved to be baseless.

So far as Jewish students are concerned, it is proper to point out, that the generous action of Dr. Parsons entails considerable trouble and expense upon the Department. It can only be adequately recompensed, by the attendance of every Jew who intends to take the Regents examination this Fall, at the special examination set for Friday, October 2. It cannot be conceived that any Jew will prove such a traitor to his religion and to the conscientious Jews, in whose behalf this privilege is granted, by failing to absent himself on Yom Kippur, Oct. 1.

As has already been explained, applicants for medical licences will have to wait until the April examination. This will entail but a very small sacrifice. As Dr. Lewi has shown, no change was possible for this year, but every effort will be made in the future to prevent the conflicting of dates set for examinations and the Jewish holidays.

MARRIED.

Barnett-Goldstein.

Miss Mathilde Barnett to Mr. Morris Goldstein, by Rev. Adolph Spiegel.

Chancies-Lies.

On Sunday, Sept. 6, by Rev. Adolph Spiegel, Miss Mollie Chancies to Mr. Jacob Lies.

Englander-Kraus.

Mr. and Mrs. J. Kraus announce the marriage of their daughter, Miss Sadie Kraus, to Mr. B. Englander, at 170 East 80th street, Sunday, Sept. 6.

Furth-Strass.

Alois Furth to Miss Anna Strass, Tuesday, Sept. 1, 1903, by the Rev. Dr. M. Krauskopf, of 82d Street Temple.

Horowitz-Shaw.

Pauline Horowitz to Herman Shaw, by Rev. Adolph Spiegel.

Harris-Green.

Miss Minnie, daughter of Mr. and Mrs. Aaron Green, and Mr. Julius Harris, at 1586 Madison avenue, Sunday, Sept. 6, by Rabbi Samuel Greenfield.

Jacobs-Ahrens.

On Sept. 7, 1903, by the Rev. Raphael Benjamin, M. A., of the Keap Street Temple, Brooklyn, Florence Ahrens to Jesse Jacobs.

Meyer-Alexander.

Sunday, Aug. 23, by Rev. Dr. Noot, Mr. Monus Meyer to Mrs. Rose Alexander.

Moss-Ahronson.

Mrs. Henrietta Ahronson begs to announce the marriage of her daughter Frances to Mr. Irving D. Moss, both of this city.

Mikola-Lesser.

On Sept. 6, 1903, by the Rev. Raphael Benjamin, M. A., of the Keap Street Temple, Brooklyn, Ida Lesser, to John Mikola.

Monat-Schwartz.

Married on Sunday, Sept. 6, 1903, at the bride's residence, 1934 Third ave., by Rev. F. Light, Mr. Charles Monat, to Miss Sophie Schwartz.

Rothschild-Rosenthal.

On Sunday last, Sept. 6, 1903, Miss Carrie Rothschild was married to Mr. Joseph Rosenthal. Rev. Joseph Segal performed the ceremony.

Well-Lemelson.

Sunday, Sept. 6, at the house of the bride, 163 E. 103d street, Miss Pauline Lemelson and Mr. Julius Well, Rabbi Samuel Greenfield officiating.

Simonds-Cohn.

Mr. and Mrs. Joseph Klein celebrated the wedding of their niece, Miss Rose Simonds to Mr. Leopold Cohn, on Sept. 6, at the synagogue of the Congregation Ohav Zedek. After a very impressive ceremony by the Rev. Dr. Philip Klein, a dinner and dance was given at Victoria Hall, in honor of the newly wedded pair. Among those present were Mr. and Mrs. J. Simon, Mr. and Mrs. H. Kastner, Mr. A. Simon, Mr. and Mrs. Horwitz, Mr. and Mrs. E. Oser, Mr. and Mrs. L. Klein, Mr. and Mrs. Corpael, Mr. and Mrs. Denison, Mr. and Mrs. Kalish, Mr. and Mrs. Raphael, Mr. and Mrs. Bird, Mr. and Mrs. Newman, Messrs. J. and I. Saule, Mr. and Mrs. Lehman, Mr. and Mrs. Berkowitz, Mr. Wolfenstine, Mrs. Kronfield, Mr. and Mrs. Snip, Mr. and Mrs. Keyes, Mr. and Mrs. Herman, Mr. and Mrs. Gardner and Mr. and Mrs. Price, Miss Lillenthal and others.

Wedding Bells.

Miss Gertrude Rosenstein will be married to Mr. Leo Samuels on Sunday, Sept. 20, at 5.30 p. m., at the residence of her parents, Mr. and Mrs. Sall Rosenstein, 316 E. 116th street, New York city. Rabbi Hugo Heyman, of Temple Sons of Israel, Brooklyn, who is a cousin of Mr. Rosenstein, will officiate.

Dedication.

In memory of Abraham Goldman there was dedicated last Sunday afternoon a monument at Bayside Cemetery in the presence of a host of friends and relatives of the deceased. Rabbi Samuel Greenfield performed the ceremony.

A monument in memory of Mr. Morris Harris was unveiled at Bayside Cemetery on Sunday last, Sept. 6, 1903, in the presence of a large assembly of friends and relatives. Rev. Joseph Segal officiated.

Advertise in the Hebrew Standard.

THE HEBREW STANDARD. ISSUED EVERY FRIDAY.

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J. P. SOLOMON, Editor. WM. J. SOLOMON, Publisher.

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תנינו ביום השמיני ושמעו נא. Declare Ye among the Nations, Publish and set up a Standard.

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

NEW YORK, SEPTEMBER 11, 1903

Sabbath Portion of the Law: כי תבא

The Sublime Porte will continue to be the political problem of Europe, until the Hague Conference will be vindicated.

Giving is by no means confined to those who can afford it, as is proven in the case mentioned in another column of this issue.

These be the days when the cemeteries of Brooklyn have many New Yorkers as pilgrim visitors to the graves of their departed relatives.

What will become of Zionism if its adherents will appear before us as a house "divided against itself," as more than likely it will soon be.

Labor day is over and the schools of the city will soon open their doors to receive the thousands of coming citizens who will give at some future time in proportion to what they get now.

Julius Harburger is mentioned as a probable candidate for President of the Borough on the Tammany ticket. If he gets the nomination it will be all over but the shouting, for Julius certainly has an enormous following.

Now that election time is nigh Hebrew political clubs again spring into existence, and the politician with the "Jewish vote" in his vest pocket becomes a busy man.

From all over the country reports are received of the erection and dedication of new synagogues. Many new congregations have been organized in small towns, especially in the States of Massachusetts and Pennsylvania.

Two new professors for the Theological Seminary! Such efficient additions to the present splendid corps of instructors are bound to place the institution where the founder and first organizer only dreamed of having it put.

Hirsch being in charge of two congregations in Chicago, has turned one over to his brother-in-law during the coming holydays. One would never think that at one time Kohler and the Western Apostle had it hot and heavy between them on the Sunday Sabbath question and also on minor divergencies of opinion touching on and appertaining to Radicalism and Conservatism.

The Unextinguishable Light

אור יושע. "No longer shall the sun be to thee for a light by day, and for a brightness the moon shall not shine to thee; but the Lord shall ever be thy light, and thy God thy glory."—Isaiah lx, 19.

Those who regard the Bible with sinister views, looking at this passage with furtive gaze might consider it empty phrase and meaningless language. The sun will ever shine, and the moon will ever be bright. They will ever be the great luminaries; for each and all they will cast down upon earth their lustrous rays; and there will be no time when the sun shall cease to be the light and the moon the brightness for any one.

What, then, does the prophet mean? He speaks of the metaphor of life. But few, if any, of us passed through life's experience so smoothly, so delightfully as to be able to declare that we had all pleasure and no sorrow. Has it not appeared sometimes, when the sun was shining most brilliantly, illuming our mundane sphere to serene brightness, giving to all nature that loveliness, that happy-appearing aspect that inspires poets to create their lays, as if all was dark and gloomy, the smiling brightness being veiled in bleak darkness to us? Sorrow and sadness made our eyes sightless to beauty and our feelings unresponsive to pleasure? The soft pillow refused to satisfy the weary head with its comfort, sleep would not close our eyelids, and the cheerful moon would fail to enliven our despondent spirit.

When then the heart is void of trust and confidence of God who can heal all wounds, who can console in all our sorrows, the pain is doubly great and often culminates in self-destruction. Not so is it with those whose trust is in the Lord. All may be dark and gloomy; the saddest misfortune may overtake them; the bleakest calamity may press upon them heavily, yet will they not despair, but ever exclaim with David, אור יושע, "God is my light and He will help me!"

נר לרגלי רבך ואור לחיבתך. "A lamp to my feet is Thy word, and a light to my path." כי שמש ימנך. "For the Lord God is a sun and shield!" If all is dark He is still my light, and if all turn against me He will shield and guide me! He, who prepared the light and the sun,

הביתות מאיר שמש. Then, again, comes another phase of human life to elucidate in our text. There are men who look at the sun and the moon as the products of nature, as the lights that were placed in the firmament by—perhaps accident or—how they came there is a mystery that we cannot solve; but, whilst it is not within the premises of religion to decide astronomical questions, it is not ours to solve problems of creation and how the harmony of heavenly hosts of sun, moon, stars, planets and satellites was set in motion, fact positive it is that it was an All-wise Intelligence that placed these celestial bodies in their orbits and made them move within their limits. We with trust and confidence in the omniscience of the Great Creator and Ruler of the universe believe that He is the Author of all, נרן שמש לאור ונרן. "He giveth the sun for a light by day, and the courses of the moon and the stars for a light by night," and nothing created itself by accident; nothing exists that has no aim and no purpose; and nature—treacherous nature, uncertain

nature, could not have founded planets that move with the most exact correctness, with most unflinching precision.

Hence, the prophet mindful of all those hypercritical arguments tells us that we shall at last recognize that while we see the brilliant light of the sun, and behold the lustrous sheen of the moon, we will know that it is not their light that shines but the light that God gave them to give us.

"No longer shall the sun be to thee for a light by day, and for brightness the moon shall not shine to thee; but the Lord shall ever be thy light, and thy God thy glory."

En Passant—A Noble Example.

I desire to call the attention of your readers to an incident in the long record of Charity and Generosity that so ennobles and illumines the painful and sorrowing lives of the "Short and Simple Annals of the Poor," of our great, our worthy East Side!

The woman's name is Anna Schneiderman, of 11 Forsythe street, and she called to enroll herself a member of the Beth Israel Hospital. Her extreme poverty-stricken appearance caused the Secretary to ask her a few questions, the more so, as she voluntarily enlisted to pay \$10.00 a year. The few questions elicited such information that astounded all within hearing, and consisted, as she so simply and naively expressed it in the following facts:

"I take in washing, as I have a blind husband, who, of course, cannot help. I have two children, who help me a little. I consider it my duty to pay מעשר a tithe."

Imagine, ladies and gentlemen, a woman with a blind husband, working so hard, and yet she, even she, brings her tithe to the Lord! Does not this speak volumes for the East Side? And she is not alone.

Sermons innumerable can be preached from this woman's simple philosophy and most generous deed.

And it is with money contributed after this fashion, that the Beth Israel Hospital is going forward and proceeding on its glorious work of usefulness and success. H. A. B.

A Valuable Book.

While the year's developments concerning the Jews in Russia and the memory of the Kishineff horror is still fresh and green in the minds of our co-religionists, our energetic managing editor of the Jewish Encyclopedia appears before the public with a work which must of necessity appeal to all who are interested in the condition of the non-conformist population of Russia, especially of the Jews there. Under the title "Russia Before the Bar of the American People," Dr. Isidore Singer exhaustively treats of the history of the sad affair and the agitation following thereon, and includes in the book the translation of the splendid monograph on Kishineff, which appeared recently in the Yuedischer Verlag of Berlin. The most noted speeches and the most renowned sympathizers are all given, and no Jewish household can afford to be without the forthcoming publication.

New Year will soon be here. Why not start it by liquidating your indebtedness for your subscription to THE HEBREW STANDARD!

(For the Hebrew Standard.)

In Search of a Pulpit.

XXXII.

Fame and Renown.

Thenceforth a certain line of thought was apparent in all my discourses. Irresistibly I was drawn away from the region of nebulous Judaism that once it was my hobby to travel, as when in bright and glittering panoply I was the crusading explorer and exploiter of the "Fatherhood of God" and the "Brotherhood of Man" for my expectant and deeply attentive audiences. Upon those occasions my congregation sat spell-bound and rapt in admiration at the marvelously liberal sermons which I preached regularly and thereby earned for myself the title of "The Liberal Apostle." But now I was drifting into quite another channel, somewhat connected with my past experiences and ventures, and yet wholly distinct in that it formed a groove of its own, notable and characteristic.

I became an apostle to the Christian, the Jewish minister who undertook to batter down the barriers and walls of prejudice that existed as boundary line between the adherents of the two prominent theologies, Judaism and Christianity. Unchurched Christians who found no satisfaction in any of the organized institutions of their faith, became regular attendants at our temple.

This encouraged me to proceed in my course until I began to make a special study of the New Testament, its history and theology. In rapid succession I manufactured and delivered sermons that were deemed worthy of publication in the daily press. I was much sought after by reporters. No step that I took but was chronicled. No move did I make but it found its way into the columns of the Daily Gazette, the Evening Leader and the Sunday Chronicle. Half of my audiences, owing to such timely advertisement of me, consisted of non-Jews, week after week.

Thinking myself very successful in my ministrations, I became dictatorial and somewhat puffed out with pride. The more independent I grew, the more my congregants idolized me. My salary was raised and re-raised and my fame traveled to the uttermost ends of the earth. Wherever I went I was heralded as the eloquent, the preacher magnificent, the conciliator of Judaism and Christianity, the savior of religion and the propagator of most beautiful teachings. I was, according to report, offered every position of prominence in the country. I was tendered innumerable offices of honor, locally and nationally.

My private affairs took on the same importance and dignity. I engaged a stenographer to do my letter writing and different clerical work, I bought my own light conveyance to ride about in, and at the same time gave up calling on my constituents. If they wished to see me on business, they could phone to me and arrange an appointment or interview me at my office at certain hours of the day.

The more elegance and airs I assumed the more humble and submissive my people became. They deluged me with costly gifts, showered invitation upon invitation upon me; got up purses for my benefit; the ladies stocked my library with furniture and my apartment with everything needed as an accessory to make it co-

sey and bright. No one thought of leaving the city without asking me to honor him with my presence in the country home. Did I go to Europe, I found that quite a number of trustees went to the vessel to see me off; and, on my return, a delegation of them awaited me with many greetings and cordial welcomes. A banquet would then be given in my honor and all the illustrious speech-makers of the community would be rivals in toadying to me and adding fresh encomiums to those already common associated with my name. And the fulsome praise, the overwhelming flattery and the unceasing and unmeasured flattery they indulged in. My face was naturally wreathed in sceptical smiles, but I was thoroughly pleased inwardly withal. Let them glorify and in a measure even deify me, their rabbi! By that act only partial compensation was being made for the thousand slights, insults and indignities heaped upon the devoted heads of some of my less fortunate colleagues by other congregations that stopped at nothing, however base the intriguing, to quell the proud spirit of the holder of the office once so honored among the men of our people.

Soon thereafter, however, I lost sight of this comparative situation and sought the cause for my exceeding great popularity. Why did not other ministers employ the same methods that I did and thus keep themselves before the people? Why did they not cater to the unbelieving and unaffiliated Christian, just as I was doing? Why did they not select subjects such as "The Gentle Nazarene," "Bethlehem's Prodigy," "At the Foot of the Cross," "Sinai and Calvary," "By the Grave of Jesus," "The Crucifixion," and a hundred other kindred subjects, all relating to an interesting phase in the history of Judaism? Why did they not have their lectures printed as soon as possible after delivery, even if they had to do it at their own expense? Why did they not create a strong demand for themselves, their lectures and their eloquence? Why did they not choose as the topics of their discourses the situation in the municipality, the corruption in the government, and finally reach out and in words cover the whole political outlook? Why, indeed, did they not adopt tactics similar to my own, but which would inevitably lead to their advancement and not as theirs did, to their downfall? Why, indeed, not preach Christology and look into the question of who it was that was responsible for the crucifixion of the Christian savior, and hammer away at the fact of the Roman guilt until every hearer was hypnotized into believing that the Jew was entirely innocent of the twenty-century-old crime, and that he had been made the scapegoat of all the sins and follies of four times twenty perverted generations?

Before long I thus came to the conclusion that I was by nature destined to be an American Rabbi. American to the core, and fit to grace any pulpit in land. My aspiration led me to preach several times in the congregation reputed to be the wealthiest and most intelligent, as well as consisting of the most refined elements to be found in the metropolis of the whole continent. I was heralded everywhere as the coming rabbi, and I took no pains to deny that I had already been offered the coveted position, simply smiling a calm assent when the newspaper re-

port was communicated to me by others.

Thus was I as to the manner born in my pulpit work at the conclusion of the tenth year of my ministration, the history of the short continuation of which I will relate further.

REB PELONI.

The Mirror.

Meetings, conventions and conferences are all over by this time, and another summer has witnessed the deliberation of problems affecting Judaism. Means in plenty have been suggested and devised for the salvation of our faith and the redemption of our people.

Every organization has its specific remedies to offer, and every prominent individual rises to tender the use of some valuable nostrum to cure the prevalent diseases within the ranks. The man whose hobby is pedagogy, advocates the school; the one who favors scientific knowledge brings forward his pet subject; the good ladies advance arguments for the superior condition of women; the sentimentalist regards the home as the source of all the evil complained of and the man of affairs charges innumerable abuses to the unpractical and unwise rabbis.

After all, it resolves itself into the simple problem of how to remedy ills without so much useless bandying of words and elaborate exchanges of opinion. Local sentiment and public opinion had always a strong hold upon Jews. Revive this in all its bearing upon religious matters, and you have solved the riddle some question. And if just now irreligion prevails, it is because fashion and popular feeling encourage this alarming condition.

Father John's Medicine is being extensively advertised by various devices. One such reads: "I have taken it three days and am completely cured." A corresponding medicament in spiritual affairs is perhaps not as easily found. But, certainly, some of our religious leaders are decidedly on the wrong tack when they suggest their pet schemes and novel ideas as cures. A panacea cannot be found in either the radical theology of Hirsch, the Western Apostle, nor in the base mixture of Reform and Talmudism as taught by Dr. Kohler, nor in the composite Jewish Christianity of Krauskopf and Levy (in this respect the old partnership is revived), nor in the manufacture of Union Prayer Books, Union Hymnals and divers other misbegotten productions from the pen of individual rabbis, nor even in the eloquent and famous lectures of sundry laymen who go about talking and speaking in the interests of Judaism saved.

Unfurling and waving the flag of the country on Shabuoth, instituting Sunday services, holding Chanukah celebrations and Purim festivals as the leading form of activity for the children of the Sunday School, are all of no avail and can but serve to conceal the system, the human and disciplinary qualities of which are undisputed and remain to attest to the imperishable fame and glory of the old rabbis.

Of all the causes that I have ever heard of to bring the antagonism of the layman to the officiating minister,

the latest that was called to my attention is perhaps the most preposterous.

A certain layman is now a prominent trustee of a congregation. Many years ago, in a far distant city, this self-conscious creature was a "nobody" socially and figuratively, ate the crumbs off the table of the rabbi of his acquaintance. The irony of fate and the perverse nature of history's developments made this man a trustee in the congregation of which this minister was rabbi at this end of the continent. At first all was cordiality and genial fellowship. The business man gloried in having found his "old friends" again, and he forced repeated exchanges of hospitality. As a concession to his "dear good friend" of olden days he joined the clergyman's constituency as member, and shortly thereafter forged his way to the front and was elected to the Board of Trustees.

Inflated by commercial success and in the possession of perhaps a little means, the creature and his wife (particularly the latter, I suppose,) began to nurse the fond conceit that the changed circumstances required every obeisance and abasement on the part of pater clericus and his family. This desire not being fully complied with and the women folks insisting upon disagreement in matters of taste and propriety, a most bitter enmity and hostility was aroused in the breasts of the presuming upstart couple.

To day the most unrelenting opponent of the minister is his former kitchen protegee of years ago, when the latter could hardly hope to aspire to social equality with the rabbi's family and the visitors in the sitting room. He therefore and in accordance with the debased and degraded motives that inspired him and his worthy mate proceeded to undermine his foe's position until he succeeded by virtue of the following which he obtained as one of the *machers* of the congregation.

I submit this case to my readers with fullest confidence in their sense of justice; and should they be inclined to go in quest of so degenerate a specimen of the *genus homo*, I hope they will look long and not find so rascally an intriguer among their friends and near acquaintances.

Jewish households are again flooded with importuning letters from Palestine. I could forgive the crime of abject mendicancy, but I cannot forget the mean English the petition is couched in, try as I would. Since the stationery and postage must mean no small expenditure of funds, I suggest that the managers also engage a good interpreter and translator for the English version of their prayer to the public craving support and assistance.

ASPAKLARYA.

Babylonian or Jewish.

We republish a letter from one of our contemporaries because its contents bear out in part the criticisms of the Reform leaders as made by the HEBREW STANDARD from time to time.

Down Drakes! Back Her Up!!

Israelite Editor—Your valuable paper, always interesting, has been especially so this Summer, bringing matter of much interest and to me decidedly amusing, so much so that I have foregone the light reading which one usually takes during the hot season. Your readers who have

POMMERY
Everywhere and under all circumstances the most delicious of all Champagnes.
CHAMPAGNE

not followed you have certainly missed a great treat and much enjoyment. First came the Baccalaureate Sermon to the graduating class of the Hebrew Union College. The reverend gentleman who delivered it and who must be a profound Babylonian scholar, for he finds things Babylonian which even the Babylonians themselves, so far as the discovered records show, did not wot of, and for whom Judaism, its ceremonials are nothing more than the aping of heathenish rites, its teachings nothing else than copyings of long pre-existent Babylonian lore, who, not later than last Passover, spoke of the festival, in an address to his congregation, as having been, no doubt, a spring celebration of some sort of the ancient Babylonians (as he found no authority for this he could not specify the character of the supposed spring celebrations, and so let it go as some sort), after telling the young gentlemen what was expected of them as Rabbis, that they must be righteous, God-fearing men, that they must uphold the banner of the Torah—this same Torah which, according to him and as indicated indirectly in his address is the compilation of sundry and diverse scribes, made at various periods and at times much later than indicated in the text, and the kernel of which the Ten Commandments are only amplified
(continued on page 10.)

Temple Ahawath Chesed Shaar Hashomayim,
59th Street and Lexington Ave.
New York, Sep. 7, 1903.

The Temple will be open for the sale of seats for the ensuing year, beginning Tuesday evening, September 8th, at 8 P. M., and every evening thereafter excepting Friday; and every Sunday morning from 9 to 12 A. M., until September 22d, 1903.

Officers of the Congregation will be in attendance to show pews to intending purchasers.
DANIEL W. RICHMAN,
Secretary.

WANTED—First class strictly kosher board with private family, for man, wife and child. Apply to S. L. this office.

WANTED—An experienced Chazan with good voice; one who must also be a good Bal Korah and Bal T'kee. Apply at Temple, 1863 Madison Avenue, cor. 131st St., any day between 9 and 12 A. M.

WANTED—Schadchen, one who is acquainted with refined Jewish families. Addr. T. G., this office.

WANTED—A Hebrew Teacher. State Salary required. References. Address Jacob Goldberg, Perth Amboy, N. J.

Young Lady would like to give Music Lessons to beginners. Address "Music", Hebrew Standard.

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, Broadway and 29th Street
Cor. Forsyth 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 **י"ב** 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 כיפור
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 Mobel, 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.
318—290 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.

CERTIFICATE 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 Fifty-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, - - - - - \$4,045,637
" " " Additions, - - - - -
" " " Annuities, - - - - -
Less Net Value of Policies reinsured, - - - - -
\$4,045,637
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, - - - - - \$519,712.42

An Old Time Explosion.

An old chronicler tells a curious story of an explosion which occurred in London Jan. 4, 1649. A ship chandler, it seems, "about 7 of the clock at night, being busy in his shop about barreling up of gunpowder, it took fire and in the twinkling of an eye blew up not only that, but all the houses thereabout to the number of fifty or sixty. The number of persons destroyed by this blow could never be known, for the next house but one was the Rose tavern, a house never (at that time of night) but full of company. And in three or four days, after digging, they continually found heads, arms, legs, etc." The most interesting part of the account comes further on:

"In the digging they found the mistress of the house of the Rose tavern sitting in her bar and one of the drawers standing by the bar's side, with a pot in his hand, only stifled by dust and smoke, their bodies being preserved whole by means of great timbers falling across one upon another. There was also found upon the upper leads of Barking church a young child lying in a cradle as newly laid in bed, neither child nor cradle having the least sign of fire or other hurt. It was never known whose child it was, so that one of the parish kept it for a memorial, for in the year 1666 I saw the child, grown to be then a proper maiden."

The Troubles of the Coyote.

The coyote has small chance for life. It is hunted upon all occasions and by devious and sundry methods. As the cowboy careers along the plains he pops at it with his six shooter. The wise ranchman has a shotgun or rifle hanging in a convenient place awaiting the appearance of a coyote near the ranch house. The hunter of more choice game never misses a shot at a coyote, while there are professionals who do little else but pursue it from one year's end to another. Besides, there are organized hunts inaugurated in settled communities for both pleasure and profit, when a large scope of the country is swept clean and the coyotes falling into the meshes of the hunt are dispatched and their skins tanned for rugs and doormats. Then animals are baited with poisoned meat. This method of destruction is not only used by ranchmen, but by persons who make a business of killing coyotes for a living.—Kansas City Journal.

The Apologists in Society.

To ape anything is a sign of vacuity of mind; to ape the follies of those above you is one of the most offensive forms of vulgarity. Yet we see the follies of the uppermost classes steadily imitated all down the different sets of society, and the popularity of every book dealing with the peerage is a proof, if one were needed, of what absorbing interest our failings are to the public. There is nothing we will not write upon to gratify this vulgar curiosity; nothing is in too bad taste if by its publication we can raise a little of the "needful." Our scandals, our intrigues, our inanè conversation, our bills and even our menus are recorded for the benefit of a public which, while professing to be horrified, greedily cries for more.—A Countess in London Outlook.

Tobacco For Wives.

In the early history of Virginia and Maryland tobacco was by all odds the most important crop, and it was even possible at times to secure a wife in exchange for a moderate amount of tobacco, as in later days in the west a squaw could be obtained in exchange for a small amount of whisky. In 1732 at Jamestown tobacco was made a legal tender for all debts, including customs. In about a dozen years after the founding of Jamestown by Captain John Smith an English nobleman, Sir Edwin Sandys, brought over with a ship load of supplies ninety young English maids, who immediately upon their arrival were wooed and married by the colonists, each being paid for at the rate of "120 pounds of good tobacco."

John Adams' Opinion of Washington

After dinner one night a visitor stepped into the hall to help Adams put on his coat. Adams thanked him. "Don't mention it," was the solemn toady's reply. "No attention is too great, no trouble is too much that we of this century have the pleasure of taking for the patriots of the Revolution—for George Washington and yourself, sir." Adams' sharp retort was: "Don't mention Washington to me, sir! Washington was a dolt!"—Sanborn's "Reminiscences of Emerson."

The Berkowich Designing Academy.

The growth and development of the garment industry, which includes the manufacture of cloaks and suits, skirts, waists for women and clothing for men, is remarkable if not phenomenal in this country, and the last decade has certainly brought about a revolution in the attire of the people of America.

We behold in every large city the industry of garment making, which has to a great extent superseded the former method. So that from the old system of preparing and making ill-fitting wearing apparel has sprung into existence as if by magic an industry employing hundreds of thousands of men and women, whose combined efforts have made for this nation the reputation of having the best gowned people in the world.

Much of the good work accomplished in building up the garment industry is due to the schools of designing, and one of the most important of these is the Berkowich Designing Academy, No. 24 East Fourth street, New York, of which Mr. Louis I. Berkowich is the principal and owner.

From the Berkowich Designing Academy many of the leading designers of the country have graduated, and many of the proprietors of the largest garment making establishments in America have received instruction in and graduated from this celebrated school of design, so that it may be justly stated that the de-



velopment of the garment industry and the improved appearance of our people may be largely attributed to the excellent tuition of the Berkowich Designing Academy, which was established in 1895. The system taught in the Berkowich Designing Academy is simple and not a complicated one and differs from that of other schools, in that the system is not based upon a scale, but is founded upon the idea of square and tape measure instead, which enables students to work with the mind while the hand is trained, so that designing becomes in reality perfect drawing in which the intelligence of the student is enlisted, rather than relying upon antiquated mechanical systems that leave the student without the technical knowledge of formulating an idea of his own or the ability of executing a conception of another.

Thus with the Berkowich system as taught in this celebrated academy, a graduate of the Berkowich Academy of Design is enabled to engage in the wholesale trade and is perfectly trained and equipped for the finest custom work, an advantage not derived from schools where the "scale" system is in vogue.

The garment industry, which is so largely in Jewish hands, affords opportunities for our youth such as have not heretofore existed, and a course of instruction in the Berkowich Academy of Design is one of the best assets that any of our coreligionists could possess. It enables our youth to enter the service of our best houses, or to establish a business for themselves as they may elect.

In this connection it is proper to state that the proprietor of the Berkowich Designing Academy, Mr. Louis I. Berkowich, is a skilled designer, not only from his own experience and success, but by heredity he has acquired special deftness in the art, his father and his grandfather before him having been expert designers and cutters, so that Mr. Berkowich's very nature is imbued with designing in its most intricate details, which to him are simple indeed and which are successfully imparted to his numerous students, individually and not in classes, instruction being given to each student personally, without the interference or co-operation of his fellow students: This individual instruction is thorough and makes the student self-reliant, a feature not to be obtained by class instruction. Students may enter the academy at any time, the courses

for the numerous systems varying from three to six months. A diploma of the Berkowich Designing Academy is a passport in the best houses in the garment trades in every branch. For the excellent instruction given the terms of tuition are extremely moderate, the student having the choice of any or all branches of garment designing from cloaks and suits to shirt waists and skirts or furs. The Berkowich Designing Academy also provides instruction by mail, thus enabling students to learn at home. Full particulars and an illustrated pamphlet are furnished parties interested upon application.

Each month a cash prize of \$10 in gold is awarded to the scholar making the best record, which is a popular feature at the Berkowich Designing Academy.

Proctor's Fifth Avenue Theatre.

"She Stoops to Conquer," the famous old English classic, by one of England's greatest literaturists, Oliver Goldsmith, will be the offering at Proctor's Fifth Avenue next week. This play will also serve to give Miss Florence Reed, the new leading lady at this house, a splendid opportunity to make her first appearance this season, as dashing Kitty Hardcastle. The cast will also include Mr. Frank D. Camp, Mr. Hudson Liston, Mr. Gerald Griffin, Miss Lorna Elliott, Miss Loretta Healy, Mr. George Friend, Mr. George Edwin Bryant, Mr. Albert Roberts, Mr. John Westley, and numerous other Proctor favorites.

Proctor's 125th Street Theatre.

Up at Proctor's 125th street house, a revival will be made of Madeline Lucetto Ryley's splendid comedy, "Christopher Jr." This play received its first production at the Empire Theatre, some years ago, with John Drew in the title role. At Proctor's, Mr. Paul McAllister, Harlem's new leading man, will assume this role. Miss Kathryn Purnell will interpret the part of Miss Gibb. Others in the various roles will be Mr. Sol Aiken, Mr. Charles Seay, Mr. Duncan Harris, Mr. H. D. Hawley, Mr. Frank Andrews, Miss Kirker, Miss Mayer and numerous others.

She Had Noticed.

He was talking to the pessimistic, sharp tongued damsel. "Have you noticed," he asked "that, as a rule, bachelors are wealthier than married men?" "I have," she replied. "How do you account for it?" he inquired. "The poor man marries and the rich one doesn't," she answered. "A man is much more disposed to divide nothing with a woman than he is to divide something, you know."

Novel Sobriety Test.

To ascertain whether a man was drunk or sober a Dublin doctor made him hop twelve feet on the right foot and the same distance on the left and then stand on one leg for seven seconds and the other leg for four seconds. The man stood the test and the magistrate accepted it as proof of his sobriety.—London Mail.

Her View of It.

"Pshaw!" she exclaimed disgustedly as she came to the most interesting part only to read "to be continued." "I don't see why they call these things 'continued stories.'" "No?" queried her husband politely. "No; they should be called 'discontinued stories.'"—Exchange.

Much In Little.

Crusty Old Gentleman—Your singing, Miss Taylor, is like attar of roses—Miss Taylor (with a gratified smile)—Oh, you are too flattering. Old Gentleman (continuing)—A little of it goes a very long way.

Currency Preferred.

"So far as I am concerned," observed Spendahl, "I don't care whether we have an elastic currency or not; but, by George, I'd like to have it a little more adhesive!"—Chicago Tribune.

Prepared For Anything.

Lowick—You say the unexpected never happens to you, eh? Stowick—Exactly. I've got so used to it that I always expect it now.—Philadelphia, Public Ledger.

Mother Nature is the greatest and noblest of teachers. Study her rules and laws, and if you follow and obey them you will not go far wrong.—Maxwell's Tallman.

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Booklet.

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How Planets Are Weighed.

The planets exercise as certain an influence upon each other as do two pieces of wood floating upon water in a basin. As they fly through their prescribed orbits and approach or travel from each other they are observed to deviate from the course which they must have pursued but for the increase or the decrease of some influence of attraction.

By making observations of this tendency at various times and by comparing a number of results it is possible to weigh accurately any planet, however vast and however distant.

All such calculations are founded upon the law of universal gravitation. The mass of a planet attracts other masses in the solar system, so that certain movements result. We can observe the character of these movements with our telescopes and ascertain their amount, and so from our measurements and estimates we can calculate the mass and weight of the planet by which such movements have been produced.

When a Capuchin Dies.

Death in the eyes of the Capuchin monks is chiefly a terrible reminder of the vanities of the flesh. Their cemetery in Rome is a cellar whose walls and ceiling are covered with the bones of their predecessors. Skulls, ribs, thigh bones and knuckles are arranged in grotesque designs, and even the chandelier is constructed of parts of skeletons.

When a Capuchin dies he is buried in loose dirt without a coffin. As there is room for only forty bodies in this earth, which was brought from the Holy Land, the body that has lain in it longest is dug up, the skeleton is cleaned, garmented in monkish garb and placed in a niche. To make room the oldest skeleton in a niche is dismembered, and its various bones are added to complete some wall design.

The Unsophisticated Moujik.

"The Russian moujik," says a man who has seen life in the land of the czar, "is a naive fellow. He is something like a boy and something like an Irishman. He is, as a rule, very simple, very kind.

"A typical moujik entered one day a railroad station. He approached the agent and asked when a certain train would leave for a certain place. The agent told him distinctly, and, seeming satisfied, he departed. But a moment later he was back again, and again he asked the agent the same question.

"Why," the agent exclaimed, "I told you that only a minute ago!"
"You did, truly," the moujik answered. "But it isn't myself that wants to know this time. It's my mate outside."

French Decorations.

The popular impression is that the Legion of Honor is the only French decoration, but that is not at all the case. France possesses orders quite as ancient as those of most countries, though the oldest of them, St. Esprit, St. Michel, St. Louis and St. Hubert, dating from the fifteenth and sixteenth centuries, are no longer conferred. Since the Legion of Honor, which was founded in 1802 by the first consul and modified by statute in 1816 and 1852, there have been established no fewer than seven decorations. The Legion is the only honor that can be bestowed on foreigners.

Courting Under Difficulties.

Engaged lovers in the Canary islands find it difficult to exchange sweet confidences, as the young man is not allowed to visit his fiancée in her home. He goes to her house and, finding her at the window, must talk to her from the street. Sometimes her window is perhaps ten or twelve feet above the road. Therefore he must talk loudly, and very often members of the girl's family are unseen listeners.

How He Got Out.

"No," said Woody, "I don't see Wiseman at all any more. He has dropped out of our social set."
"He tells a different story," remarked Sinnickson.
"Indeed!"
"Yes; he claims he has climbed out."
—Catholic Standard.

Her Coarse Laugh.

George—You do not call on Miss Rosebud now?
Jack—No; I got disgusted. She has such a coarse laugh.
George—I never noticed that.

Jack—You would if you'd been with-in hearing when I proposed to her.

The Cat Didn't Show It.

"Yes," Mrs. Stayathome told Mrs. Gotback, "your husband took awful good care of the cat while you were away, and he had lots of help too. Almost every night I heard them calling, 'Fatten up the kitty.'"

A Sobriety Test.

Orderly Officer—Why don't you confine that man, corporal? Can't you see he's drunk?
"No, sir; 'e ain't drunk. Why, I seed 's 'and move."—Sporting Times.

Queer Faces.

"Oh, my friends," exclaimed the orator, "it makes me sad when I think of the days that are gone, when I look around and miss the old familiar faces I used to shake hands with."

He Needed Something.

"You need a rest."
"But I haven't done any work for years, doctor."
"Then you need a change."—Cleveland Plain Dealer.

It's a wise man who knows when the past is past.

If you would fear nothing think that all things are to be feared.—Seneca.

Montreal's Cathedral.

The great landmark in Montreal is the Cathedral of Notre Dame, which, next to the famous cathedral in the City of Mexico, is the largest church building in America and has a seating capacity of 12,000. The church was built in 1829 and is noted for its magnificent chimes, one of the bells of which, called "Le Gros Bourdon," is one of the largest suspended bells in the world and weighs 24,780 pounds.—Four Track News.

Very Absent Minded.

"Talk about absent mindedness," said a man the other day, "why, I like it, for when I was a boy I worked for a man who was so absent minded that he discharged me three times in one week and paid me a week's wages each time."

The Inducement Incomplete.

She (romantic)—When you first saw the wonderful Niagara falls, didn't you feel as though you would like to jump in?
He—No; I hadn't got my hotel bill then.—Toledo Blade.

Pessimistic.

At least half the work done in the world is of no particular use unless it may be for exercise.—Milwaukee Sentinel.

"Live Bait" For Alligators.

The negroes of Jamaica, in the British West Indies, use "live bait" to catch alligators. They tie a puppy to a tree near the alligator's haunt and await developments with a gun. The puppy's yelp is exactly like the bark of the baby alligator. Naturally Mrs. Alligator comes out of her mudhole in the lagoon, thinking somebody is troubling her offspring. Then the negro gets to work with his gun, and Mrs. Alligator falls a victim to her maternal affection.

A Servian Idiom.

"Greenlee says that when he was abroad he courted a Servian girl."
"Custom any different from ours?"
"I guess not. Greenlee says when he called on her they usually sat vis-a-vis."
"I don't believe a word that Greenlee says."
"Why not?"
"There's no such expression as vis-a-vis in the Servian language. It's vitch-a-vitch!"—Cleveland Plain Dealer.

What He Took Her For.

"What! Marry you!" snorted the fiery tempered maiden. "Huh! What do you take me for?"
"For better or worse," he replied promptly. So they were married and lived unhappily ever after, for, alas, she was worse than he took her for.

A Distinction.

"I dislike so much to be called a 'poetess,'" said a young woman who sometimes wrote verses for publication.
"Perhaps," suggested her matter of fact brother, "if you will write a little better quality of poetry people will call you a poet."

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LEGAL NOTICES.

THE PEOPLE OF THE STATE OF NEW YORK, by the grace of God free and independent, to Bette Melrowitz, Samuel Melrowitz, Philip Melrowitz, Antoinette Schoen, Roy Schwartz, Louis Melrowitz, Jacob Melrowitz, Elias Melrowitz, William Melrowitz, the widow, heirs and next of kin of Ignatz Melrowitz, 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 Melrowitz, 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 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 of the County.

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 21st day of July, 1903.
HENRY H. DAVIS,
MOSES GOLDBERG,
MAX GOLDSTEIN,
Executors.

JOSEPH KAUFMANN,
Attorney for Executors,
49 and 51 Chambers Street,
Manhattan Borough, New York City.

MARX 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 MARX,
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 Sophie 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,
Executrix.

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.,
Executrix.

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 E. 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. 208 Broadway, 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. Kurzman & Frankenhelmer, No. 25 Broad Street, in the Borough of Manhattan, in the City of New York, on or before the 15th day of December, 1903.
Dated New York, June 2, 1903.
ROSA ZEIMER,
Executrix.

KURZMAN & FRANKENHELMER,
Attorneys for Executors,
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 after the service of this summons, exclusive of the day of service; and in case of your failure to appear, or answer, judgment will be taken against you by default for the relief demanded in the complaint.
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.

KRAIN, JOHANNA—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 Johanna Krain, late of the County of New York, Borough of Manhattan, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 203 Broadway, in the City of New York, on or before the 8th day of November next.
Dated New York, the 1st day of May, 1903.

J. P. SOLOMON,
Attorney for Executor,
203 Broadway, 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 10th day of April, 1903.

J. P. SOLOMON,
Attorney for Administratrix,
203 Broadway, New York.

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, Room 806, No. 32 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 ERTLINGER,
Executors.

EINSTEIN, TOWNSEND & GUTERMAN,
Attorneys, 32 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 subscriber, at his place of transacting 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.

BENJAMIN TUSKA,
Attorney for Administrator,
32 Liberty Street,
Manhattan Borough,
New York City.

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 William 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 JELLENIK,
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, in the City of New York, on or before the 1st day of March next.
Dated New York, the 20th day of August, 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 26th 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. 203 Broadway, Manhattan (Room 411) in the City of New York, on or before the first day of March, 1904.
Dated New York, the eighteenth 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 234, 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 Stern, Executor. Carrie Greenberg, Sophie Cohn Miller, Executrices.
SAMUEL J. COHEN,
Attorney for Ex'r,
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 Harrison, Seasongood & Edwards, No. 43 Cedar Street, in the Borough of Manhattan, City of New York, on or before the 18th day of September next.
Dated New York, the 12th day of March, 1903.
CLARA GOLDSMITH,
EMIL BEROLZHEIMER,
Executrices.

HARRISON, SEASONGOOD & EDWARDS,
Attorneys for Executors, 43 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 806, 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. 40 Maiden 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. Abner C. Thomas, 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, at the office of Isaac Blum, No. 108 No. 65 William Street, Manhattan Borough, in the 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 LEO,
Attorney for Executrix,
65 William 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. 65 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 ALF BORN, BERNARD WURZBURGER, Executors. EDMUND R. DODGE, Attorney for Executors, 29 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 & Schroeder, No. 257 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 & SCHROEDER,
Attorneys for Executors,
257 Broadway,
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SAPOLIO

BABYLONIAN OR JEWISH.

Continued from page 7.

transcriptions of the code of Hammurabi (he has it Kham.)—that they must take into account all the latest investigations, and studies, that the word of a Lagarde, though he lived but recently is worth more than as actually handed down from father to son for a stretch of time of more than two thousand years, suddenly raises his trumpet voice and shouts (not in the words but in the intent) down brakes! back her up! It is true, he repeats, there is nothing original in Judaism; it is but a motley collection of ancient Canaanitish, Phoenician, Babylonian and Persian rites and doctrines, but what of that! Judaism took them up, invested them with a Semitic spirit and handed them down in good shape and we cannot allow any antisemitic philosophers who would take from us the credit of having preserved this hodgepodge of antiquities and handed it down in excellent condition even as soldiers who mean to conquer.

The Rev'd Gentleman forgot to define the semitic spirit, or to tell why we Jews more particularly should fight for truths which are the heritage of the whole world and for which we are not in the first place responsible.

Then came the Report of the Rabbinical Conference meeting at Detroit. First came the address of the new President of the Hebrew Union College (our new Nasi, as the Rev. Dr. Voorsanger styled him) a reply to "Deltzsch's 'Bibel and Babel.'" It is again a call Down brakes! Back her up! We have given the Babylonians credit for so much that nothing remains to us. It is true that Judaism is not a mere collection of ancient heathen rites and practices taken up from sundry heathen nations, the Babylonians among others; it is true that our religious books are but copies, amplified or curtailed according to the whim of the particular scribe, of the

love of these nations, but they have been modified, they have been changed, have been invested with the spirit of monotheism (which we have been told time and again. Moses took from the Egyptian priests by whom he was educated and which is therefore not semitic at all)—and we must have the credit of having preserved all this in good shape.

It is certainly strange and to me most amusing that because Deltzsch proclaimed to the whole world what the American Rabbinate has been preaching and teaching for the last fifteen years and that is re-echoed week after week in the Jewish periodicals, and that he drew therefrom the only natural and logical conclusion that the world had not really received anything from the Jew, that we had been merely a sort of "old clo" collectors, had accumulated a variegated assortment of these, and handed them down as supposed valuable and originally fashioned garments from father to son to the present time, all these good and estimable Rev'd Doctors should get excited and work themselves up into a rage, overheat themselves in these hot months and run the risk of a heat-stroke. Why, some time before the appearance of Deltzsch's celebrated address, I formulated, in a letter to the Israelite the same conclusions, though in different words, namely: that if, as the Rabbis tell us the religion of Israel is nothing more than ancient Phoenician, Babylonian and Persian religious customs and ceremonies gathered up by our forefathers in their wanderings through many lands, we are foolish if we continue for a minute longer to maintain a separate existence as it were, spending huge sums on Temples, Synagogues, Rabbis, Theological Schools which could then be put to better uses.

If the Kaiser coinciding with the views Deltzsch and as a genius, that he is, goes him one better and chooses to believe and so says that the Babylonians were not the originators of these cults but that they had come to them through an admixture of Aryans, what is there to get angry thereat? He has a right to his opinions! Where is the antisemitic feeling therein? Possibly the Kaiser is right. It all came originally from the Aryans—and we got our "old clo" at second-hand already—and until it is contradicted by unquestioned documentary evidence his opinion is certainly entitled to as much credit as that of the Rabbis who declare it Egyptian, Phoenician, Babylonian, Persian or what not. But Down brakes! Back her up! They must not take away from us the credit of having preserved the "old clo" in good condition.

As I am chuck full of the milk of human kindness I naturally feel sorry for these learned and excellent gentlemen and for the predicament they are in, for they certainly are, to my way of thinking, in such, I am emboldened therefore to offer them, if such a thing be permitted to an humble layman, some kindly advice. I would suggest to the profound Babylonian scholars of the conference that they give the cuniform inscriptions more study, deeper study, that they delve more profoundly into the history of more ancient peoples and possibly they may find that they were all mistaken. The Rabbis, Deltzsch, the Kaiser, that Judaism is not a modified Babylonianism, that the latter was not derived from Aryan sources but was originally the profession of a very ancient people, the Hittites, one of whose cities has been but recently unearthed. Then we will be able to shout Eheu! triumpho! for we will be avenged on Deltzsch and his supporters and have taken away from the Aryans, who mock us, all their pretensions to this glory. As for us Jews it really does not make a bit of difference whether we get this "old baggage," as Professor Deutsch with fine humor designates it, from the Babylonians or the Hittites.

If they cannot do that let them return to the teachings of Isaac M. Wise, let them devote more time to the study of his writings and as the missionaries have it, they will be saved.

Then came the report of the committee on the Sabbath question. For furnishing entertaining matter commend me to these gentlemen and particularly their chairman.

It begins with the axiom that every Rabbi has the right to shape his religious professions in accord with his religious ideas. A certainly somewhat novel proposition and certainly original with the members of the committee. What a queer religion that must be! Mirabile dictu! Every Rabbi has a right in matters of religion which is denied to him in the arts, the sciences and other matters pertaining particularly to this sublunary sphere. He can fashion his religious professions according to his own notion of what is religion no matter how crude they may be. Even the very learned gentlemen who framed the report must and will admit that not every Rabbi has the necessary learning, the requisite profundity of thought and above all the temperament to determine such important questions for himself. Still the right is accorded just as we accord to every individual the right to have his garments fashioned according to his own ideas. Possibly something of this sort may have passed through the minds of the committee, namely, as Judaism is nothing more than a collection of "old clo" plucked up by our ancestors from Phoenician, Babylonian and the Lord knows what other peoples, let every Rabbi have his pick of the collection, take up what he likes and discard what he has no use for. However, the report continues, he should be careful in the fashioning of the religious professions of his congregation to find out beforehand what the highest authority, the authority paramount, the members of the congregation think thereof. Even as in politics the vox populi is the vox dei so it is in matters of religion and the learned committee, though it favors the transfer of the Sabbath to Sunday, leaves the definite settlement of this question to the arbitrament of this authority. Why certainly! The man who runs a bank successfully, the broker who has mastered the intricacies of the stock market, the rich merchant, the great manufacturer, they, the leaders of our congregations, know all about religion and how much of it they want. Theirs to command, the Rabbi's to obey.

For reasons of its own the conference did not take kindly to the report and much debate followed. So far as the meagre reports show the chairman of the committee championed, in impassioned words, his work and that of his conferees. "He was not afraid of the ghetto Jews—He could not lie down supinely—He must tell his congregation something more than that the historical Sabbath is to remain such—He must endeavor to harmonize belief with practice"—etc., etc. Now why does not Dr. Voorsanger say in plain words, that he who runs may read, what he means instead of talking in riddles like the Delphian oracle? What should make him afraid of the ghetto-Jews? They do not even know of his existence. I myself should not have known that so eminent a gentleman lived upon this earth but for the kindness of an out-of-town friend who, knowing

my weakness for Jewish papers, sends me occasionally a package of them, Emanuel among others. The ghetto is a world of its own; it has its scholars, its meetings, its troubles, and passes other things by as of no moment to it. Where was the necessity for this mise-en-scene of setting up a dummy to knock it down.

Why does not he, the profound Babylonian scholar, come out both in the report of his committee and in his further speeches and say: Colleagues would it not be better for us to celebrate our day of rest with the millions of people who are living to-day and among whom we live, than to keep up this old Sabbath taken as I and our new Nasi, the Rev. Dr. Kohler, maintain, from the Babylonians who are long since dead? Where is the necessity for obscuring the issue, for throwing dust, in peoples' eyes as it were by such phrases as, "This conference resolves that Sunday services having the character of the week day services etc." "This conference following Jewish precedent etc." We owe to the world declaration that while we stand by the historical Sabbath, etc?" Come out openly and thus harmonize practice with belief.

The eloquence of the Rev'd chairman of the committee was without effect, wasted as it were on the desert air; the conference would have none of the report and voted it down by a large majority.

This ended the conference, but does not seem to have ended the discussion concerning the Sabbath. Barely home in his Sanctum and another spirit seems to come over the Rev'd Voorsanger, puts the old Babylonians to rout and he initiates a long editorial in Emanuel in which he declares that he always stood for the historical Sabbath, will so stand to his last breath, and anyone who says that he ever advocated any change is a prevaricator. One cannot but help admiring the boldness of such a declaration in view of the report published in the Israelite of what occurred at the conference.

That the report of the committee, and Dr. V. was its chairman, and chief advocate declared in favor of transfer of the Sabbath to Sunday is proven by the fact that Prof. Deutsch, also a member of the Committee handed in, for himself, a minority report to the tenor that he disagreed with the Committee on the last question (as to transfer). He held "that historical sentiment was too strong to permit of changing the Sabbath to Sunday." That Dr. V. favored and spoke warmly in favor of such transfer is proven out of his own mouth, he said: "It will be stultification—pardon me if I seem to use strong terms—it will be stultification if we again declare for the historical Sabbath when we know we will not observe it."

By the shades of the great departed editor, Isaac M. Wise, he who knew where he stood and stood there firmly, I would conjure you, O editor, tell us, tell us plain men are we Babylonians, Phoenicians, Persians or what, or are we none of these for our leaders do not seem to know just now where they are themselves. Whether afoot or mounted on banoplied destries.

JEROME ALEXANDER.
New York, August, 1903.

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Shaari Zedek, 28 Henry street.
Shaari Zedek of Harlem, 25 West 118th street.
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Shearith Israel, 70th street and Central Park West.
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Hebrew Mutual Benefit Society, secretary, 212 West 69th street.
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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.
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Industrial School of the Ladies' Bikur Cholim Society, 209 East Broadway.
Industrial School of the United Hebrew Charities, 58 St. Mark's place (Eighth street).
Jewish Endeavor Society, 109 Henry street.
Jewish Immigrants' Protective Association, 212 East 58th street.
Jewish Working Girls' Vacation Society, secretary, Mrs. I. Josephie, 321 Riverside Drive.
Jewish Sabbath Observance Association, office, 70th street and Central Park W.
Jewish Theological Seminary, 736 Lexington avenue.
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, 203 Madison street.
Mount Sinai Hospital, 66th street and Lexington avenue.
Mount Sinai Training School for Nurses, 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, 58 Broadway.
Seligman-Soloman Society, 237 East 57th street.
Society for the Aid of Jewish Prisoners, Second avenue and East 21st street.
Society for Religious Study Cong. B'nai Jeshurun, 65th street and Madison avenue.
United Hebrew Charities, 356 Second avenue.
Young Men's Hebrew Association, 92d street and Lexington avenue.
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, 26 Scholes street.
Ahawath Chesed, Bunker and Stagg streets.

Beth El, 110 Noble street (Greenpoint).
Beth El (of Borough Park), Forrester Hall, Borough Park.
Beth Elohim, State street, near Hoyt street.
Beth Elohim (E. D.), Keap street, near Division avenue.
Beth Hamedeah 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, 160 Noble street.
Ladies' Hebrew Benevolent Society of the 28th 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, 22 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, 109 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 13
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
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1904
Rosh Chodesh Shebat.....Monday, January 18
*Rosh Chodesh Adar.....Wednesday, February 17
Purim.....Thursday, 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 Tammus.....Tuesday, June 14
Fast of Tammus.....Thursday, June 30
*Rosh Chodesh Ab.....Wednesday, July 15
Fast of Ab.....Thursday, July 21
*Rosh Chodesh Elul.....Friday, August 18
*Also observed the day previous as Rosh Chodesh.

HEARN

West Fourteenth Street

Every Day Now Brings in
The New for Fall

NEW

Curtains and Upholstery,
Dress Goods, Silks and Flannels,
Millinery and Babies' Wear,
Rugs and Window Shades,
Neckwear, Ribbons, Laces,
Underwear, Hosiery, Gloves,
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All at the most attractive prices
at which you can find

Absolutely New Styles and Good Qualities.

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Quick selling prices the rule.
That is why these moderate quotations
are given for crispest, newest,
most up-to-date silks.

- 24 inch Fancy Striped Taffetas—
good value at .79..... 59
- Corded Taffetas—all white or
fancy combination stripes..... 49
- New Plaid Taffeta Silks—Black
Blue, Red, Green and other effects..... 69
- Taffeta finish Armures—White polka
spots on Black or colored grounds..... 1.25
- Checked Moire Velours—
Black-and-White and colors—
with embroidered colored figures..... 98
- All Silk Peau de Cygnes—
new Fall shades..... 60
- New All Silk Peau de Soies—
latest colorings..... 89
- Two Splendid Values
in Black Peau de Soies—
double face—soft glove finish—
"warranted to wear" woven in
edge..... 98 cents and 1.25
- Special Values in
Black Moire Velours;
Black Guaranteed Taffetas;
Black Peau de Soies;
Black Wash Taffetas..... 59
- Black Taffetas—full yard wide—
"wear guaranteed"..... 98

THE NEW IN Scarfs and Squares

- Unusual early season values.
- Applique Scarfs—1½ yards long;
also 32 inch Squares or
Shams in same designs—
ten patterns—value, 98 each..... 69
 - Hemstitched Scarfs—elaborate
patterns in imitation Mexican drawn
work—also 32 inch squares..... 1.98
 - Imported Swiss Scarfs and
Squares—pretty patterns of allover
embroidery—value 1.29..... 98
 - Handmade Renaissance Scarfs—
linen centres—value 3.98..... 2.98
- In Linen Department.

THE NEW IN Dress Goods

At those quick selling prices that
make early season shopping profit-
able here.

- All wool Camelhair Zibelines..... 39
 - All wool Granite Suitings..... 49
 - 45-inch all wool Melrose Suitings..... 59
 - 56-inch all wool Homespuns..... 78
 - 50-inch close nap Zibelines..... 89
 - 50-inch all wool Prunellas..... 98
 - 50-inch Flocked Zibelines..... 1.19
 - 52-inch satin finish Broadcloths..... 1.19
 - 52-inch Venetian Cloths..... 1.29
- All the above in newest
Fall shades and in great variety.

THE NEW IN Scotch Lace Curtains

Bought before advance, we are in
position to quote prices now that will
not be possible for equally fine qual-
ities when these lots are sold.

- The following are in white and ecru—3 to 4 yds.
long—54 and 60 inches wide. This
season's newest styles.
- At 98 cents..... 12 styles..... 1.39
 - At 1.49..... 18 styles..... 1.98
 - At 1.98..... 32 styles..... 2.98
 - At 2.49..... 40 styles..... 3.49
 - At 2.98..... 60 styles..... 3.98
 - At 3.98 to 5.98..... 100 styles..... 4.98 to 7.98
- Cannot be
duplicated under
- All with overlock edges.

THE NEW IN French Net Bed Sets

- Judging from what customers tell
us, nowhere else do they see such as-
sortments of all qualities.....As for
values, here are two striking ex-
amples:
- French Net—plain or festoon valance—
edged with Battenberg or Renaissance—
27-inch centre medallion—bolster
sham—value \$8.00..... 5.98
 - Extra Fine French Net—Battenberg or
Renaissance finish—panel or
large medallion centres—corner
motifs—10 styles—worth \$11.00..... 7.98
- Finer Net Bed Sets to \$27.98.

We continue the sale of
Heavy White Novelty Waistings

49 cent quality—choice new styles—
28 inches wide—at 29 cents

A saving of 20 cents per yard, because of a slight imperfection that won't injure the wear a particle.

They are Autumn's most desirable styles and weaves—Mercerized Jac-
quards, Silk finish Matelasses and Basket weave Plaids—white only—the
very goods you will be looking for later and be glad to buy at nearly
double the price we can quote while this lot lasts. We have a large stock
to start with, but there is nothing like first choice.

Great Early Season Value in
Real Lace Curtains

Through a most fortunate and advantageous purchase from a
high class importer we are enabled to offer
Curtains worth \$10.00 to \$20.00 a pair
at the special price of 7.98

About 700 pairs in all—comprising:
Hand-made Marie Antoinettes,
Hand-made Arabians,
Fine Swiss Made Irish Points.

In assortments of two to a dozen pairs of a style—all of richest descrip-
tion—no use trying to describe—just imagine the finest curtains you can
buy at any price from \$10.00 to \$20.00—then come here and find them at
\$7.98.

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LIQUORS and
CIGARS.

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Pommeranian Stuffed Geese,
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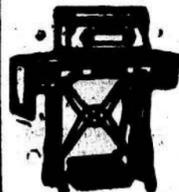


"The fashion of the time is
changed," and happily, for we did
not use to grace our tables with
such relish to our meat as
Shrewsbury Tomatoketchup.

E.C. Hazard & Co. New York

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\$12.00.

DROP HEAD.

\$13.75.

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Not misrepresented as a \$25 machine reduced,
as some grocery stores and other takes represent.
When you want to buy groceries would you go
to a sewing machine store? Then why go to a
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store you find all makes.

Machine Supplies

Even for the very oldest.

Machines sold on Instalments and Repaired
THE MOST COMPLETE REPAIR DEPART-
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Hand Machines a Specialty.

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AUTUMN WHISPERS—DECORATION.

Do you know a room is either cheerful
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Cheerful and inspiring if the colors are
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they are noisy and self-asserting.

Do you know we are masters in color-
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houses of Pompeii and the splendid color
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We are constantly devising new
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knowledge of the old, but having a
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The story of our furniture, too, is the
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Correct Styles and Superior Finish.

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Hebrew Books of every descrip-
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schools and families (with English
and German translations) fancy bind-
ings. Sefer Torahs and ornaments
thereof. Slaughterers' knives (Cha-
lejim) imported from Germany.

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Werner & Heede,
Electricians,

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YOUMANS Celebrated HATS



Ladies' Round Hats and Bonnets.

Style and Quality Unequaled.

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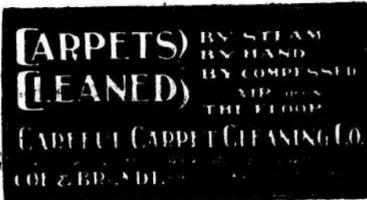
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Authorized Agents in principal cities.
Write for Booklet of Styles.

Children Photographed at Play...

The only Plate Glass Studio in
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New Gallery,
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are cutting teeth. It relieves the little sufferer
at once; it produces natural, quiet sleep by relieving
the child from pain, and the little cherub
awakes as "bright as a button." It is very
pleasant to taste. It soothes the child, softens
the gums, allays all pain, relieves wind, regu-
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other causes. Twenty-five cents a bottle. Be
sure and ask for
MRS. WINSLOW'S SOOTHING SYRUP.

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Trimmed Hats and Bonnets
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DELICACIES.

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