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The Soul In All.

A Mote I in the Sunshine, yet am the Sun's vast Ball;
I bid the Sun spread Sunlight and make the Mote be small.
I am the Morning Splendor; I am the Evening Breeze;
I am the Leaf's soft Rustle, the Billow's Rise and Fall.
I am the Mast and Rudder, the Steersman and the Ship;
I am the Cliff outjutting, the Reef and Coral Wall.
I am the Bird Ensnarer, the Bird and Net as well;
I am both Glass and Image, the Echo and the Call.
I am the Tree and Branches and all the Birds thereon;
I am both Thought and Silence, Tongue's Speech and Ocean Squall.
I am the Flute when piping and Man's Soul breathing breath;
I am the sparkling Diamond and Metals that enthrall.
I am the Grape enclustered, the Wine Press and the Must;
I am the Wine, Cup Bearer and crystal Goblet tall.
I am the Flame and Butterfly, which round it circling flits;
I am the Rose and Nightingale, the Rose's Passioned Thrill.
I am the Cure and Doctor, Disease and Antidote;
I am the Sweet and Bitter, the Honey and the Gall.
—Translated From the Persian by William Hastie.

His Atonement.

By PETER BALAAM

I am going to repeat to you a story exactly as it was told to me. So far as I can remember them, it shall be in the exact words of him who told it to me. It, therefore, is not my story, but another's, and I am but recording it. It was told to me with one condition—I had to solemnly promise that I would never tell the name of him about whom the story tells, and from whose own lips I had it. You must, therefore, assist me to keep the promise I have given, by listening to this strange, true narrative, without asking me to give you any names. I, of course, could invent some supposititious names, and weave the story about them, but in fixing upon such I might, albeit accidentally, be giving you some slight clue, and hence transgressing the spirit, if not the letter of my vow.

So, I can give you no names; if you are not wishful of reading the story with this condition I cannot help it; if you are, well and good. One thing only I must repeat so as to impress it the more forcibly: this is not my story, I am but narrating what was told me. I am afraid I can do but halting service to it—in any case, it must lack the passionate fire, the dramatic energy, with which he, to whom it all happened, clothed it when he told it to me.

This was the story:

"I must confess it to you, though my very blood tingles as if my whole flesh were swathed in some huge nettle-leaf as I recollect it. I abhorred and detested what I called 'the whole performance.' 'Yom Kippur, and all that sort of thing,' I argued, 'were not made for such as I. It was all very well instituting a fast day for a horde of semi-civilized wretches, and preserving it for a set of superstitious barbarians. Nothing could be much better than compelling them to give their digestive organs a rest—it was a splendid trick to keep them without food for a few hours, to make them feel faint was the surest way of making them feel pious. But to carry that sort of thing on now, in an age of enlightenment and reason, in a day of ethical ideals for those who feel religion a necessity at all, and of higher thought and scientific investigation and philoso-

phy to take its place for those who don't, was, it seemed to me, the sheerest nonsense. Who could believe in Yom Kippur? Who could believe in the value of a day set apart for repentance? And how absurd for men who kept nothing all the year round to keep that one day, just to show, as they argued, that they belonged to the Jewish people! Belong to the Jewish people, indeed! As if any one of them would not have been ever so much better off if he had been anything but a Jew!"

went down to the city on Yom Kippur. Not that I ever acknowledged to them any more than to my Christian friends that I was a Jew. They knew I detested being taken for a Jew, so they never openly regarded me as one—though I was afraid to risk their annoyance by going to my office on Yom Kippur. Your Jew, you know, who keeps next to nothing himself, is far more intolerant, both toward those who keep more and those who keep less, than your Jew who is generally observant. As to my Christian

everything Jewish, and of all concerning Jews.

"Well, that Yom Kippur, it was a greater nuisance than ever to have to be away from the city. The fact is I held certain stocks heavily, and they were playing just then a nice little switchback up and down the market. I had a-half of two good minds to throw over the whole thing just for that once, as things were as they were in the city. My mother? Well, I could say I was ill, and so said my prayers at home.

dear mother! always loved her—the tenderest, kindest, dearest mother ever man was blessed with. I can see her now with that suddenly severe look taking the place of the sweet smile that usually played about her face, as she spoke about by being away on Yom Kippur. It was no use, I could not stay away after what she said.

"I got to synagogue about mid-day—the stuffiness of the place, for the day was terribly close, was almost unbearable. I hesitated a moment, as the beadle showed me to my seat, about staying at all. But I caught sight of my poor, dear mother looking down on me from the gallery and her approving smile decided me. After all, for her sake I could not put up with much more than this, and it was only for a few hours. Not that I stayed long, only about a couple of hours, for the Chazan who had been singing, who had a beautiful voice, and was not unpleasant to listen to, was followed by another Chazan who had worse than a voice at all—he possessed a most rasping croak. I don't think I ever heard that one before—I must previously have gone earlier or come later or something. I asked my next door neighbor, who seemed to be very interested in what was being said—for he repeated it all soto voice—what was going on then, and, somewhat scornfully I fancied, he told me they had just begun 'Mincha.' I asked him how long that would take, and when he said about a couple of hours, I thought I would 'call again,' as I said to myself.

"When I got back to the synagogue the Chazan with the good voice was again saying the prayers. The closeness of the atmosphere was worse than ever. Hundreds of breakfastless breaths commingled with the fetid air of the unventilated building, in which almost since early dawn a vast concourse had been assembled. I wondered how men, and especially how women, could bear the fatigue, the strain of it all. There was my poor old mother—she was there wrapped up in her devotions, apparently she had not stirred since the morning. Above all, I wondered at the Chazan, for there he was singing away, his voice as sweet, as tuneful, as strong as ever—to me it seemed marvelous. Then my next-door neighbor, he still was apparently repeating to himself all the Chazan said aloud. I was wondering when it would all be over, and should have asked the earnest man at my side, but he was so engrossed in his prayers that it seemed worse than rude to disturb him just then. I thought to wait a moment or two till an opportunity—perchance some lull in the service—presented itself. So I suppose I must have been watching him for some moments before he spoke to me.

"'Why don't you say your prayers?' he whispered to me presently, at the same time taking from me my book, which I dare say was upside down, and finding me the place. The question fell strangely upon my ears—the tone of the words, their form notwithstanding, did not seem to allow of an answer—they but commanded one's thought. Of course I could have told the man to mind his own business; I could have told him I was at liberty to do as I liked, or that he made up in prayer-saying all that I lacked. But the manner of that question forbade any such ineffective reply. It was quite true; why didn't I say my prayers? Truth to tell, the matter never

Continued on page 8.



Temple Beth Israel, of Palestine, Texas.

A Jewish congregation had existed spasmodically at Palestine, Tex., for some years prior to 1886, holding services on the high holidays and maintaining a burial ground. In 1886 Michael Asch died and bequeathed the sum of \$1,500 to be used for the erection of a synagogue in the near future, and on April 8, 1900, the first steps toward that direction were taken. A meeting was held on that date, Mr. L. Lewenthal presiding, and a permanent organization was effected, to be known as Congregation Beth Israel, with the following officers:

A. Teah, president; H. Ash, vice-president; H. Pearlstone, secretary; Sol. Maier, treasurer. Plans were drawn for building a house of God, and in less than a year a beautiful temple was erected in the most desirable location of the city. Rabbi Gustav Levy was called to fill the pulpit. Great credit was due to Mr. S. Lucas for the active interest he took during the erection of the building.

The next election put in office: H. Ash, president; Sam Lucas, vice-president; M. Lucas, secretary; L. Lewenthal, treasurer. In August, 1901, Rabbi L. Weiss was called to the pulpit, which he now holds. The congregation occupies a prominent position in East Texas, everything is harmonious, all are united on the live question of Judaism, and the relations between rabbi and congregation are the most pleasant and cordial. The present officers are: A. Teah, president; A. S. Fox, vice-president; H. Leiser, secretary; Max Davidson, treasurer.

An I. O. B. E. Lodge is maintained in Palestine, with Leo Davidson, president; M. Halpern, vice-president; M. Winner, secretary; Rabbi Weiss, monitor.

The Hebrew Ladies' Auxiliary, of Beth Israel Congregation, is officered by Mrs. B. Laudan, president; Mrs. B. Pearlstone, vice-president; Miss Bertha Weiss, secretary and treasurer.

"That is something of how my views on the matter used to run—I tell them to you, else you will not otherwise understand what I wish to explain to you. The fact of the matter is, I regarded having to go to synagogue on Yom Kippur as a horrid bore.

"Of course, you are right to ask it. Why did I go? Well, you see, my mother would have fretted terribly if I had not put in an appearance; and besides, I had a few clients, Jews, that I could not very well afford to offend, and I should not have liked them to know I

friends, I would not for worlds have let them know I was a Jew. How well I do recollect how, as the time a week or two before Yom Kippur came around each year, I used to make a point of telling them I had an invitation to run down to see some one in the country—just to account for my being away from the city for a day. I was fool enough to think they believed me, and wicked enough to imagine I kept their respect, by keeping them ignorant of my being a Jew. But there, why need I go on? You know the sort of view I held of

But I couldn't manage it after all. When I went to see my mother two days before Yom Kippur, I started by saying I wasn't feeling extra well. But, I do believe the old lady knew what I was playing up to, for she called me to her side, as she always did when she wanted to say anything she thought very important—and said she hoped I would be quite better before Yom Kippur, or that anyhow I should be well enough to be in synagogue, because, she had a premonition that the first Yom Kippur I did not keep would be her last on earth. Poor

Children's Column.

Mother Goose in Boston.
Said Emerson Lowell of Copley square
As he walked with his nurse for an air-
ing:
"I lately discovered a curious book,
And it harbored some errors most glaring.
For instance, I noticed accounts how a
cow
Made impossible leaps over Luna;
Unheard of, because in the rarefied air
She would die in an instant or sooner.

"Inquiring, I found that this marvelous
work
Was intended for children's perusal,
Though frankly, if I should be asked to
approve,
I would make a flat footed refusal.
Pernicious indeed would the influence be
Of a book which to infants asserted
A woman could actually dwell in a shoe—
Why, the author is surely perverted.

"Of men who, embayed on the sea in a
boat
She has written a falsehood unblushing,
And when she declares there's a man in
the moon
I suspect her at once of four flushing,
For that which resembles the face of a
man
On the surface a fancy is merely,
Excited, no doubt, by the shadows and
spots,
Which astronomy illustrates clearly."

Then Emerson Lowell, adjusting his
mitts,
Gave a shrug of his shoulders, declaring,
"To think such a book was designed for a
child!"
And the nurse went ahead with his air-
ing.

—Puck.

Talks With My Children.

The Return to Jerusalem.
EZRA 1: 3; 6: 14 TO END.

I told you how unhappy the poor Is-
raelites were in Babylon. They wished
very much to return to their own coun-
try, Canaan, but the kings of Babylon
would not let them go back. However,
God had made a promise, a long while
before, that He would let them return
some day.

Now there was another king in Baby-
lon besides Darius, who was a king as
well as he. This king's name was
Cyrus: God put it in the head of Cyrus
to let the poor Israelites return to their
own country. For God remembered His
promise. Cyrus had been taught to wor-
ship idols, yet he believed that Daniel's
God was the true God; and he was
ready to mind what the true God said.

So Cyrus told the Israelites that they
might go back to their own country,
and build the temple at Jerusalem.
Cyrus gave back to them all the gold
and silver things that Nebuchadnezzar
had taken out of the temple-dishes, and
basins, and cups of gold, and silver.

Many of the people in Babylon gave
the Israelites presents before they went
away; horses, camels, and asses to
carry their things.

How happy the poor Israelites were to
leave such a wicked place as Babylon!
But oh, when they came to Jerusalem,
how sad to see the walls broken down,
and many of the houses burnt! But still
the Israelites were very thankful to God
for letting them come there again.

You remember, that God never let the
people who had lived in the other part
of Canaan come back. It was kind in
God to let the people of Judah come
back.

When they had come to Jerusalem,
they set up the altar, and offered a great
many beasts on it, to show how grateful
they were.

They wished to build the temple as
soon as they could, and they got a great
many carpenters and masons, and sent
for beautiful trees to help to build it
with.

At last they laid the first stone of
the temple upon the high hill of Jerusa-
lem. A great many Israelites came to-
gether to see the first stone laid. The
priests stood near dressed in white, with
trumpets, and the singers played music,
and sung psalms, saying: "The Lord is
good, and his mercy endureth for ever."

And when the first stone was laid,
the priests blew the trumpets, and the
singers sang psalms, and the people
shouted for joy.

There were some old people there, who
remembered having seen the temple be-
fore it was burnt, a long while ago, when
they were little children; and when the
other people shouted, these old people
wept very loud. Why did they weep?
Why had the temple been burnt? Be-
cause the people had been wicked. Per-
haps the old men were grieved because
the people had been so ungrateful to
God. The noise of the weeping and the
shouting could be heard a great way
off.

The people of Israel were a great many
years building the temple. At last it

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was finished, and the people were very glad. This temple was not so beautiful as the temple Solomon had built, and God did not come down in a cloud, and fill it as he did the former one.

You will be glad to hear that the Is-
raelites determined to worship idols no
more. But though they did not wor-
ship idols, they did not love God with
all their hearts; so they did a great
many other wicked things. There were a
few of them who really loved God.

The Israelites lived in Jerusalem, and
in the land of Canaan a great many
years. They were now called Jews, in-
stead of Israelites. God sent them
prophets sometimes to teach them and
to put them in mind of the injunction
given to them on Mount Sinai: "And
ye shall be unto me a kingdom of priests
and a holy nation. A priest is a person
who performs services in the worship of
God. In order that he may fittingly re-
present the people he must be a pure
man, a good man, a pious man, a teacher
of truth and devoted to the service of
God and his fellow men, and as the
Jews are to be "a kingdom of priests"
they must be good and honest in all
their actions, pure in their lives and by
their example in everything that is true
and just and honorable become teachers
to all mankind.

Try and make yourselves as worthy
of the title "one of God's chosen people"
by being good children, obedient to your
parents, affectionate and loving to your
brothers and sisters, by keeping your
Sabbath and obeying all the Command-
ments of God; then you will be respected
and be loved by every one.

The priests arrayed in garments white,
Are singing psalms of sweet delight
In fair Jerusalem;
But listen to the mournful cries,
And oh, behold the streaming eyes
Of yonder aged men.

Those streaming eyes did once behold
The temple fair adorned with gold,
By glorious Solomon;
But since the day the foe rushed in,
Those aged men have captive been,
In mighty Babylon.

Perhaps the sound of those sweet psalms
Reminds them of their parents' arms,
And of their infant years;
Perhaps the thought how Israel's crimes
Provoked the Lord in former times,
Now fills their eyes with tears.

And though the Lord's forgiving grace
Restored them to their native place,
To bless them as at first,
Perhaps they fear lest Israel may
Provoke the Lord again to lay
Their temple in the dust.

Prospective.

She—What a remarkably short face
our future son-in-law has.
He—Just wait until after he's married;
it'll be long enough then.

Teacher—If you had told me the truth
I shouldn't have whipped you.
Tommy (whimpering)—Why didn't yer
tell me that 'fore I told the lie?

A Thoughtless Boy.

Three-year-old Paul's father was play-
ing Santa Claus, and in reply to a ques-
tion said:
"I'll bring you an old broken horse or
something. What do you think of that?"
"I don't think nuffin'," replied Paul,
"cos what I finks is naughty."—Little
Chronicle.

Right.

Teacher—What is a farm?
Bright Little Girl—A piece of land en-
tirely covered by a mortgage.—Baltimore
World.

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came secretary to one of the officers, took the
lectures, paid all his expenses for a four years'
course and came out with \$400 in the bank?
HAVE YOU HEARD ABOUT Miss Rogers,
who became a public stenographer, with an of-
fice of her own? Now she has a house and
servants.
HAVE YOU HEARD ABOUT Unteed, who
took the night course? He is a cashier of a
large publishing house now, at a splendid sal-
ary.
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STATEMENT OF CONDITION JULY 1st 1908.

RESOURCES.		LIABILITIES.	
Investments	\$4,426,859.91	Capital Stock	\$1,000,000.00
Loans (Time and Demand)	31,857,003.88	Undivided Profits	2,280,021.38
CASH in bank and office	6,642,424.49	DUE DEPOSITORS	39,680,808.63
Accrued Interest due Co.	435,908.43	Accrued Interest due by Co.	392,563.80
	\$43,362,193.71		\$43,362,193.71

CAPITAL, SURPLUS and PROFITS, \$2,000,000.
The IRVING National Bank,
OF NEW YORK.

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District No. 1.

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The Independent Order of B'nai B'rith has taken upon itself the mission of uniting Israelites in the work of promoting their highest interests and those of humanity; of developing, elevating and defending the mental and moral character of our race; of inculcating the purest principles of philanthropy, honor and patriotism; of supporting science and art; alleviating the wants of the poor and needy; visiting and attending the sick, coming to the rescue of victims of persecution; providing for, protecting and assisting the widow and orphan on the broadest principles of humanity.

Justice Lodge, No. 532, met Wednesday evening, September 16, in its meeting rooms at the downtown building of the B'nai B'rith, 106 Forsyth street. The meeting was the first since the close of the summer season, and was made memorable by the presence of the following gentlemen: Mr. J. B. Klein, of Bridgeport, Conn., president of District No. 1; Mr. Charles Hartman, vice-president of the district; Mr. Adam Wiener, second vice-president of the district, and Messrs. Simon Roeder, Saul Bernstein and several other members of the General Committee. Altogether there were present the greatest number of district officers that ever attended a regular meeting of a lodge in a body.

Notwithstanding the inclement weather, quite a large number of members were present, and, after opening of the meeting, were eloquently addressed by President Klein, who was asked to preside for the evening by Dr. Isidor Singer, president of the lodge.

A highly interesting discussion was taken part in by the members and visitors, the subject being the "Uganda Proposition" made by the English Government to the Zionist congress at Basle, Switzerland. It was close toward midnight before the meeting was adjourned. The following evening, September 17, Liberty Lodge, No. 650, had its first meeting of the season, and a fair attendance was had. A number of candidates were elected and others initiated.

The lodge then discussed various plans of work for the fall and winter and appointed committees to carry them out. The Board of Directors announce that they are arranging for a course of lectures to be given in the lecture hall of the building this winter, and also classes for religious training of children. A grand concert and ball is being arranged under the auspices of Justice, Liberty, Romania and Harmonie lodges, to be given Wednesday evening, December 30, at Terrace Garden. Further details of this, and the activities of the lodges and Board of Directors will shortly be made known.

Free Sons of Israel.

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

GRAND LODGE OF THE UNITED STATES. OFFICERS.

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S. HOFFHEIMER, Dep. Gr. Master, New York.
ADOLPH FINKENBERG, Second Dep. G. M., New York.
ADOLPH PIKE, Third Dep., Grand Master, New York.
I. H. GOLDSMITH, Grand Secretary, New York.
L. FRANKENTHALER, Grand Treasurer, New York.
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EXECUTIVE COMMITTEE.

Herman Stiefel, E. C. Hamburger.
Abraham Hafer, N. A. Alexander.
Henry Lichtig, Charles M. Obst.
Philip Stein, Julius Harburger.
Henry Jacobs, Benjamin Blumenthal.
Raphael Rosenberger.

District Grand Lodge, No. 1. Officers.

WILLIAM BOOKHEIM, Grand Master.
EMIL TAUBIG, 1st Deputy Grand Master.
ISAAC BAER, 2d Deputy Grand Master.
JACOB LAND, 3d Deputy Grand Master.
I. H. GOLDSMITH, Grand Secretary.
ADOLPHUS E. KARELSEN, Grand Treasurer.
WEIER GOLDBERG, Grand Warden.
PHILIP MYERS, Grand Tyler.
SAMUEL ORNSTEIN, Chairman Committee on Appeals.
EUGENE D. KLEIN, Chairman Committee on Laws.
MAURICE S. KELLER, Chairman Committee on Finance.
JACOB L. WALLACH, Chairman Committee on State of the District.
MORT. J. LICHTENBERG, President Board of District Deputies.

A number of Jewish clerks in Jellswetgrad have sent a representative to North Dakota, where they wish to establish an agricultural colony.

The Hebrew Free School of East Boston held its annual exercises and examination in the O. L. Synagogue, corner of Gove and Paris streets, last Sunday afternoon and evening. In the evening the adults enjoyed a dinner, at which Abraham Albert acted as toastmaster. The committee in charge of the exercises, consisted of Barnett Levy, Harris Seaolsky, Abraham B. Reuben, Samuel Valensky, Benjamin Weinberger, Abraham Lazarovitz, Marks Harris and Joseph Kalman.

The total Jewish immigration to the United States through the ports of New York, Philadelphia and Baltimore, from 1881 to July 1, 1903, was 761,598. This does not take in immigration to Canada and at ports other than those mentioned.

Residents of the Sixteenth Ward of Brooklyn are asking about the new park that was promised them some time ago. This Ward takes in Brooklyn's Ghetto and the park is an absolute necessity.

Rev. F. W. Jesselson, formerly Rabbi of Temple Emanuel of Grand Rapids, Mich., has accepted a call to Bay-City. Rabbi Jesselson has been in Grand Rapids since 1890. He is well known as an educator.

The handsome mortuary chapel being built for the Congregation Ohabi Shalom, in the Ohabi Shalom Cemetery, East Boston, Mass., will be completed about Nov. 1.

Isidore Cohen was elected State inspector at the sixth annual convention of the New York State Camp Patriotic Sons of America, just closed at Newburgh, N. Y.

Dr. Ernst Steinitz, privatdozent in the technical academy of Berlin, has been appointed extraordinary professor in the same institution.

A new reformed congregation has been organized at St. Joseph, Mo. Dedication services were held recently.

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During the coming summer a new stage will be built with commodious dressing rooms.
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CITY NEWS.

Congregation Atereth Israel.

Rabbi M. Krauskoff has selected the following topics for his holiday sermons: Saturday, Sept. 26, "Repentance a Proof of Moral Courage"; Kol Nodre, God's Judgment and Mercy; Yom Kippur morning, "Set Thine House in Order"; Yom Kippur afternoon, "I am a Hebrew"; Saturday, Oct. 3, "Inspired to the End"; Succoth, Oct. 6, "Emblems and Their Moral Significance." The children's choir, under the direction of R. E. Joseph Taubenhau, render excellent music.

Mt. Zion Congregation.

One Hundred and Thirteenth Street, Between Park and Madison Avenues. Services will be held as usual this Sabbath and on Wednesday evening, the eve of Yom Kippur, at 6 p. m., and on Thursday morning will commence at 8 a. m. The congregational school will open for the enrollment of scholars Sunday morning, Oct. 4, at 9.30.

Congregation Shaarl Zedek.

Rev. Adolph Spiegel will preach on Kol Nidre on "Our Soul." Atonement Day, "The Various Inclinations in Men." First day Succoth, "The Tabernacle."

Congregation Adath Israel of the Bronx.

Rev. G. Taubenhau will preach on Kol Nidre on "The Good Heart." Yom Kippur morning, "The Philosophy of Kol Nidre." Afternoon, "Good Resolutions."

Abarbanel Literary Society.

The Abarbanel Literary Society of the Hebrew Educational League has been formed, the object being to obtain an intellectual and educating society for the benefit of promoting debates, mock trials, lectures (by some of the most prominent speakers) and all educational work and social entertainment pertaining to the benefit and welfare of its members. Meetings will be held every Wednesday evening at the H. E. S. of Harlem's rooms, at 215 West 122d street. Jewish young ladies or gentlemen, unmarried, of good moral character, are entitled to membership. Information desired by prospective members can be obtained by applying to the above address.

Hebrew Technical Institute.

The Hebrew Technical Institute, at the beginning of its twentieth year, is confronted with problems unique in its history. These time and the most hearty co-operation of its friends alone can solve. Twenty years ago this institute opened its doors to the Hebrew boys of this city with the avowed purpose, so far as education is possible, to make of its graduates self-respecting and reliant men; the kind of citizens, in fact, who, being able to support themselves, would not fall, by means of skill of hand and earnestness of purpose, to become a credit to their city and an honor and pride to their race.

From small beginnings the school has steadily increased until it can boast of departments and a present enrollment of 250 pupils. From the special senior departments the school graduates every year architectural and machine draughtsmen, pattern makers, machinists and practical electricians. The experience of nearly twenty years shows that these graduates in a short time will become masters of their trades and that they will advance more surely than can boys who have passed through years of regular apprenticeship to a particular trade, while their opportunities for general development are far greater. The institute can assert with confidence that its departments of wood carving and freehand drawing are equal to any technical school in the country, while its departments of mathematics and of English can compare favorably with any high school in Greater New York.

During the past year a new experiment has been made in evening work. The night school has classes in tool making and mechanical drawing. The purpose of this school is not to emulate the work done by other evening schools, but to meet a new and growing demand for advanced work. Consequently only skilled mechanics who have been working at their trades for a number of years were admitted. The high character of the applicants, the thoroughness of their work and the increased enroll-

ment for 1903 and 1904 seems to have justified this new department.

Less than two years ago the Hebrew Technical Institute was presented with a beautiful new building, the Lucas A. Steinam Memorial Building, equipped with all the modern improvements and capacious enough to warrant the belief that for many years the school need have no fear as to a lack of room to house its pupils and to give them all the benefits of a practical scientific education. But in one year and a half the school has increased to such an extent that its present capacity is no longer adequate to meet the demands of the Hebrew boys of this city. For the first time in the history of the school the principal has been forced to limit the number of new pupils and to make a waiting list of deserving applicants for whom there is actually no room in the school.

The present senior class is the largest that the Hebrew Technical Institute ever had. The middle class is 75 per cent. greater in numbers, and so straitened, indeed, is the institute for space that when the present junior class has entered its senior year the capacity of the school will no longer be adequate to receive it. The present board of directors must now seek more room in the vicinity of the school if the good work is to be continued and the present efficiency of the school shall continue to respond to the increased demands of our business world and our growing civilization.

That the Hebrew Technical Institute is meeting the demands of the great metropolis is evidenced by the long roll of graduates, over 95 per cent. of whom are occupying positions of honor and trust in our great city. The Hebrew Technical Institute has become a sponsor for efficient workmen among the great business houses of New York, and it can point proudly to its honor roll of 475 graduates who have reached the highest standard of American citizenship through skill of hand and integrity of purpose. On these men our nation can call in time of need.

The question before the Hebrews in this city now is, shall this school founded by Hebrews and so successfully managed by them to the present time, continue its usefulness and continue to be a lasting monument to the race? The solution of this question rests in your hands. On your hearty support and faithful co-operation depends the welfare and the honest recognition, in the eyes of the world of the present and future generations of Hebrew mechanics in New York and the United States.

Manhattan Rifles.

On Sunday the 13th inst., this military organization gave a reception to its friends in honor of Col. Grimes' installation as commander of the Rifles.

Hon. A. S. Solomons, who installed Col. Grimes, in the course of his remarks, praised Mr. Grimes for his courage, as a non-Jew, to so devotedly interest himself in Jewish young men. He furthermore said that while the Rifles were composed of Jewish young men, yet there was no desire to make it a Jewish regiment.

Col. Grimes in response said, that not alone would the Manhattan Rifles be a military organization, but that it aspired in time to congregate its members on the street corners of the East Side, to raise their fellows both physically and morally. He also said that the Rifles will conduct weekly religious services. Among the guests were Maj. Kaufman Mandell, Judge Kramer, Nissim Behar and others.

Young Men's Hebrew Association.

The speaker at the religious exercises on Friday evening is to be Mr. Rudolph I. Coffee, superintendent of the Hebrew Orphan Asylum. After the services on the evening of Friday, Oct. 9, the Sukka that is to be built will be visited by those present on that occasion.

The class in "first aid to the injured" will be started on Wednesday evening, Oct. 7. Dr. William Rodgers, our physical examiner, is to conduct this class. Enrollment is still going on.

The elocution class is to be opened on Wednesday evening, Sept. 30. Mr. Frederick Abbott is the new instructor of this class, and the work promises to be interesting.

The monthly social for the members is to take place on Sunday evening, Sept. 27.

Advertise in the Hebrew Standard.

ENGAGEMENTS.

AUERBACH-BLUME.—The engagement is announced of Miss Clara G. M. Blume, daughter of the late A. G. Blume, to Raval J. Auerbach, Jr.

BERNSTEIN-WOOLF.—Professor and Mrs. S. Woolf, of 31 West 126th st., announce the engagement of their daughter Enid to Mr. Louis Bernstein, of New York.

COHEN-MITTENTHAL.—Dora Mittenthal to Joseph Cohen.

CROLIUS-WILDE.—Mr. and Mrs. Thomas Wilde, of Putnam ave., Brooklyn, announce the engagement of their daughter, Grace Lillian, to James Westervelt Crollius, Jr., also of Brooklyn.

FRIEDMAN-FREEDMAN.—Mr. Henry G. Friedman, of Pittsburg, to Miss Sadie Freedman, of New York city.

HEILBRUNN-HEMMERDINGER.—Mr. and Mrs. I. H. Hemmerdinger, of 593 Quincy st., Brooklyn, N. Y., announce the engagement of their daughter, Mathilda, to Mr. Herman Heilbrunn, New York. At home Sunday, October 4, after three.

HIRSCH-STERN.—Mrs. Frances Stern, of No. 91 Division st., begs to announce the engagement of her daughter, Nettie, to Mr. Charles A. Hirsch, of New York city. Reception Sunday, October 4, 1903, after three p. m.

HURWITZ-PALL.—Miss Ethel Pall to Mr. Charles Hurwitz, of Hoboken, N. J. No cards.

KODELMAN-KLEBAN.—Rev. and Mrs. H. Kodelman, of Hartford, Conn., beg to announce the engagement of their daughter Rae to Mr. Herman A. Kleban, of Starkville, Miss.

KRESEL-HERBST.—Mr. and Mrs. Joseph Herbst announce the engagement of their daughter Edna to Mr. Isidor J. Kresel. Notice of reception later.

LEVINE-SMITH.—The engagement is announced of Mr. George Smith, of Mount Vernon, to Miss Annie Levine, of New York city.

LEVY-COHEN.—Mr. and Mrs. Isaac Cohen, of 153 East 84th st., announce the engagement of their daughter Julia to Mr. Nathan Levy. Announcement of reception later.

LEVY-KAHN.—Mr. and Mrs. Joseph Kahn, of 127 East 92d st., announce the engagement of their daughter Fannie to Mr. Abe Levy. At home Sunday, October 4, 1903.

LEVY-SNYDER.—Miss Etta Levy will receive on September 27, from seven to ten p. m., at her home, 72 Manhattan ave., Brooklyn.

LIPSHITZ-LEVITAS.—Miss Marie Levitas to Isaac Lipshitz.

MEYER-ROSENBLATT.—Mr. and Mrs. David Rosenblatt announce the engagement of their daughter Cora to Mr. William Meyer. At home Sunday, Sept. 27, 1903.

OPPENHEIMER-SALOMON.—Miss Lillian Salomon to Mr. Isaac Oppenheimer. At home Sunday, Sept. 27, 1903, at 315 West 116th st. No cards.

PHILLIPSON-GREEN.—Mrs. A. Green 50 West 119th st., announces the betrothal of her daughter Frances to Samuel W. Phillipson.

ROSETT-BERNSTEIN.—Mr. and Mrs. H. Bernstein take pleasure in announcing the engagement of their daughter Lily to Mr. Louis J. Rosett. At home Sunday, Sept. 27, 1903, 27 West 95th st., three to six p. m. No cards.

SCHATTMAN-RAPHAEL.—Mr. and Mrs. J. Raphael announce the engagement of their daughter Mathilda to Jacob H. Schattman. Home Sunday, Sept. 27, from three to six, at 62 West 118th st. No cards.

SCHOEN-PRINTZ.—Dr. Adolph Schoen, of New York, Miss Rose Printz, of Philadelphia.

SOLOMON-ROSENOUR.—Mr. and Mrs. B. Rosenour, of Baltimore, announce the engagement of their daughter Belle to Sidney H. Solomon, of New York. At home Sept. 27, 2,107 Callow ave., Baltimore, Md.

Wedding Bells.

The marriage of Miss Bertha Rosen, daughter of Mrs. Henrietta Rosen, to Emanuel Davidson will take place on Nov. 13 at the Tuxedo Assembly Rooms, Fifty-ninth street and Madison avenue. A wedding breakfast will follow the ceremony.

The engagement was recently announced of Ferdinand L. Salomon, son of L. J. Salomon, connected with the

banking firm of Speyer & Co., to Miss Martha Silberman, daughter of Mr. and Mrs. Samuel Silberman. The wedding will be held in December.

Circuit Work of the Union of American Hebrew Congregations.

Rev. George Zepin, to whom the circuit work has been assigned, has issued the following circular letter:

Dear Sir: I write to acquaint you with the new office that the Union of American Congregations has created and to solicit for it your aid. The Rabbinat has long urged the important work of organizing the Jewish communities that are at present without religious interests or activities. We owe it to the "Country Jew" to make the observance of Judaism possible for him. The St. Louis Conference of U. A. H. C. in agreeing to create an office called "Director of Circuit Work," has undertaken to accomplish this for every Jew in this land, who desires really to be a Jew.

My work is not, as some have erroneously understood, to engage in circuit preaching. With a territory like the United States, this would be an impossible task even for a great number of men. I am to go from city to city, where there are Jews in sufficient numbers, and organize congregations, (Sabbath schools, etc. The actual work of preaching in these newly-organized communities will, of necessity, be carried on by the rabbis in the neighboring cities, whom I hope to interest in the work. Therefore, in the beginning of this work, I shall have to confine my efforts to the neighborhood of cities where rabbis reside. Ultimately we hope to establish a system whereby every city in the United States, containing Jews, will have within reach a resident or "visiting" rabbi.

I hardly think it is necessary to urge you to co-operate in this matter. The need is patent enough. Out of the million and a half of Jews said to reside in this country, far less than a hundred thousand are affiliated with congregations. The vast remainder can be brought into line if we, the ministers throw ourselves energetically and unselfishly into the work of organization and propaganda.

You yourself may minister to thousands but, however large the field of your ministrations, you must confess that the thousands of unsynagogued Jews, have a claim upon your time and your consideration. This is not a missionary attempt to bring heathens to a credal acknowledgment of a foreign religion, but an attempt to bring to the Jews a knowledge of their own religion and history, of which they have every reason to be justly proud. The Committee on Circuit Work, therefore, feels that this movement must appeal, not only to every Jew, but to you as a Rabbi especially.

There are several ways in which your co-operation will be helpful. In the first place, the office needs information concerning every town where such organization is needed. In the beginning of the work, we shall confine our efforts to cities containing at least fifteen Jewish families. If you have come into contact with communities in your neighborhood, or anywhere in the states that answer this description, please send us the names of the cities, the number of Jewish families, approximately, and the name of some prominent man with whom we may enter into correspondence.

You might render us assistance in the work of organization by using your influence, or by actually accompanying us on our visits to cities in your neighborhood, and what may be the most efficient aid; you may visit occasionally or periodically, for the purpose of holding services, such newly organized communities, as may be in your vicinity.

I sincerely hope you are in sympathy with this work, and that you realize that the appointment of a "Director" will prove useless, unless by your personal efforts you help to make this movement a success.

Hoping to hear from you in the near future, with such details of the conditions obtaining in your neighborhood, as you can give, I remain

Fraternally yours,

GEORGE ZEPIN.

Any information concerning the work can be had by addressing Rabbi Zepin, No. 724 W. 6th street, Cincinnati, O.

A monument erected in memory of Samuel J. Graff, deceased, was unveiled and dedicated at Bayside Cemetery Sunday afternoon, Sept. 13. Rabbi Samuel Greenfield performed the ceremony with suitable prayers and address.

MARRIED.

Alexander-Silverstein.

On Thursday, September 17, Flora Silverstein to Dr. D. E. Alexander, by the Rev. Dr. H. Schneeberger, of Baltimore.

Arndt-Romann.

On September 16, 1903, at Victoria Hall, Grace F. Romann, daughter of Mr. and Mrs. Salo Romann to Aaron Arndt.

Rappaport-Greenbaum.

Sunday, Sept. 20, at 55 West 112th street, by Rabbi Samuel Greenfield, Mr. M. Rappaport and Miss E. Greenbaum.

Katzenstein-Hirsch.

On Wednesday, September 16, 1903, by the Rev. Dr. Loewenthal, Minnie Gladys Hirsch, daughter of Mrs. Pauline Hirsch, to Alfred S. Katzenstein.

Kohan-Ginsburgh.

Sunday, September 6, at 115 East 100th st., New York, Miss Bertha Ginsburgh to Mr. Benjamin Kohan, of Paterson, N. J.

Hacker-Rosenberg.

At the house of the bride's uncle, Mr. I. Fischlowitz, 71 East 107th street, Mr. Henry Hacker and Miss Charlotte Rosenberg, by Rabbi Samuel Greenfield, of Mt. Zion Congregation.

Goldberg-Brandmarker.

Miss Frances Goldberg, a very popular teacher of P. S. No. 150, was married to Mr. J. Leon Brandmarker, a prominent young lawyer, at the residence of her parents, No. 316 East 86th street, on Tuesday, Sept. 15, 1903, by Rev. Dr. Peikes. The young couple left for an extensive trip to Atlantic City, Niagara Falls, Montreal and Thousand Islands, and will be at home to their friends on Nov. 15, 1903.

Silver Wedding.

Mr. and Mrs. Morris Roth, of 168 East 94th st., announce the 25th anniversary of their marriage. At home Sunday, September 27, from three to six. No cards.

Free Course in Chemistry for Women.

A free course in chemistry is to be given at the East Side Evening High School for Women, East Broadway and Gouverneur street, Public School No. 147. Young women are here prepared for Regents' examinations and colleges, including Colleges of Pharmacy and Medicine. This course is under the direction of the Board of Education.

All laboratory apparatus, chemicals and text-books are furnished free of charge.

School opens Monday evening Sept. 28, and continues for six months.

In order to obtain full benefit of the course, young women are advised to register at once between the hours of 7.30 and 9.30 p. m., at the High School.

Progressive Shorthand.

The Progressive Short-Hand School, 11 East Fifty-ninth street, New York, is a model institution for instruction in stenography and typewriting. Individual instruction is given by and under the direction of A. Meyenberg, the principal. The Benn Pfliman system of shorthand is taught in this school and students are carefully trained for practical work in business and professional offices. In addition to daily sessions, a night school is conducted. Pupils of either sex may begin at any time.

Under the management of F. L. Morhard, the Albany Dental Association has rapidly advanced to the fore, and today is recognized as one of the leading dental establishments of the Metropolis. New and up-to-date methods are in vogue here, and all work is absolutely painless, and the many years that they have been established in the one locality is a sufficient guarantee as to their reliability. The location, No. 291 Third avenue, near Twenty-third street, is central and easy of access by all lines. Their prices are very reasonable, as the following will show:

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

Work on the model to be erected in Central Park as a memorial to the Baron and Baroness de Hirsch is nearing completion, and arrangements will be made soon to place the model on exhibition. Contributions to the fund received make the total amount \$9,288.33.

THE HEBREW STANDARD. ISSUED EVERY FRIDAY.

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תנידו בנדים והשפיעו, ושמ נכח. Declare Ye among the Nations, Publish and set up a Standard.

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

NEW YORK, SEPTEMBER 25, 1903.

Sabbath Portion of the Law:

שבת שנייה

Repentance is the key-note of the solemn and soul-inspiring work between Rosh Hashanah and Yom Kippurim.

It was a beautiful reply of a child when asked, "What is faith?" and she answered, "Doing God's will and asking no questions."

The Harvest Feast follows the Day of Atonement. That does not mean that the worshipper may forget the soul experience in reaping the bountiful harvests of nature.

Detroit, Michigan, celebrates the completion of the new Beth-El Temple as if it were a glorious achievement for Judaism. We hope it may prove such.

Some people sleep all the morning on Atonement Day and then calmly present themselves to their relatives for an hour or two in the afternoon at the synagogue.

Observing the fast is not the beginning nor the end of the purpose and object of Yom Kippur. It is merely an accessory to proper devotion and sincere piety.

Prejudices are like the knots in the glass of our window. They alter the shape of everything that we choose to look at through them; they make straight things crooked and everything indistinct.

Yom Kippur may almost be called visiting day in the synagogues. It may almost be said to be the grand opportunity for the exchange of a tame kind of social amenity and courtesy.

Circuit preaching is making active propaganda for its work. The poor country Jew's lot may become a pitiable one. His peace of mind is being conspired against and he will be almost forced into hearing pet sermons of some very immature rabbis and preachers.

We beg to call the attention of our readers to the appeal in another column of this issue of the very characteristically Jewish benevolence practiced by the Agudath Achim Chesed Shel Emeth, free burial of the poor dead. No one but will feel the better for having contributed to so worthy a cause.

Acceptable Sacrifice.

ובני אלהים רוח נשברה

"Return, O Israel, to the Lord thy God, for thou hast stumbled by thy iniquity. Take with you words and return to the Lord. Say unto Him, 'Pardon all our sins, and take (our repentance) well; and let us supply (offerings of) steers with (prayers of) our lips.'"

Hosea xiv, 2, 3.

Insincerity is the most execrable trait of man. To utter with the lips one thing and devise with the heart another is treachery, and to conform to ordinances commanded by God with perfunctoriness is a meaningless performance of ceremony, wantonness and hypocrisy.

This idea finds expression in the prophet's words. Hosea lived at a time when the Mosaic dispensation was in full force, when sacrifices were offered up on Zion's hill, when bullocks and steers were being brought to the priest by those who had committed sins and transgressions, to offer them up for their atonement, while their actions, their life otherwise, may not have been in consonance with the devotion implied by the offering.

The prophet doubtless saw this insincerity of religious practices—he saw some people committing depredations as against the will of God and man, then bring sacrifices to the altar of God, as if that appeased His wrath and stilled His displeasure, and he called to them in sincere monition, to return to the Lord their God, as the way they were pursuing was stumbling iniquity. Though sacrifices were the ordained measures to make the sinner feel that he had to offer up a sacrifice for his misdeeds, at the same time he must not think that the blood of the sacrifices had washed away his guilt, that the savory fragrance of the flaming vapors as they rose to the skies had so pleased the Lord that He smiled down with gracious favor, licensing so to say, the sinner to repeat his folly and transgression, to be condoned by means of other sacrifices brought again and again at each repeated iniquity.

No, that was never the intention of sacrifice. וברני אלהים רוח נשברה "A contrite heart and a repentant soul had to accompany the sacrifices brought.

Notwithstanding that custom dictated the bringing of steers and bullocks, yet the prophet tells the sinners to take with them the words as they returned to God—words that would convey the plea: "Pardon all our sins, וקח טוב and take well our repentance; not our bullocks, not our steers, not our bloody sacrifices—they were but the outward signs—but our innermost contrition, our heartfelt sincerity in repenting our misdeeds."

He goes even further. He gives them plainly to understand that if the animals, the steers, were left unsacrificed, the lips could supply this offering by earnest prayer, by honest supplication. Now that the sacrificial laws no longer exist the prophetic admonition is so much more important, as they bid us now as ever to return to God sincerely, bringing our earnest devotions as our sacrifices.

Our sages of old beautifully said:

בזמן שבה"מ קיים מוכח מכפר על אדם עבשו ושלתנו של אדם מכפר עליו

At the time the temple of Zion stood sacrifices were brought to atone for wrong and sin, now the family altar is the table that answers the same purpose. In other words, sacrifices have not ceased, but they must be offered from your table. You must feed the hungry and give sustenance to those

that look to you for aid and relief. The table must be an altar where the praise and thanksgiving must be offered up to God for the blessings He so abundantly showers upon us, also the altar where the children shall learn to fear and serve God. Aye, our tables can be made as sacred as the holiest altar, if we so will it.

We were all brought to God in our infancy when we were entered into the covenant of Abraham, but how many depart from Him so wantonly, so carelessly and thoughtlessly! Oh, return Israel to the Lord thy God! Let the Kippur day awaken you to sincere repentance! Let your lips offer up prayers to God honestly and feelingly! They will be regarded more valuable than all the steers, if your heart will be with it.

Vanity Rewarded.

"A man's pride shall bring him low; But honor shall uphold the humble in spirit." Proverbs xxix, 23.

A stag came to a brook to quench his thirst, and seeing in the clear flowing stream his own reflection, was moved to admiration of the beauty of his horns and felt exceedingly proud, but as he regarded his legs he felt dejected. He stood there brooding over his imperfection, when he suddenly beheld hunters stealthily approaching, and he took to flight. His legs, over the defect of which he so grieved carried him swiftly away, and he would have escaped, but his horns, upon which he prided himself, caught in some bushes, impeded his flight, and he was shot by his pursuers. Thus it is with man:

"His pride will bring him low, but honor shall uphold the humble in spirit."—Tradition.

A Canaanite once bought a graven image, an object of Canaanitish worship, and put it on the back of his ass to carry it home. On the road all people who saw the image bowed in reverence before it, the ass, imagining that these forms of respect were paid to her, became proud and haughty, becoming unmanageably stubborn, refusing to obey her master, who consequently took a rod and beat her with it. This should be a lesson to the rich who see people making so much of them. They should comprehend that the flatteries, smiles and adulations given them is on account of their wealth and not because of themselves, for, were they poor, they would not be regarded at all. They should remember that their haughty pride and vainglory may once reach unpleasantly. "A man's pride shall bring him low, but honor shall uphold the humble in spirit."—Ibid.

There is a vast difference between the man whom his environment makes good and the man who makes the environment good. The virtue of the one is negative and derived; that of the other is positive and inherent.

If the mothers of the country knew their power, and could agree to say and do a few of the most important things in common, the world could not stand against them. They will train and teach every man and woman of the next generation, and will transmit to them the mind-stuff out of which characters are formed.

Truth is the mind of God, and can only be lived, not spoken.

Atonement Day.

The development of the idea of atonement and the day devoted thereto in the history of Judaism is a good illustration of the practical theology of our faith.

Unlike other creeds, salvation is not promised and guaranteed by Judaism through an imaginary process of the human mind called "perfect faith."

We are not saved by an intermediary agency. Subscription to an article of belief does not assure atonement for sins committed. Nor can a vague and dreamy compliance with a system of artificial and man-made creed constitute a source of salvation.

Prayer, penitence and charity cover the ground for us and remain ever for us the means of obtaining that peace of mind which at least once a year must be ours, in order to insure a certain well-being arguing for spiritual regeneration and strengthening of the soul-life.

This scheme is highly practicable and attractive, because of its reasonableness and possibility. He who has sinned must make personal reparation for the losses he occasioned. He who was steeped in ill-habits can find his cure in the freedom from the enslaving thralldom of mischievous deeds and thoughts. He who has wronged his fellow man must right himself by personal redress. One may not gloss over his misdeeds and proclaim to the world that he is a just and righteous man. He must satisfy his own conscience and clear his record of any stain in his dealings with his fellow. Atonement means double reconciliation, according to the Jewish idea—with oneself and with one's neighbor.

A very deceiving theory of conduct is that which seeks atonement for evil performed by turning part of the proceeds gained to good and noble uses. The school of old rabbis did not encourage such amends, partial at best. The old Roman had his votive tablet, often the result of a victory bought at the cost of principles of right. The Middle Age Christian conqueror trampled on every privilege of the weaker people and then erected a church. Dispensations from sin were purchasable from the parent religious organizations or its emissaries. All such pardons are impossible according to the Jewish belief. It can be had, but only when sincere repentance and true amendment take place.

Reparation is the first requisite for forgiveness. Restitution must be made for violence done to one's fellow before the soul of the sinner can be purged of its uncleanness and of the evil effects of wrongs committed.

Our system of atonement is practical, beneficent and inspiring. The annual recurrence of the Kippur day recalls us to our better self, reminds us of our moral weakness and frailties and lastly seeks to restore us to purity and uprightness by preaching the doctrine of regeneration.

Finally, Judaism aims at lifting the sinner from the slough of despond. Hope is ever before him. The grace of God is easily obtained. Let the wicked not despair, for, by the practice of virtue, he may again stand in the place assigned to the virtuous and innocent. The angels themselves are unfit to be classed with the truly repentant, the humble and contrite who come before the Lord as cleaned souls.

The mother's heart is the child's school-room.

(For the Hebrew Standard.)

In Search of a Pulpit.

XXXIV.

Itinerary.

A host of friends and admirers were at the railroad depot to bid me good-by. They comprised young women, elders of the congregation and outside supporters of the various movements I had organized and set a foot. Before my departure my quarters fairly swarmed with messenger boys, delivery men, parcel expressmen and carrying agents of every representative commercial house in the city. Traveling sets by the score were brought to me; boxes of cigars and choice brands of wines and whiskeys that I had no room for, I had to pile away in an extra part of a store-room; silver flasks, umbrellas, canes, trinkets and even valuable pieces of jewelry, silver handled brushes and dozens of other useful and superfluous articles were sent to me in such numbers that I felt supplied for the rest of my life.

It was easily seen from these tangible evidences of my popularity how I was adored and idolized by my flock. The choicest whiskies in the market were sent to me by my solicitous parishioners who were evidently afraid that I might go parched for want of something good to imbibe if I should become thirsty and need liquid refreshments to revive my drooping spirits on the palatial Pullman which was to be my home for some hours to come.

Arrived at my first scheduled stopping-place, I found the local rabbi, one or two prominent men I had met before, and some of the august dignitaries of the congregation awaiting me. They installed me in one of the finest hotels in the city, left me to myself and promised to call for me again when I had time to get over the effects of my long journey. I knew well that they intended to announce my arrival and herald the advent of the famous prodigy whose reputation always preceded him. Within an hour, true to my conjectures, a representative of the reportorial staff of the Daily Searcher sent up his card. I welcomed him cheerily, bade him make himself at home in my luxurious apartments, offered him a cigar and some wine, and then inquired what service I could render him. He replied by taking out of his pocket a stenographer's note-book and in a politely beseeching tone of voice asked me to supply him with data about my career and my personality. Having satisfied him on this score and having persuaded him by my suave manners that I was a believer in bonhommerie, he leisurely, I noticed, began to draw lines intending to sketch my face and beard. Not wishing in the least to have the public deceived about my looks, good or bad, because the ordinary newspaper picture is a caricature more than anything else, I told him I could supply him with a cut of myself which I thereupon took out of my capacious Prince Albert coat. That suited his purpose to perfection and we were good friends from then on.

To facilitate his work, I added a few points concerning my career and phenomenal success, and then handed him a typewritten abstract of my coming address embodying the most notable features such as a few of the best periods and most striking displays of my rhetorical and decorative linguistic powers. He turned to me at this and smilingly remarked that I evidently

His Atonement.

Continued from page 1.

occurred to me in that way—I didn't come to say my prayers, only to avoid displeasing my mother. Still, as I was already there, why didn't I say my prayers? True, the prayers were all said in Hebrew, and of that I had forgotten even the letters. But there was an English translation—why, then, didn't I say my prayers?

"The question must have had its effect, for I began wondering what was being said so impressively by the Chazan. It must be something specially solemn," I thought. "I can tell that by the way the Chazan sings it."

"I looked at my neighbor who had asked me the answerless question—the tears were welling from his eager, deep-set eyes. 'This, at least,' I said to myself, 'must be a prayer worth the saying.' I looked at my prayer book, and the gaunt finger of my neighbor pointed to the exact words. I read the words: 'Our Father, our King, grant this for the sake of them that were slain for thy holy name. Our Father, our King, grant it for the sake of them that were slaughtered for thy Unity. Our Father, our King, grant this for the sake of those that went through fire and water for the sanctification of thy Holy name.' I read them again and again and yet again. I seemed unable to take my eyes from them, and so I read them and reread them till they stood out from the book like words of fire. 'Slain!' 'Slaughtered!' 'Through fire and water!' This was the heritage of martyrdom with which the Jew was crowned—slain without mercy, slaughtered like so much cattle, sent through fire and water, so that the Jew today can exist and have his being. 'Slain!' 'Slaughtered!' 'Through fire and water!' This was the glorious patrimony left to the Jew; left—oh, the tragic comedy of it—to me, too, and here was I ashamed to call myself a Jew, absolutely sneaking into synagogue in case I should be seen by those to whom I always denied I was a Jew at all.

"No wonder the words seemed to burn my very eyes and blind me, so that at last I could not see them at all! What a mere groveling, wretched thing I felt myself as I realized how, for the sake of the faithful trust which had come to their hands, these men had faced death and torture, while I, not called upon to do either, was mean enough to refuse to sacrifice even a little personal comfort for the sake of the trust that bound me equally as it had bound them.

"'Slain!' 'Slaughtered!' 'Through fire and water'—these men I had dared to call a horde of semi-civilized barbarians—I was too puny a thing even to understand them. For they were men—men made after the image of the Maker, for whose sake, secure, in his everlasting love they dared tyrants to do their worst, while I was but a morally sickly thing, too weak to bear even the chance of being slighted because I was a Jew! Ah, the words had turned a bright line for me upon that word 'Jew'—I saw, as by a flash, all the glory of the word—it had produced men for the sake of its ideal, had suffered themselves to be slain, to be slaughtered, to go through fire and water undismayed.

"Prayer book, neighbor, congregation, synagogue, all had passed now from before my eyes—I could see none of them. In their place had risen now another sight, for I beheld, slowly rising before me, a panorama of human woe, that I shall not forget the slightest detail of, till death closes fast these eyes in eternal sleep. There, stretched out before me were men and women, aye, and little tender children, in agony, in torture. Some others were wrapped in the stillness of death, but from them, even his heavy hand had been powerless to erase the mark of suffering and pain intense and long endured. There was a likeness—a mark of kinship—upon all, but there the similarity ceased. For they were, it was evident people of many countries and many ages—men and women of every century and every clime. I thought I should go mad as I watched the moving scene—for it moved before my eyes. There were old and feeble men, capped and garbarded in yellow, bent double in bands of iron—there were tender women, bound hands and feet, their babes hanging round their necks, and tortured the while by some demonical device. I saw men who should have been strong, and in the prime of life, mere senile wrecks, fainting for lack of food.

I saw babes torn from their mothers' embrace and thrown to ravening wolves to be devoured, while their mothers looked on helpless, and unable to save. I saw wives tortured and murdered—their husbands compelled to look on and utter not a word. I saw men's flesh torn off by sharp pointed cards. I saw men placed on the burning pile, while their torturers poured water over them, so that their agony should be the longer prolonged. And as I watched the terrible scene, I heard the low moan of stifled pain—the unbidden moan of those who suffer and would be dumb.

"What is this? What is this?" I cried out at last. And an answering voice told me: "These are they that have been slain for God's holy name; these are they that have been slaughtered for His Unity, these are they who for the sake of His name have gone through fire and water—torture and suffering and agony. What you hear is the groan of seventy generations of suffering that Israel has endured, what you behold is the glory of his martyrdom."

"I must have remained standing in my place in synagogue all the time, for my neighbor wished me good bye, and said he hoped I had fasted well. By then the ministers were leaving the synagogue, which was almost entirely empty, and the lights were being lowered.

"And now I have told you how I came to fix that notice upon my office door you heard about. It is quite true, but you have not got the exact words. They ran simply 'Absent from the city yesterday, the Jewish day of Atonement.'

"But you are the first person I have told the true meaning of that curious notice. I need not tell you it was an almost endless source of comment, and for months was an ever-fruitful cause of cheap humor."

I told you that this was not my story. The one who told it me and to whom it all happened is an old man now, and he has long removed from any business activity on 'Change; indeed, he did not remain engaged in business, in England more than a few months after that Yom Kippur day of which this story tells. I have kept my word in not mentioning any name—it may be, however, that some one still living recollects the incident of that remarkable device upon an office door, and by this means can trace the identity of him about whose Atonement I have been enabled to tell you. I discussed this point very carefully with him who told me this story, and after some time I got him to agree that the risk of identification was, after all, very slight—quite insufficient, in fact, to warrant his forbidding me to tell you the strange, true story of his Atonement.

Agudath Achim Chessed Shel Emeth.

The above named society, which, during 1902 performed 1,346 burials according to Jewish rites and without cost, is badly in need of funds to carry out its humane work. They have issued the following appeal:

To the Jewish public:

During the past year this society gave free burial to thirteen hundred and forty-six poor Jews, involving an expense beyond its resources. While the society has about two thousand members, the aggregate dues are inadequate for the rapidly growing expenditures of the organization, and we are obliged to call upon the generous public to assist us, as heretofore, with liberal contributions. This is the only society in the City of New York that buries the Jewish poor without any charge whatever, and it certainly deserves the cordial assistance of the public. While in former years the United Hebrew Charities used to perform this sacred office, that society has discontinued this branch for the past three years, and, as appears by the annexed indorsement of its officers, cordially approves of our work.

Kindly send your contributions as soon as possible, and make your check payable to the order of the society, Agudath Achim Chessed Shel Emeth, sending same to the treasurer, at the office, 58 Canal street. Very truly yours,

B. FREEDMAN,
President.
I. WISCHANSKI,
Superintendent.

The United Hebrew Charities, Twenty-first street and Second avenue.

We cordially recommend the above appeal to our members and the Jewish public, and we ask that the same response that would be made to our appeal for funds for free burial be now given to the above named society, which is

doing excellent work according to its charter. It promptly co-operates with us, and has exclusive charge of the burial of the Jewish poor of the city. Yours truly,

HENRY RICE,
President.
I. S. ISAACS,
Secretary.

New Application of Compressed Air.

Progress is the order of the day in every department of science, and science is being rapidly adopted or the comfort and convenience of the human race. In no branch has more distinct advancement been made than in the use of compressed air. It has made travel comparatively safe, it is used as a propelling power and it is now brought nearer home, through its use as a cleanser of carpets, rugs, etc.

The American Pneumatic Carpet Cleaning Company, 536 to 546 West 23d street, New York, the pioneers of this process, have the most wonderful carpet cleaning plants in the world, and all carpets are cleansed exclusively with their pneumatic machinery, of which they are the sole proprietors and patentees.

The advantages of the pneumatic process over all others is apparent to all, and since its introduction in New York more than a year ago, has revolutionized carpet cleaning in this city. The American Pneumatic Carpet Cleaning Company enjoys the patronage of the best people in New York, including many representative Israelites and a score of the leading department stores of the city, all of whom cheerfully recommend the pneumatic system of carpet cleaning, which cleanses and purifies, removes all germs, brightens the colors, raises the nap, renders fabrics moth-proof and lengthens the life of goods by preserving them.

Carpets or rugs cleaned by this process do not cease, tear, fade nor shrink, neither does it split the seams, break the warp or mat the nap.

In addition to their enormous plant in this city, the American Pneumatic Carpet Cleaning Co. have immense establishments in Cincinnati, O. and Chicago, Ill.

The New York house is in charge of Mr. Zell B. Mead, a thoroughly competent business manager. All orders entrusted to the American Pneumatic Carpet Cleaning Co., by mail or telephone, receive prompt attention and satisfaction and promptness in filling orders is guaranteed. Send for their interesting pamphlet.

The Weingart Institute.

The Weingart Institute, 100 Lenox ave., corner 115th street, holds an eminent position among the private schools in the city of New York. Among the boarding schools of the country it stands in the foremost rank. Its methods and management are in keeping with the high standard of education of the present day. Thoroughness is the fundamental principle of the school throughout, and the great success which the institute has achieved in the past, is chiefly due to the personal care and attention given by the principal to every detail of the school work.

The object of the institution is to fit boys for the duties of active life and to give them a harmonious, well-balanced, and liberal education. As the true end of all education is the perfecting of the whole man, the purifying and ennobling of the character, the aim of the school is not only to develop the creative powers of the boys and to awaken their humanistic and scientific interest, but also to cultivate good habits among them, sound principles of truth and honor, and to raise and perfect their ideals of true manhood.

The courses of instruction include elementary, intermediate and academic, or High School department, and in which physical culture and manual training are essential features. There is also a special business course, and German, French, Spanish and Hebrew are taught.

The Weingart Institute is an ideal school for boys, situated in the ideal section of Harlem, near Central, Mt. Morris and Morningside Parks, and it has in Mr. S. Weingart an ideal principal. To all interested an elegant, illustrative and descriptive pamphlet is sent on application.

Mr. Z. Borochoff, the oldest Jewish resident of Atlanta, Ga., died on the 3d, inst., aged ninety-two. He was a resident of Atlanta for the past twenty-five years, and the attendance at his funeral was the largest ever witnessed in that section.

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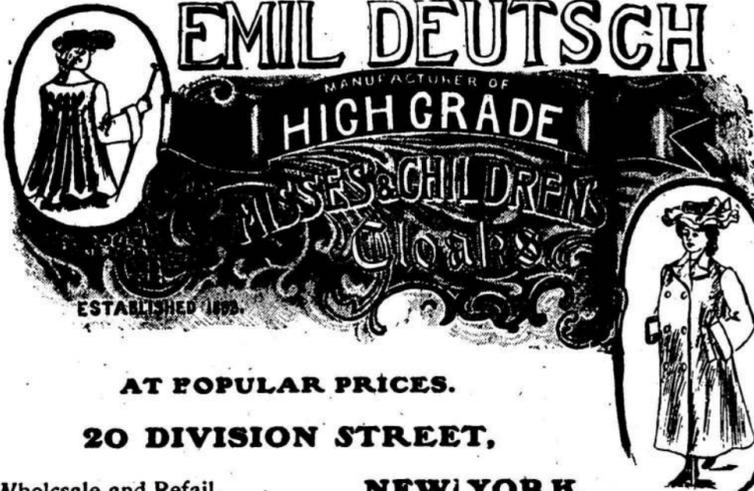
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Models for the coming Winter now ready for inspection.

"Fool's haste is nae speed." Don't hurry the work unless you use

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Florist and Decorator,

300 Sixth Avenue, bet. 5th and 6th Sts. NEW YORK. Floral Designs for Parties, Weddings and Funerals. Personal attention given to Gardens, Parks and Conservatories.

IN THE THEATRES.

Metropolis Theatre.

It is an old saying that nothing is so successful as success, and the axiom is certainly true in the case of Sullivan, Harris and Woods, the great producers of melodrama, who announce the presentation of one of their latest successes "Wedded and Parted" at the Metropolis Theatre, next week. From the night of its first presentation "Wedded and Parted" scored an instant and emphatic success. It is mounted with a wealth of scenery and effects, and a strong cast is promised for its acting. Manager Rosenberg offers for the first Sunday Night Concert, commencing Sunday, September 27, the following attractive programme: Josephine Sabel, Burrows and Travis, Tommy Baker, Anton and Thelma, Charlie Duncan and others—a programme that should draw crowded houses at his cosy playhouse.

Circle Theatre.

One of the most important engagements in the history of New York vaudeville is the appearance next week at the Circle Theatre of Miss Mabel McKinley. She is the daughter of Abner McKinley, and was the favorite niece of the late president, and during his term at the White House either presided or assisted Mrs. McKinley at all of the important functions. Manager Williams made her a very large offer for her week's engagement. For the added attraction on the bill is announced the clever farceurs Lewis A. Simon and the Grace Gardener company. Of the others on a lengthy programme will be found Lewis and Ryan, Kline, Ott Bros. and Nickerson, Avery and Hart, Joe Flynn, Harry Le Clair, The Jac Theo Trio, Delto and Zello and the Vitagraph. The usual popular concert will be given Sunday evening with a programme made up of last week's stars.

Third Avenue Theatre.

"Ole Olson," as presented by Ben Hendricks and his company, which includes a special feature in the original Swedish Ladies' Quartette, will be a distinct novelty for patrons of the Third Avenue Theatre next week. Mr. Hendricks' Ole is commended as a clever impersonation, and the play is a comedy drama with numerous specialties introduced.

The following will appear at William Morris's Sunday Concert at the Third Avenue Theatre on Sunday evening, September 27: James Thornton, The Adonis Trio, Ford and Dot West, Palmer and Harvey, Shorty and Lillian De Witt, Harry LeClair, May Bailey, Latell and Smith and the American Vitagraph.

Proctor's Twenty-third St. Theatre.

There will be a good, strong show of "top notchers" at Proctor's Twenty-third Street Theatre next week. The headline act will be Victor's Royal Venetian Band, a company of thirty odd people; who have been causing a sensation at Hammerstein's Roof Garden for a part of the Summer. Tom Nawn and company, in Edmund Day's mythical comedietta, entitled "Pat and Genil," have been engaged as a special feature. Fields and Ward, the famous Lutz brothers, the Deonzo brothers, Willis and Collins; Al. Lawrence, Lawson and Nannon, Clark and Temple, and many other big acts will complete the programme.

Belasco Theatre.

It was only to be expected that Blanche Bates, in "The Darling of the Gods," would reopen the Belasco Theatre with a rush of prosperity, for, in spite of the great run all last season, there were still thousands unable to procure seats. Accordingly, David Belasco and John Luther Long's quaint, powerful and artistic play still holds supremacy among all the attractions in New York theatres. No offering of the present year has approached this last Belasco achievement. For the present only Saturday matinees will be given. The public is reminded that the present season of Miss Blanche Bates in "The Darling of the Gods" at the Belasco Theatre is positively limited.

Proctor's Fifth Avenue Theatre.

At Proctor's Fifth Avenue Theatre, there will be a brilliant revival of Nat Goodwin's greatest success, "A Gilded Fool," from the pen of Henry Guy Carlton. The splendid cast will be headed by Miss Florence Reed, who will assume the role of Margaret Ruthven. Other important roles will be assumed by Mr.

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Malcolm Williams, Mr. Hudson Liston, Mr. John Westley, Mr. Albert Roberts and Miss Alice Gale. The vaudeville section will contain Gus Williams, Wenden and Gladdish, Prof. Hampron's dogs, Kelly and Adams, LeSmythe and Ab-bacco, and several other good specialties.

Murray Hill Theatre.

His long absence from the stage has certainly not diminished the popularity of Edward Harrigan as a star, and his latest offering, "Under Cover," has been a tremendous triumph. The play has caught the fancy of the public and crowded houses are the result. Mr. Harrigan, Mrs. Yeamans, Dan Collyer, Joseph Sparks, Jennie Yeamans and Harry Fisher divide the honors with the star.

Proctor's 125th St. Theatre.

At Proctor's One Hundred and Twenty-fifth Street Theatre a brilliant revival will be made of F. C. Burnand's farce comedy, "Dolly and Betsy." The leading parts will be portrayed by Miss Jorna Elliott and Mr. Paul McAllister. Others assuming important roles will be I. D. Hawley, Mr. Sol. Aiken, Mr. Charles M. Seay, Mr. Giles Shine, Miss Mathilda Deshon, Miss Margaret Kirker, Miss Marie Rawson, Miss Cecyille Mayer and numerous others. The vaudeville will include Sydney Grant, Trask and Gladden.

Special Autumn Attractions at the Eden Musee.

Arrangements have been made by the management of the Eden Musee so that the attractions at that popular amusement place for the Fall will be unusually good. The new orchestra has been enlarged, and is now one of the best orchestras in the city. The members of this orchestra are all Germans of high musical ability, and the growing interest in classical German music throughout the city will cause this orchestra to be appreciated. Selections from all the leading operas will be played and the programme at each afternoon and evening concert will be different. For years the Musee has been celebrated for its classical concerts, and it is fast becoming a favorite resort for all lovers of music. Many changes have taken place among the wax groups. Every figure and group has had some modification, either in change of pose, clothing or remodeling of features. In addition new groups have been placed on exhibition and many new groups are in process of construction.

David Belasco has received from Yae Yichi Yabe, the Japanese scholar who so ably edits the Japanese monthly magazine Japan and America, published in this city by Mr. Hajime Hoshi, a letter which he prizes very highly as endorsing, from one of the highest recognized authorities, the accuracy of the Belasco-Long Japanese drama, "The Darling of the Gods," in which Blanche Bates is now appearing at the Belasco Theatre.

The letter reads as follows:
Mr. David Belasco:
Dear Sir—By the request of the publisher I am to write an article on the play, "The Darling of the Gods," for the October number of Japan and America (English and Japanese editions), which will be issued at the end of this

month. I saw the play once last season, and again last night, and I am pleased to say that it has given me the impression that the Japanese sentiments and sense of honor are correctly interpreted by it; and that, so far as its theme and characters go, the play might be properly reproduced by the Japanese on their own stage. For this Mr. Belasco is to be congratulated. In the article the play will be commented upon from a Japanese viewpoint, so as to demonstrate the possibilities of such events as are represented in the play actually occurring as well as to verify the fact that the sense of honor of the Samurai actually goes in harmony with that represented in the play.
Yours sincerely, Y. Y. YABE.

Little Mabel Tallfalero, the inimitable child actress, whose work in "The Children of the Ghetto" will not soon be forgotten by those who appreciate artistic endeavor, has in "Lovey Mary" a role which almost seems to have been written for her. It fits her gentle pathetic personality perfectly. Miss Tallfalero has a sweet singing voice, not of much power, but heart reaching in its clearness and charm. She is to sing a couple of songs in "Mrs. Wiggs, of the Cabbage Patch," which are calculated to touch the emotions of the most callous. One of these songs is a dainty little lullaby called "Cuddle-down-town," by Kerr & O'Neill, the other a pathetic bit of melody entitled "In a Garden of Faded Flowers," by Lamb and Bralton. Miss Tallfalero has a great future before her, but it is doubtful if she will ever have a better opportunity for success than in "Lovey Mary."

Victoria Theatre.

The pruning knife has worked wonders and "The Jersey Lily," George Lederer's latest production, is now running smoothly at Hammerstein's Victoria. Blanche Ring sings a rollicking song entitled "Bedellah," and ably sustains the reputation she has made in previous appearances. The chorus is the typical Lederer aggregation. "Nuff ced."

Manhattan Theatre.

Monday evening will usher in the final week of Mrs. Fiske's admirable presentation of Paul Heyse's "Mary of Magdala." These will be the final performances of "Mary of Magdala" here this season. On Monday, Oct. 5, Mrs. Fiske will present for one week only Henrich Ibsen's powerful drama, "Hedda Gabler." The sale of seats begins on Thursday, Oct. 1.

The will of Joseph Schnetter, M. D., formerly of this city, who died in Germany last August, leaves the bulk of his \$140,000 estate to his widow, but provides a \$50,000 trust fund, the interest of which is to be paid to Louise Saloma, "who has been and is still living with my family and who has rendered faithful services for many years." At her death \$25,000 of the fund is to go to the German Hospital and \$15,000 to Mount Sinai Hospital, to endow beds for women.

The following officers were elected by the People's Hebrew Institute at the last meeting held recently in Capital Hall, Manhattan avenue, Brooklyn: President, Congressman Henry M. Goldfogle; vice-president, Edward Kaufmann; recording secretary, Joseph Wittgoff; financial secretary, Morris Werbelovsky; treasurer, Albert Wiener. The board of directors chosen includes M. Balleisen, A. N. Bernstein, S. Halpern, J. Loewe, M. D.; O. Marler, A. Miller, Edward Nimark, Jos. Prensky, N. Prensky, N. H. Rachlin, M. D.; A. S. Rosenthal, A. H. Rubinoviz, J. Saltpeper, Morris Walzer, David Werbelovsky, the Rev. Dr. L. Wintner and H. Zirn.

There was a mild scare among the congregation of Temple Israel, at Bedford and Lafayette's avenues, Brooklyn last Saturday, when fire started in the building just as the morning services were closing? The blaze was caused by a defective electric light wire setting fire to woodwork. The firemen were called and they put the fire out after it had caused about \$100 damage.

The new temple of the Congregation Ohaveh Zedek, which has just been completed at Claremont avenue, near Division street, Chicago, was dedicated on Sunday, Sept. 13. The synagogue is of brick and stone and cost \$21,000.

After two years of steady work Dr. Herman Benmosche of Norfolk, Va., has completed an opera entitled "The Faithful Jewess," dealing with Jewish history at the time of Mordacia and Haman, during the reign of King Ahasuerus.

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LEGAL NOTICES.
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, 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, 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.

BACH, FANNY OR FANNI—IN PURSUANCE of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Fanny Bach, also known as Fanni Bach, late of the County of New York, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Joseph Kaufmann, Nos. 49 and 51 Chambers Street, in the City of New York, on or before the 17th day of February, 1904 next.
Dated New York, the 27th day of July, 1903.
HENRY H. DAVIS, MOSES GOLDBERG, MAX GOLDSTEIN, Executors.
JOSEPH KAUFMANN, Attorney for Executors, 49 and 51 Chambers Street, Manhattan Borough, New York City.

MARK ISAAC—IN PURSUANCE OF AN order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York: NOTICE is hereby given to all persons having claims against Isaac Marx, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, No. 31 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 14, 1903: NOTICE is hereby given to all persons having claims against Sophie Feiber, otherwise known as Sophia Feiber, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 31 Levl. No. 27 Pine Street, in the City of New York, on or before the 21st day of September, 1903, next.
Dated New York, the 20th day of March, 1903.
SAM'L L. FEIBER, Executor.

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

HERST, HERMAN—IN PURSUANCE OF AN order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York: NOTICE is hereby given to all persons having claims against Herman Herst, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 115 Nassau Street, Borough of Manhattan, in the City of New York, on or before the 10th day of December next.
Dated New York, the 27th day of May, 1903.
HERMAN HERST, JR., Executor.

MAY, ELIAS—IN PURSUANCE OF AN order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Elias May, otherwise known as Elias H. May, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business at No. 203 Broadway, in the City of New York, on or before the 20th day of October next.
Dated New York, the 22nd day of March, 1903.
LOUIS MANDEL, LAZARUS MONHEIMER, Executors.
J. P. SOLOMON, Attorney for Executors, 203 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. Kuzman & Frankenhimer, No. 25 Broad Street, in the Borough of Manhattan, City of New York, on or before the 15th day of December, 1903.
Dated New York, June 2, 1903.
ROSA ZEIMER, Executrix.
KURZMAN & FRANKENHIMER, Attorneys for Executrix, 25 Broad Street, New York City.

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. 280 Broadway, Borough of Manhattan, City of New York, on or before the 10th day of October next. Dated New York, the 24th day of March, 1903. SAMUEL J. COHEN, Attorney for Ex's, Stewart Building, No. 280 Broadway, New York City, Manhattan.

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 18th day of March, 1903.
COUDERT BROTHERS, Executors, Attorneys for Executor, No. 71 Broadway, Borough of Manhattan, New York City, N. Y.

ADLER, FREDERICK—IN PURSUANCE OF AN order of Hon. James T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Frederick Adler, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, No. 88 West 11th Street, Manhattan, Borough of 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 IEO, Attorney for Executrix, 68 William Street, Manhattan Borough, New York City.

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 AHLBORN, BERNARD WUHZBURGER, Executors. EDMUND R. DODGE, Attorney for Executors, 21 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, at the office of Straley, Hasbrouck & Schloeder, No. 251 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.
EDWARD BROQUET, Executor.
STRALEY, HASBROUCK & SCHLOEDER, Attorneys for Executors, 251 Broadway, 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, 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, JULIUS ETICH, Attorneys 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.
ESTHER ARMSTRONG, Administratrix.
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, Rooms 806-809, 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.
NELLE GREENHUT, ALFRED BRETTLING, Executors.

EINSTEIN, TOWNSEND & GUTTERMAN, Attorneys, 82 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.

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 29th 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 sixteenth day of August, 1903.
MITCHEL LEVY, JULIUS LEVY, Executors, etc., of Therese Friedmann, decd.

ADLER, FREDERICK—IN PURSUANCE OF AN order of Hon. James T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Frederick Adler, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, No. 88 West 11th Street, Manhattan, Borough of 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 IEO, Attorney for Executrix, 68 William Street, Manhattan Borough, New York City.

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Dated New York, the 12th day of June, 1903.
EDWARD BROQUET, Executor.
STRALEY, HASBROUCK & SCHLOEDER, Attorneys for Executors, 251 Broadway, Manhattan, New York City.

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Dated New York, the 1st day of May, 1903.
J. P. SOLOMON, JULIUS ETICH, Attorneys 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.
ESTHER ARMSTRONG, Administratrix.
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, Rooms 806-809, 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.
NELLE GREENHUT, ALFRED BRETTLING, Executors.

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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.

The Fountain of Youth.

Like pretty much everything else, this matter of having children has two sides to it. As a great many children are failures and as children are the joint product of heredity and environment, both elements preponderantly under parental control, it would seem more sensible to say that there were too many people undertaking parental responsibility instead of too few. And, further, parenthood has many cares and sorrows and exasperations. Still, when all is said, how many persons who have found themselves childless at forty-five have been able honestly to congratulate themselves?

Children have a use as an assurance against destitution and loneliness in old age. They are satisfactory to the vanity for family immortality. But more than these and all other advantages is the advantage of prolonging one's life. Growing children will keep any proper man or woman young in spirit and in mind, will retard the development of that sour yet complacent cynicism which curses old age both for oneself and for those about one.

The man or the woman, again, the right sort of man or woman—who has children drinks every day a deep draft at the fountain of eternal youth.—Saturday Evening Post.

The Dammars of Africa.

In Galton's "Tropical South Africa" it is stated that the Dammars use no term beyond three and that when they wish to express four they take to their fingers. Beyond five they cannot count at all. It is seldom, however, that they lose in a bargain through their inability to count. When bartering, each sheep or ox or whatever they may be selling must be paid for separately. If this rate of exchange were at the rate of two sticks of tobacco for one sheep it would greatly puzzle a Dammara to accept four sticks for two sheep. Galton says that he several times paid them in that way and that the Dammara forthwith set aside two sticks for one of the sheep, and even when he found that he had two sticks left for the other sheep he still had his doubts as to the genuineness of the transaction and was not satisfied until two sticks were put into his hand and one sheep driven away and then another two sticks given to him for the other sheep.

The Flight of the Locust.

Writing in the Empire Review on the locust in South Africa, S. B. Kitchen says: Locusts are very tiny creatures, at most two or three inches long, yet giant jawed and shelled in a grim brown; mall so hard that as they strike it causes a sharp smart. They travel in such numbers that it takes them four or five days to pass over. The scouts alone, hovering in patches like red dust clouds, are numerous enough to destroy the vegetation of a district, while the main body, high up in the air, a host of little black specks, stretches out into an interminable screen between heaven and earth. The fanning of their wings brings a fresh coolness over the hot earth even in the depth of summer. There seems to be a fresh breath of ozone as of the sea.

The Laughing Hyena.

Although the hysterical laughter of the laughing hyena is not, as was once supposed, the outcome of a deliberate attempt to decoy unwary travelers to their doom, this strange animal is, nevertheless, one of the most cunning of dumb animals. He is so suspicious of everything he does not understand that the sight of even a bit of string at once puts him on his guard. Trappers are aware of this fact and generally use the stems of creeping plants instead of string of any kind in setting their spring traps.

Preserving the Traditions.

"Yes, I have launched my new yacht," said Muchpop.

"What do you call her?" asked the friend.

"Named her for my native city—Brooklyn."

"And did you smash a bottle of wine across her bow when she was christened?"

"No, indeed! We broke a nursing bottle full of milk."—Judge.

Father and Son.

Little Bobby—I can't find my hat and coat.

Father (rushing about)—I can't find mine either. I don't see what your mother does with things. She's gone out, and there's nothing for us to do

but hunt till we find 'em or else stay in. Little Bobby (after long thought)—Let's look on the ball rack.

Imposing.

She (at the review grounds)—What an imposing figure Captain Borrow is!

He—Yes; naturally so.

She—And why naturally, pray?

He—Oh, he's always imposing on his friends.—Philadelphia Inquirer.

Called Him Brother.

Harlow—I noticed you called Fred "brother." Does he belong to some secret society that you do?

Shallop—I don't belong to any secret society. I call him brother because my wife once promised to be a sister to him.—Boston Transcript.

Like a Charm.

Customer (angrily)—You said that hair restorer you sold me a couple of weeks ago would work like a charm, and it didn't do any good at all.

Druggist—But, my dear sir, no one in this enlightened age believes in the efficacy of charms.

Ambiguities of Parrot Talk.

Ida—That parrot is always saying, "Sit close."

May—Yes. It's hard to say whether his former owner was a street car conductor or a young lady keeping regular company.—St. Louis Star.

Onions and Garlic.

The onion is a vegetable of great antiquity, being found among the earliest of cultivated species. A kind of onion grown in Egypt 2,000 years and more ago was considered so excellent that it received divine honors, being worshipped as a god. This was considered a good joke by the Romans of those days, who, as well as the Greeks, were acquainted with several varieties of onions. It is likely that the plant first grew in Persia or Afghanistan. Garlic has been raised in China for thousands of years, and the ancient Egyptians made great use of it. No picture of it has ever been found on the monuments, but this may be because the plant was considered unclean by the priests.

Telling Time by the Porch.

The oldest system by which men have told the time of day is sundials. There are sundials still in existence since long before the Christian era. In fact, they have been found in Egypt dating before the pharaohs. The Indians and wild nations told the time by the position of the shadows of trees or mountains. The Chinese have carried the art of sundials to perfection and even today use pocket sundials instead of watches. One Chinese watchmaker has arranged his front porch in such a way the shadow of the posts tells the time by which to regulate the watches.—Ada Paterson in Pilgrim.

What a Journalist Is.

The editor's only son was seemingly struggling with a perplexing problem. He moved uneasily on his hobbyhorse and finally twisted all the mane off his steed. Then he crawled up on his father's knee and, looking inquiringly in his face, said:

"Pa, what is a journalist?"

"My son," said the editor as he meditatively stroked the golden head of his offspring—"my son, a journalist is a man who wears a plug hat and no shoes and borrows money from newspaper men."—Memphis Scimitar.

Best Kind of Proof.

"Here!" exclaimed the late customer to the trunk dealer. "I thought you said that chest I bought of you was moth proof?"

"Well," said the dealer. "Wasn't it?"

"No! When I opened it my things were full of moths!"

Great Scott, man! What better proof of 'em do you want?—Brown's Magazine.

Money and Brains.

A newly arrived westerner was confronted in a street of New York late at night by a ruffian with leveled revolver, who made the stereotyped demand. "Give me your money or I'll blow your brains out."

"Blow away," said the westerner. "You can live in New York without brains, but you can't without money."

Unerring Childhood.

The child is so often right. It has not the miscellaneous knowledge of the grownup person who reads newspapers and keeps a tame Encyclopedia Bri-

tannica in a carefully devised cage. But the childish mind has an unerring logical faculty not in any way confused by superfluity of information.—London Academy.

Anger and Digestion.

A well known physician has written: "Anger is a passion which especially unfits the stomach for doing much work. If it occurs often or be protracted, but little food should be taken. Those who indulge in it have a double cause for abstinence. Both their folly and their stomachs call for a fast."

A woman knows more about dress than a man knows about everything else combined.—Philadelphia Record.

Fame is the perfume of heroic deeds.—Socrates

A Fijian Chief's Rebuke.

A frivolous visitor to the Fiji Islands said to a Fijian chief: "It is really a pity you have been so foolish as to listen to these missionaries. No one nowadays believes in the Bible."

The chief's eyes flashed as he said: "Do you see that stone? There we killed our victims. Do you see that oven? There we roasted their bodies for our feasts. If it hadn't been for the missionaries and the Bible you would have met the same fate."

A Good Time.

Mr. Bensonhurst—Willie, did you have a good time the week you spent at your grandfather's?

Little Willie—Rather! He let me go out to play without calling me back every time and saying, "Willie, have you got a clean handkerchief?"—Brooklyn Citizen.

No Branch.

Inquiring Stranger—What branch of education does your teacher prefer, my boy?

Boy—He don't use no branch, sir. He hits us with the ruler.

The Home.

The blessing of a house is goodness; the honor of a house is hospitality; the ornament of a house is cleanliness; the happiness of a house is contentment.

You should never punish a child when you are angry, and, by the way, never scold a man for getting drunk until after he is sober.—Acheson Globe.

For Company Use.

Visitor (during temporary absence of hostess)—What beautiful teeth your mamma has, Tommy.

Tommy—Yes'm; she never wears that set 'cept when she has callers.—Baltimore American.

Worked a Living Chain.

Dr. P. L. Hurt's pointer dog was the cause of a good deal of amusement and excitement in Boonville one day. The doctor stopped at a trough to water his horse. A sewer pipe about a hundred feet long passes under a crossing at this place, and the dog, being warm from running, crawled into the pipe to get cool. When the time came to leave he could not turn around, and as the pipe was crooked he could not see the opposite end of it, so there he stuck. After various suggestions had been made for getting him out a small negro boy was sent in after him. The boy got him by the leg, but then found that he himself could not back out. Here was a pretty howdy do. Finally a second negro boy was sent in. His legs remained within reach from the outside, and when he had caught the first boy by the legs and the first boy had got a secure hold on the dog's legs some strong men took the second boy by his legs, and thus they were all pulled out.—Exchange.

To Save the Drowning.

Many a swimmer stops short before learning how to approach a drowning person, but he should add a knowledge of this as of the proper means of artificial respiration before he can be accounted a master of the art. So says the London Chronicle, and adds: "The swimmer in difficulties may always be assisted, even by a tyro, provided he be himself a strong enough swimmer, but the bather who cannot swim at all or who has entirely lost his presence of mind should always be approached from behind and seized by the arms. Then by swimming on the back it is easy to tow him to safety. Further, the bather in difficulties should remember that throwing the arms out of the water tends to sink the whole body, the air being a poor supporting medium for their weight."

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In the Jewish World.

Rabbi Max Raisin has been installed at Stockton, Cal.

A parochath was stolen from the Salem street synagogue, Boston, Mass., last week.

New synagogues were dedicated last week in Malden, Chelsea, Brockton and Quincy, Mass.

A Russian decree of divorce has been held to be valid by Judge Gibbons, of the Circuit Court of Chicago.

The Minister of the Interior has given permission to start a cheap loan bank in Cherson, under the condition that two-thirds of the directors, the president and other officials be Christians. Only as depositors Jews are not limited in numbers.

Meyer S. Hood, superintendent of the Plaut Memorial Hebrew Free School in Prince street, and his wife celebrated the sixtieth anniversary of their marriage last week.

Samuel Sulkins, a diminutive Hebrew lad of Boston, now holds the world's amateur bicycling record, having ridden 10 miles in the remarkable time of 12 minutes and 27 2-5 seconds.

Paul Koch, an author, was sentenced last week to three months' imprisonment for insulting the religion of the Hebrews in a pamphlet on "Ritual Murder," in which he endeavored to prove that ritual murders were practiced in Germany.

Isaac M. Nathan, the last surviving charter member of the first Jewish synagogue founded in San Francisco, died last week at San Rafael. Nathan came to San Francisco from London, England, in 1849, and in 1850 joined with a little band of fellow religionists in founding what is now known as the Congregation Beth Israel. He was elected one of the trustees for the first term and had always taken an active interest in the affairs of the synagogue.

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BOROUGH OF MANHATTAN.
Congregations.

Adas Jeshurun, 16 Eldridge street.
Adath Israel of West Harlem, 135 West 125th street.
Adath Jeshurun, 112 East 110th street.
Adereth El, 135 East 29th street.
Agudath Jesholim, 115 East 86th street.
Agudath Achim, 54-56 Pitt street.
Ahawath Chesed Shaar Hashomayim, 55th street and Lexington avenue.
Anshe Chesed, 160 East 112th street.
Ateris Zwi, 347 East 121st street.
Atereth Israel, 323 East 82d street.
Adath Israel of the Bronx, 791-793 East 169th street.
Beth-El, 76th street and Fifth avenue.
Beth Hamedrash Hagodal, 54 Norfolk street.
Beth Hamedrash Shaari Torah, 34 Chrystie street.
Beth Israel, 305 West 37th street.
Beth Israel Bikur Cholim, 72d street and Lexington avenue.
Beth Israel Emanuel, 246 West 116th street.
Beth Tefilla, 176 East 106th street.
B'nai David, 175th street and Third avenue.
B'nai Emmes Mariampoler, 44 East Broadway.
B'nai Israel, 225 East 79th street.
B'nai Jeshurun, 65th street and Madison avenue.
B'nai Peyser, 316 East Fourth street.
B'nee Sholom, 630 East Fifth street.
Derech Amuno, 99 Sixth avenue.
Emanu-El, Fifth avenue and 43d street.
Emuna Israel, 301 West 29th street.
Etz Chaim, Fifth street and avenue B.
Etz Chaim of Yorkville, 107 East 92d street.
First Roumanian American Congregation Shaarey Shomajim, Rivington street, between Ludlow and Orchard streets.
Hand-in-Hand, 145th street, near Willis avenue.
Israel's Hope, 213-215 East 124th street.
Kehliath Jeshurun, 115 East 85th street.
Kol Israel Anshe Poland, 22 Forsyth street.
Lebanon Hospital Synagogue, 156th street and Westchester avenue.
Matte Levi, 49 East Broadway.
Melah Sholom, 119th street and Second avenue.
Nachlath Zevi, 170 East 114th street.
Machazika Torah, cor. Madison and Montgomery streets.
Mount Zion, 67 East 118th street.
Ohab Zedek, 173 Norfolk street.
Ohavey Sholom, 31 East Broadway.
Orach Chaim, 221 East 51st street.
Poel Zedek, 64 Pitt street.
People's Synagogue, 197 East Broadway.
Rodef Sholom, 63d street and Lexington avenue.
Shaari Berocho, 133-140 East 50th street.
Shaaray Tefila, 158-166 West 33d street.
Shaari Zedek, 38 Henry street.
Shaari Zedek of Harlem, 25 West 118th street.
Shearith B'nai Israel, 633 Sixth street.
Shearith Israel, 70th street and Central Park West.
Sons of Israel, 15 Pike street.
Talmud Torah, 33 Hester street.
Temple Israel of Harlem, 125th street and Fifth avenue.
Tifereth Israel, 123 Allen street.
West End Congregation Keneseth Israel, 2830 Broadway.
West Side Cong.—B'nai Sholom, 327 Seventh avenue.
Zichron Ephraim, 67th street, between Third and Lexington avenues.

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

Libraries.

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

Clubs.

B'nai B'rith (Fraternity), 141 East 60th street.
Columbia, 2056 Fifth avenue.
Criterion, 516 44th avenue.
Fidello, 110 East 59th avenue.
Freundschaft, 72d street and Park avenue.
Harmonie, 42d street, between Fifth and Sixth avenue.
Judeans, Phil Cowan, secretary, 489 Fifth avenue.
Progress, 63d street and Fifth avenue.
West End, 446 Amsterdam avenue.

Ladies' Aid Societies and Sisterhoods of Personal Service.

*Ahawath Chesed Shaar Hashomayim Sisterhood, 82 East Second street, District No. 6.
Atereth Israel Sisterhood, 323 East 82d street.
*Amelia Relief Society, 2009 Third avenue, District No. 13.
Baron de Hirsch Ladies' Benevolent Society, 115 East 86th street.
*Beth-El Sisterhood, 240 East 60th street, District No. 9.
*Beth Israel Sisterhood, 72d street and Lexington avenue, District No. 5.
*B'nai Jeshurun Sisterhood, 320 East 65th street.
B'nee Sholom Sisterhood, 630 East Fifth street.
*Caroline Aid Society, 239 East 57th street, District No. 7.
*Ceres Sewing Circle, 170 East 80th street, District No. 4.
*Chaari Zedek Sisterhood, 8 Henry street, District No. 1.
Daughters of Jacob, 40 Gouverneur street.
*Deborah Benevolent Society, 170 East 60th street, District No. 14.
Downtown Hebrew Ladies' Benevolent Society, 237 East 57th street.
Downtown Hebrew Ladies' Relief Association, 206 East Broadway.
*Emanuel Sisterhood, 223 East 79th street, District No. 11.
Federation of Sisterhoods, Mrs. S. Schulman, Secretary, 1144 Park avenue.
Gertrude Aid Society; president's address, 213 East 57th street.
Hannah Blackburn Benevolent Society, 149 East 58th street.
Independent Order "True Schwestern;" secretary's address, 668 East 136th street.
Ladies' Benevolent Society of the Congregation Atereth Israel, 323 East 82d street.
*Ladies' Benevolent Society Gates of Hope, 115 East 86th street, District No. 12.
Ladies' Fuel and Aid Society; office, 209 East Broadway.
Ladies' Hebrew Aid Society of Yorkville, 115 East 86th street.
Ladies' Lying-in Relief Society; president's address, 244 West 52d street.
Miriam Gottlieb Aid Society.—Twelfth Ward Bank Building, 125th street and Lexington avenue.
*Rodef Sholom Sisterhood, 63d street and Lexington avenue, District No. 2.
*Shaaray Tefila Sisterhood, 166 West 33d street, District No. 16.
*Shearith Israel Sisterhood, 70th street and Central Park West, District No. 8.
*Temple Israel Sisterhood of Harlem, 242 East 113th street, District No. 15.
Young Ladies' Charitable Aid Society, 65th street and Third avenue.
Young Ladies' Charitable Society, 149 East 58th street.
*District of the Federation of Sisterhoods.

*Yorkville Ladies' Hebrew Aid Society, 170 East 60th street, District No. 3.

Auxiliary Societies.

Beth Israel Leagues Nos. 1, 2 and 5, Advisory Board, secretary's address, 114 East 56th street.
Joseph F. N. League, Colonial Hall, 101st street and Columbus avenue.
Ladies' Auxiliary Society of Hebrew Orphan Asylum, Amsterdam avenue and 137th street.
Ladies' Auxiliary Society of Mount Sinai Hospital, Lexington avenue and 67th street.
Ladies' Auxiliary Society of the B'nai B'rith Home for the Aged and Infirm at Yonkers, 723 Lexington avenue.
Ladies' Auxiliary Society for the Aid of Jewish Prisoners, Mrs. D. E. Klein, Secretary, 252 West 128th street.
Ladies' Auxiliary Society of Beth Israel Hospitals, Gouverneur and Cherry streets.
Ladies' Auxiliary of Hebrew Sheltering Guardian Society, 150th street and 11th avenue.
Ladies' Auxiliary Society of Montefiore Home, 138th street and Boulevard.
Ladies' Benevolent Society of Congregation Shaaray Tefila, 82d street and Ninth avenue.
Lebanon Hospital League, 59th street and Madison avenue.
Young Folks' League of the Hebrew Infant Asylum, Lexington Assembly Rooms, 58th street.
Young Ladies' and Gentlemen's League of the Montefiore Home, 138th street and Boulevard.

Benefit and Fraternal Societies.

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

Agudath Achim Chesed Shel Emeth, 54 Canal street.
Alliance Israelite Universelle, 197 East Broadway.
Austro-Hungarian Free Burial Society, 174 Norfolk street.
Baron de Hirsch Fund, 45 Broadway.
Baron de Hirsch Trade School, 223 East 64th street.
Beth Israel Hospital, Cherry and Jefferson streets.
Brightside Day Nursery and Kindergarten, 132 Attorney street.
Clara De Hirsch Home for Working Girls, 225 East 63d street.
Derech Ameluno Free Burial Society, 27 Sixth avenue.
Downtown Sabbath School Association, 206 East Broadway.
Educational Alliance, 197 East Broadway.
East Side Day Nursery, 57 Allen street.
East Side Dispensary, 327 Third street.
Emma Lazarus Club for Working Girls, 53 St. Mark's place.
Gemilath Chassodim, 215 East Broadway, New York.

Hebrew Educational Society of Harlem, 215 West 122d street.
Hebrew Ladies' Maternal AM Society, secretary, Mrs. N. Jacobs, 1470 Fifth avenue.
Hebrew Relief Society, 99 Central Park West.
Hebrew Benevolent Aid Society, 58 St. Mark's place.
Hebrew Benevolent Fuel Association, 58 St. Mark's place.
Hebrew Mutual Benefit Society, secretary, 212 West 69th street.
Hebrew Sheltering Guardian Society, 151st street and Boulevard.
Hebrew Infant Asylum, 909 Eagle avenue.
Hebrew Sanitary Relief Society, secretary, 103 West 55th street.
Hachnosath Orchim, 210 Madison street.
Hebrew Benevolent and Orphan Asylum Society, Amsterdam avenue and 138th street.
Hebrew Institute, 197 East Broadway.
Hebrew Lying-in Relief Society, Second avenue and 21st street.
Hebrew Sheltering House for Aged, 210 Madison street.
Hebrew Technical Institute, 36 Stuyvesant street.
Hebrew Technical School for Girls, 267 Henry street.
Home for Aged and Infirm Hebrews, 125 W. 105th street.
Home for Aged and Infirm of the I. O. B. B., Yonkers, N. Y.
Industrial School of the Ladies' Bikur Cholim Society, 209 East Broadway.
Industrial School of the United Hebrew Charities, 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 Invalid, 138th street and Boulevard.
Montefiore Hebrew Free School, 20 Madison street.
Mount Sinai Hospital, 66th street and Lexington avenue.
Mount Sinai Training School for Nurses, 149 East 67th street.
Passover Relief Association, 123 East 47th street.
Purim Association, 111 Broadway.
Roumanian Aid Society, University Settlement Building, 57 Rivington street.
Russian-American Hebrew Association, East Broadway, corner Jefferson street.
Sanitarium for Hebrew Children, 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 Scholom, Beth Aron, 83 Scholes street.
Ahawath Chesed, Lorimer and Stagg streets.

Beth El, 110 Noble street (Greenpoint).
Beth El (of Borough Park), Forrester Hall, Borough Park.
Beth Elohim, State street, near Hoyt street.
Beth Elohim (E. D.), Keap street, near Division avenue.
Beth Hamediesh 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 26th Ward, 97 Bradford street.

Communal Institutions.

B'nos Zion Society; secretary's address, 326 Fourth avenue.
Brooklyn Hebrew Dispensary, 70 Johnson avenue.
Gemilath Chasodim Association, 82 Graham avenue.
Hebrew American League, 715 Broadway.
Hebrew Benevolent Association, 161 Smith street.
Hebrew Benevolent Society (E. D.), 370 Keap street.
Hebrew Educational Society, Pitkin avenue and Watkins street.
Hebrew Free School Association, 166 Beaver street.
Hebrew League; secretary's address, 170 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.

5664	1903
Yom Kipper.....	Thursday, October 1
1st day Succoth.....	Tuesday, October 6
Shemini Atzereth.....	Tuesday, October 13
Simchath Torah.....	Wednesday, October 14
Rosh Chodesh Cheshvan.....	Thursday, October 22
Rosh Chodesh Kislev.....	Friday, November 20
1st day Chanukah.....	Monday, December 14
*Rosh Chodesh Tebeth.....	Sunday, December 20
*Fast of Tebeth.....	Tuesday, December 29
1904	
Rosh Chodesh Shebat.....	Monday, January 18
*Rosh Chodesh Adar.....	Wednesday, February 17
Purim.....	Tuesday, March 1
Rosh Chodesh Nisan.....	Thursday, March 17
1st day Pessach.....	Thursday, March 31
7th day Pessach.....	Wednesday, April 6
*Rosh Chodesh Iyar.....	Saturday, April 16
Rosh Chodesh Sivan.....	Sunday, May 15
1st day Shabuoth.....	Friday, May 20
*Rosh Chodesh Tammuz.....	Tuesday, June 14
*Fast of Tammuz.....	Thursday, June 30
*Rosh Chodesh Ab.....	Wednesday, July 13
*Fast of Ab.....	Thursday, July 21
*Rosh Chodesh Ellul.....	Friday, August 12

*Also observed the day previous as Rosh Chodesh.

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