

THE HEBREW STANDARD

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Tell the Good.

Had I the gift of tongues, a Shakespeare's pen,
A seraph's voice to make heav'n ring again,
I could not tell the good I've found in men;
Their kind deeds have been numberless, yet still
I find myself sometimes recounting ill!

Had I the harp of Orpheus, a command
Of all the languages men understand,
The kind acts that I see on every hand
I could not even catalogue, yet still
Sometimes, forgetting this, I name the ill!

A thousand thoughts come flocking to my mind
Out of the misty past that lies behind,
Recalling human kindness, yet so blind
Sometimes are human eyes I murmur still,
Forgetting good, rememb'ring only ill!

The heav'n I hope for is a lightsome place
Where smiles aye cling to every angel face;
Where, through eternity—and endless space—
Ten million million tongues shall ne'er be still,
Always recounting good, forgetting ill!

—Los Angeles Herald.

Rosh Hasnonah on the Briny Ocean.

By I. Mordant Sigismund, M. D.

Sunday, September 27, abreast of Halifax, lat. 42 deg., long. 64 deg.

The months of August and September compose the harvest of all Atlantic liners going west. In vain I have applied to the various agencies in Belgium, Holland, France and England (the Germans I invariably give a wide berth): All were "full up." A stateroom for myself and little son could only be procured for October—considerably advanced. I was, however, anxious to be in New York before the end of this month, and was advised to try my luck with the Anchor line at Glasgow. I hastened to the land of oat-cakes and Highland Whisky, and was fortunate enough to secure a stateroom on the venerable S. S. Ethiopia. I say venerable, for she was built thirty-three years ago. On Thursday, September 17, we left the commercial capital of the "canny Scot." Slowly the portly old ship glided down the Clyde, and among the 250 steerage emigrants I perceived people of our race. The eternally "Wandering Jew" was very much in evidence. Eighty Benai Yisrael, were on board.

On the eve of Sabbath of Rosh Hashonah, of Shabbos Shuvah, eighty Jewish souls were rocking in the good old tub and I repeated my tactics of the Zeeland on Shebuoth and the Vaderland on Tishe b'Ab, I applied to the commander, Captain Lumsdane, who at once fell in with my views that the Jewish New Year should not pass without the remnants of God's chosen people under his charge should suitably worship the God of Abraham, Isaac and Jacob.

A disused compartment of the steerage in the very bowels of the craft, without one atom of light and not much more air, was placed at my disposal. Our brethren in faith consisted chiefly of Roumanians, besides about half a dozen of Russians and Galicians. One of the Roumanians, a carpenter, went to work assisted by one of the steerage stewards, and a reading desk was manufactured and attached to the base of the mast in the steerage. A portion of the extensive compartment was divided off by ropes, which were hung with white sheets, table cloths and even towels. Besides long wooden settees a long wooden table also covered with a white cloth were ushered in and oil lamps at-

tached to the iron sides. Soon it was discovered that in the darkness prevailing, the lamps (three) were more like will-o'-the-wisps and utterly inadequate. To peer into a Machsor by such a light would be a mockery, to decipher a word an impossibility. A second application to the captain brought an engineer down and an electric light was introduced.

When we gathered on Friday evening in order to Mehabel-Shabbos we had just enough for Minyan. The poor peo-

ple were nearly all down with seasickness. The following morning was worse, if anything, and a melancholy Shabbos was passed. On Monday (Erev Rosh Hashonah) before sunset the little "shool" filled; candles were placed at our disposal ad libitum. Our temporary place of worship had a sad and somewhat gruesome appearance, not unlike a huge grave. One could distinctly hear the mournful tune of the waves and the tempestuous whistling of the wind. Not altogether unlike the Alt-Nese Synagogue at Prague, half buried in the

earth; instead of the earth we were more than half buried in the all but unfathomable ocean. So unlike the bright and cheery deck under the canopy of heaven and the "third class ladies' cabin" on the upper deck of the Zeeland and the Vaderland it was inexpressibly sad and gloomy. When the following morning Shachreth commenced and every worshipper—except the women and children, wrapped himself in his tallith, a touch of brightness prevailed; the scin-

Even I—the Jew—was welcome. My heart sunk when I compared one with the other; when I looked at one side of the medallion and the other (while I am writing—11 a. m. on Sunday—above me in the saloon the praises of "Him who suffered for the sins of mankind, who brought peace on earth and good will among men (?), who, by His suffering on Golgotha, wiped out wickedness and strife for ever and ever."—Amen). Only yesterday I witnessed a dastardly scene

posed they hustled my friend and would have hustled me as well; they however thought better of that and desisted.

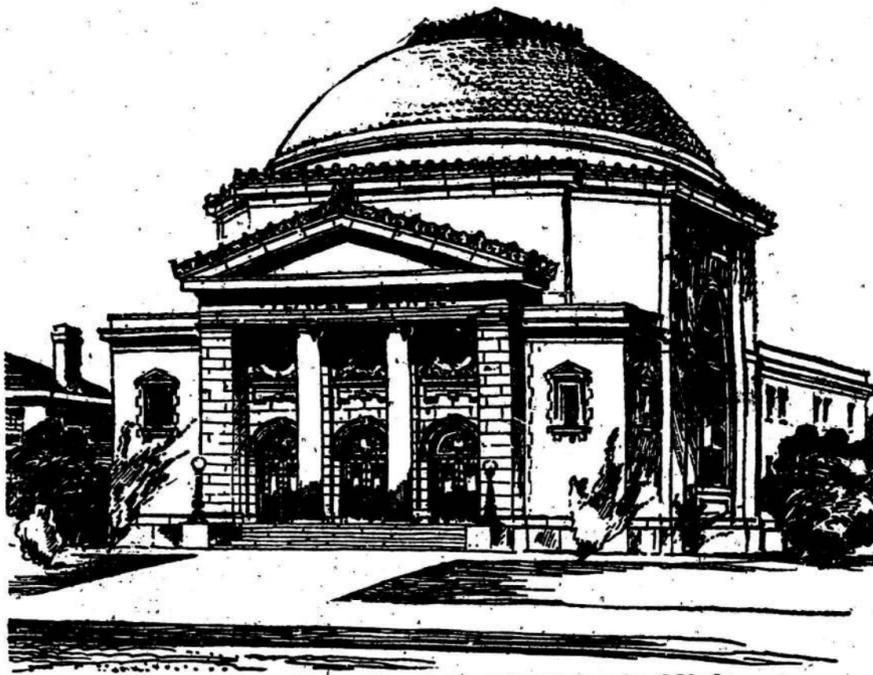
One Roumanian—father of a large family of young children, all with him—had a shofar. Singular! All the Roumanians were Sephardim. I am almost ashamed to admit that my efforts in getting up one "shool" was not altogether unselfish. I had Jahrzeit on the second day of Rosh Hashonah, the anniversary of the death of a dearly beloved father, a noble and good man; a Rav. I had one consolation, however, and that was that, at no synagogue however beautiful, with however fine a chazan, with a minister full of sanctity, did the prayers ascend to heaven swifter than from this dark cavern; they burst through the iron sides, the ponderous door, and were wafted straight to the judgment seat. The three hours and a half of imprisonment each day in the next of kin to the black hole of Calcutta, the atmosphere heavily laden with perfumes anything but savory; my neighbors to the right and to the left gave satisfactory evidence of being purveyors of the prevailing pungent aroma; I am not precisely fond of garlic. Even my dear little son was affected, and after having heard Shofar blazon begged me to let him ascend to the regions above. In the afternoon, after Mincha, I gave them a Deroshe, which—I think—they duly appreciated. Friday evening and yesterday morning (Shabbos Shuvah) we held our service again; we were in all but darkness, the electric light had been cut off. (When I look through the large opening into the saloon and hear a man thundering away and sending all those who do not repose their faith in Jesus of Nazareth to the lowest depth of hell, with God's bright sunshine gilding everything, pouring through the open portholes and through the gorgeously painted, extensive skylight above and bathe the worshippers with a sort of glory, it is with deep humiliation and pain that I compare this to the dark pit where we poured out our hearts to the Melech-Melochim.

Yesterday, after Mincha, I gave them my second Deroshe and they seemed very thankful. To-morrow, Monday, my friends hope to salute the glorious flag which is to wave over them in the future, under which they may safely lay their heads down, their hearts free from the fear of persecution.

P. S.—Last Sunday several men from the steerage held "service" to the steerage passengers on deck. To-day the same thing takes place. A few minutes ago the purser called on me with a message from the captain requesting me not to address the Jews on deck. I told him that I had not the remotest intention of doing so; that our holiday is over and that what I had to say to them I had already said. I expressed my surprise at the captain's anxiety. "Well," said my interlocutor, "you know the Jew's place is below, and the captain feared you might feel inclined, the weather being exceptionally fine, to address them on deck; that must not be." The Gaelic is very much akin to the German. Are the people likewise allied? Verily!

Many of our people are laboring under the erroneous impression that anti-Semitism is chiefly confined to Eastern Europe, although occasionally it shows its head on westward bound vessels—chiefly German. A few hours before landing, a deputation of my co-religionists from the steerage came to me in order to tender their thanks for the

Continued on page 1



The New Temple Beth-El, Detroit, Mich.

The new Temple Beth El of Detroit, which was dedicated last week, is the most striking looking edifice on Woodward avenue, and is thought by many to be the finest and most imposing Jewish synagogue in the country. It is of limestone and stands on a slight elevation, giving it a more commanding appearance. The frontage is 87 feet and the depth 157 feet. The height of the dome which crowns the building is 90 feet. It was designed by Architect Albert Kahn. Only three years have passed since the building was first suggested, yet it has been put up at a cost of \$120,000, only \$25,000 of which is still unpaid.

The general style of architecture is classic, but many of the details have been borrowed from the modern French.

The main auditorium is 80 feet square, with two galleries, one at the east and one at the west side. The organ occupies an alcove in the north end.

The ceiling of the auditorium is domed, the floor is of marble mosaic, and the woodwork partly of mahogany and partly of birch.

The organ and furnishings were secured by the woman's auxiliary, the library furnishings by the Young People's Society and the candelabra and mantel fittings by Abner Zenner. A large art window was furnished by the junior temple choir and the Young People's Society.

Memorial windows were presented for Mrs. Sarah Heavenrich, by her husband and children; for Mr. and Mrs. Herman Kalchen, by their children; for Adolph Krolik, by his wife and children; for Isaac Oberfelder, by his wife and children; for Mrs. Celia Pollasky, by her husband; for Mr. and Mrs. Louis Selling, by their children; and for Mrs. Kati Wodie, by her husband.

Other gifts to the Temple were made by Mrs. Bertha Frank, the children of Mr. and Mrs. R. R. Friedenberg, Ruth Rothschild, Ruth Lucille Franklin, Albert Kahn, Miss H. P. Breitenbach, Mrs. S. S. Weinman.

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round the Barman's little window—a fight. A few days previous a young Russian came to me complaining of having been brutally treated by some of his fellow passengers in the steerage, who threw his hat overboard. He was helpless, speechless, and a Jew! I asked him to show me those "Christians" for whose sins (those to come as well) their Saviour laid down his life; they who so meekly followed in the footsteps of their Messiah. A Scandinavian and a couple of red-haired Scots were pointed out to me. When they saw themselves thus ex-

posed they hustled my friend and would have hustled me as well; they however thought better of that and desisted.

Continued on page 1

Children's Column.

My Mother.
 She is the best years of her life
 When I was for me
 And I myself, with loving heart,
 Upon her brow
 For me with willing hands she tolled
 From day to day;
 For me she prayed when headstrong youth
 Would have its way.
 Her gentle arms, my cradle once,
 Are weary now,
 And time has set the seal of care
 Upon her brow.
 And, though no other eyes than mine
 Their meaning trace,
 I read my history in the lines
 Of her dear face;
 And, mid his gems, who showers gifts
 As shining sands,
 I count her days as pearls that fall
 From his kind hands.
 —Christian Advocate.

Talks With My Children.
The Shepherd's Dream.
 Long years ago in a far-off country, a shepherd boy was leaving his father's home.
 All day long he had been wandering and now the sun had set, and the still night was coming on.
 "Here shall I rest," said the youth, and, taking a large stone for a pillow, he lay down to sleep.
 From the sky the twinkling stars kept watch over the lovely boy, and the sweet breeze kissed his cheek and fanned his waving hair.
 He stirred in his slumber, then he smiled, for he was dreaming a beautiful, beautiful dream.
 A great ladder was set up on earth and the top of it touched heaven. Then it was that he saw a glorious thing. Angels, shining angels, were climbing upward; on and on they went until they reached the top.
 There, in a flood of golden light, they stood and listened to a voice that sounded like sweet music. Then down to the earth they came, singing, smiling and happy. From earth to heaven, from heaven back to earth, these lovely creatures flitted.
 And from above a voice spake, saying: "I am the Lord."
 Suddenly the boy awoke from his sleep.
 "How beautiful," he said, "oh, how

beautiful. Surely God is in this place and I knew it not. This is none other but the house of God and this is the gate of heaven."
 And early in the morning he arose, and set up the stone he had used for a pillow for a column to mark the spot. Then he went on his way.
 "Some day," he said, "if all is well with me, I will return unto this place, and make of it the house of God."
 Children, do you know who this shepherd was? I am sure your Sabbath-school teacher has told you all about him.—Exchange.

The Firm of Grumble Brothers.
 "Postscript edition!" shouted the newsboy at the door, as the street car stopped for a moment. "Paper, sir?"
 "Yes," said Alan's father, and was soon deeply engaged reading the latest news from China. Alan thrown on his own resources, amused himself by looking out of the window. He was not familiar with that part of the city, and found much to interest him. Presently he broke into a low laugh. "What is it?" asked Mr. Peterson.
 "Such a funny sign, father—'Grumble Brothers'! I wonder if they live up to their name?"
 "I think not," said his father, smilingly, "or they would not be the successful men of business that they are. But there are some 'Grumble Brothers' who, unhappily, do live up to their name. I hope you will not enter into such a partnership."
 The next morning was rainy. Alan came down to breakfast decidedly out of humor. "Why should it rain on Saturday? I do not care if it pours on school days. We were going to play ball in the park this afternoon. It doesn't seem fair for it to rain. Mother, what is the matter with this oatmeal? It is not a bit good."
 "When did they take you in, Alan?" asked Mr. Peterson.
 "Take me in?" asked the boy, in surprise. "What do you mean?"
 "Do you think it will be a good investment?" continued his father.
 "Beg pardon, father," said Alan, greatly mystified, "I do not see what you are aiming at."
 "Oh, I thought by the tone of your remarks that you had been taken into the firm of 'Grumble Brothers,' that is all."
 Alan blushed and looked undecided for a moment, and then gave a good humored laugh. "You have the best of me, father."
 "Well, the next time I find fault with anything just remind me, please, of these 'Brothers,' and I will try to pick up a little pleasantness."—Watchman.

Conundrums.
 Why do you go to bed? Because the bed will not come to you.
 When is a ship like a book? When it is outward bound.
 Why has an ocean voyage no terrors for physicians? Because they are accustomed to see sickness.
 Why is a popular novel like autumn? Because its leaves are quickly turned and always read (red).
 Why should a thirsty man always carry a watch? Because there is a spring inside of it.
 Who are the most exacting of all landlords? Why, children; because they never fail to make their father and mother parents.
 What is it that no one wishes to have, yet, when he has it, he would be very sorry to lose? A bald head.
 What conundrums are always at home? Those that are never found out.
 What insect does a tall feather represent? A daddy-long-legs.
 When a lady faints, what figure should you bring her? You should bring her two.
 Why is a pig in the parlor like a house on fire? Because the sooner it is put out the better.
 When are eyes hot eyes? When the wind makes them water.
 When was a man's pocket said to be empty and yet have something in it? When it has a hole in it.
 What word is it which has but five letters, yet when two are taken away it leaves one? Stone.
 What is a man like who is in the middle of the river and can't swim? Like to be drowned.
 When is a blow from a lady welcome? When she strikes you agreeably.
 What letter in the Dutch alphabet will name an English lady of title? A Dutch S.
 Why was the whale that swallowed Jonah like a milkman who has retired on an independency? He took a great profit (prophet) out of the water.
 Why can't a fisherman be generous? Because his business makes him (sell fish) selfish.
 A frog, duck and lamb wanted to go to a dollar circus, but had no money, how did they get in? The frog gave his green back, the duck his bill and the lamb his fore quarters.
 What is the first thing a gardener sets in his garden? His foot.
 How many sticks go to the building of a crow's nest? None; they're all carried.
 How can you shoot 120 hares at once? Shoot at a wig.
 What word is that which if you add a syllable to it will make it shorter? Short (shorter).
 Why is a coachman like the clouds? He holds the reins (rains).
 What extraordinary kind of meat is to be bought in the Isle of Wight? Mutton from Cowes.
Cook.
 "What is a 'burnt offering,' pa?"
 "Anything your mother offers me that she has cooked."

Lines.
 Fishing lines,
 Measuring lines,
 Lines received from a friend,
 Main lines,
 Through lines,
 Lines of conduct to mend,
 Marriage lines,
 Art lines,
 Lines of descent of kings,
 Sharp lines,
 Check-lines,
 Lines that business brings,
 Telegraph lines,
 Steamboat lines,
 Lines that are found in verse,
 Imaginary lines,
 Odd lines,
 Lines of travel to curse,
 Chalk lines,
 Outlines,
 Lines of argument we borrow,
 Double lines,
 Curved lines,
 Lines of policy to follow,
 Trolley lines,
 Clothes lines,
 Lines we make with a tool,
 But hard lines
 Were those lines—
 The lines we got at school!
 Cambridge.
 A. C. S.

What Others Thought.
 Lewis Carroll, author of "Alice in Wonderland," told with keen relish of a rebuff given him by a little girl who knew him only as a learned mathematician.
 "Have you ever read 'Through the Looking Glass?'" he asked her, expecting an outburst of delight.
 "O dear, yes!" she replied. "It is even more stupid than 'Alice in Wonderland'! Don't you think so?"
 "Wordsworth could not conceal his chagrin when he heard that his neigh-

Gone back to the Coffee Habit?
 You have not tried the right Cocoa!
 Next time insist on getting
Kuyler's

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bors, the farmers, described him as "a daft, idle body, who went roaming about the hills and had not wit enough to raise a field of oats."

Why do you go to bed? Because the bed will not come to you.
 When is a ship like a book? When it is outward bound.
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RESOURCES.		LIABILITIES.	
Investments	\$4,426,850.91	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	39,690,608.63
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The Independent Order of B'nai B'rith has taken upon itself the mission of uniting Israelites in the work of promoting their highest interests and those of humanity; of developing, elevating and defending the mental and moral character of our race; of inculcating the purest principles of philanthropy, honor and patriotism; of supporting science and art; alleviating the wants of the poor and needy; visiting and attending the sick, coming to the rescue of victims of persecution; providing for, protecting and assisting the widow and orphan on the broadest principles of humanity.

The good work performed by the Order in the Kishineff matter, together with the success attending the effects in the removal work, is being felt throughout the brotherhood. Initiations are more frequent. Acquisitions in membership is general and the lodges everywhere report propositions for membership. In the city the lodges are also beginning to feel the impetus which has been given the order. The new law, which permits the joining of young men between the ages of 18 and 21, is being taken advantage of, and a large number of members of this age will soon swell the ranks of the district. The dues for this class of members is five dollars per annum. The lodges have been mostly at vacation, and the present month will have them all in session.

It is expected that a new lodge will be organized shortly in Massachusetts.

President J. B. Klein and officers of the District, are at the headquarters, in the B'nai Berith Building, every Sunday morning.

Chancellor Julius Bler celebrated his seventy-seventh birthday on Sunday last. He was the recipient of many congratulations.

The order in Germany has now six

thousand members, being under jurisdiction of District Grand Lodge, No. 8.

The General Committee of the District will meet to-morrow evening.

The Maimonides Free Library is increasing its readers daily. The reading-room is a busy scene. The reference department, with its large selection of works, is in constant demand.

President Leo N. Levi is at the office of the order, as usual, on Sunday mornings.

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Pro-Jew Russian is Punished by Court.
LONDON, Sept. 30.—In discussing the anti-Jewish riots at Gomel, Russia, the Paris correspondent of the Times says that L'European tells how the lists of dead and wounded compiled by the doctors were set aside by the officials at the inquiry on the ground that some of the doctors were Jews.
Head Doctor Dorochevsky, a Christian, protested in vain, and was subjected to a regular cross-examination by the examining Magistrate, who, L'European says, was a contributor to the Bessarabetz newspapers and an instigator of the Kishineff massacre. After the inquiry the police, acting under Assistant Minister Loppoukhen's orders, searched Dr. Dorochevsky's apartments, turned everything topsy-turvy and carried off all the papers they could lay their hands on. They did the same for the doctor's son, a student at Odessa, who since has been deported to Siberia.
Dr. Dorochevsky has been dismissed from his position and left without resources.
The wounded in the hospital were forced to sign statements contrary to the depositions they had made, and some Sisters of Mercy who made a protest were expelled.—New York Times.

Montreal.
On the Sabbath before Rosh Hashanah Master Bram De Sola, son of the Rev. Meldola De Sola, celebrated his Barmitzvah. He read the entire Parashah as well as the Haphtorah. He was the recipient of an unusually large number of presents, including a very handsome gift presented to him by the congregation.
On Rosh Hashanah the synagogues were more crowded than ever. A number of minyan rooms flourished as usual.
August Falker of Syracuse, N. Y., has donated a beautiful ark to the synagogue of the Congregation of the Society of Concead, where he and his family worship. The donation is in memory of Mr. Falker's parents. The ark is a splendid piece of workmanship and is made of the choicest wood.

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CITY NEWS.

Congregation Shalom Zedek, of Harlem.

Rev. Dr. L. Zinsler will lecture, Sabbath morning, on "The Body and the Spirit." First day of Succoth subject: "The Wings of Mercy."

Temple Israel of Harlem.

This Sabbath morning the pulpit will be occupied by Rev. G. Lipkind, B. A., of England.

Hebrew Sheltering Guardian Society.

The new school year has opened very auspiciously for the institution. Several changes have been made with a view of enabling every child to receive his or her education, not under the institution's roof, but in an outside public school.

The kindergarten, which has been maintained in the building for a number of years, has been sacrificed in order to insure even to the kindergarten children the benefits of an outside school training. As it happens the babies have to walk but a short distance in order to reach their public school kindergarten.

It might not be amiss to emphasize here the great educational advantages which the outside public school offers to the institution child.

Constant contact with the more fortunate outside children brings about a healthful spirit of self-reliance, the very antithesis of what is known as institutionalism.

The familiarity with types and characters of classmates, such as no Jewish institution can produce, broadens the horizon of the home child.

Add to this the element of healthy competition which of necessity springs up in a public school between the institution child on one side and the outside child on the other side.

The non-Jewish classmate very soon learns to respect the Jewish child, both for his strong mentality and, what is by no means less valuable, for his physical equality, a very considerable item, indeed, from the child's point of view.

Incidentally, a spirit of friendly intercourse is encouraged, and ideal friendship between the two classes of children are established—friendships, the great importance of which cannot be underestimated from the point of view of character building, which is indeed the ultimate goal of all education.

Young Women's Hebrew Association.

The Friday evening services have been read by the superintendent for the past two Friday evenings, Dr. David Levine having been out of the city for the holidays.

The young ladies are building a Sukka in the back of the house which will be open to the general public the week of the holiday. Prominent ministers will conduct the services in the Sukka nightly. Every one is welcome. The first evening will be next Monday, Oct. 5.

The "Young Ladies' Dramatic Club" has at last been named and will be known as the Ionian Amateur Dramatic Club. Miss Hattie Strelitz is president; Miss Gertrude Hoffman, vice-president; Miss Johanna Sterns, secretary. The production of a "Strange Relation" is scheduled for the first concert of the season, and the club is preparing the production with much zeal.

The Literary Circle is reading Grace Aguilar's "Vale of Cedars," and meets every Tuesday evening.

The Y. W. H. A. Social Club gives an afternoon informal dance at the Tuxedo Hall, Fifty-ninth street and Madison avenue, on Sunday, Oct. 25. Invitations for the same may be obtained upon application at the association.

Young Men's Hebrew Association.

The monthly social for the members held on Sunday evening, Sept. 27, was indeed a pleasant one in spite of the very bad weather. The programme consisted of some musical numbers, while the chief features of the evening were the addresses made by Hon. Frank Moss, ex-Police Commissioner, and Dr. David Blaustein, of the Educational Alliance. Mr. Moss spoke on bravery, courage and heroism. He defined each of these and showed how one was a little higher than the other. He cited examples of these traits from his experiences in the Police Department and aroused the enthusiasm of his hearers to such a pitch that they cheered him for fully five minutes after he sat down. Dr. Blaustein dwelt on the lack of religious sentiment in our young people, and

showed what harm this tendency leads to.

The class enrollment for this season is larger than it ever was before. Pupils are coming from all over the city, and our class rooms are taxed to their full capacity. The average attendance in the individual classes is as follows: Stenography, 50; Spanish, 30; French, 19; penmanship, 50; bookkeeping, 50; mechanical drawing, 18; elocution, 25.

The class in "first aid" is to start on Oct. 7 with a large number of students, with Dr. William A. Rodgers as instructor.

The speaker at the religious exercises on Friday evening is to be Rev. Jacob Goldstein, of the Hebrew Sheltering Guardian Society. On Oct. 9, Mr. Marvin Nathan is to speak. After the service on this occasion those present will be invited to enter the Sukkah that is being erected. Those who have been with us before know that the evening spent in the Sukkah will be a pleasurable one.

Seligman Solomon Society.

Owing to the holidays, etc., there was no meeting held in September.

Next Monday evening the society meets again. Counsellor J. Leo Brandmaker, chairman of the Relief Committee, is absent from the city on his wedding tour. His conscientious work on behalf of the society's free ice and other relief bureaus has made him much liked by his fellow members.

Treasurer Harry N. Simon, Chairman Maurice Solomon and others of the Ball Committee are hard at work preparing for the coming reception, which promises to equal the former grand functions of the society.

The membership is constantly growing, not a few of the new recruits being recommended by honorary member Dr. Baar, whose interest in the welfare of the organization he was instrumental in founding shows no abatement.

Young Folks' League of the Ceres Circle.

An excellent entertainment was presented last Sunday afternoon in the Tuxedo by the Young Folks' League of the Ceres Circle. The hall was uncomfortably filled. An opening address was delivered by Mr. Simon, Roswald, Jr., chairman of the entertainment committee, Mr. Alfred Olenick introducing the speaker. Some of the numbers worthy of mention were the violin solo of Mr. A. Hackell, "coon songs" by Mr. Joe Rosey, recitations by Mr. Charles Abrams and parodies by Mr. Sim. Rosenfeld.

This society will have an afternoon dance on Sunday, Nov. 29, in the Harlem Auditorium.

Rouging and Painting.

It is strange that women who "make up," by rouging and powdering their faces, pencilling their eyebrows and painting their lips, and, thus "made up," go into the streets in daylight, and ride in the public vehicles, do not see the hideousness of their appearance. Possibly it is because of their accustomedness to these applications that they do not observe that they look like manikins.

Indeed, many manikins present a much handsomer appearance than these artificial creations. "Making up" is an art not possessed by all who attempt this method of improving on nature.

But is it, even if artistically performed, an improvement? A handsome woman doesn't require rouging, and ugly-looking women who rouge and pencil only tend to attract the attention of those who otherwise would not notice them.

It is worthy of note also that quiet, genteel men will permit their wives to "flour themselves up" in vivid colors, and not put their veto against it. Or is it possible also that they fail to notice, what every one else does, because of being accustomed to see their wives thus artificially treated?

Of course, the ravages of age leave traces which are hard to remove, and a discreet resort to artificial treatment is perfectly proper and commendable, and to this there can be no objection, but to the daubing of rouge and powder by young women unscientifically upon a face which shrieks out against it is something which it is better to avoid than to practice.

ENGAGEMENTS.

ADLER-ROMM.—Mr. and Mrs. Romm announce the engagement of their daughter Bessie to Mr. Benjamin Adler, Sept. 20, 1903.

BOOTH-BERNSTEIN.—Miss Bertha Bernstein, Brooklyn, to Dr. David N. Booth, of New York.

CELLER-BECK.—Mr. and Mrs. Samuel Beck announce the engagement of their daughter Dora to Mr. Sidney Celler, of Brooklyn, Sept. 20, 1903.

GOLDBAUM-WELCH.—Miss Sadie Welch, daughter of Mrs. Pauline Welch, of 25 East Ninety-ninth street, to Mr. Pincus H. Goldbaum. At home Oct. 4, from 7 to 10 p. m. No cards.

GOLDBERGER-BRANDT.—Mr. and Mrs. William Brandt announce the engagement of their daughter Minnie to Mr. David Goldberger. At home Sunday, Oct. 4, 1903, 113 West 138th street.

GREENFIELD-FEDERMAN.—Mr. and Mrs. S. Federman announce engagement of their daughter Florence to Dr. Bernard H. Greenfield, of Newark. Notice of reception later.

HIRSCH-LIPPMAN.—Mr. and Mrs. David Lippman, of 256 Carlton avenue, Brooklyn, announce the engagement of their daughter Jennie to Mr. Edwin B. Hirsch. At home Sunday, Oct. 11, after 7 p. m.

ISAAC-GOLDBAUM.—Mr. and Mrs. H. Goldbaum, of 66 Howe street, New Haven, Conn., announce the engagement of their daughter Anna to Dr. Moe Isaac. At home Tuesday, Oct. 6, from 7 to 10 p. m. No cards.

ISENBURG-MAY.—Mrs. H. May announces the engagement of her daughter Ida to Herman Isenburg, of Springfield, Mass. At home Oct. 4, 593 Orange street, Newark, N. J.

KAHN-HAAS.—Mrs. Mathilde Kahn to Mr. Max Haas. At home, 168 East 113th street, Sunday, Oct. 4, 3 to 6 p. m.

KAHN-LEVY.—Mr. and Mrs. Joseph Kahn, of 127 East Ninety-second street, announce the engagement of their daughter Fannie to Mr. Abe E. Levy, of Brooklyn. At home Sunday, Oct. 4.

LEWIS WEISSBAUM.—Mr. Nathan Weissbaum announces the engagement of his daughter Esther to Mr. Abraham Lewis.

LIPPMAN-WEISS.—Mr. and Mrs. F. J. Weiss announce the engagement of their daughter Emily H. to Mr. Irving Lippman. No cards.

LIVINGSTON-STERN.—Mr. and Mrs. L. Stern announce the engagement of their daughter Maud to Sol. J. Livingston. Reception notice later.

LOWENBERG-HIRSCH.—Mr. and Mrs. Frederick Hirsch announce the engagement of their daughter Rae to Mr. Otto J. Lowenberg. At home Sunday, Oct. 11, from 3 to 6 p. m., 53 West 119th street. No cards.

NEBENZAHL-ROSENBAUM.—Mr. and Mrs. Sol. Rosenbaum announce the engagement of their daughter Gussie to Mr. Sam. Nebenzahl. At home Sunday, Oct. 11, at 405 Hancock street, Brooklyn, after 2 p. m.

RABINOWITZ-KIRSHBAUM.—Mr. and Mrs. Marks Kirshbaum announce the engagement of their daughter Saraph to Mr. Barnett R. Rabinowitz. Notice of reception later.

REGENSBERG-STEINER.—Mr. and Mrs. Regensberg announce the engagement of their daughter Etta to Mr. Sidney Steiner. At home Sunday, Oct. 4, 1903, 213 East Seventy-first street. No cards.

SAYMON-MOLLNER.—Mr. and Mrs. Samuel Mollner announce the engagement of their daughter Rose to Max Saymon, of New York. Notice of reception later.

SCHEIBE-WALLFESH.—Miss Selma Scheibe to Mr. Henry Wallfesh. At home Sunday, Oct. 4, from 7 to 10 p. m., at 414 Lenox avenue. No cards.

SIMON-JESSEL.—Mr. and Mrs. L. Jessel announce the engagement of their daughter Henrietta to Mr. I. Simon, of Brooklyn. At home Sunday, Oct. 4, 1903, from 3 to 6 p. m., at 994 Brook avenue, Bronx.

WOLFERMANN-ALEXANDER.—Mrs. Minnie Alexander announces the engagement of her daughter Rae to Mr. Samuel J. Wolfermann. At home Sunday, Oct. 4, 1903, from 3 to 6, at 23 West 112th street.

Advertise in the Hebrew Standard.

Evening Schools to Open Monday.

On Monday next, Oct. 5, the large evening school, No. 7, corner Hester and Chrystie streets, will be reopened.

There will be a large, well trained corps of teachers under Principal Samuel Friedman, P. D. M., who will devote themselves exclusively to the work of teaching English to foreigners.

Principal Friedman is a scholar of many years' experience in this work, having been for years first assistant to former Principal Edward Mandel, whose excellent record is well-known.

Those who desire to obtain a good education in English would do well to apply at once. There are 50 classes; room for all.

Zionist Mass Meeting.

A mass meeting and entertainment will be held at Cooper Union Saturday, Oct. 3, at 8 p. m., under the auspices of the Zionist Council of Greater New York in honor of the delegates to the Sixth Congress at Basle. Addresses will be delivered by Prof. Richard Gotthell, Mr. J. de Haas, Rev. H. Maslansky and Dr. A. M. Radin. Morris Rosenfeld, the celebrated Yiddish poet, will recite. Cantor Meyer, of the People's Synagogue, and his choir will render Jewish national songs, and Miss Dorothy Berliner and Miss Hattie Glogan will give pianoforte selections. The band of the Hebrew Orphan Asylum will be in attendance. Admission, 10 cents. Tickets can be obtained at the rooms of the Bnai Zion Association, 11 Montgomery street; Friends of Zion, 9 Rutgers Place; Mr. A. Nathansohn, 180 Eldridge street; Carmel Wine Co., 354 Grand street, and at the offices of the Federation of American Zionists, 320 Broadway.

Waverly Club.

On Saturday, Sept. 26, the above named society held a prize debate and open meeting at its rooms, Emanuel Building, 318 East Eighty-second street. The question for debate was, "Resolved, That labor unions are detrimental to the interests of the people of the United States." The affirmative was upheld by Messrs S. Goldschmidt and M. Stickle and the negative by Messrs. B. Butzel and S. J. Gilson. The judge of the debate, Myer J. Stein. The debate, as Judge Stein said, was ably presented. The judge decided in favor of the negative side. The audience, which was a large one, enjoyed the debate immensely, and the enthusiasm which the debaters displayed was inspired into the audience. A recitation, "The Raven," was ably delivered by M. Peyser, and an essay entitled "The Rapid Transit System of the City" was read by J. Hirschfeld. S. Sydney Reich, accompanied by Miss I. Tuschnett, rendered selections on the violin and piano respectively. The annual ball and two challenge debates have been arranged for.

Barmitzvah.

On Saturday, Sept. 26, 1903, Master Julius Leipsiger, the son of Mr. and Mrs. A. Leipsiger, celebrated his Barmitzvah at the Congregation Beth Israel Bikur Cholim, Seventy-second street and Lexington avenue. The young confirmation, a pupil of Rev. Joseph Segal, read the Haftorah and delivered an eloquent address. On Sunday a dinner was given at Victoria Hall.

MARRIED.

Jacoby-Brall.

Married, on Wednesday, Sept. 16, at the Harlem League, 74 West 126th street, by Rev. F. Light, Mr. Nathan D. Jacoby to Miss Annie Brall.

Bar Mitzvah.

Mr. and Mrs. Samuel Glaser beg to announce the Bar Mitzvah of their son, Leo, to take place on Saturday, Oct. 10, 1903, at Temple Beth El, Jersey City. Reception on Sunday, Oct. 11, from 3 to 6 o'clock p. m., at 639 Newark avenue, Jersey City.

Dedication.

A monument erected in memory of Abraham Simowich was unveiled at Washington Cemetery on Sunday last, Sept. 27, in the presence of a large assembly. Rev. Joseph Segal officiated.

Saved His Honor.

Fuddy—What a brute Topsy is! He actually kicked you, didn't he?

Buddy—Yes; but then he showed such exquisite tact in doing it! He was thoughtful enough to do it behind my back, and not right before my face, you know.—Boston Evening Transcript.

MUSIC.

With Frank Damrosch in his accustomed place as conductor, and a good attendance of new and old members, the Oratorio Society of New York recently began rehearsals for its thirty-first season. This Winter three evenings and one afternoon concert will be given at Carnegie Hall. Owing to the deep interest shown in Elgar's "The Dream of Gerontius," this important work will be repeated at the first concert on Thursday evening, Nov. 19. The usual "Messiah" performance will mark the Christmas season, and at the last concert in March Brahms' "German Requiem" and Bach's "Sleepers' Wake" will be sung.

The Kneisel Quartette will begin its season earlier than in past years. The dates of the concerts are Nov. 2 and 24, Dec. 22, Jan. 5, Feb. 2 and March 1, and, as hitherto, they will be given at Mendelssohn Hall on Tuesday evenings. After its last concert the quartette starts for Europe, where it has engagements from the middle of March on.

Maurice Kaufmann, a young American violinist, who has been abroad for the last ten years, studying and doing concert work, is to return here for a tour next Winter. His debut takes place in Carnegie Hall, Nov. 18 (evening), when he will have the assistance of the newly organized New York Symphony Orchestra, under the direction of Mr. Walter Damrosch.

The forces of the Metropolitan Opera House are this year to be greatly strengthened not only as regards the orchestra, but also in other directions. During his recent stay in Europe, Mr. Conried, not without difficulty, succeeded in engaging a number of German and Italian singers for the Metropolitan chorus, besides a portion of the new corps de ballet, which is to appear here in the incidental divertissements and classical ballet or ballets that will be presented this season. Fifty-two members of the German chorus and ballet sailed for New York on the Patricia from Hamburg a week ago and fifty-six members of the Italian chorus and ballet will soon leave Milan for America by way of Boulogne-sur-Mer on the Rydam to join Mr. Conried's company.

Marix Loevensohn, the Belgian cello virtuoso, has just forwarded his manager, Rudolph Aronson, a list of compositions to be performed by him with orchestra during his ensuing American tour. It includes concertos by Schumann, Rubinstein, Saint-Saens, Boccherini, Haydn-Gevaert, Lalo and Reinecke.

Herman Hans Wetzler announces for the second season with his symphony orchestra of ninety men a series of five concerts to be given at Carnegie Hall Friday evening, Oct. 30; Saturday afternoon, Nov. 21; Tuesday evening, Dec. 8; Saturday afternoon, Jan. 23, and Thursday evening, Feb. 25. Among the soloists already engaged are Jacques Thibaud, Susan Metcalfe, Ferruccio Busoni and Frau Strauss de Ahna. For the February concert the works of Richard Strauss exclusively will constitute the programme, and a very formidable programme, indeed, it will be. The renowned composer and conductor will conduct "Till Eulenspiegel," "Larathustra" and "Death and Apotheosis," while his wife will sing a group of his songs. At his first concert Mr. Wetzler offers Beethoven's Seventh Symphony and Liszt's symphonic poem, "Mazeppa." Mr. Thibaud's numbers will be a violin concerto by Mozart and that of Saint-Saens.

That admirable organization, the People's Choral Union, shortly opens its twelfth season with seventeen classes in New York and vicinity for the study of sight-singing and choral music. These classes are the outcome of the movement started in 1892 by Mr. Frank Damrosch to bring the study of music home to the great body of people in this city by organizing classes under qualified teachers selected by him, to which every one could be admitted to pursue the serious study of choral compositions. The elementary classes admit any woman over sixteen years of age and any man over eighteen. This movement is not a charitable one in the sense of being endowed by wealthy patrons. It is a self-sustaining organization, supported by the dues of its members, which are very moderate, but sufficient to keep it alive.

JACQUES MAYER.

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Borough of Brooklyn.

Jewish Hospital Buys a Site.
Under the hammer the Memorial Hospital for Women and Children, Classon avenue, has been sold for \$96,500 to representatives of the Jewish Hospital Society, of which Abraham Abraham is president. Representatives of the Williamsburg Hospital bid \$90,000. The first bid was \$57,500. The purchasing price includes a mortgage for \$50,000. It is the intention of the purchasers to enlarge the present buildings. The former supporters of the Memorial Hospital will devote themselves to obtaining a new building for the sole accommodation of women and children.

New Year's Cards Swamp the Post Office.

The superintendent of Postal Station A telephoned to the postmaster last Tuesday that he was swamped with mail and did not know what to do. His report said the enormous quantity of mail matter that poured into his office all day made it impossible to get out the deliveries on time. The celebration of the Jewish new year was responsible for this unusual condition.

The absence of all the Hebrew clerks and carriers complicated the difficulty.

Borough of Richmond

David P. Schwartz, the genial representative of the Equitable Life on Staten Island, has been honored with the function of esteemed lecturing knight at the recent meeting of the Staten Island Lodge of Elks.

The efforts of a certain band of pirates and portrains to discredit the honorable reputation of a man whose whole life was and is still devoted to the noblest principles of humanity, and who stands head and shoulders high above that combine of clog dancers, prevericators and moral cutthroats, deserves only one comment; the classic lines: It is to laugh.

We have held our ears nailed to the ground to hear the mighty rumbling of that oratorical earthquake which the chief pirate of the Judesche Mafia on Staten Island was to let loose at the installation of the new president of a certain college in a certain city, but while we were told in the public press, with the accompaniment of the immature woodcut of that cheerful blatant person, that he was selected to make a speech, together with such minor stars as Cleveland, Roosevelt, Lauterbach and others—yet the speech did not materialize. King David was a fine poet and yet he said: "What liars these men are," and so say all of us.

Julius Schwartz, his son, Jerome, Mr. and Mrs. D. P. Schwartz and son Jesse, and the old veteran, Capt. Philip Schwartz, were the guests at supper at the hospitable home of Mr. and Mrs. A. Mord on the night of the second day of new year. Mrs. Mord, as usual, was a charming hostess and was ably assisted by her daughter, Miss Gertrude. Later Mr. and Mrs. Smallheiser arrived and the evening was spent with music, singing and recitations.

We regret to learn of the demise of Mrs. Feiner, mother of our esteemed friend, Counsellor Benjamin S. Feiner. Mrs. Feiner was a true woman in Israel, a devoted mother, and her death will be seriously mourned by all who had the good fortune to know her in life. Peace to her ashes.

At the monster mass meeting of the United Zionists of Greater New York, held at New Irving Hall, Broome street, Manhattan, in honor of the returning delegate from Basle, Dr. Bluestone, and at the Rev. Dr. Philip Klein

presided, Park Commissioner Julius Schwartz was the speaker of the evening. He spoke nearly a whole hour and kept his audience of nearly 3,000 people spellbound. Both at his arriving and his leaving the hall he received an enthusiastic ovation.

Nomination of officers of the Congregation on Oct. 4. The Jewish Mafia will be there in full force, but there will be others, and one in particular who will also be there.

(IN THE THEATRES.)

Metropolis Theatre.
"Rachel Goldstein, or the Struggles of a Poor Girl in New York," is the title of Theodore Kremer's latest play which Sullivan, Harris & Woods will produce at the Metropolitan Theatre next week. Miss Louise Beaton, who takes the title part, is supported by a first-class company of metropolitan favorites, and the production, from a scenic standpoint, is as big as any put on by Sullivan, Harris & Woods, a guarantee of an elaborate performance. An excellent programme has been arranged by Manager Rosenberg to entertain his patrons Sunday night at the second concert. Laura Comstock and company, Misher's Bull Terriers, Smith and Bowman and other vaudeville artists have been engaged.

Third Avenue Theatre.
A story, replete with the many stirring incidents of life in the great metropolis, will be depicted on the stage of the Third Avenue Theatre next week when the powerful melodrama, "New York Day by Day," will be seen here for the first time. The play deals with the many phases of life with which dwellers in other cities are ignorant.

Among those engaged by Manager William Morris for his second concert this Sunday evening are Fields and Ward, Artie Hall, Sully Family, Gordon Vidocq and Flynn, John F. Clark, Burrows and Travis, Marie Williams, Howard and Hall and the American Vitagraph.

Proctor's 23d Street Theatre.
Next week at Proctor's Twenty-third Street Theatre there will be a bill of usual excellence in quantity and quality. The features are Mr. McKee Rankin and company in a quaint and humorous sketch, entitled "Ole Virginia in 1872;" the Sully Family, Madame Adgie and her den of African lions, Avon Comedy Four, Zeeda and Dilla, Keeler and Don, Coture and Gillette, and twenty others.

Proctor's Fifth Avenue Theatre.
At Proctor's Fifth Avenue Theatre, a brilliant production will be made of Madeline Lucette Riley's clever comedy "Christopher, Jr." Principal parts will be played by Miss Florence Reed and Mr. Malcolm Williams. Other's interpreting the various roles will be Mr. Hudson Liston, Mr. John Wesley, Mr. Gerald Griffin, Mr. Joseph Edgerton, Mr. George Friend, Mr. Duncan Harris, Mr. Julian Reed, Miss Alice Gale, Miss Lorna Elliott, Miss Loretta Healy and others of the big stock.

Proctor's 125th Street Theatre.
At Proctor's 125th Street house Frank Tannehill, Jr.'s farce comedy, "Nancy Hanks" will be the offering. The cast will be topped by Miss Pearl Landers, "Harlem's new leading woman," and Mr. Paul McAllister. Other important roles will be played by Mr. Edward Ellis, Mr. Sol Alken, Mr. Charles M. Seay, Miss Matilda Deahon, Miss Cecylle Mayer, Mr. H. D. Hawley, Miss Margaret Kirker, Miss Marie Rawson and others of the Proctor fold.

New Star Theatre.
Sullivan, Harris & Woods, whose fame and reputation as producers and managers of representative American melodrama is as widespread as that of any other manager or firm of managers in the world, will bring to the Star Theatre next week their fine production of "Jim Bludso" of "The Prairie Belle." It is possibly entirely unnecessary to say very much about "Jim Bludso." A fine cast is promised, including A. S. Lipman, Harry Lee Van, Margaret Conklin and fifty-five others. Manager T. Keogh announced the following list of headliners for his Sunday night concert: Eugene O'Rourke, Artie Hall, Cook and Sonora, Kelly and Kent, James H. Cullen, Mrs. and Mr. Harry Thorne, Ford and Cantwell, Gertie De Milt and moving pictures by the staroscope.

Rosh Hashonah on the Briny Ocean.
Continued from page 1.

service I rendered them—little enough heaven knows! "How happy we are," said the speaker; "to be at the end of our journey; it has been a hell to us. Not one of us could pass on the deck without being hustled—beaten; this poor fellow (pointing at a young man) has been kicked in a very dangerous part of his body only yesterday, and when his cowardly assailant thought that his victim might retaliate, he forthwith drew a knife;" but, cried I, "why didn't you come to me? You know that I had the will—and, I believe, the power—to procure you redress." "We feared matters might even be worse if it became known that we complained, therefore we desisted." And yet, in both my Deroshens, I thundered away at the frightful epidemic so prevalent among us, viz: Moreh. I implored them to show a little physical courage, even at the risk of receiving some corporeal punishment; others—their own kin—would be much benefited by it.

There were no Germans in the steerage, chiefly Scotch, with a few Irish and Scandinavians.

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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:

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תנידו ביום השמיני ושם נבא. 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, OCTOBER 2, 1903

Substituted Portion of the Law:

תנידו

The fact of faith is proved only by the act of faith.

Clear moral insight invariably accompanies unflinching moral integrity.

The human soul is the garden of the Lord. Let every man dress it and keep it as the paradise of God.

It is always expedient to do right; and when wrong seems wiser than right our vision is nearsighted.

The best way to get to heaven is to take the oar of faith in one hand and the oar of works in the other and pull ahead.

The family gathering in the Succah is a pleasant annual event in the life of those for whom the old custom still has a strong fascination.

Some men extenuate their own sins by the plea of hereditary weakness; but they disallow the claim when set up by their own children.

Ethical Culture dare not vie with Judaism during this holy-day season. Even the most civilized Jews yearn for the synagogue around the Day of Atonement.

What has become of the promised annual pastoral letter which the Board of Jewish Ministers issued to the public last year about this time for the guidance of the Jews.

Officialdom in our municipality is likely to be in a ferment of agitation and excitement owing to the political uncertainty shortly to be decided by the ballots of the citizens.

When the Lulav is shaken in the direction of the four points of the compass, may it not indicate that Providence is conceded to be everywhere and that man may feel sure of his nearness to Him, no matter where he may be?

The United Hebrew Charities is right up to date. Like the banks which have their clearing-house, and the fire insurance companies their exchange, so will charity under the auspices of the U. H. C. be distributed in various parts of the city, with the main offices merely used as headquarters for the system and entire organization.

When to Be Swift.

חזוהו רגלי כאילו יעל במה יעמדי

He maketh my feet equal to the hinds, and setteth me on my height.—II. Samuel xxii, 34.

Many chances and opportunities for our good we let slip by, in youth or even in mature age, owing to our slowness or to our careless negligence, which we afterwards regret; but it is not as painful, not as regrettable as if an opportunity highly advantageous were at hand and we were ready and willing to grasp it, but our feet were as riveted to the ground, not enabling us to make the move. We see others bound forward and hasted to make use of what we crave and long for, but our physical inability holds us back. Or again, we have neglected to fit ourselves for, or opportunities have not offered themselves for us to lift ourselves to, a higher calling, and we may dolefully look at the situation feeling sad that we could not climb the height that some of our friends and associates occupy. When we feel and know that we are able to occupy a higher position, that we can well fill a loftier engagement, but it is beyond our reach to attain one, it fills our heart with an unpleasant sensation. When, however, we are awake and alert to all recurring opportunities and swift to rise to any emergency, we thank God for the disposition that nature has planted in our breast and are prompted to say in the words of David:

"He maketh my feet equal to the hinds, and setteth me on my height."

None of these causes, however, caused David to give utterance to these words. He was hounded and chased by Saul, the king, and he evaded and avoided any conflict with him, and his feet were swift and light to run from his pursuer and his adventures culminated at last in his exaltation. He ascended to his height.

Ordinarily, we would despise a soldier who would run from his pursuer using every stratagem to avoid battle with him; but, in David, that trait was admirable. We know from Biblical history that he was not afraid of Saul, that he could have faced him and not only given him battle, but even have subdued him; for, when Saul and all Israel were trembling as Goliath, the Philistine giant, came out, blaspheming and challenging all Israel to meet him in battle, David was the only one that braved him, subdued him and annihilated him. We also know that he could have killed Saul without any battle, at the time David was hid in the cave and Saul passed him by in the dark, and David cut off a corner of his garment, Saul not being aware of it; as also at another time when David came upon Saul when the latter was asleep and he took his sword instead of his life, an incident which proves the noble character of David, who but said to his warriors who would fight against Saul: "The Lord forbid that I should do this thing, to stretch forth my hand against the Lord's anointed." Giving us a lesson of respect towards the man in authority; so that his running from before Saul, evading him and avoiding battle with him was not fear and not only a highly laudable act, but set him on his height—it exalted him in the eyes of all his people. His feet were as swift as those of a hind in running, but not as a coward, but as a brave man avoiding evil, and he was set on his height—the height

he merited, the glory and honor he richly deserved, without taking from the glory and honor of others.

That is the swiftness we all should acquire. Let us lose no chance, no opportunity, for fitting ourselves for higher callings and loftier engagements, but always reaching our own height, not the height we attain at the expense of others, not the honor we obtain by detracting from others, and attributing all the gifts we thus receive to the blessing of God, but ever acknowledging: "He maketh my feet equal to the hinds, and He setteth me on my heights."

The Harvest Feast.

The incentive to observe religious forms in a measure dies out after Yom Kippur has been kept either strictly or indifferently. Succoth, therefore, goes a-begging for its claim to distinction and personal attention on the part of the Yom Kippur Jew. The latter does not acknowledge the binding force of a festival which in its observance recalls the fatherland of the ancient Jewish nation. Nor do the conditions under which our co-religionists for the great part live and thrive in all the great cities of the world, make for the recognition of a festival which is intimately associated with the soil and its products.

For these reasons the re-action sets in before the eve of the fifteenth day of Tishri. Succoth suffers from the intense strain which the Atonement Day imposes upon the average modern Jew, by the seeming neglect thereof.

Our Radical friends glory over the seeming indifference with which Succoth is ushered in. They would, despite professions of theory, wholly, if possible, dissociate themselves from all connection with the past history of our people, so far as it is rooted in the soil of Palestine and in agricultural pursuits by our forefathers. The environment having changed, and the situation having been made different by the Diaspora, they would simply regard by-gones as forever buried in the past.

Yet withal there are those amongst us to whom the Festival still means much and for whom the old customs still possess the old cogency and rigor in the matter of observance. They celebrate as their fathers did with Esrog and Lulav and, if only possible, with a specially constructed Succah. There is a Mitzvah in the saying of blessings over the Esrog and Lulav, and also in the accompanying acts of handling and shaking. This the pious Jew would not forego under the penalty of severe self-recrimination. That condemned as nonsensical by the Reformer, is construed to be a strict religious duty for the man with pretensions to orthodoxy.

The origin of the Succoth festival is however fraught with significance in a religious sense. Providence is represented as having provided our ancestors with shelter. The Almighty proved His power to shield, guide and protect by timely intervention, rendering the ill effects of sun and wind harmless in the case of the half-discouraged wanderers in the wilderness. The anthropomorphic and graphic picture may be disdained by modernized culture. But what benign influence it may exert in our lives to feel assured that God is in us and with us at every step in our pilgrimage on earth! How beautiful is the sentiment, yet

how practical its application! Dangers and exposure have no terrors for us, so long as we have perfect faith and trust in Him who lovingly shelters and in a fatherly spirit rebukes His mortal children. Many thanks to the old religion that taught us such blessed doctrine.

More Light on Russian Affairs.

As an independent investigator of the situation and as a non-political searcher after the truth of the Kishineff outbreak of last spring, the reported findings of Mr. J. B. Greenhut are illuminating in the highest degree. They confirm the story that has been hinted at more than once that diplomatic reasons are at the bottom of the affair and that the representatives of the government gave tacit acquiescence to the butchery. Jews are charged with being Socialists, and members of those organizations which have as their object the overthrow of the present autocratic and strictly non-republican rule of the Czar and his cabinet. In a measure this may be true. But the Russian Jews are by no means the agitators they are represented to be; they are far from being the power which would cause them to be feared by a tyrannical government. They are simply made to be the scapegoats of the popular anger at the low condition of the peasantry. The latter is stirred up to the pitch of barbaric cruelty by false representation on the part of governmental emissaries, in order to divert its fury from the proper channels, i. e., against the Russian hierarchy. Mr. Greenhut has written a very dignified letter to Secretary Hay and offers the result of his research, the most available proof possible in substantiation of his conclusions.

The recent fresh outbreak at Gomel, involving loss of limb and life and property, renews the propriety of bolstering up the position taken by the United States of America by its rejected petition a few months ago.

Cheap Zionism.

If Zionists would show themselves to be thoroughly imbued with the high aims and purposes of their formal propaganda, they would be entitled to all the respect which a sympathetic effort for the welfare of their oppressed and persecuted brethren would command from us.

If they never forgot that their strength comes from the fact that they stand before all the world as protestants against highly depressing conditions surrounding some of their co-religionists and that they willingly engage in the best possible work needed for the removal of their adverse lot of their fellows, they would deserve all possible consideration from us.

If the arguments employed, methods used and tactics adopted by the Zionists would have behind them one grand theme—the amelioration of the conditions of half the Jews of the world—we would readily accord a hearing to the sentiments of Zionism, and no less readily lend all possible aid to a movement which has already become historic and world-embracing.

But it is a misfortune that the cry of "a Jewish nation," or "a Jewish government," has been raised and constantly re-iterated to the disgust of those who see only the evil of filling the minds of weaker followers with an ideal which is misleading. If forming a Jewish nation will solve the

question and offer the remedy necessary for the well-being of the Russian Jews, for instance, then let it be formed. But it is a most deplorable thing to have Zionism identified with a Jewish State. Chauvenism and cheap pride can go no further than to tolerate so degrading an interpretation of the purposes of Zionism than the perpetual theory that the Jewish people should constitute a government, because their ability and past history entitle them to rank among the nations of the earth, with representation at every court. We cannot endure that phase of Zionism.

Another Russian Lie.

From one of the pro-Russian newspapers we are informed that the latest trouble in which it is said eight Jews and five Russians were killed, was caused by the Jews and not by the Russians, and that, as a matter of fact, all these disturbances find their origin with the Jews, because of their extreme hatred of the Russian people, and in this strain the article goes on asking the world to believe that the massacres, riots and pillage are instigated by the Jews.

That the Jews of Russia cannot have an overweening fondness for those who persecute and oppress them is not hard to believe, but who is it that will give credence to a statement so notoriously false. Under the tyrannical rule of Russia the Jew is always on the defensive and not on the offensive, and the announcement of the killing of five Russians in Gomel by the Jews, led one of our contemporaries to remark that the killing of these Russians seems to show that the Jews are learning how to defend themselves at last.

It will be a hard day for Russia when the Jews learn to kick back; there is a limit to all endurance, and some time, or rather such a limit, may be reached.

(For the Hebrew Standard.)

In Search of a Pulpit.

XXXVI.

The Conciliator of Religions.

That trip through the country was a triumph, a carnival of delights for me. Everywhere I went it was the same story. I could well have changed the historic old message of the Roman general to read instead of "veni, vidi, vici," I came, I spoke, I conquered, almost in every instance. It seemed to be but accumulating fresh laurels to add to those already a few days old wherewith I had been crowned in my last stopping-place. I was banqueted; champagne flowed in rivers in my honor, the most expensive luxuries were at my disposal; the hospitality of my hosts in every case was unbounded. In fact, each thought of honoring himself by honoring me. Those who could afford to indulge in entertainment of me would vie with one other in outdoing previous efforts made on my behalf.

In one State the Governor was introduced, and I became a personal friend of his. He urged me on my next visit, which it was his earnest wish would be soon, to give him the honor of being his guest at the State Capitol. Scores of legislative members heard me and were delighted. Some promised to use their influence to have me called to Washington to open the session of Congress with prayer. Others offered me a lucrative position in partnership with them in the practice of law, if I would only consent to retire

from the ministry. Still others made overtures to me to become a candidate for Congress, and promised me the prestige of the political machine in my own State through their intervention with the boss and his ring. I was seemingly spared no honor and no distinction.

If it never rains but it pours; then, indeed, I was being flooded by a perfect cloudburst of generous and overwhelming appreciation. I seemed to be near the very apex of ministerial glory. Courted and admired at home, even in the distance honors fell thick and fast around me, and not only from my own people, but even from those who were not co-religionists. If as a novice I was successful, now as a full-fledged aspirant for notable distinction, I had more than my measure of glory. For who of my tribe and of my fraternity had ever before in the history of the country won such golden opinions on all sides among mayors, governors, senators and mighty men of the nation? Who of all the present rabbis stood for as much as I did in the Gentile world? Was I not serving the cause of Judaism most brilliantly by doing my duty and allowing myself to be heard and admired by them who had a natural-born antipathy on the score of religion against the Jew?

What Talmudist of noted mental calibre, what scholar of ancient Jewish lore, what student of MSS. and palimpsest, could range his services by the side of my own illustrious achievements for my faith? How could the unpractical book-worm, closeted in his study, giving to the world of science and philosophy an occasional work which was serviceable only for them who would pursue the same course of unprofitable researches, ever deem to compare his labors with those of my highly useful career. I reached the masses all over the continent, the philosopher only the very limited circle of those who were engaged in similar useless pursuits. What need, forsooth, had I to know how to read the various unvoweled texts of Hebrew works varying in dialects from generation to generation, and from century to century? Why need I have dabbled in Syriac and Arabic, in Assyriology and Coptic, in Sanscrit or Greek?

Did I not hew out for myself a career out of the rough marble of experience and contact with my fellow-men, wholly separate and distinct from the classical and academic atmosphere with which I was surrounded during my school days? The Talmudic dispensation was no longer binding, it was not accepted by the people as a regulator of their life either in theory or in fact. The *Shulchan Aruch* was not lived up to even by the majority of those who pretended to conduct their daily life according to its contents and prescriptions. The minor rules I condemned as superstition. The whole I put in a class with the outworn and obsolete methods of ages gone by and no longer to be revived in our day. *Yoreh Deah* was no authority, therefore all time spent in making out its provisions is wasted. The Mohammedan philosophy, too, was outgrown in an age when a Herbert Spencer covered with his most rational system the whole universe, especially the complexities of human relations. Therefore even the great Malmonides with all his acumen and wonderful mental prowess was a sol-

cism, if I might apply the expression to the man. At last his speculations were decidedly superfluous and merited no consideration at our hands. His thirteen Articles of Faith was an attempt to bind the human intellect and to cause the sway of a prescribed doctrine to stifle the voice of reason, that most valuable of the possessions of a human being.

I believed sincerely in the Fatherhood of God and Brotherhood of Man. Intelligent Jews and Christians alike could be appealed to on that platform. No one was ashamed to confess that rational system the basis of his faith. Many of the thirteen creeds could not be subscribed to by a believer in the Universal Church. The millennial period was at hand. I was willing to be its prophet. To all appearances there was no more intelligent or eloquent expounder of such teachings to be found than I was conceded to be.

I repeatedly asked myself during these days: Why should there be diversions in the human family? Must in the nature of things a genus in creation be divided against, part being bitterly opposed to others? Jews, Christians and Mohammedans with like aspirations were standing on common ground, had like powers to attain happiness, were all created in the image of God, were possessed of similar intellectual faculties, and were yet divided on the score of an artificial and man-made difference in creed and faith. This should not be and ought not to continue. Prompted by the desire to level distinctions, I began to set myself the task of setting right existing divergences, of overcoming men's prejudices against their fellows, and of preaching the equality which I clearly saw it was intended to prevail in the relations of man to man.

REB PELONI.

The Mirror.

The Kaddish and Memorial Services in the synagogues, the funerals and the dedication of monuments are among the most solemn and most carefully attended to religious duties of many people. It has been well said by some that our temples are adjuncts to the cemeteries, and that they chiefly maintain their hold upon the people by virtue of that fact.

When the day comes when a sorrowful occurrence awakens the indifferent Jew he does not think, nor does he care, about any religious customs or observances. But let the fateful event happen and no ceremony is too ridiculous to observe, no custom too rigorous for compliance. This is not always the case, but often enough to provoke my comment.

The mystic *Luach* is held in deep veneration. The man or woman who can decipher its cryptogrammatic contents is deemed a scholar. The rabbi who does not carry one around with him as a handy reference to answer all questions pertaining to dates of the various periods of mourning and *Yahrzeit* must be an ignoramus, and is irrevocably put down as such. The *Luach* is at once the gauge of scholarship, the encyclopaedia of information on the most desirable topics, viz., dates for coming holy-days, for the annual recital of *Kaddish*, for the determination of the Sabbath when the boy's *Barmitzvah* is to take place, and for a

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dozen and one other kindred important occasions

The Memorial Tablet hung upon the walls of a Jewish house, is indicative of a foresight and provision that must be regarded as nothing short of admirable. That is the very height of filial love. Next to erecting a monument for the departed parent, this token of everlasting attachment to the deceased father or mother is, perhaps, the best index of the loyalty of those who were left behind as mourners. It is a sacred object and intimately associated in the minds of the relicts with the life and career of the dear departed. What would a good religious home be without its memorial tablets and the memories it calls up? The last duty by the dead has by this been well performed.

Reb Yussuf Loeb (Levy) of Pittsburg actually begs the Jewish merchants to close their business on Rosh Hashbanah and Yom Kippur! The believer in the Sunday-Sabbath is justified in answering him that, if the Radical Rabbi is anxious to have Jewish business men to close up on the holidays, let him transfer those days to the nearest and most convenient Sundays. The old calendar is only a tradition and superstition. All days are holy, if made so. If this applies to the Sabbath, why should it not apply to every other important day in the Jewish calendar? And, methinks, the interrogator argues logically. Therefore, Reb Yussuf Loeb and his tribe of freethinking rabbis are decidedly inconsistent.

The *Jewish American* states that Hirsch impressed all his hearers with being thoroughly Jewish during his discourse at the dedication of the Detroit temple. So he is, my young friend, until he will stir up a hornet's nest with some declaration concerning the mythical character of Moses, the non-essentiality of all Moses legislation and, perhaps, even the improbability of immortality, or touch some other belief with his blighting utterances.

After discouraging in every possible way the study of the Hebrew language and the use of it in the services, after making the absurdity of keeping the Hebrew the stock argument for Reform, and for the necessity of introducing the vernacular to the almost complete exclusion of the ancient tongue, it is very refreshing to note the importance which the study of the Hebrew may assume as a fad in the very near future. Reb Yussuf Loeb along with his other numerous enterprises has announced his intention to personally conduct a class for the study of Hebrew. The day may then come when the congregational Emerson classes may yet be supplanted by this newest and most novel form of activity in temple circles.

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I further certify that in accordance with the provisions of Sections Fifty-two and Eighty-four of the Insurance Law of the State of New York, I have caused the policy obligations of the said Company, outstanding on the 31st day of December, 1902, to be valued as per the Combined Experience Table of Mortality, at Four per cent. interest, and the American Experience Table of Mortality, at Three and one-half per cent. interest, and I find the net value thereof, on the said 31st day of December, 1902, to be Four Million, Forty Five Thousand, Six Hundred and Thirty-seven Dollars, as follows:

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

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Notice of Removal.

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

Removal.

Rabbi G. Taubenhau announces his removal to No 1195 Boston Road.

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In the Jewish World.

Extensive changes are being made in the Pearl street synagogue, Fall River, Mass. The expense of the immediate changes will reach about \$3,000.

Rev. Dr. David L. Likhnitz, rabbi of Temple Beth-El of Utica, N. Y., has accepted an invitation to speak before the Utica Ministers' Association next Monday morning at 10.30. His theme will be "Moses."

Felix Marx, founder of the original Felix restaurant, famous for fifty years as a Kosher dining room, of prominent Hebrews, died, Monday, at No. 68 Washington Square South, aged seventy-eight years. Mr. Marx opened the Felix dining room in 1859, on lower Broadway. Seven years ago Mr. Marx sold the business and went to France, but returned to this country when he became ill.

A unique souvenir watch of the recent Zionist congress has instead of a minute-hand an aperture through which is seen part of a disc slowly revolving beneath. As the disc revolves one face at a time is seen. The heads that successively appear are those of Israel Zangwill, Dr. Theodore Herzl, Dr. Max Nordau, Alexander Marmorock, Prof. Mandestamm and A. Wolfson.

Rather a remarkable condition has been found to prevail in that portion of the Eastern District of Brooklyn included in Districts Nos. 33 and 35, over which William A. Campbell is Superintendent. From nearly all the schools there, Mr. Campbell says, reports have been to the effect that there is an exceptionally great and wholly unexpected influx of families from Manhattan, as evidenced by the number of children seeking transfer from Manhattan schools. This change is attributed to the approaching completion of the new Williamsburgh Bridge, but the extent of it at this time has been a matter of wonder to Mr. Campbell and principals alike.

The imposing group of buildings which have been year after year transforming the Jewish Hospital grounds at Logan, Pa., into a miniature city, have been further augmented by the completion of three large and beautiful structures, which are to be dedicated on Sunday, Oct. 4. These are the Guggenheim Hospital for private patients, the Elsner Home for Nurses and the Loeb Operating Building. The programme for the dedication exercises will be impressive and elaborate, including addresses by the donors of the various buildings; an address by Judge Sulzberger, vice-president of the Jewish Hospital Association, and appropriate prayers and musical features.

Invitations have been issued by the Jewish Hospital Association of Philadelphia, Pa., for the dedication of the Guggenheim Hospital for private patients, the Loeb Operating Building and the Elsner Home for Nurses, on Sunday, Oct. 4, on the grounds of the Jewish Hospital, York Road and Tabor avenue, Philadelphia.

Joseph B. Greenhut, who has just returned from an extended trip through Europe, during which he visited Russia to make an investigation of the massacre of Hebrews at Kishineff, has sent a letter, containing the results of his observations to Secretary Hay. Mr. Greenhut says that about one million rubles, approximately \$500,000, was raised for the relief of the sufferers. One-half of this sum was raised in Russia, one-quarter was received from other parts of Europe, while one-quarter was sent from the United States. Sufficient funds have been received for all urgent cases. Mr. Greenhut says, however, that the Hebrews of Kishineff prize more highly than the material assistance they receive the attitude taken in their behalf by President Roosevelt and Secretary Hay.

President Roosevelt has accepted a flag from the Zionists of Baltimore. Louis Michel, a leader in the movement there, has received this letter:

"Oyster Bay, N. Y., Sept. 15.
"Sir—The President directs me to acknowledge the receipt of your letter accompanying the Zion flag presented by your committee to the American Government. The President thanks you sincerely on behalf of the Government for your gift, which he will direct to be placed in an appropriate place. With as-

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urances of his appreciation, I am, very truly yours, WILLIAM LOEB, Jr., Secretary to the President.

The letter was in response to a communication addressed to the President accompanying the flag of the Flag Committee of the Ezras Chovevi Zion Association of Baltimore City.

Nine congregations have joined the Union of American Hebrew Congregations this year.

Whistler and His Model.

James MacNeill Whistler once owned a female model \$5 for sittings. She was a Phillistine (the Phillistines, who knew nothing of her patron's fame and was in no way impressed with his work. One day she told another artist that she had been sitting to a little Frenchman called Whistler, who jumped about his studio and was always complaining that people were swindling him and that he was making very little money. The artist suggested that if she could get any piece of painting out of Whistler's studio he would give her \$50 for it. Although skeptical, the model decided to tell her "little Frenchman" of this too generous offer and selected one of the biggest and finest works in the studio. "What did he say?" asked the artist who had made the offer when the model appeared in a state of great excitement and looking almost as if she had come second best out of a scrimmage. "He said: 'Fifty dollars! Good heavens! Fifty dollars!' And he got so mad—well, that's how I came in here like this."

Henley's Sufferings.

In fifty-four years of his life—he was born in 1849—W. E. Henley never knew what a day's perfect health meant. When little more than a boy he was attacked by a disease which necessitated the amputation of one foot. He was told later by the doctors that the sacrifice of the other leg was necessary were he to live. The fame of Dr. Lister had reached Henley, and, penniless and almost friendless, he determined to try. Edinburgh infirmary. Thither he traveled third class in physical suffering such as few have known, and when he reached the infirmary his whole possessions amounted to a few shillings. His confidence in Lister was justified and his leg was saved. He was and remained a cripple, but neither hopeless nor helpless. His astounding nimbleness under these conditions suggested to Robert Louis Stevenson the physical sketch of John Silver.

The Red Sea.

Here is an interesting theory: What made the Red sea red? The blood of locusts. Read a few lines from Exodus: "And the locusts went up over all the land of Egypt and rested in all the coasts of Egypt; very grievous were they. Before them there were no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened. And the Lord turned a mighty strong west wind, which took the locusts and cast them into the Red sea. There remained not one locust in all the coasts of Egypt." The Red sea today is no more red than any other sea. Its reddening was temporary.—New York Press.

What is Gossip?

There has been complaint from the beginning of history that women are "curious." What is curiosity? It is the uneasy appetite of an ill fed mind. People fully educated and fully employed are not curious. Civilized woman has inherited the mental growth of man and then has had to confine that enlarged capacity to precisely the same field of activity which was sufficient for a squaw. Women have been accused for centuries of a tendency to "gossip." What is gossip? It is small talk about other people. The tendency

to this vice is a reaction from the persistent presence of our own affairs.—Success.

Eugene Field's Sarcasm.

Eugene Field was once presented to a "sister poet," to whom he tried to say pleasant things. At last the lady inquired condescendingly, "Do you ever write yourself?" "A little," replied Field modestly. "And what did you say your name was?" "My name is Field—Eugene Field." "I have not heard of you before, Mr. Field," said the lady, with oppressive frankness. "No, madam," said Field, "nor I of you; but you might at least have pretended you had, as I did. Good afternoon."

The Nebular Hypothesis.

The nebular hypothesis survives in name, but with connotations indefinitely diversified. Regarding the modus operandi of cosmic change there is no consensus of opinion. That there was in the beginning a solar nebula all are agreed, but whether it was gaseous or pulverent, whether it shone with interrupted or continuous light, how it became ordered and organized, how it collected into spheres, leaving wide interspaces clear, the wisest are perplexed to decide.

His Position.

"Say, Chimmie, see dat man gettin' on de car? Dat's the postmaster general."
"Aw, gwan! He ain't no general—ain't got no brass buttons nor stars nor not'in."
"Aw, he ain't no soldier general. He's de man wot hands out letters at de general delivery windy."—Kansas City Journal.

Insects Used For Medicine.

The cochineal insect is in some cases recognized as a medicine and at one time had a reputation for wonderful virtues. Honey and wax, often used in pharmacy, are insect products, while galls, used in medicine for the astringent properties and the gallic and tannic acid they furnish, are also the work of insects.—London Tit-Bits.

An Affecting Scene.

Mr. Younghusband—Darling, you have been weeping. What is it; my sweetest love?
Mrs. Younghusband—Horse radish!

No man really feels his importance until after his wife calls his attention to the fact that he is somebody.—Milwaukee Sentinel.

The Peculiar Ganges Water.

There is a scientific basis for the universal faith—usually called superstition—among Hindus in the cleansing qualities of the Ganges as well as in its peculiar sanctity. Careful experiments has shown that the river possesses extraordinary and inexplicable antiseptic properties. A government analyst took water from the main sewer of Benares which contained millions of cholera germs. When emptied into a receptacle of Ganges water in six hours they were all dead. He took undeniably pure water and threw a few of these cholera germs in. They propagated and swarmed. These tests were tried repeatedly.

How He Won His Bet.

In a certain office building in the downtown district there is a club, on an upper floor, with an express elevator service for members. The other day two of the latter emerged from the dining room, where they had eaten luncheon, and eyed the elevator floor indicator. The arrow moved in two shafts, one of them the club elevator express route.
"It's wonderful how much time a man can save by these expresses," remarked one of the pair.
"Nonsense," said his companion, "I can get to the bottom on a local and beat you while I am doing it."
"Ten dollars that you can't," was the reply.

The cages in both shafts opened with a click, and without further parley the two men separated, entering the different elevators. The local got away a fraction of a moment ahead of the express. When the man in the latter stepped out his acquaintance was waiting for him.
"How did you do it?" gasped the express passenger, digging down for the forfeited bank note.
"That was easy," said his companion. "I gave my elevator man half of the bet—in advance—and he didn't make any stops."—New York Post.

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A Fishmongering Railroad.
While looking through a pile of old papers a correspondent came across the following article in a New York paper of the date of Feb. 6, 1859, under the caption of "The Smelt Railroad."

"It is well known that the Portsmouth railroad has to turn everything to account to pay running expenses, and many are the jokes they perpetrate upon the conductors in reference to their shifts to get a living. It is said that one of them last year was accustomed to bring fish from Portsmouth and peddle them out on the way to Concord.

"One day he brought along smelts, dealing out to customers at every station, till he got to Suncook, where he blew his horn and an old woman came out and wanted six, 'just a pattern—all I've got left, you're in the nick of time,' said he, and he began to count them and found only five. 'How's this? I should have six.' And he began to count his fingers and reckon over how he had disposed of the four dozen he had started with. After awhile: 'I have it! Hold on a little while and I'll be back,' said he, and he ran the train back seven miles to a place where he had let a woman have one more than she had paid for, got it, came back to Suncook and let the old woman have the six she wanted, and then the 'smelt train' went to Concord."—Manchester (N. H.) Union.

Sentinel and Hussar.
Two well known military terms, "sentinel" and "hussar," afford capital instances of the remarkable manner in which a nation does its word twisting. At first sight there seems little connection between the Latin word sentina, signifying the hold of a ship, and a soldier keeping watch over his sleeping comrades. The connecting link is afforded by the word sentinaria, the Roman who pumped the hold of Caesar's galleys free of bilge water. Upon his constant vigilance depended the lives of the entire ship's company.

Similarly the word "hussar" is merely a Hungarian term signifying "twenty-two." It arose in this manner: When Matthias Corvinus became king of Hungary in 1458 he was extremely afraid of foreign invasion. He consequently raised an army by the simple expedient of commandeering every twentieth individual in the land; hence the hussar.

Mistake, Mistaken.
The use of these words seems to be so anomalous as to need some inquiry and explanation.

I may be mistaken, for I continually make mistakes. But when shown to have been mistaken I own myself in error. Yet, if I am mistaken, it is not the error of him who mistakes me? But it may be that I am right and that he is mistaken, though I suppose that I ought to take him aright and not mistake him. Nevertheless I often have to say in argument: "You were quite right. I was mistaken."

In a word, though he who mistakes must be in error, our common use of language considers him who is mistaken to be so.—Notes and Queries.

Duchesse de Berry at Dieppe.
Dieppe boasts of being the most ancient of all the "bains de mer." Henri III. repaired thither in 1578 "to bathe in the sea in order to cure certain ailments from which he suffered."

For a long time the Dieppe baths were reported to be efficacious in cases of hydrophobia. When Henry IV.'s little dog, Fanor, had been bitten by a big dog, supposed to be mad, it was dispatched to Dieppe in charge of a groom of the chamber, "pour etre mouille dans la mer," and Mme. de Sevigne relates that some ladies of the court who had been bitten by a mad dog went there in 1671.

It was, however, the Duchesse de Berry who popularized Dieppe. She went there regularly from 1824 to 1830 and once took part in a really remarkable ceremony of inauguration on the beach. While cannon thundered and bells pealed and bands played she publicly entered the water, led by the hand by the "royal medical inspector of the baths," who was attired in evening dress with kid gloves. One would give a great deal for a snap shot of that performance.—Pall Mall Gazette.

The First American Bible.
In 1633 the first Bible printed in America was published in Cambridge. It was unlawful to print an English version of the Scriptures, that right being a monopoly enjoyed by privilege

and patent in England. The one printed in Massachusetts was Elliot's famous "Indian Bible," and, although 1,500 copies were struck off, they are quite rare and "sealed books," as the tongue in which they are written is literally a "dead language," the tribe and all who had a knowledge of the dialect being long extinct.

Elliot's work is unique, being at once a monument to his piety, perseverance and learning. Its literary successor was Newman's "Concordance of the Scriptures." This was compiled by the light of pine knots in a log cabin in one of the frontier settlements of Massachusetts. It was the first of its kind and for more than a century was admitted to be the most perfect, holding its place in public esteem until superseded by Cruden's, which it suggested.

Uncovering the Past.
"All right," says the rich father, after the count has stated his terms. "I'll let Sadie marry you and agree to turn over to you \$1,000,000. Now, let's get fixed up properly. Suppose we say \$1,000 down and the balance at \$2 a week?"

Here Sadie bursts into tears and leaves the room.
"Now, ma," says the rich father to his wife, "what on earth's the matter with that girl?"
"Well, I don't blame her at all, pa. It seems as if you never could keep from betraying the fact that we are of plebeian origin."

"What have I done now?" asks pa.
"Why, you talk as if you were buying the count from an installment house."—Judge.

Enough.
A New York man says that one of the most pathetic remarks he ever heard was made by a youngster who belonged on New York's east side. The little fellow was taken to Coney Island on an outing conducted by a charitable organization. He went down on the beach and stood for several minutes watching the waves rolling in. As far as he could see there was nothing but water, and the expanse of waves and whitecaps fascinated him. Heaving a deep sigh, the little fellow remarked, "Well, this is the first time I ever saw enough of anything."

Birds Flee Disease.
Professor Mascart has reported to the Paris Academy of Sciences that his observations proved the truth of the statement made by ancient writers that birds flee from cities and countries that are threatened with pestilence. He has found that birds that live in large cities, particularly sparrows and swallows, fly away when serious epidemics begin.

Class Amusements.
"Don't you think the amusements of many society people are very nonsensical?"
"Sometimes," answered Miss Cayenne, "but not as nonsensical as the amusements of those people who amuse themselves by imagining how society people amuse themselves."—Washington Star.

The Idler.
An idle man never encourages good citizenship or progress or peace or decency. Idle men hanging around a town are always a pest. Mischievous is always easy to stir up, and every useful, progressive man finds his efforts handicapped by loafers.—Aitchison Globe.

Characteristic to the Last.
Squibbs—Cresus, the miser, was drowned last evening.
Hilbs—How did it happen?
Squibbs—He fell from a steamboat. I reached down and asked him to give me his hand. He said he had nothing to give and sank.

A Fiery Manager.
"I didn't see Ranter play Hamlet, but I understand that he threw a great deal of fire into the part."
"I don't know about that, but the manager did. Ranter is back in vaudeville."—Toledo News-Bee.

A Magnate.
"Is he very rich?"
"Rich? Why, he's so rich he daren't look twice at a girl for fear she'll bring a breach of promise suit."—Philadelphia Ledger.

When you dance don't avoid the fiddler next day, hoping he will forget to present his bill. The fiddler never forgets.—Aitchison Globe.

KRAKAUER PIANOS

Are Good Pianos Always, Because They Embody the Highest Musical, Artistic and Mechanical Ideals.

KRAKAUER BROS., Makers.
Retail Warerooms,
113 East 14th Street,
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370 Fulton street.

O. W. WUERTZ, Manufacturer of PIANOS.

Unexcelled in Tone, Touch and Durability.
Cash or Easy Payments.
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THE C. H. BROWN CO.

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Steam and Compressed Air Carpet Cleansing
221 East 38th Street,
Telephone, 1531-88th. NEW YORK.
Renovating, Scouring, Taking Up, Altering, Relaying, Moth-proof Packing and Storage of Carpets and Rugs. Careful attention given to every detail.

CARPETS.

We call attention to our extensive lines of **ROYAL WILTONS, AXMINSTERS AND WILTON VELVETS.** We announce a continuation of the **GREATEST RUG SALE**

ever offered in the history of the trade, IN LARGE CARPET SIZES. **DOMESTIC RUGS,** consisting of New Hartfords, Wiltons, Axminsters and Brussels, to close out. Lot No. 1 at \$18.50. Lot No. 2 at \$24.50. **HAND MADE INDIA AND PERSIAN RUGS,** in the following carpet sizes, viz.:—
8x9 ft. at.....24.50; 8x10.5 ft. at.....30.00
9x12 ft. at.....35.00; 12x16 ft. at.....100.00
9x10.5 ft. at.....35.00; 12x18 ft. at.....125.00
12x13 ft. at.....70.00; 14x18 ft. at.....200.00
10x15 ft. at.....75.00; 15x30 ft. at.....350.00
SPECIAL! 8x9 feet at 5.00 each.

SHEPPARD KNAPP & CO.,

Sixth Ave., 13th & 14th Sts.
N. B.—In Our New Furniture Buildings: **SPECIAL SALE OF THE VERY BEST HIGH GRADE PARLOR AND BEDROOM FURNITURE, ALSO LACE CURTAINS**

NOTICE TO TAXPAYERS.
DEPARTMENT OF FINANCE.
BUREAU FOR THE COLLECTION OF TAXES,
NO. 57 CHAMBERS STREET, BOROUGH OF MANHATTAN.

NOTICE IS HEREBY GIVEN that the Assessment Rolls of Real Estate and Personal Property in The City of New York for the year 1903 and the warrants for the collection of taxes have been delivered to the undersigned, and that all the taxes on said Assessment Rolls are due and payable on **MONDAY, OCTOBER 5TH, 1903,** at the office of the Receiver of Taxes in the borough in which the property is located, as follows:
BOROUGH OF MANHATTAN, No. 57 Chambers Street, Manhattan, N. Y.
BOROUGH OF THE BRONX, corner Third and Tremont Avenues, The Bronx, N. Y.
BOROUGH OF BROOKLYN, Rooms 2, 4, 6 and 8, Municipal Building, Brooklyn, N. Y.
BOROUGH OF QUEENS, corner Jackson Avenue and Fifth Street, Long Island City, N. Y.
BOROUGH OF RICHMOND, corner of Bay and Sand Streets, Stapleton, Staten Island, N. Y.
In case of payment during October the person so paying shall be entitled to the benefits mentioned in section 915 of the Greater New York Charter (Chapter 378, Laws of 1897), viz.: A deduction of interest at the rate of 6 per cent per annum between the day of such payment and the 1st day of December next. All bills paid during October must be rebated before checks are drawn for payment. When checks are mailed to the Receiver of Taxes they must be accompanied by addressed envelopes with postage prepaid in order to ensure return of receipted bills by mail. Checks may be mailed at any time to the Receiver after bills have been issued.
DAVID E. AUSTEN,
Receiver of Taxes.

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, the City of New York, on or before the 1st day of February next.
Dated New York, the 1st day of July, 1903.
OCTAVIA FISHEL, Executrix.
FELIX JELLENK, Executrix.
NATHAN D. STERN, Attorney for Executrix.

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

MARX ISAAC—IN PURSUANCE OF AN order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, NOTICE is hereby given to all persons having claims against Isaac Marx, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, No. 57 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.
ROBB 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 14th, 1903, NOTICE is hereby given to all persons having claims against Sophie Feiber, otherwise known as Sophia Feiber, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business at the office of Leo N. Levi, No. 27 Pine Street, in the City of New York, on or before the 21st day of September, 1903, next.
Dated New York, the 20th day of March, 1903.
SAM'L L. FEIBER, Executrix.

LEO N. LEVI, Attorney for Executrix, 27 Pine Street, New York City.
HERST, HERMAN—IN PURSUANCE OF AN order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York: NOTICE is hereby given to all persons having claims against Herman Herst, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 119 Nassau Street, Borough of Manhattan, in the City of New York, on or before the 10th day of December next.
Dated New York, the 27th day of May, 1903.
HERMAN HERST, JR., Executrix.

MAY, ELIAS—IN PURSUANCE OF AN order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Elias May, otherwise known as Elias 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 22d day of March, 1903.
LOUIS MANDEL, LAZARUS MONHEIMER, Executrix.
J. P. SOLOMON, Attorney for Executrix,
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. Kurzman & Frankenhaimer, 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 & FRANKENHAIMER, Attorneys for Executrix,
25 Broad Street, New York City.

LEDERER, 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 Lederer, 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 William Bondy, her attorney, No. 149 Broadway, Borough of Manhattan, in the City of New York, on or before the twenty-first day of April next.
Dated New York, the 25th day of September, 1903.
CHARLOTTE LEDERER, Executrix.
WILLIAM BONDY, Attorney for Executrix,
No. 149 Broadway,
Borough of Manhattan,
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 224, No. 290 Broadway, Borough of Manhattan, City of New York, on or before the 10th day of October next. Dated New York, the 24th day of March, 1903. Samuel Stern, Executor. Carrie Greenberg, Sophie Cohn Miller, Executrices.
SAMUEL J. COHEN, Attorney for Ex's,
Stewart Building, No. 290 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.
ADOLPHE SCHWOB, Executrix.
COUDERT BROTHERS, Attorneys for Executrix,
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, Room 1006, No. 68 William Street, Manhattan Borough, in the City of New York, on or before the 31st day of October next.
Dated New York, the 20th day of April, 1903.
THERESA ADLER, Executrix.
LEOPOLD LEO, Attorney for Executrix,
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 therefor 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 WURZBURGER, Executors. EDMUND H. DODD, Attorney for Executors, 29 Liberty Street, Borough of Manhattan, New York City.

RUDOLPH, OSCAR—IN PURSUANCE OF AN order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Oscar Rudolph, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, the office of Straley, Hasbrouck & Schloeder, No. 201 Broadway, Manhattan, in the City of New York, on or before the 22d day of December next.
Dated New York, the 12th day of June, 1903.
HERMAN HAUG, EDWARD BROQUET, Executors.
STRALEY, HASBROUCK & SCHLOEDER, Attorneys for Executors,
201 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, Borough of Manhattan, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 203 Broadway, in the City of New York, on or before the 9th day of November next.
Dated New York, the 1st day of May, 1903.
J. P. SOLOMON, JULIUS STICH, Executors.
J. P. SOLOMON, Attorney for Executors,
203 Broadway, New York City.

PRICE, MAX—IN PURSUANCE OF AN ORDER of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Max Price, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, at No. 203 Broadway, in the City of New York, on or before the 1st day of November next.
Dated New York, the 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 300-309 No. 32 Nassau Street, in the City of New York, on or before the 31st day of December next.
Dated New York, the 18th day of May, 1903.
NELLIE GREENHUT, ALFRED EITTLINGER, Executors.
GREENHUT, GUSTAV D., Administratrix.
Attorneys, 32 Nassau Street, New York City.

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

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 24th day of February next.
Dated New York, the 18th day of August, 1903.
AARON MORRIS, Executrix.
ABRAHAM NELSON, Attorney for Executrix,
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.
JULIUS LEVY, Administrator.
FRIEDMANN, THERESE, of Therese Friedmann, dec'd.

GEMS IN VERSE

A Western Twilight.
Naught save the barren prairie, straight
as the raven's flight,
Not a cloud upon the heavens mars the
coming of the night;
Not a tree to break the sky line, where the
sunset banish of red,
Half across the western border, tell the
summer day is dead.

Twenty thousand shining star beams clustered
round a crescent moon,
Stealing out the purple eastland in the
waning twilight's gloom;
In a stillness deep, primeval, in a mist
light like the morn,
Out upon the trackless prairie one more
summer night is born.
—Percy F. Montgomery in Kansas City
Star.

The Mother Girl.
She is not a bud of fashion nor a butterfly
of style,
And there are no bogus trimmings in the
makeup of her smile;
She needs no artificial fixing to enhance
her girlish charms,
And a god would go in raptures o'er the
plumpness of her arms
As she washes up the dishes and the
minutes speed along,
Dancing gayly as they pass her to the
music of her song,
In her eyes a soft expression of a pure
maternal love
That must surely be the envy of those
angels up above.

She's the joy of every home
Underneath you arching dome
Till she gives her heart's affection to another.
Lucky he who wins the true,
Loving, loyal maiden who
Tries to lift the daily burden from her
mother.

When the weekly toll is over and she
dons her Sunday gown
There is not a pampered darling on the
earth can't turn her down.
In the winning game of beauty not a
fashionable pearl,
Though ablaze with costly jewels, can
outshine the mother girl.
Sweet simplicity is noted in her unassuming
grace,
And she needs no color touching to put
bloom into her face,
For the blood of health is coursing
through her veins; her rosy blush
Isn't made for the occasion by the decorative
brush.

She's the very fairest gem
In our beauty diadem.
Search creation and you cannot find another
On the face of all the earth
That possesses half the worth
Of the girl who lifts the burden from her
mother.

The Old Suburban Faces.
I have had seat mates, I have had companions,
In the crowded smoker, in the tardy milk
trains;
All, all are gone, the old suburban faces.
I have been hustling, I have been hurrying,
Bolting my breakfast food, gulping down
my coffee,
Rushing to meet the old suburban faces.
I have stood, I have sat down on the coal
box,
Reading my paper, grumbling like the
others,
Watching them scowl, the old suburban
faces.
Ghostlike I wander through the crowded
coaches,
Peering at the strangers that are all about
me,
Seeking to find the old suburban faces.

Friends and fellow sufferers, where are
ye all?
Is this some other planet or am I dreaming?
Where have they gone, the old suburban
faces?
Ah, yes! I see it all. I've missed the
dummy
And caught a through train filled with
rank outsiders!
They're on ahead, the old suburban faces!
—Chicago Tribune.

For Her.
For her what marvels he would do!
For her what dangerous paths pursue!
What valorous ambitions stir
For her!
No worldly station is too proud.
The echoing plaudits of the crowd
Are worth the pain—though sharp the
spur—
For her!

And yet, remote from fame's unrest,
Love smiles and seems to thrive the best,
And life is sweet, she will aver,
For her!

Though fortune's gifts be strangely few,
Her tender woman's heart and true
Feels that he plods without demer
For her!
—Washington Star.

Life, we've been long together,
Through pleasant and through cloudy
weather.
'Tis hard to part when friends are dear;
Perhaps 'twill cost a sigh, a tear;
Then steal away, give little warning,
Choose thine own time,
Say not good night, but in some brighter
clime
Bid me good morning.
—Mrs. Barbauld.

Arab Lying.
The following characterization of the Arab
pennant for not telling the truth
is from a paper by Dr. G. Saint-Paul
on the Tunisians: "Arab lying is ex-
asperating. It is absurd and victorious.
It triumphs easily over the critical
sense and the habit of scientific rea-
soning. It is sometimes childish. Your
native servants will never be taken
unawares. You forbid one of them to
smoke in your dining room and you
surprise him there with a cigarette in
his mouth. 'You were smoking.' 'No,'
'I saw you.' 'Impossible.' 'You had a
cigarette in your mouth; you are hid-
ing it in your hand; there it is!' 'Then
God put it in my hand.' The native
denies always. Taken red handed he
denies. Beneath blows he denies.
Pain is sometimes powerless to make
him confess, even at the point of death.
This obstinacy is due in part to the
high idea he has of his dignity. His
pride forbids him a confession, be-
cause the avowal of his lying is in-
finitely humiliating in his eyes. The
fear of losing 'face' is all powerful in
him. To recognize a fault is more
shameful than to have committed it.
Hence the peculiar obstinacy of the
native in denying, even when it would
be to his interest to confess, an ob-
stinacy not manifested in other ways."
—Journal of American Folk Lore.

Canine Intelligence.
A native of Peru has vouched for
the following: A native pointed out
one day a huge white dog that lay be-
fore his wattle house. He declared
that his dog had intelligence of an al-
most human order. He said that once,
when it had broken a bone in its foot,
he had taken it to a surgeon and the
surgeon had set the fracture and re-
lieved it of its pain. Some months af-
terward, in the middle of the night, the
surgeon was awakened by a great
scratching at his door and by a thump-
ing as of some heavy body. He slipped
on a dressing gown and went down, to
find the white dog in his garden with
a brown dog beside it that held one
leg off the ground. The surgeon's de-
duction was that the white dog had
brought its companion there for treat-
ment. Accordingly he dressed the leg
of the injured animal, and thereupon
the two dogs licked his hands with an
air of gratitude and departed slowly
into the night side by side.

Rufus Choate and Justice Shaw.
Rufus Choate was sitting next to
Judge Hoar in the bar when Chief Jus-
tice Shaw was presiding and the Suf-
folk docket was being called. The
chief justice said something which led
Mr. Choate to make a half humorous
and half displeased remark about
Shaw's roughness of look and manner,
to which Judge Hoar replied, "After
all, I feel a reverence for the old chief
justice." "A reverence for him, my
dear fellow?" said Choate. "So do I.
I bow down to him as the wild Indian
does before his wooden idol. I know
he's ugly, but I bow to a superior in-
telligence."—George F. Hoar in Scrib-
ner's Magazine.

The Way to Float.
This is the advice of an old swimmer
to those who cannot swim: "Any hu-
man being who will have the presence
of mind to clasp the hands behind his
back and turn the face toward the
zenith may float at ease and in perfect
safety in tolerably still water. When
you first find yourself in deep water
you have only to consider yourself an
empty pitcher. Let your mouth and
nose, and not the top of your heavy
head, be the highest part of you and
you are safe. But thrust up one of
your bony hands and down you go—
turning up the handle tips over the
pitcher." There are reason and logic
in this.

Tolerance.
Tolerance is a calm, generous respect
for the opinions of others, even of one's
enemies. Tolerance is silent justice
blended with sympathy. Tolerance al-
ways implies wisdom and kindness. It
seeks to convert others from error by
gently raising them to higher ordeals,
by leading them to broader lines of
thinking, by patiently helping them to
help themselves. Tolerance does not
use the battering ram of argument or
the club of sarcasm or the rapier of
ridicule.—Selected.

Painful.
Johnson—Does your wife speak
French?
Thompson—She thinks she does.
"You don't speak it, do you?"
"No."

"Then how do you know she doesn't?"
"I watched a French waiter's face
the other day when she was talking to
him, and I'll be blamed if he didn't
look as if he had the toothache!"

Unreasonable.
Magistrate (severely)—Prisoner, how
did you have the audacity to break into
this man's house at midnight and rob
him?

Prisoner (piteously)—But, your honor,
last time I was before you you wanted
to know how I could have the audac-
ity to rob a man in broad daylight.
When do you expect me to get in my
work?

The Baby Humorists.
"Of course," said Mrs. Extrygood,
"you are fond of bright, precocious
babies?"
"Oh, yes; certainly," replied Old
Batch, "but I draw the line on the
supposed smart sayings made up by
the parents and loaded off on the poor
infants."—Baltimore American.

Asking His Advice.
A little girl, aged nine, called her fa-
ther to her bedside the other evening.
"Papa," said the little diplomat, "I
want to ask your advice."
"Well, my dear, what is it about?"
"What do you think it would be best
to give me on my birthday?"—London
Telegraph.

Strong Coolies.
The power of endurance of the Chi-
nese cooly is marvelous. Many will
travel over forty miles, carrying a
heavy load on their backs and think
nothing of it. A writer mentions the
case of certain coolies who, after go-
ing twenty-seven hours without food
and having carried a heavy burden in
the meantime, still had strength
enough left to offer to carry a man fif-
teen miles farther.

Signed Against Signing.
Man With Petition—I'd like to have
your name on this, Ruggles. It's a
mere formality; you know, but—
Business Man—I'd like to oblige you,
Raekshaw, but a fellow came round
last week with a pledge binding the
signer not to put his name on a peti-
tion of any kind for one year, and I
signed it.

Chance For Heroism.
Adorer (anxiously)—What did your
father say?
Sweet Girl—Oh, he got so angry I
was afraid to stay and listen. He's in
a perfectly terrible rage. Go in and
appease him.

The Wicked Parrots.
Miss Nancy—I wonder why it is that
sailors are such terrible swearers?
Cousin Tom—Why, don't you know?
They learn profanity of the parrots. I
thought everybody knew that.—Boston
Transcript.

Barrie and the Editors.
Soon after J. M. Barrie leaped into
fame the editors of three London jour-
nals for which he had done a good deal
of work determined to give a dinner in
his honor. Mr. Barrie accepted the in-
vitation, and in due course the three
knights of the pen and scissors and
their distinguished guest sat down to-
gether. The hosts, knowing their con-
tributor only by his work, fully antici-
pated a "feast of reason and a flow of
soul." However, the soup and fish
were consumed without a word from
Mr. Barrie, or, at least, with nothing
beyond noncommittal grunts. Despite
frantic efforts to lure him into conver-
sation, it was not until he rose to put
on his coat that he made the first and
last remark that he uttered during the
evening. "Weel, this is the first time
I've ever had dinner with three edi-
tors."

A Perfectly Plain "Direction."
Once upon a time Judge Carter was
riding through a rural district in Vir-
ginia. He stopped at a negro's cabin to
get his direction. "Uncle," said he,
"can you direct me to Colonel Thomp-
son's?"
"Yes, sah," replied the negro. "Yo'
goes down this yah road 'bout two mile
till yo' comes to an ol' ailm tree, and
then yo' tu'ns sha'p to the right down
a lane fo' 'bout a quarter of a mile.
Thah yo' sees a big white house. Yo'
wants to go through' the yard to a paf
that takes you a spell to a gate. Yo'
follows that road to the lef', till yo'
comes to three roads goin' up a hill,
and, jedge, it don' mattah which one of
them thah roads yo' take, yo' sure gets
lost anyway."—Stewart Edward White.

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who became a public stenographer, with an of-
fice of her own? Now she has a House and
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ing, now has \$5,000 per year.
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Adath Israel of West Harlem, 135 West 125th street.
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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 Shaar Torah, 24 Chrystie street.
Beth Israel, 305 West 37th street.
Beth Israel Bikur Cholim, 72d street and Lexington avenue.
Beth Israel Emanuel, 246 West 116th street.
Beth Tefilla, 176 East 106th street.
B'nai David, 175th street and Third avenue.
B'nai Emmes Marlampoler, 44 East Broadway.
B'nai Israel, 225 East 79th street.
B'nai Jeshurun, 85th 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.
Kehilath Jeshurun, 115 East 85th street.
Kol Israel Anshe Poland, 22 Forsyth street.
Lebanon Hospital Synagogue, 156th street and Westchester avenue.
Matte Levi, 49 East Broadway.
Melah Sholom, 119th street and Second avenue.
Nachlath Zevi, 170 East 114th street.
Machazika Torah, cor. Madison and Montgomery streets.
Mount Zion, 67 East 113th street.
Ohab Zedek, 173 Norfolk street.
Ohavey Sholom, 31 East Broadway.
Orach Chaim, 221 East 51st street.
Poel Zedek, 54 Pitt street.
People's Synagogue, 197 East Broadway.
Rodef Sholom, 63d street and Lexington avenue.
Shaarai Berocho, 128-140 East 50th street.
Shaaray Tefila, 158-166 West 82d street.
Shaari Zedek, 38 Henry street.
Shaari Zedek of Harlem, 25 West 118th street.
Shearith B'nai Israel, 638 Sixth street.
Shearith Israel, 70th street and Central Park West.
Sons of Israel, 15 Pike street.
Talmud Torah, 38 Heister street.
Temple Israel of Harlem, 125th street and Fifth avenue.
Tifereth Israel, 128 Allen street.
West End Congregation Keneseth Israel, 2630 Broadway.
West Side Cong.—B'nai Sholom, 327 Seventh avenue.
Zichron Ephraim, 67th street, between Third and Lexington avenues.
There are a very large number of minor congregations, worshipping in halls in the lower part of the city, that are not given here.

Libraries.

Aguilar, 118 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, 510 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, 218 East 87th street.
Haannah Blackburn Benevolent Society, 149 East 53th street.
Independent Order "Treu 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. 11.
Ladies' Fuel and Aid Society; office, 209 East Broadway.
Ladies' Hebrew Aid Society of Yorkville, 115 East 86th street.
Ladies' Lying-in Relief Society; president's address, 244 West 52d street.
Miriam Gottlieb Aid Society.—Twelfth Ward Bank Building, 125th street and Lexington avenue.
*Rodef Sholom Sisterhood, 63d street and Lexington avenue, District No. 2.
*Shaaray Tefila Sisterhood, 166 West 82d street, District No. 16.
*Shearith Israel Sisterhood, 70th street and Central Park West, District No. 8.
*Temple Israel Sisterhood of Harlem, 243 East 112th street, District No. 15.
Young Ladies' Charitable Aid Society, 55th street and Third avenue.
Young Ladies' Charitable Society, 149 East 58th street.
*District of the Federation of Sisterhoods.

*Yorkville Ladies' Hebrew Aid Society, 170 East 60th street, District No. 8.

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 Shaarai Tefila, 82d street and Ninth avenue.
Lebanon Hospital League, 59th street and Madison avenue.
Young Folks' League of the Hebrew Infant Asylum, Lexington Assembly Rooms, 58th street.
Young Ladies' and Gentlemen's League of the Montefiore Home, 138th street and Boulevard.

Benefit and Fraternal Societies.

Chebra Hased Veamat, office, 70th street and Central Park W.
Hebrew League of the Seventh Ward, 360 Madison street.
Independent Order of Berith Abraham, secretary's address, 272 East Houston street.
Independent Order B'nai B'rith, secretary's address, 723 Lexington avenue.
Independent Order Free Sons of Israel, secretary's address, Madison avenue and 86th street.
Independent Order Sons of Benjamin, secretary's address, 212 East 58th street.
Joseph F. N. League, 723 Lexington avenue.
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.
Darech Ameluno Free Burial Society, 27 Sixth avenue.
Downtown Sabbath School Association, 206 East Broadway.
Educational Alliance, 197 East Broadway.
East Side Day Nursery, 57 Allen street.
East Side Dispensary, 327 Third street.
Emma Lazarus Club for Working Girls, 58 St. Mark's place.
Gemilath Chasodim, 215 East Broadway, New York.

Hebrew Educational Society of Harlem, 215 West 122d street.

Hebrew Educational Society of Harlem, 215 West 122d street.
Hebrew Educational Society of Harlem, secretary's address, 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. E., 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 53th street.
Jewish Working Girls' Vacation Society, secretary, Mrs. I. Josephie, 321 Riverside Drive.
Jewish Sabbath Observance Association, office, 70th street and Central Park W.
Jewish Theological Seminary, 736 Lexington avenue.
Ladies' Auxiliary of the Hebrew Educational Society of Harlem, 215 West 122d street.
Lebanon Hospital, 156th street and Westchester avenue.
Montefiore Home for Chronic Invalids, 138th street and Boulevard.
Montefiore Hebrew Free School, 209 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.
Parim Association, 111 Broadway.
Roumanian Aid Society, University Settlement Building, 57 Rivington street.
Russian-American Hebrew Association, East Broadway, corner Jefferson street.
Sanitarium for Hebrew Children, 55 Broadway.
Seligman-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, 86 Scholom 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, 100 Noble street.
Ladies' Hebrew Benevolent Society of the 26th Ward, 97 Bradford street.

Communal Institutions.

B'nos Zion Society; secretary's address, 326 Fourth avenue.
Brooklyn Hebrew Dispensary, 70 Johnson avenue.
Gemilath Chasodim Association, 83 Graham avenue.
Hebrew American League, 715 Broadway.
Hebrew Benevolent Association, 161 Smith street.
Hebrew Benevolent Society (E. D.), 378 Keap street.
Hebrew Educational Society, Pitkin avenue and Watkins street.
Hebrew Free School Association, 190 Beaver street.
Hebrew League, secretary's address, 178 Watkins street.
Hebrew Orphan Asylum, 373 Ralph avenue.

Borough of Richmond.

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

The Calendar.

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 Nissan.....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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