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ISRAEL'S RACE.

A Christian Appeal.

Shame on him who oppresses Israel's race,
Who dares insult, offend or hurt God's own;
His chosen people through whom we have grace,
Whom we should honor, reverence, love, alone;
Not scorn, look down upon or judge, for we
Are but grafted into the good olive tree.
They are the natural branches, and they were
Custodians of the law through all time past,
The olden Scriptures, precious here, as there,
By them preserved, endure into the last.
And shall that race through whom the earth is blessed
Still be by those of Christian faith oppressed?
Nay, God forbid! for He protects them still;
He careth for them, infinite His love,
God calls them His, and evermore He will;
He changeth not, for as the stars above,
The sun, the moon, His covenant shall abide
With Israel's race, whom hypprites deride.
And Him, whose name we own, on whom we trust,
We know He loved and loves them, shall we dare
To wound or lightly treat them? Nay, we must,
We will be worthy of the name we bear.
Then let us cherish tenderly His race,
And give them in our hearts their rightful place.
To them our tenderest feelings deep are due;
Honor and reverence, love and tender care,
Respect, attachment, sacred, fervent, true,
Thought and remembrance for them everywhere;
By Israel's chosen race, through Abraham's seed,
All nations of the earth are blessed indeed.
ELLIE WEMYSS.
Adelaide, S. A., January, 1904.
—In Jewish Herald (Australia).

A Jewish Queen Upon Bulgaria's Throne.

In the history of the nations of the Balkan peninsula no nation has distinguished itself by its glorious past, by the deep-rooted patriotic sense of duty, by its zeal for advancement and its accomplishments in such a prominent manner as the Bulgarian nation. The golden age of Bulgaria's rulers has passed long ago, but during the middle ages they played an important part among the sovereigns of the continent. Not so well known is the fact that during this brilliant period a woman was placed at the head of the nation, in whose veins Jewish blood flowed and whose name appears in the history of Bulgaria more frequently

as "the beautiful Jewess." A French review published details of this Jewish sovereign, from which Mr. Konstock communicated the following to a weekly published in London in Hebrew, by name "The Ha-yhoody."

At an early date Jews emigrated from the not far distant Byzantium and Salonica to Bulgaria. Mention is already made of them under the founder of the Bulgarian Empire, Karum (807—832). Most of the tribes who had emigrated to Bulgaria and who had settled between the Danube and the Balkan, had already at the period embraced Christianity, the reigning house alone adhered to paganism. An old tradition is in existence according to which the first ruler intended to embrace the Jewish faith, but his intention was not carried out. Be this as it may, Prince (Chan) Boris, who had also won over the Slavonic tribes of Macedonia, became converted by Greek priests about the year 864 and declared Christianity to be the religion of the country.

Many years passed, the Jews were unmolested and followed their vocations. Yes, they devoted themselves to missionary work in the interest of their religion, until the priests complained bitterly to the prince and by their veto put a stop to this. Presumably by order of the Pope, whose words fell on favorable ground in Bulgaria, they were expelled from that country about the year 1000.

Up to the year 1295 the Jews are not spoken of, but from this period their number increases more and more. The cemeteries at Tirnowo, then the capital, and at other cities prove that great communities must have existed and that without molestation the Jews observed their religion and pursued their occupations.

During this period we find the first mention of the Jewish princess Theodora, about whose activity and mode of living the historian papers furnish us with interesting details.

Theodore, whose real name was Sarah, was a beautiful girl. When

the then ruling prince, John Alexander, saw her while presenting a petition to him, he became so enraptured with her beauty, that he was anxious to call this handsome woman his own. Without much, he sent his consort, Theodore, who had born him two sons to a convent, and proclaiming the Jewess his consort gave her the name of Theodora. With Sarah-Theodora the prince lived in happiness, she bore him two sons, Ase and Sisman, and one daughter, who is called in Bulgaria's history the beautiful Tamar.

But this union was destined not to be of benefit to the country, it led to a partition, to dissension and finally

for 30 years and the historians praise him as a most courageous hero in his battles with the Turks and call him a true believer in the Christian faith. Theodora is also eulogised as a pious and religious princess, who has founded many convents and churches.

At that time there existed a large number of religious sects in that country. A good many embraced the Jewish religion, a phenomenon which we also meet with at a later period in Russia.

In the year 1333 the patriarch Theodosius during Theodora's reign called a concilium, when a resolution was passed that the Jews and infidels

should all be expelled from the country. We do not know whether the Jewish queen made an attempt to assist the Jews during this critical period. But it is known that three Jews, who had been sentenced to death for ridiculing the existing religion, were pardoned through the intervention of the princess. But her intercession was of no avail; the vindictive mob seized them and tortured them to death.

The Jews of Tirnowa were banished during the reign of this Jewess, who possibly may have been their misfortune. And they did not return until the Turks gained possession of Bulgaria.

Further details as to the life of this princess are not known, but the historians relate that her daughter, the beautiful Tamar, was taken a prisoner by the Turks.

She was removed to the harem of Sultan Murad, embraced the Mohammedan faith and became the consort of this ruler.

The Blood Accusation.

The fact is not universally known that the blood accusation, which at the time of the Passover was so often brought against the Jews in the past and caused so much misery and bloodshed, was at first directed against the primitive Christians in Rome during the first and second centuries. (Vide Eusebius Hist. Eccl., v., 14; Justinus, Apolog., i., 35) When celebrating

Easter they had the custom to arrange the last supper (Seder) in imitation of that given by Christ to his disciples, and when partaking of the meal said: "Hic est sanguis domini mei Jesu Christi—" "This is the blood of my Lord Jesus Christ." The Roman spies who heard this exclamation spread the news that the members of the new sect were drinking blood, and thus the false accusation, at first brought against Christians, was after the conversion of the Romans to Christianity turned against the unfortunate, innocent Jews.

(For the Hebrew Standard.)

A Cheerful Face.

Next to the sunlight of heaven is the cheerful face. There is no mistaking it — the bright eye, the unclouded brow, the sunny smile, all tell of that which dwells within. Who has not felt its electrifying influence? One glance at this face lifts us out of the mists and shadows into the beautiful realms of hope. One cheerful face in a household will keep every thing warm and bright within.

It may be a very plain face, but there is something in it we feel, yet can not express; and we would not exchange it for all the soulless beauty that ever graced the fairest form on earth.

It may be a very little face, but somehow this cheery little face ever shines, and the shining is so bright that the shadows can not remain.

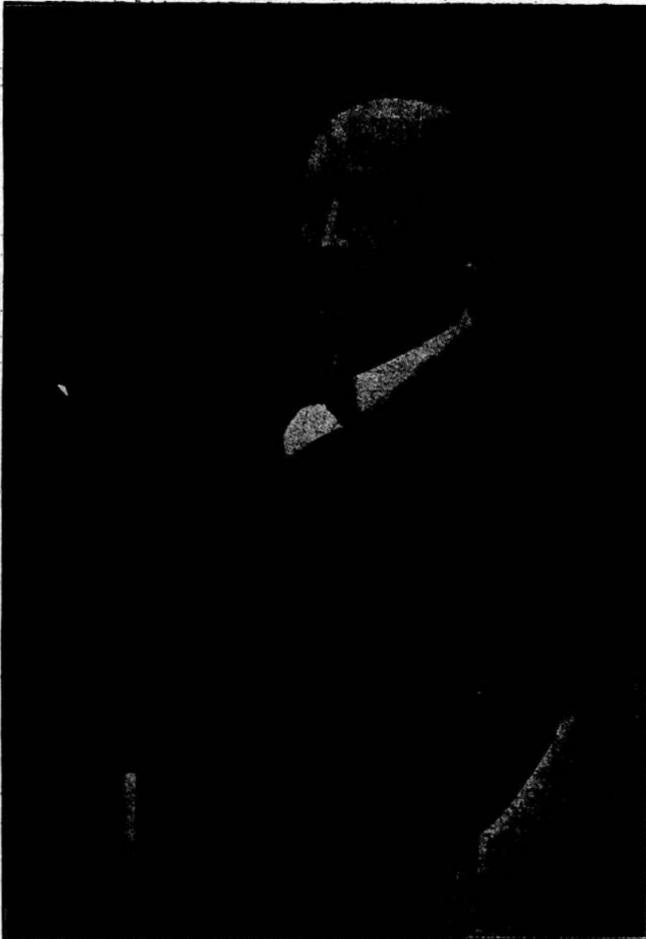
It may be a wrinkled face, but it is all the dearer for that, and none the less cheerful. We linger near it, and gaze tenderly upon it, and say: "God bless this dear, happy face!" We must keep it with us as long as we can, for home will lose much of its brightness when this sweet face is gone.

God bless the cheerful face! God bless those whose sweet smiles bring joy and happiness to the household. What a dreary world this would be without this heaven born, light! And he who has it not should pray for it as he prays for his daily bread.

ROSE A. LEVI.

To Turn Jew.

A place-hunter in Prussia having asked Frederic the Great for the grant of some rich Protestant bishopric, the king expressed his regret that it was already given away, but he broadly hinted that there was a Catholic abbacy at his disposal. The applicant managed to be converted in a week, and to be received into the bosom of the true Church; after which he hastened to his friend, the king, and told him how his conscience had been enlightened. "Ah!" exclaimed Frederick, "how terribly unfortunate! I have given away the abbacy. But the Chief Rabbi is just dead, and the synagogue is at my disposal; suppose you were to turn Jew!"



M. ALFRED DREYFUS.

(From a recent photograph.)

to the downfall of the empire. Owing to his great love for his Jewish consort the prince disinherited the first son of his first wife as heir to the throne and conceded to Sarah's wish to leave the throne to his son Sisman, whereas the son of the first union only received the duchy of Widdin. In this way great disturbances were created among the brothers, so that the country's peace was endangered. The quarrels between the brothers finally had the effect that the country was obliged to surrender to the advancing Turkish Sultan, Murad I., although Sisman had reigned peacefully

In the Jewish World.

Maitre Sam Wiener is Counsel for King Leopold in the law suit brought against His Majesty by his daughters, which is being heard this week in the Palace of Justice at Brussels.

M. Lyon-Caen, representing the Faculty of Laws, and M. G. Lipmann, the Faculty of Sciences, are members of the Council of the University of Paris for the year 1904.

Lieut.-Colonel Auscher, Assistant Chief of Engineering at Grenoble, has been appointed Director of Engineering at Briancon.

Several weeks ago the pupils of the Gustave de Rothschild School in Paris on leaving for home were assailed in the street with cries of "Down with the Jews!" One of them, Marcel Goldstein, aged eleven, was thrown to the ground by a Christian lad named Guilbert, only one year his senior, who savagely beat him. When he had shaken off his assailant, Goldstein picked up a large nail, with which he severely injured Guilbert on the head. For this assault Goldstein was charged before the 10th Correctional Chamber of the Seine. He pleaded that he had been attacked in the first instance, and had only used the nail in self-defense. Several witnesses, including Guilbert himself, gave corroborative evidence, which led to Goldstein's acquittal.

Notwithstanding his advanced age (eighty-eight), the celebrated bibliographer and orientalist, Professor Moritz Steinschneider, has recently completed a large scientific work on European translations from the Arabic until the middle of the seventeenth century. It was dedicated to the Imperial Academy of Sciences in Vienna.

A bill which has been introduced into the First Chamber of the Parliament of Saxony provides that henceforth Jews

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WRIGHT LORIMER,

Who Will be Seen as David in "The Shepherd King."

In all the pages of history there is no character whose career is so full of charm as that of David, the shepherd lad, who afterward became the sweet singer of Israel, the king of his nation and the hero of his people. And of all the many years of the life of David there are none so full of interest as those that passed until he became king. The story of how he slew the lion to save his lambs, and how he felled the mighty Giant of Gath to the earth to save his king and country from the Philistines; of the friendship of David and Jonathan, and the sweetness of his love for Michal, the daughter of Saul, are the very essence of romanticism.

These are but a few of the incidents

around which has been woven the story of the play of "The Shepherd King," which Wright Lorimer will produce at the Knickerbocker Theatre, beginning April 4. Mr. Lorimer, who will play the role of David, has engaged a very strong supporting company. May Buckley as Michal, Nettle Reed as Merab, Charles Kent as King Saul, Edward Mackay as Jonathan, Edmund Breese as Phalti and Harold Hartsell as Doeg are some of the principal members of this company, which will number over two hundred people.

The production is unusually handsome and the five scenes will present an accurate picture of the land of Judea as it was three thousand years ago.

under twenty-one years of age may not be received into the Christian faith; that Jews about to embrace Christianity must notify the fact to the officials of the Jewish community; and that a Jewish widow on becoming a Christian may not bring her children up as Christians, unless her late husband had left special instructions to that effect.

Count von Waldersee, who died on Saturday at Hanover, coquetted for a time with the anti-Semitic movement when it was at its height. Anti-Semitic meetings were occasionally held in his house, and were attended by the leader of the agitation, Count Chaplain Stocker, who, relying probably on his allies in high places, attacked the Jews, with greater virulence after the meetings. It was at Count von Waldersee's house that the present Emperor first met Stocker.

Herr Loew Beer, of Sagan, to commemorate the twenty-fifth anniversary of the foundation of his house of business, has given to his employees the sum of 50,000 marks for the purpose of establishing kitchens and dining-rooms for themselves, and nurseries for their children. This act of practical benevolence is greatly appreciated in the town of Sagan.

Count Leonetto Ottolenghi, whose death at Asti we briefly recorded last week, was a magnificent patron of the fine arts in that town. It is indebted to him for the splendid monuments of the Resurrection of Italy and of the late King Humbert (who once paid the Count a friendly visit) and the valuable Alfieri Museum.

A portion of the Sandgate Cemetery, near Newcastle, has been dedicated by

been purchased, on which a hospital is to be erected. One hundred and six patients were cared for during the year at local hospitals, the expenses being defrayed by the society.

Charles H. Joseph, Esq., publisher of the Jewish Criterion, of Pittsburg, is a candidate for the Legislature, for the Fifth Legislative District of Pennsylvania.

The Vienna correspondent of the Central News reports that Archbishop Kohn, of Ometz, Moravia, has resigned, under the advice of the Pope, in consequence of attacks on the Archbishop's Jewish origin.

The B'nai El fair, for the benefit of its new Temple building fund, at St. Louis, netted \$40,000.

Russia at the Bar of the American People.

Before going to press we had the opportunity of giving a hurried glance through the first copy of this publication, fresh from the binder. The editor, Dr. Isidore Singer, can justly be proud, to use his own expression, of the splendid "Sefer Zikkaron" he is laying in the name of prosperous American Israel upon the graves of the victims of April 19 and 20, 1903, at the very date when the tombstones will rise in the cemetery at Kishineff in memory of the Jewish martyrs of Bessarabia. But this work is more than a "Memorbuch of Kishineff;" it is in its calm, historic style, an overwhelming accusation drawn up against the treatment of our unfortunate Russian brethren by the government of the Czar.

After a short preface, in which is reproduced a remarkable letter on the patriotism of the Russian Jews, by Dr. Walter Kempster, one of the chief members of the commission which had been sent in 1891 by President Benjamin Harrison to Europe for the investigation of the immigration problem, we are face to face with a remarkable introductory essay by Dr. Emil G. Hirsch on "The Future of the Russian Jew in the United States." Then follow seven chapters, whose titles in themselves are sufficient to indicate the large range of topics included in this memorable publication: (1) Authentic Account of the Massacres, (2) Massmeetings in New York, Philadelphia, Baltimore and New Orleans, (3) The I. O. B. B. Detailed History of the Kishineff Petition, (4) Russia and Its Problem, by Arnold White and Jacob H. Schiff, (5) The Judgment of Gentile Russia, (6) An American Eye-Witness: Col. John B. Weber, (7) Shorthand report of the Kishineff trial, especially prepared for the book.

We are reserving for ourselves a more detailed treatment of the work for the near future.

"Russia at the Bar of the American People, a Memorial of Kishineff. Records and documents collected and edited by Isidore Singer, Ph. D., projector and managing editor of the Jewish Encyclopedia, cloth-bound, \$1.50 net; by mail, \$1.65. Funk & Wagnalls Company, publishers, New York and London, 1904.

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 - Tankard Jug 6.00 "

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"Rabbis and Their Living."

There is no question but a rabbi must live and sustain his family. No one will gainsay this. And it should be the duty of the congregation to see to it that its rabbi receives a good stipend for the service he renders.
There seems to be a good old-fashioned idea, prevalent amongst some people, that a rabbi should not be a so-called getfresser, that an avaricious desire to get rich upon the part of the rabbi is hardly compatible with the religious halo which is supposed to surround or envelop him, and largely detracts from his ministerial position and influence.
In times gone by this may have been so. But to the observer who has noted things, it must strike him forcibly that the position of a rabbi nowadays is, in many cases, scarcely different from any other business man, and it has been casually observed that many rabbis are mighty good business men. They now have to grapple with their congregations and they succeed wonderfully well in getting constant increases in their salaries. In some instances they even coquet with offers tendered by other pulpits to use these as a lever to raise their present pay. Just as other business men and salesmen do.

Is it possible that this mercenary attribute which is so strongly marked with some inhabitants of the cloth weakens their religious influence with others who are not of the cloth?
L'AIGLON.

As Moses died in sight of the promised land, one of the principal promoters of the revision of the Dreyfus trial has just died before the Court of Cassation has rendered its verdict. M. Trarieux, a lawyer and Senator from the Department of the Gironde, a man full of benevolence, founded the "League of the Rights of Man." He succumbed to his labors and to the emotions which the Dreyfus affair caused him. This is a loss to all honest men and good citizens.

LITERARY.

Francois' Beginner's French.
By Victor E. Francois, A. M., Instructor in French in the College of the City of New York. Cloth, 12mo, 296 pages. Price, 65 cents. American Book Company, New York, Cincinnati and Chicago.
A brief first course in French. Each of its forty-nine lessons contains a short body of grammatical rules in English, the examples coming first, and a vocabulary; then the French text on which are based the exercises in transposition, questions and grammar drill; then English sentences for translation into French. The lessons are followed by the selections for memorizing that are prescribed by the New York Regents, the conjugations of the auxiliary verbs, a list of irregular verbs, and a full vocabulary. The recent changes in French orthography are followed. The method employed by the author aims to train the ear, the tongue and the eye by bringing together a set of exercises giving to each of these organs a field of activity. The arrangement of the book is simple and methodical, and it will enable teachers to make use of the conversational method from the very start.
Not since the days of the Seaside Library has there been a series of really good novels in paper covers at so low a price as twenty-five cents. This spring The Macmillan Company are to bring out such a series, the various issues in it being the most popular novels of the last six or eight years. Mr. Wister's "The Virginian" will inaugurate the series on the fourth of May.

The Purim dinner, given to the children of the East Side, by some public-spirited Jewish citizens opposed to, the evils wrought by the missionaries in giving our children what might be termed sugar-coated pills, to wean them from Judaism, was a success, and resulted in some observations as to the best ways and means to be employed in the struggle against the missionaries. The Jewish Endeavor Society took a prominent part in the dinner, and at the conference, which was held at its close, it was decided to let the Jewish Endeavor take entire control of the missionary movement, and also to turn the proceeds of the dinner into the Endeavor's treasury. These decisions were unanimously accepted by the Society's Board of Directors at a Board meeting held Saturday evening, March 12, and a vote of thanks was ordered the conference of its kind thought and flattering preference. The Society hopes to do much better work than it ever did before, now that its enthusiastic members and workers are spurred on to greater and increased efforts by the evident notice and interest taken in its work. That the Purim Dinner Conference will not be disappointed in the Jewish Endeavor is certain, and the Society hopes soon to be in a position to make public some of the successful agitation it has made to bear upon the missionaries.

The Society, understanding that there is strength in union, calls upon the people at large to aid it in its anti-missionary efforts by taking note of what schools their children attend, and remembering that the Jewish Endeavor is conducting religious schools at 186 Chrystie

The Jewish Endeavor Society Profits by the Purim Dinner Conference.

street and 257 Division street, where children may be sent for instruction and entertainment every Sunday from 9.30 to 12 o'clock noon. For adults there are Sabbath afternoon services with an English sermon, held every Saturday at 2 p. m. at the Synagogue of Congregation "Kol Israel," at 20-22 Forsyth street. Bible classes every Saturday night, conducted by Mr. Abraham Hirschfeld, and lectures on popular and interesting subjects by prominent speakers every other Sunday night, at the Society's rooms on the fifth floor of the Educational Alliance. All are cordially invited and assured of an entertaining time spent most profitably.
The Society has some well-grounded reasons for believing that Mr. Jacob Schiff is taking an active interest in its work, and hopes soon to give fuller information and particulars. The Entertainment Committee and a committee of five specially appointed by the president for that purpose, have under serious consideration new plans and ways for entertaining the Society's members and friends, and these are requested to watch the daily papers, for as soon as something decisive has been determined on, it shall be made public.
The Entertainment Committee wishes to take this opportunity to thank all who participated in and helped to make the annual ball given at the Tuxedo, March 5, the success it was. Space does not permit details to be given as to who were there, but there was there a quality and quantity which leads the Society to understand that it is in the public eye, and its work prominently before the people, who are here assured that the Jewish Endeavor Society will in the future, as in the past, be worthy of their regard.

Montreal.
Last Sabbath the Rev. Meldola De Sola occupied the pulpit of the Shaar Hashomayim congregation. He preached upon the mission of Israel, basing his remarks upon the text: "This people I have formed for myself; they shall declare my praise." The Rev. Herman Abramowitz, whose pulpit the Rev. Mr. De Sola occupied, preached in the Spanish and Portuguese Synagogue a few weeks ago. The exchange of pulpits thus inaugurated has proved very gratifying to the members of both congregations, and on each occasion the visiting minister has been greeted by a large congregation.

The Calendar.

5864 1904
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 Shaboth.... Friday, May 29
Rosh Chodesh Tammuz... Tuesday, June 14
Fast of Tammuz.... Thursday, June 20
Rosh Chodesh Ab..... Wednesday, July 15
Fast of Ab..... Thursday, July 21
Rosh Chodesh Ellul... Friday, August 12
*Also observed the day previous as Rosh Chodesh.

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CITY NEWS.

Temple Emanu-El.

43d street and Lexington avenue.
Saturday Dr. Fe d. Sola Mendes will preach. Sunday, 11:15 a. m., Dr. Joseph Silverman will lecture on "Culture and Civilization." All welcome.
Passover Service, Wednesday, March 30, at 5.30 P. M., and Thursday at 10 a. m.

Mount Zion Congregation.

113th St., between Madison and Park Aves.
The report of the committee on the affair of March 6 was recently made public and a highly satisfactory financial result was the outcome, it proving the most successful affair given by the congregation in many years.

Passover services, commencing with Wednesday evening, will be held Thursday morning and evening and Friday morning at this synagogue.

Rabbi Greenfield has, according to announcement, discontinued the late Friday night lectures. Hereafter the only service will be that at sundown.

Congregation Zichron Ephraim.

Sixty-seventh Street.
The subject of Rev. Dr. B. Drachman's discourse to-morrow will be "Preparing for the Festival." In the afternoon, at 4 o'clock, he will deliver a Talmudic discourse, and on the first day of Passover the subject of his sermon will be "Removing the Leaven." Dr. Drachman's well known qualifications as a Talmudic and Hebrew scholar leave no doubt that his special discourse on Shabbos afternoon will be of an entertaining and instructive character.

Congregation Agudath Jeshorim.

Nos. 113 and 115 East 86th Street.
Plans have been filed for the building of the synagogue upon the premises Nos. 113 and 115 East Eighty-sixth street, to cost about \$20,000, for the Congregation Agudath Jeshorim.

Beth Israel Bikur Cholim.

East 72d street and Lexington avenue.
Rabbi Aaron Eisenman will preach the sermon this Sabbath on the topic "Preparing Ourselves for the Passover." The young men and women of the Congregation assembled in the vestry of the synagogue on Tuesday evening and organized a Young People's League for religious, literary and social purposes.

Jewish Theological Seminary.

523-525 West 123d Street.
Services will be held at the synagogue during the coming holidays. Mr. Chas I. Hoffman, of Philadelphia, will preach Thursday morning.

Mr. Rudolph S. Coffey will be the speaker at the Sabbath afternoon services on March 26, at 5:15 p. m.

Rev. Joseph Schwed.

We are requested to announce that the Rev. J. Schwed has removed to 409 East 52d street. The reverend gentleman is well known in the community and has rendered active service to Judaism. At one time he was preacher and teacher in Suspension Bridge, N. Y. Afterward officiated in Keokuk, Ia., then in Titusville, Pa., subsequently in Wheeling, W. Va. For a period of four years he was the principal of the Hebrew Free School of this city, besides a private school of thirty-six scholars. The old gentleman is highly esteemed by a large circle of friends.

An Australian Rabbi.

Rev. J. H. Landau, the eminent preacher from Sydney, New South Wales, who intends to make his future home in America, arrived in Boston this week on board the Saxonia, of the Cunard Line. Mrs. Landau accompanies her husband; and they expect to reach New York within a few days. Dr. Landau is a scholar and gentleman of high reputation.

Young Ladies' Charitable Society.

Terrace Garden.
The following officers were elected at a meeting of the above society held last Sunday afternoon in Terrace Garden: President, Miss Eva Abraham; vice-president, Miss Jeanette Weinberg; recording secretary, Miss Lillian Ambrose; corresponding secretary, Miss Minnie Young; financial secretary, Miss Annie Stréltitz; treasurer, Miss Frances Wölder, and sergeant-at-arms, Miss Blanche Biederman. The society is arranging for a whist party to take place in Terrace Garden on Sunday afternoon, April 23.

Jewish Theological Seminary.

531 to 535 West 123d Street.
Report of the New York branch of the Jewish Theological Seminary of America.
To the Contributors and Patrons, etc.:
Until the incorporation of the Jewish Theological Seminary of America under New York laws, in 1902, New York allowed other communities to outlive her in Jewish educational endeavor. Our sister cities, Philadelphia and Baltimore, not taxed so heavily with the burdens of relief work nor with the problems of caring for the tens of thousands of poor, disabled and helpless immigrant Jewish population, earlier became interested in the work that counts for the uplifting and upholding of American Judaism.

But with the gradual development of our great metropolitan charities and their better organization, as well as the establishment of this great seminary on a generous and a certain foundation, the Jews of New York have expressed a willingness to be awakened to a sense of their duties in the direction of Jewish learning.

When we are satisfied as to the genuineness of the demands for support, the Jews of New York always can be counted on for any sacrifice. We will not wait for an emergency.

The work of the establishment of the New York branch of the Jewish Theological Seminary started about a year since, was delayed on account of the untimely death of Leo N. Levi. We waited and listened for his wonted command to march forward, and when his voice was hushed in death, we halted in our work.

But the army of Judaic development must march on forever. We dare not rest until our work is done.

Intellectual development means moral advance.

Literature and history are not so much a record of what has been done as an incentive of what can be done.

What can be done, should be done, and what should be done, must be done.

The New York branch of the Jewish Theological Seminary of America has been organized by the election of the following officers and directors:

- N. Taylor Phillips, President.
- Daniel Guggenheim, Treasurer.
- Joseph B. Abrahams, Secretary.

Executive Committee—Kaufman Mandel, Julius J. Dukas, Samuel B. Hamburger, Jonas Weil, Charles I. Hoffman, Arthur C. Reichow, A. L. M. Bullowa, William A. Gans, Julius Harburger, Marks Arnheim, K. H. Sarasohn, H. Maslansky, Sol M. Stroock, Leopold Weil and Edgar J. Nathan.

It promises to its sister branches and to its parent body its earnest and intelligent co-operation and its loyal support.

ALFRED L. M. BULLOWA,
Chairman of Delegates to Biennial Convention.
Dated, New York, March 20, 1904.

Memorial Services.

Memorial services, in honor of the memory of the much lamented Louis Gans, late vice-president of the Montefiore Home, were held in that institution on Broadway and 138th street last Sunday afternoon. There was a very large and select audience present and the exercises were of an impressive character.

In the absence of Mr. Jacob H. Schiff, who is in Europe, Mr. Henry Solomon, the acting president of the Home, delivered the opening address, which was an excellent one, reminiscent, appropriate, at times eloquent, and well delivered. In the tribute paid to the memory of Mr. Gans he reviewed the excellent personal work of the departed, the valuable services rendered by him to the institution, the deep interest manifested in its affairs, and portrayed generally the excellencies of his character and the genial qualities he possessed, which endeared him so closely to his associates in their great humanitarian work. An anthem by Rev. H. Silverman and choir was admirably rendered, and Mr. Isidor Strauss delivered a feeling address, followed by a solo by Miss Amy Ray, and Rev. Dr. S. Schulman spoke eloquently upon the sincerity and unselfish earnestness of the work of the deceased. The exercises closed with an anthem by Rev. H. Silverman and choir, followed by prayer.

Funeral.

Isaac Sturz died at the age of 69 years. His funeral took place from 64 East 111th street on Sunday, March 20, 1904. He leaves six children who mourn his loss. The Rev. Bernhard Hast officiated.

Young Men's Hebrew Association.

92d street and Lexington avenue.
The Y. M. H. A. has granted the free use of its rooms for Saturday afternoon, for the purpose of holding religious exercises for children. The need was felt in this locality for these children's services, and it is hoped that the movement will prove successful. The address at the initial meeting is to be given by Mr. William Mitchell, superintendent of the Y. M. H. A.

Through the efforts of a number of the younger members, who gave a minstrel show on Saturday and Sunday evenings, for the benefit of the Vacation Camp, the fund has been increased by a sum considerably over one hundred dollars. The entertainment was thoroughly enjoyed by the large audiences present on both occasions.

The athletic spirit in the association has now reached the boiling point. The Y. M. H. A. has entered its basketball team in the A. A. U. championship tournament, which will be held in the near future, and a great effort will be made by the team to capture a place.

The leader's corps of the gymnasium has also arranged an athletic carnival for Sunday afternoon at two o'clock.

The monthly social for the members takes place Sunday evening at 8 o'clock. A good programme has been arranged. Rev. Dr. Joseph Silverman will deliver the address.

The association will have as its guests on Passover at its Seder Service a number of young men who are alone in New York, or who have not the opportunity of witnessing this ceremony in their own homes, yet are desirous of participating in the one the association will hold. The affair will be for members of the Y. M. H. A. only and will be given in the old-time way. All who attend will doubtless be imbued with the spirit of the occasion and will be delighted with the service. Those desiring to attend, who have not yet registered their names, are requested to do so at once.

The Young Women's Hebrew Association.

1584 Lexington avenue.
The speaker at the Friday evening services was Mr. Eugene Lehman, Mr. Younker read the services, and the speaker this week will be Mrs. Daniel P. Hays.

The afternoon dance of the social club was a financial as well as social success, and over 400 people attended.

The entertainment of the Phonographer's Circle takes place Sunday evening, March 27. The programme will consist of many interesting numbers, a special one being the paper of the critic of the club. This number is looked forward to by the members of the club with much interest.

The Camera Club is progressing most favorably, and members are being added to the class each week.

A vocal and instrumental concert, tendered by Mrs. Beatrice Gobert and Mrs. Alex. Rosenthal, will take place to-morrow (Saturday) evening in the New York College of Music.

Lebanon Hospital.

150th street and Westchester avenue.
An entertainment and reception for the benefit of the Lebanon Hospital took place last Saturday night in the Harlem Casino. The hall was comfortably filled when the performance started, which was much after nine o'clock. The talent which appeared was not of much consequence, save perhaps the vocal selections of Miss Thorne, whose soprano solos would have been more appreciated were she placed on a more artistic programme. The piano accompaniments by Mr. Joseph Nathan were excellent, and proved that he thoroughly understood his work.

Z. B. T.

Harlem Casino, 124th Street and Seventh Avenue.
The second lecture of the series on "History of the Jewish People" will be delivered by Rabbi A. P. Drucker at the rooms of the Z. B. T. Fraternity, Harlem Casino, 124th street and Seventh avenue, at 8.30 o'clock this evening, March 26, 1904. The subject of the speaker will be "The Talmudic Period."

Theatre Party.

On Saturday evening, March 19, Mr. and Mrs. Samuel G. Isaacs, of No. 182 East 70th street, gave a small theatre party in honor of the fifth anniversary of their marriage.

Subscribe for the Hebrew Standard.

United Hebrew Charities.

356 Second Avenue.
The work of the United Hebrew Charities for the last month, February, is thus summarized, these statistics being taken from the various committees and from the books of the society:

The total number of families dealt with during the month reached 2,592, representing about 8,640 individuals. Of these, 1,904 applied in the Bureau of Relief and 688 in the Employment Bureau, of whom 166 were given employment.

After careful examination relief was refused to 434 cases.

Fifty-one persons were granted transportation to different parts of this country and Europe.

Two thousand nine hundred and thirty-five garments, 558 pairs of shoes and 178 articles of furniture and bedding were distributed.

Five hundred and fifty-four garments were made in the workroom and 376 garments were repaired.

Five hundred and fifty-nine orders for coal were issued, representing 538 half tons.

Fourteen nights' lodging and 32 meals were furnished to homeless men and women.

Fourteen bottles of wine and liquor, 25 bottles of maltine, 15 bottles of codliver oil and 13 orders for surgical appliances were distributed.

The disbursements in the various departments for relief were \$19,800.72.

Hebrew Sheltering Guardian Society.

150th street and Boulevard.
The Senior Literary Society of Girls, which is in charge of Mr. Phillip Seman, has been doing excellent work recently. The girls' ambition in the line of reading literature is above the average. They have just finished reading Hamlet, having devoted to the study of that grand drama nearly three quarters of a year. On many occasions the society was addressed by outside speakers, especially by Dr. Archibald Ross. The girls are eagerly awaiting the competitive test on Hamlet, which was announced some time ago. Four of the successful candidates will be taken to a Shakespearean play.

The meetings of the Senior Literary Society are always marked by a pleasant, social tone—music, especially singing, being systematically encouraged among them.

Death of Nestor A. Alexander.

Nestor A. Alexander, who died after an operation performed at the Roosevelt Hospital, on Friday last, came as a shock to his many friends. In the very springtime of life—being only thirty-two years of age—and with a bright future in store for him, he was summoned hence.

In the short period of his activity he impressed his personality upon a number of undertakings. To him is largely due the successful course of the Congregation Hand in Hand, in the Bronx, of which he was also the secretary. He was a member of the executive committee of the Independent Order Free Sons of Israel, to which station he was elevated by the recent convention of the order, and in the short time of his connection with this committee he gave strong evidence of his value as a member of the same, enjoying to the fullest extent the esteem and appreciation of his colleagues. He was also a member of the Order of B'nai B'rith, the Knights of Pythias, Centennial Lodge, F. and A. M., and a number of other charitable organizations, as well as an officer of several political organizations in the Bronx. The funeral took place on Monday last from the Temple Hand in Hand, Grand Master M. S. Stern, of the Grand Lodge of the U. S. Free Sons of Israel, together with the members of the executive committee and Grand Master Emil Tausig, of District Grand Lodge, No. 1, and the members of the general committee, as well as ex-Grand Master William Bookheim, of Albany, were present, as were also the members of the Yorkville Lodge, Free Sons of Israel, Centennial Lodge, F. and A. M.; Mount Sinai Lodge, I. O. B. B.; Olympic Lodge, K. of P., and members of the Tammany Hall General Committee of the Thirty-fourth Assembly District, and members of a number of other political clubs and organizations. The Temple was filled to overflowing with the friends of the deceased. The ceremonies were of a most solemn character. The interment was in the Yorkville Lodge Cemetery at Bayside. There was an extraordinary floral tribute, coming from the various institutions with which the deceased was connected, and from friends.

ENGAGEMENTS.

BRANDT—LENSON.—Mr. and Mrs. Arthur W. Reichow announce the engagement of their niece, Clara Lenson, to Dr. Henry Brandt. At home, 159 East Ninetieth street, Sunday, March 27, from 3 to 6 p. m. No cards.

COHEN — GOLDSTEIN. — Mr. Isaac Strauss announces the engagement of his daughter, Bertha F. Cohen, to Harry Goldstein, son of Mr. and Mrs. Ferdinand Goldstein. At home Sunday, March 27, 1904, 229 West 129th street, 3 to 6 p. m. No cards.

EISENKRAMER—BIRNBAUM. — Mr. and Mrs. Birnbaum announce the engagement of their daughter Bessie to Jacob Eisenkramer. At home Sunday, March 27, 1904, 230 East Eighty-ninth street. No cards.

FRANK—NUSSBAUM.—Mr. and Mrs. Nussbaum announce the engagement of their daughter Frances to Dr. Isalah Frank. At home, 407 East Fiftieth street, Sunday evening, April 17, from 8 to 10.

GROTTA — GOLDSTEIN. — Mr. and Mrs. N. Grotta announce the engagement of their niece, Jennie Grotta, to Mr. Louis Goldstein. At home Sunday, March 27, 331 High street, Newark, N. J.

HEYMANN — STRAUSS. — Mrs. L. Strauss announces the betrothal of her daughter Stella to Mr. Hugo R. Heymann. At home March 27, 77 East Eighty-ninth street, 3 to 6.

LIPPMAN — MERKENT. — Mr. and Mrs. Robert Merkent announce the betrothal of their daughter Eva to Mr. Henry Lippman. At home Sunday, March 27, from 3 to 6, 676 Kingsbridge road, Fordham, N. Y. No cards.

MASLANSKY—HATTENBACH. — Mr. and Mrs. Isaac Hattenbach announce the engagement of their daughter Hattie to Mr. Phillip Maslansky. Reception Sunday, March 27, after 3 p. m., at their residence, 179 East Ninety-fourth street.

SCHLOSSER—WEIL.—Mr. and Mrs. Samuel Weil, of 212 East Twelfth street, announce the engagement of their daughter Florence to Mr. Herman Schlosser, of New York city. At home Sunday, April 10.

SILBERFELD—ROSEN.—Miss Anna H. Rosen, daughter of Mr. and Mrs. Herman Rosen, of 216 East Eighty-fifth street, to Rabbi Julius Silberfeld, of Newark, N. J. At home Sunday, March 27, 3 to 6. No cards.

STERN—MAYER.—Mr. and Mrs. I. Mayer announce the engagement of their daughter Jennie to Mr. Albert M. Stern. At home Sunday, March 27, 1904, 158 West Ninety-seventh street, 3 to 6 p. m. No cards.

Educational Alliance.

167 East Broadway.
On Saturday evening, March 26, at 8.30 prompt, Shakespeare's "The Tempest" will be produced. The cast will be composed exclusively of members of the Educational Alliance, under the direction of Emma Sheridan Fry. The incidental dances will be by children of the Hebrew Free School and the incidental music by members of the Mandolin Class. Entre act music by the Anton Seldi Orchestra, an Alliance organization. Costumes and properties designed for this production. Reserved seats, 15 and 25 cents, can be obtained at the office of the superintendent.

The American Jewish Historical Society.

The American Jewish Historical Society, whose object is to collect and publish data relative to the achievements of Jews in this country, held the first session of its twelfth annual meeting last Sunday in the vestry room of the Spanish and Portuguese Congregation, at Seventieth street and Central Park West.

Dr. Cyrus Adler, the society's President, introduced William B. Hackenburt of Philadelphia, who told of the increase in the Jewish population in America, and of the efforts made to determine accurately the numerical strength of the race. He said that thirty years ago it was found that 230,000 Jews were affiliated with religious organizations on this side of the water, and that, allowing for those not associated with any religious body, their population at that time was probably about 250,000. Now it ranged somewhere between 1,000,000 and 2,000,000.

Others papers read were "The History of the Jews of Mobile," by the Rev. Alfred G. Moses of Mobile, Ala.; "Edward Woolf, Musician and Author," by I. S. Isaacs of New York, and "Isaac de Pinto," by Leon Huhner of New York.

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Wedding Bells.

Bernstein-Kaufman.

On Sunday, March 20, 1904, Mrs. Pauline Bernstein was married to Mr. Adolph Kaufman. Rev. Joseph Segal performed the ceremony.

Rogowski-Spitz.

Mr. Albert S. Rogowski and Miss Eva L. Spitz, at Hotel Vendome, Sunday, March 20, Rabbi Samuel Greenfield officiating.

Rothkopf-Shair.

On Sunday, March 20, 1904, Miss Ida Rothkopf was married to Mr. Nathan Shair at Pacific Hall by Rev. Joseph Segal.

Wittelschofer-Davidson.

At Victoria Hall, Lexington avenue, Wednesday, March 16, by Rabbi Samuel Greenfield, Mr. Morris Wittelschofer and Miss Ruth S., daughter of Mr. and Mrs. Isaac S. Davidson.

Simons-Katz.

On Sunday, March 20, 1904, Miss Lena Simons was married to Mr. Ned Katz by Rev. Joseph Segal.

Thillin-Alexander.

On Sunday, March 20, 1904, at Cafe Logeling, Fifty-seventh street, by the Rev. Bernhard Hasf, Mr. Jacob Thillin to Miss Rachel Alexander.

Werblin-Mendelson.

On Tuesday, March 22, 1904, Miss Anna Werblin was married to Mr. Charles Mendelson at Majestic Hall. Rev. Joseph Segal performed the ceremony.

Levy-Becker.

On Tuesday, March 15, 1904, at Clinton Hall, Mr. Soll Levy to Miss Sarah Becker, by the Rev. Bernhard Hasf.

Sarner-Marx.

On Wednesday, March 16, 1904, by the Rev. Dr. M. H. Harris, at the residence of the bride, 101 West Eightieth street, Miss Rose Marx to Mr. Max Sarner.

Beck-Bash.

Miss Sadie Beck, daughter of Mr. and Mrs. Joseph Beck, of No. 1851 Seventh avenue, was married on Thursday evening last to Mr. Roman H. Bash, in the Hotel Savoy. The ceremony was performed by Dr. Joseph Silverman in the presence of a hundred friends and relatives.

The maid of honor was Miss Viola Kalwasky and the best man Mr. William Bauman. There were also two flower girls, the Misses Dorothy Hirsch and Rosamond Beck. The ushers were Messrs. Louis May, Max Beck, brother of the bride.

Blum-Rice.

At Delmonico's last Monday evening Miss Florence Rice, daughter of Mr. and Mrs. Henry Rice, of the Savoy Hotel, was married to Mr. Bilton G. Blum, of this city.

The bride was given away by her father. She was attended by her sister, Mrs. Horace Gumbel, of New Orleans. Miss Mildred Tim, a niece of the bride, was the flower girl.

The bridal gown, of white liberty satin, was trimmed with point lace, and the tulle veil was fastened with orange blossoms. White lilacs and lilies of the valley composed the bridal bouquet. Mrs.

Gumbel wore a gown of white Valenciennes lace and carried a bouquet of pink sweet peas and daisies.

Mr. Arthur Blum was his brother's best man.

The ushers were Messrs. Arthur Rice, Jerome Rice, Frederick Rice, Morris Dannenberg, Harry Bamberger, Alfred Newberger, Horace Gumbel and Louis B. Tim. The ceremony was followed by a dinner and dance.

Mr. and Mrs. Blum will sail for Europe in a few days and intend to remain abroad for several weeks. When they return they will reside in New York.

Kaufmann-Levy.

At Delmonico's, on the evening of the 16th, Miss Amy Levy, daughter of Mr. and Mrs. Robert I. Levy, of No. 102 East Seventy-third street, was married to Mr. Max Kaufmann. Miss Edna Levy attended her sister as maid of honor.

The bridesmaids were Misses Irma Levy, Maude Barron, Edna Bonn and Josie Scheider.

Mr. Morris Roos was best man.

The ushers were Messrs. Morton Luchs, Max Klee, Lawrence Morganstern and Isidor Auman.

Immediately after the ceremony a reception was held in the ballroom and was followed by a dinner and dance.

Goldstein-Miller.

Married on Sunday, March 20, at Elizabeth, N. J., Miss Ernestina Miller, daughter of Mr. and Mrs. Wm. Miller, to Dr. Isador Goldstein, of New York city. Dr. B. Drachman officiated.

Friedman-Hulnick.

Miss Katie, daughter of Mr. and Mrs. S. Friedman, was married to Mr. Isaac Hulnick on Tuesday evening last at the Grand American Hall, in the presence of a large company of relatives and friends. The hall being specially decorated for the purpose. The bride was elegantly attired in white crepe de chene, trimmed with rose buds of chiffon and wearing a lace veil with traditional orange blossoms.

The guests partook of an elegant repast followed by dancing. The happy bridal couple are spending their honeymoon in Jacksonville, Fla.

Bar Mitzvah.

MARKS.—Mr. and Mrs. Samuel H. Marks take pleasure in announcing the bar mitzvah of their son Jesse R., on Saturday, March 26, 10 a. m., at Temple Adath Israel, 793 East 169th street. At home to their friends Sunday, March 27, 3 to 6 p. m., 1289 Union avenue, Bronx.

SCHWED.—Mr. and Mrs. Philip Schwed announce the bar mitzvah of their son Laurence, on Saturday, March 26, at Temple Israel of Harlem, Fifth avenue and 125th street. At home Sunday afternoon, March 27, from 3 to 6, No. 146 West 136th street.

WEZINSKI.—Mr. and Mrs. L. Wezinski announce the bar mitzvah of their son Max on Saturday, March 26, 1904, at Temple Atereth Israel, 323 East Eighty-second street. At home Sunday, March 27, 1448 First avenue.

Mr. and Mrs. A. Rivtmaster, Jr., announce the bar mitzvah of their son, Gilbert, Saturday, March 26, at Synagogue B'nai Israel, 225 East Seventy-ninth street. At home Sunday, March 27, at their residence, 226 East Seventy-ninth street, from 3 to 5 p. m. No cards.

Master Samuel Brown, son of our well known co-religionists, Mr. and Mrs. N. Brown, of No. 237 East Twenty-third street, celebrated his bar mitzvah last Shabbos. The young gentleman acquitted himself very creditably in the synagogue and the affair was celebrated at home by a dinner, at which were present the immediate relatives and numerous friends of the family. The young gentleman was the recipient of many substantial evidences of good will and appreciation.

The Bar Mitzvah of Reuben Lowenstein on Sabbath morning last, was followed by a banquet at the home of his parents, Mr. and Mrs. Samuel Lowenstein, of 1228 Garden street, Hoboken, N. J. There was a large gathering of relatives and friends at the house, and many unable to be present at the ceremony and dinner, called in the morning and evening to tender their congratulations to Master Ruby, who made an address after the ceremony. His remarks, most intelligent, were delivered with much earnestness. It was a very happy day for Mr. and Mrs. Lowenstein, who listened with delight to the many pretty tributes paid to their son.

The guests were: Mr. and Mrs. David

Bernstein, Mr. and Mrs. Percival Aarons, New York; Mr. and Mrs. Charles Wolff, Mr. and Mrs. David Wolff, Mr. and Mrs. Emil Joseph, Meyer Horwood, Mrs. Matilda Harfield, the Misses Harfield, Mr. and Mrs. Louis Rosenswaite, Mr. and Mrs. Maurice Rosenswaite, Mr. and Mrs. Jones, Mrs. Dora Lowenstein, Mr. and Mrs. Henry Lowenstein, New York; Abraham Ettson, of St. Louis; Mr. and Mrs. Max Polesie, Israel Levy, Mr. and Mrs. Louis Lowenstein and son; Eugene Lowenstein, Emanuel Bernstein, Gertrude, Ethel and Joseph Lowenstein.

Birthday Party.

A birthday party was recently given to Mr. Morris Wolf, in honor of his fiftieth anniversary, at his residence, 2354 Third avenue. Many relatives and friends were present and spent a very enjoyable evening. Covers were laid for fifty. Among those we noticed were Mr. S. Sobel, Mrs. S. Michel, Mrs. Sobel, Mr. and Mrs. E. Sobel, Mr. and Mrs. J. Sobel, Mr. and Mrs. J. Sobel, Mr. and Mrs. S. A. Isaacs, Mr. and Mrs. Arja, Mr. A. Isaacs, Miss J. Isaacs, the Misses E. Michel, I. Sobel, B. Arje, J. Kahn, F. Berger, F. Aranson, E. and M. Landsberg, S. Frankel, M. Isaacs, J. Landsberg, N. Frankel M. Landsberg.

Miss Schlesinger's Social Debut.

The debut of Miss Ruth Schlesinger, the beautiful daughter of Mr. and Mrs. Simon Schlesinger, took place last Thursday afternoon at the residence of her parents, in Mount Morris Park West. Miss Schlesinger is a graduate of Vassar, has traveled extensively, and has attained considerable distinction as a vocalist.

A two-act comedy written by her brother, Edwin I. Schlesinger, Princeton, 1900, entitled "Uncle Louis and the Apple Dumpling," will be given at the residence of her grandmother, Mrs. E. Hyams, on Saturday evening in honor of Miss Schlesinger's debut.

Advertise in the Hebrew Standard.

THE GRAND THEATRE
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J. P. ADLER.....Sole Mgr. & Director
L. S. GOTTLIEB.....Business Manager
Friday and Saturday evenings, the 25th and 26th of March, Mr. M. Morrison and Mr. and Mrs. Adler will be seen in the "Robber from Schiller," Saturday matinee, 26th of March, Mr. and Mrs. Adler in their great success, "The Broken Hearts," Sunday matinee, 27th of March, Mr. and Mrs. Adler in "The Wild Man," Sunday evening, March 27, Mr. Morrison, Mr. and Mrs. Adler in "Kean, or The Royal Box."

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Children's Column.

Babyland.

"How many miles to Babyland?"
"Any one can tell;
Up one flight,
To the right;
Please to ring the bell."

"What can you see in Babyland?"
"Little folks in white—
Downy heads,
Cradle beds,
Faces pure and bright!"

"What do they do in Babyland?"
"Dream and wake and play,
Laugh and crow,
Shout and grow;
Jolly times have they!"

"What do they say in Babyland?"
"Why, the oddest things;
Might as well
Try to tell
What a birdie sings!"

"Who is the queen of Babyland?"
"Mother, kind and sweet,
And her love,
Born above,
Guides the little feet."

—George Cooper in Cincinnati Enquirer.

The Wonderful Architect.

A FAIRY TALE FOR PASSOVER.

Many years ago there lived a pious, God-fearing rabbi, and although in the most abject poverty, with his industrious wife, he was perfectly contented. The Lord had blessed the happy pair, not with gold, but with a troop of children, nearly all boys, capable of studying the holy law. But as the young ones increased in number, so want and misery became more pressing in the household; and as the pious husband passed night and day in the study of the Talmud, and busied himself but little about worldly affairs, and as the diligent housewife could no longer procure the necessary supplies by the labor of her hands, their misery rose to the highest pitch. Neither clothes to cover the body, nor bread to appease hunger were to be found in the rabbi's dwelling. In these sad circumstances, the brave wife saw herself compelled to disturb her indifferent husband in his quiet studies of the Talmud, and to represent to him her urgent wants.

"Will you then always continue to search and study the Talmud?" said she one day to him. "See, everything is eaten up, the children cry for bread, and your Cabala cannot even allay their hunger. Shall we then all starve and die? Give up your useless studies, and go out in the world to seek food for you and your family."

"What can I do, dear wife?" answered the pious husband; "trust only in Him who takes care of every thing in the world."

"To trust is not sufficient," continued the ingenious mother. "We must be active besides. Miracles do not occur at all times; nor do roasted birds drop into every one's mouth. Man must himself work for his bread."

"How can I leave? Whither shall I go?" asked the poor, faint-hearted man, with tears in his eyes. "Look, these rags hardly cover my infirm body; and not a cent for traveling expenses. May God have pity on us!"

"I have provided for that; I have borrowed of our neighbors some clothes and money to travel. Go, my beloved, in the world; perhaps God will send you angels of mercy." So spoke the wife. She dressed her husband in the loaned garments, and gave him a small sum of money. What could the distressed rabbi do? He had to obey his wife. With many sighs he laid aside the well-thumbed Talmud, blessed his children, kissed the holy sign on the door post, seized a staff and quitted the quiet dwelling wherein he had for many years, undisturbed, studied and practiced the law of the Lord. Without knowing which way he should pursue, he directed his steps towards the rising sun, wandered forward the whole day without rest, and in the evening reached the capitol of the country. The large houses, the splendid palaces, the crowds of men, the rolling of equipages, so stunned the poor rabbi that he threw himself, weary and exhausted, on the steps of a house in a by-street and wept bitterly. But no one paid attention to the unhappy man and his tears; every one hurried past to his business, and inquired not after the sorrow of the poor stranger, suffering with hunger, and fainting for want of a cooling draught. "Lord, why dost Thou let thy servant thus suffer?" whispered he with trembling lips, looking toward Heaven. "What have my innocent children done that they starve? While thousands around me are revelling in plenty, I sit here without a roof over my old head, without protection in a strange city. What will become of me, what of

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mine, if Thou, just God, do not soon tender me your all-powerful and aiding hand?" He had hardly done, when he felt a hand on his shoulder; he turned around and saw an old man, wrapped in a long cloak, and with a white beard reaching to his waist, standing before him.

"Sholom Alechem, rabbi," said the stranger, offering his hand.

"Alechem Sholom, Rabbi Mori," answered the wanderer, as he respectfully rose before the old man.

"Why is your countenance so sorrowful?"

"Can it be otherwise, sir? Every thing in my house has dwindled away, and my wife and children are starving."

"How did you become reduced to such misery?"

"Ah, sir, I have studied the law my whole life; ten times have I perused the Talmud, and also the Sohar, and other holy books have I eagerly read!"

"Yes, but you cannot thus procure bread for your wife and children," remarked the stranger. "Scholarship is well paired with manners of the world. You should always have been active."

"I confess my fault, and would now gladly work and gain something, if I only knew in which way. For this reason I have left my home; but I have no knowledge of business, and but little money wherewith to undertake any enterprise."

"Well, your misfortune pains me, and I will show you a way to wealth, if you will follow all the directions which I give you."

"With pleasure, sir, provided you require nothing which will be against the law of Moses."

"Far be it from me to lead you out of the path of righteousness; but now come with me to my house, as night is at hand, and you stand in need of rest; besides a good supper will invigorate your drooping strength."

The two rabbis, mingling in the crowd, directed their steps toward a comfortable dwelling, and the poor pious rabbi thanked God in his heart, and blessed his unknown protector thousands of times.

The next day, after the morning prayers, the host addressed his guest: "Now let us go about our business; do you dress yourself in these garments so as to look like a distinguished personage, and then we will proceed together to the slave market, where you will cry out in a loud voice: 'Who wants to buy a slave who has not his equal in the world?'"

"Ah, sir, why this mockery? Where have I a slave to sell?"

"I myself will be your slave, and should any one ask you the qualities of your servant, say that he is a skillful architect, who can build the most splendid edifice in the shortest time, and with the most trifling outlay."

"Never! Shall the slave sell his own master? How can you impute to me such a preposterous right?"

"You need be under no apprehension; as soon as I solve my problem I am free again, and you will then be a rich man."

"What problem do you want to solve? Really I cannot explain to myself your intention."

"Well, listen then. The sovereign of this country wishes to build a palace, the plan of which was drawn by his great-grandfather, and which is to equal in splendor the palace of Nero. A wealthy speculator has made a contract to erect this edifice; he has sent for architects and workmen from every country, but as yet no one has succeeded in completing the artistic structure. Now, when

this speculator hears your words, he will pay you any price you require."

"But, sir, do you possess the science requisite to put up this wonderful palace? Shall we not place ourselves in danger of being punished as swindlers?"

"Nothing shall happen to you; Elijah, the ever-living prophet, assures you of this."

Hardly had the pious man heard the name than he took courage, and, walked proudly forward toward the market, the pretended slave following him. A crowd of curious idlers soon surrounded the two strange figures; and all laughed and made themselves merry at the words of the rabbi and the appearance of the architect. There came also in the throng a stout man, who, when he heard the rabbi cry out: "Who buys a slave unequalled?" approached him and asked him what were the qualities and ability of the hoary seryant.

"He is one of the most clever architects in the world," was the reply. Learning this, the stout man said he must have the slave, and bought him for eight hundred thousand florins. "But," continued he, "I cannot pay you this sum until I am convinced of the truth of your words. I will therefore conduct you to my house, where you will remain until I am satisfied that all is right. And you," addressing the slave, "will obtain your freedom if you fulfill the promise of your master, by completing in the briefest delay the palace, according to the rules of art and the plans which I shall lay before you."

"Truly is this a wondrous structure," replied the slave, "a most artistic one, and almost impossible to be completed by human hands. But there are other workmen. The palace shall be finished in three days!"

The stout speculator thereupon led the new architect to the works of the palace, which was but half built, and introduced him to the laborers as their director; but they all burst out laughing as soon as they saw the hoary architect, and believed that their master must have lost his senses to engage a person of such appearance. They all went to work with redoubled zeal, and continued night and day; even the new director lent a hand; but, nevertheless, when the third day arrived little had been accomplished. The speculator, fretted, accused the poor rabbi of being a swindler, and threatened to punish him if his promises were not soon fulfilled. The architect in this strait knew not what to do but to pray. Toward evening he dismissed all the laborers with these words: "You may all go to your homes; the work shall be finished without your aid."

After this no one doubted of the insanity of the old slave. But the old man threw himself on his knees, raised his hands toward Heaven, and prayed: "God of Abraham, Isaac and Jacob, Thou who once heard me on Mount Carmel, grant to-day, again my prayer, and let me not be disgraced. I have permitted myself to be sold as a slave to save a pious man, so that every one shall see that Thou dost not forsake thy children in need! Lord! Thou who hast created the Universe with a word, build for me this palace!" And as he stopped, the walls raised higher and higher, splendid columns formed themselves in rows, in beautiful designs, doors and windows appeared, all artistically placed, the roofs were put on, everything in the most correct style of art. Gardens sprang out of the earth, and the neighborhood of the palace became an Eden. All these wonders were accomplished by invisible hands; and before the sun rose on the fourth morning the palace was finished, with all its towers and cupolas, with all the terraces and columns, all according to the drawn plan. The speculator came and stood before the wonderful structure, filled with admiration. The sovereign, accompanied by the court, the whole city hurried thither to look at the palace.

"You have kept your word, and I will keep mine," said the stout man. "You are free, and the sum I have promised your master shall be paid."

The pious rabbi received eight hundred thousand florins and thankfully took leave of his protector, the prophet Elijah, and went home, where he was received by his family with great joy.

The wonderful architect disappeared, and no one knew whither. To the rabbi, alone, who no longer passed his whole time with the Talmud, but devoted a part of it to his business, to him alone has the architect paid an occasional visit on the feast of Passover, to empty the cup of wine set out for him.

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And tell his anxious mamma
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Zion Lodge, No. 38, I. O. F. S. of I.

The public meeting held the 13th inst. for a dual purpose was a rousing success. The result achieved was a gratifying surprise, far eclipsing the fondest hope of any of the members identified with the movement.

The seating capacity of the spacious lodge room was barely adequate to accommodate all present.

The meeting was attended by over 250 guests and members.

The enthusiasm evinced by the members immediately following the announcement by the chairman of the purpose of the public meeting was truly encouraging. It clearly demonstrated that Freeasonry had not died out in old Zion, but was simply smouldering, awaiting the application of the proper fuel to fan it into an active blaze.

When it was announced that Zion Lodge intended to organize a ladies' auxiliary, propositions for membership began to flow in rapidly. More than thirty names were enrolled.

Mrs. Bella Thomas, was selected as temporary president. The duties of that office were so efficiently managed by her that it made a most favorable impression on all present and elicited comments of the highest commendation.

Election of officers was then entered into. The following officers were elected: Mrs. Bella Thorman, president; Mrs. L. Lionheart, vice-president; Miss Rebecca Nussbaum, recording secretary; Miss Lena Maas, financial secretary and treasurer.

Prior to the organization of the auxiliary our guests and members were entertained by volunteer talent, quite numerous and versatile.

Refreshments were served during the intermission between the acts.

During the evening our lodge was also fortunate enough to receive three propositions. The sociable feeling that prevailed and the amusing nature of the performance had such an entrancing effect upon the audience that it was midnight before we dispersed.

Baron De Hirsch Lodge, No. 115, held its first ball at Springfield, Mass., on Wednesday evening, March 16, and was one of the most successful affairs held in that city. The grand march was led by the president of the lodge, Brother A. Ehrlich and his wife. Grave's Hall, in which the affair was held, was most tastefully decorated for the occasion. The officers of the lodge are L. Rittenberg, district deputy; A. Ehrlich, president; A. Karp, vice-president; S. M. Cohn, recording secretary; M. W. Schwartz, financial secretary; L. Katz,

treasurer; A. P. Aronson, J. Ginzberg and R. Kaplan, trustees; A. Rubinovitz, tyler. The lodge initiated eight new candidates and anticipates a number of propositions. The committee of arrangements, consisting of Bros. Ehrlich, Karp, Aronson, Stone and Holstein, deserve much credit for the manner in which all the details of the affair were carried out. The floor director, Bro. Ehrlich, assisted by Bros. Aronson, Stone and Cooley, introduced some very novel features in the grand march. The numerous guests were entertained by the reception committee, consisting of Bros. M. Hirsch, A. Rubinovitz, M. Press, R. Kaplan, M. W. Schwartz, L. E. Karp, J. Raichelson, J. Ginzberg, M. H. Musler and L. Rittenberg.

Amity Lodge, No. 92, will celebrate its twenty-fifth anniversary at the Lexington Opera House on Tuesday evening, March 25, 1904.

A high class vaudeville entertainment and ball under the management of Bro. David H. Keith and Samuel Osterman, was given by Lester Lodge, No. 116, at Majestic Hall, on Tuesday, March 15, 1904. The affair was pronounced a grand success. Bro. Lester Cohen in a few well chosen words introduced Grand Master Bro. Emil Tausig, who made a few remarks concerning the order, which were highly appreciated. A vote of thanks was tendered to the grand officers for their presence at the affair. The affair was in charge of the following committee: J. E. Ludwig, I. B. Green, A. C. Bernstein, Godfrey Jaffa, Louis Cohn, Albert Jaret, Morris D. Nelson, A. L. Ullinck, Lester Osterman, Ralph Rosenthal, Dr. M. L. Loeb, Harry I. Doctor, E. Cohn, S. Lichter, Lester Cohen.

Order B'nai B'rith

District No. 1.

Office B'nai B'rith Building, N. E. cor. Lexington Ave. and 58th St.

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Charles Hartman, First Vice-President.
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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.

At a meeting of Yonkers City Lodge, No. 451, I. O. B. B., held 13th, last, a number of the inmates of the Home visited that Lodge, many of whom are past Presidents, the occasion being the installation of the newly-elected officers for 1904, which had been postponed on account of the absence of the President from the city Br. D. Y. Lederer. The Lodge honored the old people present by requesting them to initiate a candidate and assist Br. Jacob Wolff to install the officers. Br. S. Jackson and Br. Miranda initiated the candidates; also assisted Br. Wolff in installing Br. Max Petersdorf, superintendent of the home, as President; H. Freedman vice R. H. Hertz, treasurer; M. A. Bleish, secretary; Br. D. Y. Lederer, retiring President, as Representative to D. G. L. session for 1904. Brother Ignitz Katz gave notice of his removal from this city April 15 to Memphis, Tenn. A vote of thanks was given the Brother for his faithful services as secretary for many years of the Lodge; also, a rising vote of thanks to the visiting old Brothers for their able manner in conducting the installation. The newly-elected President, Mr. Petersdorf, in a neat little address, promised to bring this Lodge up to a high standpoint. A fine collation was given which all seemed to enjoy. The Lodge is in a good financial condition.

Advertise in the Hebrew Standard.

Standard Scintillations.

Often the beggar who asks for a quarter would be more than satisfied with a dime.

Time spent in looking out of the window isn't wasted if you happen to see a fat man slip on a banana peel.

As a matter of fact, very few young men are actually kicked by the girl's father.

All a man has to do who wants to start a secondhand shoe store is to go forth at night with a cat trained to sing on the back fences.

Knowing how to make money and making money are two quite different propositions.

A few judicious killings in the early part of the season appear to greatly improve the flavor of the peach crop.

A good name in Russia is one that contains all of the letters of the alphabet.

It is well to hold the same political views as the man from whom you wish to borrow money.

It is hard to convince a woman that gray hair is becoming to her.

In the matter of their own career few are willing to judge the future by the past.

After a few years in a boarding house a man is resigned to matrimony.

Sometimes the strongest man cannot raise a dollar.

Secondhand advice is a drug on the market. There is such a large supply of new advice going to waste.

While you may not be able to tell how old an egg is, you can perhaps tell how young it isn't.

Often a man of little consequence assumes an undue importance if he is the father of a pretty girl.

When a man is intoxicated with a woman's beauty the gold cure treatment may sober him up.

It is a liberal education for a man to know when not to butt in.

With some people the lawyer has taken the place of the priest as father confessor.

It would be much harder to pick out a great man from the herd if he were separated from his clothes.

There is this advantage about borrowing trouble—one is not obliged to mortgage the little home for security.

To make the thing emphatic, trouble usually comes C. O. D.

English creditors do not view with alarm the marriage of their royal dukes to common, though wealthy, American girls.

The wages of sin is not infrequently a job in the city hall.

Some people take a hint as seriously as though it were a riot act.

When tempted to drown trouble, remember that it wears a life preserver.

Frequently the face of the transgressor is scarred.

Never try to know more than the man who is going to leave you money in his will.

A pretty girl's picture never does her justice, to hear her tell it.

Often the father of lies feels that he has a rival when a man is trying to explain to his wife where he was the night before.

Happy is the man who has a red-headed girl for the light of his life.

Politeness does not cost any money, and it sometimes makes people ashamed to charge you.

An experienced fool is the most exasperating object on earth.

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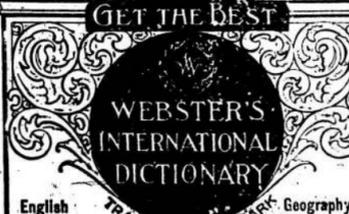
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As we go to press Wednesday evenings, local notices, to secure insertion, must reach us before noon that day.

Entered at the Post Office at New York as Second Class Mail Matter.

NEW YORK, MARCH 25, 1904.

Sabbath Portion of the Law:

צו-שבת הגדול

To-morrow is Shabbas Hagadol—the Great Sabbath.

We cannot be at peace with God when we are at war with goodness.

There is a man so much in favor of Japan that he refuses to take a Russian bath.

One of the greatest lessons of life is to learn exactly what to do and how to do it, when you have nothing to do.

The unmarried women of Utah have recently altered the orthography of their creed. They now spell it Mormon, instead of Mormion.

When you eat your Matzos, do not forget that an easy Jewish conscience generally brings with an easy Pesach digestion.

Many a poor woman thinks she can do nothing without a husband, and when she gets one, finds she can do with him.

"If you can't keep awake without," said the Rabbi to Mr. Levi, "when you feel drowsy, why don't you take a pinch of snuff?" "I think," was Levi's shrewd reply, "the snuff should be put in the sermon."

The ikon is a very sacred emblem among the Russians. A Russian youth was sentenced to a term of imprisonment for saying of his best girl, "I would rather kiss her than the ikon." We have never seen the girl, but we admire his judgment.

Rab Assi said: "Great is charity, for it equals all commandments. It is only because of charity that God nourishes the world with divine grace." "The value of a fast consists in doing good." "In a city in which the poor are not cared for, no man of intelligence should live."

"The situation that has not its duty, its ideal, was never yet occupied by man," said Thomas Carlyle. If we cannot find the ideal amid our daily circumstances, we shall never find it anywhere or follow it. If we feel no responsibility, no sense of duty, where we stand, we condemn ourselves in thus failing to recognize what is really there. Young people often look for ideals and duties in the clouds, and miss the best of life and the truest of growth by their folly.

The Great Sabbath.

עשה צדקה ומשפט נבחר לך

"And then shall be pleasant unto the Lord the offerings of Judah and Jerusalem, as in days of old and in former years." Haftorah, Mal. iii. 4.

This week's Sidrah is practically a continuation of last week's, but this Sabbath is prominently known as Shabbas Hagadol, the great Sabbath, it being the Sabbath preceding the Passover. The sweetest recollections cluster around this Sabbath. It was indeed a great Sabbath in former years. Just as the Sabbath between Rosh Hashonah and Yom Kippur was great because of the penitential piety which it evoked so was this Sabbath made because of the thoughts of freedom which it calls forth. If on no other Sabbaths lecturers and pulpitalic discourses were delivered by the learned Rabbis, on these Sabbaths the people were properly exhorted and instructed; and on Sabbath Hagadol the Hagadah (Passover night ritual) was taken from its place of concealment during the year, and the story of the departure of Israel from Egypt read with devotion in the family circle. Our sages of old tell us that the tenth day of Nissan, at the time when Israel in Egypt, pursuant to the coming delivery, was bidden to kill the festal lamb (see Exodus xii, 3), fell on Sabbath, and considering that the lamb was a sacred animal to the Egyptians, and that if it had been killed by the Hebrews any other time serious consequences would have resulted, but now, as there prevailed perfect quiet, it was evident that a Mighty Hand—mightier than human power—protected them. Thus the Sabbath went down in their annals as the Shabbas Hagadol—Great Sabbath.

The present Haftorah was chosen to be read on this Sabbath (presumably because it has reference to sacrifices,) to be parallel with the Torah reading, but it can be obviously mentioned that it is the last chapter of the whole Scriptures, so significant of the fact that liberty dawned in Egypt to a people who became the possessors of God's book, a possession so rich that it gave them a treasury of laws of guidance and instruction, ample to lead and keep the people with thoughts of freedom.

We agree with Solomon when he says: עשה צדקה ומשפט נבחר לך. "To do righteousness and justice is preferable to the Lord than sacrifice." We can illustrate this by a beautiful legend: A poor man once came to the temple, after he had risen from a sick bed, as was customary, to offer up his devotions to God, but seeing others coming, all bringing some offerings, he was ashamed to enter and stood outside listening to the singers inside chanting hymns and psalmodies, when the words: "Thou desirest no sacrifice, or I would bring it: Thou delightest not in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O Lord, thou wilt not despise!" He entered, and as he stood before the priest that functionary asked him, "Where is thy offering?" "O father," replied the poor man, "I have none. I had two pigeons which I had intended to bring, but last night a poor widow with her hungry children asked me to help her and not having anything else to give I gave her the pigeons." "Why hast thou not brought then an epha of flour?" "Sickness has so impoverished me that I could not bring even that

without causing my family hunger." "Why comest thou hither?" inquired the priest. "I have just now heard," replied the poor man, "as the temple choir sang, 'The sacrifices of God are a broken spirit; a broken and a contrite heart, O Lord, Thou wilt not despise,' and I came, confident that God will accept my sacrifices of prayer and confession of my sins supplicating for mercy." "Aye, aye, my son!" said the priest, "God will accept thy offering! It is better far than thousands of rivers of oil!" and he stretched forth his hand and blessed him. So can we say now, repeating the Solomonic dictum: 'To do righteousness and justice is preferable to the Lord than sacrifice.'

If we will do like that poor man did alleviate the sufferings and needs of others as far as lies in our power, then we may repair to God's house, confident that He will accept our offering of devotion; He will hear our applications and honest confessions, and He will grant our prayers, if they be to our good. Even if the sacrifices of old no longer prevail, if we lead a life pious and good, it will be acceptable as the offerings of Judah and Jerusalem, as pleasant unto the Lord as sacrifices in days of old, as in former years.

Soldiers and Passover Service.

We print below a letter addressed to Hon. Henry M. Goldfogle by the Assistant Secretary of War, which permits the Jewish soldiers of the army to participate in the Passover service.

WAR DEPARTMENT, Washington, March 16, 1904.

Dear Sir: Referring to your call at the Department in the interest of soldiers of the Jewish faith who might desire to participate in the religious observances of their denomination during the period of the Passover, I have the honor to inform you that commanding officers will extend to Jewish soldiers every facility for participating in the religious exercises of this period which it is practicable to extend to them consistent with the requirements of the service. Should any of them desire to be wholly absent from their commands during the period mentioned, they should submit applications to their commanding officers, stating the purpose for which they may desire to be absent.

In this connection your attention is invited to the 52d Article of War in which it is stated that "It is earnestly recommended to all officers and soldiers to attend Divine worship." Every encouragement is given to all members of this Army to comply with the injunction contained in this article.

Very respectfully, (Signed) ROBERT SHAW OLIVER, Assistant Secretary of War. Hon. Henry M. Goldfogle, House of Representatives.

We need not say to Judge Goldfogle that his thoughtful consideration of the religious needs of the Jewish soldiers in the army, who are honorably serving their country is highly appreciated by every Jewish community throughout the land, and justly merits their sincerest thanks.

Rightful Work.

Rightful work is often halted by fear what others will say about it. This may be even more a barrier to the work than the fear of not doing the work at all. It takes courage to do what we believe we ought to do when we think we shall be criticized or misunderstood or scorned. But the real calamity lies not in doing what we ought. Of this it is well to have so strong a fear that we shall have courage to face whatever others may say of our doing.

The Man in the Observatory XVII.

For many years one of the men who was constantly in the public eye was the Hon. Jacob A. Cantor. Mr. Cantor was for a long time a most important factor in the politics of the city, as well as in the legislative body of the State of New York. Many important bills and laws were introduced by him quite a number of which carried his name as the "Cantor Act." He was the leader of the minority in the Senate for a long time, and possessed the fullest confidence of Mr. Croker, the Tammany leader.

Mr. Cantor, or as his friends call him "Jake," always had the reputation—and justly so—of being a "clean man," and his honesty was never questioned. He was on terms of congenial friendship with all the members of the Senate during his service in that body, and was esteemed most highly by his Republican colleagues.

He was mentioned many times as a likely candidate for Governor of the State. He enjoyed the friendship of Governor Hill and especially of the late Governor Flower, and one of his closest friends is Ex-Lieut. Governor William F. Sheehan.

More recently he allied himself with John C. Sheehan, and was elected as President of the Borough Manhattan, under the administration of Mayor Low. His occupancy of this office like all others which he had filled reflected credit upon him. We believe that higher honors are still in store for him. Mr. Cantor is personally a handsome looking gentleman, and politically a safe man to be entrusted with leadership.

In the Senate of the State he acquitted himself most admirably during many of the trying occasions which during a political conflict come to a leader.

He is one of the best parliamentarians extant and in public life a ready fluent speaker, eloquent at times, quick at repartee, and a master of the English language. At all times a dignified gentleman and a good acquisition to any company. When he was married several years ago to Miss Greenebaum of Chicago, Mr. Croker accompanied him to be present at his wedding.

Mr. Cantor is now busy in the practice of his profession as a lawyer, but, as we said before, we believe he will again be called by the public into its service.

Armor-Plated Boys.

Our boys are to be the future standard bearers of Judaism. They are to fight its battles on the ocean of life, and as American citizens and Jews, they should be armed with impregnable plates of morality and trust in the God of their fathers.

One of the chief means of protection to our great battleships are huge armor plates. It is important in these days that there should be armor-plated Jewish boys. A boy needs to be iron-clad on:

His lips—against the first taste of liquor and cigarettes.

His ears—against impure words and obscene language.

His hands—against wrongdoing and card playing.

His feet—against going with bad company and loafing.

His eyes—against dangerous books and pictures.

His pocket—against dishonest money and lavish spending.

His tongue—against evil-speaking and tattling.

Beware the Greeks Bearing Gifts.

BY THE SENTINEL.

IX.

The many and various interpretations of "What is a Jew?" give point to the headings of these articles

The siege of Troy might never have been successful if the Trojans had but strength of character enough to decline the gift of the Helenists. By admitting the wooden horse within the impregnable walls of Troy, they gave entrance to the warriors of the enemy. Concealed within the wooden sides of the innocent (?) offering, were the men who made it possible to lay the walls of Troy in ruins. Concealed behind the smooth periods of our Hellenist Rabbis there lurks the enemy. Fatal, thrice fatal to Judaism, would be the admission of the advocacy of self-indulgence and equivocal excuse that characterizes the disciples of the Judaism of Convenience.

What is a Jew? It is not a question of nation or no nation. That we are a sect and that a religion is ours, is all that matters in this particular issue. Orthodox and Reform alike claim to be of the people that accepts the Word of God, that chose us to be a sign for ever and a nation of priests, to be holy, for "I your God am holy." To advance the contention that one can accept the mission and yet choose his own way and time for carrying that mission into effect, appears like pretty poor devotion to the cause to which our people are consecrated. To claim that the mandate "You shall remember My commandments and do them," does not apply to the present lives of many of the so called spiritual leaders of the chosen people, and is a flagrant renouncement of the whole service that is claimed to be our privilege.

"My Sabbaths thou shalt keep"—when it suits my convenience.

"The flesh of the swine shall be an abomination to you"—until I have tasted of the delights of aping the fashion of the worst class of Gentiles, then I will show my emancipation from the "Burden of the Law," and will regale myself upon all the unwholesome gustatory orgies of the frivolous restaurants—then I will pay my quota to the Moloch of fashion and depravity where the vicious squander their inherited wealth in gilded halls in company with the demi mondaines.

"My feasts and my fasts shall you observe"—yes, but how? Passover with its ritual and its cleansing of the house and heart does not suit the Church of the Holy Convenience.

The story is told of a Reform Rabbi who considered it a proper observance of Passover to eat a ham sandwich into which a Matzo was introduced between the bread and the ham! Shevuos has been turned into a millinery parade, and a tawdry theatrical display of Jewish children in imitation of a Christian rite, and Succoth is hardly remembered, except by a few sensational Rabbis who, seeking for novelties, find the resuscitation of this festival impresses their congregation with the up-to-dateness of the smug incumbent. The ritual law and the commandment are not considered, but to erect a "booth" in a school-room gives pleasant occupation to the ladies, and offers a splendid chance to show the artistic ability of the reverend impressario.

Rosh Hashonah and Yom Kippur still hold some sway among the elect of New York's Jewish four hundred.

There is still a lingering fear that the old time "Day of the Judging" and "Day of Atonement" may be of some practical value—either now or in the hereafter. The flattering unction is hugged to the breasts of the followers of the cult of self-indulgence, that as God is merciful and loving kindness forgiving iniquity and pardoning sin, we should do Him the honor (?) to show our faces for a little while in His House and we will also fast (in moderation), and hold that our credit is good for another year!

Does being a Jew, carry with it no duty? May we demand from our neighbors that upon them is the burden of accepting our interpretation of the Book, while we ourselves deny its in our own lives? What a farce it is. We are asking freedom for our brethren to observe our religion in Russia, and here we have no one to hinder us and we don't even try to do it!

All kinds of advocates for the Jew, and none for Judaism. All kinds of pleas for the Jew, and not one of them a plea by a Jew in his life to all the applauding crowds of Jews in their hearts, to do something that will command the respect of those whose whole religion crumbles into dust when the Nation of Priests accept the gifts that the Greeks tender it.

The Mirror.

I don't like to see any one ostentatiously displaying his piety. If a man has got any religion worth having, he will do his duty and not make a fuss about it. So whenever in the synagogue I hear a man loudly and vociferously reciting his prayers, I always think that it is the empty kettle that rattles.

While Professor Schechter was recently delivering a discourse before the students of the Jewish Theological Seminary in the 72d Street Synagogue, the leading officers and their ladies were playing whist down stairs in the vestry room. I am not at present criticizing the gross impropriety of their conduct or the disrespect shown the speakers, but am reminded of an incident where there was a liquor saloon kept in the basement of a meeting-house, and a passer by observing the incongruity, remarked:

"The spirit above is the spirit divine, While the spirit below is the spirit of wine."

I have never yet been able to understand why the Reform Rabbis have discarded the *Talith* and clung to the Geneva gown. Is it because the *Talith* smacks of Jewish custom or the gown looks more Episcopalian, or because every body can wear a *Talith*, or because the gown is somehow associated with the ladies, or—?

I have just received the following from an "old timer" who thinks it worthy of a place in the "Mirror."

"I was preaching one evening from the passage in the history of Moses where he, with his two friends Aaron and Hur, was standing on a hill and beholding the battle between Israel and Amalek, my text was, 'Aaron and Hur stayed up his hands;' and I argued the duty of the people to hold up the hand of their Rabbi, from the example of these good men of old who supported Moses.

On my way home from the synagogue one of the leading men of my congregation joined me, and after expressing his satisfaction with my dis-

course, begged leave to suggest one point that I had quite overlooked.

"Ah," said I, "and what can that be?" "I mean," he answered, "the powerful argument in favor of female influence."

"I confess," said I, "that I do not perceive that the subject is hinted at. How do you discover it, my dear Sir?"

"Why, does it not read," said he, with some surprise, "that Aaron and her helped to hold up his hands? I suppose the woman helped as much as the man."

For spiritual frigidity commend me to one of our fashionable Temples sparsely attended by a few Kaddish Jews, the Cantor monotonously reading the Union Prayer in funereal tones with a faint echo of one or two responses and the Rabbi preaching a soul-inspiring, religious sermon upon "Municipal Purity" or "The War with Russia."

A number of the "half-baked" have taken the criticism and strictures of the HEBREW STANDARD upon their lack of Jewish learning so seriously to heart, that they have applied themselves diligently to their studies to fit them for their office. Some of them have become qualified and many occupy such well paid positions, that, while they were formerly designated by me as "half-baked," they can now be called the "upper crust."

A remarkable tale comes from Chicago. A Jewish heiress who has been the recipient of many hundred love letters, has hit upon a scheme for preserving these souvenirs, which will not give the offence to the favored successful suitor which these same billets doux might give were they hidden in the bottom of a bureau drawer, or a seldom opened trunk. She has a boudoir and these amorous epistles form a very decorating and interesting frieze around the entire apartment. It is said to be one of the favorite amusements of her girl friends to sit on the floor of this apartment and take turns in reading these avowals of affection.

A more remarkable story could be gathered, if some of our Rabbis were to decorate their libraries with the sermons they have "cribbed," or the translation of German sermons which they have palmed off as original, upon their unsuspecting congregations.

An admirer of a distinguished Western Rabbi remarked in his praise that "Rabbi — was an excellent preacher—he never put any religion or politics in his sermon."

How orthodox Jews can purchase *Kosher* meat from a *Kosher* butcher whose butcher shop is open on Shabbas and who serves some of his customers with pork chops is, as Lord Dunsyre says, "one of those things no feller can understand anything about."

At the Sulzer celebration the Cantors were seated upon the platform, "even King Solomon in all his glory was not arrayed like unto these," and it was the consensus of opinion among the ladies present, that they were a better looking body of men than the Rabbis

When one of the speakers stated "that to American Reform are the Cantors indebted for the prominent position they occupy in the Jewish service," a broad smile akin to a grin, perceptibly

appeared upon the countenances of the Cantors, and one of them nudging his neighbor remarked: "Wenn man glaubt das nicht, kann man auch ein gute Yehuda sein."

It is said that one of the merits through which our forefathers were redeemed from Egypt, was, *shelo shinnuy es shemmem*. "they did not change their names." In the Egyptian darkness of religious nomenclature, the congregation worshipping at 55th Street stands pre-eminent. They have my permission to redeem themselves from the bondage of a long, meaningless, unpronounceable name. I know that the union of the two congregations necessitated the hyphenating of both their titles "Ahavath Chesed" and "Shaary Shomayim," but now that they are happily and harmoniously amalgamated, they should either adopt the name of "Ahavath Shomayim" (Lovers of Heaven), or "Shaary Chesed" (Gates of Kindness). I charge nothing for the suggestion, and to the young people of the congregation whose jaws are unequal to the task of pronouncing the name in rapid succession, I know it will be highly welcomed and appreciated.

At the recent Sulzer Centenary celebration, Rabbi Moses who was one of the speakers upon the occasion remarked: "They are manufacturing Rabbis so rapidly out West that we will soon have Rabbis to burn."

I consider this statement rank treason to "The Cause," and until charges can be formulated looking to his impeachment before that august ecclesiastical tribunal *yclept* "The Central Conference of American Rabbis," I would suggest that Rabbi Krauskopf, President et Director Generale, etc., place him in *Cherem*. My sincere sympathies naturally go out to Rabbi Moses, but the old adage still remains true, *Chachamim hezaharu bdebraychem*, "Ye wise be careful of your words."

At the same celebration, Rabbi Silverman, doubtless carried away by the impulse of the moment, remarked: "When a man kneels in prayer before his Maker, he rises up a stronger man. We should kneel, etc."

I know that he did not mean to say that, because Rabbi Silverman does not kneel when he prays—if he prays at all—but the remark evidently shows the strong Episcopalian trend of our modern Reform Rabbis. In any event the adage quoted above equally applies, and I know the genial Rabbi will be tickled to death to read that *Aspaklarya* classifies him among the *Chachamim*.

I understand that the Emanu-El Brotherhood are commencing to insidiously agitate the advisability of introducing Reform in the Friday evening services of the Peoples' Synagogue. Already an organ, mixed choir and seating of the sexes is being hinted at, and by their actions it seems that they are fast becoming close imitators of the methods of the unscrupulous missionaries.

Since writing the above I am assured by Dr. Silverman there is no attempt or intention upon his part personally or by any members of the Emanu-El Brotherhood to introduce Reform in the Peoples' Synagogue. They are simply actuated by the best motives for the spiritual welfare of

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the young people on the East Side, and have no desire to divert their religious principles into any other channel than that in which they were originally directed by their parents. No one is more pleased to receive the above statement than

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WANTED—Table Board during Passover week by family of three, with refined orthodox Jewish family, residing in the vicinity of Carnegie Hall. Liberal prices will be paid for good food. Address H. E., Room 612 Bishop Building, 76 William Street, N. Y. City.

WANTED—The Brooklyn Hebrew Orphan Asylum requires the services of a resident Kindergarten; must also be competent to instruct in sewing. PAUL LAZARUS, Supt. Ralph Ave. & Pacific St.



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The renowned Cantor

Rev. A. Minkowsky,

will officiate with a choir in the Synagogue of the Cong. Chaari Zedek, 38-40 Henry Street, at the services on Passover. Those desirous of attending should procure admission tickets, which can be obtained at the vestry-rooms of the Congregation, and also from the following members:

L. JACOBSON,

190 Greene St.

J. PLATT,

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L. LOCHMAN,

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Borough of Brooklyn.

Alliance Israelite Universelle.

177 High street, Brooklyn.

The Jersey City Branch of the Alliance Israelite will hold a public meeting at Elk's Hall on Sunday the 27th inst., 8 p. m., for the purpose of protesting against the abuse by Russia of the American passport.

Congressmen Allan Benny, of New Jersey, and Henry M. Goldfogle have promised to address the meeting. Ferdinand Levy, Nissim Behar, and a number of other speakers will also address the meeting.

Mr. Nissim Behar received a letter from Paris a few days ago, of which the following is a translated copy:

Chiraz, Persia, Feb. 8, 1904.

To the President of the Alliance Israelite Universelle:

The Central Committee is not ignorant of the fact that a great number of Jews in Chiraz and the neighborhood are peddlers. They take to this means of supporting their families, notwithstanding it has little profit and much fatigue and peril.

The Mohammedan population of Chiraz and the neighborhood consists of barbarous fanatics. The unlucky peddlers therefore run the risk, if not to be murdered, at least to be compelled to embrace Islam.

Khodadad Baghtch, a peddler from Zargoun (a village situated over 15 miles from Chiraz), used to go every year to Zamedjoun. After peddling there some months with groceries, and earning a little money, he would return home for a holiday to see his family and enjoy the fruit of his labor.

Three months ago Baghtch went, as usual, to Kamedjoun to collect some debts. Instead of money he received cuffs and blows, and after indescribable torture was forced to convert.

Hearing of this misfortune, the uncle and the brother of the poor man left Zargoun to attempt to deliver him. But before they had time to make any researches, they were assaulted by the peasants with hatchets, even the children flinging stones at them.

Last week ten Jews, accompanied by the wife and children of Baghtch, begged me with tears and cries to save this victim.

The village of Kamedjoun belongs to Naser-El-Dowlet, son of the richest noble in Chiraz. I presently informed him of all that passed, entreating him immediately to issue orders that the peddler should be released and allowed to return to his former religion.

Naser-El-Dowlet is a young man brought up in the best principles, much more educated and enlightened than the old fanatics that abound in Chiraz. He understands and appreciates the spirit of tolerance, which is a powerful impulse to progress.

He replied very graciously that as the mayor of the village was just then in Chiraz, he had strictly ordered him to set the Jew free, and let him go to his house after collecting his debts.

I await with impatience the arrival of Baghtch in order to be sure that Naser-El-Dowlet kept his word, of which, however, I have slight doubt.

(Signed,) C. SCHOUKER,

Principal Alliance Israelite School at Chiraz.

Congregation Ohaval Shalom.

An interesting spectacle was witnessed in Brooklyn, on Sunday, March 13, when Congregation Ohaval Shalom of Brownsville sold by auction the cornerstones and bricks of the new synagogue to be erected on a site in Thatford street, near Belmont avenue. Prior to the auction the entire congregation, consisting of 400 men and women and their friends, and several hundred others, paraded through all the principal streets of Brownsville in the afternoon. H. Meyersohn was marshal. Returning to the site of the new building, services were held, addresses made and then an auction of stones and bricks that are to go into the structure was begun. This auction lasted until nearly midnight. It was attended by more than one thousand persons at different times in the afternoon and evening. The building committee asserts that more than \$25,000 has been raised for the building fund.

Congregation of Ohaval Shalom was founded in 1879, when Brownsville was a mere straggling collection of houses. The membership has grown rapidly and the old frame building has been sold and pulled down. The new structure, which it is declared will cost between \$75,000 and \$100,000, is under contract for completion by Rosh Hashono in September.

Simon Rose, the president of the congregation, presided at the services. Addresses were made by Rabbi Louis Finklestein, M. Bernstein, William P. Roth, Magistrate Furlong and others. Louis Levine bought the first cornerstone for cornerstone. Their names and the names of the persons purchasing the two other cornerstones will be placed in a tablet in the synagogue. After the cornerstones had been disposed of the sale of bricks began, and they brought from \$200 to \$500 each.

Gift to Ira Leo Bamberger.

Dr. Walter B. Gunnison, on behalf of the teachers of Erasmus Hall High School, Boys' High School and Manual Training School, presented to Ira Leo Bamberger, at his residence, a valuable set of Bacon's works and "The Queen's Prime Ministers," as an additional recognition of his services in the suits for salaries against the Board of Education, in which judgments were duly rendered and paid last week. The teachers of the high schools received a letter from Mr. Bamberger, expressing his thanks for the gift.

Synagogue for Jamaica.

The First Hebrew Congregation of Jamaica, recently formed, has purchased of Samuel Cohen a lot 50x74 feet, on North Washington street, on which a synagogue will be built. The price paid for the land was \$1,400, and a mortgage for \$700 has been given to the Title Guarantee and Trust Company.

Bath Beach Notes.

The many friends of Mrs. M. Rosenbaum will be pleased to learn that she has re-leased her house and will remain in Bensonhurst.

Mrs. Rosenbaum is entertaining her sister, Miss Jacobs, who is recovering from a protracted illness.

A small fire occurred at the residence of Mrs. D. Weigel through the mischief of her son Delmar, resulting in considerable damage.

The H. L. A. propose giving a progressive euchre shortly.

The Rev. Dr. Nief, has kindly volunteered to assist in the Sabbath School of the Congregation Sons of Israel, and the parents of the children attending will be glad to learn that the children are to be instructed on Sunday morning, as well as once during the week.

Quite a number of tickets were sold by members of the Congregation Sons of Israel for a large theatre party, which took place at the People's Theatre, New York City (Manhattan), on March 23, the proceeds of which are to go to the Sabbath School Fund of the Congregation.

Borough of Richmond

There was a double celebration at the home of Mr. and Mrs. D. P. Schwartz last Sunday, the occasion being the anniversary of the birth of Mrs. Schwartz and of Jesse Schwartz, the son. There was a dinner and a children's party in the afternoon. All the Schwartz boys, big and little, were present and nearly twenty other boys and girls, and they all had a rip roaring good time.

Mrs. N. Mord is now entirely recovered and gaining strength every day. She has been the recipient of many good wishes from her large circle of friends.

We are delighted to hear that Dr. Maurice Uron, who has recently established himself in New York, is doing so well in his profession. Dr. Uron is a Staten Islander and we all wish him well.

Rev. I. Goldfarb is making great preparations for the celebration of the Passover divine services in our synagogue. We trust there will be a large attendance at the synagogue both evenings and mornings on this beautiful historical holiday.

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now under the management of Mr. Michael Heumann, offers superior advantages for the purpose of balls, banquets, weddings, stage entertainments, receptions, meetings, conventions and similar events. During the coming Summer a new stage will be built with commodious dressing rooms. Special attention is called to the four beautiful and up-to-date bowling alleys. Table d'hote dinner served evening at 6 o'clock. Books now open. Apply to Michael Heumann, president Harlem Casino Co.

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WOMAN'S WORLD

How We Learn.

Great truths are dearly bought. The common truth, Such as men give and take from day to day, Comes in the common walk of easy life, Blown by the careless winds across our way.

Great truths are greatly won, not found by chance Nor wafted on the breath of summer dream, But grasped in the great struggle of the soul, Hard buffeting with adverse wind and stream.

—Home Chat.

WOMAN.

Nine questions in ten asked of a man by a woman caller are answered by the man's wife.—Exchange.

When you find a woman who is free from vanity and who doesn't talk too much you can bank on it that she is worth about sixteen ordinary men.—Chicago Record-Herald.

When a woman spends a particularly long time on her knees in saying her prayers at night her husband may know he has behaved worse than usual that day.—Atchison Globe.

TECHNICALITIES.

No law abiding citizen ever gets a chance to take advantage of a technicality.—Chicago Record-Herald.

Some day an enterprising jurist will win immortal renown by discovering a technicality on the side of the commonwealth.—Detroit Free Press.

Iron as a Medicine.

Iron is a food to all anemic persons and must not be regarded by them as a medicine only to be taken temporarily, for in most cases it is necessary to persevere in taking iron for a period varying from two months to five or six years.

The Pottery Tree.

The Brazilian pottery tree contains such a large percentage of silica as to make its ashes a valuable ingredient in pottery making. When green its wood cuts like soft sandstone.

Heather.

It may surprise many readers to be told that heather grows not only in Scotland, but in Nova Scotia, Newfoundland and the Yukon. It was discovered growing wild in Tewksbury, Mass., about forty years ago and still grows in the same spot.

Mosquito and Musket.

There is a touch of humor in the fact that mosquito and musket are from the same root, the Latin word for fly. One comes through the Spanish mosca, a fly, the other probably through the Italian.

The Rose in Britain.

The first cultivated rose is said to have been planted in Britain A. D. 1552. The damask rose was brought from France in 1573, the moss rose about 1724 and the China rose some fifty years after. Wild roses are, however, natives of all parts of Britain.

Snake Eating Goats.

The famous snake eating goats of India devour the most dangerous reptiles and have absolutely no fear of the poisonous vermin with which the country abounds.

The Jaws of the Rattler.

The rattler's jaws can unline when he has to tuck away an exceptional morsel of food like a grown rabbit, and, like his harmless competitor in the consumption of food, his body can expand to four times the regular size.

Tibet.

Tibet, "the roof of the world," is a tableland three times as large as France.

Hudson Bay.

Hudson bay is the third largest enclosed marine area in the world, being next in size to the Mediterranean sea and the Caribbean sea. American whalers from New Bedford are practically the only people who have frequented the bay for the past sixty years.

RUSSIAN BRIEFS.

Russia has the largest number of soldiers and reserves of any country on earth except Germany.

To hire a carriage in the evening for a drive that only takes ten minutes costs about \$6 in St. Petersburg.

Russia is very short of doctors, having only eight for every 100,000 inhabitants. Great Britain has 180 for the same number.

The city of Roston, in Russia, is frequently visited by a corn dealer 124 years old. This centenarian is a Cossack named Avdel Avlonkhow. He has eleven children living, eight sons and three daughters.

The expulsions of intelligent people from Russia by the late Minister Sipiagin were so numerous that a number of them have now been invited to return, as the education of the country has been affected by their absence.

THE ROYAL BOX.

King Edward will be at Copenhagen on April 8 for the eighty-sixth birthday of King Christian.

The emperor of Japan is the direct descendant of the Emperor Jimmu, who ascended the throne 2,564 years ago, making the dynasty older than any other that exists or ever did exist.

The emperor of Germany is compelled to change his dress sometimes twelve times a day. He has \$400,000 worth of clothing. He bears 100 titles and is an admiral in three of the biggest navies.

The emperor of Russia recently ordered six private parlor cars for use of the imperial family. These cars will be comfortable and luxurious. They are to be constructed entirely of Russian material and will be built at the famous Putiloff works. Each car will cost \$22,000.

The Coffee We Drink.

It is estimated that the people of the United States drink 1,500,000,000 gallons of coffee in the course of a year.

Iodine.

The only source of iodine is the nitrate of soda refineries of Chile, where it occurs as a waste product. The government, having a monopoly of the nitrate industry, permits but a small amount of the iodine to be marketed in order that an exorbitant price may be maintained.

North of the Equator.

Ten-elevenths of the world's people are north of the equator.

Legislating Against Hoopskirts.

In Spain about 1630 the hoopskirts became so monstrous that an edict was issued commanding their reduction and ordering the confiscation of hoopskirts above the regulation size. The attempts to carry out the edict caused innumerable riots and were finally abandoned.

Old English Customs.

During the reign of Henry IV. of England no person of a lower estate than a knight banneret was allowed to wear cloth of gold or large sleeves or to use either ermine or marten fur on his gown.

Sickroom Precautions.

When there is a contagious disease in a house all the linen which has been used by the sick person or which has even been in his room ought to be thoroughly disinfected before being sent to the wash; otherwise there is great danger of the illness being carried to others. It should be wrung out in a solution of carbolic acid and water.

The Cheerful Jap.

Heart disease and nervous prostration are almost unknown among the Japanese. This immunity is attributed to the equanimity and cheerfulness of the race.

A Pretty Hard Corset.

In 1585 the corps pique (a corset) was a hard wooden mold into which the wearer was compressed and suffered from the splinters of wood that penetrated the flesh. It took the skip off the waist and made the ribs ride up, one over the other.

Medieval Etiquette.

One of the books on etiquette published during the fourteenth century advised the man of fashion to wash his hands every day and his face "almost as often."

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CITY NEWS.

The Salomon Sulzer Centenary.

The commemoration of the one hundredth birthday anniversary of the late Prof. Salomon Sulzer, Chief Cantor of Vienna, by the Society of American Cantors, on Tuesday evening last, at Temple Ahavath Chesed Shaar Hashomayim, was a memorable event in the annals of American Jewish history and of which the Society of American Cantors can feel justly proud. Herr Sulzer was the regenerator of the music of the synagogue and the creator of the Jewish musical liturgy. He was cantor in Vienna for more than half a century, and, as has been stated, "reanimated Jewish music, which for nearly 2,000 years had lain dormant." Although outside of the Temple the weather was unusually foggy, within the sacred precincts all was bright and cheerful. There was a large representative attendance of prominent Israelites present. The American flag was gracefully draped around the pulpit and ferns and plants around the Bimah. The Cantors of all the representative congregations were present with Rabbis Silverman and Moses, the speakers of the evening, on the platform. The musical selections in the order of exercises were from the "Shir, Zion," the renowned work of Salomon Sulzer. The choirs of various congregations volunteered their services upon the occasion, and under the masterly direction of Rev. H. Goldstein, who is himself a renowned actor of Jewish music, rendered effective service and added to the evening's enjoyment.

The following programme was admirably rendered:

- Prelude.....Prof. G. Froelich
- Ma Tovu.....Rev. S. Rappaport and choir
- Prayer.....Rev. Wm. Loewenberg
- Psalm CXXII.....Rev. A. Kaiser
- Evening Service (Prayer Book, page 231)
- Revs. Theo. Guinsburg and D. Cahn
- Address "Salomon Sulzer".....Rev. A. Kaiser
- Psalm XXXIX.....Choir
- Address "Development of the music of the Synagogue".....Rev. Dr. T. S. Moses
- Psalm CXI.....Rev. H. Silverman and choir
- Olelu and Kaddish.....Rev. Ed. Kartschnaroff
- Adon Olom.....Rev. Martin
- Closing remarks and benediction.....Rev. Dr. Joseph Silverman

The gem of the evening was the address upon "Salomon Sulzer" by Rev. A. Kaiser, of Baltimore, the Nestor of American Jewish Cantors. It was couched in choice language, of graceful diction, was of an interesting character, excellently delivered and impressive tone.

The address of Rabbi Moses was somewhat humorous in its character, and although the reverend gentleman disclaimed any knowledge of the music of the synagogue, yet his historical allusions were well timed and showed a marked familiarity with the sources and character of Jewish liturgical music. Rabbi Silverman's closing remarks were eloquently delivered; he spoke of the necessity of the assistance of the Cantor in religious services, and said that they should occupy an equal position and always be upon the same plane as the Rabbi. In the addresses delivered, particular stress was laid by both speakers upon the religious character to be maintained by the Cantor and the elimination of florid and operatic music from the services and the substitution of old-time Jewish liturgical selections properly and modernly harmonized. The large audience present was evidently grateful for the excellence of the evening's entertainment and departed with a high estimation of the valued services of the Cantor and the respect due to his position as a minister of religion. The Cantors subsequently partook of a banquet at Vienna Hall (Kosher, of course), excellently catered by "mine host," Mr. Turkel, to which full justice was rendered, and spent an enjoyable evening listening to most-prandial addresses by Drs. Mosés, Silverman, Kaiser and J. P. Solomon. Rev. David Kahn officiated as toastmaster and discharged the onerous duties of his office satisfactorily. The affair was a "red letter day" in the annals of the history of American Cantors, and the participants confidently look forward with delightful anticipation of many happy similar reunions.

One Year of Janet.

(From the London Globe.)
Jan-et was quite ill one day;
Feb-rile troubles came her way.
Mar-tyrlike she lay in bed;
Apr-oned nurses softly sped.
"May-be," said the leech, judicial,
"Jun-ket would be beneficial."
Jul-eps, too, though freely tried,
Aug-ured ill, for Janet died.
Sep-ulchre was sadly made.
Oct-aves pealed, and prayers were said.
Nov-ices, with many a tear,
Dec-orated Janet's bier.

ANSWERS TO CORRESPONDENTS.

The editor begs to be distinctly understood that he cannot under any circumstances undertake to answer questions through the post. Questions requiring answers for the same week should reach him not later than Tuesday morning. Inquiries about Hebrew dates, the Hebrew month and year should be written plainly.

Questions in this department should be signed by the initials of the writer, but the proper name and address must accompany the communication. Those which are trivial and have no general interest are not published. There will be some delay in answering many, as considerable time and research are often necessary to obtain information.

Jahrzeit.

We are in receipt of numerous communications under the above name, asking for English dates corresponding with Hebrew months or vice versa. We ask for a little indulgence, Messieurs, and all will be answered in due time; the editor is not a walking almanac, and these things take time.

A. J. S.—March 15, 1882—Wednesday, Adar 23, 5642.

GEORGE BURNETT.—Two days before Erev Pesach, 1857—Monday, Nissan 12, 5617—April 6.

M. A. SIMON.—The second day of Chalu Moed Pesach, 1877—April 1.

J. BLATT.—There is no Sabbath Meals Society in this city.

ELKAN LEVI.—The 8th day of Pesach, 1877, fell on Thursday, April 5.

L. SAMUELS.—Send us copy of the by-laws of your congregation and we will advise you. Under the circumstances related would suggest to avoid Chillul to leave the matter to arbitration.

Eph Solomon.—Ashkenazim Jews are so called because the medieval Jewish geographers called Germany "Ashkenaz," in the same way that the term Sephardim is derived from "Sepharad," mentioned in Obadiah and identified with Spain.

Max Gomperts.—The punishment of crucifixion was not known to the Jews till the Romans introduced it. In Joshua viii., 29, we find that persons were hanged after they were slain.

A. M. Katz.—Since the law in respect of the free exercise of religion has been passed in Hungary, 16,000 persons have left their respective religious confessions and have declared themselves as belonging to none. Seventy-seven were Jews.

S. Schiller.—A Russian commission has reported that the province of Macedonia contains 2,000,000 people, of whom 100,000 are Jews.

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GREENBERG, REBECCA.—New York Supreme Court, New York County. Trial desired in New York County. Nathan Greenberg, plaintiff, against Rebecca Greenberg, defendant.—Summons.—"Action for Absolute Divorce."

To the Above Named Defendant: You are hereby summoned to answer the complaint in this action, and to serve a copy of your answer on the plaintiff's attorney within twenty days after the service of this summons, exclusive of the day of service, and in case of your failure to appear, or answer, judgment will be taken against you by default for the relief demanded in the complaint.

Dated New York, November 12, 1903.
SAMUEL COHEN,
Plaintiff's Attorney,
Postoffice address and office No. 265 Broadway, Manhattan Borough, New York City.

To the Above Named Defendant: The foregoing summons is served upon you by publication, pursuant to an order of Hon. James Fitzgerald, a Justice of the Supreme Court of the State of New York, dated on the 10th day of December, 1903, and filed with the complaint in the office of the Clerk of the County of New York, on the 23d day of December, 1903.

Dated New York, December 23, 1903.
SAMUEL COHEN,
Plaintiff's Attorney,
Office and postoffice address No. 265 Broadway, Manhattan Borough, New York City.

POLLAK, EMIL.—IN PURSUANCE OF AN order of Honorable Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Emil Pollak, 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 Wasservogel, No. 87 Nassau Street, in the City of New York, Borough of Manhattan, on or before the 30th day of September, 1904, next.

Dated New York, March 23d, 1904.
SIGMUND POLLAK,
Administrator.
SPIRO & WASSERVOGEL,
Attorneys for Administrator,
87 Nassau Street, New York City.

LIPPMAN, WILLIAM.—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 William Lippman, 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 Wasserman & Jacobus, their attorneys, No. 132 Nassau Street, in the City of New York, on or before the 18th day of September next.

Dated New York, the 9th day of March, 1904.
SAMUEL W. LIPPMAN,
BENJAMIN W. LIPPMAN,
Executors.

WASSERMAN & JACOBUS,
Attorneys for Executors,
132 Nassau Street,
Borough of Manhattan,
New York City.

STERN, MOSES.—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 Moses 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 Sidney Nordlinger, No. 35 Nassau Street, in the City of New York, on or before the first day of October next.

Dated New York, the 22d day of March, 1904.
BEATRICE S. RUBENS,
CAROLINE STERN,
Administratrices.

SIDNEY NORDLINGER,
Attorney for Administratrices,
35 Nassau Street, Borough of Manhattan, 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,
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Borough of Manhattan,
New York City.

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IN THE THEATRES.

Lyric Theatre.

Wilton Lackaye will shortly be forced to close his brilliant run at the Lyric Theatre, New York, owing to the out-of-town engagements for "The Pit." The play is drawing immense houses, and the business has been so phenomenal that a Wednesday matinee has been added to the list of performances.

Proctor's Fifth Avenue Theatre.

"The Wedding March," one of W. S. Gilbert's brightest comedies, will be the offering of the stock company at Proctor's Fifth Avenue Theatre next week. The piece has not been seen in New York for several years. New scenery is being prepared for the production and the play will include the full strength of the prominent stock company, the leading players being Malcolm Williams, Gerald Griffin, George Friend, Edward Ellis, George Bryant, A. S. Howson, John Westley, Julian Reed, Al Roberts, Lotta Linthicum, Loretta Healy, Margaret Kirker, Marie Bertrand, Cecyille Mayer and Bessie Lea Lestina.

Metropolis Theatre.

"Quincy Adams Sawyer" will come to the Metropolis Theatre for one week, beginning March 28. Everybody who has seen the play is enthusiastic over its unique charm.

New Star Theatre.

"Foxy Grandpa" will be next week's attraction. Among the best of the original "Bunny" sketches are the incident of the tramp and the cane-swallowing act.

Proctor's Twenty-third Street Theatre.

John T. Sullivan will assume the position at the head of the programme at Proctor's Twenty-third Street Theatre next week, presenting his sketch by Sidney Grundy, entitled "Captain Huntington." In his dramatic work Mr. Sullivan is known principally as a leading man, but in his vaudeville ventures, he has established his reputation as a comedian of no small merit. The Four Nelson Comiques will present a pantomimic specialty. Monroe, Mack and Lawrence will have an always acceptable farcette, entitled "How to Get Rid of Your Mother-in-Law."

West End Theatre.

Beginning with the week of March 28, Miss Rose Melville will be seen in "Sis Hopkins," the pretty pastoral play.

Circle Theatre.

A very interesting programme will be presented by Manager Percy Williams next week. Among those enumerated are May Edouin, in her Proteau singing sketch, "A Bachelor's Dream;" The Four Nightingales, Al Shean and Chas. Warren, Rousby's Electric Review in Paris and other big acts.

Proctor's One Hundred and Twenty-fifth Street Theatre.

"Captain Swift," C. Hadden Chambers' powerful play of London social life, which was originally produced at the Madison Square Theatre, with Maurice Barrymore, will be offered by Mr. Proctor at his One Hundred and Twenty-fifth Street Theatre, next week. Those who will figure prominently are Paul McAllister, Sol Aiken, H. Dudley Hawley, William Cullington, Charles M. Seay, Edwin Fowler, Rose Stuart, Florence Reed, Jessie Bonstelle, Julia Aiken and many others. The vaudeville section will include J. Royer West and Ida Van Sieten.

Amphion Theatre.

The appearance of Heinrich Conried's German dramatic stock company from the Irving Place Theatre in New York at the Amphion Theatre next week is creating quite an interest among the theatre-going public. The opening play on Monday evening will be "Der Herr Senator," a comedy in three acts, by Schoenthan and Kadelburg, to be followed in rotation by "Die Haubenlerche," a play in four acts, by Ernst von Willdenbruch; Sudermann's sensational drama, "Johannisfeuer;" Halbe's love drama, "Jugend;" Schiller's classic drama, "Kabale und Liebe," and Gustav von Moser's farce-comedy, "Die Soubrettschule."

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The Mauser Manufacturing Company have removed to their beautiful and spacious quarters at Fifth avenue and Thirty-first street, where the enlarged space will afford them better facilities for their rapidly increasing business. Mauser's name upon any article of silver is a hall mark of sterling quality and real value, and the latest styles and most fashionable designs can always be selected at their establishment. The prices, however, will always remain as heretofore. Due to their removal new departments have been added to their already large business, and the latest and most desirable novelties in cut glass, jewelry, leather goods and stationery can now always be obtained there.

Recent Arrivals at the New Hotel Pierrepont, Atlantic City, N. J.

New York City—E. E. Van Roden, Mrs. A. W. McGee, Mrs. Herman Plant, Reading, Pa.—Mrs. Frank E. Austrian, Miss A. K. Austrian, Buffalo, N. Y.—Mrs. I. Wile, Baltimore, Md.—William Marcus, Louisville, Ky.—B. M. Bernheim, Philadelphia—W. A. MacCalla and family, Max Behrend, Mrs. John H. Evans, Mrs. Wm. McKinley, Miss Mary Dornan, Miss Dornan, J. F. Monaghan, Jos. H. Snellenberg, Mr. and Mrs. Max Bamberger, Miss Maria O'Hara, Miss Mabel Snellenberg, Benj. Lee, Miss F. C. Lee, Mrs. C. A. Snellenberg, Pittsburg, Pa.—Mrs. H. Stoner, Miss Stoner, Chicago, Ill.—Mr. and Mrs. E. J. Brown, Boston, Mass.—Frank W. McKee and wife, Ethel Lewis.

A movement has been set on foot by the Jewish women of Memphis, Tenn., to erect a monument to Emma Lazarus, which is being enthusiastically received.

Hoboken, N. J.

Rosen-Benisch. At the home of Mr. and Mrs. Max Polesie, 1032 Garden street, Hoboken, N. J., on Sunday, March 20, amid handsome floral decorations, Miss Paula Benisch, daughter of Joseph Benisch, of Carlsbad, Bohemia, and cousin of Mrs. Polesie, was wedded to Paul Rosen, of New York. The drawing room was decorated with a display of pinks, roses and smilax. Rev. Dr. Nathan Wolf, rabbi of the Congregation Adath Emuno, performed the ceremony beneath festoons of smilax, at 5.30 p. m.

The bridal attire consisted of a white silk crepe robe, a Vienna importation sent by the bride's father, and a lace veil worn by her mother on her bridal day, held in place by orange blossoms and a diamond crescent, the bridegroom's gift. The bridal bouquet was of white roses. The bride, a pretty brunette, was given away by Mr. and Mrs. Max Polesie, with whom she has made her home ever since she came to this country. Mrs. Polesie was gowned in gray peau de cygne, and carried pink roses. Marjorie Polesie, little daughter of Mr. and Mrs. Max Polesie, and another little girl, Lillie Weill, of New York, made picturesque flower girls, gowned alike in white lace, and carrying baskets of white roses. Herbert Polesie, little son of Mr. and Mrs. Max Polesie, acted as page, attired in a natty white sailor suit.

The bridesmaid, Miss Louise Beckman, wore a gown of gray crepe and carried pinks. Miss Rose Pichl, cousin of the bride, who was also in the bridal party, was in gray with pink roses. Gustave Pichl was best man. A banquet followed the ceremony. Congratulations were showered on the happy couple and then dinner was served. Toasts to the bride were given by Rev. Dr. Wolf, George Landau, Joseph Hecker and Max Polesie. The bride received many costly gifts which were displayed in a room on the dining room floor. Mr. and Mrs. Rosen are now on their bridal tour. On their return they will settle in New York.

Among the guests were the following: Mr. and Mrs. Richard Benisch, New York; Mr. and Mrs. Chas. Wolff, Mr. and Mrs. Wm. Siebert, Mr. and Mrs. George Landau, New York; Mr. and Mrs. Alex. Wiener, Mr. Oscar Benisch, New York; Mr. William Benisch, Mr. and Mrs. Hacker, Miss J. Lippman, New York; Miss Mary Shehan, Mr. Paul Schneegass, Mrs. S. Schneegass, Miss Hilda Kramer, New York.

Jewish Hospital Wanted. A movement is on foot to establish a Jewish hospital in Pittsburg very shortly. Those conducting the New Covenant Mission at 333 Forty-second street, have the matter in charge. Mrs. Maurice Ruben is preparing an article designed to show just how badly a hospital is needed.

BETTER THAN SPANKING. Spanking does not cure children of urine difficulties. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 248, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

OPPENHEIMER, CAROLINE.—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 Caroline Oppenheimer, 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. 54-58 Liberty Street, in the City of New York, on or before the first day of October next. Dated New York, the 21st day of March, 1904. BERTHOLD HAHN, ANNIE HAHN, Administrators, C. T. A.

PRICE, MICHAEL.—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 Michael Price, 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. 35 Nassau street, in the Borough of Manhattan, City of New York, on or before the 10th day of August, 1904. Dated New York, February 4th, 1904. MAURICE B. BLUMENTHAL, Executor. Isaac Moss, Attorney for Executor, 35 Nassau street, Borough of Manhattan, New York City.

WEINSTOCK, SARAH.—IN PURSUANCE OF AN order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sarah Weinstock, 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 Lachman & Goldsmith, their attorneys, No. 35 Nassau Street, in the City of New York, on or before the fifteenth day of September next. Dated New York, the first day of March, 1904. ADOLPH GUNDELFINGER, EMANUEL HOCHHEIMER, Executors.

LACHMAN & GOLDSMITH, Attorneys for Executors, 35 Nassau Street, New York City, Borough of Manhattan.

OPPENHEIMER, SIGMUND.—IN PURSUANCE of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sigmund Oppenheimer, 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 Jelenik & Stern, their attorneys, Nos. 11-19 William Street in the City of New York, Borough of Manhattan, on or before the 1st day of May next. Dated New York, the 7th day of October, 1903. ROSE OPPENHEIMER, HARRY D. OPPENHEIMER, Executors.

JELENIK & STERN, Attorneys for Executors, 11-19 William Street, Borough of Manhattan, New York City.

WOODLEAF, FANNY.—IN PURSUANCE OF an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Fanny Woodleaf, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, viz: the office of Messrs. Kurzman & Frankenhaimer, No. 25 Broad Street, Borough of Manhattan, New York City, on or before the 22d day of September, 1904. Dated New York, March 18th, 1904. HENRY P. GOLDSCHMIDT, GEORGETTE GOLDSCHMIDT, LOUIS S. FRANKENHEIMER, Executors.

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

HESSLER, SAMUEL A.—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 A. Hessler, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber at their place of transacting business, viz: the office of Messrs. Kurzman & Frankenhaimer, No. 25 Broad Street, Borough of Manhattan, New York City, on or before the 22d day of September, 1904. Dated New York, March 18th, 1904. ROSALIE HESSLER, Executrix.

KURZMAN & FRANKENHEIMER, Attorneys for Executrix, 25 Broad St., Borough of Manhattan, New York City.

SIEMS, SOPHIE.—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 Sophie Siems, 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 Blumenstiel & Blumenstiel, No. 302 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 8th day of August, next. Dated New York, the 26th day of January, 1904. FREDERICK A. VON BERNUTH, EMILY F. VON BERNUTH, Executors.

BLUMENSTIEL & BLUMENSTIEL, Attorneys for Executors, 302 Broadway, Borough of Manhattan, New York City.

SAM, MAYER.—IN PURSUANCE OF AN ORDER of Hon. Abner C. Thomas, a Surrogate of the County of New York, dated November 27th, 1903, notice is hereby given to all persons having claims against Mayer Sam, 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 Julius J. Michael, No. 63 Park Row (World Bldg.), in the City of New York, Borough of Manhattan, on or before the 15th day of June next. Dated New York, the 4th day of December, 1903. GUSSIE SAM, Administratrix, c. t. a.

JULIUS J. MICHAEL, Attorney for Administratrix, 63 Park Row (World Bldg.), New York City.

SUPREME COURT, COUNTY OF NEW YORK. MARY MOORE SHERMAN, Plaintiff, against JULIUS EPPSTEIN and "MARY" EPPSTEIN, his wife, the name "Mary" being fictitious, the true name of the said defendant being unknown to Plaintiff. ISAAC GELFANT, ABRAHAM COHEN, HENRY GERBER, MORRIS LEVY, WITZ, SAMPSON HIRSH and ALLAN HIRSH, Defendants. SUMMONS. Trial desired in the County of New York. TO THE ABOVE-NAMED DEFENDANTS AND EACH OF THEM: YOU ARE HEREBY SUMMONED to answer the complaint in which action and to serve a copy of your answer on the Plaintiff's Attorneys within twenty days after the service of this summons, exclusive of the day of service, and in case of your failure to appear or answer, judgment will be taken against you by default, for the relief demanded in the complaint. Dated, November 17th, 1903. SMITH & HARKNESS, Attorneys for Plaintiff, Office & Post Office Address, 26 Liberty Street, Borough of Manhattan, New York City, N. Y.

To the above-named defendant, Julius Eppstein and "Mary" Eppstein, his wife, the name "Mary" being fictitious, the true name of said defendant being unknown to the plaintiff: The foregoing summons is served upon you by publication, pursuant to an order of the Hon. James Fitzgerald, one of the Justices of the Supreme Court of the State of New York, dated the 28th day of November, 1903, and filed with the complaint in the office of the Clerk of the County of New York, at the County Court House in the County of New York on the 2nd day of December, 1903, the said complaint having been duly filed in said office on the 18th day of November, 1903. SMITH & HARKNESS, Attorneys for Plaintiff, Office & Post Office Address, 26 Liberty Street, Borough of Manhattan, New York City, N. Y.

WALLENSTEIN, ESTHER.—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 Esther Wallenstein, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at my place of transacting business, No. 1435 Lexington avenue, in the Borough of Manhattan, of the city of New York, on or before the 15th day of May next. Dated New York, the 7th day of November, 1903. SOLOMON WALLENSTEIN, Executor.

GUGGENHEIMER, UNTERMYER & MARSHALL, Attorneys for Executor, 80 Broad Street, Borough of Manhattan, New York City.

SCHILT, MARY.—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 Mary Schilt, 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 Kantrowitz & Essberg, attorneys, No. 350 Broadway, Borough of Manhattan, in the City of New York, on or before the 1st day of July, 1904 next. Dated New York, the 21st day of December, 1903. ISAAC WESSELE, Executors.

KANTROWITZ & ESSBERG, Attorneys for Executors, 350 Broadway, New York City, Manhattan Borough.

LIPPMAN, SIMON.—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 Simon Lippman, 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 Meyer & Godson, No. 312 Broadway, Borough of Manhattan, in the City of New York, on or before the first day of June next. Dated, New York, the 31st day of October, 1903. HERMANN LEVY, MEYER & GODSON, Attorneys for Executor, 312 Broadway, Borough of Manhattan, City of New York.

ROSENBERG, LIEBCHEN.—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 Liebschen Rosenberg, late of the County of New York, Borough of Manhattan, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, in the office of Mitchell Levy, Esq., No. 206 Broadway, in the Borough of Manhattan, in the City of New York, on or before the first day of June next. Dated New York, the 23d day of October, 1903. GABRIEL L. BIOW, JULIUS SCHATTMAN, Executors.

MITCHEL LEVY, Attorney for Executors, 206 Broadway, Manhattan Borough, New York City.

BODKER, MOSES.—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 Moses Bodker, 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 Israel Ellis, No. 39 Pike Street, in the City of New York, on or before the 20th day of May next. Dated New York, the 10th day of November, 1903. ANNLA BODKER, ISRAEL ELLIS, Administratrix.

MEISTER, FANNY.—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 Fanny Meister, 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 her attorney, Samuel Cohen, Room 234, No. 250 Broadway, Manhattan, in the City of New York, on or before the 23d day of April, 1904, next. Dated New York, the 22d day of October, 1903. CLARA WOTTRICH, Executrix.

SAMUEL J. COHEN, Attorney for Executrix, Building No. 250 Broadway, New York City, Manhattan.

FRANKLIN, DAVID.—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 David Franklin, 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. 34 Pine Street, in the City of New York, on or before the sixth day of June next. Dated New York, the 24th day of November, 1903. ISIDOR GRAYHEAD, Executor.

EDMUND COFFIN, Attorney for Executor, 34 Pine St., Borough of Manhattan, New York City.

HERRMAN, FANNY.—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 Herrman, 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. 302 Broadway, in the City of New York, on or before the 10th day of June next. Dated New York, the 30th day of November, 1903. JACOB H. WESTHEIMER, Executor.

SAMUEL S. DOROFF, Attorney for Executor, 302 Broadway, Borough of Manhattan, New York City.

LOWENTHAL, DANIEL.—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 Daniel Lowenthal, 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. 146 West 11th Street, in the City of New York, on or before the 15th day of June next. Dated New York, the 2nd day of December, 1903. SAMUEL LOWENTHAL, Administrator.

MARKS & MARKS, Attorneys for Administrator, 68 Park Row, New York City.

SIMON, BETTY.—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 Betty Simon, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at their place of transacting business, at the office of Max Altmyer, No. 200 Broadway, Borough of Manhattan, in the City of New York, on or before the 27th day of September, 1904, next. Dated New York, the 15th day of March, 1904. MAX ALMYER, LOUIS COHEN, Executors.

IRVING E. DOOB, Attorney for Executors, 49-51 Wall Street, New York City.

SUPREME COURT, NEW YORK COUNTY. Benedict Funkelstein, Plaintiff, against Regina Rund, Defendant; summons with notice TO THE ABOVE NAMED DEFENDANT: You are hereby summoned to answer the complaint in this action, and to serve a copy of your answer upon the plaintiff's attorney within twenty (20) days after the service of this summons, exclusive of the day of service, and in case of your failure to appear or answer, judgment will be taken against you by default for the relief demanded in the complaint. Dated December 30th, 1903. RUDOLPH MARKS, Plaintiff's attorney, Office and P. O. Address, No. 320 Broadway, Borough of Manhattan, City of New York.

TO REGINA RUND: The foregoing summons is served upon you by publication, pursuant to an order of Hon. H. A. Gildersleeve, one of the Justices of the Supreme Court, dated the 19th day of January, 1904, and filed with the complaint in the office of the Clerk of the County of New York at the County Court House in the Borough of Manhattan, City of New York, on the 31st day of December, 1903. Dated New York, the 19th day of January, 1904. RUDOLPH MARKS, Plaintiff's attorney, 320 Broadway, City of New York.

VOGEL, SAMUEL 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 Samuel M. Vogel, 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 Kantrowitz & Schapp, No. 93 Nassau Street, in the City of New York, on or before the 9th day of July next. Dated New York, the 30th day of December, 1903. JOHN C. VOGEL, Administrator.

LEWKOWITZ & SCHAAP, Attorneys for Administrator, 93 Nassau Street, New York City.

LOCAL DIRECTORY.

BOROUGH OF MANHATTAN. Congregations.

Adas Jeshurun, 16 Eldridge street. Adath Israel of West Harlem, 135 West 25th street. Adath Israel Minhag Stard, 87 Ridge street. Adath Jeshurun, 112 East 110th street. Adereth El, 135 East 29th street. Agudath Jeshorim, 115 East 86th street. Agudath Achim, 54-56 Pitt street. Ahavath Achem Krasher, 306 Madison street. Ahawath Chesed Shaar Hashomayim, 55th street and Lexington avenue. Ahavath Achim of Ungarien, 70 Columbia street. Ahavath Shalom of Winitza, 93 Hester street. Ahuzath Olom, 20 Rutgers place. Alt Konstantiner, 237 Broome street. 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, 74th street and Fifth avenue. Beth Hamedrash Hagodal, 54 Norfolk street. Beth Hamedrash Shaari Torah, 24 Chrystie street. Beth Israel, 313 West 37th street. Beth Israel Bikur Cholim, 72d street and Lexington avenue. Beth Israel Emanuel, 248 West 116th street. Beth Tefilla, 176 East 106th street. B'nai David, 175th street and Third avenue. B'nai Emmes Mariampoler, 44 East Broadway. B'nai Israel, 225 East 79th street. B'nai Jeshurun, 65th street and Madison avenue. Bnai Osher Wiskever, 73 W. 16th street. B'nai Peyser, 316 East Fourth street. B'nee Sholom, 630 East Fifth street. Derech Amuno, 99 Sixth avenue. Dorshe Tov, 105 Division street. Emanu-El, Fifth avenue and 43d street. Emuna Israel, 301 West 29th street. Ets Chaim, Fifth street and avenue B. Ets 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, 23 Forsyth street. Lebanon Hospital Synagogue, 156th street and Westchester avenue. Matte Levi, 49 East Broadway. Melah Sholom, 119th street and Second avenue. Nachlath Zevi, 170 East 114th street. Machazika Torah, cor. Madison and Montgomery streets. Mount Zion, 67 East 113th street. Ohab Zedek, 173 Norfolk street. Ohavey Sholom, 31 East Broadway. Orach Chaim, 221 East 51st street. Poal Zedek, 54 Pitt street. People's Synagogue, 197 East Broadway. Rodef Sholom, 63d street and Lexington avenue. Shaarai Berocho, 133-140 East 50th street. Shaaray Tefila, 152-166 West 82d street. Shaari Zedek, 38 Henry street. Shaari Zedek of Harlem, 25 West 115th street. Shearith B'nai Israel, 633 Sixth street. Shearith Israel, 70th street and Central Park West. Shem Tov, 227 Division street. Sons of Israel, 15 Pike street. Talmud Torah, 23 Hester street.

Temple Israel of Harlem, 125th street and Fifth avenue. Tifereth Achim, 190 Delancey street. Tifereth Israel, 238 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, worshiping in halls in the lower part of the city, that are not given here. Libraries. Agular, 113 East 59th street, 197 East Broadway, 616 Fifth street, 174 East 110th street. Maimonides, 723 Lexington avenue. Clubs. B'nai B'rith (Fraternity), 141 East 60th street. Columbia, 2056 Fifth avenue. Criterion, 5th Ave. 4th avenue. Fidelity, 110 East 59th avenue. Freundschaft, 72d street and Park avenue. Harmonie, 42d street, between Fifth and Sixth avenue. Judeans, Phil Cowan, secretary, 489 Fifth avenue. Lorraine Social Club, Clarence Dottenhelm, president—Address 66 East 92d street. Progress, 63d street and Fifth avenue. Rutgers Club, 115 E. 116th street. West End, 446 Amsterdam avenue. Zion Guards, Armory, 48-52 Orchard street. 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. Ameliah 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. Dobromler Ladies' Soc., 92 Columbia street. 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. Schuman, Secretary, 1144 Park avenue. Gertrude Aid Society; president's address, 213 East 87th street. Hannah Blackburn Benevolent Society, 149 East 53th street. Independent Order "Treue Schwestern," secretary's address, 663 East 136th street. Ladies' Benevolent Society of the Congregation Atereth Israel, 323 East 82d street. Ladies' Benevolent Society Gates of Hope, 115 East 86th street, District No. 12. Ladies' Fuel and Aid Society; office, 209 East Broadway. Ladies' Hebrew Aid Society of Yorkville, 115 East 86th street. Ladies Lying-In Relief Society; president's address, 244 West 52d street. District of the Federation of Sisterhoods.

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. Woloziner True Sisters, 308 Stanton street. Young Ladies' Charitable Aid Society, 55th street and Third avenue. Young Ladies' Charitable Society, 149 East 58th street. Yorkville Ladies' Hebrew Aid Society, 170 East 60th street, District No. 3. 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 157th street. Ladies' Auxiliary Society of Mount Sinai Hospital, Lexington avenue and 67th street. Ladies' Auxiliary Society of the B'nai B'rith Home for the Aged and Infirm at Yonkers, 723 Lexington avenue. Ladies' Auxiliary Society for the Aid of Jewish Prisoners, Mrs. D. E. Klein, Secretary, 252 West 128th street. Ladies' Auxiliary Society of Beth Israel Hospitals, Gouverneur and Cherry streets. Ladies' Auxiliary of Hebrew Sheltering Guardian Society, 150th street and 11th avenue. Ladies' Auxiliary Society of Montefiore Home, 138th street and Boulevard. Ladies' Benevolent Society of Congregation Shaaray Tefila, 82d street and Ninth avenue. Lebanon Hospital League, 59th street and Madison avenue. Young Folks Charity League of Home of Daughters of Jacob, No. 40 Gouverneur street. 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. Achim Verein, 24 Pitt street. Atereth Zion Progressive League meets every Saturday evening at No. 234 Madison street. Chebra Hased Veamet, office, 70th street and Central Park W. Hebrew League of the Seventh Ward, 360 Madison street. Independent Order of Berith Abraham, secretary's address, 272 East Houston street. Independent Order B'nai B'rith, secretary's address, 723 Lexington avenue. Independent Order Free Sons of Israel, secretary's address, Madison avenue and 86th street. Independent Order Sons of Benjamin, secretary's address, 212 East 58th street. Joseph F. N. League, 723 Lexington avenue. Keshar Shel Barzel, secretary's address, 19 St. Mark's place. Max Rosh Beneficial Society of Harlem, meets every 2nd and 4th Saturdays of the month, at Harlem Terrace, 210 East 104th st. Societe Israelite Francaise de Secours Mutuels de New York, 203 East 56th street. United Hands Mutual Benefit Society, secretary's office, 31 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, 228 East 64th street.

Beth Israel Hospital, Cherry and Jefferson streets. Brightside Day Nursery and Kindergarten, 133 Attorney street. Chebrah Mishnayoth, 48 Orchard street. Clara De Hirsch Home for Working Girls, 225 East 63d street. Derech Ameluno Free Burial Society, 27 Sixth avenue. Downtown Sabbath School Association, 206 East Broadway. Educational Alliance, 197 East Broadway. East Side Day Nursery, 57 Allen street. East Side Dispensary, 327 Third street. Emma Lazarus Club for Working Girls, 56 St. Mark's place. Excelsior Literary Society, No. 235 E. Broadway. Gemilath Chasodim, 215 East Broadway, New York. Hebrew Educational Society of Harlem, 215 West 122d street. Hebrew Ladies' Maternal Aid Society, secretary, Mrs. N. Jacobs, 1470 Fifth avenue. Hebrew Relief Society, 99 Central Park West. Hebrew Benevolent Aid Society, 58 St. Mark's place. Hebrew Benevolent Fuel Association, 58 St. Mark's place. Hebrew Mutual Benefit Society, secretary, 212 West 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, 310 Madison street. Hebrew Technical Institute, 36 Stuyvesant street. Hebrew Technical School for Girls, 267 Henry street. Home for Aged and Infirm Hebrews, 125 W. 105th street. Home for Aged and Infirm of the I. O. B. B., Yonkers, N. Y. Home of the Daughters of Jacob, for Aged and Infirm Hebrews. No. 40 Gouverneur street. Industrial School of the Ladies' Bikur Cholim Society, 106 Forsyth street. Industrial School of the United Hebrew Charities, 58 St. Mark's place (Eighth street). Jewish Educational Alliance of Harlem, 215 W. 22d street. Jewish Endeavor Society, 109 Henry street. Jewish Immigrants' Protective Association, 212 East 58th street. Jewish Working Girls' Vacation Society, secretary, Mrs. I. Josephie, 321 Riverside Drive. Jewish Sabbath Observance Association, office, 70th street and Central Park W. Jewish Theological Seminary, No. 531 West 123d street. Ladies' Auxiliary of the Hebrew Educational Society of Harlem, 215 West 122d street. Lebanon Hospital, 156th street and Westchester avenue. Makover Unterstutzugs Verein, 98 Forsyth street. Mensker Benev. Society, 238 Madison street. Montefiore Home for Chronic Invalids, 138th street and Boulevard. Montefiore Hebrew School of the Bronx, 153th street and Forest avenue. Auxiliary of the Montefiore Hebrew Free School, 208 Madison street. Mount Sinai Hospital, 66th street and Lexington avenue. Moskover Verein, 210 Madison street. Mount Sinai Training School for Nurses, 149 East 47th street. Moziver Aid Society, 12 Madison street. Passover Relief Association, 123 East 47th street. Parislaver Unl. Verein, 84 Forsyth street.

Purim Association, 111 Broadway. Roumanian Aid Society, University Settlement Building, 57 Rivington street. Russian-American Hebrew Association, East Broadway, corner Jefferson street. Sanitarium for Hebrew Children, 58 Broadway. Seligman-Soloman Society, 237 East 57th street. Sklover Benevolent Associates, 271 Grand 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. Young Women's Hebrew Association, 1584 Lexington avenue.

BOROUGH OF BROOKLYN. Congregations.

Ahawath Achim, Johnson avenue, near Ewen street. Ahawath Sholom, Beth Aron, 38 Scholes street. Ahawath Chesed, Lorimer and Stagg streets. Beth El, 110 Noble street (Greenpoint). Beth El (of Borough Park), Forrester Hall, Borough Park. Beth Elohim, State street, near Hoyt street. Beth Elohim (E. D.), Keap street, near Division avenue. Beth Hamediesh Hagodal, Siegel street. Beth Israel, Boerum place and State street. Beth Jacob, Keap street, near South Fourth street. Bikur Cholim, Wyona street, E. N. Y. B'nai Jacob, 167 Prospect avenue. B'nai Sholom, 327 Ninth street. Emanuel, Fourth avenue and 49th street. Gemilath Chesed, Cook street. Mt. Sinai, 345 Bridge street. Sons of Israel, Bay 22d street and Benson av. (Baik 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, 226 Fourth avenue. Brooklyn Hebrew Dispensary, 70 Johnson avenue. Gemilath Chasodim Association, 82 Graham avenue. Hebrew American League, 715 Broadway. Hebrew Benevolent Association, 161 Smith street. Hebrew Benevolent Society (E. D.), 278 Keap street. Hebrew Educational Society, Pitkin avenue and Watkins street. Hebrew Free School Association, 100 Beaver street. Hebrew League, secretary's address, 178 Watkins street. Hebrew Orphan Asylum, 373 Ralph avenue. Borough of Richmond. Congregation B'nai Jeshurun, Richmond turnpike. Hebrew Benevolent Society of Staten Island, Richmond turnpike. (Congregation B'nai Jeshurun.) Young Men's Hebrew Association of Staten Island, Richmond turnpike. (Congregation B'nai Jeshurun.)

"WHERE TO BUY"

Classified List of reliable firms and business houses who carry in stock complete assortments of goods in their respective lines at the lowest prices

Shoppers should consult these columns for their wants.

Women Sold by Auction.
An auction of unmarried ladies used to take place annually in Babylon. In every district they assembled on a certain day of every year all the virgins of marriageable age. The most remarkable was first put up, and the man who bid the largest sum of money gained possession of her. The second in personal appearance followed, and the bidders gratified themselves with handsome wives according to the depth of their purses. But, alas, it seems that there were in Babylon some ladies for whom no money was likely to be offered, yet these also were disposed of, so provident were the Babylonians. When all the beautiful virgins were sold, the crier ordered the most deformed to stand up, and after he had openly demanded who would marry her with a small sum she was, at length adjudged to the man who would be satisfied with the least, and in this manner the money arising from the sale of the handsome served as a portion to those who were either of disagreeable looks or that had any other imperfection. This custom prevailed about 500 years before Christ.—New Orleans Times-Democrat.

Spencer and Beecher.
Herbert Spencer visited America in 1882 and on that occasion a banquet was given in New York in his honor. Henry Ward Beecher was one of the after dinner speakers.

"I am asked," said Mr. Beecher, "how I reconcile Spencer with theology. I don't."

"A man who has a baldheaded deacon watching everything he does or a gold spectacled lawyer—not a fat one" (looking at Mr. Bristow), "but a long lean, lank one" (looking at Mr. Everts)—"can't afford to talk Spencerism from the pulpit."

"It is to be borne in mind that when a man is driving a team of fractious horses that are just all he can manage anyhow he is not in a state of mind to discuss questions with his wife by his side, who is undertaking to bring up delicate domestic matters."

It had been said that Mr. Spencer had no sense of humor, but he joined heartily in the merriment which Mr. Beecher's speech provoked.

Pitt's Fondness For Port.

The ruin of Pitt's health was attributed to his physicians, who made him take port in large quantities in his youth, so that he could not do without it later. Lord Grenville has seen him swallow a bottle of port in tumblerfuls before going to the house. His hands shook so much that when he helped himself to salt he was obliged to support the right hand with the left. Stothard, the painter, happened to be one evening at an inn on the kept road when Pitt and Dundas put up there on their way to Walmer. Next morning the waiter said to Stothard: "How much wine do you suppose they drank last night? Seven bottles, sir!"—Rogers' "Table Talk."

The Way They Do In Iceland.

Icelanders never think of "locking up" at night, and yet only two cases of thieving have occurred in many years. One was a poor man with a broken arm, who stole several sheep to save his family from starving. The punishment meted out to him was that food was provided for his family; he was placed under medical care and an work was given him when his arm healed. The other case was of a for eligner who stole seventeen sheep. The law demanded that he restore the value of the thefts and then leave the country or be executed. Naturally he left.

Playing a Trick on McCullough.

Will McConnell and John McCullough were playing "Virginus," and McConnell was doing Icilus. When he had to go up to John and shake hands with him he put a hard boiled egg into his palm and left it there, and McCullough being in the center of the stage alone, could not get rid of it. He discharged Will, as usual, that night, but he never stayed discharged, and he was taken on again when they found him on board the train on the way to the next stand.

Only Two Occasions.

"You always appear to be nervous," remarked the friend solicitously.
"But really," replied the housekeeper, "there are only two occasions when I am nervous. One is when I have a servant girl, and the other is when I haven't."—Philadelphia Press.

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That there wasn't the ghost of a chance for his son.

Nothing worth while to do, you say— Nothing that might bring honor to you? Why, the poorest may travel a decent way.

Which the greatest of men should be proud to do, —S. E. Kiser in Chicago Record-Herald.

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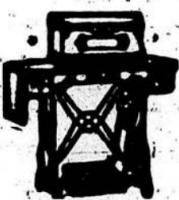
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