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(For the Hebrew Standard.)

So Long As.

So long as there be a wronged man on the earth,
So long as there be a lie, or broken plight,
So long as there be a deed, that Year's the light,
So long as all are not of stainless worth,
So long as there be a tyrant on the globe—
Be he in palace or in "sweating den"—
So long as there be a coward slave among men,
So long as not all men wear the royal robe,
So long as there be a poor, unlearned wight,
So long as there be a man of manners rude,
So long as there be a thing not understood,
So long as there be a sad and tearful sight,
So long as there be a thing that is not good,
So long the poet will exist and fight.

ALTER ABELSON.

In the Jewish World.

M. Astruc, Doctor of Law, has been appointed Sub-Prefect of La Palisse (Department of Allier).

The Municipal Council of Paris has accepted the gift of 850,000 francs made by M. Immerwahr for the endowment of beds at hospitals and for distribution of relief.

Mr. A. J. Raymond, manager of the firm of Messrs. E. D. Sassoon & Co., Hong Kong, has been unanimously re-elected chairman of the Hong Kong and Shanghai Banking Corporation for the year 1904.

The Academie des Inscriptions et Belles-Lettres has awarded 800 francs from the Probst Prize to M. Roger Clement for his work on "The Condition of the Jews in Metz Under the Old Regime."

The Criminal Chamber of the Court of Cassation, sitting with closed doors, has officially commenced the inquiry ordered into the Dreyfus case. Sworn shorthand writers are taking verbatim notes of the evidence.

The Emperor has conferred the Order of the Red Eagle on Herr Alfred Manheimer. This gentleman, on retiring last January from the great firm of Gebrueder Manheimer, in addition to other benefactions, gave the sum of 100,000 marks in aid of a hospital for consumptives.

M. Honel Meiss, Rabbi of Nice, has been nominated by the Selection Committee for appointment as Grand Rabbi of Marseilles. It is practically certain that the nomination will be ratified by the Central Consistory of the Jews of France, and approved by the Minister of Public Worship. Rabbi Meiss has exercised spiritual functions for more than thirty years, and before his appointment at Nice he was Rabbi of Nantes, the first to hold that office.

At a recent meeting of the Shanghai Zionist Association, the Rev. Frank Rawlinson read a paper on "The Problem of the Jew." The lecturer discussed the Zionist movement, and at the close he said:

With multitudes of other Christians, I hope, with all my heart, that he will yet occupy a worthy place among the nations and occupy that place worthily. "Zionism" is the appeal of a nation for its rights! I hope that other nations will heed its appeal and the "God of Nations" further it. To this end I shall pray to the God of Israel.



RABBI MARTIN E. MEYER.

Dr. Meyer has succeeded Dr. Schlesinger in the active ministry of Beth Emeth. Though his duties in Albany have extended over only one year, he has already made himself an essential part of the life of the people. He is eloquent, earnest and impressive; and his services, both morning and evening, are attended so well as to gratify a much older man.

Dr. Meyer himself is a very young man indeed, just about to turn the quarter century. But though his rise has been so rapid and his career already so brilliant, there is nothing superficial or spectacular about either. They are the result of earnest industry and an unusual mental capacity.

He was born Jan. 15, 1879, in San Francisco and received his early education in the public schools of that city. He is a Bachelor of Arts of the University of Cincinnati, a member of the honor society, Phi Beta Kappa, of that college, and was valedictorian of his class at the Hebrew Union College in 1901, and a Fellow of the American School in Palestine, 1901-1902. Dr. Meyer is now a candidate for the degree of Doctor of Philosophy for a number of articles that have attracted forth favorable comment.

In spite of all these honors and an undoubted eloquence and splendid presence, Dr. Meyer is modest to a degree. He is easy of approach, deeply interested in his work, in love with his profession, and, take it all in all, a man from whom we may well expect to hear more in the future.

Temple Beth Emeth.

Out of the combined congregations, Anshe Emeth and Beth El, consolidated

in 1885, as we have said, grew the Temple Beth Emeth. This organization is most highly representative of the Jews of Albany, and indeed of the very best order of Jews in America.

Under the calm, wise and sustaining guidance of that tower of spiritual strength and practical wisdom, Dr. Max Schlesinger, Beth Emeth congregation grew so loyal and ambitious and so large in numbers that it became necessary to build for it a new and better place of worship.

In August, 1886, ground was broken on the corner of Lancaster, Swan and Jay streets. The corner-stone was laid Nov. 24, 1887, and the completed synagogue dedicated with appropriate and inspiring services on May 24 and 25, 1889.

The structure is most imposing. It is of brown stone and red brick, and is dignified and impressive. It was designed by Adolph Fleischman, one of Albany's well-known architects.

The work that is done in this house of worship is far reaching and of vast benefit. Dr. Schlesinger, to whom so much of its value is due, is now Rabbi Emeritus, and the mantle of his more strenuous duties has fallen upon the able shoulders of Dr. Martin E. Meyer, an earnest and eloquent young rabbi who has already endeared himself to his people.

The officers and Board of Trustees of Beth Emeth are as follows: President, William Barnett; vice-president, Albert J. Marx; treasurer, Isaac Waldman; secretary, H. W. Lippman. Board of Trustees—Simon W. Rosendale, Julius Laventall, Isaac Brillerman, Jacob S. Friedmann, William Bookheim, Aaron Mendelsohn, and the rabbis and officers.

The membership of Beth Emeth numbers 250.



TEMPLE BETH EMETH, ALBANY.

Proclamations Call for Repetition of Kishineff Horror.

GOVERNMENT'S WARNING.

South of Russia Attributes Far Eastern Trouble to Jews—M. de Plehve's Friends Active There.

(From the New York Times.)

VIENNA, April 3.—An official telegram from St. Petersburg states that in view of disquieting rumors, in circulation among the Jews in Southern Russia, and reproduced in many foreign newspapers, the Russian press has been warned to publish nothing that is likely to arouse popular passion or to incite one portion of the people against another.

The local authorities are instructed to take strict measures for the maintenance of peace and order.

It would be of interest to know how far the publication of the rumors referred to in the foreign press contributed to bring the Russians to a hardy sense of their duty. M. de Plehve's old friend, Krushevan, is very active in Southern Russia. His hostility to the Jewish people is seconded by the Novoe Vremya, which has informed the credulous public that the war in the Far East is the work of the Jews.

Proclamations have been distributed in Southern Russian centres just as they were distributed in Odessa after the massacre there. One of these in Odessa reads as follows:

"To True Believers—We are entering upon the Easter festival. Last year our brethren settled accounts with the Jews, the murderers of our God, Brothers, it was a glorious time.

"But our foes are not abashed. Satan, who has assumed the shape of the Jews, continues to disturb our home, our holy Russia. Behind the Jews our foes at home, stand innumerable Jews abroad, in alliance with the unbelievers, the English, Americans, and Japanese.

"Godless England and usurious America threaten us, and wish Japan to tear us down, but danger lies at home. The peril is with the Jews, who drink our children's blood, poison our youths with foul and perilous ideas, and overthrow the pillars of our holy State and faith.

"Against this hundred-headed hydra, this venomous reptile, we must battle. By itself the Government is powerless. The people must arise and help in this war of annihilation.

"The Czar desires the destruction of the Jews. With the sacred Easter approaches the glorious anniversary of Kishineff. Let us show the Jews our Russian might, and destroy them wherever they live.

"Kill them. No quarter. Every single one is a foe and a traitor. We were too soft-hearted last year. With blood we pay for our children's blood, which they drink.

"At Easter with their blood we will pay for our poor brothers, who, on their account, were condemned to hard labor. With their blood will we pay for Japanese war. Death to the Jews. God is with us and the Czar is for us."

Thanks the Jews Are Safe.

WASHINGTON, April 4.—The State Department has received the following cable message from Mr. McCormick, American Ambassador at St. Petersburg: "A rumor concerning a possible demonstration against the Jews of Odessa having reached me, I communicated with

the United States consul there asking him if it were well founded. He replied as follows:

"Reports of anti-Jewish demonstrations are not unusual at this season of the year. Owing to the occurrences of last Easter the Hebrew population is exceedingly nervous, but with so energetic and humane a man as Governor Neidhart in charge of the city and with Baron Kaulbars as commander in chief of the troops in this southern country, I should regard a serious outbreak of any kind as impossible. During the present week the official newspapers have contained notices to the public warning those who disturb the peace that they will be dealt with severely."

An Interview with Mr. von Plehwe.

(Translated from the Mainz Israelite.)
Mr. Lucien Wolf, a director of the Anglo-Jewish Association, undertook recently a journey to Russia, with a view of studying the conditions of the Jews in that country. He interviewed at St. Petersburg Mr. von Plehwe, the Minister of the Interior, and has published the result of this interview in quite a long article in a Saturday number of the Times, from which the Israelitische Wochenschrift quotes the following:

"Before leaving for Russia I had a taste of the unpleasant side of the Jewish question in that country. My petition to have my pass visaed was refused and was not considered, notwithstanding the intervention of the Foreign Office. That such a request should be denied to the Secretary of State had not as yet occurred. When in 1881 Lord Granville, the then Minister, demonstrated his lamentable weakness to sacrifice the rights of British Jews, which they, according to the Anglo-Russian treaty, possessed in the same manner as the Christian citizens—the Government of the United States at that time had declined to entertain the same request—it was agreed that the Russian Government would show the 'utmost consideration' to requests of the British Foreign Office to traveling facilities for an English Jew.

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After waiting two weeks I received through the kindness of Prince Valerian Obolenski and the Russian Foreign Office in Berlin my passport available only as far as Petersburg. Should I decide to travel further inland, I was to obtain "authorizations special" (special permit) in Petersburg. Here I actually received a "special permit" from Mr. von Plehwe to remain in Warsaw "for a few days." In Warsaw I asked an official what was meant by "a few days," and the very polite gentleman answered—not in his official capacity, but as a private gentleman—that a special permit was generally good for one month, but that the administration was at liberty to abbreviate the period, as soon as the privileged foreigner should make himself suspicious in any way.

I do not mention these facts in an unfriendly or accusing spirit, because wherever in Russia I came in contact with the authorities I was always received with the greatest politeness, and every courtesy was shown me, but simply as a proof of how deeply rooted the unfriendliness of the Czar's Government is toward its Jewish subjects.

In Petersburg Mr. Lucien Wolf was successful in obtaining an audience of Mr. von Plehwe. He describes the Minister of the Interior as a gentleman in his appearance and gracious manners, more of the Western type than of the Russian. He appears to be a severe and honest man; as an administrator conscientious and unyielding, but with hardly any sense for experiments or progress. The interview lasted one and a half hours and touched upon the most varied subjects. Mr. Lucien Wolf made notes of Mr. von Plehwe's views in French at the end of the interview and submitted them to the Minister before publication. A short time ago he received his remarks with a few corrections and has made them public.

During an interview granted to me by Mr. von Plehwe, the minister observed that he fully recognized the seriousness of the Jewish question. It had been said of him, that he was a bitter enemy of the Jews. That is not so. He had been brought up in Warsaw, a half-Jewish city; for this reason he was acquainted with the Jews and could appreciate the good qualities of these intelligent people. But with a good many others he considered it very difficult to permit them free entrance to the interior of Russia. The Russian peasant is very poor and should the Jews settle as his neighbors, he would be compelled to divide his small property with the immigrants, who are largely non-producers. As a politician, Mr. von Plehwe belongs to Count Tolstol's school, a conservative statesman, whose merits have not as yet been fully appreciated. To Count Tolstol is due the honor of ending the anti-semitic troubles in 1881. As minister, Mr. von Plehwe is neither liberal nor conservative, but simply a true tool of the commands of his Majesty and the custodian of the peace of the country. The apparent severity of his policy must be explained that in the country elements exist against which it is necessary to take prompt and decisive measures. The Jewish youth is devoting itself principally to the revolutionary movement and in the combating of this much to be lamented circumstance, he was only doing his duty.

He was perfectly well aware that the Jews were suffering intense hardships, for the abolition of which a new policy would have to be introduced. In the first instance he would do his utmost to assist the assimilation of the educated Jews, that is of the upper classes, with other Russian citizens and patriots. That will not be such a difficult problem, but would only touch one of the weak spots. The solution of the question becomes more serious, when we consider the lower classes, great number and dire poverty of the uneducated Jews, who are not enjoying any Russian education. The main point is how can we assist their great needs. Before thinking of giving them a modern education we would have to consider means and ways of providing daily bread for these poor Jews. With this object in view they are contemplating to enlarge the colonization sphere in provinces which are open to the Jews, and already a decree has been published permitting them to settle in small towns which hitherto had been closed to them. A second decree will be submitted to the Council of Ministers, which shall permit a further extension of Jewish settlements in certain districts. Up to the present emigration was prohibited, but it would be advisable to alter this law. Possibly other reforms may be effected.

When discussing the emigration question Mr. von Plehwe mentioned the fact that the Russian Government would like to see the Ottoman Government throw open Palestine to the Russian Jews. Although not against Zionism, Mr. von Plehwe expressed his fear that political Zionism is nothing but a dream. He would not put any obstacles in the way of spreading Zionist ideas, as long as they confined themselves to the question of emigration: For Jews who do not intend to emigrate, the Zionist ideas may prove as an antidote to socialistic doctrines.

During the conversation the question arose as to the settlement of Jews in East Siberia. Mr. von Plehwe replied that a scheme to colonize Manchuria was being prepared and that he would discuss this subject with Admiral Alexieff at his next visit. He also promised to question the Admiral in regard to a plan, which the interviewer had proposed to him and which takes into consideration the establishment of Jewish colonies in Southern Siberia. These colonies were to form a wall, so to speak, formed by Russian subjects against the increasing immigration of the Chinese. The above are the notes as revised by Mr. von Plehwe. Mr. Lucien Wolf continues:

It is evident that I did not allow the above policy to go through without raising objections. It was such an easy task to speak openly, because the minister listened to my remarks with the greatest attention, and because my Jewish friends in Russia had told me it was of more importance to bring new ideas to the notice of Mr. von Plehwe than to obtain liberal concessions from him. His political programme is characteristic of the man. It might be meant in all sincerity, but it is the policy of an administrator, and not of a statesman. He does not look beyond the questions of the day. It is pleasant to learn that he has a personal sympathy for the Jews, that he is a follower of Count Tolstol, who so powerfully in 1882 fought against the anti-semitic troubles and slaughter, for which his predecessor Count Ignatier was responsible, that his present seipre policy is only temporary and that he is anxious to better the condition of the Jews by further decentralization and by partial emigration to Siberia. The Russian Jews who know Russian politics do not view with any great favor the proposed innovations. The Siberian plan would satisfy them; but they are asking what guarantee have they that not new difficulties will be put in their way once they have established colonies. In the meantime, they are satisfied with a few concessions and will be thankful to Mr. von Plehwe if he should continue to open up new territories for them. Just how he expects to effect an assimilation of the educated Jews with the educated non-Jews he did not state to his visitor, notwithstanding several earnest requests. And he is hardly likely to meet with success should he not give the Jews the same rights as their co-citizens. Experience gained in other countries in relation to this matter are submitted to the Russian officials frequently as a proof of the development of a national feeling among the Jews. Even in the Russian Empire we can furnish an example. In Poland Zionism and the Jewish national movement were not able to gain hardly any foothold, because the national feeling of the Jews has been satisfied through their civil emancipation after the rebellion in 1863. The ukas which granted to the Jews the rights of Polish citizens and which encouraged them to a brave defense of their country, has never been legally revoked. In Warsaw the "upper classes" are especially proud of the same—and notwithstanding the anti-semitic feeling instigated by the Russian officials the Jews are patriotic Poles, speak Polish, teach it to their children and spend large sums of money so that the poorer classes who are only familiar with the Jewish jargon may also learn the Polish language. The sincerity of this patriotism may be found in the fact that the Jews derive no benefits therefrom, whereas they could obtain all kinds of benefits should they wish to become Russian patriots. Mr. von Plehwe is mistaken in the supposition that Zionism can be made to be an innocuous substitute for socialism. Both are developed from a deeply rooted political dissatisfaction and will prove pernicious to the country, in which they exist.

About the last point I spoke seriously and without restraint to Mr. von Plehwe, although I had not much positive knowledge in regard to the revolutionary movement existing among the Russian

and Polish Jews. Information furnished me by Mr. von Tatstiew, a confidential co-worker of the minister, that 40 per cent. of the Jewish youth belong to the revolutionists, cannot be correct. The majority of the Jews belong to the fanatical Chassidim and Misnagdim, who fervently believe that the wrongs of their captivity can only cease through the direct intervention of Providence, a large number of other Jews are living in such misery, that they are not capable of any political agitation. The organized movement among the educated youth and the working classes of the large cities is very important, but there also exists a good deal of discontent, which has not as yet led to any organized movement. When Mr. von Plehwe mentioned these facts to me for the reason of his severe conduct, I called his attention to the fact that experience teaches that suppression has never abolished the discontent of any nation. In reference to the Jews—the experience in Western Europe has taught us that the same Jew, who under oppressive laws had belonged to the revolutionists, became a moderate conservative when enjoying the full rights of a citizen. Lord Beaconsfield had foresight enough in 1852, when the participation of the Jews in the revolution of 1848 were fresh in everybody's memory, to call attention to this fact and the development of England's home policy has proven the truth of his statement.

I went further and said that the Jew according to his character and customs is an individualist; if he becomes a Socialist in Russia, it is because that is the only remedy he has to give expression to his political discontent.

In my opinion the Russian statement are playing a very dangerous game by driving Jewish intelligence into the camp of the nihilists. Because there already exists so much discontent among the Russians, the Russian Government in my opinion would further its own interests by cultivating the innate conservative character of the Jews, and by making them be an element of safety in the empire. The best remedy against a revolution is, in my opinion, to take therefrom its justification. Mr. von Plehwe listened with attention and patience to my statements, and parted from me on the most friendly terms.

The official organ of the Zion Execu-

tive Committee makes the following publication:

"When reading this report, the question involuntarily arises, what is more to be admired, the statesmanlike cleverness of Mr. Wolf, who advises a Russian Minister to colonize on the most dangerous border of the empire, the most oppressed subjects in place of military colonists, or the courage of the misery, which Mr. Wolf, with this proposition—demonstrates for the Russian Jews. It would be kind of Mr. Wolf to settle in Southern Siberia and to gain his own experiences. But unfortunately he only obtains a passport as far as Petersburg and then only through the intervention of influential friends. He will remain a member of the English Jewish community. The man who proposed this is the same Mr. Wolf who has severely criticized our movement. With his plans of colonization he may possibly impress his friends in London. We, who know Mr. Wolf and the circumstances, need not tell our friends what we think of both."

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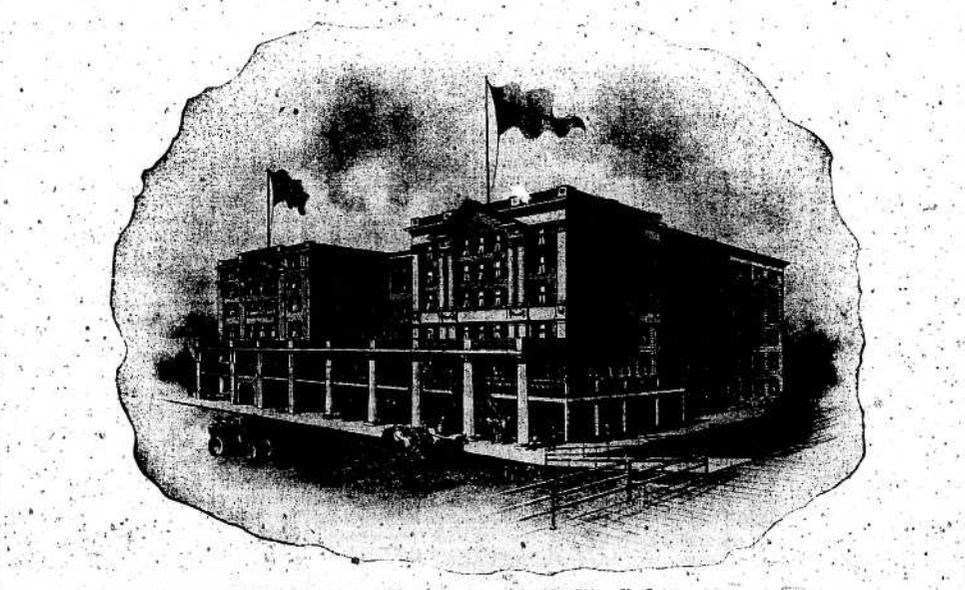
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(For the Hebrew Standard.)
A Hungry Heart.
We hear much these days about nervous prostration and they tell us that it is because the nerves are starved. It is well there is a spiritual cure for much of this prostration, for there are not only starved nerves, but starved hearts, and there is a need for a deeper rest than any so called "rest cure" can give. And it may be that, in some cases at least, back of the starved nerves are these starved hearts. The heart wants food.
Some time ago a husband, going home from business and finding his wife not as cheerful as usual, said: "What's the matter, my dear? Can I do anything for you?" She replied: "Yes; I wish you would write me a letter as you used to write before we were married." Many husbands would have laughed and called her foolish, but he was a wise man; he went up immediately into his library, locked himself in and wrote a real love letter, just as he had written in the long ago—called her his sweetheart as of old and gave her the letter. Her heart was hungry!
— BEN F. RAYM.

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CITY NEWS.

Mount Zion Congregation.

113th st., between Madison and Park aves. The children of the congregation will reproduce their rendition of S. Sabel's "Queen of the Orient" under the auspices of Empire City Lodge, No. 42, I. O. F. S. of I. at Palm Garden, Saturday night, April 18.

Kehillath Jeshurun.

116 East 86th street.

At the last regular meeting of the above congregation Rev. Mordecai M. Kaplan was elected as Rabbi. The young minister comes from the Jewish Theological Seminary, is an effective speaker, and logical in his discourses. His pulpit efforts are substantial and he has made quite a favorable impression on the congregation.

Young Men's Hebrew Association.

Lexington avenue and 92d street.

A Young Man's Seder Service. For the first time in the history of the Young Men's Hebrew Association a Seder service for young men was held in its building on the first night of Passover. It was intended for all members in whose home the Seder service is no longer given or who, on account of being alone in the city, had no opportunity of witnessing one. About thirty young men took advantage of the opportunity of attending. Quite a number in addition who sent in their applications could not be accommodated on account of lack of room.

The service was conducted by the superintendent, Mr. William Mitchell, who attended with his family, and was host of the occasion. Some of the young men alternated in reading the service, especially Simon Hellbrin and D. Schaye.

A kosher supper of five courses which was served on this occasion had been prepared in the building and the entire affair was very successful. It was carried on in the old-fashioned style, and was indeed an inspiring occasion. The majority of the young men who were present had never before witnessed a Seder service and were so well impressed with the event that in all probability the association will make the service an annual feature on a larger scale.

The speaker at the religious exercises this Friday evening is to be Mr. H. I. Coffe, of the Hebrew Orphan Asylum. Services begin at 8.15 and all are welcome.

The Y. M. H. A. basketball team is entered for the Amateur Athletic Union championship games and, while the team does not expect to carry off any victories, owing to its first appearance in public, nevertheless it has made a good impression, and with more experience, it will doubtless give a good account of itself in future games.

The Atlas Athletic Club is to hold an entertainment on Sunday night for the benefit of the vacation camp, and an excellent programme has been arranged. The attendance in the building for the month of March shows a total of 17,474, an increase of 1,367 over last year.

The Sabbath afternoon services for children, which were started two weeks ago, have "caught on," and at both services about 150 children of the neighborhood were in attendance on each occasion. Efforts will be made to increase the number and add to the attractiveness of the service.

The course of lectures under the auspices of the Board of Education will continue until April 23. The lecture for this Saturday is to be on "The Land of Evangelism," by Mr. Edward P. Crowell.

Young Women's Hebrew Association.

Lexington avenue and 92d street.

The speaker at the Friday evening services last week was Rev. I. I. S. Moses. The speaker this week will be Mr. Falk Younker.

The monthly social takes place Sunday evening, April 10, and the speaker will be Mr. Rudolph I. Coffe, besides several musical numbers.

The first aid to the injured class, under the able direction of Dr. William Rodgers, has been postponed until April 12. The Sunday school is progressing most favorably.

The Student's Dramatic Club will give its first entertainment on April 17, at the rooms of the association. Many interesting numbers are being prepared. On May 21 they will give their first public performance of the "Chaperon."

Tickets can be had by applying at the rooms for the strawberry festival on May 24 at Terrace Garden.

Alliance Israelite Universelle.

The Jersey City Branch of the A. I. U. held a public meeting on Sunday, the 27th ult., at Elks' Hall. The meeting was attended by a large and enthusiastic audience.

Dr. B. J. Pollak presided, and Secretary Peter H. James read a list of vice-presidents, which included the names of some of the most prominent citizens of the city.

Congressman Goldfogle was the first speaker, and his address was received with much applause. Mr. Goldfogle said: "Although Congressmen McDermott and Benny (of New Jersey) are not present at the meeting, those two colleagues of mine in the House of Representatives are with me in the cause for which we are fighting." He then proceeded to show the discriminations made by the Russian Government against the Jew, and concluded by paying a high tribute to American progress and the manly way in which it is upholding the Jewish race.

Mr. James in his address said in part: "At the time of the ratification of the Russian treaty of 1832, the Jews of this country counted only a few thousand, while to-day they number over a million, some of them standing foremost in the different walks of life. It behoves this Government to see to it that when a passport is issued under the seal of the United States, that passport shall be honored by every nation when presented by the holder thereof. We should rise up in mighty protest at the treatment accorded our citizens, by the action of Russia in placing so narrow and unjust a construction upon the treaty now existing between the respective Governments, and we should petition our representatives in Congress to see to it that this condition of affairs be changed forthwith."

S. Fuerber Goldenhorn, in his address, said: "We must not as Jews urge our co-religionists in Russia to relinquish their national patriotism for Russia. We do not alone meet here as Jews, but as Americans, to memorialize Congress to extend us the equal protection of the laws." We meet to demand of our representatives that there shall be no unjust discrimination against us because of our religious belief; and we have the right to insist that a passport having the signature of John Hay, with the seal of our Government, shall be honored by Russia and every other country, whether in the possession of Jew or Gentile. I have no doubt that President Roosevelt and the national Legislature will see the justice of our claims, and that we will be successful in the accomplishment of the results sought by Mr. Goldfogle's resolution in Congress."

The meeting passed resolutions stating that they will use all honorable means to make known to the world the grievances of our Russian and Roumanian brethren; and that they will urge the governments of Russia and Roumania to abandon their oppressive policy against our brethren and other dissenters.

The resolutions also call on our Representatives and Senators in Congress to use their influence to aid in the movement begun by Mr. Goldfogle to induce Russia to withdraw its discrimination against American citizens of Jewish faith.

In conclusion the resolutions pledge assistance to the "Alliance Israelite" in its efforts to promote among our co-religionists in the Orient education on Western lines, in general knowledge, handicrafts, and agriculture.

Leap Year Party.

The Misses Gertrude Harris, Madeline Dinkelspiel, and Hortense Dinkelspiel, of the Ansonia, on Thursday evening last, gave a leap year party. The party attended a performance at the Lyceum Theatre, and afterward took supper at the Ansonia. At the entertainment the decorations were pink roses and violets. The party was chaperoned by Meses. Edward Steele and Dinkelspiel. Among those invited were the Misses May Steinfield, Grace Sterne, Gertrude Sterne, Lillie Steele, Gertrude Steele, and Messrs. Joseph Harris, Isaac Lowenstein, C. Adler, Arthur Steinfield, George Mayer, William Harris, Jr., Dr. Max Dinkelspiel, of Philadelphia, and Dr. Samuel Simon.

Jewish Endeavor Society of America, Harlem Branch.

Fifth avenue and 125th street. (Vestry of Temple Israel.)

Professor Richard Gotthelf of Columbia University will lecture before the society on "The Jew of To-day," Thursday evening, April 14, 1904, at 8.15 sharp. The public is cordially invited.

ENGAGEMENTS.

BLOCH-MARCUSSON.—Mrs. I. Marcussun announces the engagement of her daughter, Hannah I. Marcussun, to Israel Bloch. At home, 251 West 114th street, Sunday, April 10, from 3 to 6 p. m. No cards.

BLUM-PRINCE.—Mr. and Mrs. Samuel Prince announce the engagement of their daughter Jennie to Mr. Charles E. Blum. At home Sunday, April 17, from 3 to 6 p. m., 277 East Seventh street. No cards.

BONDY-PROPPER.—Mr. and Mrs. Siegfried Propper announce the engagement of their daughter Leopoldine to Mr. Hugo Bondy. At home, 224 East Seventy-first street, Sunday, April 17, from 3 to 6. No cards.

BRUNSWICK-MENDEL.—Mrs. H. Mendel, of 444 East 84th street, announces the engagement of her daughter Hannah to Mr. Alfred S. Brunswick. At home Sunday, April 10. No cards.

DANIEL-KATZ.—Mrs. Sarah Katz, of 195 Alexander avenue, announces the engagement of her daughter Ida to Mr. Josef Daniel. At home Sunday, April 17, 3 to 6. No cards.

GALEWSKI-ROSENSTEIN.—Mr. A. Rosenstein, of 2 West 120th street, announces the engagement of his sister Ida to Mr. David Galewski.

GOODMAN-MONSKY.—Mrs. A. S. Silverman announces the betrothal of her sister Miss Belle Goodman to Mr. Meyer Monsky.

GOODMAN-THORNER.—Mr. and Mrs. H. Thorne, 173 East 111th street, announce the engagement of their daughter Fanny to Mr. Jacob Goodman. At home April 7, 1904, 3 to 6 p. m.

GUTMANN-UNTERMEYER.—Mrs. Blanche Untermeyer, of San Francisco, to Mr. Eli Gutmann, of Cincinnati.

HENLEY-ROSENTHAL.—Mr. and Mrs. I. Rosenthal, of No. 222 Division street, New York, beg to announce the engagement of their daughter Birdie to Mr. Joseph Henley. At home Sunday, April 10, after 3 p. m. No cards.

HERRMANN-LEDERER.—Mr. and Mrs. H. Lederer announce the engagement of their daughter Julia to Mr. Frederick F. Herrmann. At home Sunday, April 17, from 3 to 6, at 338 East 58th st.

KLEIN-WERTHEIM.—Mr. S. Wertheim announces the engagement of his daughter Bella to Mr. Adolph Klein. At home, 18 West 112th street, April 10, 3 to 6. No cards.

LANDSMAN-MOSKOWITZ.—Mr. and Mrs. M. Moskowitz take pleasure in announcing the betrothal of their daughter Harriet to Mr. Charles Landsman. At home April 17, from 3 to 6, 14 East 111th street. No cards.

LEWIS-GINSBURG.—Betrothed, Miss Sadie Ginsburg to Mr. Isaac Lewis, on Sunday, March 27, 1904. At residence of Mr. and Mrs. Ginsburg, 456 Grand street. No cards.

LEBES-HARRIS.—Mrs. Henrietta Harris announces the engagement of her daughter Rhoda L. to Mr. Arthur Lebes. At home Sunday, April 10, from 3 to 6. 297 Third avenue. No cards.

MICHAELSON-POPKIN.—Mrs. Lena Popkin, of 200 West 111th street, announces the engagement of her daughter Emma to Mr. Harry Michaelson, of New York.

NEWMAN-BRIEGER.—Mr. and Mrs. I. Brieger announce the engagement of their daughter Regina to Mr. Julius Newman. At home Sunday, April 10, 1904, 3 to 6 p. m., 55 East 110th street.

NUNES-BRICKNER.—Mr. and Mrs. Samuel Brickner announce the engagement of their daughter Constance to Mr. Victor N. Nunes. At home Sunday, April 10, 3 to 6, 231 West 141st street. No cards.

OSTERMAN-COHEN.—Mr. and Mrs. Isador Cohen, of 321 West 127th street, announce the engagement of their daughter Gussie to Mr. Abe Osterman. At home Sunday, April 17, from 3 to 6.

ROSENBERG-SACKS.—Mr. and Mrs. Max Sacks announce the engagement of their daughter Isabella to Mr. Jack Rosenberg, of New York. At home Sunday, April 17, 1904, 16 Sterling street, Newark, N. J.

SCHLOSSER-WEIL.—Mr. and Mrs. Samuel Weil, of 212 East 12th street, announce the engagement of their daughter Florence to Mr. Herman Schlosser, of New York city. At home Sunday, April 10, from 3 to 6.

SUGARMAN-LAMPERT.—Mr. and Mrs. Michael J. Lampert beg to announce

the betrothal of their daughter Jeanette to Mr. Arthur M. Sugarman on Sunday, April 10. Reception at 182 Lenox avenue, from 3 to 5.30. No cards.

VICTORIUS-TRIEST.—Mrs. H. Triest announces the engagement of her daughter Miriam to Lemuel M. Victorious. At home Sunday, April 10, from 3 to 6, at 138 East 61st street.

WEIL-STRAUSS.—Mr. and Mrs. F. Strauss announce the engagement of their daughter Bertha to Mr. Henry Weil. At home Sunday, April 10, 3 to 6, 165 East 90th street. No cards.

WOLFMAN-FRIEDMAN.—Miss Martha Friedman to Dr. Philip Wolfman. At home Sunday, April 10, 1904, from 3 to 6, 272 East Houston street. No cards.

Mme. Karp's Funeral.

The funeral services of Mme. Sophia Karp, the Jewish actress, and the funeral processions, which were held last Sunday morning, were as extraordinary in the size of the police escort as for the extent to which her friends showed their grief.

Police Inspector Schmittberger had been told that there would be about 5,000 people in the funeral procession. Mindful of the disorder that occurred at the funeral of Rabbi Joseph nearly two years ago, he ordered out an unusual number of police to guard the route taken by the procession and prevent any disorder. His plans were carried out well. No sign of any disorder cropped out any way.

The Inspector had 400 patrolmen, 40 Roundsmen, 20 Sergeants, and had as his assistants Captains O'Connor and McDermott. Eight or ten men were stationed on every block. No arrests were made at any time. Instead of the 5,000 people in line that were expected there were only several hundred. Forty carriages followed the hearse and from 200 to 300 men and women followed the carriages on foot. The crowd of sightseers was not larger than frequently collects at large east side funerals.

Funeral services were held at Mme. Karp's home, 65 Seventh street, at 3 a. m. The procession then started for the Washington Cemetery, in Brooklyn, by way of the Williamsburg Bridge. It was the first large funeral procession to cross the structure. Inspector Schmittberger, in citizens clothes, and followed by a file of eight patrolmen, led the procession. Fifty others followed in columns of two.

Half a dozen carriages contained members of the Hebrew Actors' Protective Association. The number of people was not estimated by the police, but reached perhaps 25,000.

Moving down the Bowery, the procession filed into Grand street, where the ceremonies of the chanting were repeated in front of the Grand Street Theatre, in which the actress was interested. The front of this building was draped in mourning. All along the route the procession was greeted by the mourning of bystanders, but there was no other demonstration.

Died.

Miriam Schlichter, aged 8, daughter of Mr. and Mrs. Morris Schlichter, died after lingering illness. Funeral services were conducted at the house, 115 Manhattan street, Sunday morning, April 13, Rabbi Samuel Greenfield officiating.

Mr. Leopold Levy, of 813 Caldwell avenue, Bronx. The deceased died suddenly at the age of 67. Rabbi S. Greenfield officiated at the funeral, Tuesday morning, April 5.

Spector's New Piano House.

Joseph Spector, the progressive dealer in pianos, has removed his warehouses from 324-326 Grand street to the building corner of Orchard and Grand streets, which is elegantly decorated and fitted up in a style equal to that of any house in the city. It is stocked with a large variety of pianos of first class makes—the only kind sold by Mr. Spector—and has every facility for the comfortable inspection of his superb instruments. The new warehouses are well lighted and mark a distinct improvement on the East Side.

Miss Fannie Emsheimer, daughter of Mr. and Mrs. Jacob Emsheimer, of the Hotel St. Andrew, is to be married to Mr. Jerome Spiegelberg, of Delmonico's, on Wednesday, April 20.

Mr. and Mrs. Bernard Baer, of No. 343 West Fifty-eighth street, will celebrate their golden wedding anniversary by a dinner on Saturday evening next at the Tuxedo.

GOLDEN WEDDING.

On Saturday, April 9, Mr. and Mrs. Bernard Baer, of 343 West Fifty-eighth street, in reaching the fiftieth anniversary of their marriage, will celebrate their fourth golden wedding which has occurred in the family in thirty-five years. This, as far as records show, will establish a new mark in the number of golden weddings for one family for a similar period of time.

Mr. and Mrs. Mayer Baer, parents of the present happy couple, observed the first anniversary of the series in 1869, at the respective ages of eighty-nine and eighty-one years. They are not living now. Their longevity, however, was transmitted not only to their children, but to their children-in-law, for their two daughters, Mrs. C. Stonehill, 123 East Eighty-fifth street, and Mrs. P. Lintheim, 356 West Twenty-third street, have both passed through a half century of pleasant domestic life with their first husbands. Mrs. Stonehill, who is now eighty years old, celebrated her golden wedding in 1896, and Mrs. Lintheim, who is seventy-eight years old, reached a similar stage in 1898. Mr. Stonehill is eighty-seven years of age, and has been blind for several years, but as H. Baer, his brother-in-law, said this morning, is as chipper as a cricket. Mr. Lintheim has passed his eighty-fifth birthday, and is still hale and hearty, and eager to join in the family celebration next Saturday evening.

H. Baer, who is himself much beyond the three score and ten mark, when seen at his residence, 993 Lexington avenue, said he considered both the coming occurrence and the longevity of the Baer family remarkable, but said neither he nor his sisters cared to be held up to public notice because of that.

"I suppose out of our large family," said he, "the average age has been seventy-two, at the lowest. My oldest sister, Mrs. Goldsmith, is now eighty-two—a widow—but looks as young and blooming as can be. Then my other two sisters are eighty and seventy-eight, respectively. Mrs. Bernard Baer, who is to celebrate her golden wedding this Saturday, is sixty-seven, but she doesn't look a day older than fifty, and, as I have said, my father and mother were eighty-nine and seventy-seven when they celebrated their fifty years of married life. But we don't want our pictures printed or to be regarded as freaks because of that. I am not telling my own age, but I was able to be about during the Mexican war, and I like a good stiff game of croquet now."

"When asked what he regarded as the secret of the family longevity, Mr. Baer said he believed there was no secret. "Just natural," said he.

Bar Mitzvah.

LE BOWSKI.—Mr. and Mrs. J. J. Le Bowski announce the bar mitzvah of their son Benjamin, at Temple Mount Zion, 113th street, near Madison avenue, Saturday, April 9, 1904. At home, 280 West 119th street, Sunday evening, April 10.

KRAUS.—Mr. and Mrs. J. A. Kraus announce the bar mitzvah of their son Sylvester on Saturday, April 9, 1904, at Temple Todeph Sholem, 63d street and Lexington avenue. At home Sunday, April 10, from 3 to 6, the Roxburghe, 237 West 117th street.

BROWN.—Mr. and Mrs. Max Brown beg to announce the bar mitzvah of their son Chester Addison at the Temple Beth Israel, corner Boerum place and State street, on Saturday, April 9, 1904, at 10 o'clock. Reception at their residence, 227 Degraw street, Brooklyn, N. Y., Sunday, April 11, from 3 to 6. No cards.

PHILLIPS.—Mr. and Mrs. A. Phillips announce the bar mitzvah of their son Herbert on Saturday, April 9, at Congregation, Adereh El, 135 East 29th street. At home April 10, from 3 to 6, 113½ East 21st street.

Auction Bill in Yiddish. An interesting sign of the extent to which the large east side element is now engaged in real estate trading was furnished to-day when a poster, printed in Yiddish, was placed in the real estate salesroom at 161 Broadway.

The character of the business done in the salesroom has undergone a marked change in the last few years, high-priced properties having almost entirely been replaced in the lists of auction offerings by cheaper parcels. The east side population furnishes by far the largest proportion of buyers for this class of real estate. The poster in question, which advertises a parcel on Henry street, near Clinton street, is the first to be printed in Yiddish.

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IN THE THEATRES.

Proctor's Fifth Avenue Theatre.
Clyde Fitch's charming comedy drama, "April Weather," in which the late Sol Smith Russell used to star so successfully, will be the offering at Proctor's Fifth Avenue Theatre next week. The vaudeville section will be especially attractive. Included are Johnson and Wells, colored comedians. Kennedy and Rooney will present an odd melange of comedy singing and dancing.

New Amsterdam Theatre.
The revival of A. M. Palmer's great Union Square Theatre success of a generation ago, "The Two Orphans," at Klaw & Erlanger's New Amsterdam Theatre, has proved one of the most signal theatrical triumphs recorded in New York in many years. Beginning with the opening performance of last week, the theatre has been packed by great audiences, which have received the play with all the enthusiasm accorded an unusually popular new production.

West End Theatre.
Augustus Thomas' "Arizona" is to be presented at the West End Theatre week commencing Monday night, April 11. Thomas has taken the ranch people of the Southwest, Uncle Sam's cavalymen, the neighboring and erratic Mexican, and a bland, silent-footed Chinese servant, for the folk who unwind the skein of as pretty and dainty a romance as has ever been written by an American author.

Proctor's Twenty-third Street Theatre.
Frank Bush, who for years has maintained his position as chief of the Hebrew story tellers, will head a most interesting bill at Proctor's Twenty-third Street Theatre next week. Louis Simon and Grace Gardner will offer their third edition of "The New Coachman."

Proctor's One Hundred and Twenty-fifth Street Theatre.
Clever comedy will be presented at Proctor's One Hundred and Twenty-fifth Street Theatre, where Frank Tannehill's merry farce, "Hush a Bye Baby," will be given its first uptown presentation. Among the players who will assume the various roles are Paul McAllister, Sol Aiken, A. S. Howson, William Collington, Charles M. Seay, H. Dudley Hawley, Edwin Fowler, Mathilda Deshon, Jessie Bonstelle, Julia Aiken, Mary Bertrand, Rose Stuart, etc.

Borough of Brooklyn.

Abraham M. Stein, a well known horse dealer of Brooklyn, died from Bright's disease at No. 930 President street on Friday last. He had been thirty years in business in Brooklyn with his two brothers and was known in Hebrew circles for his charity. Fifty-five years ago he was born in Germany. A widow and five children survive him.

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Tooth Powder
New Patent Top Can. Compare quantity and quality with others. Sozodont is economy.

Borough of Richmond

The death of Mr. A. Stein, brother of Mrs. A. Greenwald, of Port Richmond, came as a great shock to the many friends of the deceased. Mr. Stein was a man of lovable disposition and generous qualities. We tender the bereaved family, especially Mrs. A. Greenwald, our most sincere condolences.

Mrs. M. Reikus, some years ago one of the lady presidents of the Hebrew Benevolent Society of Staten Island, was buried last Sunday. Mrs. Reikus had been quite ill for some time. She was a lady well liked and respected. Owing to ill health she has not been active in communal affairs for some time. Peace to her ashes.

The Island Choral Society, the elite musical organization of the Borough, has selected Miss Gertrude Mord, the charming and accomplished daughter of Mr. and Mrs. S. Mord, as piano accompanist. Miss Mord is well known for her artistic accomplishments.

Jesse D. Schwartz, the sixteen-year-old son of Mr. and Mrs. D. P. Schwartz, who has been ill with pneumonia, is on the way to recovery. This will be good news to his many friends here and in Manhattan.

At the regular meeting of the congregation the usual routine business was disposed of, and resolutions of condolence were passed upon the deaths in the families of Messrs. Reikus, Ginsberg, Reikmann and Levy.

(For the Hebrew Standard.)

The Hebrew Free Loan Association.
Solomon, the wise, said in his proverb: "The wisdom of the poor is ignored." This pitiless saying can be noticed very often in life. I, as a director of the Hebrew Free Loan Association of New York, have had this experience but to my sorrow, very hard and tortuous.

The Hebrew Free Loan Association, now located at 321 Grand street, was organized by East Side settlers with a capital of \$35. Its aim and principles were pure. It was to loan to any respectable person in need a sum of money without any interest or compensation, on weekly payments, to help himself. This institution is managed so that the borrower, no matter what creed, religion or nationality he belongs to, shall receive his loan in the most strict and honorable way, that he meets no degradation or humiliation.

This institution is in existence for the last twelve years, and gradually has increased its capital through membership dues, and especially from a few well known philanthropists. Its capital has raised to over \$7,000, which enabled the institution up to 1904 to make loans from \$5 to \$200. In the year 1903 this institution loaned out \$329,740 to 13,143 individuals, circulating the capital over about five times.

All the work and investigation is attended by the Board of Directors and a Board of Investigators, free of charge. The only expenses this institution has is for bookkeeping, rent and stationery. The plans of this institution has proved a positive relief to every respectable and needy man.

This institution does not believe in giving away alms, while most of the time, we learn that the recipient becomes a beggar, as it takes away his energy and courage to become a self-supporter, but by this system of loaning a person money in a business way, uplifts his enterprising power and to the knowledge of the institution hundreds of people have become self-supporters, which enlightens the burden of charitable societies.

Yet this institution is confronted with a crisis. While this is the beginning of the Spring season, and also the approaching of the holidays, the demand of borrowers have increased, and this week the institution has been compelled to close their doors to its applicants.

I witnessed myself many honorable, needy, respectable men who came for their loans, being sure to receive it, with their preliminary plans laid out for some enterprise, and yet we were obliged to refuse and turn them away with empty hands, and in despair.

A great city like New York, which upholds many institutions with hundreds of thousands of dollars for expenses, keeps away from this noble institution. All I will say is that the wise King Solomon carelessly brought out this

problem, "That the wisdom of the poor is ignored," and while this institution has been organized by the poor settlers of the East Side, this is, the only reason why it is ignored.

Order B'nai B'rith

District No. 1.
Office B'nai Berith Building, N. E. cor. Lexington Ave. and 68th St.

J. B. Klein, President, Franklin Block, Bridgeport, Conn.
Charles Hartman, First Vice-President.
Adam Wiener, Second Vice-President.
Sol Sulzberger, Treasurer.
S. Hamburger, Secretary.

The Independent Order of B'nai Brith 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.

Manhattan Lodge, No. 156, will have an entertainment followed by a dance at the Palm Garden, Fifty-eighth street near Lexington avenue, on Sunday evening next.

Maier Zunder Lodge, No. 572, was instituted at New Haven, Conn., with 50 members. President J. B. Klein and Brothers S. M. Roeder and Hon. M. Ellinger conducted the ceremonies of installation of the new lodge. The lodge is named after the late Maier Zunder, who was one of the most prominent citizens of New Haven, and for many years an active member of the order. He was identified with the public school system of New Haven for a quarter of a century, and for many years president of the Board of Education. The "Zunder School," a high school of New Haven, was several years ago erected in his honor. The Sons of Maier Zunder who are members of Horeb Lodge, No. 25, presented the new lodge with the usual paraphernalia. A portrait of Mr. Zunder was also hung in the meeting room of the new lodge. Col. Ullman, of New Haven, promises that the lodge will soon count 150 members.

THE GRAND THEATRE

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The greatest masterpiece of the 20th century, "Jewish Blood," by Z. Lehin, author of "Broken Hearts," Saturday Matinee, April 9, 1904.
Mr. Morris Morrison in "Kean" or "The Royal Box," Sunday Matinee, April 10, 1904.
Mr. and Mrs. Adler in "The Jewess."
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Grand Revival of Denman Thompson and George W. Ryer's Play.
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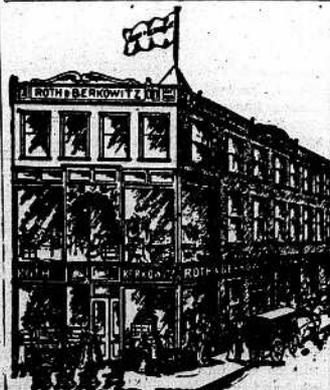
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Children's Column.

Of Course He Sings. No wonder that the robins Are cheerful, blithe and gay...

Adele's Fairy. Once upon a time a little French girl, whose name was Adele, sat on the porch steps with her elbows on her knees...

Suddenly a funny little woman came along and stopped right before her. She had bright shining eyes, rosy cheeks, and pretty white hair...

Adele was afraid of the stranger at first, but the pretty woman smiled and said: "My dear, I am Mrs. Always B. Content, and live in Sunshine terrace..."

"I never have anything like other girls; Estelle has a lovely string of beads," she continued. This prompted the fairy to lift the cover of her basket and say: "You shall have six times as many strings as Estelle; so pick them out, my dear."

"Oh! how beautiful; there they lay on pink cotton, ever so many strings of lovely pearl beads, just what she wanted. The little girl reached out her hand, hesitated, then began to cry because she did not know how many to take. She must take six times as many, no more, no less."

This made the good fairy pity Adele, so she said, as she closed the lid of the basket: "Since you do not know how many you want I will go away and come again in the spring-time and perhaps your good friends yonder" (pointing to the books in the bag), "will help you to become one of my family, then you will know how to count your blessings and not your trials. By forgetting ourselves we increase our own happiness and that of everyone around us."

"Don't loiter by the way to and from school. Don't dawdle in the morning when you are dressing. Learn to do everything quickly and well. I know somebody who sits on the floor with one shoe in her hand, dreaming away—consequently has to be called many times to breakfast."

While Mrs. Always Busy talked, Adele's face turned crimson. "How did this fairy know she did all that?"

The truth is there are many little maids like Adele. Are you?

Funny Schoolboy Blunders. The following list of amusing mistakes made by British schoolboys in their examination papers is compiled by The University Correspondent:

Iron is grown in large quantities for manufacturing purposes in South France. The sun never sets on British possessions because the sun sets in the West, and our colonies are in the North, South and East.

The diminutive of man is manking. Question: Define the first person. Answer: Adam.

Blood consists of two sorts of cork-screws—red cork-screws and white cork-screws. Asked to explain what a buttress is, one boy replied, "a woman who makes butter," and another, "a female butcher."

An emolument is a soothing medicine. In the United States people are put to death by execution.

Teacher's dictation: His cholera rose to such a height that passion well nigh choked him. Pupil's reproduction: His collar rose to such a height that fashion well-nigh choked him.

An Invincible Guard against the danger attending a cough or cold is Hale's Honey of Horehound and Tar. Don't wait. Take it at once at first sign of cold and be quickly cured. Your druggist sells it. Take no substitute. PIKE'S TOOTHACHE DROPS CURE IN ONE MINUTE.

A skyscraper is an overtrimmed hat. A Job's comforter is a thing you give babies to soothe them. Political economy is the science which teaches us to get the greatest benefit with the least possible amount of honest labor.

What a Boy Knows About Pants. A boy has been suspended for reading the following essay on pants: "Pants are made for men, and not men for pants. Pants are like molasses—they are thinner in hot weather and thicker in cold. The man in the moon changes his pants during the eclipse. Don't you go to the pantry for pants, you might be mistaken."

"Men are often mistaken in pants. Such mistakes make breeches of promise. "There has been much discussion as to whether pants is singular or plural. Seems to us when men wear pants they are plural, and when they don't wear pants it is singular. "Men go on a tear in pants, and it is all right; but when the pants go on a tear it is all wrong."—Pittsburg Bulletin.

A Youthful Prodigy. Although he is only nine years old, Norbert Wiener, son of Prof. Leo Wiener, instructor of Slavic at Harvard College, is a master of higher mathematics, of the sciences and of several dead languages. With little preparation he could enter Harvard, but his father will not permit him to do so until he is fifteen years old. In the meantime he will continue a course of study Prof. Wiener has mapped out for him, and it is predicted by several of the Harvard faculty who have watched his wonderful progress, that at fifteen he will be one of the educational marvels of the century.

"Young Wiener does not look like the student that he is. He likes play as well as any boy of his age, and his chums are robust looking little fellows. "It is a pleasure to study," said Norbert, "and I find much amusement in making tests in chemistry in the little laboratory which papa has fitted up for me. I spend an hour in the laboratory every day and then I read some Latin, German or French author. Bury's history of Greece I also find interesting."

A True Philanthropist. Mr. Abraham Sillmer of Waverly, Iowa, to whom many of Chicago's charitable institutions are so deeply indebted, has again shown his interest in our city's needs by giving to our youngest and neediest as well as most worthy institution, the Home for Jewish Friendless, \$5,000. Including this last gift, Mr. Sillmer's donations to charities in Chicago amount to the magnificent sum of \$105,000, given to the following institutions: \$50,000 to the Home for Aged Jews; \$25,000 to the Chicago Home for Jewish Orphans; \$20,000 to the Orthodox Jewish Home; \$5,000 to the Lyng-in-hospital and free dispensary (non-sectarian), and \$5,000 to Home for Jewish Friendless. Mr. Sillmer has never been a resident of this city, has no business interests here, accumulated his means in other sections of the country that recognizing the needs of great centers of population like ours and eager to alleviate some of the poverty and distress abounding in large communities, he bestows his benefactions where they will do the most good, with an unstinting hand, grateful for his power to give. Surely such disinterested generosity must

impress itself upon and should be an inspiration to every one and awaken in each a spirit of responsibility to his fellow-men. His gifts to non-sectarian institutions in various cities in Iowa, to Omaha, Kansas City, Milwaukee and other localities amount to hundreds of thousands of dollars. His private charities, of which one never hears, are too numerous to mention, for his sympathies embrace every class of unfortunate. Mr. Sillmer's daily life is an eloquent sermon, the text of which is, do unto all as you would others do unto you.—Chicago Israelite.

Leonard Lewisohn Left \$11,000,000. Leonard Lewisohn, copper magnate, who died on March 5, 1902, in London, Eng., left a fortune in real and personal property of almost \$11,000,000. This appraisal of his property has just been made.

Mr. Lewisohn gave largely to charities during his lifetime and made no charitable bequests in his will, leaving it to his children to make such gifts as they should deem proper. He made specific legacies in his will aggregating \$70,000. The residuary estate is bequeathed to his children, Jesse; Walter, Frederick, Oscar, Lillie, Alice, Irene and Julia Henry and Florence L. Henry.

Table with 2 columns: Share, Value. Includes Amalgamated Copper Co., Tamarack Mining Co., Utah Consolidated Mines, etc.

Mr. Lewisohn's interest in the firm of Lewisohn Brothers is placed at \$1,491,833, and his seat on the Stock Exchange at \$70,000. He owned the yacht Irene, which is estimated to be worth \$30,000. His household furniture, pictures, jewelry and horses and carriages are valued at \$43,210. Mr. Lewisohn had blocks of securities which are placed as valueless. The deductions from his gross personal estate aggregate \$1,229,561, which include \$365,000 on stocks which had not been delivered to him at the time he died, \$16,000 options on silver, \$322,000 commissions for the trustees of his estate, \$351,766 as commissions of the executors under his will and also expenses of administration of \$50,000. The executors and trustees under the will are Frederick and Walter Lewisohn, sons; Albert Lewisohn, a half brother, and Philip S. Henry, son-in-law.

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Little Musicians of the Ghetto.

(From the New York Sun.)

On a day in March the Ghetto, or a small portion of it, wandered into the guided region of uptown, a region where the shop signs are not in Hebrew and the women wear hats instead of shawls on their heads, where even the faithful say their prayers in the synagogue without the tallit, or praying shawl, and women wear neither plush nor satin, and yet look stylish.

Fortieth street was blocked by carriages and Mendelssohn Hall crowded with these stylish women, waiting for some East Side children to make their bows and play their little pieces. The audience was indulgently expectant.

Though the programme, with its list of classic composers, looked ambitious, of course, not much was to be anticipated in the way of performance. But Settlement work on the East Side is popular enough to attract a crowd, even of women who have never penetrated the Ghetto; and this was to be a concert of the Music School Settlement.

One by one they straggled on to the stage, pale little denizens of the Ghetto, bearing their fiddles and clad in wonderful finery of whole suits and white frocks. A few were boys and girls of sixteen, the majority were younger and some so small that the idea of their playing in a string orchestra seemed absurd.

As they took their seats and began to tune their instruments they showed no trace of self-consciousness. The child of the swarming Ghetto lives too much in the public eye to mind strange faces, and these particular children were intelligently intent upon the task in hand.

The conductor rapped with his baton, bows flew into position, and the opening bars of the beautiful allegro from Haydn's Quartet No. 3 fell upon the ears of the astonished audience. To the end the selection was played, not only in perfect unison, but with style and precision and a volume of sound nothing short of wonderful to one who knew what wretchedly cheap violins the children were obliged to use.

Then a little girl, a mere slip of a child, her black hair tied with a big red bow, climbed on to the piano stool. She had already attracted attention as she sat in the orchestra, her short legs dangling from her chair, while she sawed away at her little fiddle.

A boy not much older than she—a typical Ghetto boy, pale faced and bright eyed—stepped forward with his violin, and together they played a Mozart allegretto. As the child's small fingers, which could hardly have stretched an octave, struck the piano with the assured touch of the virtuoso, while the notes of the fiddle rose clear, correct, sympathetic, the audience could not restrain its murmurs of delight.

The children acknowledged the applause with awkward little bows. They had none of the airs and graces of petted childhood.

Later on Mrs. Schumann-Heink sang, and to her was presented a sheaf of American Beauty roses. Straight toward the little pianist, where she sat in the orchestra went the prima donna, and with a bow and a smile gave her the roses.

It was a pretty sight, the gracious singer and the little Ghetto child, awkward, embarrassed, delighted, clutching in one hand her fiddle and bow, in the other a stalk of roses nearly as tall as herself.

There were piano solos, and more duets and orchestral numbers, all performed with talent and intelligence that were a revelation to the majority of the listeners.

"How can they do it?" was the question—a question that one woman, at least, in the audience determined to solve by meeting these little Mowzelskys and Levinskys and Rabinowitzes on their own ground.

The Music School Settlement occupies a small, shabby house on Rivington street—a house subdivided by partitions into a number of small rooms—where, after school hours, nearly two hundred young Russian and Roumanian Jews

take their turns in practicing, giving and receiving lessons. They begin young, these musicians of the Ghetto.

One day little Clara Rabinowitz appeared before her teacher dragging by the hand a small, puffy personage, with a droil eye and a smile that plainly offered to share the joke of life with any sympathizer.

"My little brother wants to take lessons," said Clara.

"He's pretty small," said the teacher, doubtfully.

"He's nearly four, and he's awful smart," pleaded the sister.

"What's your name?"

The puffy personage, inflated with self-importance, lisped.

"George Washington Rabinowitz—an I'm awful thmart."

So George Washington began his career as a violinist under the tuition of Able Tolchinsky. Able himself, though only 12, is a comparatively finished performer, and earns his own lessons by teaching beginners. All the advanced pupils of the music school are set to teaching, as the best possible means of clinching the instruction that they themselves receive.

George Washington, from the start, has been a credit to the school.

"The thtaft," he announces with pride, "hath five lineth and four thpathes."

But though he has reached the advanced age of 4 years, his attention will sometimes wander, and then Able, his teacher, grows severe.

"Georgie, you've got apples and bananas in your head instead of brains, that's what you've got."

And Georgie, pondering this novel statement, repeats thoughtfully:

"Mine head th full of appletth and bananath."

No wonder that Clara Weiss and Marya Schwartz, two fifteen-year-old girls, perform brilliantly, the first on the piano, the second on the violin, and already earn their own food and clothes. For these Ghetto children combine with the musical temperament of the Slav the application and tenacity of purpose of the Jew.

Clara Rabinowitz, taking her violin lesson, her eyes fixed anxiously on some new and difficult notes, her thin little figure clad in a poor woollen frock, was even more interesting than when she stood on the stage of Mendelssohn Hall grasping Mrs. Schumann-Heink's roses.

"Clara was doing so well on the piano that I discouraged her taking violin lessons, too," said her teacher. "But she took up the fiddle by herself, and I found it was useless to try to confine her to one instrument."

"Do you like to play in the orchestra, Clara?" asked the visitor.

The child's grave, intelligent little face brightened, and her great dark eyes grew luminous.

"Oh, I love it," she sighed.

Clara is 9, and the eldest of five children.

"What does your father do to support such a family?" was the next question. Clara grew thoughtful.

"He embroiders, and makes tassels and fringes," she said. "But work is awful bad. He does nothing now for two weeks."

"And your mother?"

"Well," said Clara, "it's this way. My mother, one day she's up and well, and the next day she's sick in bed."

"But how do you get on when she is sick?"

"The lady in the back room, she comes in and helps. She's awful fond of my mamma."

Poor little family of musicians, struggling against such odds to realize their sense of the beautiful! Surely, as those who have lived among them know, the people of the Ghetto sacrifice to their ideals.

"Sometimes I think," went on Clara, "just suppose I could get a piano!" and her eyes took on a far away, ecstatic look. "I think then—" she paused for words, and added quite simply, "I think then I would play even better than I do now."

From the music school the visitor—it was Friday afternoon—went to the synagogue. She took her way through streets where sights, sounds and smells offended the senses, where poverty went hand in hand with squalor.

But once inside the synagogue she fell under the enchantment of noble music—the sonorous chanting of the cantor, the mild, piercing, minor cadences of the hymns, sung by a perfectly trained boy choir.

On another day she went to a literary entertainment at the Educational Alliance, where a dark, bearded man, a Ghetto Jew, came forward to sing. He did not choose a music hall ditty, nor the last cheaply sentimental love song. He sang Schubert's "Wanderer," and sang it with such emotion, such intelligence, that the listener was astonished, delighted, thrilled.

As she rode uptown, pondering many things, she forecast the day when New York should become a truly musical city, and asked herself if the Ghetto would not have contributed largely to this result.

Free Sons of Israel.

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"Published by authority of the editors,
public and set up a Standard."

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

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under Post Office No. 250, New York, N. Y.

NEW YORK, APRIL 2, 1904.

Sabbath Portion of the Law

Passover is over, but there is no
cessation to joy in a new stock of irra-
tigious leaven.

A self-made man has his private
opinion as to what is the noblest work
of God.

The miserable weather was enjoyed
last week, was made doubly miserable
to the fair daughters of Judah whose
new hats like their religion had to
remain bowed up.

Our Rabbis are now counting the
days Omer, instead of wading seas,
and Sefirah becomes a veritable sea-
son of abstinence from financial en-
joyment.

The so-called *Chetzo Law* depre-
cates the patronizing attitude of
the refined up-towners. *Chetzo*
and *adria* he is grateful to accept,
but *adria* all, he appreciates the
recognition that he is a man and a
brother.

It is a melancholy fact that the
young people of our Reform congrega-
tions are ignorant of the simplest He-
brew names of Jewish customs or re-
ligious observances. Their vocabulary
is generally confined to "Kaddish,"
"Yom Kippur" and "Matzah Kizes."

Now is the season when the *Sanitari-
um for Hebrew Children* puts forth
its tender shoots, to blossom into a
fragrant, full blown flower of charity.
As it is never too late, so it is never
too early to assist in this great practi-
cal charity. The *Sanitarium* solely re-
lies upon the free will contributions of
the charitable.

We are justly proud of all of our
communal institutions, our Hospitals,
Asylums and Homes, we regret to say
are indebted for their maintenance
and support to the liberality of less
than five thousand persons. With
our larger Jewish population this bald
statement is entitled to comment.
Whose the fault?

The *Jewish Voice* sagely remarks,
"Matzoth are not quite so injurious
to health as 'Hazi', and yet the
learned editor claims to be a full
fledged member in full standing of
the Central Conference of American
Rabbis.

This is another case where charges
of heresy might be preferred.

Shattered Hopes.

"Chasten thy son while there
is hope, and let not thy soul spare
him for his crying."
Proverbs xiv. 18.

For seven days the exercises were
going on in Israel's sanctuary, and the
eighth day was to be the height of
holy pleasure to the people. Aaron
and his sons were the happy cele-
brants, but one indiscreet act of the
functionaries turned the joy into sor-
row.

Often in life do we experience that
our sweetest hopes become shattered
at a moment of unexpected disaster.
We awake in the morning filled with
happy anticipations of long expected
pleasure, and the moment has arrived
when we are filling the cup of delight
which soon will be harmful. Phantoms
away before our vision in Paradise
beauty that exhilarate the heart with
feelings ofapture, when suddenly an
oppression storm arises with lightning
swiftness disrupting with one fell crash
the whole situation, and where but a
moment before a palace of blissful joy
was rising to its completion, now our
pride, our hopes and anticipations dis-
solve as mere soap bubbles before a
violent wind. In the throng of happy
contemulators of joy and delight grim
death stealthily glides in, laying low
our dearest jewel, destroying with one
stroke our happiness, shattering our
sweetest hopes.

This is the subject of our Sidrah of
this week. For seven days Israel was
witnessing for the first time in their
independence, the inspiring services in
their own sanctuary. The concluding
day dawned bright and brilliant, the
holy portals of the tabernacle flew
open wide to admit the enraptured
worshippers, the numerous priests festi-
vally attired in their sacerdotal vest-
ments stood between the altar of God
and the people, the Levites enhancing
the services with their trumpets and
cymbals, with their voices, in choral
songs of hallelujahs, the stocks as-
cended from the altars on which the
offerings were laid, and the glory of
God filled the halls of sacred assembly,
imbuing the vast congregation with
devotion and reverence. But Nadab
and Abihu, two of Aaron's sons, filled
with vaulting ambition, wanted more
glory for self-glory and offered strange
fire, they interjected into the service
that which did not rightfully belong
there, and in an instant they lay smit-
ten with death at the feet of their
proud father, Aaron that day was
the proudest of mortals, as it was the
long looked for day for which he had
so hopefully waited and his antici-
pated joys were complete, especially
when he saw Israel fervent and devout
as he had never seen them before.
Proudly and gladly had he served God
and the people, aided and supported
by his sons, who, alas, in a moment of
folly and indiscretion, had their lives
consumed, turning joy into sorrow.

Aaron stood silent. Not a murmur,
not a complaint escaped his lips. It
was his fault, and he understood it,
but too late. He had indulged his
sons. They were his hopes and his
pleasures, but had he chastened them
while his hopes were yet young, they
might have lived to brighten his days;
his indulgence made them vain and
selfish.

This might serve as a lesson for
many a Hebrew who has been brought
up under the influence of a good Jewish
life, whose parents hoped and antici-

ated to see their joys and religious
pleasures in their sons, but who now
neglect every thing that is sacred and
dear to Judaism: then are loud in com-
plaining when their children do not
care for their religion—that "Young
America" wants no religion. Young
America is not different from young
Europe. "Chasten your son while yet
there is hope," that he would follow in
the footsteps of his forebears. Let his
crying make you lament and soft, but
when he is grown to hope of redeem-
ing him is faint. Some parents even
laugh when they are reminded how
far their children are cased religiously,
and claim to be more civilized and
enlightened men, and their chil-
dren die, not physically but spiritually.
They are dead to Judaism, dead to a
higher plane of life. If their parents
at least would be silent like Aaron,
recognizing their faults and not boast
of their progress and enlightenment.
Let Jewish parents who hope that
Judaism will ever live, chasten their
children while they have that hope,
set them by their own consistent lives
a good example, and thus help to per-
petuate God's own given religion.

Suitable Reply.

A man hath joy in the answer of his mouth,
and a word spoken at proper time, how good
is it. —Proverbs xv. 1.

Two students had once visited Rabbi
Yitzchak, an old sage, and in course of
conversation one besought him to tell
them something from the Halachah of
the Talmud, when the other broke in
and requested that the rabbi say some-
thing from the Agada of the Talmud.
The sagacious master would satisfy both,
but wishing to make them apprehen-
sive of their unbecoming conduct, he
gave them the following parable:

"A man once had two wives, one
young and the other old, and they de-
sired that he appear in looks suitable to
their respective ages, the young wife
therefore pulled out all his gray hairs
and the old his black, until in course
of time, he became bald. You said
the sage complacently, are doing a
similar thing. Each of you want me
to give you a different subject simul-
taneously, unable to do that, I will
satisfy both of you, and be read to
them from the laws of Moses.—*Baba
Kamah* 60 b.

The *Jewish Conservator* of Chicago,
is the latest addition to the increasing
number of Jewish journals and the
HEBREW STANDARD heartily welcomes
the newcomer.

The initial numbers are creditable
in appearance and matter. It is edited
by three Rabbis, and we naturally
look forward to the editorial triune
for a thorough Jewish paper.

There is room in the "Windy City"
for a bright Jewish Conservative jour-
nal, for we sincerely believe that Re-
form with its disintegrating influences
has run the length of its tether.

The *Jewish Conservator* has our best
wishes for its success—subscribers and
advertisers as the stars of the heavens
and the sands of the sea.

Daniel Webster said: "If we work
upon marble, it will perish; if upon
brass, time will efface it; if we rear
temples, they will crumble into dust;
but if we work upon our immortal
minds—if we imbue them with princi-
ples, with the just fear of God and
love of our fellow-men—we engrave
on those tablets something which will
brighten through all eternity."

(For the Hebrew Standard.)

Beware the Grecks Bearing
Gifts.

BY THE SENTINEL.

XI.

The dictionary definition of the word
mirror is: "A polished substance
that forms images by reflection." The
word is derived from *Hebrew*, which is
Latin "for or wonder." If it were not
that our highly polished *Aspaklarya*
writes that he was assured by Dr. Sil-
berman that "There is no attempt
or intention on his part personally or
by any members of the Emanu El
Reform to introduce Reform into
the Peoples Synagogue," it would be
impossible to understand how he could
have assigned and given currency to
such a statement. He concludes his
paragraph saying: "That no one
is more pleased to receive the state-
ment than he."

But we are afraid that our Solon has
fallen into evil courses. "Who hath
habbling?" They that carry long as the
vine. "Look not thou upon the wine
when it is red." At the last it biteth
like a serpent and stingeth like an
adder. "Thine heart shall utter per-
verse things."

O *Aspaklarya* *Aspaklarya* dost
thou look too long upon the wine in
company of the caroling Cantors, than
thou acceptedst this statement without
comment or rejoinder? Dost thou not
see that good intentions have led thee
to a path upon which the further thou
goest the nearer and nearer thou
wilt come to a cliff where there is
neither shade to temper the heat nor
refuge from the contamination that
must scorch thee and the sulphurs that
will destroy all the brilliancy that has
enabled thee to reflect these sparkling
things, in these many days?

Seriously, it is beyond human pa-
tience to calmly bear the disingenuous
assertions of these mendacious rab-
bis. Hast thou forgotten, O *As-
paklarya*, who lit the Menorah after
the Sabbath had set in one Friday
night? Dost thou not remember the
rabbi whose outburst of passion at the
public meeting at the Y. M. H. A. sur-
prised everyone by its exhibition of
impotent rage? One could almost
imagine that he was the hero of a
tragedy, and saw the denouement of
virtue triumphant, while he muttered
in his beard, Foiled! Foiled!

Thou sayest, that Dr. Silverman said,
"They have no desire to divert the
religious principles of the young people
into any other channel than that in
which they were originally directed
by their parents. What aileth thee,
O *Aspaklarya*? Have no mothers
wept because their sons have been
assimilated? Have the virtues of the
forbidden foods, till now been taught
at the tables of the parents of the
young people on the East Side? Have
the luscious oyster and the succulent
clam, the ham sandwich, *et hoc genus
omne*, figured on the menus of the
banquets that have commenced with
Hamolzey and finished with *Birchas
Hamoson*?"

Who have been the advocates of the
treason to our God, that would shame
us in the sight of all men, if we fol-
lowed their advice as to the abandon-
ment of the Jewish Sabbath? Who
have drummed "economic conditions"
into our ears, until we might have
thought that the Almighty has spoken
to them as he did to Moses, "Now
therefore let me alone, that my wrath
may wax hot against them, and that
I may consume them," so anxious are

they that every Jewish characteristic
shall be effaced?

If it were not that we are afraid that
there might be some danger to thee, O
Aspaklarya, we would pile Pelion upon
Ossa in proof of the deception that
was practised upon thee.

We fancy we hear you ask, "Must I
endure all this? And but for our love
for thee, we would answer you in the
words of Brutes, "All this is, more."
For there are few things in the whole
gamut of inconsistency and irreligion,
there are few doctrines and no prac-
tices that are not anti Jewish that can-
not be laid to the doors of the Hellenist
Reform Rabbis.

The Father's Responsibility

A distinguished teacher was recently
quoted as saying, "The moral teachers
of the boys are not and cannot be the
women, they must be the men, because
a boy always wants to be a man, not
a woman. But the men are shrinking
from this responsibility and leaving
this work to the women." This latter
statement is too sadly true. A halt
must be called here. A father's re-
sponsibility to his boys does not stop
with his provision for their material
support. That is only a small part of
it. The father is the divinely appointed
head of the home, and by no sort of
subterfuge can he shirk his responsi-
bility for the right training of the home.

Safe-Keeping.

He will keep thee in all places,
whither thou goest.—*Gen. xviii. 15.*

He will keep thee in the way, and
bring thee into the place which he has
prepared.—*Ec. xiii. 20.*

He will keep thee as the apple of his
eye.—*Deut. xxxii. 10.*

He will keep the feet of the saints.
—*I. Sam. ii. 9.*

They shall bear thee up in their
lest-thou dash thy feet against a stone.
—*Psaln cxi. 12.*

He will not suffer thy foot to be
moved.—*Psaln cxxi. 3.*

He will keep thy foot from being
taken.—*Prov. iii. 6.*

He will keep thee as a shepherd
does his flock.—*Jer. xxxi. 10.*

Was It?

Was Mount Sinai a volcano? Prof.
Herman Gunkel, of Berlin, asks the
question in a German review, and an-
swers it in the affirmative. He bases
his argument on various incidents set
out in the Old Testament. Thus, Sodom
and Gomorrah were destroyed by a
rain of fire and ashes. Again, in Ex-
odus we are told that a black cloud
hung over the mountain; thunder and
lightning appeared, and the whole
mountain stirred. Other instances of
the kind all pointing to volcanic ac-
tion, occur in Deuteronomy and else-
where. Taking them together, the
Professor concludes that Sinai was an
active volcano, towards which Moses
led his people, who saw in the fury of
an eruption the expression of the
wrath of heaven. On these grounds
it is suggested that, in order to make
certain of the exact position in which
Mount Sinai is to be found, geograph-
ers and geologists should set to work
to point out the precise whereabouts
of any now extinct volcanoes which
may have been still active in the time
of Moses.

Faith and Hope are sometimes con-
spicuous by their absence at a charity
ball.

Atlantic City, N. J.

List of prominent guests at the Hotel Islesworth:

New York City—Mrs. S. J. Rose, Mr. Walter Rose, Mr. John Schlesinger, Mr. Jacques Wolf, Mrs. J. Strauss, Mr. Albert Beir, Mr. Wm. L. Elias, Mr. Isaac Cohen, Mr. J. Beiber, Mrs. K. Goldsmith, Miss Helen V. Kops, Mr. Willie Kops, Mr. Leo Cohn, Mr. Herald Hyman, Mr. Solomon Mehrback and wife, Miss Mehrback, Mr. S. J. Rose, Miss Blatt, Miss Agnes Blatt, Mr. Nathan Schweitzer, Mr. Edward Davis, Mr. Frank C. Avery, Mr. Louis Bernstein and wife, Mrs. J. Vassen, Mr. Herman Meyer and wife, Miss Cecelia Glick, Miss Fanny Glick, Miss R. Kaufman, Mr. W. W. Stadler, Miss Nettie Stadler, Mrs. R. Rice, Mr. J. M. Moser and wife, Mr. Jacob Westheimer, Mr. C. A. Stein and wife, Mr. Herald Stein, Mr. J. W. Meyer, Mr. Wm. J. Schwartz, Mr. E. T. Tucker, Mr. M. Kops, Mr. A. G. Garmann, Mrs. C. Charig, Miss B. Charig, Mr. W. L. Ernest, Mr. G. Gershel and wife, Miss Rosella Gershel, Miss Alma Gershel, Mr. A. L. Wolbarst, Mr. N. Shiman, Mrs. Charles Cohen, Mrs. Emanuel Katz, Mrs. L. De Severn, Mr. A. C. De Severn, Mr. W. J. Brunner, Mrs. Felix Levy, Miss Bertie Levy, Mrs. Edward Kleinbaum, Mr. Erickson and wife, Miss Elsie Valk, Miss Sadie Valk, Mr. Howard Stevens, Mrs. A. M. Stevens, Mr. A. De Renny and wife, Mr. S. Schweitzer, Mr. E. Katz, Mr. A. C. Bage, Mr. Jos. Stern and wife, Mr. J. H. Bugbee, Miss Mabel Walker, Miss Catharine Cameron, Mrs. B. Katzberg, Miss Bessie M. Frank, Mr. Benjamin Temple.

The Pioneer Kosher Meat Market of Atlantic City and Philadelphia.

Life in Atlantic City is enjoyable to our co-religionists, owing to its health-giving atmosphere, its amusements, the sea bathing, the comforts and luxuries of city life, all of which is amply afforded at this seaside resort. But what is of prime importance is the food obtained here, and that Kosher meats are in abundance is due to the energy, foresight and business sagacity of the firm of Charles Roesch's Sons Co., proprietors of the Central Market, Atlantic Avenue, corner of Maryland Avenue. Their market is a veritable hive of industry and is one of the foremost business establishments in Atlantic City. Charles Roesch & Son's Company was incorporated only recently, but the firm was established in 1857 by Charles Roesch, Sr. The business in Atlantic City is directed by Charles Roesch, Jr., vice-president and general manager of the extensive business conducted by the company, which has its abattoirs in West Philadelphia, and where 600 to 800 cattle are slaughtered, daily, and where a strictly Kosher department is under the immediate control of four or five schocherts duly recognized and authorized by the religious authorities to perform their functions, and from these abattoirs our co-religionists in Atlantic City and Philadelphia are supplied with strictly Kosher and city dressed beef, lamb and veal, every detail of Jewish slaughtering and preparing being religiously adhered to, and it is a matter of history that Charles Roesch & Sons have never departed from the strict observance of the Mosaic laws, in reference to the meats supplied their Jewish patrons, who have the utmost confidence in their sincerity and fidelity. This fact has contributed largely to their success, and Charles Roesch & Sons heartily appreciate the confidence reposed in them and their products. They make a specialty of supplying hotels, cottages and family trade with Kosher meats, their excellent delivery system enabling them to serve customers promptly and with politeness, their employees being under the direct supervision of Mr. Charles Roesch, Jr., who is himself the personification of refinement and courtesy, his popularity, commercially and socially, being well known.

Tucson, Arizona.

A Ladies' Temple Ad has been established in Tucson, Arizona, who are getting funds for a temple to be built on a lot that the community already owns, and they will take the active management of a Sunday school. The Misses Fern, teachers in the public schools of the city, have volunteered to teach the children, and so the success of the school is assured. Then the men have organized a permanent congregation under the name of B'nai Israel, with a membership of about forty. The permanent officers of the congregation are: President, L. M. Jacobs; vice-president, S. H.



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In the Catskills.

The Rip Van Winkle House at Pine Hill, N. Y., in the Catskills, has been acquired by Messrs. Freitag and Maier, proprietors of the Tuxedo, 69th street and Madison Avenue, this city. The Rip Van Winkle House is one of the leading hotels in the Catskills, and what is of importance, in the change of ownership, is the fact that it is now open for the reception of our co-religionists, who, in the past, were excluded from this hotel, and more important, perhaps, is the fact that it has fallen into such competent hands. Messrs. Freitag and Maier have a reputation as caterers, and this

will be scrupulously maintained in the mountains, where their guests can rely upon the prestige of the new proprietors gained in the "Tuxedo."

The Rip Van Winkle House accommodates 150 guests, is comfortably furnished and elegantly equipped throughout. Every modern convenience is afforded and the rates are moderate for the excellent accommodations and service that will be given by Freitag and Maier. Their season begins June 15, when the Rip Van Winkle House will be open for Hebrews. Verily, the mountains are waking up from their slumbers in the home of Rip Van Winkle.

Drachman; secretary, L. Rosenstern; treasurer, F. Fleishman; trustees, E. Ebers and B. Rosenfeld. The ladies that have taken an active interest in the affairs and that have promised their active support in furthering the success of the temple are: Mesdames A. Miller, A. Sternfeld, B. M. Jacobs, J. Ferrin.

In an article on Mr. George Meredith in the new number of the Review of Reviews, half character-sketch, half interview, a passing reference is made to the Jew in the mechanical mixture of humanity. The conversation had turned on the lack of imagination, the "stodginess" of the Anglo-Saxon race, and Mr. Meredith had humorously suggested as a cure the abduction of as many French women as possible and their forcible marriage to English peasants. His interviewer suggested as an alternative to his heroic modern version of the Rape of the Sabine an intermixture with the Jews. "The Jews," replied Mr. Meredith, "are a fine race. I have a very great regard for the Jews, and I confess I largely sympathize with Prince Bismarck's view that the addition of a little Semitic champagne to our Teutonic stock would improve our beer. They are a fine race, the Jews, but at bottom every Jew is a trifle hard." Mr. Meredith had no sympathy whatever with the anti-Semitic movement.

The annual meeting of the Hiltfverein der Deutschen Juden was held on the 13th inst. under the presidency of Herr James Simon. The report stated that

the number of members had doubled during the year, and now stood at nearly 6,000, and the income from all sources was 960,000 marks. This large amount included donations for the relief of the Kishineff Jews. An important result ensued from the conference held at Lemberg last year on the subject of the white slave traffic, in the establishment of a special society for the protection of Jewish women and girls. The new society has already commenced work and will have the heartiest co-operation of the Hiltfverein. In several parts of the Turkish Empire the Hiltfverein grants subventions to schools in which, in addition to Hebrew and the vernacular (Turkish or Arabic), German is taught as a modern language at the request of the Jewish populations themselves.

The late Mrs. Herman Bloch, of Cleveland, Ohio, has bequeathed \$2,500 to the Federation of Jewish Charities and \$500 to the Council Educational Alliance.

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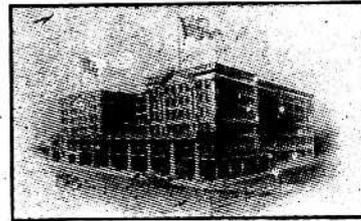
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Pedicuring an Elephant.

The tools for trimming elephants' feet are a carpenter's drawfile and a rasp for the soles and a horse-shoer's knife and sandpaper for the toe nails. The operator places a beer keg or a strong box behind one huge hind foot, lightly prods the thick ankle with his elephant hook and commands the beast to "Hold up!" Up comes the mighty foot, slowly and heavily, but obediently as the velvety paw of a kitten. The foot is rested on the box or the keg, where it remains while the expert works on it much as a horse-shoer pares the hoof of a horse. Great slices of the horny sole are sliced off until it is cut nearly to proper thickness, when the rasp is used to smooth off. Similarly the toe nails are treated with the knife and the sandpaper, while the big patient stands with swinging trunk and an occasional wag of an ear, too full of satisfaction for utterance. When the turn of the forefoot comes, the great beast is made to lie down on its side and the hoofs are propped up and treated.—McClure's.

A Bird That Is Feared.

The elster (*Pica candata*) is a bird that is respected and feared throughout south Germany. It belongs to the raven tribe and is about the size of a dove, with black and white feathers and long, pointed tail. It builds its nest in orchards, and its life is sacred. If it is seen three times in succession on the same house top in a place remote from its home it is believed to be a sure sign of death in that house. If it flies and gives its peculiar cry the sick person is sure to die, but if it does not scream the patient may recover. It is better for the sick person if the bird does not come near. No one could be hired to bother these birds for fear they might seek revenge, and if by chance one of them should die it is a sign of bad luck to the owner of the property where it is found. The bird is a valuable insect destroyer and in this way probably more than compensates for the fear it occasions among the farmers.

Animals Become Insane.

Insanity in the human subject is supposed by some to have no analogue in the lower animals. Yet many cases, according to Dr. Snellson, will lead to the permanent loss of self control. Cattle driven from the country through a crowded town will often work themselves into a frenzy. Horses have gone mad on the battlefield. At Balaklava an Arabian horse turned on its attendant, threw him down and, kneeling on him, attacked him like an infuriated dog. An instance is related of a docile horse suddenly going mad on a hot day. Everything that came in its way it seized in its teeth and shook as a terrier does a rat. A scientist of authority even goes so far as to prove by what appears to be incontrovertible evidence that cats, dogs and monkeys have been observed to have delusions very similar to those of insane people.—London Globe.

Dividing the Sexes.

While worshipping in a little chapel-of-ease a few miles from Ruthin, on the Wrexham road, the sexes are so strictly divided that they cannot even see one another. The building forms a right angle, in one arm of which the men sit and the women in the other. It was built and endowed by a misogynist of the Stuart period who objected to having his devotions distracted by the sight of the hated sex and, sympathizing with male posterity, stipulated expressly for this division in his deed of endowment.—London Standard.

The Cuban Workman.

The Cuban workman is a kind husband and a fond father of a family usually of patriarchal size. He lives simply. At the bedega he buys his *tasa* (jerked beef), rice, vegetables and cheap wine, and very savory are the stew his meek little wife prepares at the one hearty meal of the day, about 5:30 p. m. The Cuban eats but twice daily. He is underfed and overstimulated. He has coffee at 7 a. m., a light breakfast at 11 a. m. and eats his chief meal at twilight.—Southern Workman.

Rapid Typewriting.

An official stenographer, Deming, at Albany, years ago reported court proceedings on a typewriter at the rate of 150 and 170 words a minute. He eliminated the vowels, using consonants only, with a dot to separate words. His typewriter was incased in glass to

deaden the noise. The paper was run into the machine from a roll. Lawyer could read the notes.

Happiness.

"I am sometimes accused," writes Sir John Lubbock, "of being too optimistic. But I have never ignored or denied the troubles and sorrows of life. I have never said that men are happy but only that they might be; that they are not so the fault is generally their own; that most of us throw away more happiness than we enjoy."

Too Deserving.

A young village maiden had obtained the modest prize. "I suppose then my child," said a Parisian, lady addressing her, "you are the most modest girl in the parish?" "There is not the slightest doubt about that, ma'am, and it's a downright shame I didn't get all the other prizes!"—Paris Journal.

A Hard Proposition.

One of the hardest things for a man to do when he has come home late from the club and tried to go to bed without taking off his collar is to explain to his wife he heard it was a good cure for sore throat.—New York Press.

The man that makes character makes foes.—Young.

Wells and Graves.

It is against Italian law to sink a well within 300 feet of a cemetery. In Austria and France a well is not permitted within 600 feet of a graveyard.

Halloween.

Halloween, or the eve of All Hallows' day (Nov. 1), was a heathen festival adopted by Christianity. It was the Roman feast of Pomona, goddess of fruits and seeds. About the same time of the year the Druids in a festival to the sun celebrated in thanksgiving for the harvest.

Bank Notes.

It takes about twenty-five days to make a bank note and get it fully seasoned.

Strength of Granite.

To crush a half inch tube of granite requires a weight of eleven tons.

Washing Vegetables.

In washing vegetables it is better to use water with the chill taken off. After peeling, the vegetables are soaked in cold water, use a strainer or colander instead of picking them out of the water with your fingers.

The Word Japan.

The word "Japan" comes from the Portuguese pronunciation of the Japanese characters "Ni Hon," meaning "Land of the Rising Sun."

The Art of Drawing Wire.

The art of drawing wire was not practiced until the fourteenth century or introduced into England until the seventeenth century. All wire made previously having been made by hammering into rounded lengths narrow strips of metal cut from plates previously beaten out.

Imprisoned Niece.

When rats and mice are imprisoned in a revolving cage they prefer to exercise themselves for twelve hours during the night and rest during the day.

Lemon Baths.

A lemon bath is regarded as a luxury in the West Indies. Several limes or lemons are sliced into the water and allowed to lie for half an hour in order that the juice may be extracted. A remarkable sense of freshness is given to the skin by the acidulated water.

Beards.

The ancient Romans considered it effeminate to wear beards. All their busts, representing the famous men of olden times, are without beards.

Hot Baths at Ostend.

A penalty is attached to a hot water wash in one of the hotels at Ostend the charge for hot water in the bed rooms being 40 cents a jug. This is the rate that appears on the bill, and one victim, "writing to the folks at home in England, says, "I wonder why one is always fined for desiring to wash."

Engagements.

Only 15 per cent of engagements end in marriage.



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Answers to Correspondents.

FANNY B.—Lag B'omer falls this year on Tuesday, May 3d. A. JOSEPH.—Apply at the legal bureau of the Educational Alliance. JAS. N. LEVY.—One day after Pesach, 1872, fell on Wednesday, May 1st. W. A. SONN.—The brochure "Chronicles of the Rabbis" is out of print. A. ROSEN.—Solomon Sulzer, the great cantor, died in January, 1890, at the age of eighty-six. E. SIMMONS.—The Ladies' Hebrew Benevolent Association of New Orleans was founded in 1847. JULIUS ROSENBERG.—The date of your father's death, April 9th, 1896, is the 24th day of Nissan, and falls this year on Saturday, April 9th. M. GROSSMAN.—The second day of Chol u Moed, Pesach, 1879, fell on Friday, April 11th. This year it fell on Sunday, April 3d. MUSICUS.—"Meshorror" means literally, "Singer." He was the one who, in days before synagogue choirs were known, used to stand by the side of the Chazan and sing with him. W. L. DAVIS.—We cannot give you legal advice, but in future when you wish to become security for any person have in mind the saying of King Solomon: "He that is surety for a stranger shall smart for it; and he that hateth suretyship is sure." Prov. 11-15. Also, "Be not thou of one of them who are sureties for debts." Ibid., Chap. 22-26. ABRAHAM F. ROSEN.—"Hebron," or the friend, is a city of Judah, situated among the mountains, twenty Roman miles south of Jerusalem, and the same distance north of Beersheba. Hebron is one of the most ancient cities in the world still existing, and in this respect it was the rival of Damascus. It was built, says a sacred writer, seven years before Zoan in Egypt. But when was Zoan built? It is well we can prove the high antiquity of Hebron independently of Egypt's mystic annals. It was a well-known town when Abraham entered Canaan, 3780 years ago. Its original name was Kirjath-Arba. SUBSCRIBER (Newark, N. J.).—The Moabite Stone is so called because it bore an inscription of Mesha, King of Moab, who reigned in the ninth century prior to the Christian era. It recorded his wars with Israel, which are mentioned in 2 Kings iii. 4-27, and was discovered by Rev. F. Klein at Dibhan in 1868. When the Arabs heard that it was intended to remove it they broke it into fragments, but, fortunately, an impress of the writing had been made on paper, and so almost the whole of the text is preserved. What remains of the Moabite Stone is in the Museum of the Louvre, at Paris. J. J. M.—Don Isaac Abravanel, or Abraham, was a Privy Councillor under King Alfonso V., but under the next monarch (Juan II.) he fell into disfavor by reason of some political involvement and was forced to retire into Castile. It was Abrabanel who, when the decree of expulsion of the Jews was about to be promulgated by Ferdinand and Isabella, threw himself at the feet of the royal pair and poured forth in agonizing prayer his intercession for his people. He almost succeeded in gaining his petition, when the Chief Inquisitor, Turris Cremata, or Torquemada, entered, and with outstretched crucifix warned the King and Queen of the guilt they would sustain if they showed mercy to "the enemies of the Catholic Church."

In the Jewish World.

In Warsaw there are 385 synagogues where prayers are recited daily. Donations to the Red Cross funds are received in 62 synagogues of Minsk. An orthodox synagogue, erected by the Young Men's Hebrew Association of Galveston, Texas, was dedicated recently. Rabbi Henry Cohen delivered an address. The new Jewish synagogue being erected in Park street, Holyoke, Mass., is rapidly nearing completion. The roof is now being put on and it will be ready for occupancy in a short while. There is a movement to form a United Hebrew Charities Society in Worcester, Mass. The plan embraces a union of almost all the societies to one organization, the object of which shall be to assist all Hebrews in need. At the annual meeting of the Association for the Relief of Jewish Widows and Orphans, of New Orleans, which was held on March 25, the treasurer's report showed a balance of \$12,242.03, with receipts from all sources amounting to \$95,290.61. The Jewish Hospital, of Cincinnati, has acquired several lots recently for building purposes. The trustees are contemplating the erection of a children's hospital and a nurses' home, involving an expenditure of \$100,000. Dr. Arnold Lazarus, a son of the former director of the Breslau Theological Seminary, and nephew of the late Prof. Lazarus, has been appointed assistant preacher to the Jewish community at Frankfurt. Clause 362, of the bill for the Better Observance of Sunday, now before the Holland Parliament, declares that persons who on account of their religion abstain from labor on another day are permitted to work on Sunday. A natural science congress is to be held next September at Breslau. A request made from Jewish quarters to the executive, to postpone the congress in order that it might not clash with the Day of Atonement, has been unsuccessful. The twelve-year-old daughter of a Hebrew clothier of Seventh street called on President Roosevelt last Friday to present to him several packages of unleavened bread, in observance of the Jewish feast of the Passover. It has been the girl's custom for three years to give Mr. Roosevelt some unleavened bread on the Saturday before Passover. The Beth Jacob congregation of Duquesne, Pa., held an important business meeting last week and elected officers for the ensuing year. This congregation has bought a lot on South Fourth street in the library plan and on the site they expect to erect a synagogue. The new structure will cost about \$6,000 and work will be started this Summer. In an article entitled "Jewish Wealth?" a correspondent describes the condition of the Jews in Vilna, the Lithuanian Jerusalem. Taking as a guide the report recently issued by the Society Zedakah Gedolah, equivalent to our United Hebrew Charities, the writer draws some very important conclusions with regard to the condition of the poor in that large Jewish town. One branch of the activities of that organization is to distribute money to the poor before Passover. A special fund is collected for that purpose (Maot Hittim), and last year that fund amounted to 3741 roubles. The expenses, however, were 11,45 roubles, the balance being supplied by the general fund of the society. Four thousand, nine hundred and fifty-five families received support before Passover, which means that 25 per cent. of the Jewish population of Vilna are unable to support themselves. Of this number, there were 670 small tradesmen, 462 shoemakers, 41 day laborers, 377 tailors, 219 drivers, 180 carmen, 178 carpenters, 167 teachers (Melammedim), 151 painters, 133 apprentices, and so forth. Only 292 could mention no occupation in which they were engaged. These appalling figures sufficiently show the helplessness and misery of the Russian Jew. It is true

that a great deal of the destitution among the working classes is due chiefly to the incompetency of the Jewish workman. As the correspondent explains, the Russian Jew is always in a hurry to make money; he would be a master before he finishes his term of apprenticeship, and thus is unable to execute his work in a satisfactory manner. He remains all his life a second-rate workman, caring little about the advances made in his particular trade, and thus unable to compete with the German and Polish workmen, who constantly increase in number. But this is not the fault of the Jew; it is the fault of the conditions in which he is forced to live. "He cannot send his child to a trade school, he cannot belong to a trades union, and thus has to work out his salvation all by himself. That 25 per cent. of the Jewish population of Vilna, most of them knowing a trade, should be compelled to seek aid from the organized charities to the extent of 2 or 3 roubles, is indeed a very sad fact that gives us food for serious reflection. There is also a society in Vilna which provides cheap dwellings for the Jewish poor. This society is doing excellent work. It has now 209 dwelling places, of which 184 are rented and the others are employed for various institutions for the benefit of the tenants. For example, there is a day nursery, where 120 children between the ages of 1 to 8 years are cared for by a competent nurse; two dwellings are devoted to dispensary work, a room where hot tea is served free of charge, a school and a Heder, a kindergarten and playground and a bath is in the process of construction. It is noteworthy that this charity is also free to Christians. Out of the 134 dwellings, 47 were leased to Christians. The rental for one room and a kitchen is between 2.40 and 2.95 roubles per month, depending upon the situation of the rooms. During the year 1903, 715 Jews and 168 Christians lived in the houses of this society.

Mutual Benefit and Burial Society.
This is one of the oldest Jewish Benevolent Societies in the City of New York, and for the annual dues of \$7 its members receive a weekly sick benefit of \$7. In case of distress additional relief to the amount of \$200 furnishes burial and funeral expenses, and pays a death benefit to the family of the deceased of \$250. It has \$16,000 in invested funds and will receive members under thirty-five years of age without an initiation fee. For blank applications apply to any of the undersigned: Harris Solomon, president, No. 459 West Twenty-third street; I. S. Isaacs, treasurer, No. 52 William street; I. Schachne, secretary, No. 16 Walker street; J. Finkelstone, sexton, No. 414 East Fifty-seventh street.

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SCHMIDT, CARL—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 Carl Schmidt, 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 Messrs. Hirsch, their attorneys, No. 68 William Street, in the City of New York, on or before the 11th day of October next.
Dated New York, the 31st day of March, 1904.
MARJORIE B. BLUMENTHAL, Executor.

MORRIS J. HIRSCH, Attorney for Executors, 68 William St., Borough of Manhattan, New York City.

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. 25 Nassau Street, in the City of New York, on or before the 10th day of August, 1904.
Dated New York, February 24th, 1904.
MARJORIE B. BLUMENTHAL, Executor.

WAINSTEIN, SARAH—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 Sarah Wainstein, 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 HOCHBERG, Executors.

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 subscriber, at his place of transacting business, at the office of Jelenik & Stern, their attorneys, No. 11-19 William Street, in the City of New York, on or before the 7th day of October, 1903.
Dated New York, the 7th day of October, 1903.
HARRY D. OPPENHEIMER, Executor.

WUOLFEAF, 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 Wuolfeaf, 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 23rd day of September, 1904.
Dated New York, March 18th, 1904.
HENRY P. GOLDSCHMIDT, GEORGETTE GOLDSCHMIDT, LOUIS S. FRANKENHAIMER, Executors.

HERSEIN, 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. Hersein, 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 Messrs. Kurzman & Frankenhaimer, No. 25 Broad Street, Borough of Manhattan, New York City, on or before the 23rd day of September, 1904.
Dated New York, March 18th, 1904.
ROSALIE HERSEIN, Executrix.

SIEMIS, 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 Siemis, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Blumenthal & Blumenthal, No. 362 Broadway, 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, Administratrix.

BLUMENTHAL, BLUMENTHAL, Attorneys for Executors, 362 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, 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 his place of transacting business, at the office of Messrs. Blumenthal & Blumenthal, No. 362 Broadway, in the City of New York, on or before the 15th day of December, 1903.
Dated New York, the 4th day of December, 1903.
GURSSIE SAM, Administratrix, c. t. a.

JULIUS J. MICHAEL, Attorney for Administratrix, 85 Park Row (World Bldg.), New York City.

SUPREME COURT, COUNTY OF NEW YORK. MARY MOORE HERMAN, Plaintiff, against JULIUS MICHAEL and FREDERICK A. VON BERNUTH, Defendants. The name of the said Mary Moore Herman, his wife, the name "Mary" being fictitious, the true name of the said defendant being unknown to 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, November 17th, 1903.
SMITH & HARKNESS, Attorneys for Plaintiff, Office & Post Office Address, 25 Liberty Street, Borough of Manhattan, New York City, N. Y.

SMITH & HARKNESS, Attorneys for Plaintiff, Office & Post Office Address, 25 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 his place of transacting business, at the office of Messrs. Schill, their attorneys, No. 1435 Lexington Avenue, in the Borough of Manhattan, in the City of New York, on or before the 10th day of May next.
Dated New York, the 7th day of November, 1903.
SOLOMON WALLENSTEIN, Executor.

GUGENHEIMER, INTERMYER & MARSHALL, Attorneys for Executor, 30 Broad Street, Borough of Manhattan, New York City.

SCHILL, 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 Schill, 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 Messrs. Schill, their attorneys, No. 1435 Lexington Avenue, in the Borough of Manhattan, in the City of New York, on or before the 1st day of July, 1904.
Dated New York, the 21st day of December, 1903.
KANTROWITZ & SCHAAP, Executors, 85 Nassau Street, 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. 502 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, Executor.

METZ & GODSON, Attorneys for Executor, 502 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 Liebchen Rosenberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, in the office of Mitchell Lewis Esq., No. 208 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 23rd day of October, 1903.
GABRIEL L. BLOW, JULIUS SCHATZMAN, Executors.

MITCHELL LEVY, Attorney for executor, 208 Broadway, Borough of Manhattan, 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 his place of transacting business, at the office of Israel Ellis, No. 30 Broad 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.
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 his place of transacting business, at the office of her attorney, Samuel J. Cohen, Room 214, No. 228 Broadway, Manhattan, in the City of New York, on or before the 23rd day of April, 1904, next.
Dated New York, the 21st day of October, 1903.
SAMUEL J. COHEN, Attorney for Executor, Stewart Building, No. 220 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, at the office of Messrs. Blumenthal & Blumenthal, No. 362 Broadway, in the City of New York, on or before the sixth day of June next.
Dated New York, the 24th day of November, 1903.
EDMUND COFFIN, ISIDOR GRAYHEAD, Attorneys for Executor, 34 Pine St., Borough of Manhattan, New York City.

HERMAN, 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 Herman, 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 Messrs. Marks & Marks, 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.
MARKS & MARKS, SAMUEL LOWENTHAL, Attorneys for Administrator, 62 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 his place of transacting business, at the office of Max Altmayer, No. 220 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.
LOUIS COHEN, Attorney for Executors, 49-51 Wall Street, New York City.

HAVING E. DOOR, Attorney for Executors, 49-51 Wall Street, New York City.

SUPREME COURT, NEW YORK COUNTY. Behedict Finkelstein, Plaintiff, against Regina Schill, Defendant. The name of the said Behedict Finkelstein, the name of the said defendant being unknown to 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. 130 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. E. A. Aldersleeve, one of the Justices of the Supreme Court, dated the 27th 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, No. 100 Broadway, in the City of New York, on the 31st day of December, 1903.
Dated New York, January 19th, 1904.
RUDOLPH MARKS, Plaintiff's attorney, 130 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 Messrs. Kowitz & Schapp, No. 93 Nassau Street, in the City of New York, on or before the 15th day of July next.
Dated New York, the 30th day of December, 1903.
JOHN C. VOGEL, Administratrix, KANTROWITZ & SCHAAP, Attorneys for Administrator, 85 Nassau Street, New York City, Manhattan Borough.

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Adas Jeshurun, 16 Eldridge street. Adath Israel of West Harlem, 135 West 125th street. Adath Israel Minbag Stard, 37 Ridge street. Adath Jeshurun, 112 East 110th street. Adereth El, 135 East 29th street. Agudath Jeshorim, 115 East 85th street. Agudath Achim, 54-56 Pitt street. Ahavath Achem Krasher, 308 Madison street. Ahavath Chessed Shaar Hashomayim, 65th street and Lexington avenue. Ahavath Achim of Ungarien, 70 Columbia street. Ahavath Shalom of Woultza, 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. Aterith Israel, 323 East 82d street. Adath Israel of the Bronx, 791-793 East 169th street. Beth-El, 78th street and Fifth avenue. Beth Hamedrash Hagodal, 54 Norfolk street. Beth Hamedrash Shaari Torah, 34 Chrysler street. Beth Israel, 313 West 37th street. Beth Israel Bikur Cholim, 72d street and Lexington avenue. Beth Israel Emanuel, 246 West 118th street. Beth Tefilla, 176 East 106th street. B'nai David, 176th street and Third avenue. B'nai Emmes Mariampoler, 44 East Broadway. B'nai Israel, 235 East 79th street. B'nai Jeshurun, 65th street and Madison avenue. B'nai Osher Wiskever, 23 W. 16th street. B'nai Peysar, 316 East Fourth street. B'nai Shalom, 630 East Fifth street. Delech Amuno, 99 Sixth avenue. Dorshe Tov, 105 Division street. Emano-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 94d street. First Roumanian American Congregation Shaaaray 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 Hiraal Anshe Poland, 23 Forsyth street. Lebanon Hospital Synagogue, 456th street and Westchester avenue. Matte Levi, 49 East Broadway. Melach Shalom, 119th street and Second avenue. Nachlath Zevi, 170 East 114th street. Machazika Torah, cor. Madison and Montgomery streets. Mount Zion, 67 East 113th street. Ohav Zedek, 172 Norfolk street. Ohavey Shalom, 31 East Broadway. Orach Chaim, 221 East 51st street. Poel Zedek, 54 Pitt street. People's Synagogue, 197 East Broadway. Rodef Sholom, 63d street and Lexington avenue. Shaaray Berocho, 133-140 East 50th street. Shaaray Tefila, 154-156 West 53d street. Shaari Zedek, 33 Henry street. Shaari Zedek of Harlem, 25 West 118th street. Shearith B'nai Israel, 633 Sixth street. Shearith Israel, 70th street and Central Park West. 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, 233 Allen street. West End Congregation Keneseth Israel, 2630 Broadway. West Side Cong.—B'nai Sholom, 327 Seventh avenue. Zichron Ephraim, 67th street, between Third and Lexington avenues. There are a very large number of minor congregations, worshipping in halls in the lower part of the city, that are not given here. Libraries. Agullar, 113 East 59th street, 197 East Broadway, 616 Fifth street, 174 East 119th street. Maimonides, 723 Lexington avenue. Clubs. B'nai B'rith (Fraternity), 141 East 60th street. Columbia, 2054 Fifth avenue. Criterion, 110 East 59th street. Fidelity, 110 East 59th street. Freundschaft, 72d street and Park avenue. Harmonie, 48d street, between Fifth and Sixth avenue. Judeans, Phil Cowan, secretary, 493 Fifth avenue. Lorraine Social Club, Clarence Dottenheim, president—Address 66 East 92d street. Progress, 63d street and Fifth avenue. Rutgers Club, 115 E. 116th street. West End, 444 Amsterdam avenue. Zion Guards, Armory, 48-52 Orchard street. Ladies' Aid Societies and Sisterhoods of Personal Service. Ahavath Chessed Shaar Hashomayim Sisterhood, 23 East Second street, District No. 6. Aterith Israel Sisterhood, 223 East 53d street. Amelia Relief Society, 3009 Third avenue, District No. 14. Baron de Hirsch Ladies' Benevolent Society, 115 East 85th street. Beth-El Sisterhood, 246 East 60th street, District No. 8. Beth Israel Sisterhood, 73d street and Lexington avenue, District No. 5. B'nai Jeshurun Sisterhood, 230 East 65th street. B'nai Shalom Sisterhood, 630 East Fifth street. Caroline Aid Society, 228 East 57th street, District No. 7. Ceres Sewing Circle, 178 East 86th street, District No. 4. Chasari Zedek Sisterhood, 3 Henry street, District No. 1. Daughters of Jacob, 49 Gouverneur street. Deborah Benevolent Society, 170 East 60th street, District No. 14. Dobromler Ladies' Soc., 92 Columbia street. Downtown Hebrew Ladies' Benevolent Society, 227 East 67th street. Downtown Hebrew Ladies' Relief Association, 206 East Broadway. Emanuel Sisterhood, 223 East 79th street, District No. 11. Federation of Sisterhoods, Mrs. S. Schulman, Secretary, 1144 Park avenue. Gertrude Aid Society; president's address, 213 East 87th street. Hannah Blackburn Benevolent Society, 143 East 58th street. Independent Order "True Schwestern," secretary's address, 603 East 126th street. Ladies' Benevolent Society of the Congregation Atereth Israel, 223 East 53d street. Ladies' Benevolent Society Gates of Hope, 115 East 50th street, District No. 12. Ladies' Fuel and Aid Society; office, 309 East Broadway. Ladies' Hebrew Aid Society of Yorkville, 115 East 90th street. Ladies' Lying-in Relief Society; president's address, 24 West 93d 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. 1. Shaaray Tefila Sisterhood, 156 West 53d street, District No. 14. Shearith Israel Sisterhood, 70th street and Central Park West, District No. 2. Child, 349 East 116th street, president. First street, Mrs. S. Schwartz. Sisterhood Orach Chaim, 219 East 115th street, District No. 15. Woloxiner True Sisters, 308 Stanton street. Young Ladies' Charitable Aid Society, 65th street and Third avenue. Young Ladies' Charitable Society, 149 East 53th street. Yorkville Ladies' Hebrew Aid Society, 170 East 60th street, District No. 2. Auxiliary Societies. Beth Israel League Nos. 1, 2 and 6, 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 127th 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, 156th street and 11th avenue. Ladies' Auxiliary Society of Montefiore Home, 138th street and Boulevard. Ladies' Benevolent Society of Congregation Shaaray Tefila, 53d 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, 68th street. Young Ladies' Charitable Society, 155 E. 58th street, Terrace Garden. Young Ladies' and Gentlemen's League of the Montefiore Home, 138th street and Boulevard. Young People's League for religious social purposes. Seventy-second street and Lexington avenue. Tenets and Fraternal Societies. Achim Verein, 24 Pitt street. Atereth Zion Progressive League meets every Saturday evening at No. 234 Madison street. Chebra Haasid Veamat, office, 70th street and Central Park W. Hebrew League of the Seventh Ward, 300 Madison street. Independent Order of Berth Abraham, secretary's address, 273 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, 213 East 63th street. Joseph F. N. League, 723 Lexington avenue. Kasher Shei 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, 51 East 125th street. United Austrian Hebrew Charities Association, 71 Second street.

Agudath Achim Ch-ssed Sbel Emeth, 54 Canal street. Alliance Israelite Universelle, 297 East Broadway. Austro-Hungarian Free Burial Society, 174 Norfolk street. Baron de Hirsch Fund, 45 Broadway. Baron de Hirsch Trade School, 223 East 64th street. Beth Israel Hospital, Cherry and Jefferson streets. Brightside Day Nursery and Kindergarten, 123 Attorney street. Chebra Mishnayothe, 48 Orchard street. Clara De Hirsch Home for Working Girls, 225 East 63d street. Dorech Ameluno Free Burial Society, 27 Sixth avenue. Downtown Sabbath School Association, 206 East Broadway. Educational Alliance, 197 East Broadway. East Side Day Nursery, 57 Allen street. East Side Dispensary, 327 Third street. Emma Lazarus Club for Working Girls, 58 St. Mark's place. Excelsior Literary Society, No. 235 E. Broadway. Gemliath Chasodim, 215 East Broadway, New York. Hebrew Educational Society of Harlem, 215 West 123d 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, 210 Madison street. Hebrew Technical Institute, 36 Stuyvesant street. Hebrew Technical School for Girls, 287 Henry street. Home for Aged and Infirm Hebrews, 126 W. 105th street. Home for Aged and Infirm of the L. 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. Joseph, 221 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 123d street. Lebanon Hospital, 156th street and Westchester avenue. Makover Unterattnugs Verein, 93 Forsyth street. Mensker Benev. Society, 238 Madison street. Montefiore Home for Chronic Invalid, 138th street and Boulevard. Montefiore Hebrew School of the Bronx, 158th street and Forest avenue. Auxiliary of the Montefiore Hebrew Free School, 208 Madison street. Mount Sinai Hospital, 68th street and Lexington avenue. Moskover Verein, 210 Madison street.

Mount Sanal Training School for Nurses, 149 East 67th street. Moziver Aid Society, 12 Madison street. Passover Relief Association, 123 East 47th street. Perisslaver Uni. Verein, 24 Forsyth street. Purim Association, 111 Broadway. Roumanian Aid Society, University Settlement Building, 67 Rivington street. Russian-American Hebrew Association, East Broadway, corner Jefferson street. Sanitarium for Hebrew Children, 51 Broadway. Seligman-Soloman Society, 227 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, 22d 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. Ahavath Achim, Johnson avenue, near Ewen street. Ahavath Scholom, Beth Arop, 98 Scholes street. Ahavath Chessed, Lorimer and Stagg streets. Beth El, 110 Noble street (Greenpoint). Beth El (of Borough Park), Foresters 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. Gemliath Chessed, Cook street. Mt. Sinai, 345 Bridge street. Sons of Israel, Bay 22d street and Benson way (Bath Beach). Talmud Torah, 61-65 Meserole street. Temple Israel, Bedford and Lafayette avenues. Cong. United Brethren, 53d street, near Third avenue. Clubs. Unity Club, Franklin avenue and Hancock street. Ladies' Aid Societies. Ladies' Hebrew Benevolent Society of Greenpoint; secretary's address, 109 Noble street. Ladies' Hebrew Benevolent Society of the 26th Ward, 97 Bradford street. Communal Institutions. B'nai Zion Society; secretary's address, 326 Fourth avenue. Brooklyn Hebrew Dispensary, 70 Johnson avenue. Gemliath Chasodim Association, 83 Graham avenue. Hebrew American League, 715 Broadway. Hebrew Benevolent Association, 163 Smith street. Hebrew Benevolent Society (E. D.), 379 Keap street. Hebrew Educational Society, Pitkin avenue and Watkins street. Hebrew Free School Association, 169 Beaver street. Hebrew League, secretary's address, 173 Watkins street. Hebrew Orphan Asylum, 273 Ralph avenue. Borough of Richmond. Congregation B'nai Jeshurun, Richmond turnpike. Hebrew Benevolent Society of Staten Island, Richmond turnpike. (Congregation B'nai Jeshurun.) Young Men's Hebrew Association of Staten Island, Richmond turnpike. (Congregation B'nai Jeshurun.)

The Story of Toledo Cathedral.
The cathedral of Toledo is perhaps the finest architectural glory that Spain can boast. The site was occupied by at least three churches before the erection of the present building, the first one, according to popular legend, having been erected during the lifetime of the Virgin Mary and visited by her. Of this church we know nothing. The second was pulled down in 1032. The third was finished in 1085 and was occupied by the Moors for many years as a mosque. Afterward it was the cathedral of Spain, until in the early part of the thirteenth century Alfonso IX. had it pulled down and the present one erected in its stead. It is 404 feet long and 204 feet wide, is built from material quarried in the neighborhood and is of the purest Gothic. It was designed by Pedro Perez Diaz, who supervised its erection for nearly fifty years and consecrated his life to it. During the five centuries after his death more than 150 architects were employed upon it, and for 266 years the work was uninterrupted.—St. James Gazette.

Through Women's Eyes.
As a finely dressed woman entered the "L" train every other woman in the car eyed her clothes closely. "There," said a man to his wife, who was making a close inventory of the new arrival's dress, "that is what I don't like about women. They display such interest in other women's clothes. You see it everywhere—in parlors, at receptions and balls and in public conveyances. You never see men acting that way. I am inclined to believe this is owing to men's finer judgment as to what is proper. They know that to take note of another's dress is the height of bad manners, and they abstain from doing it."
"It is very nice of you, of course, to praise your own sex so," said his wife, "but your explanation is utterly wrong. The reason women notice one another's clothes is that every woman is practically a dressmaker, and when she sees a dress she views it with the interest of a professional."—New York Press.

Confederate Coinage.
It is a matter of history that the entire coinage of the Confederate states consisted of four half dollar pieces. The obverse side had a goddess of liberty (same as United States coins) in an arc of thirteen stars, in her right hand a shield of conventional design with "Liberty" thereon and below the date, 1861. On the reverse side was an American shield beneath a Liberty cap, the union containing seven stars—representing the seven seceding states—the whole surrounded by a wreath; at the left cotton in bloom, at the right sugar cane. The legend was "Confederate States of America." In the exergue, "Half Dol." The borders were milled and the edge was serrated.—New York Tribune.

Old Time Grave Robbers.
Under the laws of Draco, the most severe code ever drawn up, all grave robbers were put to death without trial. The old Athenian laws put a slave to death for disturbing a body after interment, but in the case of a freeman a "confiscation of a moiety of his possessions" was the penalty. Constantine decreed that a woman might obtain a divorce if she could prove that her husband had disturbed the remains of the dead. At one time (in the time of the seventh and eighth Henry) the English law held that "it is deemed unlawful to open a grave for a second person, except for a husband or wife."

Vegetables of Liberia.
The most common vegetables of Liberia are the sweet potato, cassada, yam and tania. The cassada is a root varying in size from three to eight inches in length and from three to eight inches in circumference. When it is cooked it tastes very much like a fresh chestnut. This root is the vegetable most extensively cultivated by the natives and forms, with the rice, their chief diet. The fecula of the cassada is made from tapioca.

Stage Manners.
Stage managers still consider it necessary to keep the actors bustling about the stage in a meaningless, unnatural and distracting manner. In life I do not speak three or four sentences to my friend at one side of the room and then with him elaborately cross the room before I continue my discourse. Why should I do so on the stage?

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The baldheaded man thinks there is nothing quite so nice as hair.
Women are not the only ones who value goods largely by the price tag.
If the young man could see himself when just drunk enough to sing, some small boy would get a job kicking him.
It is very seldom that a wild oat crop turns out to be a failure.
There is a look of patient resignation on the face of the woman who has to live with a self made man.
News that is too good to be true generally isn't.
Do the larks tell their children that they should try to arise with the milkman?
Some people worry lest they are worrying too much over nothing.
The girl who can paddle through the spring ponds and look cheerful about it is certainly a duck.
A man may be lacking in some respects and still have great ability to owe the tailor.
Clothes do not make the man, but they may break him.

It was lucky for Lot's wife that the accident happened to her before the days of the salt trust.
It will be all up with the bachelors when Cupid discards his bow and arrows and gets an automatic gun.
Man may, as well resign himself to the scientific fact that there is no way of suppressing the house cleaning germ.
Just because an amateur has the theory of egg producing down fine does not appeal to the hens as any particular reason why they should lay.
If a hot summer does not succeed a cold winter, the ice man thinks it ought to.

Making jokes for the trade is a serious matter.
Is a swallow of brandy much the same kind of bird as a lark?
He is truly a genius who can transform poetry into breakfast food.
Some married men think that the unmarried man has not the slightest idea as to what a disappointment in love is like.
Few men are so modest that they do not think they are competent to hold government jobs.
It is the girl who is a good looker rather than the one who is a good runner who can catch a husband.

How can a man mind his own business if he has neither business nor mind?
If ignorance is bliss, it is a very cheap kind.
It may be some comfort to a man's dying hours to reflect that tombstones seldom tell the truth.
A girl seldom screams when she threatens to.
As long as you can count your money you can't count your friends.
All busy day signs fail when you ask the average man out to take a drink.

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Fine Cambric Drawers—deep flounces elaborately trimmed with wheel, Val. or Hilly lace or French emby—h. tucks.....	.98	Novelty Corset Covers—with Byalet, Rose, Point de Paris Lace and Emby combined.....	1.25
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Cambric and Muslin—V. square or high neck—yoke of tucks and emby, emby ruffle or allover effect in lace and ribbon or 6 insertings of emby and fine tucks.....	.70	Fine Cambric—Lawn tuck'd ruffle or int'g and fancy lace edge.....	.40
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