



THE HEBREW STANDARD

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The Northwest.
 Oh, would ye hear, and would ye hear
 Of the windy, wide northwest?
 Faith, 'tis a land as green as the sea,
 That rolls as far and rolls as free,
 With drifts of flowers, so many there be,
 Where the cattle roam and rest.
 Oh, could ye see, and could ye see
 The great gold skies so clear,
 The rivers that race through the pine
 shade dark;
 The mountainous snows that take no
 mark,
 Sunlit and high on the Rockies stark,
 So far they seem as near.
 Then could ye feel, and could ye feel
 How fresh is a western night!
 When the long land breezes rise and pass
 And sigh in the rustling prairie grass,
 When the dark blue skies are clear as
 glass,
 And the same old stars are bright.
 But could ye know, and forever know,
 The word of the young northwest!
 A word she breathes to the true and bold,
 A word unknown to the false and cold,
 A word that never was spoken or sold,
 But the one that knows is best.
 —Moirra O'Neill

"The Red Cow and the Vow."
 Sketched by Rabbi S. Rosenberg

Had Ephraim, the blacksmith, lived thirty centuries ago, at that period of history, when a red cow was valued among the Jews almost as high as gold or diamonds to-day, he would, perhaps, have been looked upon as the Rothschild, or Vanderbilt, of Jerusalem, for his red cow was, in the true sense of the term, a "Parah A'dumah," (red heifer,) with not one white or black hair on her skin. Such a cow was worth a fortune in those good old days.

But Ephraim, the blacksmith, was not so fortunate, having been born three thousand years later, and not in Jerusalem, but in a little country town in Galicia; and though his was a genuine "Parah A'dumah," (red heifer) no Jew would have been willing to pay even the small sum of ten florins for her, had she not given six bucket-fulls of milk regularly once in every twenty-four hours, and it was due to this abundant quantity of milk, that she was estimated to be worth between 70 and 80 florins.

But for this red cow, Ephraim, the blacksmith, would, perhaps, have starved to death with his whole family. His trade, as blacksmith, had yielded very little income for him, in that little country town of his residence, where the shoeing of horses, and hooping of wheels were considered dead luxuries; and, as his shop was closed half of the time, for want of work, Ephraim could not support his family on his trade alone.

Ephraim, the blacksmith, his wife Gittel, his two grown-up daughters, and his four little ones, had many a day gone hungry, not having a morsel of bread in the house. But no one could have endured this heavy weight of extreme poverty, with as much patience and courage, as did Ephraim with his household. Such an inex-

haustible amount of patience and courage to endure hardship, can be found only among the real pious Jews, who firmly believe that sorrow and suffering come from God, who guides the destinies of men, and provides for their necessities.

The only source of livelihood for this poor family was the red cow which, as already stated, never failed to give six pail fulls of milk every day; a veritable treasure for a poor family like that of our friend Ephraim. One pail of milk was used in the household, and the other five pails were disposed of in some of the neigh-

boring towns, realizing a daily income of between 70 and 80 Kreuzer, a sum sufficient to keep the wolf away from the door.

It stands to reason, then, that the cow had received her full measure of attention, on the part of the entire household. She was fed regularly twice or three times each day. Whether there was any food for the family or not, made no difference to her. Her stable was kept much cleaner, and made more comfortable than were the rooms in which lived our friend Eph with his family. The least sign of illness which the cow betrayed, was

cause of anxiety for the entire household. In a word, the cow's health was of greater importance than that of any member of the family. In his daily prayers, in which he supplicated God's aid and protection, for himself and family, his cow was never forgotten.

Besides being the breadwinner of a whole family, the cow had other good traits which had gained for her an enviable name for many miles around. She never wandered astray, was regular in returning home from the field every evening; had never lifted a child on her horns, stood patiently

while being milked, and never kicked over the bucket of milk.

No wonder, then, that Ephraim was the object of envy throughout the entire neighborhood, all on account of this good cow.

Coming home one day from his shop; where he had been working steady for some few weeks past, Ephraim was suddenly taken seriously ill.

"Gittel," said he to his wife, "I feel dangerously sick." This was the beginning of a series of many sad days for this extremely poor family. Eph was down with typhoid fever; the country feldsher (physician) attending him, had given up every hope of saving the patient. The case was all the more aggravated, from the lack of means necessary to fight the sickness. With sunken cheeks, skinny limbs, and his eyes closed, Ephraim lay on his sick-bed, at the foot of which stood his wife Gittel, crying bitterly at the sight of her poor, sick husband.

"It is all over with him now," she murmured to herself. "Heretofore, he would, at least, occasionally open his eyes, and inquire about the cow, but now, he is indifferent about everything."

"What are you crying for, Gittel!" said he to her. "You know full well that the Lord is merciful and gracious, showing his loving kindness to the widows and orphans."

"Don't speak that way," she replied, sobbing more pitifully than before. "Your case is not half as serious as you imagine. You will not die. Something must be done to avert the evil decree."

"I do not understand you, Gittel, what do you mean?"

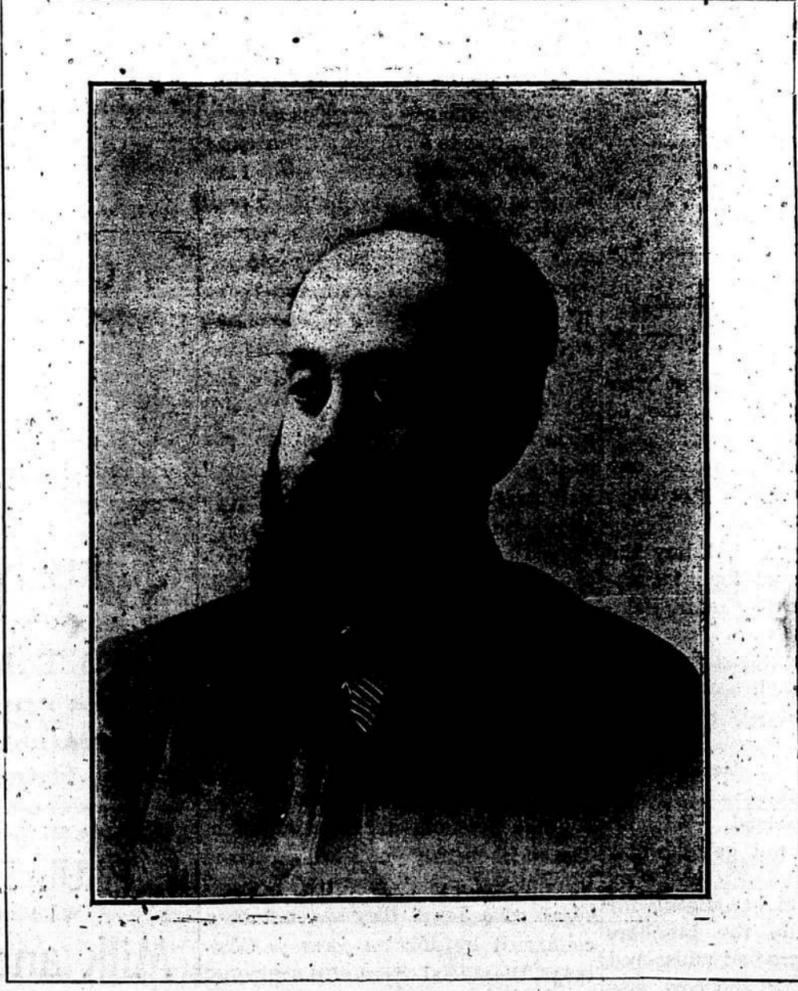
"Penitence, prayer and charity can avert every evil decree, thus is written distinctly in my Machzor," was her prompt reply.

This remark provoked a sad smile on the lips of the patient. "Penitence!" he exclaimed, "What for? I have never committed robbery or murder. Prayer! Thank heavens, I never missed one morning, afternoon or evening prayer, be it at home or at the synagogue. But charity! Where shall it come from? Indeed, I would be the last person on earth to begrudge charity to the poor and needy, were I not pressed down under the heavy weight of this gnawing poverty, resting on my shoulders."

"No, Ephraim, you must not speak that way. There are many other still poorer than we are. We have at least a cow from which we draw our living. Others have not even that much."

"What do you wish me to do, then?" he impatiently inquired. "Shall I sell the cow and divide the proceeds among the poor?"

"Let the cow go as a 'kaporah' (atonement) for your good health, and precious soul." This last remark had



ALFRED PHILIPPI.

(Courtesy of N. Y. Echo.)

What Schiller said of the actor, that "posterity weaves no wreaths for him" is just as true of the editor. Thousands of Germans in this city would surely think Sunday a most desolate day if they were deprived of that weekly banquet of literature, science, art and the news which the Sunday edition of the *Staatszeitung* brings to them. And yet how many of them know anything concerning the editor of their favorite *Sonntagsblatt*, the

unassuming, modest gentleman Alfred Philippi? Like so many men who make the papers, his life has been quiet and uneventful. He comes from good Jewish stock was born in Berlin some fifty years ago, and educated for the banking business but soon abandoned that calling for literature. For a long time he was dramatic editor of the *Staatszeitung* which post he abandoned for the one he now so admirably fills. A wide knowledge of contemporary literature, combined

with unerring taste in the selection of material, are the qualities which have most distinguished his work. I have been a reader of the *Sonntagsblatt* for over thirty years, and to-day I find its contents more varied, its articles better written and its re-prints chosen with greater judgment than ever before. It is a unique publication and that Mr. Philippi may long remain at its editorial helm, is the hope of one of his admiring readers.

JACQUES MAYER.

shocked the patient to such a degree that he was ready nearly to jump out of his sick-bed.

"Gittel, have you, God forbid, lost your senses?" he remonstrated. To sell the cow, never, I would rather die.

"Calm yourself, husband," said she, as she gazed at his eyes, which betrayed excitement. "I can see in this only the hand of providence. With God's will and grace, we may soon have another cow, for the great, good Lord, has plenty of cows. Take my advice, Eph, and make a solemn vow that, as soon as you recover from your present illness, you will sell the cow and distribute the money among the poor."

A great struggle now manifested itself in his breast; the desire to live finally prevailed, and he forthwith vowed that upon his recovery, he would sell the cow, and thus obtained, to go the poor.

And, strange to say, the patient successfully passed the crisis, the illness decreased, the fever was broken, his strength gradually came back, and in about three weeks' time, Ephraim was able to be up and about. The rejoicing in the family can scarcely be described. "Well Eph, what did I tell you?" his wife would say to him every now and then. "Charity is, indeed, the most efficient cure for all ailments. All the physicians and medicines in the world, can not begin to it. You see, Eph, how good it is for a man to take his wife's advice!"

But Ephraim was not in the least overjoyed, the thought that he would have to sell his cow, devoting the money for charitable purposes, had haunted him like a demon, by day and by night. What shall he begin to do without a cow? Where will he support his family?

Often the idea would strike him that a vow is, after all, of minor importance; that when the execution thereof meant the final ruination of an entire family, as it was case with him, the violation of the same was not only permissible, but even preferable.

Such and similar thoughts flashed into his mind, and he would have surely broken his vow, had it not been for the urgent and frequent remonstrances of his wife, who kept on pleading with him to make his vow good.

He had been thinking over the matter quite seriously, trying a way

out of the dilemma, and finally a saving thought came to his mind.

"Gittel," said he one day to his wife, "to-morrow I am going to take the cow to town, to sell her. I am in duty bound to keep my vow. If the Lord dealt so mercifully with me in sparing my life, I, too, must bring some sacrifice, in order to show my gratitude."

Tomorrow you will make the necessary preparations; you will also give me the white rooster along."

"What are you going to do with the white rooster?" she queried.

"I want to sell it too, he crows too loudly in the morning, disturbing my rest."

It was one of the saddest days in Ephraim's household, when he seated himself the next day in his wagon, to which was attached his favorite cow. It assumed the appearance of a funeral procession, accompanying the remains of a noted personage in the community.

Great excitement prevailed everywhere on the market. Hundreds of butchers and cattle dealers had congregated around Ephraim's wagon, admiring the beautiful cow.

All were unanimous in their opinion that such a magnificent specimen of a cow had not been on the market in quite a long time. She was worth 30 florins, if only for slaughter.

"Ha, Mister, are you going to sell this cow?" inquired one of the bystanders.

"To be sure, I am going to sell this cow," was Eph's prompt reply.

"And how much do you ask for her?"

"Fifty Kreuzer, half a florin will take her."

"Oh, you are only joking, trying to poke fun at me. Joke aside, how much for the cow?"

"I told you, already, 50 Kreuzer, half a florin will buy her."

"No doubt she is sickly," rejoined the prospective buyer, but even so, her skin alone is worth, at least, five florins."

"I tell you she is sound and healthy," retorted Ephraim; you may examine her and find out for yourself."

"All right, then, I'll take at your own joke. Here, you take the 50 Kreuzer, and I'll take the cow."

"You can have her, but under one condition. With the cow, you must buy also this white rooster."

"Is that all? Very well, I buy the rooster too. How much for it? I suppose one or two Kreuzer, that is, judging by the price of the cow."

"You are very much mistaken, sir," quickly responded Ephraim. "For the rooster you must pay me eighty florins."

"Ha, ha, ha, eighty florins for a rooster, I don't want it."

"Then good by, friend. Without the rooster you can not get the cow either."

Our friend keeps on bargaining for an hour. Meanwhile the butchers and other connoisseurs had whispered into his ear that that the cow was worth eighty florins.

At last, the bargain is closed. He pays to Ephraim 80 florins for the rooster, and fifty Kreuzer for the cow, as per agreement.

Accepting the money, Ephraim turns to the bystanders and says:

"Friends, you are all witnesses that I sold the cow for 50 Kreuzer, and the rooster for 80 florins."

"Yes, we are witnesses! Ha, ha, ha," they all answered and laughed.

An hour afterward, Ephraim called at the house of the Rabbi.

"Rabbi," said he, "I vowed to sell my cow and give the money to charity. I just sold her for half a florin.

Pardon me, Rabbi, take this amount, and distribute it among the objects of your acquaintance. Good by, sir!"

Late that afternoon, Ephraim was on his way homeward, and there was tied to his wagon, a fine, fat cow, but a black one.

Militarism of the Future.

Jugend, the satirical weekly of Munich, recently brought a clever satire on the unenviable position of the Jews in the German army. The sharp but just arraignment of the morals and manners of that army contained in Bilse's novel and Beyerlein's drama have caused the Berlin authorities to suggest a kinder and more genial tone whenever military matters are under discussion. Pretending to be animated by so benevolent a motive, *Jugend* draws this picture of how things will be done in the future:

"The sun burned hotly upon the garrison of the Curassier Regiment 'Grosser Fritz.' Speaking to his brilliant squadron, Major Count Adlerhorst said: "Volunteer Kohn," he exclaimed with beaming eyes, "Volunteer Kohn step out of the ranks. For half a year our splendid, glorious regiment has enjoyed the advantage of seeing you in our midst. You all know how I have always been sparing of praise and compliments, but you Volunteer Kohn have won my heart by your faithful performance of all your duties, by your true soldierly bearing, by your amiability and continual zeal. Indeed, you have become the favorite of the entire brigade. I herewith advance you to the grade of corporal, and trust that the two buttons will signify the first step on the honorary ladder of a glorious military career. It is to be regretted that most of your honored co-religionists have hitherto chosen to serve in other regiments, under the erroneous impression, by so doing, a more rapid advancement was in store for them. Well, you all know, that it is nowhere written that an officer's career is impossible to our Jewish comrades, and therefore, I greet you as a valued member, yes, an ornament to our casino. Let me shake your hand," he concluded in a voice choked with tears, "and to the rest of you I cry: 'The One-Year Corporal Kohn—hurrah, hurrah, hurrah!'"

"Desire for Judaism" on the Part of Russian Peasants. The convincing power of Judaism and its intrinsic strength are in no wise more clearly shown than by the fact that of late years thousands of Russian peasants embraced our faith. The so frequently published reports of "Judaizing sects," might be rewarded as canards, if they had not been confirmed by *Mission jorns je Obosrenye*, the official organ of the missionary department of the Holy Russian Synod.

The report of that paper goes even further: "We are no longer concerned with 'Judaizing' sects having leanings towards Judaism, but with peasants who become converted to that religion, and whose numbers, especially in the province of Astrachan, are very large."

According to the same authority, these peasants, when they throw aside their Christianity, also abandon their Russian patriotism. They desire only to become Jews, and endeavor to imitate the Russian Jews in all things.

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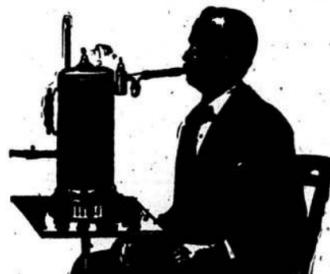
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(For the Hebrew Standard.)
הקשר אלול המצא
 Job xl, 7.
Glow-Worms.
A Summer Night's Musing.
 It had been hot, suffocatingly hot, all day. The growing darkness brought coolness, which yet retained a vague veil of warmth fluttering over the atmosphere, just as a charming woman might leave scarce perceptible traces of her presence in a room that she had just left. A gentle breeze, which sounded almost like a sigh of relief, set the boughs of the trees swaying in a cradle like motion, as if hushing to sleep the little birds that were perching thereon and chirping their own cradle-songs.
 Humanity flocked to the park. It seemed as if the throbbing heart of the great city had transplanted itself thither, among the century old trees and was palpitating with sheer delight. The rich were driving gently along the spacious driveway in languid procession which was deranged now and again by a dashing auto, the furious Behemoth of modern mechanics. The poor contented themselves with the narrow foot-ways, indulging in the practice of "love in the open air." Why should they put on any restraint at all? Because the other fellows over there in their cabs, hansoms and autos would scoff at their doings as unfashionable? Pooh! They know themselves to be the children of good, old mother Nature, who fosters and cherishes all alike, and here, in her mighty presence, they were striving to obey her venerable universal law of "love and be loved!"
 It seemed, indeed, as if mother Nature had given hearty material aid

and sympathy to the innocent directness of her faithful children. Nor moon nor starlight interfered with the amorous couples. The mildly dark sky possessed a subdued brilliancy like the radiance of bygone happiness that illumines one's memory even amidst broken hopes and lost dreams. It was the peculiar gleaming darkness of summer-nights that propitiates the cravings of enamored-ones.
 But there were numberless tiny lights to be seen all over the park. Glow-worms were whirling about or creeping on the close-shorn lawn by scores, their tiny bodies emitting comparatively intense lights, now flashing up, now dying out. They looked, as they were flying in the air, as if they were tiny starlets of a tiny world where fairies dwell under the spacious tent of a mushroom or take the air in comfortable carriages built of acorn shells and drawn by spirited emmets.
 Yes, such a summer night is full of tender suggestions, full of food for Mind and Fancy. And the pictures conceived in the prolific womb of Imagination are by no means less logical than the conclusions drawn by cool Reason; even as our reasoning is by no means less wild, less unfounded and less incoherent than those fervid pictures—on such summer nights. The boundaries that we so carefully set between Reason and Imagination are almost entirely obliterated. The two activities of our intellect glide

into each other, or let us rather say, they go hand in hand, they co operate, to uplift us to higher spheres.
 What right, indeed, have we to subordinate Imagination to Reason? Does Reason err less than Fancy? Are the aberrations of one less frequent than those of the other? By what right do we call the latter inferior to the former? On the contrary, while Imagination is invested even in its most unfettered straying with a halo of celestial light, Reason in its error is wholly stupid, unhelpful, wretched. It is a fact that the primary notion of each important discovery or invention is due to the initiative or intuitive power of our Imagination. Imagination is the force propelling our mind toward great accomplishment. It is its winged messenger that reaches, quick as a flash of lightning, spheres that Reason with its wooden stilts—called the laws of logic—fails to attain unless first aided by Intuition.
 We have set laws to our Intellect, called them Logic, thinking that this term will set all errors right. That is where all our skill lies. We give names to things we fail to understand. We call this "language," and pride ourselves on it. We fail to see that language is an impediment to our thinking, that it hampers our inner vision. Owing to the diffusion of language Man has come to model his thoughts according to adopted terms; he has come to think of things as they

were named and thus fail to grasp their pure entity. The greatest lesson for the philologist should be—and the wider his knowledge the deeper his conviction—that human speech is unable to express the exact meaning of things. We talk in circumlocutions and come to think in circumlocutions. As to the real substance of things language is no aid and shows itself only as entire no-worth, as utter helplessness. What does Reason do, once this limit is reached? Nothing. But Intuition accords us gleaming glimpses far beyond this limit. Nay, even when only a faint glimpse, it is the far sight of the inner vision, it is the self-activity of the soul, which unaided, but also unhampered, by the wooden legs of Logic or by the conventionalities of Language, soars towards the highest Regions of Light.
 Ah, it is a majestic pageant to watch the human soul in this self-activity. Call it what we will—inspiration, prophecy or frenzy—none can grasp its fullest reach! Is the glow worm conscious of the phosphorescent light it emits? Perhaps! Perhaps that light flashing up now and again as if by Inspiration, is the soul. Perhaps—we are unable to tell. For what are we but tiny starlets in a tiny world—Glow-worms in the dark?
 JULIUS BLAU.
 The less brain power the stronger the lungs.

Rosh Hashonah, can never fall on Sunday, Wednesday or Friday;
Yom Kippur, on Sunday, Tuesday or Friday;
Pesach, on Monday, Wednesday or Friday;
Chanukah, on Wednesday, Thursday or Saturday;
Purim, on Saturday, Monday or Wednesday;
Lag b'Omer on Saturday, Monday or Wednesday;
Taanith Ester, Sunday, Tuesday or Friday;
Fast of Tamnuz, Monday, Wednesday or Friday;
Tisho b'Ab, Monday, Wednesday or Friday.

A NOTRE DAME LADY'S APPEAL.
 To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you; for proof address Mrs. M. Summers, Box 248, Notre Dame, Ind.

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BOROUGH OF MANHATTAN.

Young Men's Hebrew Association.
The main activities have of necessity been discontinued during the Summer, but much social work is being done and the rooms of the association are well filled every evening. The great success of the Vacation Camp at Centreport, L. I., is indeed gratifying. High water-mark was reached this week, with a daily attendance of 68, and some difficulty was experienced in accommodating so many, as the house can barely hold 50. The camp being open to all young men, applications have been received from all parts of the city. A number of young men from Newark and Brooklyn, as well as members of the New Era Club and Educational Alliance, were accepted. Despite the fact that all who come are on pleasure bent, the religious work has not been overlooked. Every Friday evening a religious service is held, and on Saturday morning a short prayer meeting is conducted by the superintendent, in which nearly everybody participates.

A Proposition to the Faculty of the Jewish Theological Seminary.
Editor Hebrew Standard:
Since it has been recently taken as granted to dictate, command, commend, propose and suggest to the Jewish Theological Seminary, I will venture to adopt the general course and exclaim with the chief baker: "I am also with my dream!" This day is the feast of the fifteenth of Ab.
One of the causes effecting this day's celebrations is furnished by Rabbi Eliezer the great, namely, the discontinuation of the Summer season, the hot spell and the scorching sun.
In the consequence of which Rabbi Manasse advocates the return to the abandoned Torah, the resumption of the relinquished knowledge and the restoration of the forsaken studies. Rabbi Joseph advances still further, demanding of the Alma Mater to take care of her alumni, seniors, juniors and sophomores. (Taanith 31, a.)
The faculty of the Jewish Theological Seminary should take issue to the stated Talmudical precept, announce its willingness to pursue this course and open its realms for matriculation.

NACHMAN HELLER.
Philadelphia, 15th Ab, 5664.

Mephtzay Sphath Eber, Educational Alliance.
To the Editor of The Hebrew Standard:
After two years of strenuous efforts to promote and advance the study of the Hebrew language and literature, the Society "Mephtzay Sphath Eber", realized the necessity of supplying a long felt want, namely, the establishment of a Hebrew library and reading room on the East Side of our city.

The Hebrew literature has been and is a great factor in the shaping and molding of the character of the progressive element of Eastern Jewry. It has been and is the main source of lofty Jewish ideals and national inspiration. In the absence of a centre for Hebrew literature the conservation of those important elements of strength will naturally suffer greatly.

Therefore our society, the "Mephtzay Sphath Eber," undertook to found a library and reading room devoted to the Hebrew literature. To put such an institution on a firm and solid basis a fund of at least one thousand dollars will be necessary. Our members, fully aware of the significance of such an educational centre, have responded liberally. But unable to raise the entire fund among our own, we decided to appeal to the munificence of others. We have already succeeded in winning the sympathy of many influential and distinguished men.

Knowing, dear sir, that the readers of your valuable paper take an active part in all movements furthering the spiritual uplifting of the Jew and his intellectual development, we appeal to their generosity to lend us a helping hand. If they will exert their influence among their friends and make our cause their own, we will meet with success.

Hoping that our appeal will strike a responsive chord in their hearts, we are,
Respectfully yours,
THE COMMITTEE.

F. S.—Contributions to be forwarded to the treasurer, Mr. E. W. Lewin-Epstein, of the "Carmel Wine Co.," 311 East Fifth street, New York.

Names of contributors will be published in the Jewish press.

The new synagogue for the Congregation B'nai Israel at Chester, Pa., will be dedicated on Sunday, Aug. 14.

ENGAGEMENTS.

DREYFUS-GOTHA.—Mr. and Mrs. I. Dreyfus beg to announce the engagement of their daughter Clemence to Mr. Maurice Gotha.

FEINBERG-RAWITZ.—Mrs. Feinberg announces the engagement of her daughter Esther to Morris Rawitz. Reception July 31, 90 15th st., Brooklyn.

GABRIEL-EMANUEL.—Mr. and Mrs. Morris Emanuel announce the engagement of their daughter Ray to Mr. Max Gabriel. At home 74 East 109th st., on Sunday, July 31, 1904.

GLASER-WOLFE.—Miss Theresa P. Wolfe, of Manhattan, to Jacob S. Glaser, of Brooklyn. At home on Sunday, July 31, at 221 East 106th st., Manhattan.

GOTTLIEB-GROSSMAN.—Mr. and Mrs. M. Grossman, No. 158 East 79th st., announce the engagement of their daughter Gizelle to M. Gottlieb.

HORWITZ-LEVY.—Mr. and Mrs. Morris Levy of 1219 Madison av., announce the engagement of their daughter Lillie to Mr. Joseph Horwitz, of New York.

SCHWARTZ-SIEGEL.—The engagement is announced of Miss Stella Siegel to Mr. Moe Schwartz, both of New York City.

TRIER-LEVY.—Mr. Augustus Levy, of 107 West 133d st., announces the engagement of his daughter, Bell Florens, to Harry L. Trier, of New York.

ULLMAN-ROSH.—Mr. and Mrs. M. Rosh, of 78 East 96th st., announce the engagement of their daughter Birdie to Samuel Ullman of New York.

WEINBERG-FAUST.—Mr. and Mrs. L. Faust, of 909 Manhattan av., Greenpoint, announce the engagement of their daughter Sadie to Mr. Samuel Weinberg of Panama, S. A.

ZEMAN-ABRAHAM.—Mr. and Mrs. Alfred Abraham announce the engagement of their daughter Rosalie to Mr. Victor B. Zeman of Brooklyn.

Wedding Bells.

Greenfield-Altholtz.
On Monday last, July 25, 1904, Miss Sabina Greenfield was married to Mr. Michael Altholtz. Rev. Joseph Segal performed the ceremony.

Baumgarten-Rosenthal.
On Sunday, July 24, at 76 East 108th street, city, Mr. Aaron Baumgarten to Miss Ida Rosenthal by the Rev. Bernhard Hast.

Meadow-Shapiro.
Mr. and Mrs. H. Shapiro, of 153 East Houston street, announces the engagement of their daughter, Annie, to Mr. Louis Meadow Sunday, July 24.

Young-Diamond.
On Tuesday, July 26, 1904, Miss Fannie Young was married to Mr. Harry Diamond by Rev. Joseph Segal.

Mayer-Levinson.
On Sunday, July 24, at the bride's residence, 174 Second avenue, city, Mr. Morris Mayer to Mrs. Amalia Levinson. The Rev. Bernhard Hast officiated.

Koenigsberger-Land.
On Tuesday last, July 26, 1904, Miss Bella Koenigsberger and Mr. David Land were married. Rev. Joseph Segal officiated.

Pollack-Bluestone.
The wedding of Miss Rose Bluestone to Mr. Louis Pollack took place at Lenox Assembly Rooms, on Sunday, July 17, 1904. Mr. Morris Rose acted as best man, and Miss H. Levinson was maid of honor. The bridesmaids were the Misses Frances Grey, Eva Bachrach and Bertha Harris. The ushers were Messrs. M. Rubin, S. Flith and H. Siegel. There were representatives of the Beth Israel Hospital, Young Folks' Charity League, Brothers of Jacob, Armenia Lodge, No. 146, K. O. P. Bluestone Lodge, I. O. B. A. Mr. Morris Frankel acted as toastmaster on the occasion.

Among the many prominent guests present were Dr. and Mrs. Bluestone, Miss Bella Bluestone, Dr. and Mrs. Platz, Mr. and Mrs. A. Z. Bluestone, Mr. and Mrs. H. Levey, Miss Annie Levine of Baltimore, Md., and Mr. and Mrs. Friedman of Savannah, Ga.

New Era Club.
Rabbi I. Warsaw, of Brunswick, Ga., will address the New Era Club, 276 East Broadway, next Friday evening. Subject—"What the Bible Did for Civilization." All welcome.

Jewish Chautauqua.
Atlantic City, N. J., July 20, 1904.
In the absence of President G. Stanley Hall, of Clark University, Worcester, Mass., who was to have begun a series of three lectures on Religion and Pedagogy at the Jewish Chautauqua Summer Assembly to-day, Miss Ella Jacobs, of Philadelphia, gave a talk to teachers on "The Methods of Presenting Lessons to Pupils of Jewish Religious Schools in the Primary Department."

Dr. Solomon Schechter, of the Jewish Theological Seminary, New York, in his discussion of the Hebrew liturgy devoted himself to "The Eighteen Benedictions" to-day. He said: "The eighteen benedictions are in the prayer book preceded by the reading of the Biblical section beginning 'Thou shalt love thy God, etc.' which itself is preceded by two benedictions and followed by two. On fast days a special fast prayer was introduced; its place in the eighteen benedictions would depend upon its being a prayer in public or a prayer in private. When in private, it would be added to one of the later prayers which seems to be the repository of all extra prayers. Man was here at this point allowed to add whatever prayers he wished. The eighteen benedictions really consist of nineteen, since in later times a special benediction was added as a prayer against slanderers, traducers of Judaism, but even the eighteen benedictions are not all of the same. There are hints in the Talmudic literature of some of these benedictions, although the form is given of none.

The earliest are the first three, and the last three, and they already existed in Temple times, when the priestly prayer was made up of things that we now recognize as parts of the eighteen benedictions. The twelve middle blessings date from later times and differ from the first three and the last three in that they are private prayers for health, forgiveness of sins, for understanding, for rain, etc. The fact that these are later is proved by the circumstances that they are omitted on holidays, when the special prayers for the holidays are inserted. The form in which we have them is not the original form; that at least must have been shorter. There is the theory that each blessing consisted of two parts with a closing blessing, and such forms are still found in the ritual of Saadia. The Genizah has a quite interesting series of variations from the texts.

The eighteen benedictions were arranged by Samuel and were accepted by the rabbis. Stress is to be laid on the word "arranged," because the blessings existed before. For times of sickness the eighteen benedictions have been summarized into a shorter form.

Rev. Dr. Joseph Krauskopf, of Philadelphia, lectured in the evening on the subject "Lessing the Brave and Nathan the Wise." July 22, 1904.

The session to-day was a Teacher's Conference, led by Miss Ella Jacobs, of Philadelphia. The conference was devoted to methods of teaching, and the needs of the Jewish religious school teachers. Dr. Solomon Schechter suggested that in teaching the essential principles of the race and religion should be drawn from the Biblical stories, such teaching would show, for example, that David was the great prototype of repentance. From the story of Jacob, there might be drawn a lesson, for instance, of the imperfection of man. The story of Sodom and Gomorrah was a sublime appeal to love and justice. Such a story should teach the power of God's way. Dr. Schechter spoke of the importance of a Jewish commentary on the Bible, one that would bring to bear the stories of the Talmud.

Dr. Solomon Schechter, of New York, concluded his course of lectures on "The History of Hebrew Liturgy," with the description of the historical development of Hebrew prayers.

July 24, 1904.
Mr. Sydney Rosenfeld, president of the National Theatre Company of New York, discussed "The Present Needs of the Stage" at the morning session of the Jewish Chautauqua Summer Assembly to-day.

"The Jewish Drama and Its Effect in America" was the subject of a paper read by the Yiddish playwright, Mr. Jacob Gordin, of Brooklyn.

Rev. Dr. Henry Berkowitz, of Philadelphia, presided. In concluding the discussion, participated in by Hon. Simon Wolf, of Washington, Mr. Nathan Kussy, of Newark, N. J., Rev. Abram Simon of Washington, Mr. Sidney M. Fuerst of New York city and Messrs. Gordin and Rosenfeld, Dr. Berkowitz emphasized

what appeared to be the thought of a number of the participants in the discussion; that there should be a strong effort on the part of intelligent theatre-goers to aid in the work of raising the moral and educational value of the drama.

Congregation Beth Miriam

of Long Branch, N. J.
The Rev. Dr. Joseph Silverman again occupied the pulpit, having kindly volunteered to do so in the absence of Rabbi I. Rosenthal of Lancaster, Pa. Dr. Silverman took the text appropriate to the Sabbath, "Comfort Ye My People." Lowering skies did not prevent an unusually large attendance, and the service and lecture made a pleasant Sabbath for all who took the trouble to attend. It goes without saying that Dr. Silverman's kindness is deeply appreciated by all who have an interest in the beautiful little synagogue.

Next Sabbath the Rev. Dr. E. N. Calisch of Richmond, Va., will occupy the pulpit. He has been heard a number of times before, and every year his coming to Long Branch is looked forward to with interest.

Music at Asbury Park.

They go in for the classical at Asbury Park, where nearly 2,000 people attended Homer Lind's "Parsifal" recital on Sunday night, and Mme. Schumann-Heinck is scheduled to make her American re-entree, preliminary to her stellar tour in the new Stange-Edwards Opera, "Love's Lottery," nevertheless Pryor's Band finds excerpts from Victor Herbert's "Babes in Toyland" the most popular number at the Casino, having programmed it three times in one week, with "Peggy from Paris" airs and "The Tenderfoot" dances running close seconds. Duss and his orchestra succeed Pryor at the Casino next week.

Bar Mitzvah.

At the residence of Mr. and Mrs. E. Gelbwacks the Bar Mitzvah of their son, Master Phillip, was celebrated Saturday, July 23. Rabbi Kopfstein delivered an impressive address during the religious service to the young confirmant, upon the importance of the duties assumed by him in his character as a representative of the house of Israel. A luncheon was served after the services and participated in by the assembled guests. During the postprandial exercises which followed, Rabbi Kopfstein, in a neat address, proposed the health of the young confirmant, who suitably responded. Mr. Joseph Baronides, the well known labor leader, spoke very eloquently upon the "value of labor, manual, intellectual and religious." Mr. A. Levy, a friend of the house, congratulated Mr. and Mrs. Gelbwacks upon the happy occasion, and after luncheon Minchah services were held and the assembly left while the sanctity of the Sabbath was still resting upon them.

Mr. and Mrs. David Levy, of 321 East 87th street, announce the Bar Mitzvah of their son, Arthur, on Saturday, Aug. 6, at the Congregation Kehilach Jeshurun.

Master Emanuel Hyman, son of Mr. and Mrs. Max Hyman, of No. 213 Broome street, will be Bar-Mitzvah on Saturday, July 30, at the Synagogue Beth Israel Bikur Cholim, 72d street and Lexington avenue.

OBITUARY.

Mrs. Anna Ravitzka, who died at the advanced age of 84 years, was buried from her late residence, 2595 Eighth avenue, on Monday, July 25, 1904, at Union Fields Cemetery. Rev. F. Light officiated.

Dedications.

A beautiful monument was dedicated to the memory of the late Mrs. Tina Saltz in the presence of her husband and children and a number of friends at Machpelah Cemetery on Sunday, July 24. Rev. F. Light officiated.

On Sunday, July 24, at Machpelah Cemetery, a monument was unveiled to the memory of the late Mrs. Theresa Granot. Rev. F. Light delivered an appropriate address.

Quite a large family gathering was present at the unveiling of the monument dedicated to the late Isidor Chlebowsky at Machpelah Cemetery, Tuesday, July 26. Rabbi Samuel Greenfield conducted the service and delivered an address.

IN THE THEATRES.

Proctor's Fifth Avenue Theatre.
(Week of August 1.)
"Myles Aron," one of the best of the Irish romantic comedies, a play in which both W. J. Scanlan and Andrew Mack scored strongly, forms the dramatic offering at Proctor's Fifth Avenue Theatre for the coming week. The play will serve to introduce to the attending audience Donald Brian, who is being brought forward as a successor to Scanlan and Mack. The cast includes Miss Adelaide Keim, George Bryant, Dan Jarrett and Miss Eleanor Carroll.

Third Avenue Theatre.
"A Child of the Slums," which is to be seen at the Third Avenue, opening this Saturday evening and next week, is a play of to-day. Its men, women and children are those of everyday life, but there is nothing commonplace in the unfolding of the plot. It contains a wholesome heart interest and there is a strong intermingling of comedy and pathos, which keeps the audience in a state of pleasurable excitement. The company contains the names of such well known people as Almes Landis, Marcella Forrester, Helene Trowbridge, Martin Somers, Wm. H. Barwald, J. E. Toole and Chas. F. Tingay.

Proctor's Twenty-third Street Theatre
(Week of August 1.)
One of the best sketches recently brought forward in vaudeville is the "Millionaire and the Actress," offered by William Bonnell and company, which scored an emphatic success at the recent trial performance at the Fifth Avenue Sunday concert. It forms the chief feature of the bill at the Twenty-third Street Theatre this week, heading a list of attractions of varied interest and uniform excellence. Little time is wasted in explanation, but the fun commences almost from the start and continues until the close. Mr. Bonnell has the support of several clever players, and the sketch gains through the evenness of its performance.

Eden Musee.

The Eden Musee makes a continual effort to keep thoroughly up-to-date. A few days before Judge Parker was nominated an artist of the Musee visited Esopus and made a number of sketches of the probable candidate. The sculptors at the Musee kept steadily at work, and yesterday a splendid wax figure of Judge Parker was placed on exhibition in the Central Hall. Intimate friends say it is a most excellent likeness, and that the figure is perfect in every detail.

Proctor's 125th Street Theatre.
(Week of August 1.)
Minnie Maddern Fiske's earliest success, the domestic comedy "Caprice," will be presented by the permanent stock company at Proctor's One Hundred and Twenty-fifth Street Theatre. This interesting and well constructed drama was originally enacted in this city at the New Park (now the Herald Square) Theatre. At Proctor's up-town house it will be capably played by a specially selected cast, which includes Wallace Erskine, Mr. Dudley Hawley, Mr. William Hawley, Mr. Hugh Ford, Mr. Butler, Miss Jessie Izett, as Caprice; Miss Berg, Miss Deshon and Verser Clarges.

"A Lucky Stone," the musical burlesque by Collin Davis and Frank M. Witmark, was successfully produced by the Fischer's Theatre Stock Company in San Francisco, with Dorothy Morton and Nora Bayes in the principal female roles, and Ben Dillon, Bobby North and Rice and Cady as the chief fun-makers. Two new songs, entitled "All My Girls" and "In Fiji Land," scored especial hits, and will be published immediately by the Witmarks.

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. 25 William street; I. Schachne, secretary, No. 163 East 94th street; J. Finestone, sexton, No. 414 East Fifty-seventh street.

BROOKLYN, N. Y.

Cong. "Beth El" of Borough Park.
The movement inaugurated for the purpose of organizing a congregation in the upper part of South Brooklyn has been attended with success, and the efforts of the projectors have resulted in a congregation bearing the name "Beth El." Congregation "Beth El" was organized July 15, and incorporated Aug. 2, 1902.

The congregation is in a flourishing condition, and has progressed far beyond the expectations of the charter members, and the membership is increasing constantly.

Congregation "Beth El" is a reform congregation. Its members are reformers in the full sense of the word, and take great pride in announcing to the Jewish residents in this growing section of the Borough of Brooklyn that they will do their best to promote modern Judaism, American Judaism. They are determined to arouse the Jews of Flatbush, Windsor Terrace, Kensington, Flatlands, Martense, Borough Park, Bath Beach and Bensonhurst, and Bay Ridge from their lethargy, to induce them to take an interest in Jewish affairs, and to promote social intercourse.

Popular Sabbath service, with musical service and practical sermon, has been instituted, and services are held every Friday evening at 8.30 o'clock.

The Sunday school is open for the instruction of Jewish children every Sunday morning from 10 to 12 o'clock, at 1264 Fortieth street. The classes are graded and promotions take place as in the public schools. New books and literature will be introduced, and strenuous efforts will be made by Mr. Julius Bamberger, superintendent of the Sunday school and his staff of teachers to acquaint the pupils of the Sunday school with the laws of literature, with the life of ancient people, history of modern Judaism—Judaism of to-day, American Judaism.

Rev. Max Braver and N. Wilbur will officiate at the services to be held at Fortieth street and Thirteenth avenue as follows:

Rosh-Hashanah Eve, Rosh-Hashanah morning, Yom Kippur Eve, Yom Kippur morning, Succoth Eve, Shemini Atzereth Eve and Simchath Torah morning, September 9, 10, 18, 19, 23, 30 and October 2, respectively.

Memorial Service for the Dead will be held on Monday, Sept. 19, at 11 a. m.

Last Sunday an ice cream festival and entertainment was held at Forester's Hall, under the auspices of the Auxiliary of the congregation (Borough Park Ladies' Society).

The affair was a huge success in every detail. It was gotten up as a source of jollification over the dedication of the Second Holy Scroll, and was thoroughly enjoyed by all. While the inclemency of the weather kept many of those expected away, it in nowise dampened the enthusiasm of those present. Officers of the congregation: Bela Tokaji, president; David Miller, vice-president; Henry Lyons, secretary; Sol Cedar, treasurer; Julius Bamberger, superintendent Sunday school; Rev. Max Braver, cantor.

Hebrew Ladies' Auxiliary of Bath Beach.

The regular quarterly meeting of the Hebrew Ladies' Auxiliary took place last week at Supper's Inn. Several charity cases were brought forward by Mrs. M. Hirsh of the Relief Committee, and after being thoroughly investigated, will be relieved.

The ladies were pleased to hear of the recovery of Mr. Lyons, husband of Mrs. Lyons, the trustee, after his accident. The ladies report a large sale of tickets for their musical farce and dance at Ulmer Park Music Hall, on Aug. 17. Their souvenir journal promises to be very successful, as the ladies have been very industrious in obtaining ads.

A very pretty march, called "The Auxiliary March," has been composed and dedicated to the society by Mr. Sidney Steinhelmer, a young pianist residing in Van Pelt Manor, and will be heard with a full orchestra for the first time at the coming affair.

A rehearsal with Mr. Eugene Salzer, of Bath Beach, who is to conduct the orchestra at the affair, of the two musical farces, "A Pair of Trousers," and "Who's to Win It?" and will be performed by the dramatic corps of the Adelphi Chapter, No. 79, O. E. S., took place last Saturday at Palm Garden, Manhattan. The next rehearsal will be a full-dress rehearsal previous to the affair.

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Dr. Isidore H. Jacob.

One of the leading projectors of the Jewish Brooklyn Hospital, Dr. Isidore H. Jacob, of 1185 Madison avenue, Manhattan, died Monday in the German Hospital, Manhattan, where he had been ill for a long time. The dispensary staff of the Jewish Hospital at which he was a prominent member, through their president, Dr. Joseph Merzbach, express their sorrow at his death, and agreed to attend the funeral services at his late home to-day.

Rockaway Beach.

A package party for the benefit and in aid of the Sanitarium for Hebrew Children of Rockaway Park will be held to-night (Friday, July 29), at Weisskopf's New Grand Republic Hotel on Seaside avenue. The affair promises to be well attended, as the committee in charge have thoroughly arranged for the success of so worthy and charitable affair the party and the results derived therefrom will materially aid and assist the wants of those who really need it. It might be interesting to add that those who have taken up this work are Mr. and Mrs. S. Weiner of New York, Mr. H. Berman of Belmar, Virginia, and Mrs. Julius Harburger and her daughter Hazel, both of New York. Volunteers from the various theatres in this vicinity and everything connected with the party promises success. The committee follow: Mr. and Mrs. S. Weiner, H. Berman, Mr. and Mrs. Louis Lewy, Mr. and Mrs. S. Weisskopf and Mr. and Mrs. Louis Weiser.

Order B'nai B'rith

District No. 1.

Office B'nai Berith Building, N. E. cor. Lexington Ave. and 58th 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 B'rith has taken upon itself the mission of uniting Israelites in the work of promoting their highest interests and those of humanity; of developing, elevating and defending the mental and moral character of our race; of inculcating the purest principles of philanthropy, honor and patriotism; of supporting science and art; alleviating the wants of the poor and needy; visiting and attending the sick, coming to the rescue of victims of persecution; providing for, protecting and assisting the widow and orphan on the broadest principles of humanity.

In San Francisco the committee of general good for the order recently organized and composed of one member from each lodge has contracted with the management of Iodora Park, Oakland, to hold a reunion of the members of the order and their friends on Sunday, August 28, 1904. The lodges thus far visited have promised to do all they can to make this celebration a grand success. The price of the tickets has been set at 50 cents, but carries with it free ride to and from Oakland, car fare on the other side, free admission to the park and general concessions in it. Thus the committee furnishes more than actual value for the amount. It is to be hoped that not only the members but the entire Jewish community will take an active interest in this affair and make it a gala day in the annals of the order.

The Executive Committee and the entire board of the governors of the Home of Aged and Infirm, District No. 1, I. O. B. B., met last Thursday, the 21st inst., for the transaction of routine business. Notwithstanding the fact that a great many members of the board were enjoying their Summer vacation, eighteen out of twenty-one were present. Five applications for admission were acted upon. The inmates are enjoying the best of health, no serious illness of any kind being reported, except one inmate, who underwent an operation, and in spite of his advanced age and the very serious character of the same, is on the road to recovery.

(For The Hebrew Standard.)
Slang Lines.

What the world is always saying
Seems to cut me like a knife,
And though my debts I've been paying
I can't live a peaceful life.

For Miss Baum around the corner
Told my wife I kissed her maid;
And I would have been "a-goner,"
Had I not kept in the shade.

And that ugly old Miss Rubber,
Said she saw me in a fight,
And that I did naught but blubber
While the other used his right.

And my friend Sam Cohn did happen
For to mention at our home,
That in the office I lie nappin'
And let business all alone.

And he also chanced to mention,
When you next go on a spree,
If you are up for detention
Send a man right up to me.

And once when I at poker,
And all my sorrow quite forget,
Some silly, crazy joker
Went a-hunting for my pot.

And right down in that club-room
Did he bring my angel wife,
In her hands she held a big broom,
And with it pounded out my life.

Oh! but wouldn't I be lucky
If folks learned to hold their tongues,
I would go home feeling plucky,
And my wife could spare her lungs.

DOROTHY GROSS.

Correspondence.

East Side Jewish Schools and Physical Culture.

To the Editor Hebrew Standard:

A good deal is being spoken and written about the lack of Jewishness on the East Side. Having recently visited the "Yeshibath Yitzchak Elchanan" and the Jacob Joseph School, I am led to believe that a community which supports such strikingly Jewish schools, surely must contain a good number of Jews who do their share for Jewishness.

I will dilate on the school which was erected in honor of Chief Rabbi Jacob Joseph shortly after his death.

The principal founder of this school is Samuel Isaac Andron, a man of very moderate means, but with much enthusiasm for the promotion of Jewish learning.

The Jacob Joseph School occupies the entire building situated in the heart of the East Side, at 197 Henry street. It provides instruction for about 300 pupils, who are distributed in eight classes, and has a staff of eight Hebrew teachers, two of whom use no other language than Hebrew in their class rooms. In addition to the teaching of Hebrew, English is taught daily between 4 and 7 P. M. by six instructors who are public school teachers.

The special feature of this school is that the greatest part of the day, from 9 A. M. to 3 P. M. (excepting one hour recess) is exclusively devoted to the study of Bible and Talmud in the various grades.

The cost of maintaining this school is \$700 per month, and the management is burdened with a mortgage on the property, the annual interest of which amounts to over a thousand dollars.

If some kind patron of Jewish learning would help lifting this mortgage, the permanence of this typically Jewish house of instruction would be more assured.

In this connection I wish to make the following observation for the benefit of all Talmud Torah schools, and that is, the physical development of the pupils should be more zealously cared for. The children should be taken through the summer at least once a week to a swimming bath, and should also be given a monthly outing with field games under the care of their instructors.

Such exercise would produce untold good, as it would not only improve the pupils physically, but also intellectually and morally. It would give them "mens sana in corpore sano."

To introduce physical culture exercises in these schools would, of course, raise expenses which the present income could not meet. Yet, if this vital necessity is brought clearly before our great Jewish community, Israel can be trusted that it will respond generously.

Nissim Behar.

An enjoyable time was had at the picnic of the Hebrew Ladies' Aid Society of Wilkesbarre, Pa., at Mount Park last Wednesday. The attendance was large, and it was a social as well as financial success.

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A delicate preparation of the purest ingredients.
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In the Jewish World.

A syndicate proposes to erect a Yiddish theatre on the historic burial ground of the Third Presbyterian Church, of Philadelphia, if it can be bought.

Contracts have been awarded for remodeling the school building, Nos. 26-28 Wall street, Boston, Mass., into a synagogue for the congregation Beth Jacob.

The Superintendent of the Cleveland Montefiore Home for the Aged and Infirm Hebrews reported that at the present time 28 men and 20 women were being cared for at the institution. The total receipts for the fiscal year were \$21,073.

The Windsor Theatre company of this city, with Mr. Thomas Hefsky, produced a musical comedy last Monday and Tuesday evening at Atlantic City. They will give a series of these productions every Monday and Tuesday evenings during the entire Summer season.

The Jewish Board of Charity of Paris, whose activity receives government recognition as being of public utility, has published the report, from April 1, 1903, to March 31, 1904, which was presented by the directors to the general meeting held last month. The total receipts amounted to 571,169 francs and the total expenditures reached the sum of 583,438 francs, leaving a deficit of 12,269 francs.

Dr. Lansberg, who for forty-two years had held the post of Chief Rabbi of Limburg, and was also Acting Chief Rabbi of North Brabant, died last week at a German watering place, at the age of seventy-eight. The deceased was Knight of the Netherlands Lion.

The Correctional Court at Algiers has sentenced M. Max Regis to one month's imprisonment, 1,000 francs fine and 2,000 francs damages, for a libel published in the Antjuif. He has also been ordered to advertise the sentence in several newspapers. In another case he was sentenced to two months' imprisonment, 2,000 francs fine and 2,000 francs damages.

One of the most distinguished members of the Central Consistory of Jews in France, M. Albin Moysé (representative on that body of the Consistory of Marseilles), has just died at the age of sixty-eight. M. Moysé was retired Engineer-in-Chief of Bridges and Roads, Honorary Engineer-in-Chief of the Western Railway Company, and Administrator of the electric section of that line on the left bank of the Seine, and Officer of the Legion of Honor.

Professor Dr. Wassermann, of Berlin, has received the Knight's Cross, First Class, of the Japanese Order of the Sacred Treasury.

The Town Council of Sorau has rejected a proposal to prohibit the killing of animals according to Jewish rites.

The yacht "Susanne," which in the handicap at Kiel won the Gold Cup presented by King Edward, belongs to a Jewish manufacturer of Berlin, Herr Oscar Huldshinsky.

The Committee in Kishineff for the administration of the funds raised last year for the relief of the sufferers by the disaster has recently published its accounts. The total amount received from 728 cities and towns in all parts of the world was 1,010,343 roubles. The largest proportion came from Russia it-

self, no less than 663 places having sent contributions. Collections were made by 22 Jewish and non-Jewish newspapers and periodicals; the total from these sources reached 157,584 roubles.

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How.

How to Cough.

Few people know how to cough properly. In fact, it never occurs to the ordinary individual that there are right and wrong ways of doing it. Yet it is a matter of no small importance. Most people cough as loudly and as forcibly as they can. Some chronic coughers seem proud of the noise they make. But it is a rather costly noise, for the simple reason that it tears and inflames the lungs. The lungs consist of an extraordinarily delicate, sponge-like tissue, which sometimes gets inflamed and choked with phlegm. When we try to get rid of this substance we cough. But, obviously, if we remove it violently we must necessarily injure the delicate lung tissue. Therefore train yourself to cough as gently as possible. After a little practice you will find it quite easy to do so. In that way you will do a minimum of mischief to the lungs and add years to your life.

How to Get Rid of Moles.

While the electric needle is the only sure cure, and that is dangerous except in the hands of an expert, some moles will disappear if touched nightly with acetic acid on a camel's hair brush. If this treatment is going to suffice, a week's application will show a result.

How to Make Pineapple Snow.

Soak half a box of gelatin in a tea-cupful of cold water for an hour; grate a small pineapple and stir in a cupful of granulated sugar. When this is dissolved stir in the gelatin; turn into a double boiler the water outside, already hot, and stir until sugar and gelatin are altogether dissolved; take from the stove and allow the mixture to get cool, but not too stiff to whip in the whites of five eggs that have been beaten very stiff; beat all until it is well mixed; put in a glass dish and leave on the ice for several hours; serve with whipped cream.

How to Clean a Soiled Black Coat.

A soiled black coat can be quickly cleaned by applying with a sponge strong coffee containing a few drops of ammonia. Finish by rubbing with a piece of colored woolen cloth.

How to Darken the Hair.

For hair that is becoming faded pour two quarts of freshly boiling water on two ounces of green tea and two ounces of sage leaves, then boil till the quantity is reduced by one-half. Strain, bottle and apply to the hair every night.

How to Make a Toothsome Entree.

For nut and potato croquettes coarsely chop sufficient black walnut meats to measure one cupful. Mix them with one cupful of mashed and seasoned potatoes and one cupful of soft bread-crumbs. Stir in two well beaten eggs. Add a high seasoning of salt, pepper and onion juice, a few drops of lemon juice and three tablespoonfuls of beef stock. When cold mold into croquettes, dip each into beaten egg, roll in fine crumbs and fry in deep smoking hot fat.

How to Make Limewater.

Put two ounces of freshly prepared slaked lime into a stoppered jar. Add one gallon of cold water, shake thoroughly, leave for several hours, then strain off carefully to keep free from sediment. Bottle and use as required.

How to Make Chocolate Biscuits.

Beat up four eggs, yolks and whites separately, add to the yolk one and one-half ounces of powdered chocolate and six ounces of the best castor sugar, beat together well, then add the whites, which have been beaten into a snow. Mix lightly and add gradually six ounces of flour. Drop the mixture with a spoon on the well buttered white paper. Throw castor sugar over them and bake until crisp in a moderate oven.

How to Take a Pill.

Don't place the pill itself too far back in the mouth. Put it on the front of the tongue, raise the head, drink a little water and it is gone.

How to Renovate Leather Seats.

Take the white of an egg carefully from the yoke and beat it up slightly. Wipe the seats of the chairs with a damp cloth to remove all dust, etc. Rub with a soft cloth and then apply the white of an egg as a polish.

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REMOVAL OF STAINS.

How to Make Unsightly Spots on Garments Disappear.

Buttermilk, or "loppered" milk, is often used today for removing ordinary fruit or red wine stains, leaving the fabric in soak for several hours, then washing in lukewarm water, says the Kansas City Star.

Nearly all fruit stains will disappear if boiling hot soft water is poured through them. Spread the stained portion tightly over the top of a pan or tub and pour the water from the teakettle directly through.

For wash goods a short list of stains, with their "antidotes," runs as follows:

For fresh tea stains, cold water and soap. If old and obstinate, soak first in cold water, squeeze dry, rub with the yolk of an egg and glycerin, then wash with simple, pure soap and lukewarm water. Fresh coffee stains will come out with cold water. Old ones that have been boiled in need the same treatment as old tea stains, followed by a good bleaching on the grass.

Tar or fresh paint will yield to kerosene, or the article may be soaked in buttermilk, then rinsed in soapy water. For paint on colored cottons rub kitchen soap thoroughly on the spot, then soak in cold water overnight, when the paint will pull off, leaving no stain or injury to the fabric.

For wine stains try sprinkling thickly with salt, then pouring hot water through the fabric. If the wine is claret, a sulphur match burned under it, taking pains not to scorch the goods, will usually be efficacious. German housewives have little sulphur sticks which they keep on purpose for such stains. A butler's rule for removing wine stains from table linen is to cover red wine stains with white wine, and vice versa.

An iodine stain will come out if the fabric is soaked in sweet milk, with occasional rubbing of the spot.

For blood stains nothing is better than cold soapsuds to which kerosene has been added. Machine oil or vaseline comes out easily when washed with soap and cold water.

For chocolate or cocoa stains soap thickly and rinse in warm water. To remove scorch dip in soapsuds and spread in the hot sunshine. It may take days, but it will yield at last. For grass stains, soap and rub the spot in a solution of water and cream of tartar. Alcohol or molasses is also said to be efficacious.

How to Mend Glassware.

If you happen to break a glass or valuable glass ornament it can be effectively and easily mended in the following way: Melt a little isinglass in spirits of wine, add a small quantity of water. Warm the mixture gently over a moderate fire. When mixed by thoroughly melting, it will form a perfectly transparent glue which will unite glass so nicely and firmly that the joint will scarcely be noticed by the most critical eye.

How to Prevent Cream Spots.

Most hostesses have had experience with the almost inevitable drop of cream that falls from the dainty pitcher on the immaculate and sometimes exquisitely embroidered lunch cloth. If a little butter is rubbed on the nose of the cream pitcher there will be no danger of thus soiling the pretty cover.

How to Make Crackerjack Candy.

This most delicious candy may be made by boiling a cupful of molasses and a cupful of brown sugar until it will harden when dropped in cold water. Take it off the stove and stir in as much popped corn as the mixture will hold; spread on greased tins. It will get cold very quickly, and you can just break it off in the sized pieces you wish.

How to Transplant the Arbutus.

The question has often been asked, "Can the arbutus be transplanted?" And we answer, "Yes, it can," says the National Magazine. If you have an old pine stump in your yard, so much the better; but, if not, in the fall find some isolated root and dig a large circle about it, disturbing as little as possible the roots in the lifting, and set out in some shaded southern exposure, or, better still, if you have it, on some southeast bank, where it will get the morning sun and the warmth but not direct glare of the afternoon sun, and, my word for it, if you have been very careful in the lifting you will be greeted next spring with the dainty little beauties in your own yard.

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(For the Hebrew Standard.)
Self Respect.

Know thyself! and be true to thyself!

How few of us really know who, and what we are; what is our purpose in life; what was the object of our creation?

If we were more on the alert to detect the admonitions and promptings for our own selves; if we but took more time to make an analysis and comparison of what we really are, and ought to do, with what we appear to be and are wont to do—how we would shrink in dismay! What an inharmonious chord would be resultant! How often we abuse and slight our best impulses, how often we are led on to do acts so unwise to our own ourselves, oft-times when every fibre within the quivers to the contrary—simply for appearance sake, or because we fear public sentiment.

Many of our so-called virtues is but vanity, under the cloak of philanthropy. Take, for instance, our acts of charitableness. Charitableness, in its pure signification, is a distinctive attribute of a noble nature. Yet even to that, we so often prove ourselves false.

For instance, an occasion for charity presents itself and at once appeals to your generosity—you will give and give cheerfully, spontaneously, in a true charitable spirit. But here it does not end; you must needs prove yourself untrue to this noble impulse, it is your vanity which here asserts itself, and you must bow down.

The question arises as to the amount of your donation. You stop and reflect as you learn that your neighbor has far outreached your contemplated sum, nay, you may know he has even outreached himself (financially), but that does not matter, you must do just a little better than he. Besides, you know that the names and amount of donations will appear in print, and then there will appear your name and sum, which is represented by a solitary digit, while his may have an accompanying cipher in its wake. Your vanity cries out against any such procedure, and after a short battle with yourself, you succumb by outshining his contribution. You feel uncomfortable, you know in your heart you could have used this surplus sum for other purposes that are even obligatory, but that does not matter you must make an "appearance" for the public. Charity given in such a spirit may be productive of some good by securing the desired end of that occasion, but have you not forfeited your self-respect?

Oh, if we only had a little more courage to our real selves! Better be yourself pure and simple, at ease with your conscience, than live under false colors, stimulated by an undiscriminating public.

In this world of millions of diversified souls, each endowed by the Creator with an individual conscience, with individual propensities—surely God meant each one of us to live his own life, according to his own understanding, and to the very best of his knowledge.

I see before me now a broad expanse of green undulating meadow land,

which gradually rising toward the horizon, at length approaches the magnificence of a mountain ridge, which, covered with beautiful trees and foliage, stands out in bold relief against a blue cloudless sky. In the fore ground we have the fields, some cultivated, some left to grow as nature would, others having yielded plentifully last season, are now left in idleness, to enrich them for another season's growth.

Yet in these same fields and in these same mountains, warmed by the one sun, nourished by the same soil, revived by the same rain and sparkling morning dew—we scarcely find two trees alike standing side by side; we find the daisy vying with the buttercup, and in its turn nodding and beckoning to the glistening dandelion, each doing its best to carry out the divine purpose of its Maker.

So let us, too, take a lesson, remembering that, although we are all children of one Father, His designs toward each one of us are different, we have each one of us been created for a purpose, and it is our duty to carry out lives as we know it.

Fortified with the assurance of performing our duty in all things, there will eventually be a certain confidence restored in ourselves, we will no longer hesitate to assert ourselves, and we all be shorn the balm of influence of "self-respect."
JUDITH.

So many thoughts are just touched and laid aside, half thought then forgotten, that it is pitiable how much is wasted in ourselves. We go through the meadows of our own hearts crushing with a careless step the flowers. There is no need to walk so fast.

We shall find that the love of nature, wherever it has existed, has been a faithful and sacred element of human feeling; that is to say, supposing all the circumstances, otherwise the same with respect to two individuals, the one who loves nature most will be always found to have more capacity for faith in God than the other.

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Answers to Correspondents.

MARCUS BRUNNER.—"As the heart panteth after the water brooks" is in Psalm. 42.

JULIUS A. BAUM.—The English date of the 3rd day of Ab, 5630, is Sunday, July 31st, 1870.

SOLOMON FROMMSTEIN.—Tishe b'Ab 1891, corresponds with the 27th day of July, 5630.

A. B. MENKEN.—You observe your Yahrzeit—the 28th day of Ab, on Tuesday, August 9th.

Z. FINKELSTEIN.—Erev Yom Kippur twenty years ago—1884, fell on Sunday, September 28th.

F. WEIL.—Artillery in the Bible if used as a general term for all kinds of projectiles, and weapons, e. g. bows, arrows, javelins, darts, etc.

M. BARNETT.—The word "bed" wherever used in the Bible—must be understood to refer only to the mattress of which people sleep.

SAMUEL F. MAYER.—Two days before Erev Rosh Hashonah 1880 which is the 27th day of Ellul falls this year on Wednesday, September 7th.

M. SPIEGELMAN.—The last day of the month of Ab in the year of 1886 fell on Tuesday, August 31st. This year it falls on Thursday, August 11th.

F. DAVIDSON.—There are always two days Rosh Chodesh in the month of Ellul. If you refer to the first day of 1878, it fell on Friday, August 30th. If the first day of Rosh Chodesh Ellul is meant, it is the day preceding.

M. L. BRAHAM.—The Yahrzeit of your mother—the 26th day of Ab, 1891, falls this year on Sunday, August 7th. Your father's Yahrzeit August 20th, 1886, which is the 19th day of Ab, falls this year on Sunday, July 31st.

A. B. STERN.—Rig-Veda is the first and principal of the Vedas or sacred hymns of the Hindus, probably the oldest literary document extant supposed to be upward of 3000 years old.

I. BEBRO.—The 9th day of Ab falls some times on the Sabbath and when it comes on that day the fast is observed on the day following, for with the exception of Yom Kippur fasting on the Sabbath day is prohibited.

E. F. ADLER.—Jan'nes and Jam'bus were said to be two of the principal Egyptian magicians who withstood Moses and Aaron by attempting to imitate the miracles which they exhibited. See *Exod* vii; 11 e'c. These names are not found in the old testament but are some times referred by the Rabbis.

A. L. BONDI.—"Deuteronomy"—Debarim, consists mainly of three addresses by Moses to the people who had born in the wilderness and have not heard the original promulgation of the law. All these are added to some of the latest acts and words of the Law Giver, viz. The appointment of his successor, his song, and his final blessing to which was appended (probably by Joshua) the account of his death.

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NEW YORK, JULY 29, 1904.

Sublimation Portion of the Law:

עקב

Most theories are excellent—but the practice.

Chicago needs a permanent arbitration board.

The corkscrew microbe is the most dangerous of them all.

The more we hear of Elijah III the more we respect Elijah I.

Smoot's wives seem to have leaned on a broken Reed.

When the worst come the thing to do is to make the best of it.

Santos Dumont takes his meals in an air ship. It must be light fare.

General Kouropatkin has stereotyped: "I regret to report, etc."

The Russians evidently believe in a Fabian policy.

Cotton grows wild in San Domingo—as does everything else there.

Russia is emulating the crab in Manchuria. She is "advancing backwards."

Judging from the present rate of naming babies there will be a whole tribe of Alton B. Parker's later.

The plate of "Jewish Head-dresses" printed in our issue of July 22nd, was reproduced from Volume 6 of the Jewish Encyclopaedia by permission of Funk & Wagnalls Company. This illustration is copyrighted.

How can a civilized nation be in sympathy with such a barbaric country as Russia. The Jewish soldier in the Russian army wears next to his heart an amulet called Zitzis, which is found on the bodies of almost all orthodox Jews.—Jewish Times and Observer.

Webster's Dictionary describes amulet—"something worn as a remedy or preservative against evil or mischief, such as diseases or witchcraft."

We respectfully suggest that our colleague should as he did in his boyhood days, read Numbers xv, 37-41.

To Whom is the Benefit?

"And now, Israel, what doth the Eternal thy God require of thee but to fear the Eternal thy God, to walk in all His ways and to love Him and to serve the Eternal thy God with all thy heart and with all thy soul."

"To keep the commandments of the Eternal and His statutes which I command thee this day, for thy good!" Deut. x. 12 and 13.

The foregoing is the current translation of the Hebrew of this passage. Yet it is obviously unsatisfactory! There seems to be an unreasonable assumption that God demands only a trifling, easily-granted, favor from humanity. Merely to fear, to obey, to love, and to worship God and to keep all His precepts—only that. Quite the simplest of matters, does Moses seem to say: But oh, how hard is the simplest of all these requirements when demanded from even the saintliest of men! To fear, that is, to reverence God! To walk in all His ways! To love Him!! To serve Him with all our hearts and souls!! To keep His commandments and statutes!!! Why, all the world has, as a whole, been striving for the least of these results since the beginning of time and has not yet attained a fractional part! Least of all the Israelites! For Moses himself says:

מִיּוֹם רָעִיתִי אֶתְכֶם מְפֹרָשִׁים וְיִיחָם עִם ה' "Ye have been rebellious against the Eternal from the day that I first knew ye." Who, then, knew better than he what a great, awful, burdensome task he imposed on Israel in the verses quoted?

Humanity chafes and has ever chafed under this yoke. The restraints, wholesome and beneficial as they are, are almost beyond the power of frail man to support. Yet Moses seems to represent them as easy and light and pleasant!

The commentators have been puzzled. One of the latest of them seems to have hit upon the true explanation. The מָה "what," is to be rendered "why," "for what reason." The מָה "but," refers to the very latest phrase. The sentence now reads, "And now, Israel, why doth God require thee to fear, etc., but for thine own good?" The very next verse (as well as a score or so following it) supplies a context which goes far to prove this. "Behold the heaven and the heaven of heavens belong to the Eternal thy God, the earth and all that therein is."

Therefore He is not asking all this of thee for His benefit—why should He? What matters it to Him who is Ruler and Master of the Universe visible and invisible, whether ye fear and obey or not!—but for your own.

And now, Israel, why does God ask all this of you but for your own good? That is the question that Moses really asks. What can Humanity reply? We must reverence the Eternal our God—because reverence in the presence of the mighty facts of existence is good for man.

We must walk in all His ways—we must act righteously and with loving kindness and with sympathy and with mercy and with unselfishness—because all that is good for man.

We must worship God with all our heart (that is, in the ancient Hebrew metaphorical acceptance of the word, with all our intellectual faculties, with all our powers of reason and comprehension), and with all our soul (that is, with all the vital forces and powers for development that are within us). Are we to do this for our own good,

or to benefit God? Is not the answer easy?

We are to obey His commandments and His statutes—why? The answer is surely very, very easy. There can be no error about to whom the benefit accrues.

How easy for the preacher to expand this text, to dilate upon it in the new light thus cast upon it!

True, our fathers drew a different deduction and viewed the passage from another aspect.

ורבותי דרשו: "הכל ביד שמים חזי מיראת שמים"

"And our teachers deduced from this: "All is in the power of Heaven save the fear of Heaven."

To metaphysicians and hair-splitting theologians this may be the preferable deduction. But, on the whole, the more human, loving and paternal meaning is the more pleasing and more in accordance with the view of the teacher who had just said: "And thou shalt know in thy heart that as a man chasteneth his son, so the Eternal thy God chasteneth thee."

JACOB GOLDSTEIN.

SALVE, MYERS.

Rev. Dr. Isidore Myers, after having spent some two weeks in our city, has at length gone back to his wife and family, leaving behind him a long trail of shattered vocables, consonants and syllables. His puns on this occasion were even worse than usual and greatly accentuated the intolerable condition of the torrid weather since his arrival here. It is an open secret that several of his puns have appeared recently in the HEBREW STANDARD, much to the detriment of its circulation. Dr. Myers who has taken great interest in Zionistic affairs while here, was one of the prominent speakers at the Herzl demonstration, and had the greatest difficulty in evading numberless calls for his appearance on public platforms to which his other engagements forbade him to accede. The one exception he was able to make was when after three days' travelling he made a hurried trip to Newark, N. J., where he addressed an audience at a meeting organized in aid of the local Jewish Hospital. By no means the least important of the business which occupied his attention was the arrangement for the publication of his new book "A Thousand and One Gems from the Talmud." We understand that Prof. Schechter, Dean of the Jewish Theological Seminary, is to write an introduction to the work. The new work is assured of success, its guarantee being the great public favor with which the previous work, of which the forthcoming is an enlargement, was received.

Attention is directed to the appeal of the Mephtizay Sphath Eber in another column, whose object is therein fully set forth. The effort to encourage a cultivation of the Hebrew language is one that cannot be too strongly recommended, and appeals to every well-thinking Israelite who does not agree with our progressive Rabbis that there is no present necessity for the use of Hebrew. We trust that their appeal will meet with a liberal encouragement.

After the November election we can start in and explain how it happened.

An anarchist is a fellow who would pawn his native land for a keg of beer,

Up-Town and Down-Town.

These are the days when the superfine, extremely virtuous, discreet and well-behaved up-town Jewry has been undergoing one of its periodical fits of mental anxiety and spiritual unrest because of the extremely indiscreet, vulgar, and undisciplined methods obtaining in the public worship and prayer of the fierce, untamed downtown Jew. Up town Jewry exhausted by the vigor with which it has established rival and mutually recriminating associations whose aim is to show the down-town Jew "how to do it," has dispersed to sea-side and hill-side to recuperate and to think over new means for elevating lower East Side Jewry. The down-town Jew must, at all hazards, be shown "how to do it"—must be duly elevated.

With all this in mind it occurred to me that it might not be an unwise thing to go down and observe with my own eyes the indecorum and indiscipline during Divine worship among our benighted brothers in the Ghetto. I wished to attend a Tisha b'Ab service. Doubtless it would be quite a beautiful and touching occasion in a Reform Temple of a high class. But, alas! Tisha b'Ab services, in Reform Temples are like snakes in Ireland. There are none. So I had to go to an Orthodox Synagogue.

I went to the Henry Street Schule. Much to my amusement and a little to my surprise, I noted a number of

up-town Jews among the worshipers. The large synagogue was filled to overflowing. But there was no disorder and no want of due decorum. Members of the Board of Management of the congregation were stationed in all parts of the synagogue and, with quiet courtesy, shewed visitors to seats. Their accent may have been foreign, but their manner was at least as tactful and considerate as that of the shamash—I beg his pardon humbly, the sexton—of a swagger Reform Temple. How often has the visitor had cause to—ah—bless the latter's bumptious pomposity to the stranger as contrasted with his obsequiousness to the member. Henry Street is in the very heart of down town, yet the most perfect order prevailed. Was this usual, or was it the result of up-town agitation? Can it be possible that the agitators have been busy incubating the contents of mare's nests?

I went in a critical mood. I left in a reverential one, with heart stirred by memories of the days of my youth, with soul stimulated by fancies of old world romance, by pictures of the tragic past, by high hopes in a roseate future. Like Oliver Goldsmith's looker-on I had "come to scoff, but remained to pray." I became a humble worshiper, chastened by the thought of the two-thousand-year cry of my nation in anguish recalling, and mourning over, its lost home, and reasserting its imperishable ideals.

For the service was a very beautiful and touching one. The worshippers were devout and moreover, evidently understood the inimitable elegiac verse of the Echoth. The service was all in Hebrew, there was no English. Yet strange to say it was far more closely and attentively followed than if the prayers had been written in the most approved Journal and published in a black-covered red-edged imitation of the English Book of Common Prayer. It is obvious that the Ghetto really needs elevating.

Still, as it was, the service absorbed

one. Inensibly one's heart was thrilled by melody of voice and verse. One's modernity was submerged. Again I was a Hebrew of the old days. I cried that "rivers of tears" had rusted my eyes; my pulses beat high with faith in the God of Israel; my heart thrilled with the woe of the "captive daughter of Zion." The memory of the emotion is with me yet. I came away with measured steps and slow, downcast and sad, yet withal full of hope and trust in the Eternal God to whom my soul had just cried out, "Hashivenu Adonai elecha!"

I have, in consequence, been indulging in tremendous heresy. I have been wondering whether it is up town Jewry which stands in sorer need of "elevating" and "being shown how." Can it be that if the Ghetto folks have real public spirit it behooves them to form an association for the purpose of coming up-town and showing West Side folks what worship means? They might then be attuned to truer harmony with the Spirit of the Past, their hearts might again beat responsive to the heart-throbs of their fathers.

J. G.

The Man in the Observatory.

The following sketches have appeared under this column:

- I. JULIUS HARBURGER. II. ISAAC WALLACH. III. ED. LAUTERBACH. IV. HEINRICH CONRIED. V. DAVID LEVINTRITT. VI. PATRICK KEENAN. VII. SAMUEL STRASSBOURGER. VIII. JACOB H. SCHIFF. IX. LOUIS MARSHALL. X. LOUIS STERN. XI. HERMAN STIEFEL. XII. ABE GRUBER. XIII. JOS. B. BLOOMINGDALE. XIV. JOE BUTTENWIESER. XV. RANDOLPH GUGGENHEIMER. XVI. N. TAYLOR PHILLIPS. XVII. JACOB A. CANTOR. XVIII. JULIUS M. MAYER. XIX. SAMUEL GREENBAUM. XX. JOS. E. NEWBURGER. XXI. SAMSON LACHMAN. XXII. HENRY SIEGEL. XXIII. HENRY S. HERMAN. XXIV. LEOPOLD STERN. XXV. MITCHELL ERLANGER. XXVI. ABE HUMMEL. XXVII. BENJ. ALTMAN. XXVIII. ISIDOR STRAUS. XXIX. NICOLAS MULLER. XXX. NEWMAN COWEN. XXXI. JONAS WEILL. XXXII. ABRAM J. DITTENHOEFER. XXXIII. ABRAHAM ABRAHAM.

XXXV.

As one looks at the genial countenance of Ferdinand Kurzman, he is led to believe that he is one of those who has discovered the Elixir of Youth and knows how to apply it. With years going on and on, Mr. Kurzman retains the same youthful appearance, scarcely showing any of the usual ravages of Time.

Ferdinand Kurzman is one of the well-known figures in the legal fraternity. Having been a member of the bar for nearly forty-five years. A goodly number of well-known lawyers are graduates of his office.

For many years the firm of Kurzman & Yeaman was prominently before the public, just as the firm of Kurzman & Frankenheimer is at the present time.

Ferdinand Kurzman in addition to his large practice was for many years a large operator in real estate in which he was successful.

Mr. Kurzman in his early years took an active interest in fraternal organizations. He was at one time also President of the Congregation Beth-El and discharged the religious functions of the office with grace and dignity, presiding at the business meetings with marked parliamentary ability.

Hypocrites generally do a devil's drudgery in God's livery.

(For the Hebrew Standard.)

על חומות ירושלים העקרת שומרים

"On thy walls, Jerusalem, have I placed Sentinels."

Child Thieves and Their Ways.

XII.

A Sortie—Outside the Plan of Campaign.
BY THE SENTINEL.

One of the usual consequences of a newspaper controversy is that correspondents, whose view of the subject under consideration is necessarily very limited, will "butt in." These articles were planned to expose the Child Thieves and their ways, and we did not anticipate that besides exposing the wrongs our people are laboring under in this direction, we should have to argue with wrong-headed "Fathers" who, still wrongly persist in calling themselves Jews.

But we would not have our readers suppose that we have paid no heed to the writers that have expressed their views upon this question. We therefore devote ourselves to the correspondence that has already been printed.

The most important letter, is that signed "A Father," because it shows a heartlessness and what has been called a want of religiosity, that seldom finds itself in print. This gentleman commencing by saying that those who are actively working to counteract this evil, "are not creating so much fuss in the world, as to bring down upon the Jewish community, the concerted efforts of those that they are pleased to consider "The Enemy." We have italicized the word "they" because "A Father," evidently thinks that it is only those that are actively interested in this question, who consider the proselytizing missionaries as "The Enemies" of our children. This is however, far from the fact.

In order to show that others, elsewhere, regard the Child Thieves in the same light, that the "Workers in the Vineyard of the Lord" that are so contemptuously named by "A Father," and we, ourselves, regard them, we refer to the opinions now being expressed upon the same subject, in England. The conditions there are not identical with ours, in all respects, but the "fishing for Jewish souls" has for a long time been the subject of the earnest consideration of the London Jewish community.

A recent copy of the *London Jewish Chronicle*, now before us, contains a very interesting letter, that deals with just that phase of the question, manifested by "A Father's" letter, i. e. parental indifference. But instead of honoring such wrong-headedness with soft phrases, and calling such men, "well educated, broad-minded and liberal Jews," as does "A Jewish Endeavor Worker," they more properly describe the majority of them. They call such men, in England; "Intelligent, but wanting in even the elementary education that is obtained in the Public Schools." They suggest that they should be lectured to and have the situation explained to them, by speakers who are specially prepared to talk to them in Yiddish and by a method of argument brought down to their own level. It is contradictory to say the least of it, for "A Jewish Endeavor Worker" to quote the "well educated Father" as a type, and then to conjure up the contempt with which "little Jacob and Rachel" regard the parental authority, because "every

time the father has to write his name he has to call in their assistance."

We do not feel ourselves called upon to discuss the letter of Mr. Lucas, since he only writes about a special phase of the question, but his suggestion to establish a Society for the Diffusion of Religious Knowledge, has our cordial support.

The necessity for such a society has been proved over and over again, and the wisdom of our own suggestion for a Settlement House is also proved by a bit of sarcasm that is penned by an English Christian Missionary, that is printed in the *London Jewish Chronicle* to which we have already referred.

He says:—"We, of all men, will be most ready to bid God-speed to the project for building Jewish reading-rooms, etc., in opposition to the ones to which we invite the Jewish people."

"Paradox as it may seem, it will strengthen our position. Your own words will testify that *through our doing it first*; the Jews have been stirred to this work of kindness." So we shall be able to annex it as "one more proof of the indirect influence of Christianity."

"The Enemy" on our soil, does not seem to have the courage to defend himself. We wish some of them would "show their colors." Are they afraid that they will be hoist with their own petard?

The Czar, as He is, Not as He is Painted.

The *London Quarterly Review* for July contains a most remarkable article upon the Czar. The *Review* says that the article is written by a Russian official of high rank and "it bears every mark that the writer knows the Russian Court Government from the inside."

The article has created a sensation in London and elsewhere. If what the writer says of the Czar is true, he is anything but the quiet, good and tender hearted monarch which he has been pictured. The world has been led to believe by all the reports coming from the Continent for years that the Czar is a mere instrument in the hands of his ministers, that he is kept in ignorance of the condition of affairs, and that he is anxious to ameliorate the condition of his people and relieve the Jews from many of their disabilities, but is unable to do so by reason of the veto of his ministers.

The writer in the *Review* claims that the Czar is the real ruler, that his ministers are mere puppets to record his will, and that he treats them savagely. That all that has been written of the Czar's love of peace, his clemency, his benevolence and his fairness are tissues of falsehood, that the Russian authors of these eulogies belong to the category of flatterers, who, when his majesty sleeps, are busy quoting passages from his snoring.

It is said by the writer that he gives ear to certain favorites who usurp the functions of his responsible ministers, whose recommendations are ignored. All kind of charges are brought by the writer against the Czar, which, if true, presents the Czar in a phase entirely different from that the world has been led to view him. Instead of being the protector of the persecuted, it is said that he has done absolutely nothing since he issued his manifesto of March 11, 1903, which promised certain reforms to his people.

"The Jews," says the article, "have been persecuted even more cruelly and more extensively than before his welcome words were uttered. The Emperor's uncle, the Grand Duke Sergius, who is Governor-General of Moscow, has made it a sort of sport to hunt out the Jews and drive them out of the city," and other excesses against our co-religionists are charged.

Altogether, the article in the *London Quarterly* is a revelation and smashes to atoms the story of the goodness and humanitarian character in which the Czar has been constantly portrayed. The writer claims that the Czar is eminently unfit to control personally the destinies of a great people; and that he is unfortunately ignorant of his unfitness.

Who Did It?

I.

Time was—when Cock Robin ruled the world from the Tiber to the Thames. His people in their wrath rose up against him and he was ruthlessly slain. His assassins were sought for in vain, and from that remote period of history down to the present day, the mystery remains unsolved, and the question "Who killed Cock Robin?" unanswered.

II.

Time was—and upon the shore of this fair land of ours where the tocsin of liberty first was sounded, the great and only William Patterson stood, the noblest Roman of them all. Suddenly and from the midst of the seething multitude some one struck him a dastardly blow. The indignation of the people was aroused. The miscreant slunk away in silence, and from Kalamazoo to Squedunk, from the Dan to the Beer Sheeba of this free and glorious Republic, the question went forth "Who struck Billy Patterson?"

III.

Time was—and the colored population were enjoying a midsummer-night's holiday, feasting upon water-melons and tripping the light fantastic to the music of the banjo and the bones. While mirth was at its height and giddy pleasure reigned supreme, a missile was suddenly flung at the noblest and bravest of the party. Dire consternation ensued, but no one could tell whence it came or by whom it was hurled, and now by the fireside of the lowly cabin of the colored man—in the shady dell where the possum hides beneath the leafy branches—in every Southern State where darkies do gather, the question is continually being asked, "Who frodat brick?"

IV.

Time was—when the chiefs of the Republican party met in council at Chicago to frame a platform and nominate a President. A resolution rather vague and ambiguous in its terms was adopted in connection with the Russian Passport Bill, and, as nearly all the Republican *machers* of the Jewish faith claim its authorship, the question is "Who wrote that resolution?"

V.

Time was—when the leaders of the Democratic cohorts who looked hopefully forward to political victory, sweltered beneath the warm rays of the July sun at St. Louis. A terse and outspoken plank in the Democratic platform was inserted calling for prompt action in relation to Russia's religious discrimination of Amer-

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ican passports. Now from each and every vest-pocket of the politicians where the Jewish vote is supposed to be safely esconced, the cry emanates, "I put it through."
After Columbus had shown how the egg could stand on end, the feat was easy of accomplishment for those who erst had declared it impossible, and now that Judge Goldfogle who singly and alone fought the good fight, who by dint of his own personality, his masterly eloquence and determined energy, has awakened the American mind to a sense of Russia's true position towards our government, "envy's coal comes hissing hot from hell," and the seekers for notoriety—the posers for position, great and small, would deny him the honor which is his just due, and seek to wrap their own little selves in the mantle of his greatness.

It is a question as to whether or no the timid people do not really suffer more than those who get the hard knocks. They have their swarm of little worries—and some strong men would rather be stung occasionally by a hornet than harassed continually by mosquitoes. Indeed, to the big workers the great difficulties are the best encouragements. All men come to the point of choosing between the little obstacles with the little life, or the big obstacles with the big possibilities.

"He knows it all—how tired I grew
When pressing duties that I knew
Were mine, I left in part undone,
And how I grieved at set of sun,
And could not rest till His sweet tone
Of calming love had gently shown
Me that He did not blame—He knew
That I had tried my best to do."

When the Russians talk about invading Japan they have been smoking Kouropatkins' pipe.

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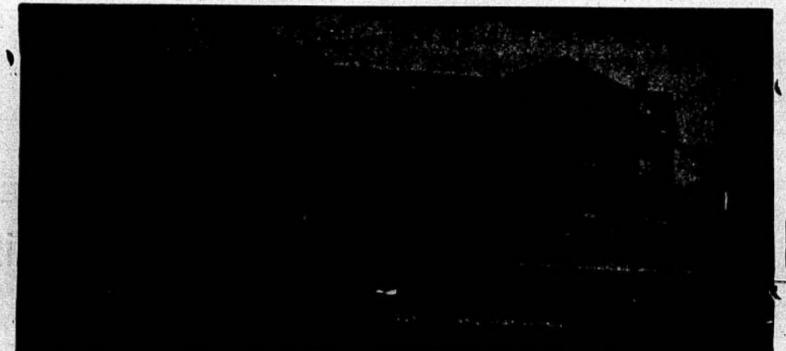
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RENWICK DIBBEL, C. E
SURVEYOR,
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LITERARY.

Mademoiselle Miss and other stories, by Henry Harland. John Lane, New York and London, 1904.

This is the sixth volume of John Lane's new series entitled, "The Canvasback Library." The series is so called partly because, in the opinion of the publisher, it contains perfect "ducks of stories," but mainly because the backs of the books are bound in cream-gray canvas.

Henry Harland, whose novel "The Cardinal's Snuff-box," met with so much success a year or two ago, has an introductory note to the effect that the stories were the result of his liaison with his immature Muse twelve or fifteen years ago. "My admiring publisher is so anxious to reprint them," he writes, "and has coaxed so hard, that I really haven't the heart to cross him. In the principle that it is ill tampering with another man's work, I have made no revisions." The allusion to "another man's work" is delicious, and the picture of the "admiring publisher" and the reluctant author is equally so.

The sketches, are, in their way, clever and very readable. They lack depth and weight and are of the new school of dainty surface realism. They are, however, by no means unwholesome. They are meant to be amusing and a couple of them succeed thoroughly in being so. The literary quality is good.

The first sketch, "Mademoiselle Miss," is the story of how a clean-minded, clever, young English girl, trusting too implicitly to her ten-year-out-of-date guide book takes up her residence in the Rue Racine, Quartier Latin, Paris, at the Hotel de l'Ocean et de Shakespeare. There she found seven young male students and half a dozen young Parisian, er—well—ladies, Mesdames Germaine, Fline, Olga, Yvonne, Lelle and Lucile, all of whom are very enlightened young Parisiennes. The new comer is cordially welcomed by the old lodgers, male and female, and regarded at first as one of themselves et bonne camarade. She remains throughout in blissful ignorance of the character of the place and its residents, but the truth as to her purity and innocence dawns slowly on the young men and makes them ashamed. The process takes more time with the ladies, who are angry rather than ashamed. "Mais elle mangue completement de pudeur, alois!" one of them cries out in bitterness. In the end they all leave unable to breathe in the atmosphere she has created. The young men then all fall ill of grippie and she nurses them all. They all naturally fall in love with her and pass their time in anxious attempts to hide the truth from her—succeeding admirably until she leaves Paris. It is a pretty story and admirably old, with all due restraint and suppression.

Another capital sketch is that entitled, "The Prodigal Father," and shows how that father is made ashamed by a serious-minded, statistical son, with high moral views and a world-reforming tendency. The lightly-minded father after vainly wrestling with his puritanical son, flees, coward-like, the scene until his son goes back to Harvard.

"A Sleeveless Errand" tells how a faithful lover remains true to the sweetheart of his youth until, after twenty years, he reads of her husband's death. He flies to her to be introduced to "a fat, uninteresting looking woman" who wears her hair "in a series of stiff ringlets . . . over a high sloping forehead; the hair is thin and stringy . . . Two untransparent eyes gaze placidly

out of the white expanses of her face . . . While a "resigned unresonant voice" remarks: "Well, I declare! Is that you, Harry Algrefield? Why, you're as gray as a rat!"

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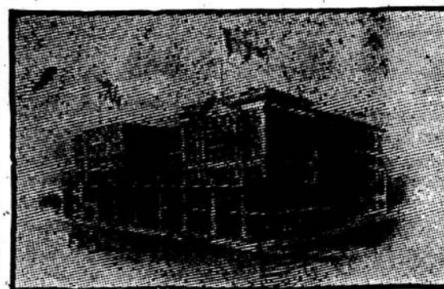
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God the All Terrible, thou who ordainest
Thunder thy clarion and lightning thy
sword,
Show forth thy pity on high where thou
reignest,
Give to us peace in our time, O Lord.

God, the All Merciful, earth hath forsaken
Thy holy ways and hath slighted thy
word:
Let not thy wrath in its terror awaken,
Give to us peace in our time, O Lord.

God the Omnipotent, Mighty Avenger,
Watching invisible, judging unheard,
Save us in mercy and save us in danger,
Give to us peace in our time, O Lord.

The Wild Ride.
I hear in my heart, I hear in its ominous
pulses,
All day the commotion of sinewy, mane
tossing horses.
All night from their cells the importunate
tramping and neighing.

Let cowards and laggards fall back, but
alert to the saddle,
Straight, grim and abreast, vault our
weather worn, galloping legion,
With a stirrup cup each to the one gra-
cious woman that loves him.

The road is through dole and dread, over
crags and morasses;
There are shapes by the way, there are
things that appall or entice us.
What odds? We are knights, and our
souls are but bent on the riding!

Thought's self is a vanishing wing, and
joy is a cobweb,
And friendship a flower in the dust, and
glory a sunbeam.
Nor here is our prize, nor, alas, after
these our pursuing.

A dipping of plumes, a tear, a shake of
the bridle,
A passing salute to this world, and her
pitiful beauty!
We hurry with never a word in the track
of our fathers.

I hear in my heart, I hear in its ominous
pulses,
All day the commotion of sinewy mane
tossing horses.
All night from their cells the importunate
tramping and neighing.

We spur to a land of no name, outracing
the storm wind;
We leap to the infinite dark, like the
sparks from the anvil.
Thou leadest, O God! All's well with thy
troopers that follow.
—Louise Imogen Guiney.

A Prayer For Our Country.
Though other nations meet in war
And shed their richest blood,
Though greed and selfish passion mar
Their common brotherhood,
Great God, by whose controlling hand
The worlds their courses run,
Let peace shine o'er this smiling land,
Effulgent as the sun!

Almighty God, be thou our guide;
Our every act control;
Let peace and happiness betide
While war clouds onward roll;
From thee may we possess the power
To keep thy righteous laws
And bravely in oppression's hour
To strike for freedom's cause!

Though cannon's roar and clash, of
arms
And martial tread resound,
Though battle's din and war's alarms
On every hand are found,
Eternal God, led by thine hand,
May this land ever be
A shelter from oppression's brand—
Home of the brave and free!
—R. W. Langford in Chicago Inter Ocean.

Faith.
When the anchors that faith had cast
Are dragging in the gale
I am holding quietly fast
To things that cannot fail.

I know that right is right;
That it is not good to lie;
That love is better than spite,
And a neighbor than a spy;

That the rulers must obey;
That the givers shall increase;
That Duty lights the way
For the beautiful feet of Peace,

And that somewhere beyond the stars
Is a love that is better than fate.
When the night unlocks her bars
I shall see him, and I will wait.
—Washington Gladden.

Begin Now!
You will read in song or story
Of the men of sturdy will
Who have fought for gold or glory
And have scaled achievement's hill,
But to make the application
And to draw the moral true
If you'd win that lofty station,
Start today! It's up to you!
—Ernest Neal Lyon.

COLLEGE AND SCHOOL.

Tubingen is the latest of the German
universities to open its doors to wom-
en.

Charles Nelson Cole has been pro-
moted from associate professor to pro-
fessor of the Latin language and liter-
ature in Oberlin college.

The historic Friends' school at Provi-
dence, R. I., has closed an epoch in its
career by the retirement of Augustine
Jones, principal for twenty-five years,
from the management.

Major Charles Horace Spooner of the
class of '78 of Norwich university re-
tires from a professorship at Washing-
ton university, St. Louis, to serve his
alma mater as president.

THRONE LIGHTS.

The deposition of King Otto of Bar-
varia because of insanity is looked for,
possibly this year.

The empress of Abyssinia will make
a pilgrimage to the holy sepulcher in
Jerusalem in September.

Victor Emmanuel of Italy spends at
least three hours each day in his study,
busy with current literature of every
kind.

Whenever the opportunity permits
the czar likes to indulge in a few hours'
sea fishing, a sport of which he has
been exceedingly fond since he was a
boy.

A False Test For Steel Blades.
Many people imagine that by blowing
their breath on the blade of a knife
they can tell whether the blade is steel
or pot metal. Now, a person's breath
will adhere to a pot metal blade and
fade away the same as on steel, but
nine out of ten men don't know this,
and that is the reason why so many
people carry inferior pocketknives.

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How to Treat Severe Wounds.
Every little while we read in the paper that some one has run a rusty nail in his hand or foot or other portion of his body and lockjaw resulted therefrom and that the patient died. If every person was aware of a perfect remedy for such wounds and would apply it, then such reports would cease, says the Granite (Ore.) Gem. The remedy is simple, always at hand, can be applied by any one—what is better, is infallible. It is simply to smoke the wound, or any wound that is bruised or inflamed, with a woolen cloth. Twenty minutes in the smoke will take the pain out of the worst case of inflammation arising from such a wound. People may sneer at this remedy as much as they please, but when they are afflicted with such wounds let them try it.

How to Clean White Ribbon.
There is only one right way to do up white ribbons which have become soiled. Lay the ribbon on a table and scrub it, using water and a brush with stiff bristles. When clean rinse it under the spigot, squeezing out the water between the fingers without creasing the material and hang it over a line. When it is dry the ribbon will be free from wrinkles, fresh and new looking.

How to Whiten the Skin.
Do this if you want to look specially nice for any occasion. After washing neck, arms and shoulders sponge lightly with equal parts of glycerin and rosewater. Powder thickly without drying the skin. Leave for at least a quarter of an hour; then with your fingers rub the powder into the skin until it has entirely disappeared. It improves the appearance of the skin in a wonderful way. But, remember, the powder must be washed off with warm soap and water before you go to bed, or a crop of pimples may result.

How to Make Wintergreen Waters.
Wet six ounces of granulated sugar with four teaspoonfuls of water and six drops of essence of wintergreen. Put into a granite saucepan and cook after stirring for a minute. As soon as it begins to boil take from the fire and pour by the spoonful upon buttered paper.

How to Clean Memorandum Tablets.
To clean ivory memorandum tablets rub briskly with a small piece of slightly damp newspaper. This will give a good gloss.

How to Make Tea Frappe.
Upon six teaspoonfuls of mixed tea pour two quarts of freshly boiling water, stand for ten minutes, strain off and sweeten to taste. When cold, freeze.

How to Disinfect Sinks.
Copperas is an excellent disinfectant for sinks, sewers and any drains. It should be dissolved in hot water in the proportion of a pound and a half to the gallon. Five cents' worth is enough to disinfect a small kitchen sink or any similar drain. After using the copperas follow it with clear boiling water, rinsing thoroughly. It corrodes any metal with which it comes in contact if this is not done.

How to Remove Stubborn Screws.
A stubborn screw can generally be removed without difficulty if the screw-driver is heated before it is applied.

CITY AND STATE.

New Jersey has a village of epileptics.
New York city's new hall of records when finished will have cost \$6,000,000.
Brunswick, Me., is at work upon the fifty driven wells which it is hoped will furnish an ample supply of pure water.
As a rubber producing state Colorado is making a bid for the attention of the world in experiments with a certain species of sagebrush that grows over an immense mountainous area of that state.

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JOS. SCHMALZL 421 Grand st., bet. Clinton and Attorney.

VALENTINE UBL 945 Third ave., between 96th and 97th st.

L. BIEDERMAN 1544 Madison ave., 906 Madison ave., 1065 Third ave. Tel. 1294a Plaza.

MME. M. NEUZIL 1261 3d ave., bet. 72d & 73d st.

MAISON FRANCAISE French Dry Cleaners & Fancy Dyers, High Class and Delicate Work a Specialty. 1451 5th ave., bet. 117th & 118th st. Joe Witke, prop.

E. THOMSEN Steam Carpet Cleaning a Specialty, N. E. cor. 124th st. & Lexington ave., New York. Telephone, 281 L Harlem.

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SCHRADER'S Always Fresh and Pure. 116 W. 126th st.

HALFMANN'S High Grade. 1524 5th ave., bet. 111th and 112th st.

NEW ENGLAND CANDY KITCHEN Old Fashion Molasses Candy. 223 W. 116th st.

JOHN BRUNS 2194 Third ave., bet. 119th & 120th st.

C. F. TIETJEN Cor. 89th st. & Second ave.

H. FEINDT 2128 Third ave., bet. 110th & 117th st.

O. J. MARTENS 1570 Third ave. Tel. 2460 79th st.

CARPENTERS AND BUILDERS.

HUGH M'GILL 804 Columbus ave., bet. 74th and 75th st.

CUTLERY & SILVER PLATED WARE.

M. WHITE Mfrs. Agt. 104 Chrystie st., near Grand st.

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THE BOYD CO. 70 West 126th st.

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CARL RAABE 485 Grand st. Orders not in 24 hours.

THOS. F. HAGERTY 4 & 6 W. 14th st.

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GOODMAN'S 990 Third ave., near 60th st.

SCHWARTZMAN & SON 1967 Third & 106th st., up-stairs.

DECORATORS AND PAINTERS.

J. H. MORAN & CO. 225 Columbus ave. Tel. 3898 Col.

BAUER BROS. 1480 Park ave., near 100th st. Tel. 1008 Harlem.

WILLIAM M. DAWSON 78 Wooster st., bet. Broome & Spring. Signs in Wood, Wire & Metal. House, Store & Office Painting.

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G. MERKER 1578 Madison ave., cor. 106th st.

DRY GOODS, NOTIONS, ETC.

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BITTKER & ROSENBLUM 1895 & 1870 Fifth ave. Branch 1891 Third ave.

M. SULZBERGER 1914 Third ave., bet. 105th & 106th st.

M. SARASOHN 2032-2034 Third ave., cor. 112th st.

ELECTRICIANS, ETC.

C. M. O'CONNOR 522 Columbus Ave., nr. 85th Street. Tel. 4,398 Riverside.

JOHN E. KEHOE 2267 Third ave., near 123d st. Tel. 964 Harlem.

FISH, SEA FOOD, ETC.

JOHN J. WEBER 325 Lenox ave., cor. 137th st. Tel. 2069-R M'gr'de.

HENRY TREUHOLD 2092 8th ave. Tel. 2326-J Morningside.

GEORGE R. LEACH 75 E. 125th st. Tel. 2095-J Harlem.

D. SCOTT 1017 Third ave. Tel. 284 Plaza.

A. TILSON 866 Amsterdam ave., bet. 102d and 103d st.

JOHN HISCOX 271 Col. ave., near 72d st. Tel. 835 Col.

GEO. S. CORNELL 1788 Third ave., cor. 74th st.

FLORISTS.

A. DAGGETTS 1294 Lexington ave., between 85th and 86th st.

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BARNEY SCHER 157 Essex st., cor. Stanton st. Tel. 1783 Orchard.

A. GARMISE 2067 Third ave., near 118th st.

MAX EILENBERG 1315 Third ave., cor. 70th st.

GEIGER & BRAVERMAN,

Corner Grand and Allen st.

GAS AND ELECTRIC FIXTURES.

GEORGE D. FRITZ 222 W. 125th st. Tel. 907 Morningside.

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HALLS, MEETING ROOMS, ETC.

THE GRAND ORIENTAL HALL 245 Grand st. Ruden & Ruden, Props.

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P. FRIEDMAN 172 Rivington st. Tel. 531 Spring. Publishers of "The Holy Speech," Etc.

S. DRUCKERMAN 50 Canal st., near Orchard st.

S. KANTROWITZ 4 Rutgers st.

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BERNHARD RAINESS 2125 8th ave., bet. 115th & 116th st.

ANDREW P. NAHMENS 263 W. 125th st., bet. 7th and 8th.

WM. MEYERHOFF 224 Third ave., bet. 123d and 124d st.

MORRIS HODES 2129 Third ave., bet. 115th & 116th st.

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BALMORAL LAUNDRY H. Horn, Prop. 68 Lenox ave.

ROYAL HAND LAUNDRY 923 Park ave., L. Held, Mgr. between 51st and 52d st. Tel. 3864 79th st.

THE PREMIER LAUNDRY A. J. Phillips, prop., 969 Lexington ave., bet. 71st & 72d st.

WEISS' LAUNDRY 1129 Park ave., bet. 90th and 91st st.

LIVERY STABLES.

THE CAMBRIDGE G. Zachs, prop. 22 E. Harlem. 115th st. Tel. 3260

LADIES' TAILORS.

SCHNEIDER & DIAMOND 2023 3d ave.

NATHAN DISTELMAN 217 West 116th st.

M. JALEWSKY 1696 2d ave., bet. 86th & 87th st. Tel. 774 79th st.

LOCKSMITHS AND BELLHANGERS.

GEORGE WOHRLE & SON 2115 8d ave., bet. 115th and 116th st. Tel. 967 Harlem.

MATTRESSES AND BEDDING.

S. FISCHER 2094 Third ave., bet. 114th and 115th st. Tel. 1735 Harlem.

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SAMUEL STUPEL 2106 Third ave., near 115th st. Tel. 2019-R Harlem.

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KNICKERBOCKER TAILORING CO. S. Scher, Prop. 1573 Fifth ave., near 114th st.

GEO. BAUER 208 Col. ave. Tel. 1078-R Col.

MILLINERY.

THE BERLIN S. Spiegel, Prop. 1024 Third ave., bet. 90th and 91st st.

SCHNAPMAN'S, 272 Grand st. Julius Smolensky, prop.

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L. CHEREY & CO. 464 Grand st., cor. Pitt.

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UPHOLSTERY AND DECORATING.

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J. F. MAUSER & CO. 246 W. 116th st., near 5th ave.

J. SCHNEIDER 923 Park ave., bet. 51st & 52d st. Tel. 2888 79th st.

MUENCH BROS. 209 W. 122d st. Tel. 2127 J Morningside.

ISIDOR WEISS 1099 Park ave. and 221 East 90th st.

K. SHAPIRO 146 79th ave., bet. 117th & 118th st. Tel. 2225 Morningside.

UMBRELLAS AND CANES.

M. STEINSCHNEIDER 124 Fulton st., cor. Nassau. "Basement." Tel. 979 John.

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TOLK & BERNIKOW 411 Grand st., near Clinton st. For engagements and weddings.

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Onions.

There is a great difference in onions. Old ones are naturally much stronger, than new and red ones than the white. Both the Spanish and Bermuda onions are more delicate than the home-grown ones, and therefore preferable for eating raw.

Friction.

Whenever there is friction there is heat. Hammering a nail rod until it is red hot and forging a nail without fire are feats of the blacksmith.

Adulteration of Coffee.

The presence of chicory can be detected by shaking a little of the suspected coffee in a wineglassful of water. Coffee swims on the surface, and only very slightly colors the water, while chicory sinks and gives a deep red tint.

Glass Windows.

Glass was not used for windows until about A. D. 300.

Ericsson's Monument.

In front of his early home, in Sweden, stands a monument with this inscription, "John Ericsson was born here." It is a large granite monument and was built by the miners of his native region wholly at their own charges.

