

# THE HEBREW STANDARD.

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## THE MIGHTY HUNDRED YEARS.

Above the dead the circling music sprang—  
Dead custom, dead religion, dead desire;  
Down the keen wind of dawn the rapture ran.  
White with new dream and shot with Shelley's fire.  
Out of the whirlwind Truth that came on France.  
Rose the young Titaness, Democracy, Superb in gesture, with the godlike glance;  
Now stirred, now still with dream of things to be.  
New seeing came upon the eyes of men,  
New life ran pulsing in the veins of Earth:  
It was a sifting of the souls again,  
The weighing of the ages and their worth.  
Lo, man tore off the chains his own hands made;  
Hurled down the blind fierce gods that in blind years  
He fashioned, and a power upon them laid  
To bruise his heart and shake his soul with fears.  
He questioned nature, peered into the past,  
Careless of hoary precedent and pact;  
And sworn to know the truth of things at last,  
Knelt at the altar of the Naked Fact.  
It is the hour of Man; new Purposes,  
Broad shouldered, press against the world's slow gate;  
And voices from the vast Eternities  
Still preach the soul's austere apostolate.  
Always there will be vision for the heart,  
The press of endless passion; every goal  
A traveler's tavern, whence they must depart  
On new divine adventures of the soul.  
—Edwin Markham, in Success.

## IN THE JEWISH WORLD.

The Jewish Maternity Home of Philadelphia just completed the ninth year of its useful career.

Lord Rothschild's eldest son, a young man of 32, has been a member of the British army during the Boer war.

The executive committee of the New York State Conference of Religion in which several Rabbis figured prominently has just submitted its report of the proceedings. The main, permanent and visible achievement of the organization was a book of common worship compiled by Rev. Dr. R. Heber Newton (Episcopal), Rev. T. R. Slicer (Unitarian), and Rabbi Gustav Gottheil. The devotional services during the sessions were held according to the pages of the book, as they were then printed.

The first Hebrew Congregation of Jamaica, L. I., has filed articles of incorporation.

The first report of the Council Educational Alliance of Cleveland, O., has been issued. The outline of the work is as follows: Public Library and Reading Rooms—Visited daily by hundreds of men, women and especially children; 2,163 books issued last month, a circula-

tion of 400 more than any other sub-branch. Social Rooms—Games for young and old; attendance for during November, 2,500. Immigrants taught the English language to aid them in gaining a livelihood and made acquainted with American conditions, laws and customs. Debating and Civic Clubs—Developing self-control, self-help and principles of good citizenship. Free Entertainments and Lectures—Helpful and elevating; average attendance, 250; Fourth of July, 2,000 present. Practical Educational Work—Kindergarten, sewing school, dressmaking, millinery, embroidery, essentials of housekeeping, cooking, stenography, art, physical culture, etc. Play-Ground—Healthful outdoor play; an average of 1,500 daily removed from the streets, dangerous to life and limb. Average attendance per month at Alliance building during the past year, 17,859.

The Hebrews of Milwaukee are taking part in a national movement to help the immigrant Jews from Roumania to locate in this country advantageously. About twenty of these refugees will be brought to Milwaukee. The local lodges of the B'nai B'rith will hold a meeting shortly to arrange for their care.

Colonel Goldsmith is the most distinguished Jew serving in South Africa. As an administrator he has gained the highest praise from Lord Roberts. He was once sent by Baron Hirsch to rescue from financial ruin the Jewish colonies in Argentine.

A large meeting of Zionists in Berlin voted to call a national Jewish Congress for the protection of Hebrew interests.

Articles of incorporation of the Hebrew Friendly Inn, of Washington, D. C., have been placed on record. The corporation has been formed for charitable purposes.

Rabbi Joseph Krauskopf before the Reform Congregation Keneseth Israel gave a diagnosis of the evils in the congested districts of cities which are inhabited principally by Jews, and announced that as a remedy a model industrial town for these Jews was to be established near this city. The Rabbi said:

"It is difficult for a father of a Ghetto family to escape consumption, for a mother to escape prostration, for a boy to escape contamination, for a girl to escape pollution. The new remedy proposes to move whole settlements of these people to the suburbs or villages close by and to locate their factories and homes, affording opportunities for owning such homes. And in all this regeneration there is not one cent of charity, for the money that will be expended on the scheme will earn 5 per cent."

One of the most conspicuous communal figures in the life of London Jewry was that of Abraham Mocatta, who died at the age of 70. He was by birth and choice affiliated with the Spanish and Portuguese congregation of that city.

An illustrated history of the Jews of New York is in active contemplation by a well known publisher, backed by a number of writers.

All shades of opinion and wealth are represented among those of the Pittsburgh; Pa., Jews anxious to erect a hospital for the poor sick of their faith.

The Improved Order of B'nai B'rith of Baltimore, Md., an independent mutual benefit society, will shortly go into the hands of a receiver, because of its failure to pay the endowment to the wife of a deceased member.

The striking Hebrew bakers on the East Side of New York declared recently that they would establish a co-operative bakery in a short time, which would not only give employment to a large number of their unemployed, but which would also compete for the business of the bosses who were trying to run their bake-shops with non-union men.

In Bialystock, Russia, there are 3,000 Jewish weavers who, after working eleven hours a day, receive an average wage of six roubles per week. The total Jewish population is 60,000.

Out of a Jewish population numbering 200,000, there are 30,000 workers in Warsaw. Of these hardly ten per cent. work in factories, the greater portion working at home as boot and shoe makers. Those employed in the factories work fourteen and fifteen hours a day. Since 1897 the Jewish artisans, of course secretly, have organized themselves into a union.

In his recently published book "The Psychology of Crime," Prof. P. A. Kowalewski says there is less criminality among the Jews of Russia than among any other portion of the Empire's inhabitants.

Out of the large number of singers coveting the honor of being soloists at the Symphony concert last week in Cincinnati, Miss Theresa Abraham was selected by the trustees of the local College of Music. Her success on that occasion was remarkable, and it is said merited.

Delegates to the convention of the Union of American Hebrew Congregations are some of the most prominent co-religionists in the South, East and West. The appointees on their arrival at Cincinnati have most important business to transact involving the future of the Hebrew Union College.

In far off Irkoutsk there are two synagogues, showing that the Jew has taken abode in well-nigh every nook of the Russian Empire.

The members of the Temple of Israel of Amsterdam, N. Y., are making preparations to erect a synagogue. The amount has already been subscribed. The building will be after the Roman style of architecture.

Negotiations were closed recently for the first Jewish burial ground in Camden, N. J. For years the agitation in that direction has been going on.

Mr. Israel Rosenfeld of Baltimore has been appointed a member of the Governor's staff, with the title of colonel.

The Phoenix Club of Milwaukee has been disbanded and its handsome clubhouse, valued at \$75,000, is for sale.

The first synagogue in Joliet was recently dedicated. Sacrifices of a most unusual and liberal kind had to be made in order to effect the result.

At the annual meeting of the Hebrew Technical Institute in New York, it was announced that, in order to perpetuate the memory of their son who died several years ago, Mr. and Mrs. Steinam, have given the institute the sum of \$100,000, for the purpose of building and maintaining a school for metal workers.

Mr. Leon Mandel, of Chicago, recently made an additional gift of \$25,000 to the \$50,000 already given by him to the Chicago University.

Dr. Collins of Louisville, Ky., has been selected to take charge of the Denver Jewish Home for Consumptives.

Baron de Hirsch, nephew and heir of the greatest philanthropist of the age, is in Chicago with his wife on a visit to the latter's relatives.

The Jewish students and graduates of the University of Pennsylvania have formed a society known as the Hebrew Students' League of Philadelphia. A few years ago there used to be some slight feeling against the Jews in some of our universities, they not being admitted to the various fraternities and social clubs, etc., so that few of our young men cared to publicly announce their Judaism. This new society is not only for the social enjoyment of its members, but it proposes to stimulate intellectual progress among the Philadelphia Jews, as well as to provide for the establishment of scholarships at the University of Pennsylvania.

At the annual meeting of the Pittsburgh United Hebrew Charities, it was shown that the society is well supported by the community and that it has distributed more money last year than ever before. In addition, between twelve and thirteen thousand bushels of coal were distributed the past year; twenty-three hundred orders for groceries were given out, and between four and five hundred railroad tickets were given to deserving applicants. The various kindred organizations, such as the Columbian School, the Young Ladies Sewing Society and the Free Dispensary and the Hospital Association were handsomely remembered by the society. The National Farm School and the Denver Hospital for Consumptives were also substantially remembered.

## RABBINICAL SCHOLARSHIP

XIX.

Following along the line of least resistance, young Rabbis find much discouragement in their pursuit of real and thorough scholarship. There is science in finding out what the "usual run" of people want and in following up the discovery with putting the new ideas into practice. An ignorant laity creates an ignorant clergy. A superficial and semi-cultured pew brings into existence a ministry of like accomplishments. The mass dominates the individual more than the latter is willing to confer, and more than the former is aware of. And the competition, the application of so called business principles, compels the Rabbis, with few notable exceptions, to waste no time in raising the standard of the people, but to immediately "cater" to their wants.

Therefore the ministry now stands in a somewhat discredited state. If the Rabbi strike out along independent lines, preaching otherwise than is expected of him, he easily makes himself a *persona non grata* with his flock.

This is further shown by the fact that rich men rarely, if ever, consent to have, or urge upon, their sons, to choose the ministry for a life vocation. The explanation that the rabbinate does not hold out brilliant material prospects is only partially true, and gives but a limited accounting for the lack of endorsement of the ministry by the wealthy men of our country.

Why does the public generally hold that a Rabbi's life consists of pleasing everybody? Is this a fallacy or is there a grain of truth in this peculiar conception? Why must he please otherwise and to a larger extent than a merchant whose effort it is to satisfy every one of a thousand customers, than a physician who must put up with the whims, fancies and caprices of the hundreds of patients who are unreasonably critical, than the lawyer who, in order to gain clients, is willing to be humble and subservient to the least wish of his capitalistic employer for the nonce?

Why is it usually said that the bread which the Rabbi eats is bitter? Particularly is this true in this country, where, owing to the power exercised by one or two individuals of a congregation, the tenure of office is easily abbreviated and the Rabbi is made a propitiatory sacrifice of, in order to please one or two members, who may be among the most ignorant of layman, among the most unreasoning and vindictive of men. But the Rabbi's bread is made bitter by private intrigues, cliques, cabals and combinations formed against him because, forsooth, one man's wife was not greeted as pleasantly and in the manner she thinks she should, have been by him, because a word or two had dropped from his mouth and displeased personally a powerful element which from that moment on, entered the lists against him in a warfare waged for his dethronement.

If the law of environment is at all in-

vogue, what kind of Rabbis can such loose conditions create?

If the law of natural selection is at present in good working order, what kind of Rabbis can survive such a struggle for existence?

Only those can prosper who by virtue of their commanding abilities and brilliant many sided attainment can afford to remain independent. These may be good scholars. Others again will emerge from the thick of the fray scarred and wounded mentally and spiritually, but yielding to the demands because of their families and their bread? Still another class naturally arises. These are the *Uriah Heeps* of the ministry. They take to the conditions like "ducks to the water." They need have no learning, their suavity and pretensions atone for that. They need not be brainy men, their trickery and selfish planning carry them forward. They may be superficial, but their vanity and success with the people may advance them to the front. With them it is the simplest thing in the world to be Rabbis. Their personality is captivating, their charms capture the hearts of numerous feminine admirers, their elocutionary powers are of a high order, their speech flowery and roseate, their smile perennial, their unction never laid aside, their flattering comments always at hand, and their manifold accomplishments unceasingly in view.

What need have these of scholarly attainments? They preach without being able to read any of the original Hebrew sources. They compile from books of quotations, prose and poetry to suit any occasion and any subject, and from books of anecdotes, apt stories and fitting illustrations. They know how to appear before the public constantly, carry the cuts of themselves about with them on their travels, take advantage of the eagerness with which newspapers seize upon lectures and interviews, fraternize with editors and reporters, and speak a kindly word to all who can advertise them. Of what use is a long siege of books, which require hard study and patient toil? Above all, the "dear public" is mesmerized by their productions as they are, goes into ecstasies over them, remembers possibly a thought or two and chiefly one or two of the anecdotes, feels itself highly edified and much instructed and benefitted. What more is wanted? Nothing. Therefore these men who most often appeal to the radical tendencies of the age and to the charitable inclinations of their audiences, are hailed as the veritable missionaries and apostles of the coming liberal Judaism, and a credit to the Jews because their broad and tolerant sentiments reach so many Christians through the press and otherwise.

"That is our man. The young folks like him. We all understand him. He can show what the Jews were. He can teach us Judaism. He is so liberal and broad-minded." These are the comments which the usual audiences make after hearing such a man.

Gr.

*Twice a Month*, is the title of a new publication "in the interests of the Jewish community in general and the Young Men's Hebrew Association in particular," issued in Louisville.

Wee unto those who engage in the study of law and have no fear of heaven. *Yoma, l. 72.*

## SPECIAL APPEAL

For the Relief of Distress in the Holy City.

To the Editor of the Hebrew Standard.

Sir:—The following is a copy of a cable message which I have received, dated Jerusalem, Jan. 4, and which I beg of you to be kind enough to bring to the notice of your readers:

"Comite Ezuabazara, New York: Send help, all communities Sefardim nothing received; starving; terrible illness. Rachmomet telegraph Chief Rabbi Elyachar."

With some knowledge of English as it is written in Jerusalem, I understand by it that a certain society in New York, of which I have no cognizance, sends help intended for all communities in Jerusalem, but that the Sefardim get none of it; therefore, on account of the prevalence of terrible illness and starvation, mercy should be extended by telegraphing help to Chief Rabbi Elyachar. To make his version of it, in turn, intelligible to your readers, I would also request of you to reproduce the accompanying extract (slightly altered to be somewhat more idiomatic than the original) from the annual report issued in the year 1893, by the Chief Rabbi of Palestine and the Central Committee of the Portuguese Jewish community at Jerusalem. It may also be well to mention that at that time I received the information that said community, having been for a long time the only one there, and alone recognized by the Turkish government, had had to bear all the responsibilities and burdens imposed on our people in the Holy City; which, with the influx of Russian refugees, had served to deplete the communal treasury, and that the Chief Rabbi and his coadjutors had always been alive to the necessity of a close union with the foreign element in Palestine for the welfare of all Israel, and always acted in this spirit. They, therefore, desired that all contributions from abroad should be addressed to the Chief Rabbi as well as to the Rabbi of the Ashkenazic congregations, for their joint care of all the deserving poor, without regard to nationality.

The land of our fathers is the last place where one would expect to find the brotherhood of Israel ignored; and in later years I have indulged the belief that with the acclimatization of the foreign element, assimilation with the natives of the soil was gradually taking place, and that there was more homogeneity. The receipt of that kalogram was therefore a dreadful disappointment to me. The question is one which should command the careful consideration of all Zionists.

This appeal being evidently of vital importance, I beg that you will kindly find place for it in your next issue, even if you have to do it at some inconvenience, and to the displacement of less urgent matter. At the same time may I not hope that humanitarian Israel will not be satisfied with contributing only small amounts, but that each will give "according to the blessing which the Lord, our God, has bestowed upon him."

With due acknowledgement, in anticipation, I am, Respectfully yours,

DAVID M. PIZA.

New York, Jan 3, 1901.

### EXTRACT.

In submitting the annual report of the work of the Portuguese community, we beg to tender our sincerest thanks to those who have benevolently aided in the relief of thousands of coreligionists, poor and distressed, widows and orphans. But we are grieved to find that the lovers of Zion are getting so scarce, that the contributions once so abundantly afforded, have now become very scanty indeed, on which account our receipts are far be-

low our expenditures. With a trembling heart we put the question: What will be the result when our foreign brethren abandon us? Why should we bear alone the excruciating pain of the pitiful spectacle presented by those thousands of unfortunate brethren who call on us in vain, because we receive so little support from abroad? It is distressing to notice how the love of Zion is dying out of the hearts of our coreligionists, whilst Christians evince growing interest for the Holy City by the great sacrifice they continue to bring. Instead, we meet the reproachful attacks of our own brethren who blame us for our benevolent efforts to alleviate the lot of our poor ones here, saying that we are only assisting idleness. That reproach appears, however, to be unjust, for those who raise it make not the slightest attempt to provide work for the laboring part of the Jewish population in Jerusalem, nor do they promote the sale of the products of their industry, like the Christians do here. Those opponents of Jewish charity would render great service to the good cause by starting some industry or manufactory here, thus affording the industrious part of the Jewish population the opportunity to earn their living. From that a great relief would result to ourselves, for we would then only have to care for invalid widows, destitute orphans, and decrepit old age. But as long as such measures are not taken, it would be a great wrong to dispense with the "Chaluka," without which thousands of our poor brethren are sure to starve. It is true that also Christians suffer from the present dearthness of provisions, the lack of labor, the stagnation in business, yet they are far better provided for by their congregations, which receive aid from their adherents abroad, than are the poor Jews who struggle with such awful privations as are likely to lead to suicide. The cause of that contrast we have already referred to; we venture, however, to repeat it.

Whilst the other nations manifest their growing interest and sympathy for the Holy City by the great sacrifices they bring, Israelites, on the other hand, neglect their holy duty to Zion, whose name to them has become of little esteem, awakening in but a few coreligionists a sad recollection of our past glory, or a feeling of compassion for their languishing brethren who live here. Meanwhile the state of the largest and oldest congregation, that of the Portuguese Jews, at Jerusalem, is a very distressing one. So long as our foreign coreligionists do not lessen the heavy burden upon our shoulders, either by procuring labor for the working part of the Jewish population, or by erecting asylums for orphans, and establishing poor funds for widows; so long as the load of the whole community rest upon the shoulders of our Central Committee, we doubt any improvement of the present conditions, and look with anxiety and despair into the future.

Yet there remains still a hope for us, namely, that our foreign brethren will follow the example of the other nations, and also stint no expense in order to relieve the lot of our brethren here, thus rescuing the honor of the Jewish name and charity.

We direct this appeal especially to those of our coreligionists in America who are distinguished for their lively concern in the fate of our brethren at Zion. Relying on their impartiality, and being convinced that it is not their intention to make any distinction between Ashkenazim (German Jews) and Sephardim (Portuguese Jews), we request all those who are engaged in collecting and forwarding the alms, kindly to declare their intention openly, lest their brethren of Spanish and Portuguese descent should be injured in the distribution of

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their benevolence. We entreat our American brethren kindly to consider what offensive wrong such a slight would imply, what ill-feeling it would create between the Jewish corporations, and how it would tend to the dishonor and disunion of the congregations at Jerusalem. We beg once more to call the attention of our American coreligionists to the matter in question; and trusting that the existing impropriety in the distribution of their charity will be openly protested against, we shall ever pray for the spiritual and temporal welfare of our American brethren, and the God of Zion will bless and reward them.

The Chief Rabbi of Palestine and the Central Committee of the Portuguese Community at Jerusalem.

The annual meeting of the Beth Israel Hospital Association was held recently in New York. The report of the President showed that the contract price for the new hospital now in process of construction was \$115,000. The value of the site is \$75,000, and it is estimated that extra expenses will bring the total cost up to \$200,000. The total donations to the building fund amount to about \$40,000. The sum of \$15,000 more is available from other sources. There were 1,092 applicants for admission to the hospital last year and 531 patients were admitted; 282 applicants were excluded because of lack of room. Over 32,000 free consultations were granted and over 38,000 prescriptions were given out, most of them at the nominal cost of 10 cents each. A number of other prescriptions were sent out at cost price to the United Hebrew Charities and other charitable organizations.

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**IN THE THEATRES.**

**New York Theatre.**

"The Giddy Throng" is having a most successful run at the New York. Weekly something new has been added which tends to make the lively burlesque review more interesting and attractive. Messrs. Sire Bros., the managers of the house, are sparing no expense with the production, and are employing new performers who are classed among the best and highest priced in the profession. The latest additions are Sam Bernard and Sam Reed, while others of equal worth are being negotiated with. They will be seen in several new travesties which will be introduced in the review and are now in rehearsal. Lady Hope is still the centre of attraction, and nightly dazzles the big audiences which throng the theatre with the Hope family diamonds. Such well known performers as Mabel Fenton, Amelia Summerville, Mamie Gilroy and Louis Harrison are in the company.

**Herald Square Theatre.**

Much of the success of "The Girl From Up There" is due to the excellence of the cast of principals, which includes such well known singers and comedians as Edna May, Virginia Earle, Edna Aug, Grace Belmont, Jane May, Nella Webb, Louise Monte, Ethel Moore, Harry Kelly, Harry Honor, Harry Davenport, Otis Harlan, Chas. T. Aldrich, Montgomery and Stone, Alf Whelan, Farren Soutar, Charles Young, etc.

One of the most remarkably effective stage illusions in perspective ever devised by a scenic artist is shown in the last act of "The Girl From Up There" at the Herald Square Theatre. It is a scene in Paris with one long vista down the brilliantly lighted boulevard, and another through a park, with the lights twinkling fainter and fainter in the far distance, under the trees, while the square in the foreground when the act opens is a scintillating assemblage of fair faces, graceful forms and handsome costumes, in the centre standing Edna May, petite, modest and sweetly demure.

**Proctor's Twenty-third Street Theatre.**

An event of interest to patrons of Proctor's Twenty-third Street Theatre will occur next Monday, when Rose Coghlan, a favorite with all theatre-goers, and Louis Massen appear in Frank A. Ferguson's new one-act comedy drama, "The Ace of Trumps."

Other vaudeville favorites who will assist Miss Coghlan in an all-star programme are: The Streator Zouaves, Joe Welch, Delbosq, Fields and Ward, Lizzie B. Raymond, Lew Hawkins, Mr. and Mrs. Augustin Neuville, Crane Bros., Kreisels performing dogs, Spencer Kelly, Three Juggling Barretts, and many more.

**Casino Theatre.**

The Casino has regained the old time popularity that prevailed in the old days of comic opera there. Nightly the house is thronged by select audiences, who come to witness the new success, the tuneful, mirthful "Florodora." "Florodora," by the way, is to remain at the house for several weeks yet. It is well worth seeing.

**Proctor's Fifth Avenue Theatre.**

"The Best Vaudeville Shows in New York" are being given week after week at Proctor's Fifth Avenue Theatre, Broadway and Twenty-eighth street, and this statement is "made good" by glancing at the following list of names that will appear next Monday, Jan. 21, at Mr. Proctor's Broadway house. Jean Marcel's Living Statuary and Bas-Reliefs, Clayton White and Marie Stuart, Ralph Johnstone, J. W. Albaugh, Jr., and Beth Franklyn, in "Lady Betty's Highwayman," Press Eldridge, Three

Mascagnos, Dillon Brothers, Winona and Banks Winter, Will F. Denny, Montague and West, and a dozen more.

**Manhattan Theatre.**

"The Burgomaster" finds increased favor the oftener it is presented at the Manhattan. Lillian Coleman, the original Ruth, has recovered from the illness which prostrated her just before the opening, and is again in the cast. The

**Proctor's Palace.**

The Russell Brothers, the famous Irish Servant Girls, will head a programme of vaudeville at Proctor's East Fifty-eighth Street Palace, next Monday, Jan. 21. Other features in the bill besides the Russell Brothers are: Al Leech and the Three Rosebuds, Mr. and Mrs. Perkins D. Fisher, Lew Sully, Jane Whitbeck, Doherty's Poodles, Johnnie Carroll, Martine Brothers, and other novel specialties.

**Harlem Opera House.**

"Sweet Anne Page," the new comic opera which is to be presented at this theatre for one week, beginning Monday next, with Miss Lulu Glaser in the title role, will serve to introduce as a star a young woman who has long held a prominent position in the list of favorite entertainers. For years her standing has been so well established, her popularity so well grounded, that it is only natural that Miss Glaser should seek the emoluments which should accrue to one who has reached her position through merit. "Sweet Anne Page" is the joint work of Louis De Lange and Edgar Smith, librettists, and W. H. Neidlinger, composer of score. Miss Glaser's supporting company includes the comedians Alexander Clark, Wm. Herman West, Fred. Frear and Gilbert Clayton; Arthur Donaldson, baritone; Harold Blake, tenor; Josie Intropidi, Greta Risley, May Gooch, Daisy King, Marquita Dwight, Helen Davidge, Grace Blake, Randolph Curry, Frank Smiley and Thos. E. Whitbread. Seats now on sale at the box office.

**Proctor's 125th Street Theatre.**

Papinta, the wonderful myriad dancer, will be a star feature at Proctor's 125th Street Theatre next Monday. Lillian Burkhart will offer her new sketch, "Captain Suzanne," and Harry Watson's Comedy Co. will appear in the laugh-provoker, "The Two Flats." The others include: Thorne and Carleton, Jess Vernon, Talbot and Davidson, Frank Urban, Losh and Hupp, the Goolmans, Kalatechnoscope moving pictures, and others.

**MUSIC.**

I have just been reading "Songs and Song Writers," by my distinguished confrere of the Evening Post, Mr. Henry T. Finck.\* You may or you may not agree with the views of this writer, but of his knowledge, his sincerity and his ability to write terse, racy and vigorous English there is evidence on every page. He has very little liking for Brahms, who, he says, "was a great dressmaker—a musical Worth. No one ever knew better than he how to cut and shape musical garments and to trim them with elegant variations. But his faculty for originating ideas was weak and therefore he is not an immortal. The art of dressmaking can be taught and acquired, but ideas come from Heaven." While denying the gift of genius to Brahms Mr. Finck is fair-minded enough to admit that "Liebestreue" is a good song and "Wie bist du meine Konigin" is better still, but the best by far . . . is the "Minnelied." . . . It is an ador-

\*New York: Charles Scribner's Sons.

able song." Mr. Finck's opinion of Beethoven's songs will be endorsed by all those to whom the glamour of a mighty name does not bias critical judgment. His chapters on Schubert and Franz glow with enthusiasm; they should be read and re-read by every lieder singer in the land. The continued neglect of the latter's exquisite songs moves him to say that "the concert singers have yet to learn the lesson which has been taught to their colleagues of the operatic stage, who used to scorn Wagner's music because they found in it no loud final notes, no embellishments, no monopoly for the voice which they fancied were essential to the securing of applause. . . . They will live to learn that those who attend song recitals are more pleased with songs that are in themselves beautiful, like the best of Schubert's, Franz's, or Grieg's, than those which merely serve to throw off the singer's voice." In his appreciation of Rubinstein our author says of the Russian master that "as a fertile melodist he has had few equals at any time. In my opinion a composer like Rubinstein, whose workmanship is sometimes careless, but who bubbles over with ideas, is infinitely superior to a Brahms, whose workmanship is flawless, but who has an idea only once a month." I should like to quote from the chapters on Grieg, MacDowell and Jensen, but space forbids. Mr. Finck's book is illustrated with eight excellent portraits.

If Theodore Roosevelt is musical I think he would like the Caesar Franck quintet, which the Kneisels played the other night. It is exceedingly strenuous, with here and there a brief interval of calm beauty, but all its stress and storm cannot cover a paucity of ideas. Mr. Kneisel having given us within the past year several opportunities to become acquainted with a number of the Parisian composer's works, is well advised if he avoids them for a little while at least. The concert began with a lovely performance of the Dvorak quartet op. 51, and ended with one of Beethoven's "Rassumofsky" quartets. The latter, needless to add, played con amore. In the quintet Mr. Proctor, a pianist from Boston, co-operated, without, however, earning any special distinction.

Although announced as their farewell season one may confidently reckon that Mr. and Mrs. Henschel will be heard here again. Both of their recitals last week were well attended, and as neither of them ever sang better, there is no apparent reason why the art of which they are such unique exponents should not be exhibited here from time to time.

The Bindix Quartette announces three subscription concerts at the Waldorf-Astoria, on the Monday evenings of Jan. 28, Feb. 18 and Mar. 18. At the first concert Mr. Ludovic Breitner will preside at the piano. Brahms' A minor quartet, a suite for piano and violin by Emile Bernard, and Mozart's E flat major quartet comprise the programme.

**JACQUES MAYER.**

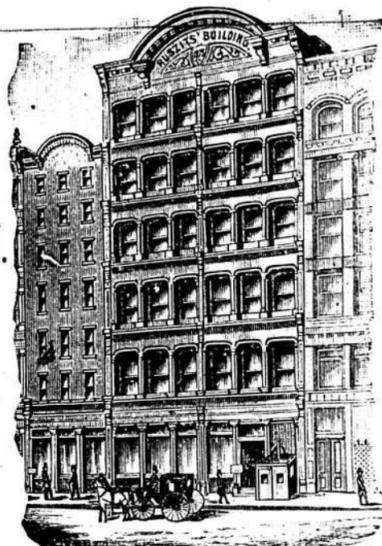
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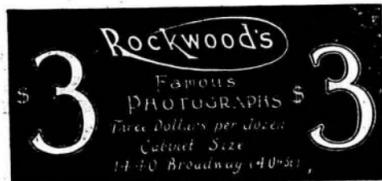
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CITY NEWS.

Seventy-second Street Synagogue.

At eight o'clock next Friday evening, Rev. Dr. Falk Vidaver will deliver a discourse on the subject, "Tolerance." On Sabbath morning he will preach in German.

Temple Emanu-El.

Sunday services will be resumed Sunday, Jan. 20, at 11.30 a. m., and continued throughout the season. Rev. Dr. J. Silverman will begin a series of lectures on "The Great Vices of Our Times," the first being on "The Lust for Money." All are welcome.

Congregation Hand in Hand.

This evening Rev. Mayer Kopstein will lecture on "Ethics of the Talmud." Sabbath morning, "The Growth of a Leader."

Temple Israel of Harlem.

On Friday evening, Jan. 18, the subject of Dr. M. H. Harris' lecture will be, "I.—The Century—Retrospect." The service commences at 8 o'clock.

A sermon will be delivered at the Saturday morning service, commencing at 10 o'clock. Subject, "The Rod of Moses."

Mt. Zion Congregation.

113th Street, Near Madison Avenue. Rabbi Samuel Greenfield will preach on "Manifold Revelation."

On Wednesday evening, Jan. 16, there was a special meeting of the Ladies' Social Circle. A good attendance was the result of the call of the president, Mr. L. Arnheimer.

Temple Ahawath Chesed-Shaar Hashomayim.

The installation ceremonies upon the occasion of the inducting of the Rev. Dr. I. S. Moses into office as the Rabbi of Temple Ahawath Chesed-Shaar Hashomayim, on Friday evening last were not only interesting, but of a most imposing character. The Temple was decorated with many palms and plants, and the pulpit was profusely adorned with beautiful roses and foliage. Notwithstanding the inclemency of the weather, there was a large gathering present. Many men prominent in local religions and communal work were in attendance. The musical programme arranged for the choir was of a high character, and exquisitely rendered. In the absence of the President of the congregation, Mr. Samuel B. Hamburger, the chairman of the committee charged with the installation services, in a brief but most eloquent address welcomed Rabbi Moses to the pulpit of the Temple, and upon behalf of the membership thereof, gave him the assurance of their co-operation and support, and in closing introduced the Rev. Dr. Kohler, who delivered the installation address. The welcome extended to the incoming Rabbi by Dr. Kohler, upon behalf of the congregation and the Board of Jewish Ministers, was not only an eloquent, but a most affecting one. The inaugural address was delivered by Rev. Dr. Moses. His address was listened to with rapt attention. The address was an English one. His language was perfect in enunciation, of eloquent diction, and its delivery most eloquent. His voice is of a most pleasing tone and far reaching, and under perfect control. Upon the conclusion of the address he was made the recipient of most hearty congratulations. The opening prayer was delivered in the usual excellent manner by Rev. Theodore Ginzberg, and the benediction was spoken by Rev. Dr. Moses. On the Saturday following the installation Dr. Moses delivered a sermon in German, which was highly pleasing to the members of the congregation. Last (Thursday) evening a reception was tendered to Dr. and Mrs. Moses by the members and seat holders of the

congregation at the Tuxedo. The members of the congregation and their ladies and many well known coreligionists were in attendance.

Charles Harris Literary Society.

A number of young men, former graduates of the Hebrew Orphan Asylum of New York City, have formed a society known as the Charles Harris Literary Society, for the purpose of promoting sociability among its members such as debates, readings and social entertainments.

This society is also beneficial to members, as they have their own society doctor (Dr. Martin Cohn), also theatre parties are frequently given, beside outings and athletic sports. The society is non-sectarian and promises to have a large following.

Among the people interested in it are Mr. and Mrs. E. Saxe, Mr. and Mrs. L. Harris, Miss Louise Lambley, Miss Mabel Well, Miss Florence Mars, Aqueduct Commissioner Halpin, Joseph H. Harris and Mr. Arthur Saxe.

The officers are, Mr. Chas. H. Harris, president; Mr. Louis Jacobs, vice-president; Mr. Nathan Frank, secretary; Mr. Arthur Saxe, treasurer. The directors are Max Lambert, Harry Cohen, Sol Gottheimer, Abe Fortgang, Aaron Eckhart, Louis Prince, Nathan Liberman and Ben Klein.

Hebrew Sheltering Guardian Society.

On Sunday morning, Jan. 13, in the presence of the board of managers, the President, Mr. Samuel D. Levy, with appropriate remarks, presented a Lehman prize to Thomas Monaghan and to Bella Frank, respectively, for good behavior in the institution. Each prize is a bank book with ten dollars credited to the name of the recipient.

Memorial services in commemoration of the demise of Mrs. Jane Lippmann, a former directress, will be held in the chapel of the institution next Sunday morning, Jan. 20, at 10 o'clock. The public is respectfully invited to be present.

Young Folk's League.

The officers and members of the Hebrew Infants' Asylum should be proud of their auxiliary, the Young Folk's League, for the latter, aside of materially assisting its parent institution, has, through its activity in matters social, conducted a great deal to the standing and prestige the H. I. A. at present enjoys.

The league, with a membership list to which hundreds of names are affixed, is one of the recognized social and charitable conclaves of this city, and is more and more making itself felt as such; for no month passes by unless some particular function is announced.

For instance, last Sunday night Tuxedo Hall was virtually packed to the doors with young people bent upon spending an enjoyable evening, dancing to their heart's content. Next month a reception will take place at Sherry's, and in March a concert will be given at the Casino. So, to make use of the vernacular, "there will be something doing," and it is well to anticipate that the organization will "make good." By the way, next Sunday afternoon, at the Tuxedo, the monthly meeting will take place, at which some of the dilettante talent of the league will lend their artistic endeavors. A word or two in laudatory form are due Mr. Mayer C. Goldman, for, as president, he is evincing an ardent interest in his coterie of charity workers and pleasure-seekers.

On in New York; Off in St. Louis.

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ENGAGEMENTS.

ABRAMS—PINCUS.—Mr. and Mrs. Paul Pincus announce the engagement of their niece Rose to Mr. Abe Abrams, of White Plains, N. Y. At home Sunday, Jan. 20, 1901, 419 East 118th street.

BRAUNBERGER—LOBEL.—Mr. and Mrs. J. Lobel, 3 East 114th, announce the engagement of their daughter Celia to Dave Braunberger, of Brooklyn. Sunday, Jan. 20, 1901, reception 7 to 11 p. m.

HYMES—POPPER.—Mr. and Mrs. H. Popper wish to announce the engagement of their daughter Rose to Mr. Louis Hymes. At home, 949 Fleetwood avenue, Sunday, Jan. 20, after 7 p. m.

KUTTNER—KREINSON.—Mr. and Mrs. B. Kuttner, of 242 East 116th street, announce the engagement of their daughter Bella to Mr. Jake Kreinson, of Bradford, Pa. At home, Feb. 3, from 3 to 6.

LESSER—LESSER.—Mr. and Mrs. Philip Lesser, 453 East Eighty-third street, announce the engagement of their daughter Amalie to Mr. L. Lesser, of Marshall, Tex.

MAYER—STEIN.—Mr. and Mrs. Sigmond Stein beg to announce the engagement to their daughter Frances to Mr. Abe Mayer. At home Sunday, Jan. 20, 1901, 316 East 121st street, New York.

MOSES—GOODMAN.—Mr. and Mrs. B. Goodman announce the engagement of their daughter Martha to Mr. Maurice Moses. At home Sunday, Jan. 20, from 3 to 6. Residence 431 East Eighty-third street.

POSSNER—RICH.—Mrs. M. Rich announces the engagement of her daughter Jennie to Mr. Sol Possner. At home Jan. 20, 1901.

REICH—GARLICK.—Mr. and Mrs. Alex Garlick announce the engagement of their daughter Annie to Jacob Reich. At home, Jan. 20, 319 East 124th street.

SCHLOSSBERG—GRUHN.—Mr. and Mrs. S. Gruhn, 2 East 118th street, announce the engagement of their daughter Eva to Mr. John B. Schlossberg. At home Sunday, Jan. 20.

SCHWARZMAN—KAUFMAN.—Mr. and Mrs. L. Stern announce the engagement of their sister, Carrie Schwarzman, to Mr. Simon Kaufman. At home Jan: 20, 1901, at 2251 Third avenue.

SEILER—KOHN.—Isaac Seiler to Miss Sophie Kohn. Engaged Sunday, Jan. 13, 1901. At home Sunday, Jan. 20, 293 East Third street.

SPIERO—MAYER.—Mr. and Mrs. David Mayer announce the engagement of their daughter Bella to Mr. Moe Spiero, of Brooklyn. At home Sunday, Jan. 20, 1901, 224 Garfield place, Brooklyn.

STERN—UNGER.—Mr. and Mrs. J. Unger announce the engagement of their daughter Katie to Mr. Ben Stern, 335 East 119th street, city.

The Albany Dental Association, under the management of F. L. Morhard, D. D., has become one of the largest establishments in this city, through the genuine good work it is doing all along. Their new method of extracting teeth and inserting new ones the same day is a feature of the establishment, as well as the manufacture of sets at a lower rate than anywhere else in the city. Their prices are very reasonable, as the following will show:

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MARRIED.

Wolpow—Krause.

On Tuesday, Jan. 8, 1901, Mr. Max Krause to Miss Annie Wolpow, at Everet Hall, by Rev. B. Kast.

The Purim Ball.

The auction sale of boxes for the Purim Ball took place at the vestry rooms of Temple Emanuel, on Tuesday evening last, and quite a large sum was realized. Mr. George A. Kessler obtained first choice of boxes, with a bid of \$1,000, and there were several others almost as large. The ball will be given at the Metropolitan Opera House on Thursday, Feb. 14, and will be in aid of the United Hebrew Charities.

Jael Lodge, U. O. T. S.

To increase their Hospital Fund, Jael Lodge, No. 6, U. O. T. S., gave a fair on Jan. 12 at the Tuxedo. Although the membership of this lodge is not even 200 their success showed with what zeal and good will the members worked. In little more than three hours they realized over one thousand dollars, clear of all expenses. This money goes to their fund, each lodge of this order having its own fund.

The president of the lodge is Mrs. Julia Gartner, who was indefatigable in her efforts for the success of this Fair. The cashiers, Mrs. Rosalie Elsner and Mrs. Pauline S. Kohn, had their hands full and did their part of the work most creditably.

The tables were managed by Mrs. Tillie Loeb, with assistants Miss Frank Stein assisted by Mrs. Stein, Mrs. C. Feidenheim assisted by Mrs. Phelps, Miss Agnes Schottenfels assisted by Mrs. Isaac Weingart, Miss Bianca Simon assisted by Miss Sarah Mack and Mr. Irving Freund, Mrs. Edward Simon assisted by Mrs. Francesca Mayer, Mrs. Adeline Meyer, Mrs. M. Beckel, Mrs. Mitchell assisted by Miss Mitchell and Miss Eva Mayer, Mrs. Friedenheit assisted by her daughters.

The Grand Lodge was represented by Worthy Superior Mina Schottenfels, Pres. Bertha Lobenstein, Vice-Pres. Clara Lobenberg, Treas. Sarah Markowitz and Secy. Bianca Robitscher.

Besides those at the tables, some others who were instrumental in making the affair a financial and social success were Miss Carrie K. Rothschild, the Misses Frank, Miss Linda Cohen, Mrs. A. Harris, Mr. Levenson and Miss Amy Ray.

The day was brought to a successful and pleasant end by the appearance of Mr. Gartner and Mr. Edward Simon. These gentlemen raffled off and sold the little that was left to great advantage.

An Elaborate Masquerade.

An elaborate entertainment—a reception and masque dance—was given by Mr. Simon Uhlmann, of No. 19 East Sixty-third street, at Delmonico's, last Saturday night, for his daughter, Miss Edith Uhlmann. The large ballroom of the establishment was converted into a flower garden.

Miss Uhlmann, in receiving the guests, was assisted by her sister, Mrs. David Heller, Mrs. Edward M. Salomon, Mrs. Fredk. Rothschild, Miss Wallach, Miss Sichel, Miss Salomon, Miss Sidenberg, Miss Falkenau and Miss Wimpfheimer. Following the reception there was a cotillon, in which the masqueraders received some unique favors.

At midnight the merry company unmasked and shortly afterward supper was announced.

Among the guests were many of the young friends of Miss Uhlmann, including Mr. Frederick Uhlmann, her uncle, Miss Elsie Weil, Miss Madeline Hecht, Miss Etta Schwab, Miss Milly Levine, Miss Tim, Miss Viola Solomon, Miss Edith Abrahams, Miss Elsie Sidenberg, Miss Amy Somers, Miss Gutmán, Miss Estelle Goldsmith, Miss Mignon Somers, Miss Lena Goldberger, Miss Irma Boskowitz, Miss Lulu Hecht, Miss Edith Jacoby, Miss Renee Jacoby, Miss Etta Schwab, Miss Dittenhoefer, Miss Jennie M. Dreyfus, Miss Irma Wimpfheimer, Miss Clara Wechsler, Miss Louise Bijur, Miss Sichel, Messrs. Charles S. Huggenheimer, Melville Stern, Edgar M. Leventritt, Arthur Lorsch, Herbert Spencer, Brussels, William Sidenberg, Milton Gans, Lawrence Abraham, Samuel Jacobs, Samuel Liebman, George Ranger Sidney L. Wormser, Joseph H. Wise, John Duveen, Elbert Brussels, William C. Kaufman and Morris Promkis.

Advertise in the Hebrew Standard.

OBITUARY.

The Rev. Henry Wasserman.

The Rev. Dr. Henry Wasserman, for thirty years rabbi of a congregation of French Hebrews, died suddenly on Saturday night from heart disease at the home of his nephew and niece, Mr. and Mrs. S. Morgenthau, at No. 20 West Ninety-sixth street. Dr. Wasserman, who was apparently in excellent health, notwithstanding his advanced age, was stricken suddenly, and died in a short time.

Dr. Wasserman was born in Bavaria on Jan. 10, 1811, and first became a rabbi in the town of Oberamdorf. He came to this country in 1855, and was made rabbi of the French Hebrew synagogue, of which he remained in charge until 1885. In that year he became chaplain of the B'nai B'rith Home, in Yonkers, as the French Hebrew congregation was consolidated with another. In 1898 he retired from his chaplaincy because of old age.

As chaplain of King Solomon Lodge, F. and A. M., Dr. Wasserman was known as the oldest living Masonic chaplain in the State of New York, but it was for the many marriages he had performed that he was best known. During his career as a rabbi he is said to have married more Hebrew couples than any other rabbi in the country. For twenty years he united in marriage, it is said, an average of five hundred couples a year.

The funeral was held from the Temple Beth-El, at Fifth avenue and Seventy-sixth street, on Tuesday morning at 9:30 o'clock. The burial was in Salem Field Cemetery.

Propos of the "Fuel and Aid" Ball.

Let the truants sneer, the cynical smile, the straying sheep bleat, for "affairs" may come and societies may go, but the Ladies' Fuel and Aid Society ball, the New Year's Eve social event of low-town Jewish select society, like Tennyson's Brook, goes merrily on its way. And yet, in the eyes of many, to say "down-town" would appear incorrect. We know too well the story of the gradual complete up-town emigration and, although some of its erstwhile pillars and truant flock, who have ambitiously strayed from the fold, now patronizingly refer to their late domain as the "congested district," "Ghetto," etc., they are still, however, "true-blue East Side" in all the enthusiasm, energy and eloquence of the term when charity is called for on deck!

What the "grand annual" dance was to Shiloh's beauteous daughter of Biblical lore; what the Assembly Ball is to the present Four Hundred, the Fuel and Aid "affair" as "the" function is ever in cozy conjunction with their New Year's felicitations; and snugly encoined in their dear hearts, fills its unique niche in their modest temple of frivolity. Still, frivolity is much too shallow for "unsere Leute;" for if charity loth cover a multitude of sins, a Jewish charity ball becomes the cloak of a myriad of social amenities that go chasing themselves around the hall in delicious mystery, hurrying hither and thither, scurrying in and out of the throng of dancers and blinking in the rays (also Beatrices) of the blazing sons and emblazoned daughters of our own inner circle. For the practice of lynx-diplomacy and the casual jotting down of trite memoranda; for the polite maneuvers of some young gentlemen, and the studied reserve of divers young ladies, what occasion more appropriate, what time more reasonable than this "ring in the true" evening; and of Jewish charity balls, in the world of "our own people," the Fuel and Aid is emphatically "it."

Thus, in the glory of the departing century, the thirteenth annual greeting of

this worthy philanthropy for the foodless and woodless poor was in thorough keeping with all its previous efforts. From the perennial president, kindly, benevolent, benign, down to the sweet young singer on the stage, reminding one of a Raphael cherubic chorister in the flesh, this whole remarkable assemblage thoroughly enjoyed itself, each in his own interesting manner, not forgetting the only male officer—the secretary, his Honor, the Scribe, who, beside faithfully keeping the accounts of the society, has earned for himself a unique distinction as a raconteur, with an irrepressible propensity to foist on unsuspecting young women so-called funny stories, pitifully devoid of humor, as the gentleman's head is of hair. The conscientious chronicler of society news experiences little difficulty of "clear sailing" through the crowd, long practice having given him the "knack;" but not so with the casual observer and interested spectator. Caught in the eddying throng, he stands bewildered whither to turn; with diamonds to right of him, beauty to left of him, and wit behind him in volleys and carats.

From the vantage of the now deserted balcony (save for an occasional couple indulging in one of those philosophical heart-to-heart talks) the New Year is certainly auspiciously begun; or, as the regularly sent society newsgatherer would gurgle, "in a whirling riot of color, the ardent devotees at the shrine of Terpsichore," etc. And then, no description would be complete without the always reliable "among those present;" but it becomes unnecessary here. In fact, to employ the negative would really be more in order, that the fateful names might be ruefully gazed at and condoned over.

And now the entertainment is over and the audience rises en masse, and begins to recognize one another. To the swishing of silk, the rustling of skirts, the chatter of long-suppressed conversation, the numerous introductions, the vigorous haste of the waiters to remove the long rows of benches which served for the entertainment, and the mighty chorus of "Auld Lang Syne" to welcome 1901, the ball is formally opened with general handshaking and good wishes for the New Year.

Of the rest is not the business here, except this: Why, oh, why, will young ladies, after having (to use the vernacular) danced themselves "to a finish," consume a full hour in good-night handshaking and small talk, return presently all dressed for the street and then spend an additional hour whirling around the floor, breathlessly exclaiming after a particularly pleasurable two-step that "she is just beginning to enjoy herself!"

I. SENSTEIN.

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### Borough of Brooklyn.

#### Charity Ball.

The annual charity ball under the auspices of the Brooklyn Hebrew Orphan Asylum, will this year take place on Wednesday evening, Jan. 23, at the Academy of Music.

As this affair is given for the benefit of a very worthy institution, it always draws a large crowd of charitably inclined people, who, at the same time, wish to enjoy a very pleasant evening. The well-known Wechsler Band will supply the music, which is a guarantee of its excellence.

The Brooklyn Hebrew community are very proud of their Orphan Asylum and rightly so. The institution itself, the building, the way it is managed, the instruction given to its inmates, its juvenile band of music, all and everything is greatly admired by its members and visitors. We have no doubt that the ball will be a success, and the evening well enjoyed.

#### Sunday School Entertainment.

On Wednesday evening, Jan. 9, at the Brooklyn Atheneum, the Sunday school Beth Elohim, W. D., gave their entertainment. They had a very fair attendance, and the play, "Rumpelstiltskin," an extravaganza in three acts, was well enjoyed. The performers were all pupils of the Sunday school, and they acquitted themselves of their task with great credit. The cast comprised: Milton M. Fisher, Arthur Seligmann, Malcolm Knoller, Saul Lippman, Florence Rosenberg, Isabel Herzos and Florence Warman. Beside, there was a body guard, king's attendants, etc.

Another feature of the play was a number of dances, ably performed by a large number of children, under the direction, we may say, of the "Herald of Dances and Marches." Gertrude Wise Arhner. These dances were performed in such an excellent manner, as if these children were professional ballet dancers. The most complicated figures were executed without hitch, and with great precision. The pupils were coached by Amelia Mergenroth, of New York, who deserves great credit for her arduous and well-performed task.

The first of the series of dramatic readings by Mr. George Riddle will be given on Friday, Jan. 18, at 8.45, and Saturday, Jan. 19, at 8.15, in Association Hall. Mr. Riddle will read Victor Hugo's

"Lucrezia Borgia," with orchestral accompaniment, by Mr. Arthur Claassen, musical director.

The third Philharmonic concert of the season 1900-1901, by the Boston Symphony Orchestra, will take place on Friday evening, Jan. 18 at the Academy of Music, Mr. William Gericke, conductor, assisted by Herr Hugo Becker, 'cello.

The entertainment and ball of the Johannah Meseritz Lodge, which was held last Sunday in Turn Hall, was one of the best the society held in a long time. The entertainment was produced by professionals and enjoyed by all. The dancing kept the members and their freinds together until the wee hours of the morning. The affair was a financial, as well as social, success.

#### Amphion Theatre.

A revival of the "Still Alarm" is announced for next week at the Amphion. This revival will be one of magnitude, and scenically will surpass any previous production of this well-known drama from the pen of Joseph Arthur. The cast is a superior one, and includes Mr. Harry Lacy, who will essay the same role he enacted in the first presentation of the "Still Alarm."

#### Bijou Theatre.

"Lost in the Desert," which will be seen at the Bijou this week, is a melodrama of the most advanced type, and tells of the adventures of an American party wrecked in midocean and cast away on the shores of Arabia. The cast-aways, after wandering about until they are almost dead from hunger and exposure, fall into the hands of a tribe of desert Arabs, who carry them into captivity. Their efforts to escape and their final rescue offer opportunities for thrilling adventure and exciting climaxes. The company includes a tribe of real Arabs.

#### Grand Opera House.

"The Merry Tramps," which will be seen the coming week at the Grand Opera House, is the name of the musical and spectacular farcical comedy in which the Royal Lilliputians have achieved so much popularity. It is purely American up-to-date farce of the uproarious kind, being written by John Fowler. The Lilliputians are all Americans and must not be confounded with their namesakes so popular a few seasons ago. In the cast are Franz Ebert, Louis Merkel, Will Archer, Major Jas. D. Doyle, George Liable, Cautna Sisters, Joseph Mack, Gus Alexander, Joseph Algere, James E. Rosen, Joseph Littlefinger, and others.

#### Montreal.

At the annual general meeting of the Federation of Zionist Societies of Canada Mr. Clarence I. de Sola presided. The Zionist societies of Montreal, Toronto, Winnipeg, Kingston, Quebec, Ottawa, London and Hamilton were represented. The annual report showed that the movement continues to make substantial progress throughout the Dominion and evidences much activity. Measures for obtaining still larger results during the coming season were discussed and adopted. The recommendation of the president to establish a ladies' society in Montreal was carried, and also the founding of societies during the coming year in those towns where they have not yet been established. Various other points were taken up and discussed. The election of officers for the ensuing year resulted as follows:

Mr. Clarence I. de Sola, president; Mr. Jacob Cohen, Montreal, and Mr. H. G. Levetus, Toronto, vice-presidents; Mr. H. Bernstein, treasurer; Mr. J. S. Leo, corresponding secretary; Mr. Leon Goldman, recording secretary; Rev. M. de Sola, Rev. B. M. Kaplan, Rev. A. M. Ashinsky and Messrs. B. Silver, Kings-

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NEW YORK, JANUARY 18, 1901.

הגידו בנבים והשמעו ושא נס:  
Declare Ye among the Nations—Publish and set up a  
Standard.

## פ' וארא

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

Religion is not a garment to be shaken off at pleasure.

Moses was a shepherd, so was David. Yet both these men were leaders in warfare and combat.

Reason is not opposed to faith. The latter supplements the former and begins where the former ends.

From whatever standpoint regarded, whatever the subject involved, revelation is always God-given.

Why should the selfishness of ministers crop out so often? Their envy, too, is noticed from time to time.

Is that unconscious irony when some of our foreign-born co-religionists call the reverend doctor, "revenue doctor?"

Rabbi Voorsanger does not like Nieto's idealization of Wagner's music, because Wagner was out-and-out anti-Semite.

Judaism does not seek the mere endorsement of its teachings. It requires live practice and execution of its principles.

Who is a אורש אל המותים? The Rabbi whose popularity consists in preaching the largest number of funeral sermons.

Why has not some enterprising young rabbi struck upon the idea of having the boys of his Sunday-school form a cadet corps?

Contentment is happiness. Resting on one's laurels is not necessarily contentment. Advance and progress are brought about by discontent.

The Talmudical saying, תלמידי הכמים מנתינו זה את זה בהלכה may be applied to the demeanor which senior and junior Rabbis evince towards one another.

The January number of *Israel's Home Journal* is upon our table. It is a very creditable issue, its pages illustrated with the portraits of prominent Israelites, and its columns filled with excellent reading matter. This monthly fills a long-felt want in Jewish journalism.

## CONSIDERATENESS.

## לשמור ולקיים

"And thou shalt say unto Aaron: take thy staff and cast it before Pharaoh."—*Exodus*, vii., 9.

It appears rather strange that Aaron should have been bidden to act before Pharaoh, when Moses was himself able to work. He only complained of difficulty of speech and Aaron was to be his spokesman, but otherwise he scarcely needed Aaron, and yet he was the one to begin operations before Pharaoh.

If we consider this from a standpoint of symbolical instruction to future generations, as much of the Torah is, Aaron stands here for the Priesthood in Israel and Moses for knowledge, and as in all religious exercises it was ever and is now customary to begin with the ceremonial functions, then conclude with the instructions; the former to inspire the solemnity the moment requires, the latter to instruct for everlasting time; so Aaron began the work of inspiring Pharaoh, if he could, and Moses was left to give him lasting impressions.

This symbolism is worthy of contemplation now in our religious life, which is guided by two principles: one is the keeping, the other the establishing—לשמור ולקיים—The keeping of existing things would stagnate if we would not establish bulwarks around us as we march on.

That it is useful to keep ordinances, ceremonies, etc., but we must establish rules commensurate with the requirements of circumstances. It is inspiring to hear a beautiful service chanted by chazan and sung by choir, that is the keeping part, but that leaves us not wiser than we were before the service; hence we must have the instructive—the knowledge part—which gives us more lasting impressions; and we must be considerate of both, as some think they have enough with either one or the other. Both must needs go hand in hand.

Our sages explain that Moses was loath to strike the river or soil in Egypt because he was considerate of the fact, that in the river his life was saved and the soil gave him nurture and covered up the Egyptian he slew, the Lord thus told him to tell Aaron to take his staff and cast it before Pharaoh. He therefore struck the river and soil—he accordingly performed the first three miracles.

This serves to show us that considerateness in due measures is a commendable trait, yet at the same time we must not let duties for the weal of mankind unperformed. If Moses was considerate enough not to strike the objects that befriended him and it had to be done nevertheless, he had to tell Aaron to do it. It was necessary in order to bring about good results.

So may one say: "I am satisfied with a good lecture without going through those lengthy ceremonies;" religion tells the teacher (the rabbi) to say to the priest (chazan), "take thy staff and cast it before the people!" The *ishmor* (keeping) part must not be left out. It requires our first consideration. If again one says, "I want my prayers, never mind sermons!" religion again whispers, "We must have

knowledge and intelligence along with the prayers." We must have considerateness for the *kayem* (establishment) part. One is to keep what we have, the other to establish it on the basis of religious truth. No matter what your individual feeling is, the weal of Judaism demands your considerateness. Moses would not strike the river and soil of Egypt, but it had to be done, so his considerateness was overcome by having to tell Aaron to do it.

## WEAK-KNEED ORTHODOXY.

Imbued with the meekness and modesty of the immortal tailors of Tooley Street, the members of a little club of preachers have styled themselves "The Board of Jewish Ministers." It is a soulless corporation and its influence in Jewish affairs in this city is *nil*. We will not dwell now upon the absurdity of applying the title of "Jewish Ministers" to men who hold such views of the Bible and Judaism as do the majority of the members of this androgynous body. We wish rather to point to the penalty which weak-kneed Orthodoxy must pay when it flirts with Reform.

The *American Hebrew*, which is presumably in a position to know all about the affairs of this Preachers' Club, states in its announcement of the installation of the new Rabbi of the 55th Street Temple: "The Board of Jewish Ministers has been requested to be present, and to select a representative; to install Dr. Moses." And it further states that: "Rev. Dr. Kohler will receive Dr. Moses in behalf of the Board of Ministers."

Dr. Moses' record is well known. Quite apart from any question of scholarship or oratorical ability, he has distinguished himself as a radical of the most pronounced type. He has assumed that Moses, the son of Amram, did not write anything, and that the Ten Commandments are the outgrowth of a higher civilization than existed at that time. He was one of the collaborators of that hybrid production called the Union Prayer Book, which is a stench in the nostrils of every educated Jew.

We have sufficient confidence in Dr. Moses' consistency to believe that he will not change his well-known views to please the conservative element in this city, and that he will continue to propagate radical ideas.

But what is the position of an orthodox member of The Board of Jewish Ministers?

That Board, represented by Dr. Kohler, installs Dr. Moses. In other words, it says to Dr. Moses: "We greet you as a *teacher of Judaism*. Go ahead and propound the views of revelation and Judaism you have upheld in the past. We wish you success in such an undertaking."

So an orthodox member of The Board of Jewish Ministers, even though not personally present at Dr. Moses' installation, becomes party to a ceremony whose purpose is to wish God-speed to a radical on a career that will necessarily be diametrically opposed to many of the fundamental principles of Judaism. For Dr. Kohler, in representing the Board of Ministers,

formally represents every member of the Board whether orthodox or reformed.

Though we differ with the representatives of the Reform movement, we give them credit for not trying to carry water on both shoulders at the same time. For the orthodox minister whose complacent attitude towards Reform places him in the absurd position just indicated, we cannot entertain the slightest feeling of respect. We admire even an opponent who strikes manfully from the shoulder. We have no use for the orthodox minister who so far forgets the duty of uncompromising loyalty to Orthodoxy as to yield to Reformers in matters of a purely religious character, and sacrifice their principles upon the altar of professional courtesy. The installation of Dr. Moses has shown very clearly what a penalty this weak-kneed Orthodoxy must pay.

## THE NEW RABBI.

We congratulate the members of the Congregation Ahawath Chesed-Shaar Hashomayim upon its acquisition of so eloquent a Rabbi as Dr. Moses. His advent in the pulpit on Friday evening and Saturday morning last at once met with a most favorable impression and gained for him the spontaneous approval of his auditors.

Rabbi Moses is equally good in the German and English tongues. His delivery is of a most pleasing style, and his voice possesses ample carrying powers. Rich in diction and able to muster in an extensive range the English vocabulary and a skillful constructor of sentences, and with an eloquence which his first initial effort gave strong evidence of, there is no reason why his career in the famous pulpit he enters should not be a useful and most successful one.

The programme of the installation was in charge of a committee of which Mr. Samuel B. Hamburger was chairman, and it may be said that no Rabbi was ever inducted into any pulpit and welcomed by his congregation with more graceful courtesies than those which marked the advent of Dr. Moses into his new field of labors.

We hope that he may always find in his new congregation pleasantness and peace.

Rabbi Schoenfarber's recommendation goes a great way. He endorses Krauskopf for the position of successor to Dr. Wise as President of the Hebrew Union College. Krauskopf may just as well turn about and nominate Toby.

Is there a scarcity of good men among the Jews of this country? Else why is the place of I. M. Wise in the Hebrew Union College, and that of Gottheil in Temple Emanu-El so hard to fill?

Goldsboro, N. C., has been entertaining an oddity in the shape of an African Jew who is said to speak and write Hebrew. We wonder who in that city conversed with him? Further it would be quite a drawing card for one of the seminaries to provide him with a chair.

## THE MIRROR.

The signs of the times show that a reaction is setting in and sensible Israelites are beginning to realize that it is *Aut Judaism, aut nihil*. The "half-baked" have run the length of their tether, they have no new attraction to offer, their sesquipedalian verbiage falls stale, flat and unprofitable upon their audiences, Darwin and Spencer are no longer in it, and the young Rabbi in our large cities is beginning to realize, that no amount of pastoral work can conceal the fact that he is an *am-haaretz*.

\* \* \*

I doff my chapeau to Dr. Rudolph Grossman in recognition of his earnest efforts towards re-establishing evening services in Rodef Sholom. It is a revival of a good old religious custom, and may perhaps be the entering wedge to the inauguration of daily morning services also in that time-honored congregation.

Of course, the weather is too cold at present, but "when the spring time comes gentle Annie," we may expect to see our little Rabbi with his tallis and tephillin and Rodeheimer siddur under his arm, hurrying down Lexington Avenue for morning prayers.

\* \* \*

"For there is hope of a tree though it be cut down that it will sprout again and the tender branches bring forth goodly fruit." Stranger things have happened. I know of Rabbis who would not enter a Succah because it was not built according to Talmudic requirements, another who would not eat meat because he had his doubts about the *Kabbolah* of the *Shochet*, and yet before the ides of March had passed threw off the whole *עול מלכות שמים* for a big salary in a Reform congregation. Now why should not some of our Reform Rabbis practice as well as preach, "Return, oh Israel, to the Lord thy God, for thou hast fallen by thine iniquity."

\* \* \*

The Union of Orthodox Hebrew Congregations are neither wise in their generation nor far-seeing enough to suit my taste. Instead of holding up the Reform Rabbis to public detestation and denouncing their vagaries, why don't they gather up a large fund of money and, instead of making their Rabbis eat *lechem onee*, they should, besides affording them a respectable living, endow each orthodox pulpit with a large annual salary. Then the young Reform Rabbis would at once begin to realize the saving qualities of Orthodoxy and that it is not so bad after all.

\* \* \*

But, *leider*, our Orthodox Congregations are not built that way. The Rabbi must be a *lamdan* and a *Koshere Yehudi* and able to "contend with the enemy at the gate" and bring up a large family on a small, miserable salary.

\* \* \*

A friend of mine the other day heard the *Kedushah* in a fashionable Temple sung to Gounod's "Ave Maria!" He turned to the Cantor in astonishment, whereupon the latter said,

"What are you talking about? That is the 'Oh veh Maria.'"

Bad weather prevented my attendance at the installation of Rabbi Moses as the minister of Temple Ahawath Chesed last Friday evening. His admirers say that he will be the modern Moses who will lead the congregation out of the wilderness of religious apathy. I hope so. Not that I wish to infer that there is any *erev rav* in the Kehillah.

Temple Emanu-El will not be snubbed any more by conceited self-advertising aspirants to their pulpit if they will take my advice and elect Felix Adler as their Rabbi. My suggestion is not so startling as it might appear.

It is true he does not fast on Yom Kippur, does not observe the Mosaic dietary laws, does not believe in revelation, lectures on Sunday, has his doubts about the existence of God and a few other little vestiges of "a mediæval superstition which have retarded the onward progressive march of Judaism."

But on the other hand, with a little furbishing up of his Hebrew he would pass muster with any of our young Rabbis, but then Hebrew is a dead language anyhow, and any boy can read the few Hebrew sentences scattered, like raisins in a pudding, which adorn the pages of that bastard, hermaphrodite production yclept the Union Prayer Book.

It might also be pertinent to ask, "What is the difference between Felix Adler and any of the graduates of the Hebrew Union College?" except that he is an *honest* man and might to-day have been the Rabbi of Temple Emanu-El had he not had the courage of his convictions and refused to be the hypocrite that many of our enlightened Rabbis are.

How many of our modern spiritual leaders fast on the Day of Atonement, deny themselves the succulent oyster or the delectable lobster, observe the Sabbath, say their prayers, believe in the Bible or even a God? 'Tis true, 'tis pity and pity 'tis, 'tis true."

What has become of the gay Loch-invar of the East who, a few months ago rode away with his fair bride to the wild and woolly West?

The young Bishop of Portland is evidently still walking on rainbows and enjoying the beatific raptures of the honeymoon season. When Stephen turns his eyes downwards from the rose-tinted skies and steps once more on solid mother earth, we expect to hear of his achievements in his new diocese.

Manny Friend, Abe Hummel and Colonel Gruber are three of a kind, diminutive in stature but very large of heart. They are all sports, successful in their profession, keen as a whistle and bright as a new dollar. Abe Hummel is a theatrical critic, Manny

Friend a judge of horseflesh, and Abe Gruber a poet and a punster.

As an all-around writer, commend me to Rabbi Weiss of Chattanooga. He is an untiring scribe, and the effusions of his pen adorn the pages of many of our prominent journals. As a Masonic writer he has few equals, and is at home upon every subject, from religion to metaphysics, from science to politics.

He is a clear thinker, a forcible speaker, a Talmudic scholar, an earnest Israelite and a social gentleman.

Mrs. Isaacs informed her husband that the Rabbi had offered as an excuse for not calling upon them on Thursday, that the night before he had been burning the midnight oil in preparing his sermon. "Why is it, Moses," she asked, "that the Rabbis always say they burn the midnight oil when writing their sermons?" "Oh, I suppose," he answered, "because they are ashamed to be seen writing such stuff in the daytime."

A correspondent who signs himself "Old Ahawath Chesed", calls the attention of my Chief to that portion of the biographical sketch accompanying the portrait of Rabbi Isaac S. Moses which appeared in the last issue of the HEBREW STANDARD, reading, "and it is hoped will be a worthy successor of Drs. Adolph Huebsch and Alexander Kohut", and with just indignation asks: "and why not of Dr. Davidson?"

It is a very proper and pertinent question and upon investigation I find that the city editor must be exonerated from all blame, for the publisher simply "followed copy" sent him.

If the new incumbent besides being a worthy successor to Dr. Huebsch as a pulpit orator, or to Dr. Kohut as an eminent scholar, will also be a worthy successor to Dr. Davidson as a sincere, earnest Yehudi, we will have no cause to complain.

Dr. Davidson failed to understand the fine art of being a true *American* Rabbi. He could neither fawn nor flatter. He was not a mere "Rabbi for Revenue", nor could he lend himself to the modern humbug which unhappily, in this age, alone leads to success in the Jewish pulpit. He thought that his own personal sincerity would carry conviction to his hearers.

His innate modesty unfitted him as charlatan and he could not brook to stoop from his dignified calling to gain the plaudits of those who regard glittering generalities as true learning and who mistake surface for depth.

I make the *amende honorable* to "Old Ahawath Chesed", who I believe voices the sentiment of a majority of "the Old Guard", and to Dr. Davidson, for the inadvertent slight, which so far as my Chief is concerned was certainly not intended.

Dr. Davidson in his new sphere is still a teacher in Israel and he has the best wishes of those who love sincerity and admire true Jewish learning, for his success.

I have just learned of an incident characteristic of the "half-baked" and illustrating the old adage:

אם אין תורה אין דרך ארץ  
"If there is no learning there is no manners."

Not a thousand miles from New York a Rabbi who had served his Congregation worthily and well for over twenty-five years, was recently gathered to his fathers.

It seems that during his life-time he had offended the present incumbent—one of the "Cincinnati boys"—by telling some one that he was an *am haaretz*. It certainly was not the young Rabbi's fault but that of his *alma mater* which foisted him upon the community as a Rabbi in Israel. He peremptorily refused to perform the funeral service at the grave of his venerable colleague. O, *Jerusalem!* O, *Moses!*

ASPAKLARYA.  
CORRESPONDENCE.

A Disclaimer.  
EDITOR HEBREW STANDARD:

Sir:—So many of my friends have been writing to me congratulating me on being the author of the clever series of articles signed "G," and entitled "Rabbinical Scholarship," which is now in course of publication in your valuable paper, that I must publicly disclaim the honor. I am not "G. It is some other fellow whose initial and liver are like mine.

JACOB GOLDSTEIN.  
Editor Hebrew Standard:

The articles headed "Rabbinical Scholarship" and signed "I." are very interesting, but the cry of sympathy for the Rabbi, as read between the lines, persuades your humble "Am-Haaret" to give the following reasons why the Rabbi has lost his influence.

First—The great majority are not Hebrew scholars.

Second—They are not desirous, as of old, or ambitious, as I might say, to serve where there are members of congregations who are "Lamdin," but prefer large salaries and "Amharazim" for their congregants, perhaps for a good reason.

Third, and principal reason, in my humble judgment, is because not one in fifty leads an exemplary Jewish life, and most Jews, though not very religious themselves, would like their Rabbi to be so. Respectfully yours, K.

**WANTED**—The Congregation Jeshuat Israel (Touro Synagogue) of Newport, R. I., desires the services of a *Minister* and Reader (Minhag Sephardic). Must be a good English scholar and capable of conducting religious school. For further particulars address JULIUS ENGEL, Pres., Newport, R. I.

**WANTED**—Congregation Beth Mordecai of Perth Amboy, N. J., desires the services of a *Teacher* capable of instructing in Hebrew and in English in small congregation. Send references, also state salary expected to Cong. Beth Mordecai, Perth Amboy, N. J.

**Private Instruction** in Hebrew, German and English. Highest reference. Terms moderate. S. KOHN, 290 E. Houston St.

**WANTED**—A male *Caretaker*, to take care of 500 boys; one with experience preferred; a lover of children; a firm disciplinarian but kindly disposed, and patient; address in own handwriting stating references, experience and salary desired. Address Hebrew Sheltering Guardian Society, 150th Street and 11th Ave., New York City.

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THE Mount Sinai Hospital, Lexington Avenue and 66th Street.

New York, Jan. 16, 1900. The directors of the Mount Sinai Hospital extend their cordial invitation to the annual meeting, to be held on Sunday, January 27th, 1901, at 11 o'clock, A. M., at the Dispensary Building.

No. 149 East 67th street, for the purpose of receiving the reports of the board of directors and treasurer, the transaction of general business, and the election of the following officers:

A president in the place of Mr. Isaac Walach.  
A vice-president in the place of Mr. Isaac Stern.  
A treasurer in the place of Mr. E. Asiel.  
A secretary in the place of Mr. L. M. Josephthal.

All above for one year; five directors for the term of four years, in place of Messrs. Isaac Blumenthal, Louis Stix, Isaac N. Heidelberg, Adolph Herrmann, David Wile.

The following addition to Article 6 of the Constitution, will be submitted for your consideration:

HONORARY DIRECTORS.

Honorary Directors may be elected from those who have served as Directors of the Hospital for not less than ten consecutive years. Elections for such Honorary Directors shall be held at the first meeting of the Board, subsequent to that in which the nominations were made. Two or more dissenting votes shall prevent the election of any candidate.

Honorary Directors shall have the right to be present at all meetings of the Board, and to participate in the discussion of matters before it, but shall not be privileged to vote.

Very respectfully yours,  
LOUIS M. JOSEPHTHAL, Secretary.

The polls will be open from 12 o'clock, M., to 1 o'clock, P. M.

**WANTED**—By the Congregation Anshe Sholom, of Hamilton, Ontario, Canada, by the 1st of March, 1901, a *Chazan* and Teacher for the Hebrew school, who understands the English language,—no objection for being a Shochet. Salary \$500 per year besides perquisites. Traveling expenses will only be paid to the successful candidate. For further particulars communicate with

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Congregation B'nai Sholom of New Haven, Ct., wishes to engage a conservative *Rabbi* who can deliver a sermon in English or German, or both. Must be a Chazan and Bal Korah, also Teacher. Salary not less than \$600 per annum.

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(For the Hebrew Standard.)

REFORM TOMMYROT.

Webster defines Reform "to change from worse to better; to abandon that which is evil and corrupt; to create or shape anew."

I often ask which of these definitions have the learned Reform Rabbis chosen in the interest of Israel's spiritual or social advancement? Echo vainly answers, Which?

Reformers and Orthodox concede that Judaism and the Torah are inseparable, both being of divine origin, therefore the logical question follows, can the work of the Infinite be bettered by finite mental manipulation?

It must be an egotistically ignorant reformer who will reply affirmatively. Yet their teachings have tended to disintegrate a faith sanctified by age and glorious as the pioneer of modern civilization.

Those among us who have been benefited by an early training, *Kedas Moshay*, regard Reform as the giant religious humbug of the age, because it is at variance with the fundamental principles of Judaism, is fraudulently insincere, and is a catchword utilized to cloak the ignorance of ostentatious vanity.

This is for the special behoof of a new generation of wealthy parvenues who dominate in the hiring of Rabbis obedient to their commands in all "shool" matters. Therefore many Reform Rabbis are little more than puppets who realize that their bread and butter depends upon their subservience in religious matters to the will of their masters.

Truculency to hold its own, even temporarily, must indulge in specious argument, so Reform preaches that the ancient Jewish faith is unsuited to our times, or, in other words, the behests of God are not up to date, and Reform, as they advocate it, will improve His errors.

They admit, however, that such of the Bible commandments that form the basis of civilized jurisprudence must be respected, but that all others which conflict with the personal conveniences of their employers may be ignored. Hence, nearly every Reformer manufactures his own ritual and every Reform synagogue rejoices in its exclusive and brief form of services.

I will adduce one important fact to support my statement: The Torah says: "Remember the seventh day, to keep it holy." The Reformer improves upon this by urging that it may be observed on the first day of the week, or perhaps not at all, if it interferes with business or social pursuits of his flock. This is very accommodating, but it is not Judaism.

With all his up-to-date concessions and the aid of organ music, and oftentimes Christian male and female choirs to chant *Shema Yisroel*, the Reform Rabbi does not always draw full houses. Perhaps it is because his constituents understand his elasticity in all that pertains to the ceremonials of their creed.

The reform pulpit is often the forum of local, or national politics, or of some issue entirely foreign to religious teachings. I respectfully suggest that, instead of converting the pulpit into a hustings, the Reformer might profitably instruct many of his listeners in social deportment, which appears to be necessary judging by the effort to exclude many of our rich brethren from suburban Summer resort

If the Reformer needs themes for pulpit eloquence on this subject, let him go to the Waldorf-Astoria restaurant on Saturday nights after the theatres have closed and hear the blatant, vulgar *shmoos* of overdressed men and women of our race, and he will garner material enough for a hundred lectures on social decency and polite breeding.

But the Reformer dare not do this, or he would soon be out of a job, so he will continue to enunciate Reform tommyrot just as long as it pays, and that is why the Reform Rabbi is without influence, or power to advance, instead of contributing to destroy the almost ineffable truths of Judaic teachings. A. L. P.

Spanish Humor.

Some recent jokes from Madrid, giving an idea of contemporaneous Spanish humor:

"But why do you marry so poor a woman?"

"To revenge myself. I have suffered much in this world."

"Ah, I understand—an unhappy love affair."

"No. I am marrying a poor woman to make my creditors rave!"

Gedeon goes to confer with the president of the Society For the Prevention of Cruelty to Animals.

"What do you want?"

"I desire to be protected. My wife treats me like a dog."

Medical consultation:

"How do you find me, doctor?"

"Very bad. You are worn out, and it is necessary that you give up all head work."

"That would ruin me, doctor. Don't you know I'm a barber?"

Among women friends:

"Now I am sure that Ernesto wants to marry me."

"What ground have you for saying that?"

"I've noted that Ernesto begins to be unable to stand mamma."—Mexican Herald.

Writing an Ad.

Did you ever stop to think, you who read the advertisement in the newspapers, just what it means to get up the "ad." every day for a big department store? The man in charge usually has a staff of assistants, who are assigned to certain departments of the store each day. They must familiarize themselves with the stock of these departments, while the manager of the advertising department himself is supposed to keep thoroughly in touch with the entire stock of the store. He writes the general introduction to the advertisement each day and edits the copy turned in to him by his assistants, just as an editor handles the copy of his reporters.

"Just as much care is taken with this matter as though it were so much imperishable literature," said the advertising manager of a big department store. "You sometimes hear of a famous author spending hours over one paragraph, writing it and rewriting it to get the best and strongest effect. You wouldn't think that would be necessary in writing an advertisement, but it is. My assistants sometimes spend an hour over one sentence. There is more science in writing an advertisement that will bring results than perhaps in any other form of composition."—Philadelphia Record.

Bogged.

While traveling in Cornwall in 1891 Rev. S. Baring-Gould came near being overwhelmed in a bog. He and his companions got lost and at dusk found themselves in a bog called Redmire. Six bullocks had already been lost there that year. Mr. Baring-Gould's adventure is related in his "Book of the West."

"All at once I sank above my waist and was being sucked farther down. I cried to my companion, but in the darkness he could not see me, and had he seen me he could have done nothing for me. The water finally reached my armpits.

"Happily I had a stout bamboo some six feet long, and I placed this athwart the surface and held it with my arms as far expanded as possible. By jerks I succeeded in gradually lifting myself and throwing my body forward till

finally I was able to cast myself at full length on the surface. The suction had been so great as to tear my leather gaiters off my legs.

"I lay at full length gasping for nearly a quarter of an hour before I had breath and strength to advance, and then wormed myself along on my breast till I reached dry land. My companion, it turned out, had had a similar experience."

An Ample Kitchen.

What is said to be the largest kitchen in England is that of Raby Castle, the seat of the Duke of Cleveland. It is 30 feet square, having three chimneys, one for the grate, a second for the stoves, and the third for the great caldron. The roof is arched, with a small cupola in the center. It has five windows, from each of which steps descend, but only in one instance to the floor, and a gallery runs round the whole interior of the building. The ancient oven has a diameter of 15 feet.

Vast as this kitchen is, it must have been sometimes taxed by the hospitality of former ages, for in one of the apartments of the great castle 700 knights were upon one occasion entertained at the same time. And the knights of that day were men of brawn and sinew, who would think lightly of demolishing, each man of them, five pounds of beef, half a sucking pig, a venison pasty or two, washed down with huge flagons of brown October.—New York Tribune.

Frightened.

"You have not gone to Europe, then, as you expected?" said Mrs. Fosdick to Mrs. Spriggs.

"No," was the reply. "It is so difficult for Mr. Spriggs to leave his business, and really I couldn't go without him. And then I read the other day about a ship that broke her record. Think how dreadful it would be to be on a ship in the middle of the ocean with her record broken!"—Detroit Free Press.

Raising the Fee.

In that particular year it happened that the national political convention of which we are speaking was held in some other town than Chicago, and the place was crowded.

This is how it came to pass that Colonel Hankthunder, who went merely as a prominent citizen of the republic and had not taken the precaution to engage a room beforehand, found himself shut out of the hotels and compelled to choose lodgings from a list of eligible private dwellings.

The woman of the house near the corner of Fish street and Potato avenue, the first residence at which he called, showed him the only room she had to spare.

"That suits me, ma'am," he said. "How much will it cost me for board and lodging here for the next four days?"

"Well," she answered, "this is not a regular boarding house, and I am only taking boarders because I want to educate my boy for a lawyer. I shall have to charge you \$6 for the four days."

"Madam," loftily rejoined the colonel, taking out his pocketbook, "you will never educate your boy for a lawyer by giving such an example as that. I will pay you \$10."—Chicago Tribune.

Not Second Sight.

In happenings that savor of the supernatural there is often less rather than more than is "dreamt of in philosophy."

In the English county of Wiltshire there lived a woman whose deceased husband had been a pig dealer. After his death it was her habit to remark to chance visitors, without looking out the window:

"That's a nice lot of young pigs, those."

"Where?" the person present was sure to ask.

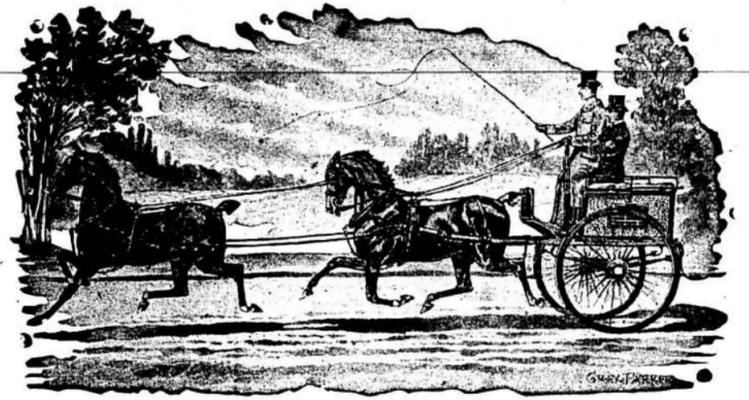
"Comin down the road," was the invariable reply. "They're in a cart, and, what's more, there's a fine fat sow among 'em."

And it would not be long before a cart would appear and in it a litter of pigs and among them the sow which the woman had perceived at such a distance up the road. One day a visitor, who saw in this exhibition an evidence of second sight, exclaimed:

"How do you do it? It is simply wonderful!"

"Tain't no miracle," was the modest reply. "I've just got my ear trained to pigs—the 'em all!"

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**He Jokes No More.**

"Jake," quipped one of the younger of the knights of the road of an old drummer, "what made you lame?" "Overexertion at practical joking." "Tell that to the lambs." "That's dead right, sonny. Cracked one too many, and it left me lame for life. Ask any of the old boys. That game of cinche came in when I was traveling to what were then the new silver mining districts in Colorado. You call it pedro in this state, I guess." "Well, I had a reputation for joking those days—sort of an advertisement, you know. There was a good deal of shouting and shooting through the ceiling that night, but everybody was good natured and jolly until five hands were played without a pedro being caught. The bidders did nothing but go in the hole and were getting uglier every deal." "At last I could contain myself no longer, and announced with an uproarious laugh that I had abstracted the five spots. The general storekeeper was a friend of mine and promptly threw me from the second story window. But they are great wing shots out there, and two of them got me. You'll notice that the lobe of my left ear is gone. The other bullet was extracted from my leg under the supervision of the vigilance committee. I have been an ex-joker ever since."—Detroit Free Press.

**The Story of a Picture.**

Benjamin West's picture of the "Death of Nelson" is closely connected with an anecdote of the great sailor. Just before he went to sea for the last time he was present at a dinner, during which he sat between the artist and Sir William Hamilton. Nelson was expressing to Hamilton his regret that he had not, in his youth, acquired some taste for art and some discrimination in judging it. "But," said he, turning to West, "there is one picture whose power I do feel. I never pass a shop where your 'Death of Wolfe' is in the window without being stopped by it." West made some gracious answer to the compliment, and Nelson went on, "Why have you painted no more like it?" "Because, my lord," West replied, "there are no more subjects." "Ah," said the sailor, "I didn't think of that." "But, my lord," continued West, "I am afraid your intrepidity will yet furnish me with another such scene, and if it should I shall certainly avail myself of it." "Will you?" said Nelson—"will you, Mr. West? Then I hope I shall die in the next battle!" A few days later he sailed, his strangely expressed aspiration was realized, and the scene lives upon canvas.

**Worse Than His Own.**

A gentleman who owns one of the finest estates in the north of Ireland, while in his gardens one morning, noticed one of the laborers very badly clad and asked him: "Have you no better clothes than those, Mat?" "No, in troth, yer honor, worse luck," replied Mat. "Well, call at the house this evening on your way home," said the gentleman. "I'll leave an old suit of mine with the butler for you." A few days later, when showing a party of visitors through the gardens, he was much annoyed to see Mat looking, if possible, more a scarecrow than ever. "Why are you still wearing those old clothes, Mat?" he asked. "Sure, yer honor, they're the best I have," replied Mat. "But did you not get the suit I left for you the other day?" asked the gentleman. "Indeed, an I did, thank yer honor kindly," replied Mat; "but, sure, I had to lave them at home to be mended."—London Tit-Bits.

**How the Artist Was Called.**

When Henry S. Watson, the illustrator, landed at Naples, he did not know much about European travel. He had to make some sketches in the villages about Naples, and his experiences have filled him with wonder enough for a lifetime. His deft pencil helped him a bit. At one little village inn he tried to get it through the landlord's head that he was to be called early in the morning. He couldn't make himself understood. At last he drew a picture of himself lying in bed, the sun peeping through the window the door

the hour of 6 and the clamor, knocking at the door. Then it was quite plain, and they woke him on a tick.—Saturday Evening Post.

**Odors and Deafness.**

"Here," said the observant boarder who had a newspaper in his hand, "a writer who asserts that odors cause deafness." "Well," added the cross-eyed boarder, "musk is pretty loud."—Pittsburgh Chronicle-Telegraph.

**Diplomacy Wins.**

"Yes, that cheeky young Wintergreen made a friend of the haughty Mrs. De Young the very first time he met her." "How did he do it?" "He asked her if her hair wasn't prematurely gray."—Cleveland Plain Dealer.

**Benefit of the Doubt.**

Sister's New Beau (to Freddy, starting)—Well, Freddy, how do you like my looks? Freddy—Oh, yer long hair makes you look awful silly, but mebbe you ain't Indianapolis Journal.

**The Englishman Caught On.**

An Englishman on his first visit to this city with his family strolled down Broadway alone one night and dropped into a music hall. He had hardly been seated before two sketch artists perpetrated the following:

Persiflage—Hear about Jones? Terrible thing happened to Jones.

Badinage—No. Persiflage—Yes. He dropped 350 feet. Badinage—You don't tell me? Of course he was killed?

Persiflage—No, not killed. They were pigs' feet.

A half hour later the Briton grasped his sides and started the house with an outburst of eulogistic ecstasy. Recovering, he jumped up, hurried out of the music hall and soon reached his hotel. He stopped outside the door of his room and gave way again to a soul stirring laugh. Entering the room he immediately called to his wife:

"Edith," he cried, "Oh, this is the jolliest ever!" and he gave way again.

His wife looked at him in frightened surprise.

"Oh, Edith, did you ever hear about Percy Smithers?"

"No."

"Bah Jove, the poor fellow fell 350 feet."

"How dreadfully horrid! He must have been awfully mangled."

"No. He fell on 350 pigs," and he exploded again and did not subside until a half dozen bell boys rushed to his room to make solicitous inquiries.—New York Sun.

**How Water Causes a Fire.**

One would hardly believe that a bottle of water standing harmlessly on a table could be the cause of a fire. Nevertheless such is the case. In my laboratory the other day I detected the odor of burning wood and, seeking the cause, noticed a tiny wreath of smoke rising from the counter. Setting aside a flask of water that stood close by I sponged over the burning spot with a damp cloth. Shortly after I again detected the odor of burning wood, when, to my surprise, I discovered another burning spot on the table close to the water flask. The flask was standing in the sunlight, thereby concentrating the rays to a focus on the top of the table, acting in this case as a burning glass. A handful of highly combustible material was thrown over the burning spot, catching fire almost immediately.

I cite this instance merely as a warning to chemists and apothecaries, who may not realize how easily a fire may be started in their storerooms by the sun shining through bottles, flasks and carboys of liquid, converting them for the time being into burning glasses of great power. I have in mind now the instance of a fire originating in a storeroom from this cause.—New York Times.

**Jack's Account of It.**

One of Uncle Sam's able seamen who was in an "Owl" train that was wrecked, thus described his experience: "It was a little after two bells this morning and I was smoking my pipe in the 'Owl's' stern galley. The first thing I knew of any happening was when I was thrown violently from my seat. After the pitching and jumping had stopped, I crawled out and saw that the steering gear of the 'Owl' had been carried away, causing her to part amidships. The after end listed badly to starboard and went aground, throw-

ing all hands in a heap to the listed side. No lives were lost, however, though all were badly shaken up and somewhat damaged. One unlucky passenger bunted the glass out of a port-hole, cutting her head and face quite badly. After wigwagging the craft coming up behind to change her course, the forward end of our craft picked up the passengers and crew and continued her voyage. As for me, I will be glad when I am safe aboard the Albatross again. This cruising overland is too rough and choppy for me."—Argonaut.

**Breaking the News Gently.**

There is a man in Liverpool who is renowned for his imperturbable calmness on every imaginable occasion. One day he strolled leisurely into the office of a friend.

"I have just had a chat with your wife," he said by way of beginning.

"Why, I didn't know she was in town."

"Oh, she wasn't in town," replied the other. "I called at your house."

"I didn't know she was receiving today," said the husband with some surprise. "I thought she had a headache."

"She didn't mention it to me," said the calm man. "There was a crowd at the house."

"A crowd!" echoed the husband.

"Yes," went on the calm man. "They came with the fire engine."

"The fire engine!" gasped the husband.

"Oh, it's all right," went on the calm man. "It's all out now. It wasn't much of a fire, but I thought you'd like to know it."—London Tit-Bits.

**A Nerve Museum Manager.**

Sarah Bernhardt said that one night during a visit to America when she was playing "Jeanne d'Arc," she hurt her knee with a rusty nail. "The wound gave me considerable pain and trouble," she said, "and it was thought that a slight operation might possibly be required. This fact appeared in the daily papers, and a day or two afterward I received a telegram from the manager of a museum in Chicago saying that if it was necessary to amputate my leg might he please have it. He added he would drape it if desired."

"An umbrella is a good deal like a fellow's hair," remarked the observer of events and things. "If you lose it, you seldom get it back again."

In Japan handkerchiefs are made of paper, cords are twisted from it, and imitations of Cordova leather are skillfully contrived from it.

**Gross Ingratitude.**

Elizabeth Cady Stanton used to tell the story of a band of good women who furnished the means for educating a poor young man for the ministry, who rewarded their kindness and self sacrifice by preaching his first sermon from the text, "Let your women keep silence in the churches."

Somewhat similar was the experience of Editor Cady of the Whangville Patriot. He tells it in this wise:

"I gave that boy of mine a college education. I had to economize, but I did it. Through my acquaintance with a friend in the big city I got him a job on a first class city newspaper. I could have made good use of him in my own office, but I wanted to do better for him than that. How do you suppose he repaid me? The first thing he did after he got his chair warm in his new job, by George, was to write a two column burlesque on country printing offices!"

**Powerful Yeast.**

The veteran editor of the Golden (Colo.) Transcript, who hates a liar as he hates a delinquent subscriber, and who uses only the old reliable George Washington brand of truth in his business, fathers this strange story: "A Larimer county farmer lost a cow in a very queer manner last week. The animal in rummaging through a summer kitchen found and swallowed an old umbrella and a cake of yeast. The yeast, fermenting in the poor beast's stomach, raised the umbrella, and she died in great agony."—Denver Post.

**Drunkenness in Scotland.**

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Don't quarrel if you can help it. A quarrel is never made up.—Aitchison Globe.

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Here Early and to Stay. In the very oldest fossil bearing rocks no insects are found. The very oldest fossil is a kind of polyp, making reefs of limestone when as yet the insects had not appeared, and it "flourished" in Canada.

The first insect known to have existed, a creature of such vast antiquity that it deserves all the respect which the parvenu man can summon and offer to it, was a cockroach. This, the father of all black beetles, probably walked on the earth in solitary magnificence when not only kitchens, but even kitchen middens, were undreamed of, possibly millions of years before neolithic man had even a back cave to offer, with the remains of last night's supper, for the cockroach of the period to enjoy. His discovery established the fact that in the silurian period there were insects, though, as the only piece of his remains found was a wing, there has been room for dispute as to the exact species.

Mr. Goss in his preface to the second edition of his book notes says that what is probably a still older insect has been found in the lower silurian in Sweden. This was not a cockroach, but apparently something worse. If the Latin name, Protoclimex silurius, be literally translated it means the original silurian bug.—Spectator.

Animals Without Feet.

The hoofed animals, like the horse and the stag, have, strictly speaking, no feet, for they walk on their nails, and their feet have become part of their legs. The advantage seems to be a lengthening of the stride, just as a trained athlete learns to run on his toes to increase his pace. There is also the further advantage of no soft part to be injured by contact with the ground. Some monkeys have four hands, which must be a great advantage in climbing. The absence of legs as well as feet is an advantage to many animals that have to travel rapidly through the water or between the branches of trees or other obstructions.

Legs would be but an obstruction to the tadpole while he swims by means of his powerful tail, but when he leaves the water legs and feet become an advantage. So the snake is able to creep through underwood and into small holes with far greater ease without legs, and even the slow worm which seems such a helpless animal on flat ground, can creep through a hedge with remarkable ease and speed. The rudiments of legs are to be found in many snakes, so that there can be but little doubt that the absence of legs has proved an advantage and that natural selection has removed them.

The Shrinkage of England.

With regard to the east coast a sorry story has to be told, the county of Yorkshire, for instance, from Bridlington to Spurn Head, has been disappearing. It is calculated, at an average rate of six feet a year. It is said that careful observation of a certain 12 mile stretch shows that the cliffs 40 feet high have been eaten away by the waves for 132 feet in 40 years. It is, however, at Spurn Head that the greatest ravages have taken place.

In Edward I's time the village of Ravenspur, a seaport near Spurn Head, sent more than one member to parliament; in 1309 and 1471 Henry IV and Edward IV, respectively, landed there, but very soon after the latter's visit the entire town was swept away by the sea. Today the village of Killsea alone stands upon the head; the old site of the village, once a fair place on a hill, with a fine old church, destroyed by the waves in 1826, is now some hundreds of yards below high water mark, and when New Killsea joins it the sea and the Humber will not take long to destroy the entire promontory and make things very unpleasant at Grimsby.—Good Words.

One View of Our Women.

American women separate themselves more each year from the life of the country and affect to smile at any of their number who honestly wish to be of service to the nation. They, like the French aristocracy, are perfectly willing, even anxious, to fill agreeable diplomatic posts at first class foreign capitals, and are naively astonished when their offers of service are not accepted with gratitude by the authorities at Washington. But let a husband propose to his better half some humble position in the machinery of our government and see what the lady's answer will be. A New York woman was transported to a western city, where she was told that "the ladies of

the place expected her to become their social leader." "I don't see anything to lead," was the amiable response.—From Elliot Gregory's "Worldly Ways."

No Family to Boast Of.

Miss Carolina—Is Mr. Burbank a man of family? Miss Virginia—Not that anybody knows of. Miss Carolina—Somebody told me that he is the father of several children.

Miss Virginia—Has a house full of them, but he can't trace their lineage beyond his common old grandfather.—Denver News.

Time It Was Killed.

Particular Diner—This fish, waiter—Truthful Waiter (promptly)—Was killed this morning, sir.

Particular Diner (approvingly)—You did quite right to kill it, because it had been on shore so long that it must have forgotten how to swim, and would have been drowned if it had ever gone to sea again.

Posted In Spite of the Rule.

Collector—I am afraid to present this dun in person to Mr. Grump. Had we not better forward it by mail?

Manager—Yes, but remember this is the only instance where we will violate our motto, "Post No Bills."—Ohio State Journal.

Bargaining In the Orient.

In Smyrna, Turkey and Egypt the bargaining language is about the same. "What you give, lady?"

"I won't give anything! I don't want it! What! Do you think I would carry that back to America?" "But you take hold of him. You feel him silk. I think you want to buy. Ver' cheap. Only four pound!"

"Four pounds!" I say in French. "Oh, you don't want to sell. You want to keep it! And at that price you will keep it!"

"Keep it!" in a shrill scream. "Not want to sell? Me? I here to sell! I sell you everything you see! I sell you the shop!" More wheedlingly, "You give me 40 francs?"

"No," in English again. "I'll give you \$2." "America! Liberty!" he cries, having cunningly established my nationality and flattering my country with oriental guile. "How much you give for him? Last price, now. Six dollars!"

We haggle over "last prices" for a quarter of an hour more, and after two cups of coffee amiably taken together and some general conversation I buy the thing for \$3.—Lillian Bell in Woman's Home Companion.

Eating Railway Iron.

Iron for the blood has evidently been prescribed for the quails of Florida; at least, these birds are eating steel rails on the tracks of the sugar belt near Runnymede. The report, which is well authenticated, does not charge the quails with actually swallowing the rails, but it does say that they pick away their particles wherever they find a rusty spot where they are loosened.

From several points in the state comes the report of holes found in steel rails, and in cases they are large enough to seriously weaken the material. Where a rusty spot starts and is picked out, it naturally holds moisture, continues to rust, to be again picked out, and so the work of destruction goes on.

Railway engineers really believe that the quails take the iron tonic because they are not well and find that it relieves their distress.

Fatal Gluttony.

A messenger employed at the railway station in Praga, Warsaw, made a bet that he would eat at one meal five fowls, a jar of sour cabbage, two melons, ten pounds of fruit, six cucumbers, with bread, and, besides, he would drink a gallon of vodka (native spirit), six bottles of beer and three siphons of soda water. A numerous company assembled to witness the feat, which was successfully accomplished, and the bet was paid. The man, however, was found dead in bed next morning.—London Standard.

Otherwise Discreetly Silent.

McJigger—Bragg tells me he got mixed up in a scrap last night. Thingumbob—Did he get the best of it?

McJigger—Of course. If he hadn't he wouldn't have said anything about it.—Exchange.

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WOLF, AUGUSTA.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against AUGUSTA WOLF, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business at the office of Mitchell Levy, Esq., No. 203 Broadway, in the City of New York, Borough of Manhattan, on or before the fifteenth (15th) day of August next. Dated New York, the 15th day of January, 1900. MITCHEL LEVY, Attorney for Administrator, 203 Broadway, New York City, Borough of Manhattan.

SPIER, CAROLINE.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against CAROLINE SPIER, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Joseph I. Green, No. 280 Broadway, Manhattan, in the City of New York, on or before the 25th day of June next. Dated New York, the 14th day of December, 1900. MAURICE D. SAHLENN, MATILDA SAHLENN, Executors.

JOSEPH I. GREEN, Attorney for Executors, 280 Broadway, Manhattan, New York City. BERNHEIM, ABRAM C.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abram C. Bernheim, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at the Law Office of Ivins, Kidder & Melcher and Henry Wollman, No. 27 William street, in the City of New York, on or before the 23d day of January next. Dated, New York, the 15th day of July, 1900. HENRY C. BERNHEIM, Administrator.

BRUHL, MOSES.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Moses Bruhl, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, viz.: the office of Messrs. Kurzman & Frankenhelmer, No. 20 Broad Street, Borough of Manhattan, in the City of New York, on or before the ninth day of March next. Dated New York, August 31, 1900. HENRIETTA BRUHL, SOLOMON BASS, MAURICE SELIGMANN, Executors. KURZMAN & FRANKENHEIMER, Attorneys for Executors, 20 Broad Street, New York City.

INFELD, CHARLES.—IN PURSUANCE OF an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Charles Infeld, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Louis C. Levy, No. 320 Broadway, Borough of Manhattan, in the City of New York, on or before the first day of April next. Dated New York, the 12th day of September, 1900. DAVID MICHAEL, ADOLPH HOCHSTIM, Executors. LOUIS C. LEVY AND MAX L. ARNSTEIN, Attorneys for Executors, No. 320 Broadway, Borough of Manhattan, New York City.

COHEN, CHARLES.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Charles Cohen, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 202 Greene street, in the City of New York, on or before the 7th day of April next. Dated, New York, the 28th day of September, 1900. ADOLPH COHEN, Administrator. LEWINSON, KOHLER & SCHATTMAN, Administrators of the Estate, 119 Nassau Street, N. Y. City.

CHERY, JULIA J.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Julia J. Chery, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Herman I. Lurie, Esq., his attorney, at No. 280 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 24 day of March, 1901, next. Dated New York, the 22d day of August, 1900. DAVID GALEWSKI, Executor. HERMAN I. LURIE, Attorney for Executor, 280 Broadway, New York City, Manhattan Borough.

METZGER, BERNARD.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bernard Metzger, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business at the office of L. & A. U. Zinke, No. 178 Broadway, Borough of Manhattan, in the City of New York, on or before the 25th day of April next. Dated New York, the 9th day of October, 1900. EVA METZGER, Executrix. L. & A. U. ZINKE, Attorneys for Executrix, 178 Broadway, Manhattan New York City.

KORY, IDA.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against IDA KORY, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business at the office of his attorney, Mitchell Levy, Esq., No. 203 Broadway, in the City of New York, Borough of Manhattan, on or before the fifteenth day of March next. Dated, New York City, August 24, 1900. PETER MUNTZER, Executor. MITCHEL LEVY, Attorney for Executor, 203 Broadway, New York City.

STEINER, WILLIAM.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against William Steiner, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Johnston & Johnston, Nos. 8 and 10 Centre St., Borough of Manhattan, in the City of New York, on or before the first day of March next. Dated New York, the 27th day of August, 1900. JOSEPH KOPPERL, HENRY STEINER, Executors. JOHNSTON & JOHNSTON, Attorneys for Executors, 8 and 10 Centre St., Borough of Manhattan, New York City.

TELLER, SUSAN R.—IN PURSUANCE OF an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Susan R. Teller, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business at the office of Joseph I. Green, No. 280 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 20th day of February, 1901. Dated New York, the 10th day of August, 1900. SARAH TELLER, Administratrix. LEWIS H. FREEDMAN, Attorney for Administratrix, 54 Wall St. (Manhattan), New York City.

MOSS, HENRY.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against HENRY MOSS, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business at the office of Weed, Henry & Meyers, No. 62 William street, in the City of New York, on or before the 20th day of February, 1901 next. Dated, New York, the 8th day of August, 1900. EMMA MOSS, MORRIS MEYERS, Executors. WEED, HENRY & MEYERS, Attorneys for Executors, 62 William street, New York City.

BRUHL, MOSES.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Moses Bruhl, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, viz.: the office of Messrs. Kurzman & Frankenhelmer, No. 20 Broad Street, Borough of Manhattan, in the City of New York, on or before the ninth day of March next. Dated New York, August 31, 1900. HENRIETTA BRUHL, SOLOMON BASS, MAURICE SELIGMANN, Executors. KURZMAN & FRANKENHEIMER, Attorneys for Executors, 20 Broad Street, New York City.

WOLF, AUGUSTA.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against AUGUSTA WOLF, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business at the office of Mitchell Levy, Esq., No. 203 Broadway, in the City of New York, Borough of Manhattan, on or before the fifteenth (15th) day of August next. Dated New York, the 15th day of January, 1900. MITCHEL LEVY, Attorney for Administrator, 203 Broadway, New York City, Borough of Manhattan.

SPIER, CAROLINE.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against CAROLINE SPIER, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Joseph I. Green, No. 280 Broadway, Manhattan, in the City of New York, on or before the 25th day of June next. Dated New York, the 14th day of December, 1900. MAURICE D. SAHLENN, MATILDA SAHLENN, Executors. JOSEPH I. GREEN, Attorney for Executors, 280 Broadway, Manhattan, New York City. BERNHEIM, ABRAM C.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abram C. Bernheim, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at the Law Office of Ivins, Kidder & Melcher and Henry Wollman, No. 27 William street, in the City of New York, on or before the 23d day of January next. Dated, New York, the 15th day of July, 1900. HENRY C. BERNHEIM, Administrator.

HORWITZ, JOSEPH.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Horwitz, sometimes known as Joseph Young, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business at the office of Joseph I. Green, No. 280 Broadway, Manhattan, in the City of New York, on or before the 20th day of June next. Dated, New York, the 12th day of December, 1900. JULIUS H. HORWITZ, Executor. JOSEPH I. GREEN, Attorney for Executor, 280 Broadway, Manhattan, New York City.

RICE, NATHAN P.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Nathan Rice, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, No. 59 Liberty Street, Borough of Manhattan, in the City of New York, on or before the Tenth day of June next. Dated, New York, 30th day of November, 1900. WILLIAM P. CHAMBERS, Executor. ABRAM JACOBSON, Attorney for Executor, No. 59 Liberty Street, Borough of Manhattan, New York City.

IGNATZ GOLDSTEIN.—In pursuance of an order of Hon. Frank T. Fitzgerald, Surrogate of the City and County of New York, notice is hereby given to all persons having claims against Ignatz Goldstein, late of the City of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business, at the office of Eli S. Schreier, at 309 Broadway, in the City of New York, on or before the 3d day of June, 1901. Dated, New York, the 27th day of November, 1900. DAVID D. GOLDSTEIN, DAVID GOLDSTEIN, Executors. ELI S. SCHREIER, Attorney for Executors, 309 Broadway, New York City, N. Y.

GOLDBERG, JACOB.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Goldberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business at the office of Lewis A. Abrams, No. 320 Broadway, in the City of New York, on or before the 20th day of May next. Dated New York, the 10th day of November, 1900. ISAAC GOLDBERG, Executor. LEWIS A. ABRAMS, Attorney for Executor, 320 Broadway, New York, N. Y.

LEWIS, BABETTE.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Babette Lewis, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers at their place of transacting business at the office of Kurzman & Frankenhelmer, No. 20 Broad street, in the City of New York, Borough of Manhattan, on or before the 10th day of May, 1901. Dated New York, November 7, 1900. JULIA FRANKLAND, HERMAN LANDECKER, Executors. KURZMAN & FRANKENHEIMER, Attorneys for Executors, 20 Broad street, New York City.

KLARSMANN, ANDREW.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Andrew Klarsmann, or Klarsman, or Andreas Klarsmann, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business at the office of Samuel O'Brien, Room 234 Stewart Building, No. 280 Broadway, in the City of New York, Borough of Manhattan, on or before the 28th day of April next. Dated New York, the 18th day of October, 1900. LENA KLARSMANN, CHRISTINA MILLER, Executors. SAMUEL J. COHEN, Attorney for Executors, Stewart Building, No. 280 Broadway, N. Y. City, Borough of Manhattan.

FREUND, HERMAN.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Herman Freund, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscribers, at their place of transacting business, viz.: the office of Bernhard Freund, No. 36 Maiden Lane, Borough of Manhattan, in the City of New York, on or before the 4th day of May next. Dated New York, October 31st, 1900. BERNHARD FREUND, HENRY MAIBRUNN, SAMUEL BLOCH, Executors. KURZMAN & FRANKENHEIMER, Attorneys for Executors, 20 Broad Street, New York City.

ABRAMS, ALBERT.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Albert Abrams, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business at the office of Fleischman & Fox, Esqs., No. 346 Broadway, in the City of New York, Borough of Manhattan, on or before the 6th day of June next. Dated New York, the 17th day of November, 1900. PHILLIP ABRAHAMS, Administrator. FLEISCHMAN & FOX, Attorneys for Administrator, 346 Broadway, Borough of Manhattan, City of New York.

DAVIS, JOSEPHINE S.—In pursuance of an order of HON. ABNER C. THOMAS, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Josephine S. Davis, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Fleischman & Fox, Esqs., No. 346 Broadway, in the City of New York, on or before the 20th day of February next. Dated, New York, the 14th day of August, 1900. SARAH A. DAVIS, Administratrix. MERRILL & ROGERS, Attorneys for Administratrix, 111 Broadway, Manhattan, New York City.

LEVENSON, SARAH.—In pursuance of an order of HON. ABNER C. THOMAS, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sarah Levenson, late of the County of New York, deceased, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, the office of Benno Lowry, his attorney, Nos. 206 and 208 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 25th day of December next. Dated, New York, the 25th day of June, 1900. MICHAEL LEVENSON, Executor. BENNO LOWRY, Attorney for Executor, 206 and 208 Broadway, Borough of Manhattan, New York City, N. Y.

**LOCAL DIRECTORY.**

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Adareth El, 135 East 29th street.  
 Adath Israel, 350 East 57th street.  
 Adath Israel of West Harlem, 135 West 125th street.  
 Adath Jeschurun, 112 East 110th street.  
 Adareth El, 135 East 29th street.  
 Agudath Jeshorim, 115 East 86th street.  
 Ahawath Chesed Shaar Hashomayim, 55th street and Lexington avenue.  
 Anshe Chesed, 160 East 112th street.  
 Atereth Israel, 323 East 82d street.  
 Ateres Zwi, 347 East 121st street.  
 Beth-El, 76th street and Fifth avenue.  
 Beth Hamedrash Hagodal, 54 Norfolk street.  
 Beth Hamedrash Shaar Torah, 24 Chrystie street.  
 Beth Israel, 305 West 37th street.  
 Beth Israel Bikur Cholim, 72d street and Lexington avenue.  
 Beth Israel Emanuel, 246 West 114th street.  
 Beth Tefilla, 176 East 106th street.  
 B'nai David, 175th street and Third avenue.  
 B'nai Emmes Mariampoler, 44 East Broadway.  
 B'nai Israel, 225 East 79th street.  
 B'nai Jeshurun, 65th street and Madison avenue.  
 B'nai Peysar, 316 East Fourth street.  
 B'nee Sholom, 630 East Fifth street.  
 Chaari Zedek, 38 Henry street.  
 Chaari Zedek of Harlem, 25 West 118th street.  
 Chebra Anshe Chesed, 160 East 86th street.  
 Chevra Kadisha Talmud Torah, 623 East Fifth street.  
 Derech Amunab, 278 Bleecker street.  
 Emanu-El, Fifth avenue and 43d street.  
 Emuna Israel, 301 West 29th street.  
 Eitz Chalm, Fifth street and avenue B.  
 Hand-in-Hand, 145th street, near Willis avenue.  
 Israel's Hope, 213-215 East 124th street.  
 Kahal Adath Jeshurun, 14 Eldridge street.  
 Kehilath Jeshurun, 127 East 82d street.  
 Kol Israel Anshe Poland, 22 Forsyth street.  
 Matte Levi, 49 East Broadway.  
 Congregation Melah Sholom, 119th street and Second avenue.  
 Nachlath Zevi, 170 East 114th street.  
 Mount Zion, 113th street and Madison avenue.  
 Ohab Zedek, 172 Norfolk street.  
 Ohavey Sholom, 31 East Broadway.  
 Orach Chalm, 221 East 50th street.  
 Poel Zedek, 34 Pitt street.  
 People's Synagogue, 197 East Broadway.  
 Rodef Sholom, 63d street and Lexington avenue.  
 Shaarai Berochoh, 138-140 East 50th street.  
 Shaari Tefila, 166 West 82d street.  
 Shearith B'nai Israel, 633 Sixth street.  
 Shearith Israel, 70th street and Central Park West.  
 Sons of Israel, 15 Pike street.  
 Talmud Torah, 38 Hester street.  
 Temple Israel, 125th street and Fifth avenue.  
 Temple Sinai, 116th street, near Lenox avenue.  
 Tifereth Israel, 123 Allen street.  
 Zichron Ephraim, 67th street, between Third and Lexington avenues.  
 There are a very large number of minor congregations, worshipping in halls in the lower part of the city, that are not given here.

**Libraries.**

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

**Clubs.**

B'nai Borith (Fraternity), 60th street and Lexington avenue.  
 Columbia, 206 Fifth avenue.

Critstion, 516 Fifth avenue.  
 Fidello, 110 East 59th street.  
 Freundschaft, 72d street and Park avenue.  
 Harmonie, 42d street, between Fifth and Sixth avenue.  
 Judeans, Phil. Cowan, Secretary, 439 Fifth avenue.  
 Progress, 63d street and Fifth avenue.  
 West End, 446 Amsterdam avenue.  
**Sisterhoods of Personal Service.**  
 Ahawath Chesed Shaar Hashomayim Sisterhood, 82 East Second street.  
 Atereth Israel Sisterhood, 323 East 82d street.  
 Beth-El Sisterhood, 240 East 60th street.  
 Beth Israel Sisterhood, 72d street and Lexington avenue.  
 B'nai Jeshurun Sisterhood, 320 East 65th street.  
 B'nee Sholom Sisterhood, 630 East Fifth street.  
 Chaari Zedek Sisterhood, 38 Henry street.  
 Emanuel Sisterhood, 223 East 79th street.  
 Federation of Sisterhoods, Mrs. S. Schulman, Secretary, 1144 Park avenue.  
 Rodef Sholom Sisterhood, 63d street and Lexington avenue.  
 Shaaray Tefilla Sisterhood, 166 West 82d street.  
 Shearith Israel Sisterhood, 70th street and Central Park West.  
 Temple Israel Sisterhood, 242 East 112th street.  
**Ladies' Aid Societies.**  
 Amelia Relief Society, 2009 Third avenue.  
 Caroline Aid Society, 239 East 57th street.  
 Ceres Sewing Circle, 170 East 80th street.  
 Deborah Benevolent Society, 170 East 60th street.  
 Downtown Hebrew Ladies' Benevolent Society, 237 East 57th street.  
 Downtown Hebrew Ladies' Relief Association, 206 East Broadway.  
 Gertrude Aid Society; president's address, 213 East 87th street.  
 Ladies' Benevolent Society of the Congregation Atereth Israel, 323 East 82d street.  
 Ladies' Benevolent Society Gates of Hope, 115 East 86th street.  
 Ladies' Fuel and Aid Society; office, 209 East Broadway.  
 Ladies' Hebrew Aid Society of Yorkville, 115 East 86th street.  
 Ladies' Lying-In Relief Society; president's address, 244 West 52d street.  
 Young Ladies' Charitable Aid Society, 55th street and Third avenue.  
 Young Ladies' Charitable Society, Terrace Garden, East 58th street.  
 Yorkville Ladies' Hebrew Aid Society, 170 East 60th street.  
**Auxiliary Societies.**  
 Beth Israel Leagues Nos. 1, 2 and 6, Advisory Board, secretary's address, 114 East 56th street.  
 Ladies' Auxiliary Society of Hebrew Orphan Asylum, Amsterdam avenue and 137th street.  
 Ladies' Auxiliary Society of Mount Sinai Hospital, Lexington avenue and 67th street.  
 Ladies' Auxiliary Society of the B'nai B'rith Home for the Aged and Infirm at Yonkers, 723 Lexington avenue.  
 Ladies' Auxiliary Society for the Aid of Jewish Prisoners, Dr. A. D. Davidow, Secretary, 1574 Madison avenue.  
 Ladies' Auxiliary Society of Beth Israel Hospital, 206 East Broadway.  
 Ladies' Auxiliary of Hebrew Sheltering Guardian Society, 150th street and 11th avenue.  
 Ladies' Auxiliary Society of Montefiore Home, 138th street and Boulevard.  
 Ladies' Benevolent Society of Congregation Shaarai Tefila, 82d street and Ninth avenue.  
 Lebanon League, Westchester avenue and 150th street.  
 Young Folks' League of the Hebrew Infant Asylum, Lexington Assembly Rooms, 58th street.  
 Young Ladies and Gentlemen's League

of the Montefiore Home, Treasurer's address, James Loeb, 70 Pine street.  
**Benefit and Fraternal Societies.**  
 Baron de Hirsch Ladies' Benevolent Society meets at 115 East 86th street.  
 Congregation Derech Amuno Free Burial Society, 27 Sixth avenue.  
 Chebra Hased Veamet, office, 70th street and Central Park W.  
 Keshar Shel Barzel, secretary's address, 19 St. Mark's place.  
 Independent Order of Berith Abraham, secretary's address, 272 East Houston street.  
 Independent Order B'nai B'rith, secretary's address, 723 Lexington avenue.  
 Independent Order Free Sons of Israel, secretary's address, 791 Lexington avenue.  
 Independent Order Sons of Benjamin, secretary's address, 212 East 58th street.  
 United Hands Mutual Benefit Society, secretary's office, 81 East 125th street.  
**Communal Institutions.**  
 Barone Hirsch Fund, 5 Broadway.  
 Baron de Hirsch Trade School, 223 East 64th street.  
 Beth Israel Hospital, 206 East Broadway.  
 Brightside Day Nursery and Kindergarten, 132 Attorney street.  
 Clara De Hirsch Home for Working Girls, 225 East 63d street.  
 Downtown Sabbath School Association, 206 East Broadway.  
 Educational Alliance, 197 East Broadway.  
 East Side Day Nursery, 57 Allen street.  
 East Side Dispensary, 327 Third street.  
 Emma Lazarus Club for Working Girls, 58 St. Mark's place.  
 Hebrew Ladies' Maternal Aid Society, secretary, Mrs. N. Jacobs, 1470 Fifth avenue.  
 Hebrew Relief Society, 99 Central Park W.  
 Hebrew Benevolent Aid Society, 58 St. Mark's place.  
 Hebrew Benevolent Fuel Association, 58 St. Mark's place.  
 Hebrew Gemilath Chasodim Association, 215 East Broadway, New York.  
 Hebrew Mutual Benefit Society, secretary, 212 West 69th street.  
 Hebrew Sheltering Guardian Society, 151st street and Boulevard.  
 Hebrew Infant Asylum, 909 Eagle avenue.  
 Hebrew Sanitary Relief Society, secretary, 103 West 55th street.  
 Hachnosath Orchim Association, 210 Madison street.  
 Hebrew Benevolent and Orphan Asylum Society, Amsterdam avenue and 138th street.  
 Hebrew Institute, 197 East Broadway.  
 Hebrew Sanitarium, 60 Broadway.  
 Hebrew Lying-In Relief Society, Second avenue and 21st street.  
 Hebrew Sheltering House for Aged, 210 Madison street.  
 Hebrew Technical Institute, 36 Stuyvesant street.  
 Hebrew Technical School for Girls, 267 Henry street.  
 Home for Aged and Infirm Hebrews, 125 W. 105th street.  
 Home for Aged and Infirm of the I. O. B. B., Yonkers, N. Y.  
 Industrial School of the Ladies' Bikur Cholim Society, 209 East Broadway.  
 Industrial School of the United Hebrew Charities, 58 St. Mark's place (Eighth street).  
 Jewish Endeavor Society, 109 Henry street.  
 Jewish Immigrants' Protective Association, 212 East 58th street.  
 Jewish Working Girls' Vacation Society, secretary, Mrs. I. Josephie, 321 Riverside Drive.  
 Jewish Sabbath Observance Association, office, 70th street and Central Park W.  
 Jewish Theological Seminary, 736 Lexington avenue.  
 Lebanon Hospital, Westchester avenue and 150th street.

Montefiore Home for Chronic Invalids, 138th street and Boulevard.  
 Montefiore Hebrew Free School, 203 Madison street.  
 Mount Sinai Hospital, 66th street and Lexington avenue.  
 Mount Sinai Training School for Nurses, 149 East 67th street.  
 Passover Relief Association, 122 East 47th street.  
 Purim Association, J. S. Isaacs, 111 Broadway.  
 Russian-American Hebrew Association, East Broadway corner Jefferson street.  
 Sellman-Solomon Society, 237 East 57th street.  
 Society for the Aid of Jewish Prisoners, Henry Solomon, secretary, 58 East 65th street.  
 Society for Religious Study Cong. B'nai Jer'urun, 65th street and Madison avenue.  
 United Hebrew Charities, 356 Second avenue.  
 Young Men Hebrew Association, 92d street and Lexington avenue.  
 Young Women's Hebrew Association, 206 East Broadway.  
**BOROUGH OF BROOKLYN.**  
**Congregations.**  
 Ahawath Achim, Johnson avenue, near Ewen street.  
 Ahawath Scholom Beth Aron, 98 Scholes street.  
 Ahawath Chesed, Lorimer and Stagg streets.  
 Beth El, 110 Noble street (Greenpoint).  
 Beth Elohim, State street, near Hoyt street.  
 Beth Elohim, (E. D.), Keap street, near Division avenue.  
 Beth Hamedresh Hagodal, Siegel street.  
 Beth Israel, Boerum place and State street.  
 Beth Jacob, Keap street, near South Fourth street.  
 Bikur Cholim, Wyona street, E. N. Y.  
 B'nai Jacob, 126 Prospect avenue.  
 B'nai Sholom, 326 Ninth street.  
 Emanuel, Fourth avenue and 49th street.  
 Gemilath Chesed, Cook street.  
 Mt. Sinai, 345 Bridge street.  
 Sons of Israel, Bay 22d street and Benson avenue (Bath Beach).  
 Talmud Torah, 61-65 Meserole street.  
 Temple Israel, Bedford and Lafayette avenues.  
 Cong. United Brethren, 53d street, near Third avenue.  
**Clubs.**  
 Unity Club, Franklin avenue and Hancock street.  
**Ladies' Aid Societies.**  
 Ladies' Hebrew Benevolent Society of Greenpoint; secretary's address, 220 Eckford street.  
 Ladies' Hebrew Benevolent Society of the 26th Ward, 97 Bradford street.  
**Communal Institutions.**  
 B'nos Zion Society; secretary's address, 326 Fourth avenue.  
 Brooklyn Hebrew Dispensary, 70 Johnson avenue.  
 Gemilath Chasodim Society, 83 Graham avenue.  
 Hebrew American League, 715 Broadway.  
 Hebrew Benevolent Association, 161 Smith street.  
 Hebrew Benevolent Society (E. D.), 276 Keap street.  
 Hebrew Educational Society, Pitkin avenue and Watkins street.  
 Hebrew Free School Association, 11 Beaver street.  
 Hebrew League, secretary's address, 171 Watkins street.  
 Hebrew Orphan Asylum, 373 Ralph avenue.  
**Borough of Richmond.**  
 Congregation B'nai Jeshurun, Richmond turnpike.  
 Hebrew Benevolent Society of Staten Island, Richmond turnpike. (Congregation B'nai Jeshurun.)  
 Young Men's Hebrew Association of Staten Island, Richmond turnpike. (Congregation B'nai Jeshurun.)



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Deep flounce—two insertings and heavy lace or deep emb'd ruffle.....	.70
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Fine Cambric Skirts—deep double ruffles of lawn, with 2 insertings and edge of fine lace, also six other styles, elaborately trim'd with laces, tucks and emb'y.....	1.08
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LADIES' DRAWERS.	
Good Muslin—Hemstitched ruffle.....	.18
Inserting and edge of lace or ruffle of good emb'y.....	.30
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LADIES' CHEMISES.	
Muslin—Yoke of lace or emb'y or two insertings and tucks of corded bands.....	.24
With square yoke of insertings.....	.30
Deep yoke of hemstitched tucks, inserting and emb'y; round yoke, two emb'y insertings and lace; others with yokes of heavy lace, fine emb'y and tucks.....	.50
Special Values in finer to 4.98	

LADIES' NIGHT DRESSES.	
Excellent Muslin—Yoke of 18 Hemstitched tucks—hemstitched ruffle—value.....	.40
Fine Cambric—Empire front—revers of fancy lace—lace edge ruffle—value.....	.67
Empire Night Dresses—large revers of wide insertings and ruffle of emb'y—front with four openwork insertings and emb'y ruffle—ribbon run.....	.95
At same price twenty other styles—each prettier than the other.	
Fine Cambric Gowns—Empire and other styles, trimmed in various fancy ways, with Point de Paris laces, pin tucks Emb'y and Lace Insertings.....	1.49 and 1.98
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LADIES' CORSET COVERS.	
Cambric—V-shape—three hemstitch, tucks and hemstitch ruffle or wide embroidery.....	.18
Fine Cambric—tight or gathered front—hemstitching, emb'y or lace insertings—32 styles.....	.20
French and other styles—round, square or high neck—insertings of fine lace or emb'y, edgings to match.....	.40
Habit or regular length—15 of this season's daintiest styles—some with entire front of fine insertings.....	.98
Special Values in finer to 4.00.	

Great Values in Silks	
New Goods bought at declining prices of an advancing season, and advance styles for coming season.	
New Figured Satin Foulards—single and double color figures—new shades of Rose, Helle, Green, Blue, Gray, etc.—also combinations of Black and White and Heliotrope—splendid quality.....	.60
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Brocade Satin Stripes Taffetas—white grounds with figured stripes of Black, Nile Green, Cardinal, Violet, Rose, Brown, Gray, Gold, Turquoise, Heliotrope, Blue—pure silk—firm texture—Earlier price 85 cents.....	.50
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Very effective for Ladies' and Children's Evening and Dancing Dresses.	

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These splendid values are result of purchases made within past few days, from Manufacturers' Clearing out surplus, and are without exception the Best Values yet offered.	
Short Dresses...39 cents; worth .59	
Fine Nainsook—pointed yoke with hemstitch, tucks and ruffles—6 mos. to 3 years.	
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Round and Pointed Yokes—cluster or hemstitch, tucks and ruffles of emb'y—skirts with deep hems, plain and hemstitched.	
Fine Dresses...98 cents; value 1.00	
Long and Short—many with trimmed skirts—showy yoke effects, with embroideries, neat styles and extra dainty effects, with tucks and hemstitchings or tiny baby edgings—all sizes up to 3 years.	
Short Dresses...1.49; worth 2.00 & 2.50	
English and French Novelties—short and long waist effects—extra fine embroideries, with and without lace edges—skirts, with deep hems, tucks or ruffles.	
Fine Dresses...1.98; value 3.50	
Long and Short—perfect masses of emb'y and lace—skirts and yokes being almost covered with dainty trimmings of tucks, insertings of lace and emb'y and double ruffles—all sizes up to 3 years.	
At 2.98 and 3.98	
Exquisite Dresses—long and short—that you can rarely buy for less than double;—elaborate styles, with Point de Paris, Russian, Val, and other fancy washable laces, together with finest insertings and ruffles of emb'y to match, with and without cluster tuckings and hand stitchings.	

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Now 10.98	4.98
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Now 8.98	1.29
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All new, bought just before Christmas.	
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Were 11.98	5.00
Now 8.98	3.49
Were 10.98	2.49
Now 7.98	1.69
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A great variety.	
Were 1.25 and 1.40	.98
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Majority sterling silver mounted.	
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Empire, Side and Pompadour.	
Were 4.49	3.49
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Were 3.98	3.49
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Locketts and Charms	
Solid Gold and Gold Plated.	
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Black Net, Chenille, Point d'Esprit Taffeta and Satin; lined and unlined or with drop skirt—this season's best designs.	
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40.00	34.98
45.00	39.98
50.00	44.98
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785.00	779.98
790.00	784.98
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800.00	794.98
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815.00	809.98
820.00	814.98
825.00	819.98
830.00	824.98
835.00	829.98
840.00	834.98
845.00	839.98
850.00	844.98
855.00	849.98
860.00	854.98
865.00	859.98
870.00	864.98
875.00	869.98
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885.00	879.98
890.00	884.98
895.00	889.98
900.00	894.98
905.00	899.98
910.00	904.98
915.00	909.98
920.00	914.98
925.00	919.98
930.00	924.98
935.00	929.98
940.00	934.98
945.00	939.98
950.00	944.98
955.00	949.98
960.00	954.98
965.00	959.98
970.00	964.98
975.00	969.98
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990.00	984.98
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