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DREAMS AND DEEDS.

'Tis not what we'd endeavor
Our morrow's thousand plans,
Or what we had accomplished
If helped by luck and chance,
That tells, when life is ebbing,
When our accounts are cast.
Dreams unattained, all vanish—
Deeds, actions only, last.

The past—once it was future—
Can show that plans were vain.
He must embrace the present
Who would to aught attain.
Why then trust to the morrow
What this day may see done?
Time will not wait thy pleasure.
And soon thy days are run.

Then leave all fruitless longing
For mighty deeds alone;
Those little daily duties,
If they be but well done,
Will form the stone which slowly
Though surely builds the wall
To that most sacred temple
That men "Salvation" call.
—MARGARET FIREMAN, IN Expo-
nent.

TOLERANCE.

Friday evening discourse delivered by
Rev. Dr. Falk Vidaver, at the 72d
Street Synagogue, N. Y.

Text: *Micah iv, 5.*

The introduction of Friday evening discourses in our synagogue, is a step in the right direction. It is chiefly calculated to offer those of our people, and more especially our young men, whose attention is diverted from the synagogue on a Sabbath day by worldly affairs, an opportunity to learn the instructive lessons of Judaism. To our deep regret we cannot help acknowledging that most of our conservative and reform brethren, in their ceaseless pursuits after wealth, find no time for the observance of the Sabbath; hence, they keep aloof from the synagogue. Efforts have already been made to remedy this evil, but without avail. Some reform congregations have even gone so far as to substitute for the Sabbath a Sunday service. This, however, means going from bad to worse. For, such congregations do not only commit a sin by abolishing the real Sabbath, but they also sanctify a day which has no historical significance for us at all.

We, however, believe in the old adage, "Better half a loaf than none." If an Israelite has yielded to the sway of materialism and has become regardless of the fourth commandment of the Decalogue, and yet he fears himself away from his secular occupations and attends the Sabbath service, then he has shown that he has not abandoned the Sabbath altogether. We, therefore, aim by introducing this service, at enabling some of our people to join us in the reception which we tender the Heavenly bride, the holy Sabbath.

I know very well that there are many among our orthodox brethren who look upon Friday evening lectures in the synagogue as a Reform movement. But they are mistaken. For, if such lectures be secular and intended only to amuse the hearers, then they are objectionable and out of place in the House of God, not only on Friday evening, but also on week

days. If, again, such lectures contain holy and moral instructions, which tend to the elevation of Judaism, then, the most proper time for them is in the evening.

"The night," says one of the ancient Rabbis, "has been made for study." Because at night when people retire from their daily work their minds are susceptible to spiritual lessons. And more especially on Friday evening, such lessons are rendered more impressive by the solemnity of the Sabbath.

I would also say that we invite all, our brethren in faith, as well as non-Jews, to come to hear us, for, I am sure, the platform of true Judaism is so broad that every believer in God can comply with it. In extending an invitation to our Gentile brethren, we show that we are animated with the spirit of tolerance, which has always been one of Israel's great characteristics, as I shall demonstrate to you further on.

There is not a passage in Scriptures which expresses so plainly and so unequivocally the great virtue of tolerance, as the words of the Prophet Micah: "Each and every nation shall walk in the name of their God, and we shall walk in the name of the Lord our God for ever and ever."

There are many who imagine to know and to understand everything, who, in their self-conceit, speak disparagingly of Israel's prophets, maintaining that they were nothing but sagacious politicians, who, by logical combinations, could foretell some future events. Such, however, is not the case. Israel's prophets stood in direct communion with their Maker, who inspired them and unravelled before their mental vision secrets of time to come.

If Micah had not been under divine influence, he surely could not look thousands of years ahead and foresee the glorious time when tolerance and forbearance would be the guiding stars of the nations, and when each and every one of them would walk in the name of its God.

Thousands of years has the world waited for the fulfillment of the words of that prophet. Thousands of years has the virtue of tolerance been unknown to mankind. Thousands of years have barbarism and despotism held their sway over the nations and extinguished in their hearts every spark of charity and good will towards one another. Hence, every conquered nation had to submit to the whims and caprices of its conqueror, and in consequence thereof, it not only lost its independence, but also its religion and its whole identity. The Assyrians were absorbed by the Babylonians, the Babylonians by the Persians, the Persians by the Greeks, and the Greeks by the Romans. It was very natural for those tyrants of old, like Nebuchadnezzar, Haman, Antiochus, Tiberius, Caligula and Hadrian, to proclaim themselves as deities and to exact from their subjects divine homage, for those tyrants had no regard for the religious feelings of others.

Our people may, indeed, speak with the royal bard: "If God had not been for

us when men rose up against us, then they would have swallowed us up alive."

Like a foot-ball have our people been tossed from one land to another, from one kingdom to another, from one nation to another. And despite all the strenuous efforts which the barbarians made to rob our people of their precious treasure of Judaism, they have clung to it and have always remained Jews in whatever country they have dwelled and by whatever circumstances they have been surrounded.

But if you ask me whether the dawn of Christianity—the spirit of tolerance has entered into the hearts of nations, I am sorry to answer you in the negative. It is true that Christianity has contributed towards the world's civilization and towards the abolition of idolatry, yet the fathers of the early Church in their untiring zeal to disseminate their new doctrines and dogmas, did not heed the aforementioned words of the Prophet Micah. They declared authoritatively "Outside of the Church there is no salvation." This declaration wrought havoc in the world and brought misery and destruction upon thousands of innocent beings. And even though in our present day the Church has assumed a mild tolerant attitude towards infidels and unbelievers, even though the rack, the thumbscrew and other such implements are no more used as a means of promoting Christianity, yet as long as millions are spent towards the support of missionary institutions, and as long as holy agents are being sent out to convert Chinese, Indians and some poor ignorant Jews, we can not say that Christianity is imbued with tolerance and good will.

Our people have very often been accused of being indifferent to Judaism, because they have never cared to propagate it among the heathens. They have never cared to bring pagans into the fold of their religion. Such an accusation, however, is unfounded. For, the only reason why our people have never attempted to make converts is, because they have refrained from violating the great virtue of tolerance; they have always attached importance to words of the prophet Micah. Our people believe that every religion is a means of attaining justice, purity, morality and humanity. There is therefore no necessity for any nation to adopt Judaism. Hence have our people never despised any other religion. But at the same time have they adhered faithfully to Judaism, because, in the first place, they have found that Judaism has never failed to make them good citizens, dutiful husbands, loyal wives, devoted parents, affectionate children and virtuous men and women. On the other hand again, because our ancestors took an oath at Mount Sinai that they and their posterity should ever be faithful to God's covenant.

When Lavator, a Christian divine of Switzerland, had published his book on the tenets of Christianity which he had dedicated to Moses Mendelssohn, he sent the book accompanied by a letter to the Jewish philosopher requesting him either to accept its teachings or to refute them.

In a lengthy and most beautiful reply, Mendelssohn expressed the following sentiments: "According to the principles of my religion, I would not seek to convert others who were not born in my faith. Our sages unanimously teach us that the written and oral laws which form conjointly our revealed religion, are obligatory on our people, while other nations who walk in the path of rectitude are called righteous and are deserving of future salvation. I assure you, if there had lived among my contemporaries a Solon or a Confucius, I could consistently with my religious principles love them, but it would never enter my mind to make of them Jews. Why should I do this? Since they do not belong to my people, our faith is not binding on them. But if you ask me whether I believe that such heathens can be saved, I say emphatically yes! For he who leads mankind to virtue in this life, no matter of what creed, of what race he may be, will surely not be condemned in the next."

Friends, you will find that if we should divest the existing religions of their dogmas and theological doctrines, they are permeated by one and the same spirit. Their differences are only verbal. There is an Eastern tale about four men, a Turk, an Arab, a Persian and a Greek, who agreed to club together for an evening meal. But as soon as they met together they began to quarrel as to what they should eat. The Turk maintained that the best and most delicious food would be Azum. The Arab proposed Aneb. The Persian, Aughur; and the Greek insisted upon Staphylon. But while they were disputing a gardener passed by with a wagon laden with grapes. Each of the four men sprang to his feet. The Turk pointing at the wagon said, "There is Azum!" The Arab, "There is Aneb!" The Persian, "There is Aughur!" and the Greek exclaimed, "There is Staphylon!" So it is only in words and expressions that one faith differs from the other, in spirit, however, they are all the same.

Everyone should, therefore, manifest tolerance and good-will towards his neighbor whose theology varies from that of his own. For theology deals only with the form, which is the vestment of religion. Now, would you dislike your fellow-man because he wears different garments from yours? I am sure that, if he be a gentleman and congenial in his ways and manners, you would like him and cultivate his friendship.

It has, therefore, always been a staunch principle of our people, never to make light of any creed and of any faith, as long as it is calculated to ennoble and to edify its adherents. Our people do also manifest tolerance towards one another. Despite the different rituals which Jewish congregations have adopted, and despite the two factions of Orthodox and Reform, into which our people have been divided, they live together peaceably and work together harmoniously for everything useful and sublime. There are but few among our brethren who are so bigoted,

so intolerant and so egotistical, as to assert that only their views of Judaism are correct, while those of others are erroneous, and that only they are entitled to God's favor, while others are not.

In conclusion, let me remark that there is no country on the face of the globe where the great virtue of tolerance is so faithfully fostered as among the citizens of our glorious Republic. Here every denomination is walking in the name of their God and is exercising righteousness in conformity with the teachings of their faiths, and our people, too, are walking in the name of the Lord our God without any hindrance or molestation. Here we behold synagogues and churches standing side by side without exciting each other's envy and jealousy. Here Jews and Gentiles go hand in hand and labor unitedly for one common welfare. May the time speedily arrive when tolerance and goodwill, charity and forbearance will fill the hearts of all mankind. Amen.

EVERYWHERE.

Hon. E. B. Joseph is Mayor of Montgomery, Ala.

A reform congregation is being organized at Fort Worth, Texas.

A fire panic in a ghetto theatre in Chicago caused the death of seven persons.

Mme. Dreyfus has gone to Nice, where her husband will soon join her to pass the winter.

Herr Lazare Brodsky, of Kieff, has given 100,000 roubles for a new school for Jewish girls.

David Whitney, Jr., of Detroit, a non-Jew, bequeathed \$1,000 to the Jewish charities of that city.

The German military authorities have declined to appoint a Jewish Field Preacher with the German troops.

Mr. David Hirsch is being mentioned by representatives of business interests as a candidate for the mayoralty of Louisville, Ky.

A. Danziger is contributing a series of articles on the "Empire of the Ghetto," for *The Book World*, a New York magazine.

Anti-Semitism is on the increase among the students of the University of Berlin. The Jewish students are being rigidly boycotted by their German fellow-students.

The Sultan has expressed his regret at the murder of a Jewish merchant named Ezagui, an American citizen, and ordered the payment of \$5,000 indemnity according to the demand.

The Putim Association, of Boston, have for the last four years given grand balls for the benefit of various charitable institutions. This year about \$5,000 was thus distributed.

IN THE JEWISH WORLD.

Dr. Spitzka is said by the *N. Y. Herald* to have particularly noticed increase of suicides among Jews, which were almost unheard of a quarter of a century ago, but "now of common occurrence." He attributes this "to the decrease of orthodoxy."

The Eureka Benevolent Society of San Francisco, fittingly celebrated its fiftieth anniversary by the erection of a building devoted solely to the housing of charitable societies.

A volume in memoriam of Steinitz and for the benefit of his children, is to be published by the Manhattan Chess Club of New York.

Russian Jewry has suffered a severe loss by the death at Wilna of Rabbi Hillel Spakolin. He was 74 years of age and one of the best *lamdonim* amongst the Russian Rabbis.

I. Zangwill writes: "The Jew of the Twentieth Century must guard his traditional trait, however changed his conception of the due ideal and the fit sacrifice. He must not be content to muddle on like the Jews of the preceding nineteen centuries of exile, uniting breadth of vision in business with shortsightedness in religion and politics. He must make his deliberate choice between a national centre in Palestine or elsewhere and a purely spiritual Church, free from racial exclusiveness and national hopes."

A society for the rescue of Chinese Jews (discovered about a year ago in the interior of the empire) with headquarters at Shanghai, is in correspondence with the objects of its solitude.

Herr Jacob Nussbaum, a young painter, is creating a sensation in art circles by a number of excellent paintings which he is now exhibiting in Frankfort-on-the-Main. The German art critics are unanimous in their praise of the artist.

The exodus of Russian Jews to Argentina is again beginning. Thirty families from Blalystock are desirous of leaving, and one of their number proceeded to Paris to confer with the Jewish Colonization Association with a view of making arrangements for the emigrants who have means of their own.

The Russian government has ordered the expulsion of Jews from Siberia. Should this order not be complied with, the houses are to be demolished and the families will be transported by *etape*.

Herr P. Warburg, the well known banker, who died recently at Altona-Hamburg has bequeathed 250,000 marks for a home for poor irrespective of creed. His valuable library goes to the city.

The first Jewish denominational school in Hungary has just been established there by the Hungarian Jewish Fund. The school which was opened recently, has been built in commemoration of the Hungarian Millennium.

The *Outlook* says: "The Jews in England, or rather the English-born Jews, are rapidly bringing about a crisis in Jewry. England, it seems, alone among the nations, threatens to absorb her Jew-

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ish subjects. By toleration she is in a fair way of accomplishing what eighteen hundred years of oppression and contempt have failed to effect."

Mr. Max Meyerhardt has been elected Grand Master of Masons of Georgia. He is not the first Jew to hold that high position, for Mr. Edward Marks has been Grand Master of Louisiana for two consecutive terms, and Mr. Leon L. Schwartz, who has been Deputy Master, will be elected as Grand Master.

According to the official report of the Vienna Jewish community there were 16,041 Jewish children in 130 public schools who received religious instruction at a cost of 175,845 crowns, borne by the community. There are 140,000 Jews in Vienna.

The Jewish Toynbee Hall at Vienna, which was opened at the beginning of last month, is already actively at work. Besides lectures for adults, a series of afternoon addresses for children have been arranged. The "Hall" is meeting with every success.

The Jewish Agricultural Aid Society of Chicago began its work in 1888, and prosperity and increase are reported from almost all the Jewish farming settlements it has placed in half a dozen north-western States. Its latest report says that it "has dealt with sixty-four individual parties, and that with one single exception, they are all engaged in their new and chosen vocation, some more and some less successfully, but all alike putting forth their best efforts to establish themselves and their families as agriculturists."

"The Life and Literature of the Ancient Hebrews," by the Rev. Dr. Lyman Abbott, is one of the recent books on the Bible. It is a study in internal evidence and an epitome of the latest results in the application of modern canons of criticism to old literature.

According to the secretary's report read at the recent meeting of the Hebrew Sabbath School Union of America at Cincinnati, there are 125 schools representing a total enrollment of about 15,000 pupils.

The Jews of Lynn, Mass., have been

obliged to form an organization to secure protection for peddlers against street ruffianism, which the police do not seem to care to suppress.

Mrs. Wolf Nordlinger, of Washington, D. C., widow of the late Wolf Nordlinger, has donated to the Hebrew Orphan Home at Atlanta the sum of \$1,000.

Out of respect to the deceased Dr. I. M. Wise, the first anniversary of whose death has not yet taken place, last week's Convention of the Union of American Hebrew Congregations did not name his successor to the presidency of the College. The marble bust made of the late leader by Sir Moses Ezekiel, was unveiled and presented by his grandson. The memorial fund for the endowment of the theological college has reached the \$115,000 mark. It is thought to swell it to a half million. At the meeting were to be seen some of the most notable lay and clerical figures of the country.

Prof. Jacob H. Hollander, of Baltimore Md., treasurer of Porto Rico, by appointment of the Government, is spoken of in the *Nation* with reference to the revenue bill both elaborate and exhaustive which he drew up recently, as follows: "His handling of the difficult questions entrusted to him in that island has aroused wide interest and admiration."

While the new Methodist church at Albany, N. Y., is being constructed, services will be held in the Jewish temple of that city.

The report of the Hebrew Hospital Association of Baltimore, Md., showed that 5,691 patients had been treated in the institution's dispensary, while 11,908 prescriptions were compounded in the hospital for outside poor, thus saving considerable money to the unfortunate.

Philanthropic co religionists in St. Louis, Mo., have engaged to found a nursery for the benefit of the poor.

One of the oldest congregations in the country is that in Savannah, Ga., where some Jews settled as early as 1773, just after the city had received its name.

Mr. Ludwig Simonson, the Attorney of the Superior Tribunal, has been elected a member of the Council of the Jewish community of Copenhagen.

Since the opening of the new Y. M. H. A. building in New York, the total numbers elected is as follows: 7 Donors, 100 Patrons, 603 Actives, 351 Associates, and 122 Junior Associates. These figures show a healthy and continuous increase in the membership of the Association.

The attendance for the month of December reached a total of 13,925 against 2,985 for the same month last year.

The attendance for the past seven months (covering the period of the occupancy of the new building) reached a total of 61,260; compared with last year it represents an increase of 46,751.

The Vir Publishing Company of Philadelphia promises the fourth volume in "The Self and Sex Series," entitled "What a Man of Forty-five Ought to Know," by Sylvanus Stall, D. D., on or before Feb. 25. Some seventy-five thousand copies of these highly commended purity books have already been sold.

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RABBINICAL SCHOLARSHIP

XX.

There is connoted in the term Rabbi, as generally used, a certain degree of learning and scholarship. But it is that kind of mental attainment which is not very highly regarded or esteemed. By general admission it is thought to include the dead languages, and the average American is too up-to-date to show much respect for accomplishments which involve Hebrew and kindred subjects. To the popular mind a rating in Bradstreets is something to be proud of, and the man rated has done something. But he who has spent his time and energy in acquiring what to the average Jew appears to be useless knowledge only to be applied in a limited sphere, is not to be reckoned with to any extent in a city's Jewry.

The making of money is the grand ideal. The minister's prospect of getting a full money-bag is very slim. He is therefore correspondingly respected. And then the thought that every Tom, Dick and Harry contribute to his support does not serve to make the profession an estimable one. Belonging to a congregation is not so much deemed to be a duty, as a temporary necessity, or perhaps something by which the minister is put under obligations to the member who contributes to the support of the congregation.

In the economy of a community the Rabbi finds but an ornamental place. In fact it is often said partly jestingly and partly seriously, "Well, doctor, I think that in a few years, when the old folks die off, we will not need a congregation. And what will you do? In twenty-five years at the utmost there will be no need of temples or synagogues. We are too far advanced for those things now. The young folks do not care for it already, and how will it be in a few years from now?"

Should the Rabbi possess other qualifications to a noticeable degree, his admirer will eagerly and boastfully patronize him. "Such a voice as Dr. So and So has! Why, he is the grandest orator in the city. His delivery is just perfect. And as for his gestures, they are graceful to a fault. Really, we all think *he would be fit for the stage.*" Can there be a greater compliment paid to a successful minister?

If the Rabbi is found to be ready-witted, quick at repartee and with a good command of language, he is thus addressed: "Doctor, you are too bright for the ministry. You would make a splendid lawyer and could make a great deal more money practicing at the bar. You are simply wasting your talents in the ministry."

To these examples we could add many more. They are sufficient to show which way the wind blows and whither things are tending.

The first assumption to which Rabbis unconsciously or willingly give their assent is that they are in the profession for all the money they can make out of it.

The second premise which is assumed, but which the Rabbis would not so willingly grant, is that if there were another profession or trade in which they could make money, they would cheerfully take to it. Not being able to do anything better, they have adopted the rabbinate as a final resort.

One thing, however, is fully established. Money is thought to be the object of all

pursuits and vocations, whether professional or commercial, and the Rabbi is no exception to the rule!

What is scholarship? Nothing but a means to an end. And the end is money. Turn where you will, you are encountered by the stern array of facts which, like a wall, refuse to be overridden. Professions are reduced according to popular conception to money-making machines. Differences between the *רבי* and the man of learning are eliminated so far as it lies in the power of the clothing-dealer, shoe-dealer and the banker even, to do so. The common aim is but one thing, which at once becomes the object of ambition, the goal of all endeavor, as well as the criterion by which to judge men and success.

The well-paid minister is respected—because of his salary. So far as his learning is concerned, it may be at the bottom of the sea, or as deep as the sea. Like an article of merchandise he is in demand, is readily transferable into cash (as the congregational exchequer clearly shows) and is valuable as an attraction for outsiders. He therefore commands a high figure. As so many purchasers are at hand, it becomes necessary to pay a stiff price for the best that can be had for the money. That is the proportion of respect which is tendered to the Rabbi with a large annual income. The dollar sign and ciphers form the yardstick by which the relation of the layman and Rabbi are measured, whether the laity forms his constituency or not.

At the present time the wealthiest congregation in the land is "in the market," is prepared to open negotiations with a Rabbi, is willing to be the "highest bidder" for a suitable incumbent of its pulpit. And the manifold accomplishments which had been pointed out as the essential requisite, the *sine qua non* of a successful Rabbi are demanded. There being a scarcity of many-sided geniuses in the land, the choice thus far has fallen on out two men, both of whom were, however, found wanting and criticized for some trifling fault, though each was tendered the position and each refused. Among the many requisites is scholarship of a profound order, if possible, though that would yield somewhat to oratory, eloquence, fluency, versatility, in pulpit efforts, the possession of great magnetic personality in and out of the pulpit, a man of affairs, of executive ability, pleasing address and, above all, the power to create admirers by the score who would be drawn weekly by masterly efforts to attendance at the Jewish Cathedral, so that it should become a popular resort. True, Emanu El has the means to gratify its wishes, but where, oh where, is the man to be found?

It is like saying in the last extremity of radicalism, reform, destruction, materialism and commercialism, "find us an angel and we will worship God." GR.

"Rabbinical Scholarship."

Editor Hebrew Standard:
The form in which Mr. J. Goldstein repudiates the authorship of my articles is very flattering indeed. I am truly gratified to think that my contributions to the columns of your valued paper are of sufficient merit to be called "clever." My object is, however, not so much to elicit praise for myself, even from such a valued source as Mr. Goldstein and some of his friends, as to get at the conditions at once peculiar, anomalous and contradictory, under which the relations of rabbi and congregation have grown

up in this country. Congregational life in America, I dare say, finds no parallel anywhere else (to my knowledge). Under the circumstances, therefore, the rabbi cannot be, or may rarely become, distinguished for just those traits, qualities and qualifications for which rabbis of a former day were noted. I do not essay to explain what these peculiarities indicate. I am satisfied to point them. Perhaps we are in a state of transition and development; therefore, some features are unduly developed at the expense of others. The noticeable chaos may take form and shape in due course of time. But for the present it is quite an interesting study to bring together the facts bearing upon the situation. There are glaring inconsistencies present in the general scheme of both the so-called orthodox and the boastful reformer. These I am attempting to unravel with a view to convincing a few enthusiasts on the subject of the past, the greatness of the achievements of the reform leaders in America, as well as the general critics of the rabbis, of their error. There is much fault to be found with the latest development of the rabbi, the "half-baked," as the editor is pleased to denominate him, as also with the congregations which are irreligious, captious, material and unduly critical.

This brings me directly to reply to "K.," who is able to trace an undercurrent of sympathy for the rabbis in my article. His reasons are much like circular arguments. You and the general reader will remember that I could not but come to the conclusion that the material a rabbi is called to work upon and influence either does not require scholarship, deprecates the introduction of Hebrew learning into discourses, or exacts so much else from the rabbi as to unfit him for acquiring Hebrew scholarship. So much for "K.'s" first reason that the rabbi has lost his influence because the "great majority are not Hebrew scholars."

As for his second, that is so involved a proposition that the answer is easily found. "They are not desirous, as of old, or ambitious, as I might say, to serve where there are members of congregations who are 'Lamidim,' but prefer large salaries and 'Amharazim' for their congregants, perhaps for a good reason."

Somebody must fill the pulpits of both congregations, and rabbis cannot, have not the power to, foist themselves as leaders upon congregations that do not want them. Therefore I maintain again, as I have in the course of my writing, that congregations serve to reduce the rabbi to the point most pleasing to them, and he consciously or unconsciously, for his bread and butter, assumes the least servile attitude in his attendance upon the wants of his people that he possibly can. Like congregation, like rabbi. Leading an exemplary life and setting a good example is a favorite way of putting things. All ministers are first of all under the suspicion of being humbugs and hypocrites, not doing, nor believing in all they preach. Your third reason, Mr. "K.," is very much weakened by your statement that "most Jews, though not very religious themselves, would like their rabbi to be so." That shows a decided Christianizing and destructive form of the spirit of Judaism. The *רבי* Mitzvos are to be observed by all Jews. There is in Judaism no distinction between clergy and laity. The layman who is not an observing Jew dare not throw stones. We know of no such thing as vicarious atonement. The rabbi cannot be "good" for his people, cannot atone for their complacently performed iniquities by his magnanimity, cannot observe for them all that they have to keep. There is only one law for each and all. There is no apostolic class in Judaism. In this third reason "K." really touches upon one of the peculiar phases of Judaism in this country. The rabbi is expected to be quite orthodox, though his congregation may do whatever they please. He would have to be an angel, indeed, not to be corrupted by people with whom he came in daily and almost hourly contact. If he does try to do so, he is either known or suspected to be a hypocrite. And do you, Mr. K., as part of the great American public crave to be humbugged? For know that a rabbi who is among sincerely orthodox people will in course of time become like them. On the other hand, even an orthodox rabbi has been known to change under conditions unfavorable for his orthodox practices. I would demand as much strictness of every member of a congregation as I

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SEALED PROPOSALS WILL BE RECEIVED BY THE COMPTROLLER OF THE CITY OF NEW YORK, at his office, No. 280 Broadway, in the City of New York, until **WEDNESDAY, THE 30TH DAY OF JANUARY, 1901,**

- at 2 o'clock P. M. for the whole or part of the following as described Registered Stock of the City of New York, bearing interest at the rate of THREE PER CENT per annum, to wit:
- \$1,500,000.00 CORPORATE STOCK OF THE CITY OF NEW YORK FOR THE CONSTRUCTION OF THE RAPID TRANSIT RAILROAD. Principal payable November 1, 1900.
- \$150,000.00 CORPORATE STOCK OF THE CITY OF NEW YORK, FOR THE EXTENSION OF RIVERSIDE DRIVE TO THE BOULEVARD LAFAYETTE. Principal payable November 1, 1911.
- \$100,000.00 CORPORATE STOCK OF THE CITY OF NEW YORK, FOR SCHOOLHOUSES AND SITES THEREFOR IN THE BOROUGH OF QUEENS. Principal payable November 1, 1941.
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For fuller information see CITY RECORD. Copies to be prepared at No. 2 City Hall. **BIRD S. COLER, Comptroller,** THE CITY OF NEW YORK. DEPARTMENT OF FINANCE, COMPTROLLER'S OFFICE, JANUARY 16TH, 1901.

would of a rabbi. You cannot expect the latter to upset a law of nature regulating the relations of individuals and their environment. You are really looking for a freak, therefore your disappointment with the whole class of men in pulpits. Yours respectfully, Gr.

A Word to Abstainers.

At the request of many prominent men—including Senator Frye, John Wanamaker, and others—and after careful consideration—the Equitable Life Assurance Society has instituted **A Special Class for Total Abstainers.** All such who desire assurance—and who believe that abstainers live longer than moderate drinkers—will, if desired, be placed in this class, and its members will participate in any excess profits arising from the saving in mortality, if their belief in the longevity of abstainers is borne out by experience.

THE EQUITABLE LIFE ASSURANCE SOCIETY OF THE UNITED STATES, 120 Broadway, New York. J. W. Alexander, Pres. J. H. Hyde, Vice-Pres.

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CITY NEWS.

Temple Emanu-El.

Rev. Dr. Joseph Silverman will preach Saturday, Jan. 26, on "Lessons from the Life of the Late Queen Victoria." On Sunday, Jan. 27, at 11.30 A. M., Dr. Silverman will deliver the second lecture in the series on "Vices of Our Times" on the topic, "Extravagance and Luxury."

Mount Zion Congregation.

One Hundred and Thirteenth street, near Madison avenue. Rabbi Samuel Greenfield will preach on "The Exodus."

Seventy-second Street Synagogue.

Rev. Dr. Falk Vidavor will speak Friday evening at 8 o'clock on the subject, "Love and Friendship," and Saturday morning on the subject, "Measure for Measure."

The first Friday evening lecture was well attended and encouraged the rabbi to continue the innovation with enthusiasm and spirit.

Cong. Zichron Ephraim.

Rev. Dr. B. Drachman, in the brief sermon delivered by him on Sabbath last, owing to the Bar Mitzvah, spoke of the lamentable state in which Rabbi Jacob Joseph, recently chief rabbi of the United Orthodox Congregation of this city, was in at present, and denounced in scathing terms their inhuman treatment of the distinguished rabbi.

We have requested Dr. Drachman to furnish us with a brief resume of his interesting remarks, which will appear in our next issue.

Temple Israel of Harlem.

On Friday evening, Jan. 25, the subject of Dr. M. H. Harris' lecture will be "The Century Prospect." The service commences at 8 o'clock. A sermon will be delivered at the Saturday morning service, commencing at 10 o'clock.

Sabbath Observance Association.

A public meeting of this association will be held at 8 o'clock on Tuesday next, January 29, at the synagogue, Lexington avenue and Seventy-second street. Addresses will be made by the Rev. Drs. Vidaver, Ascher, H. P. Mendes and the president.

Reception to Rev. Dr. Moses.

There was a very large gathering of the members and seat holders and their families of Temple Ahawath Chesed Shaar-Hashomayim, Thursday evening, Jan. 17, at Tuxedo, to welcome and receive the Rev. Dr. I. S. Moses, the rabbi of the congregation, and his wife. The reception was a very happy one, as it gave the newly installed rabbi an opportunity to become acquainted with the members of the congregation. During the reception selections of lively music were discoursed, and the younger folks could not resist a dance when the strains of the lively dance music swept through the rooms. The arrangements were excellently carried out by the committee, of which Mr. Samuel B. Hamburger was the chairman. Among those present were Mr. Marcus Kohner, Mr. A. I. Adler and lady, Mr. D. Miller, Mr. Max Steiner and lady, Mr. George Hahn, Mr. Siegfred Roun and lady, Mr. Moses Oettinger, Mrs. Simon, Miss Hilda Adler, Mr. Simon Schwartz, Miss Mary Simm, Mr. Herman Baum and lady, Mr. Maurice Rapp and lady, Mr. William A. Gans, Miss R. Gans, Mr. Daniel Richman, Rev. Theodore Ginzberg, Mr. Solomon Stransky, Mrs. Emma Zeimer, Mr. S. Herzog and lady and many others. Refreshments were served during the evening.

United Hebrew Charities.

The work of the United Hebrew Charities for the last month, December, is thus summarized, these statistics being taken from the reports of the various

committees and from the books of the society:

The total number of applications received and dealt with during the month reached 6,481, representing about 21,603 individuals. Of these in the Bureau of Relief 850 persons applied for the first time, and the cases which had been previously investigated numbered 4,079.

Relief was refused for sufficient causes in 1,104 cases. Regular monthly allowances were given to 348 cases not included in the number of applications here given.

Sixty-six persons were supplied with transportation to different parts of this country and Europe.

Three thousand three hundred and eighty-seven garments, 627 pairs of shoes and 78 articles of furniture and bedding were distributed. One hundred and fourteen nights' board and lodging and 142 meals were furnished to homeless men and women.

There were eleven free interments.

Fifteen bundles of clothing, consisting of 300 pieces, were distributed to mothers and infants; 1,460 visits were paid to 101 cases by the nurses; 101 persons were supplied with nourishing food.

One hundred and ninety-nine bottles of wine and liquor, 47 bottles of maltine and 42 bottles of cod liver oil, also 33 orders for surgical appliances and 40 grocery orders were distributed.

In the Employment Bureau there was a total registry of 1,552 applications. Work was found for 253, 115 refused work and 694 failed to call after registering; 63 were referred to the Auxiliary Society of the United Hebrew Charities. The receipts for the month were \$22,865.86.

The disbursements in the various departments for relief were \$25,148.14.

Young Men's Hebrew Association.

The speaker at this (Friday) evening's exercises, Jan. 25, 1901, will be Rev. Dr. Joseph Silverman, Rabbi of Temple Emanu-El. All are cordially invited to attend. The meeting begins promptly at 8.15.

To-morrow (Saturday) evening's lecture, one of the course given under the auspices of the Board of Education, will be on "Ireland," by Mr. Thomas McVeigh, Jr.

The Educational Department will open the following classes for the new term beginning Feb. 1, 1901. Stenography, bookkeeping, civics, Hebrew, Jewish history, mechanical drawing, penmanship and correspondence, algebra and geometry, choral singing and German.

Rev. Raphael Benjamin, M. A., delivered a lecture last Friday evening on "Cincinnatus; or, the Good Citizen." There was a large attendance.

The Mount Sinai Hospital.

The directors of the Mount Sinai Hospital extend a cordial invitation to the annual meeting, to be held on Sunday, January 27, 1901, at 11 o'clock A. M., at the Dispensary Building, No. 149 East Sixty-seventh 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 place of Mr. Isaac Wallach.

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

An addition to Article 6 of the Constitution relating to honorary directors will be submitted for consideration.

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

ENGAGEMENTS.

ARNHEIMER—METZGER.—Mr. and Mrs. L. Arnheimer announce the engagement of their daughter Essie to Sam Metzger. Reception at home Sunday, Feb. 3, 82 East 121st street.

BACK—KATZ.—Mrs. Sarah Katz announces the engagement of her daughter Florence to Dr. Louis Back. At home Sunday, Jan. 27, from three to six, 195 Alexander avenue, New York city.

BERGMAN—BLOCH.—Mrs. Emma Bloch, 334 East Eighty-seventh street, announces the engagement of her daughter Anna to Mr. Simon Bergman. At home Jan. 27.

BERLINER—MEYER.—Mr. Abraham Meyer announces the engagement of his daughter Hannah to Mr. Sol. Berliner. At home Sunday, Jan. 27, 311 East Seventy-eighth street.

CHUCK—SIMON.—The engagement is announced of Miss Bertha Simon, daughter of Mr. and Mrs. G. Simon, of 114 East Fifty-sixth street, to Mr. Isadore H. Chuck.

DANGLER—KAPLAN.—Lillian Kaplan, of New York, to Harry Dangler, of Brooklyn. At home Jan. 27, after 7 P. M., at her residence, 133 West Sixty-first street.

DOERFLINGER—SUSSMAN.—Miss Dora Sussman to Mr. Sol. Doerflinger.

GEIGER—GOLD.—Samuel Gelger to Dora Gold. At home Sunday, Jan. 27, 318 East 124th street.

GOLDBERG—SINGER.—Mr. and Mrs. Samuel Singer announce the engagement of their daughter Florence to Dr. Ralph H. Goldberg. At home, 138 East 112th street, Sunday, Jan. 27, 1901, from 3 to 6 P. M.

GORDON—ROSENBLATT.—Mr. and Mrs. Maurice Rosenblatt, of Chicago, announce the engagement of their daughter Gertrude to Harry Gordon, of New York. Will receive at her uncle and aunt's, Mr. and Mrs. Abraham Cohen, 341 West Eighty-sixth street, Feb. 10, 1901.

HAAS—LOEWENTHAL.—Mr. and Mrs. Leopold Haas of 67 University place, announce the engagement of their daughter Fanny to Mr. Louis Loewenthal.

KONDELL—ROSENBLUM.—Mr. and Mrs. M. Rosenblum, of 272 East Tenth street, announce the engagement of their daughter Clara to Mr. William L. Kondell.

MARX—JACOB.—Miss Dora Jacob to Mr. Charles Marx, 21 East 115th street. At home Sunday, Jan. 27, 1901.

MEYER—BROMBERG.—Mr. and Mrs. Herman Bromberg announce the engagement of their daughter Rosie to Herman Meyer. At home Jan. 20, 977 Second avenue.

MEYER—FRIEDENBERG.—Mrs. G. Friedenbergl announces the engagement of her daughter Lizzie to Mr. Jacob Meyer. At home Sunday, Jan. 27, 1901, 22 East 120th street, New York.

SABIN—FEIGENBAUM.—Mr. and Mrs. P. Feigenbaum, of 246 East Broadway, announce the engagement of their daughter Sabina to Mr. Abram R. Sabin, of New York. At home Jan. 27, from two to six.

SCHIFF—WEILL.—Mr. and Mrs. Nathan Weill announce the engagement of their daughter Cecilia to Mr. Sidney Schiff. At home Sunday, Jan. 27, three to six, at 352 East Forty-first street.

SIEGEL—STEINFELS.—Mrs. H. Steinfeld, of 86 West 113th street, announces the engagement of her daughter Flora to Mr. Harry Siegel, both of New York.

SOLOMON—NEWMAN.—Mr. and Mrs. Henry Newman announce the engagement of their daughter Emma to Mr. Oscar L. Solomon.

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:

Extraction, 25 cents, and with painless method (no gas), 50 cents. Sets of gum teeth, \$6.50. Full upper and lower sets, \$12. Partial plates, from \$1.50 to \$6.50. Crown and bridge work a specialty. Gold crowns, \$6.50. Porcelain crown on pivot teeth, \$4. Open evenings until 9. Sundays from 10 a. m. to 1 p. m. 291 Third avenue, between 22d and 23d streets.

MARRIED.

Goldstein—Schwarzschild.

On Sunday, Jan. 20, by the Rev. Dr. L. Joachim, Dr. Aaronson Goldstein and Jeannette Schwarzschild.

Isaac—Cohen.

On Sunday, January 20, 1901, by the Rev. Raphael Benjamin, M. A., Sadle Cohen to Abraham Isaac.

Glanz—Mandelbaum.

By Rev. Dr. L. Joachim, on Sunday, Jan. 20, 1901, Samuel Glanz and Frieda Mandelbaum.

Rubensoff—Hillelson.

Miss Rosa Hillelson and Mr. Robert Rubensoff were married Sunday, Jan. 20, at the residence of the bride's parents, 148 East Broadway. Rev. Dr. Drachman officiated.

Reikowitz—Herman.

Mr. Jacob Reikowitz and Natalie Herman were married by Rabbi Samuel Greenfield on Wednesday, Jan. 16, 1901, at the house of the rabbi.

Rabuchin—Shapiro.

On Tuesday, Jan. 22, 1901, by Rev. Adolph Spiegel, Rosa Rabuchin to Jacob Shapiro.

DIED.

SAGER.—Benjamin Sager, at the age of thirty, of appendicitis. The burial took place Sunday afternoon. Rabbi Samuel Greenfield officiated.

LEWIS.—On Friday, January 18, 1901, at his residence, 253 East Thirty-second street, Abraham Lewis, aged 65 years.

Anniversary Celebration.

Mr. and Mrs. Charles Gutmann, of 141 West Ninety-seventh street, celebrated the second anniversary of their marriage on Saturday evening last. A number of friends called to pay their respects to the happy couple, among them being Mr. and Mrs. Morris Kain, Mr. and Mrs. Noah Schwab, Mr. and Mrs. Samuel Sondheim, Mr. and Mrs. Louis Lichtenstein, Mr. and Mrs. Henry Gutenstein, Mr. and Mrs. I. Waxman, Mr. and Mrs. S. A. Gutmann, the Misses Cohen and Misses Gutmann, Miss Sally Gutenstein, Hon. Bernard Cohen, and others.

Fifty-fourth Wedding Anniversary of Mr. and Mrs. Albert M. Gans.

An informal reception, afternoon and evening, was held by Mr. and Mrs. Albert M. Gans at their residence, 70 East Ninety-third street, on Sunday last, Jan. 20, it being the fifty-fourth anniversary of their marriage. The rooms and halls were handsomely decorated with plants and flowers. Among those present during the event were: Mr. and Mrs. Abraham Newman, William A. Gans, Miss R. Gans, Mr. Milton A. Newman, Miss Lillian Newman, Mr. Samuel B. Hamburger, Mr. Solomon Stransky, Mrs. Emma Zeimer, Mr. and Mrs. Isaac H. Goldsmith, Misses Bertha and Josephine Stransky, Mr. and Mrs. Max M. Myres, Mr. and Mrs. Henry Meyer, Mr. and Mrs. Morris Goldzier, Mrs. S. Schickler, and Miss Theresa Schickler, Mrs. M. Forgotson and son, Miss Louise Feigenblatt, Miss Henrietta Pflaum, Mrs. H. Rosenstock, Miss Helen Rosenstock, Miss Henrietta Rosenbaum, Miss Gertrude Ritter, Mr. and Mrs. Louis Engel, Dr. and Mrs. A. M. Lesser, Mr. W. T. Wardell and others. Many congratulatory dispatches were received.

Vaudeville and Reception Next Thursday.

The Brill Brothers' Employees' Mutual Benefit Association evidently believes that "all work and no play makes Jack a dull boy," for they have planned for a professional vaudeville and reception for next Thursday evening, Jan. 31, 1901, at the Lexington Opera House, Fifty-eighth street and Lexington avenue. The association is very desirous of making this the pleasantest gathering they have ever held. Tickets, admitting lady and gentleman, \$1, can be purchased at any of Brill Brothers' stores.

The National Jewish Hospital for Consumptives.

Plans have been submitted for the kitchen and dining room building, to be erected in the rear of the grounds, and connected with the main building by a covered passage way. As soon as the plans have been accepted the work of construction will commence. The present kitchen and dining room facilities have proved entirely inadequate and altogether inconvenient. The new building will not only obviate existing difficulties, but will afford great additional conveniences in the shape of laundry, cold storage and other facilities, either insufficient, or wanting entirely, in the present building.

The imperative need of increased hospital facilities is being demonstrated daily. The hospital is completely filled, and applications for admission continue to pour in. Several applicants who have been duly accepted as proper cases are patiently awaiting their turn to be allowed to enter. Much as the Board of Managers may desire to have these worthy people under treatment at the hospital, there is nothing to be done but to wait until there is room for them.

Notwithstanding the stringency of the rules governing the admission of patients and the extreme care exercised in the selection of applicants, the number demanding and entitled to admission is constantly increasing. Much trouble and expense could be avoided, if the people, and more especially the organizations and societies of the cities, would acquaint themselves with the rules governing the admission of applicants.

It is useless to send people to Denver with the hope or expectation of getting them into the hospital until each case has been submitted, according to the prescribed form, considered by the Medical Advisory Board at Denver, and official notice of acceptance received. Applicants arriving at Denver, in violation of the rules, cannot, under any circumstances, gain admission to the hospital.

Beth Israel Hospital.

On last Wednesday evening the Grand Central Palace was virtually the rendezvous for both young and old, and to the extent of about 7,000 in number, who, with no little anticipation, awaited the coming of the day of days on which the annual entertainment and reception of Beth Israel Hospital was to take place. As well as its many predecessors, a social success ensued, and the hospital treasury was replenished to the tune of over \$2,500.

In the matter of the form of entertainment provided, the vaudevilian again held full sway and evoked much applause at the hands of the vast assemblage present. The Watson-Hutchling Company was the headliner of the bill offered, and "made good." Others of lesser note on the programme were Wilson and Leicester in operatic selections, Hodges and Saunchemere in comic specialties. A particularly good number was furnished by Cook and Lester in illustrated songs, one of which contained a verse illustrating the Beth Israel Hospital.

Wendell Phillips Lodge Dates.

That most popular of Knights of Pythias lodges announces its intention of giving an informal masquerade in March, an excursion in June and an amateur performance at the Lexington Opera House in November.

Dr. Hertz's Appointment.

Dr. Joseph H. Hertz, at present in Cape Town, has been appointed a member of The High Commissioners' Consultative Committee—a body of twenty gentlemen advisory to Sir Alfred Milner in his capacity of Administrator of the Transvaal and Orange River Colony.

Monster Knights of Pythias Affair.

That representative of districts of the Pythian Domain of the State of New York, the Sixth, will on Tuesday evening, Feb. 26, 1901, give a minstrel performance and reception at the Lexington Opera House.

It is hoped that this will prove the medium by which a sufficient sum will be realized to endow a permanent free hospital bed for the use of the sick or disabled members of the said district.

The urgent necessity and the manifold advantages of a project of this kind in a fraternal order founded upon the love of fellow man must appeal to all who believe in the uplifting principles of friendship, charity and benevolence, the motto of the Knights of Pythias.

Perseverance Club.

The first reunion and twentieth century sociable of the Perseverance Club of Harlem was held on Monday evening, January 14, 1901, at their club rooms, No. 242 East 112th street, and was very largely attended. Miss Helen Van Damm, who has been president for the past year, opened the entertainment with a few words of welcome, and introduced Mrs. D. P. Hays, who responded with a few remarks.

An excellent entertainment was provided, including Miss Frances Thorner, in a piano solo; Miss Juanita Miller, in recitations; Miss Herman, songs; Master Charles Thorner, violin selections; Mr. Joseph Hirsch, recitations; Miss Helen Van Damm, vocal selections; Miss Sadie Emanuel, recitations; and Miss Klein, child pianist, in selections.

During the past year, the club has increased so rapidly that it is now necessary to have larger quarters to accommodate the guests at the receptions held each month. To meet this demand, the trustees of Temple Israel have kindly consented to allow the Perseverance Club to hold their affairs at the vestry rooms of the Temple, 125th street and Fifth avenue, on the second Monday of the month, beginning on Feb. 11, 1901.

The membership of the society is about 80, and at each meeting there are new candidates being proposed. Among the classes already formed are: The elocution, under the direction of Miss Belle Spier; the physical culture, under the direction of Miss Ida Sandman; and the cooking class. The question of the organizing of a stenography class is also under discussion, and will probably be decided upon at the next meeting. This society was founded for the purpose of affording its members the advantages of training in different studies, and to make it possible to do so, at a very nominal fee. There is an excellent library connected with the club, which is at the disposal of the members.

B. T. Babbitt's

1776

Soap Powder

takes the dirt
and leaves the
clothes

Smoke the
Jefferson Square Plantation
5c. Cigar
Just Out!

THEO. A. REED,
Manufacturer.
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Hebrew Sheltering Guardian Society.

The memorial services for Mrs. Jane Lippman, held last Sunday at this institution, were so impressive that they will long be remembered by those present, especially the children, who themselves took an active part in them by reciting prayers in Hebrew and in English.

Addresses in eulogy of the departed were made by the president, treasurer and chaplain.

Park Bowling Club.

The members of this well-known bowling club participated in an enjoyable theatre party on Saturday evening, Jan. 19, which included the performance of E. S. Willard at the Garden Theatre, after which they enjoyed a collation at Shanley's. Last evening, after the usual bowling, an informal dance was given at Hollander's, West 125th street. Among some of the prominent members who participated in these affairs were Mr. and Mrs. Phil. Berlinger, Mr. and Mrs. Nat Jacobsen, Mr. and Mrs. Louis Vorhaus, Mr. and Mrs. S. Hochstader, Mr. and Mrs. D. C. Meyers, Mr. Max A. Lion, Dr. Benj. Ochs, Mr. Simon Weinberg, the Misses Cohen, Miss Jacobson, and others. The club is in a flourishing condition, and much sociability prevails at all the meetings.

Young Ladies' Charitable Society.

Another of those busy meetings for which the Young Ladies' Charitable Society has become famous occurred Sunday last in their meeting rooms in Terrace Garden. Three important committees were appointed by the president, Miss Frances Bernhardt. Mr. Madoc Epstein was appointed chairman of a committee for an afternoon reception to take place in Terrace Garden on Sunday, February 17. Mr. I. Simon will head a committee for an outing this Summer, while Mr. Herbert Levene will have charge of the celebration of the eighth anniversary to take place on April 20 in Terrace Garden.

Zion League.

An uptown Zionist society has been organized, called The Zion League. Among other things the members will take up a course of Jewish literature and interest in a discussion on all Jewish subjects will be followed. At the last meeting the following officers were elected: Pres., Mr. A. C. Druker; vice pres., Mr. Livingston; treas., Mr. Gold-

berg; fin. sec., Mr. Sepkowitz; rec. sec., Mr. Yoeman.

A public meeting will be held at Benai Berith Hall, Fifty-eighth street and Lexington avenue, Sunday evening, Jan. 27th at 8 p. m. Prof. Gotthell will deliver an address and other speakers will be Miss Leah Asher of Barnard College and Mr. Aaron P. Druker, a student of the Jewish Theological Seminary. All are invited.

Young Folks' League of the Hebrew Infant Asylum.

Since the first of the year the League has accomplished a great deal at the regular monthly meetings held at the Tuxedo. Entertainments have been planned and it was clearly shown at last Sunday's meeting that this was a great feature. Baby Esberg, a little tot of seven years, interpreted coon characters, which were rendered to perfection, while M. Lieberman and Miss Wallenstein favored with vocal selections.

A dance will be given by the League Saturday evening, February 23d, at Sherry's. The various committees are working hard to make this a success.

Hebrew Gemilath Chassodim Association.

We regret that we cannot in this issue dilate upon the magnificent work and progress of this association in giving the account of its annual meeting, held on Wednesday evening, January 23, 1901, at the Auditorium of the Educational Alliance.

The financial report of the last year ending Jan. 1, 1901, shows the society to have loaned during the year 1900 the sum of \$153,450, distributed among 7,785 applicants.

But such a tremendous and noble work was accomplished with an expense of but \$3,725.04.

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We shall be pleased to report the annual meeting and the addresses delivered in our next issue.

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NEW YORK, JANUARY 25, 1901.

הגידו בניימ וישמעו, וישא נא:

Declare Ye among the Nations—Publish and set up a
Standard.

פ' כ"א

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

Cause and effect of some sermons
—the Rabbi writes, the congregation
writhe.

The poor man pleasantly dreams of
giving away thousands; the rich man
avoids such horrid nightmares.

Follies, fads and fashions sometimes
compel a man to do good. But be-
ware of worshipping false gods.

Of two books beginning with the
letter "B," which do you consult oft-
ener? Bradstreets or the Bible.

Join a congregation not only for the
holy-days, but for the whole year; in
other words, be an all-year Jew, not
a *Yom Kippur* Jew.

If the Rabbis were to attend more
regularly to communal institutions in
their official capacity, they might
eventually be allowed to take part in
the direction of affairs.

Council President Guggenheimer
certainly made the newsboys feel rich-
er when he told them in an address
how poor he was when he came to
New York.

The most capable man is not always
the one most glib of tongue. Aaron
was the older and the more eloquent,
yet was Moses selected as the captain
and general. Our congregations do
not understand this.

D. Drachman called attention in
his sermon last Shabbas to the treat-
ment of Rabbi Jacob Joseph by his
orthodox friends which, from all ac-
counts, have been cruel and disgraceful.

Felix Adler spoke recently of the
"Faults of Reformers." Gries, Charlie,
Toby and others need not tremble in
their boots, for the leader of ethical
culture merely referred to the New
York crusaders.

The annual meeting and election of
the Mount Sinai Hospital will be held
this Sunday morning. There should
be a large attendance, and we urge
upon those of our readers who are
interested in communal work to try
and be present.

SCRIPTURE TEACHES NO DIS- HONESTY.

לֹא תִגְנוֹב

"And the children of Israel
did according to the word of
Moses, and they had asked from
Egypt (not Egyptians) vessels of
silver and vessels of gold and gar-
ments; and God gave the people
favor in the eyes of Egypt and it
gave them what they required,
and they emptied Egypt."

Exodus, xii., 35, 36.

Translators, for reasons which we
know not, have rendered this passage
so that the Israelites are made to bor-
row from the Egyptians silver, gold
and apparel, which act, as they did
not return anything, would appear to
be theft; while it is told to Israel in
unambiguous terms in Scriptures that
stealing is a crime. לֹא תִגְנוֹב "Thou
shalt not steal!" is one of the ten
commandments, and borrowing with
the intention not to return is worse
than stealing, because against a thief
we may guard ourselves, but a friend
whom we trust and who betrays that
trust is worse than a thief.

The word here translated borrow-
ing is *yish-ahu*, from *sha-al* to ask,
while if borrowing were meant, *laveh*
would be the word used to express it.
As it is, we understand it distinctly
that the people had asked for the
things and not borrowed them.

Luther, unlike King James' version,
translates it in his German Bible, "und
sie vorderten" (and they demanded)
which is only a harsher term than the
original Hebrew, "and they asked".
But it is nevertheless more reasonable
than the English translation that
charges Israel with a crime in the
translated reading, "they had bor-
rowed."

Another mistranslation is rendering
mitzrayim into Egyptians. *Mitzrayim*
would be the word for that, while *mitz-
rayim* means Egypt and "doubleless re-
fers to the nation. The Israelites
were first told (see *Exod* xii., 2) to
ask their friends, but when it came to the
execution of the order they very wisely
and logically asked from *mitzrayim*
—the nation (as if we would ask some-
thing from America and not from the
Americans)—and the Israelites found
favor, and their demands were grant-
ed: "We have worked for you these
centuries as slaves and servants, now
we are going away"—they were driven
to go (see *ib.* 39)—"give us, we pray,
some of your silver and gold and gar-
ments of which you have such a pro-
fusion," and they found favor—their
demands were recognized as just and
therefore granted.

"And they emptied Egypt." The
English version has it "spoiled", which
is wrong, the German has it "ent-
wendet" (purloined), also wrong. The
Hebrew *vayenatzlu*, from *natzal*, to
withdraw, means they have withdrawn
themselves, hence emptied Egypt of
Israelites. Not one remained there,
but on the contrary, עָרַב רַב עִלּוּ אֲנָשִׁים
some Egyptians even joined the ranks
of the Israelites and departed with
them.

It must be clearly understood, that
at no time was it permissible to steal,
cheat, wrong or defraud. Joshua
punished Achan for appropriating
some of the spoils taken from the

enemy in war. Elisha censured Ge-
hazi for accepting unwarrantably a
gift from Naaman, the Syrian, and in
this case it certainly would not have
been sanctioned by God or by Moses
if Israel should have gotten a thing
on false pretenses, even though they
were entitled to it. They asked for it
legitimately, and their demands
were duly granted by the nation whom
they had served so long without fee
or pay.

A great light has been extinguished.
Hundreds of millions of human beings
are in mourning. A kindred people
has lost its ruling head. The woman-
ly woman who reigned over the des-
tinies of an almost free people which
boasted of its colonies, of its primacy
over the sea, of its conquests and vic-
tories commercial and military, has
passed away.

Queen over her domains for a
longer period than the history of man-
kind has shown it to be capable of tol-
erating any one ruler, Victoria during
her sixty-four years of her reign has
been the most striking figure of the
century just passed away.

England boasted of its allegiance to
her. It was love which prompted her
subjects to willingly bear the burdens
of a tolerable monarchy. Britons
prided themselves on the liberties
which belonged to them in spite of
the protests of democratic Americans
who could not distinguish between
monarch and monarch. Victoria form-
ed the gentlest link in the chain which
monarchy imposed on European sub-
jects. She was the apostle of peace,
the peacemaker between the nations,
the arbitrator between kings.

Her long life was spent in the exer-
cise of the highest and most trying
duties to which a woman can be called.
Widowed at an early age, her life was
filled with shadows as well as with
bright hopes.

The whole world mourns for a
woman of noble qualities, a loved
ruler and good queen.

A communication sent to our worthy
contemporary the *Jewish World* of
London, contains the phrase "a little
covet". Coveted covet (honor) would
according to this spelling appear quite
autological, alliterative and redun-
dant.

Having your boy prepared for *Bar
Mitzvah* and the girl for confirmation,
is not the be-all of your duty towards
your children, even if you follow up
the proceedings with an elegant party
which costs you considerable of your
hard earned money. They need a
life-training in religion, not a tempo-
rary exhibition and entertainment.

It is rumored that after the burglary,
Dr. Hirsch's temple was overcrowded.
Now the pulpit is drawing nearer the
stage. Will not some gentleman of
the cloth spring the diamond robbery
dodge on us?

Many people, like Richard Croker,
are willing to cross a troublesome sea
rather than encounter a sea of trouble.
Prof. Hirsch, of Chicago, goes to Eu-
rope almost every summer.

RABBIS AS PRAYER-MAKERS.

Why does every Rabbi like to be
the author of a prayer-book? Are
they such good prayer-writers? Do
they think that is the best *Yrusha*
they can leave to their children? Or
perhaps that is the best way to have
their names enrolled in the chronicles
of the house of Israel as following a
long line of authors who contributed
to the liturgy of Judah's descendants?

As a matter of fact, in our estima-
tion there is scarcely a Rabbi who
can really write what may be called a
good prayer. Not one has the proper
command of the language, to be en-
abled to couch his ideas in plain, sim-
ple, devotional English. Strange as
this may appear, most Rabbis can lec-
ture better than they can pray. Not
that they do not use the proper elocu-
tionary effects, but they simply fail in
the execution when they begin to
write.

With the one notable exception, Dr.
Einhorn's German prayer-book, every
attempt made by the Rabbis of this
country has been a failure from the
standpoint of English as well as the
contents.

The figures of speech are strained
and oftentimes overdrawn. There is no
virility or stamina displayed. The
real Jewish flavor is absent. The
Ta-am of the old is displaced by the
graceless verbiage of the new prayer-
book.

The least we can do is to accustom
our people to Roedelheim's until the
genius shall arise to do into English
the thought and substance, the
strength and vividness of the Hebrew
prayers.

Nothing is so baldly overdone, to
take an example, than the *Yom Kip-
pur* prayers in the Union Prayer Book,
that mongrel collection of many de-
fects and of few merits. In the ver-
nacular the repetitions of humility and
the whining tone of the supplicant is
so noticeable that it becomes nauseat-
ing in the extreme.

The world silently gives thanks to
the Rabbi who modestly refrains from
the manufacture and publication of
prayers and prayer-books. The Cen-
tral Conference of American Rabbis,
which foisted its prayer-book on an
unwary public, should at least see to
it that its members comply with the
unbidden request that the members
thereof keep their hands off the mak-
ing of new and the modifying of old
prayer-books. We have quite enough
in the market, plenty to burn in the
open market-place. Quite sufficient,
thank you, say we!

WEAK-KNEED ORTHODOXY.

Under the above heading, we found
fault last week with the Board of
Ministers of this city, for officially
welcoming the reform minister Dr.
Moses, when orthodox ministers are
on the board. We now learn from a
reliable source that "no action was
taken by the board, and it is therefore
not responsible for Dr. Kohler repre-
senting it."

Alas, poor Alvord! He has now
become a man with a past, who can
and will reflect upon his fallen glories.

DREAMS AND LABELS.

When doctors disagree who shall
decide?

This time the question arose in
Pittsburgh, Pa. In that smoky city
the two Rabbis have been airing their
views and differences through the pub-
lic press.

In an interview Mayer, Rabbi of
the reform congregation, announced
his belief that the Orthodox Union
which recently was convoked in New
York was of little note, its work merely
dreams and had little interest for him.
It is well known that at meetings no
one is so fond of indulging in dreams
as the somnolent doctor himself.
What a good nap he might have had
had he himself been at the conven-
tion!

Twenty-four hours later the young
graduate of the New York Seminary,
Fried, broke the peace of the com-
munity by entering a protest against
the older man's opinion. He stands
ready, like a drug clerk, to sell you
any religious tonic you want, warrant-
ed to kill or cure according to your
constitution. With paste-brush and
label in hand he denominates the or-
thodox, semi-orthodox, conservative,
reform and radical. Every Jew must
be classified. No man but can find
himself in the company of his equals
in thought. Therefore, Rabbi Mayer
belonging to one class has nothing to
do with the others, especially Rabbi
Fried, who keeps company with an-
other kind of co-religionists.

This is a distinction with a differ-
ence.

An organization of Jewish women
is reported to have given an oyster
supper in order to raise money for
charity. They do some funny things
in the West. Even the succulent bi-
valve can be made to take part in mat-
ters of benevolence. Moses never
dreamed of the uses that organized
charity would put the oyster to, else
he might have been induced to put it
on the other list.

What would a meeting of the Union
of American Hebrew Congregations
or a Rabbinical Conference be with-
out terapin, frogs' legs, clams and all
the other food forbidden by the Jew-
ish dietary laws. And yet how glibly
they talk of "Moses our lawgiver?"

"All kinds of delicacies and rich
wines nourished the happy guests."
People in the country towns of In-
diana evidently wait for weddings to
supply them with delicacies and inci-
dental nourishment.

The *Brooklyn Eagle* publishes "He-
brew Notes." Under this heading a
discriminating writer includes an ac-
count of the Holy Synod of Russia
and an orthodox Church to be estab-
lished in America.

Pharaoh wavered with a tyrant's
cowardice and fear. He knew not
how to overcome the will of the God
of Moses and Aaron.

For statistical purposes, it must be
recorded that Neufeld, the first Jew
electrocuted in the State of New York,
met his fate last week.

"BILLY GANS."

Among the notables who were present at the installation ceremonies of Rev. Dr. Moses at the Temple Ahawath Chesed and at the reception of the Doctor, we noticed our friend "Billy Gans." "Billy" would make an excellent Rabbi himself. Few men are more versatile in intellectual attainments. His judgment of men and things are generally correct, and he ought to be impressed into the service as an occasional pulpit talker. He has been a prolific writer upon secular and religious topics, and is one of the best known of our co-religionists throughout the country, particularly in connection with our large fraternal organizations, in which he is one of the active leading members. We are glad to see him "at church," and as "Billy" is not as yet under the conjugal yoke, we presume the girls will be also.

The Slutzker Rav having made quite an extensive canvass of the Jews of this land, reports that Judaism seems to be in fairly good condition in this country so far as the older generation is concerned, but for the children, they seem to be drifting away from the faith of their fathers. Has he come in contact with some of our younger Rabbis? We should like to know what he would have said had he by a streak of chance visited Geismar in Brooklyn, Charlie in Boston, and Toby in Baltimore, the three *Bokai's* encyclopedias, compilations of anecdotes, books of quotations and Spencerian philosophy. Rabbi Wilowsky could then have prophesied great things for the future of Judaism of which these men were the leaders, guardians and conservators. Perhaps 'tis better so.

The day of large bequests is at hand. The struggle for money is in some cases rewarded with something more than a mere competency. That more cannot purchase happiness better than by profitable investment in charity. So more glory to the Schiffs, Guggenheims, Lehmans, Steinams, Loeb and others, who do not ask what others give, but give spontaneously and unstintingly themselves.

When in trouble "cheer up;" on occasions of joy "be of good cheer;" when disappointment falls to your lot, try to be "cheerful;" accept your losses and gains "cheerfully;" when others need you "cheer" them; and come out of the fray and battle of life singing "cheerily" of your deliverance.

Severe punishment was meted out to any member of a congregation who would dare write or say anything insulting to the Rabbi. Such was the case in London in the early part of the nineteenth century. What wonderful changes have been wrought in so short a time!

Mankind, like the burning bush, has passed through many fires of experience, has not been consumed, and a voice out of the flames has served as a further impetus.

ORTHODOX MEMBERS OF THE JEWISH MINISTERS BOARD AND THE INSTALLATION OF R. V. DR. MOSES.

We have received from an Orthodox Rabbi, a communication in regard to our criticism of the action of the orthodox members of the Jewish Ministers Board of this city, in regard to the installation of Rev. Dr. Moses, of the Congregation Ahawath Chesed. The writer claims that our view is incorrect and our criticisms unjustified, inasmuch as we have overlooked the peculiar conditions existing in the Board, and states:

"The Board is expressly organized as neutral ground upon which the Ministers of the various Jewish Congregations of this city can meet without in the slightest compromising their individual standpoints or the religious views which they hold. They must, in order to exist together in amity, frankly recognize each other as co-workers and as being connected by many matters of common interest and importance. The Orthodox members of the Board have always experienced the greatest courtesy in their treatment by the Reformed Ministers, and every possible consideration has always been extended towards the views which they hold in opposition to those of the great majority of the Board. The Orthodox members hold their seats in that body because they recognize that there are many matters in regard to which it is desirable that the Orthodox view shall be expressed in the Ministers' Board, and that thereby the cause of Orthodoxy is decidedly advanced. Differ though we may in theological matters, we cannot refuse to recognize the fact that the world looks upon the Jews as one community, and that it is therefore extremely desirable that the views of one single element shall not alone be expressed. It would, however, be absurd for the Orthodox members of the Board, who number only two or three out of a total membership of twenty or more, to attempt to entirely control the actions of the Board. It would be too much like a case of the tail wagging the dog, which is not generally recognized as a feasible thing. Dr. Kohler was therefore entirely within his province in welcoming Dr. Moses as a colleague and a fellow teacher of Judaism. He spoke in the name of the great majority of the Board, and, as the Talmud puts it, the majority is equivalent to the whole.

And the Orthodox members also freely recognize that Dr. Moses, although they may not agree with his particular Reformed views, is fully as much as themselves a worker in the field of religion. The principle of the Board furthermore is, that the individual members are not considered as accountable for anything on which they do not vote or for any paper or public declaration to which they do not attach their signature."

Under the circumstances, therefore, we withdraw our strictures in our last issue, and recognize that another arrangement would hardly under existing circumstances be feasible.

The dignity which some Rabbis assume in the presence of poor people, is no less remarkable than the servility with which they greet the rich.

Must it be taken for granted that every Cantor is the possessor of a musical ear and a musical education, as well as a musical voice, any more than that every Rabbi is versed in the literature of his people, knows its history and can read the original sources?

Be able to look upon every year of your life without regret. If you must have *Charotoh*, it should be because your record was not cleaner.

Goodness is a virtue! excessive goodness may be hypocrisy.

CORRESPONDENCE.

The Union of Orthodox Congregations.

EDITOR HEBREW STANDARD:

Sir: I read with pleasure the communication of Mr. Albert Lucas in one of your contemporaries. Having sent to the preliminary meeting held a few weeks previous to the convention, a suggestion that the proceedings of the Convention be extensively circulated, to influence Jewish congregations throughout the country and Canada, I hope soon to read an authentic report from the minutes.

Meanwhile, admitting for argument's sake the correctness of that journal's report that the assemblage was a "motley crowd", it may still be said on the other hand, that if the establishment of the Union of Orthodox Congregations had been undertaken sixteen years ago (when it was first suggested) with faith in the scriptural text: "Not by might nor by power, but by my Spirit, saith the Lord of Hosts, and the work carried on with steadiness of purpose and singleness of heart, the organization might now have been a stronghold of religion, and the Convention more imposing, with Judaism in America in a less chaotic state than we have reason to deplore. Many of those who were then considered nobodies, are now rich and reformers, because "Reform" is the fashion of the day, and they must need be in the fashion not to be counted in the "motley crowd".

But did a public opinion prevail placing character above the vanities of life—and it is the few that usually lead in imparting a high moral tone to society—those deserters would have been found at the Orthodox Convention; and in the interim our good name would have been spared much of the humiliation that has befallen it. Of course, the task is now more onerous than ever, and will require incessant vigilance to eradicate the evils that have since sprung up.

With reference to the remark that "It is a lamentable fact that these brethren of ours (the downtown congregations) despite their erudition in the lore of Judaism lack the faculty of getting over difficulties, and uniting with their fellows", and that "they are too self-assertive; they are suspicious of leaders", I venture to think that they will gain confidence in these so soon as they are satisfied that none of them coquet with "reform"—when they find that they themselves are allowed a voice in the management of the Union's affairs, and that they are afforded a fair chance to investigate matters which they are expected to indorse. Ours is a democratic, not a paternal government; nevertheless paternalism in Jewish public affairs is sapping the foundation of Judaism in America.

I avail myself of this opportunity to express my appreciation of the readiness with which you found place for my appeal of 13th inst. on behalf of our starving brethren in the Holy City; but regret to notice that the cable message it included was printed with punctuation marks, which such dispatches bear none.

Respectfully yours,
DAVID M. PIZA.

New York, 20th Jan. 1901.

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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THE Mount Sinai Hospital,

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New York, Jan. 16, 1900.

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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.

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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 nominee.

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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WANTED—Congregation Beth Mordecai of Perth Amboy, N. J., desires the services of a young man as Chazan and 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. L. KNEIDSHEIM, Sec.

WANTED—For the Home for Aged and Infirm of District No. 1, I. O. B. B. at Yonkers, a Superintendent and Matron. A member of the Order will be preferred. Application, accompanied by references must be sent on or before Feb. 15, 1901, and addressed: "Committee on Superintendent, care S. Hamburger Secretary, 723 Lexington Ave., N. Y."

Private Instruction in Hebrew and music. Best of references. M. S. L. J. L., c. o. this office.

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.

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THE B. D. VETERANS.

The Veterans gathered around the long table in large numbers last Sunday morning at the headquarters of the order.

Bro. Benno Horwitz occupied the chair as usual.

After the interchange of morning salutations, Bro. Horwitz passed a box of cigars around, remarking that it was always a custom in ancient times to offer a burnt offering without blemish on the celebration of the new moon; that tomorrow was Rosh Chodesh Shebat, and this was his burnt offering, and if there was any blemish in it, it must be attributed to Bro. M. Minzesheimer, who supplied him with all his cigars and had guaranteed these to be the best—for the price.

Bro. Roeder suggested that the command to bring burnt offerings was always accompanied with the injunction v'niskayhem and their "drink offerings."

Bro. Eddie Graetz was of the opinion that the Constitution forbade the introduction of drinks at any meeting of the brethren, but in view of the fact that it was the celebration of a semi-Jewish festival he would appoint himself a committee of one to see that at the celebration of Rosh Chodesh Adar, which was a month of jollification, that the drink offerings were also poured out upon the fraternal altar.

Bro. Henry Duschenes remarked that while he appreciated the forethought of the President in reminding them of the approach of Rosh Chodesh in this fragrant manner and the hospitable good will of Bro. Graetz, yet he was apprehensive that the Veterans would look forward with too much expectancy for each recurring new moon, that hereafter every Vet. would constantly be looking at his luach, and their gatherings might so degenerate that the words of the prophet Isaiah would be applicable to them:

"Chodshaychem, umoadaychem soneoh nafshee." ("Your new moons and appointed times fill my soul with loathing.")

Bro. Minzesheimer intimated that as there was also a "flower offering," that Bro. Gans might bring a bunch of the chrysanthemums, one of which he always wore on his coat lapel.

Bro. Sowards corrected the last speaker by saying that it was "flour," not "flower" that was presented, and was doubtless used by the priests of old "to raise the dough."

Bro. Joe Fox interpolated that while the dodo is an extinct bird, the art of "raising the dough" is a modern science.

The President, whose face shone luminous amid the clouds of ascending smoke, said that he must apply to them the words of one of the sages of Israel with which they were all doubtless familiar: "Chachomim hizoaru b'divraychem," ("Ye wise, be careful of your speech"), for judging from the account of a former meeting published in the columns of the Hebrew Standard, in the language of the Scottish bard, "There's a chiel among ye takin' notes"—not that he had any objections to the publication of any of his remarks, but the public might, if some foolish expression of any of the Veterans appeared in print, mis-

judge the object of their weekly gatherings. He saw quite a number of new faces around the board, and it afforded him great pleasure in welcoming them and assuring them that their presence at these gatherings was a source of gratification to him personally as well as to the assembled Veterans.

Bro. Samuel Hamburger responded in behalf of the newcomers and said that it was only his engagements as the superintendent of the religious school of his congregation that had hitherto prevented his attendance at these social gatherings.

He called the attention of the president to a deplorable fact which had come under his observation, and that was, the disuse of Hebrew words in the conversation of American born children. Time was, if he might be allowed to use the term without offending his orthodox brethren, when Hebrew phrases were constantly interlarded with the everyday talk among their forbears, but now the commonest Hebrew terms formerly in vogue were regarded by the present generation as something strange and uncommon. He referred to such words as "Chassenah," "Osur," "Shlimazzel," "Traif wie Chazzer," "Ma Neshomah," "Mincha Ora," "Pidyao Ha-bea," "Gomel bentschen." Why, the speaker said, some of his boys did not know what a Tallis was, and when he asked a lad if he wore a "Tsitsis Kanfoss" he looked at him as if he were propounding a question in Egyptian hieroglyphics. He sought to explain it to him by showing the one he personally wore, for, said the speaker, while he might be lax in many of the observances of the ancient ceremonies of the faith, yet there were three things he scrupulously observed, he did not smoke on Shabbes, he always repeated his "Nacht Leinen" and wore an "Arba Kanfoss."

When he showed it to the boy, you can imagine my astonishment, said Bro. Hamburger, when he exclaimed "Why, Mr. Hamburger, I did not know that you were a Catholic!"

Upon being asked what he meant, he replied "A boy that lives next door to me, whose name is Bobby Mahoney and goes to church every Sunday, wears one of those things, but he does not call it a 'Tsitsis Kanfoss,' but a 'scapular.'"

The speaker said that while he believed in progress and all that sort of thing, yet if it tended to deprive the children of a knowledge of the expressions and customs in common use among the Jewish people, he would be willing to go back to the good old times rather than the children should grow up in ignorance of such things.

The president thanked the brother for his remarks, which were pertinent and well timed and of interest to the assembled veterans. As far as he was personally concerned, he would as leave think of going down town without his cravat as he would without his "Tsitsis." It was one of the recollections of his boyhood days, which he highly prized, and he called the attention of the veterans to the well known fact that the first regalia worn by the B'nai B'rith were made in the shape of an Arba Kanfoss, so as to impress them with the Biblical expression inaugurating their use, "And ye shall not follow after the inclination of your hearts and after your eyes."

He asked, as a matter of curiosity, that a show of hands should be made of those who still observed this ancient custom.

Bro. Roeder counted over sixteen and said that such a goodly showing was a source of gratification to him and he could well exclaim, "So Almon Yisroel," "Israel was not a widower."

Bro. Joe Koch said that would not be good news for the Shadchonim.

Bro. Meyer Hellman remarked that while the persiflage he had listened to was very enjoyable, yet his main purpose in attending the services of the veterans was to listen to the dissertations of the venerable president upon the Sidrah of the week, which, judging from the meagre report he had read in the Hebrew Standard, must have been an enjoyable intellectual treat.

Bro. Benno Horwitz, looking at his watch, said the Sidrah of the week was "Bo," which, in the vernacular means "Go," and he advised the veterans to go home and not incur the displeasure of their wives by being too late for dinner.

Indep. Order Free Sons of Israel

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Isacher Lodge No. 7.
 This well known Free Son Lodge gave a public installation, entertainment and reception last Monday evening. A fine programme was offered consisting of Miss May Evans in her great whistling specialties and imitations; that popular comedian and singer Tommy Baker, Mr. B. Russell Throckmorton, who recites so well, the violinist, Miss Nellie Lytton, in popular songs. During the evening, the retiring president was presented with a set of resolutions for services rendered in that capacity. Grand Master M. S. Stern and his staff graced the affair with their presence. Brother S. Abrahams deserves thanks for his arduous labors on this occasion.

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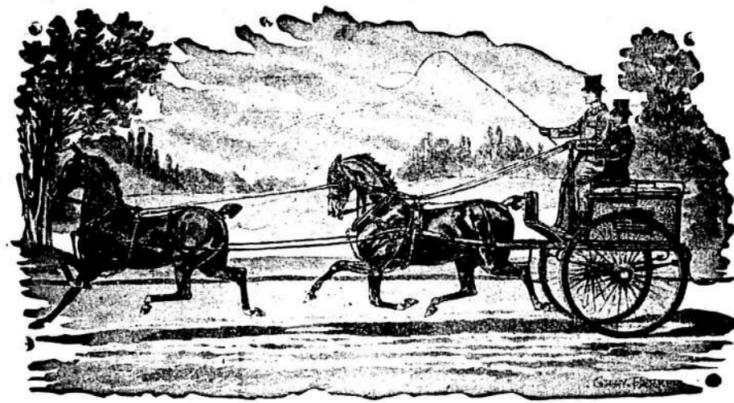
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Ladies' Society of Mount Sinai.

The tenth anniversary of the above named society was fittingly celebrated on Sunday last at the meeting rooms on Bridge street. A reception was held in the afternoon, which was followed by a sumptuous collation which embraced all the delicacies of the season, and was heartily enjoyed by all who had the good fortune to partake of same. At the conclusion of the banquet disciples of terpsichore were once again given free rein and indulged in their favorite pastime to strains of sweet music dispensed by Mr. Mitchell Goldman's orchestra. All in all the affair was a grand success and too much praise cannot be bestowed upon the efforts of the Anniversary Committee and their indefatigable chair-lady, Mrs. Rachel Goldman. The officers of the society are: President, Mrs. Gumpert; vice-president, Mrs. Brown; treasurer, Mrs. Fox, and secretary, Mrs. Mendes.

An apron and necktie party will be held Sunday evening, February 3, by Chas. Lyon Employees' Mutual Benefit Association, at Liederkranz Hall, Manhattan avenue and Meserole street Brooklyn. This association has given several parties and balls, which were always well attended. Those that ever went to their affairs always enjoyed themselves and will be sure to go again. Tickets can be had from any of the employees.

The second Friday matinee and Saturday evening dramatic reading will be held January 25, at 3.45, and January 26, at 8.15, in Association Hall, when Mr. George Riddle will read "The Merchant of Venice," from Shakespeare.

The second in the series of the Saturday Symphony Concerts will be given Saturday, February 2, with an orchestra of sixty musicians, Mr. Frank Damosch, conductor, and with Miss Katherine Heyman, piano, in the Academy of Music, at 3 o'clock.

A special concert will be given by Herr Fritz Kreisler, violin, assisted by Miss Gertrude May Stein and Herr Leopold Windler, with Mr. Isidore Luckstone, accompanist, in Association Hall, on Wednesday, January 30.

Amphion Theatre.

Becky Sharp, the most fascinating yet repellent character of Thackeray's "Vanity Fair," is now passing for analysis on the stage just as she has for more than half a century posed for judgment between the covers of Thackeray's immortal novel. Impulsive, cajoling, imperious, intriguing, deceitful, mendacious and gentle by turns, Becky on the stage is the same puzzling creature she has ever been. Gertrude Coghlin is impersonating her in J. H. Nevins' stage version of the novel. And dramatic critics are to-day waging pen over her wickedness and virtues just as the purely literary fellows did in the early fifties. The production is announced to appear here at the Amphion Theatre next week and will no doubt be enthusiastically received by the patrons of that house.

Grand Opera House.

A stage character enjoying a national reputation is "Sis Hopkins," which was originated by Rose Melville and has been elaborated upon until to-day it stands as the central figure of a lively comedy, which will be presented at the Grand Opera House next week. Miss Melville's impersonation of the gawky country girl is really a clever bit of acting, and we are informed that the rest of the production is not lacking in any way. If

you want to laugh, go and see "Sis Hopkins."

Bijou Theatre.

Melodrama will once again hold sway at the Bijou next week, and a thriller is promised by the management when "On the Stroke of Twelve" is presented. This play is a melodrama pure and simple, and is equipped with a carload of special scenery, and no doubt will delight large audiences.

FROM OTHER CITIES

Newark, N. J.

Members and friends of the congregation of Oheb Shalom crowded the Temple, in Prince street, on Friday, January 11, when the fortieth anniversary was celebrated in a delightful manner.

The program was opened by an organ prelude by Frank E. Drake. The choir, consisting of Thomas Bott, bass; Miss Nellie Devey, alto; Henry Sayre, tenor, and Mrs. George Kerwin, soprano, rendered several hymns. An anniversary ode, dedicated by the Rev. Dr. B. Gluck to the members of the congregation, was sung by the choir.

Dr. Gluck welcomed the members and friends and congratulated the congregation. He encouraged the members to keep up the good work of the last forty years, and said he hoped they would all be able to celebrate the golden jubilee.

Dr. Joseph Silverman then delivered an eloquent lecture.

Several hymns were sung by the choir, and then the Rev. Dr. Gluck pronounced the benediction. After the services a reception was held, at which the Rev. Dr. Silverman was the guest of honor.

The anniversary of the congregation was celebrated with a banquet on Saturday night in Jacoby's Hall.

The officers of the congregation are: President, Emanuel Heyman; vice-president, Charles Beck; treasurer, Frederick Fischel; financial secretary, Isador Grand; recording secretary, Dr. Markus Strausberg; trustees, Abraham Schlosser, Emanuel Abeles, Simon Heyman and Meyer Kussy.

Portland, Oregon.

A decade has passed since you have heard from us up here in the far Northwest, yet we are still alive and kicking, as is evident by the dust which was raised on the arrival of Rev. Dr. Stephen S. Wise. On his arrival he was met by a committee from Temple Beth Israel, who took him to the Hotel Portland, where he enjoyed a much needed rest. The services held by him were very impressive and his lectures were both scholarly and well delivered. The Doctor has taken the city by storm with his impressive eloquence. He is esteemed and adored by both Jew and Gentile. The attendance to all his lectures is such that the capacity of the temple is taxed to its utmost. Long may he remain with us and be a blessing to our community.

Maccabee Auxiliary No. 5, I. O. B. B., installed its newly elected officers last Tuesday evening in the presence of many senior and junior members. Commissioner S. Julius Mayer acted as installing officer. Those installed were: Mentor, David N. Mosessohn; preceptor, Jacob Lauterstein; vice-preceptor, Mose Mosessohn; guide, Abraham Friedman; right levite, Benjamin Fisher; left levite, Abe Bader; recording secretary, Michael Gale; financial secretary, Louis Buchner; treasurer, Harry Mayer. The trustees are Louis Galambie, Marion Cohen and Joseph Savransky. An enjoyable evening was spent amid speechmaking and refreshments. A committee was appointed to draft resolutions for the past preceptor, the present mentor, David N. Mosessohn, for services rendered in the chair since the organization of the lodge.

The B'nai B'rith Committee of this city have placed at work about twenty-five Roumanian Jews, who were sent here. Special mention must be made of the following gentlemen for their indefatigable work: Past Grand President Sig Sichel, Rev. Dr. M. Mosessohn, Isaac L. White and M. L. Klinessmith.

Mr. David N. Mosessohn is at present a student of law in the University of Oregon.

Mr. Laurence Selling is a student of law at Yale.

A play entitled "Day of Atonement," purported to be written by one Phil Rogoway, was presented at the Marquam Grand last Monday evening. To say it was amateur is saying very little, but suffice it to say that if such so-called plays be brought the less before the public it would not cause so much "rismus." More anon.

"DAMOS."

In another column of this paper the Equitable Life Assurance Society calls attention to the fact that it is now prepared to place total abstainers who take out insurance in a special class so that they may participate in any extra dividend arising from any saving in mortality in this class. This is a very interesting experiment, as it will prove beyond a doubt whether total abstainers live longer than moderate drinkers, and if so, to what extent.

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THE CALENDAR.

5661-1900.

*Rosh Chodesh Adar—Wednesday, Feb. 20.

Purim—Tuesday, March 5.

Rosh Chodesh Nissan—Thursday, March 21.

First day Pessach—Thursday, April 4.

Seventh day Pessach—Wednesday, April 10.

*Rosh Chodesh Iyar—Saturday, April 20.

Rosh Chodesh Sivan—Sunday, May 19.

First day Shabuoth—Friday, May 24.

*Rosh Chodesh Tammuz—Tuesday, June 18.

Feast of Tammuz—Thursday, July 4.

Rosh Chodesh Ab—Wednesday, July 17.

Feast of Ab—Thursday, July 25.

*Rosh Chodesh El—Friday, Aug. 16.

5662-1901.

Rosh Hashonah—Saturday, Sept. 14.

Yom Kippur—Monday, Sept. 23.

First day Succoth—Saturday, Sept. 28.

Shemini Atzereth—Saturday, Oct. 5.

Simchath Torah—Sunday, Oct. 6.

*Rosh Chodesh Chesvan—Monday, Oct. 14.

Rosh Chodesh Kislev—Tuesday, Nov. 12.

First day Chanukah—Friday, Dec. 6.

Rosh Chodesh Tebeth—Wednesday, Dec. 11.

Fast of Tebeth—Friday, Dec. 20.

*Also observed the day previous as Rosh Chodesh.

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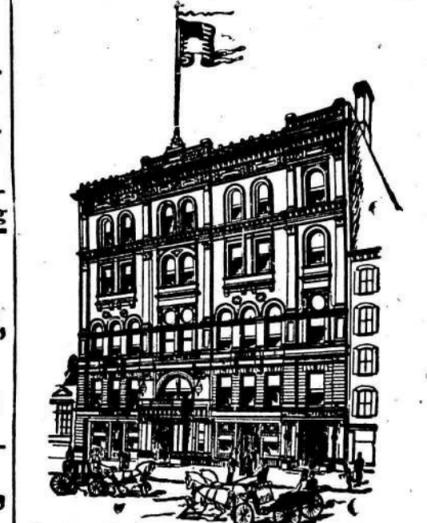
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IN THE THEATRES.

Harlem Opera House.

Direct from profitable engagements in Boston, Pittsburg, Cincinnati, Cleveland, not to remark the run of 200 nights last season at the Manhattan Theatre, Anna Held will be seen next week at the Harlem Opera House. Miss Held still is representing Harry B. Smith and Reginald De Koven's musical comedy, "Papa's Wife." Employed in its presentation is the original company, an organization which on Easter Monday, is to open at the Lyric or the Prince of Wales, London. It includes, besides the droll comedian, Charles A. Bigelow, Max Figman, George Marlon, Dan Collyer and Adele Baker. It also includes a chorus of thirty. New settings and elaborate costumes afford a fitting background for the production.

Manhattan Theatre.

Social conditions as they exist in a small town are depicted in the new Clyde Ifth play, "Lovers' Lane," which is to be produced at the Manhattan Theatre, Friday, February, 1, by Brady & Ziegfeld. There are many characteristic types depicted in "Lovers' Lane," including the local opera house manager, who is also the bill poster; an octogenarian couple, a waif, a general storekeeper, the choir singers and others who go to supply the comedy and sentiment of the story. In the cast are Ernest Hastings, E. J. Ratcliffe, L. R. Stockwell, Chas. W. Swain, Nanette Comstock, Brandon Douglass, Emily Wakeman, Agnes Findlay, Millie James, Sadie Stringham, Lizzie B. Conway and some thirty others.

Proctor's Twenty-third St. Theatre.

The vaudeville programme at Proctor's Twenty-third Street Theatre for the coming week, beginning Monday, Jan. 28, contains numerous laughing numbers, among them being: Tom Nawn, assisted by his wife and daughter; Harry Watson and his comedy company, and Mr. and Mrs. Perkins D. Fisher. Others are: Three Mascagnos, Simmons and White, Naomi Ethardo, Gaspard Bros., and twenty others.

Republic Theatre

Miss Viola Allen, in her new play, "In the Palace of the King," has repeated in New York the splendid triumph achieved by her in many of the important cities of the country. Crowded and enthusiastic houses spell but one thing, and something very agreeable to the actress, and that word is success. The production is so magnificent, and the supporting company so capable and satisfying, that the auditor is transported for the moment to old Spain when Philip was King and great things were going on in the world—and more especially in the palace of the king. In hitting upon such a stirring, romantic play to supplant the popular "Christian," Miss Allen should consider herself fortunate indeed.

Proctor's Fifth Avenue Theatre.

Another typical programme of Broadway vaudeville has been arranged for Proctor's Fifth Avenue Theatre for next week, beginning Monday, January 28. The announcements are: Jean Marcel's Living Statuary and Bas-Reliefs, Mile. Delbosq, Al Leech and the Three Rosebuds, Ralph Johnstone, Max Waldron, Genaro and Bailey, Spenser Kelly, Frank Cushman, Maddox and Wayne, and others.

New York.

The success of "The Giddy Throng" at the New York has been most remarkable. During the past week the house has been crowded nightly with audiences that have gone away delighted with the sparkling up-to-date burlesque and the exquisite vaudeville members that precede it. The Sire Brothers, managers of

the house, struck the popular idea when they reduced the prices to 50 cents for the best orchestra seat. Their policy of "rather a crowded house at cheap prices than a half full one at high prices" is the correct one, as they are proving. Lady Francis Hope has recovered from her indisposition and appears in the Hope family jewels, which are the talk of the town. A new vaudeville bill will be presented this week.

Proctor's Palace.

Lillian Burkhart, vaudeville's favorite actress, will appear for the first time this season at Proctor's East Fifty-eighth Street Palace, the coming week, Monday, Jan. 28. She will offer one of her newest sketches, "Captain Suzanne." Charles R. Sweet, the witty burglar musician, has a prominent place in the bill, and others are: Cushman, Holcombe and Curtis, Montague and West, Hanley, McGowan and Hanley, Lew Hawkins, Gilbert Sarony and a dozen more.

Metropolis Theatre.

Rose Melville, who made the character of "Sis Hopkins," is the central figure in a play of that name, which is being given this week at the Metropolis Theatre. There is much to laugh at all through the play, and Miss Melville's Hoosier girl is really funny.

Casino.

The success attained by the tuneful, mirthful "Florodora" at the Casino is something remarkable. People witness the production time and time again and never grow weary of it, which is recommendation of its worth. "Florodora" will have a long run, a record breaker in fact, judging from present indications. The company has donned new costumes, marvels of the costumer's art, and much new and interesting business has been added.

Proctor's 125th Street Theatre.

A programme of vaudeville that should be one of the best offered in Harlem since Mr. Proctor opened his 125th Street Theatre, will be presented at the Proctor Harlem playhouse, beginning Monday, January 28. The list numbers Clayton White and Marie Stuart, Hill and Hull, John W. Albaugh, Jr., and his stock company, in "Trenton"; Carroll Johnson, Martine Bros., Doherty's Poodles, Lizzie B. Raymond, and a score of other vaudeville novelties.

Bijou Theatre, Jersey City.

Next week's attraction will be Jacob Litt's big production of "Sporting Life," one of the greatest melodramas ever written. This production carries several carloads of special scenery. Some of the scenes are a racetrack in full operation and a scene in the prize ring of the London Sporting Club.

Mirthful Mamie Gilroy.

Among the many stars in "The Giddy Throng," now having a successful run at the New York Theatre, there is no one whose art of pleasing the patrons of the house is equal to that displayed by Mirthful Mamie Gilroy. This petite and dainty little artiste has been upon the stage since her childhood and was, for many years, known as the infantile wonder, La Petite Gilroy. She made the part of Flirt in Charles Hoyt's "A Trip to Chinatown" at the Madison Square Theatre famous. She played the girl parts with Mme. Modjeska when but a child, and has received so thorough a stage training that it is little wonder that her burlesque of Ida Conquest's Dorothy Manners in the play "Richard Carvel" is making so pronounced a hit. Her daintiness and ability, as well as her womanliness, have made for her a great number of admirers, who are flocking to the New York Theatre nightly.

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MEMORIAL TABLETS.

A beautiful souvenir picture, 28x25 inches, with suitable colored emblems, containing the name of the deceased, date of death and giving the day of the week and corresponding English date on which the Jahrtzeit will occur for 50 years, will be mailed for five dollars by REV. E. M. MYERS, 163 West 84th st., New York.

Send name of deceased and date of death. Specimen can be seen at office of Hebrew Standard, 87 Nassau st., N. Y.

COHEN, MICHAEL.—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 Michael 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. 53-63 Park Row, in the City of New York, on or before the 1st day of August next. Dated New York, 1st day of February, 1901. HOUSE, GROSSMAN & VORHAUS, Attys. for Bernard J. Moss and Maurice Cohen, Executors.

RABINOWITZ, YETTA.—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 Yetta Rabinowitz, 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 J. Myers, No. 309 Broadway, in the City of New York, on or before the 23d day of July next. Dated New York, the 16th day of January, 1901. ALEXANDER FRANK, Executor, &c.

JOSEPH J. MYERS, Attorney for Executor, No. 309 Broadway, Borough of Manhattan, New York City.

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, 1901. ABRAHAM WOLF, Administrator. MITCHEL LEVY, Attorney for Administrator, 203 Broadway, New York City, Borough of Manhattan.

SPIER, CAROLINE.—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 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. SAHLEIN, MATILDA SAHLEIN, Executors.

JOSEPH I. GREEN, Attorney for Executors, 280 Broadway, Manhattan, New York City.

BERNHEIM, ABRAHAM 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 Abraham 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 Williams, No. 2 William street, in the City of New York, on or before the 22d day of January next. Dated New York, the 18th day of July, 1900. HENRY C. BERNHEIM, Administrator.

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, Administrator's Attorney, 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. Laurie, Esq., his attorney, at No. 220 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. HERMAN I. LAURIE, Attorney for Executor, 220 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 her place of transacting business at the office of 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 subscribers, at their 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 day of March next. Dated, New York City, August 24, 1900. PETER MUNTER, 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 Lewis H. Freedman, No. 54 Wall street 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 18th day of August, 1900. FEMMA 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 SELIGMAN, Executors. KURZMAN & FRANKENHEIMER, Attorneys for Executors, 20 Broad Street, 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 Loewy, his attorney, Nos. 205 and 208 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 23rd day of December next. Dated, New York, the 25th day of June, 1900. BENNO LOEWY, Executor. 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, at the office of Benno Loewy, his attorney, Nos. 205 and 208 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 23rd day of December next. Dated, New York, the 25th day of June, 1900. BENNO LOEWY, Executor.

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, No. 44 West 85d street, in the City of New York, on or before the 20th day of February next. Dated, New York, the 13th day of August, 1900. SARAH A. DAVIS, Administratrix. MERRILL & ROGERS, Attorneys for Administratrix, 111 Broadway, Manhattan, New York City.

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, viz.: the office of Messrs. Kurzman & Frankenhelmer, No. 20 Broad street, in the City of New York, Borough of Manhattan, on or before the 10th day of October, 1900. Dated New York, November 7, 1900. JULIA FRANKLAND, HERMAN LANDECKER, Executors. Kurzman & Frankenhelmer, Attorneys for Executors, 20 Broad street, New York City.

KLARMANN, 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 Klarmann, or Klarmann, or Andrea Klarmann, 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 J. Cohen, Room 234 Stewart Building, No. 280 Broadway, in the City of New York, Borough of Manhattan, on or before the 26th day of April next. Dated New York, the 18th day of October, 1900. SAMUEL J. COHEN, Christina for Executrices, Stewart Building, No. 280 Broadway, N. Y. City, Borough of Manhattan.

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, JOSEPH I. GREEN, Attorneys 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 P. 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 the 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 8d 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, 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, viz.: the office of Messrs. Kurzman & Frankenhelmer, No. 20 Broad street, in the City of New York, Borough of Manhattan, on or before the 10th day of October, 1900. Dated New York, November 7, 1900. JULIA FRANKLAND, HERMAN LANDECKER, Executors. Kurzman & Frankenhelmer, Attorneys for Executors, 20 Broad street, New York City.

KLARMANN, 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 Klarmann, or Klarmann, or Andrea Klarmann, 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 J. Cohen, Room 234 Stewart Building, No. 280 Broadway, in the City of New York, Borough of Manhattan, on or before the 26th day of April next. Dated New York, the 18th day of October, 1900. SAMUEL J. COHEN, Christina for Executrices, 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 31, 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, 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, No. 44 West 85d street, in the City of New York, on or before the 20th day of February next. Dated, New York, the 13th 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 Loewy, his attorney, Nos. 205 and 208 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 23rd day of December next. Dated, New York, the 25th day of June, 1900. BENNO LOEWY, Executor. 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, at the office of Benno Loewy, his attorney, Nos. 205 and 208 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 23rd day of December next. Dated, New York, the 25th day of June, 1900. BENNO LOEWY, Executor.

LOCAL DIRECTORY.

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Congregations.

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.
 Adereth 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, 64 Norfolk street.
 Beth Hamedrash Shaari 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 Marlampoler, 44 East Broadway.
 B'nai Israel, 225 East 79th street.
 B'nai Jeshurun, 65th street and Madison avenue.
 B'nai Peyser, 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.
 Chebra, Kadisha Talmud Torah, 622 East Fifth street.
 Derech Amunah, 278 Bleecker street.
 Emanu-El, Fifth avenue and 43d street.
 Emuna Israel, 301 West 29th street.
 Eitz Chaim, 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.
 Kehliath 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 Chaim, 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, 638 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, 128 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, 733 Lexington avenue.

Clubs.

B'nai Berith (Fraternity), 66th street and Lexington avenue.
 Columbia, 206 Fifth avenue.

Criterion, 516 Fifth avenue.
 Fidelity, 110 East 59th street.
 Freundschaft, 72d street and Park avenue.
 Harmonie, 42d street, between Fifth and Sixth avenue.
 Judeans, Phil. Cowan, Secretary, 489 Fifth avenue.
 Progress, 63d street and Fifth avenue.
 West End, 446 Amsterdam avenue.
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 5, 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 156th street.
 Young Folks' League of the Hebrew Infant Asylum, Lexington Assembly Rooms, 56th 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.
 Keshet 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.

Baron de Hirsch Fund, 45 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 Chassodim 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, 208 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.
 Seligman-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 Jeshurun, 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 Hamedesh 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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German Dress Linens —look like silk, wear like iron..... 32	Irish Dimities —the finest..... 23
Satin Stripe Mousselines 30	Titania Organdies 33
Dainty Rosebud Muslins 35	Sateens —Lustrous and Lovely— Equal in effect to finest Silks..... 24 to 30
Taffeta Batistes in Foulard Patterns..... 29	Fine American Sateens 7½ to 17
Hemstitch Renaissance Muslins 35	Mercerized Foulard Sateens —value .19..... 15
Dresden Batistes 30	Mercerized Surah Sateens — all colors and Black— better than elsewhere at .24..... 12½
Black and White Stripe Pineapple Mohairs —wiry, silky, extremely strong..... 45	Tinted Plumetis —Emb'd stripes with printed dots, figures and blossoms..... 14
French Grenadines, Black and Colored, Chenille, satin brocade feathered or satin beading stripes 30 to 50	New Emb's Swisses —stripes and flowers—equal in effect to 35-cent imported..... 14
Dainty French Lace Gingham 20 to 30	Lenox Batistes —conventional and striking styles—wash splendidly..... 6
Finest Scotch Zephyrs, with mercerized ribbon stripes—others in lace and fancy cord effects 22 to 45	Marseilles Stripe Batistes —beautiful quality—colored woven stripes or solid colors with heavy embroidered stripes—leading tints—31 inches wide— made to sell at 20 cents..... 15
Double tinted French Gingham 32	Cluster Cord Batistes —all-over effects in newest Pastel Shades—worth .18..... 12½
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Eight quarter..... 14½	13
Nine quarter..... 16½	14½
Ten quarter..... 18½	16½
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45-inch All Wool Serges —value .69..... 40	
50-inch Habit Cloths —all wool—staple and fancy shades and gray mixtures— value .69..... 40	
All Wool Homespuns —54 inch— Brown, Stone Blue, Oxford, Tan and Light and Medium Gray—value 85 cents..... 50	
All Wool Figured and Plain Serges — 45 inch—Best colors—value .75..... 50	
Heavy Wool Chevots and Coverts — gray, tan and stone blue—were .98..... 50	
All Wool Black Venetians — 50 inch—medium heavy for Skirts..... 80	
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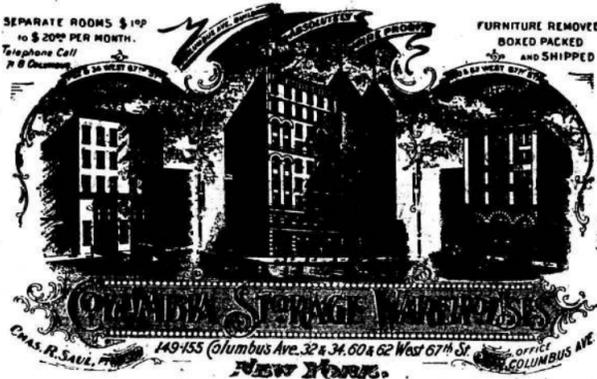
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