

THE HEBREW STANDARD.

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TEN CENTS PER COPY.

(For the Hebrew Standard.)

"FOR CHANUCAH."

Judas Maccaboeus.

Thou patriot, Judas Maccabee,
What do we then not owe to thee?
Thou stamped out hateful tyranny.

Thou didst add lustre to the fame
Of Israel's past, and we acclaim
Thee as a hero—a true name.

When Syria's hosts came down to you
Thy band was brave, thou counted few.
But Judas, ah! They little knew.

Thou and thy kin with main and might
Fought for liberty, fought for right,
And put the Syrians to flight.

Thou laid the enemy so low
And crushed the hydra-headed foe;
Thou crushed it with a mighty blow.

Beth Horon, Ammaus and Bethsors.
Famous battles! They will endure
For all time, forever, be sure.

Thy name, O Judas! It will live
In our hearts, for thou didst achieve
A mighty deed; and thou didst give

Back to Israel her holy law,
That she could worship, ay! once more
In God's house, as in days of yore.

Thou washed the Temple free from stain
From the defiler's touch. Again
Was heard the songs and sweet refrain.

And as each year that glideth by
We do give thanks to Him on high
For restoring our liberty.

And, with hearts uplifted, we sing
A joyful song, and offering
Of grateful love to God we bring.

And when we see the chanuach light,
Shining with radiance pure and bright,
It speaks to us of truth and right.

—Janie Jacobson.

The Foolishness of Eleazar.

We have been perusing the Books of the Maccabees and have again read an incident narrated therein which has always been a favorite story with us. But we have come to regard it from a new standpoint, lately. Hence the caption of this extract!

The hero of this story, it appears to us, acted designedly to throw blame upon the American school of Reform Rabbis. Now, everybody is aware that anybody who casts ridicule or blame on any action of any graduate from Cincinnati is guilty of a serious breach of propriety and is, so to speak, attacking the very foundations of Judaism (of the modern pattern). Can any one imagine one of the Cincinnati contemners of "kitchen religion" acting as did the hero of this old story? And it is a notorious fact that anyone acting differently to a Reform Rabbi, must be an archaic, out-of-date, non-progressive, illogical, unacceptable anachronism. Such was Eleazar! In chapter VI. of the Second Book of the Maccabees, we read:

"Eleazar, one of the principal scribes, an aged man, and of a well-favored countenance, was constrained to open his mouth and to eat swine's flesh.

"But he, choosing rather to die gloriously than to live stained with such an abomination, spit it forth and came of his own accord to the torment.

"As it behoved them to come that are resolute to stand out against such things as are not lawful for love of life to be tasted.

"But they that had charge of that wicked feast, for the old acquaintance they had with the man, taking him

aside, besought him to bring flesh of his own provision such as was lawful for him to use, and make as if he did eat of the flesh taken from the sacrifice commanded by the King;

"That in so doing he might be delivered from death and for the old friendship with them find favor.

"But he began to consider discreetly and as became his age, and the excellency of his ancient years, and the honor of his gray head, whereunto he was come, and his most honest education from a child, or rather the holy law made and given by God; therefore he answered accordingly, and willed them straightways to send him to the grave.

"For it becometh not our age," said he, "in any wise to dissemble, whereby many young persons might think that Eleazar, being four-score years old and ten, were now gone to a strange religion;

"And so they, through mine hypocrisy, and desire to live a little time and a moment longer, should be deceived by me, and I get a stain to mine old age, and make it abominable.

"For though for the present time I should be delivered from the punishment of men; yet should I not escape the hand of the Almighty, neither alive nor dead.

"Wherefore now, manfully changing this life, I will show myself such an one as mine age requireth.

"And leave a notable example to such as be young, to die willingly and courageously for the honorable and holy laws." And when he had said those words immediately he went to the torment:

"They that led him changing the good will they bore him a little before into hatred, because the foresaid speeches proceeded, as they thought, from a desperate mind.

"But when he was ready to die with stripes, he groaned and said: "It is manifest unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death, I now endure sore pains in body by being beaten; but in soul am well content to suffer these things, because I fear him."

"And thus this man died, leaving his death for an example of a noble courage and a memorial of virtue, not only unto young men, but unto all his nation."

On second thoughts, we doubt whether Eleazar was so foolish, after all. But then, again, we have heard of so many Reform Rabbis who eat forbidden food regardless of its ill effect as an example, whatever their personal opinion may be, that we confess ourselves puzzled.

But we cannot help admiring the heroic "foolishness of Eleazar."

Arnold B. Ehrlich and His Commentary.

Arnold B. Ehrlich's famous work, *Mikrah Ki-Peshuto*, is proceeding apace. If the great scholar lacks due appreciation in this country his work is winning golden opinions in Europe from the most redoubted critics.

The *Central Blad*, of Amsterdam, the most orthodox of continental European journals, says in its issue of

8th November last, respecting the second volume:

"The second part of this Bible commentary comprises the older prophets, the books of Ruth, Ezra, Nehemiah, and also the Books of Chronicles. In his preface the writer again explains his standpoint, and defends himself against one critic who scored him for publishing his work in Hebrew. He justly reminds that critic that, in his preface to the first volume, he says plainly that he writes his book in Hebrew for such scholars as know nothing but Hebrew, and nothing so well as Hebrew. And why should he not have written his book in Hebrew seeing that, he is able to express himself in that language so perfectly, so lucidly and so correctly? Truly, it is a pleasure to read such pure Hebrew, written in so excellent a style. . . . We do not hesitate to declare that we have read this commentary with great pleasure, and we think the work has not been written in a hasty nor flip-pant manner but is the product of mature study and comprehensive knowledge. It is, therefore, with great pleasure that we look forward to the rest of the work yet to be published."

Rabbiner Dr. M. Rahmer, of Magdeburg, has the following criticism in the issue of the *Juedisches Literatur-Blatt* for November last:

"The charge has often been made by Christians against Jewish scholars that they have allowed to slip out of their hands that which formerly was their pride and their privilege, viz., the exposition of the literal meaning of the sacred text of the Hebrew Bible; that the entire domain of Biblical exegesis has been lost for them, inasmuch as the great Spanish and French schools have had scarcely any successors at all.

Of late, Prof. Dalman has repeated the charge against us. That charge has been nullified by the author of the above-mentioned work, Mr. A. B. Ehrlich, now living in New York. In Biblical language, he "has removed the reproach from us," that we have neglected our sacred heritage, scientific research of the Bible; as if we had lost the motive spring. The writer of the above work disproves this charge most brilliantly.

He is equipped with a fine feeling for niceties of idiom, and also a mastery of the sister languages of Hebrew. He is acquainted with the Biblical problems and with unbiassed mind he penetrates deeply into the exact sense of the sacred text. He thus frequently succeeds in placing many obscure misunderstood passages in their proper light and in making their meaning clear. He is inspired with an inward love for our Holy Scriptures, but also with a strong desire to elicit the truth. That desire does not allow him to be checked by the fence which the Masorites have put around the Hebrew text. Not infrequently he proves the errors which these ancient guardians of the Scriptural Word have made in their conceptions and does not recoil from inversion and conjecture. Undoubtedly, next to S. D. Luzzatto, whose centenary was celebrated last year, the present author is the most notable Jewish exegetist. In two points he even surpasses him, for while Luzzatto commented only on

the Pentateuch, Isaiah, and several chapters of other books, Ehrlich's *scholia* extend over all the twenty-four books of Holy Writ—a third part of his work covering the Prophets has just left the press—and while Luzzatto's critical faculty surrendered itself before the Pentateuch, for Ehrlich's critical eye all books of Holy Writ are of the same value. It is to be regretted that like Luzzatto, Ehrlich wrote his work in Hebrew—classical Hebrew though it be—which most Christian scholars are unable to read fluently. It is, therefore, to be presumed that the latter taking no notice of this work, will continue to repeat the old charge against us."

(For the Hebrew Standard.)

Bachelors and Marriage.

Bachelordom may not be the supreme state of joy, but it has its compensations nevertheless. Marriage is a divine institution we are told, but there is much of the common Earth in it; to say as is tritely expressed "that it is a lottery" carries with the saying a heap of truth.

A union of hearts and souls, so to speak, chemically united and unalloyed, between man and woman, is supposed to be the condition of the marriage state; that there are innumerable such affinities, such psychical or spiritual attractions, and from which result happy alliances, there cannot be any doubt. Nevertheless, it may be said that the psychical attractions are but too frequently ephemeral. It would be idle to condemn the marriage state, however, by pointing to the divorce courts and the records of judicial separations or limited divorces.

It is decreed, we are told, by divine injunction, that man and woman shall unite, and that the species shall be multiplied and the human race perpetuated. Nowhere in the injunction however, is it made mandatory that all men and all women shall unite in marriage. If this were to be done and all would be obedient there wouldn't be a bachelor left, nor an old maid, if you please, to adorn a tale or point a moral to, and the occupation of those legislative publicists who are sporadically drafting bills for the infliction of tax by the State on bachelors and spinsters would be gone.

While it will be readily admitted that much of the joys of life are to be found within the marriage institution, no true observer of life will contend that all the joys are confined therein. That there must be some left to bachelordom is strongly evidenced by the story told of the "bachelor" who essayed marriage. After having been married for some little time, his wife was taken sick one night in the "wee sma" hours, and it became necessary for the quondam bachelor to summon the physician. As he ran along, on a bitter cold and frosty night, a dog followed him and kept yelping at his heels. Stopping short the irate benedict howled at the canine: "Was ist los, ist dir su wohl? geh' heirathen!"

In The Jewish World.

Rabbi A. M. Ashinsky, Rabbi of the Final Jacob Congregation of Montreal, Canada, for many years, has accepted a call to Pittsburgh, Pa.

Rev. H. Masliansky recently gave two lectures in Montreal for the benefit of the Chevra Kadisha of that city.

The Graetz Circle of the Jewish Chautauqua will shortly open a free reading room for Hebrews at Utica, N. Y.

M. Joseph Bing, President of the Mutual Benefit Society of Engravers, in Paris, has been appointed officer of Public Instruction.

M. Paul Blum, of Charnes, has been appointed Lecturer on Legal Medicine at the Medical Faculty in Nancy.

According to the census of 1900, there were in the kingdom of Bavaria 4,357,133 Catholics, 1,739,95 Protestants, and 54,928 Jews.

An agitator of the French anti-Semitic party has come to Berlin to confer with the leading anti-Semitic lights of Germany as to the foundation of an international anti-Semitic league.

"Shylock—Did Shakespeare Mean to Insult the Jews?" was the subject of a very interesting debate recently held at the Hebrew Educational Society of Trenton, N. J.

Among the delegates to the Basle Congress of Zionists, to be held Dec. 26, will be Dr. S. Schaffer of the Greene Street Synagogue, Baltimore. Dr. Schaffer sailed on the 2nd Inst.

The total receipts of the United Hebrew Charities of St. Louis for the past twelve months amounted to \$4,253. All but \$10 of this sum has already been disbursed.

According to a quaint old custom, the Jewish community of Pressburg, on the occasion of St. Martin's Day, sent four geese for the imperial table. A deputation will wait on the Emperor and be received in private audience.

On Thanksgiving Day union services were held at the Spring Garden Unitarian Church, Philadelphia, Pa., by the congregation Rodef Shalom and the various Philadelphia Unitarian churches. The sermon was delivered by Rev. Dr. Henry Berkowitz.

Scarcely had the children of the Brooklyn Hebrew Biblical School of Brooklyn been dismissed last Friday, when fire broke out, and so quickly did the building fill with smoke that it would probably have been impossible to avert a panic had the scholars been assembled.

The plans for the new Shearith Israel Synagogue of Baltimore, Md., recently filed, are for a building 54x90 feet, with a front of granite. The seating capacity in the auditorium will be 500, and there will be the usual assembly rooms in the basement.

At a Parliamentary election at Szentes, Hungary, another Jew, Dr. A. Molnar, was elected a member. This increases the number in the Hungarian Parliament to seventeen, probably the highest number of Jews that ever sat at any time in the Parliament of any country.

Some of the members of the Hebrew Orphan Asylum band of this city, who have now reached that age when they are no longer eligible to remain in the institution, have formed a band and will shortly begin a tour of the country. They have secured plenty of backing and a route has already been booked.

The new emigrants' shelter of the Hamburg-American Line, in Hamburg,

will be ready for use at the beginning of next month. In connection with this shelter there are two separate dining halls for Jews and Christians. In the Jewish kitchen everything is prepared under the strict supervision of a shomer of the Chief Rabbinate. A synagogue is also being erected, in which services will be held daily.

"Bar Kochba" was recently given at Gluckman's Theatre, Chicago, for the benefit of the Zionist societies of that city. Over \$500 was realized by the performance. Dr. B. Felsenthal and Bernard Horwich, delegates to the fifth international congress to be held at Basle this month, were present as guests of honor.

At a recent meeting of the Board of Directors of the Mt. Sinai Hospital of Philadelphia plans were discussed for the purchase of suitable quarters and the establishment of a hospital in the southern section of the city. It is not expected that this change can be accomplished for some time, but preparations are being made, and as soon as it is found feasible definite arrangements will be made to found the long hoped for down town Jewish Hospital.

In Posen the Polish speaking inhabitants have been in revolt against the use of the German language in the public schools in teaching their children religion. In the trial which followed, a witness was asked what language Jesus and his disciples spoke. The reply was that since Jesus and the disciples were Jews, it was most natural that their language should be Polish.

The statistics of the census in Prussia on Dec. 1, 1900, have now been published. The Jewish population of the Prussian States, with a total of 34,472,509 inhabitants, was 392,322, against 399,716 in 1895. The increase of the Jewish population has been low compared with other denominations; 296,926 Jews lived in towns, Berlin alone containing 92,206. The following towns have a population of over 2,000: Frankfort-on-Main, 21,974; Breslau, 19,743; Cologne, 9,745; Charlottenburg, 9,701; Posen, 5,988; Hanover, 4,540; Konigsberg, 3,975; Stettin, 3,128; Schonberg, 2,994; Beuthen, 2,594; Danzig, 2,553; Kassel, 2,445; Kattowitz, 2,164; Dusseldorf, 2,131; Wiesbaden, 2,109; Gliwicz, 2,094; and Altona, 2,066.

The Hebrew paper, Hatzefirah, of Warsaw, announces that a Jewish art and publishing business has been established in order to reproduce artistic Jewish paintings and sculptures at popular prices; to collect and publish Jewish sacred and secular music, and to issue other works of Jewish interest. It is stated that a similar publishing house is also being established in Berlin.

The Polish Prince and Princess Aginski are well known as friends of the Jews. This they have often manifested by their liberal distributions on the Passover holidays among the Jewish poor in the townlet of Blangian, in the Government of Kovno, belonging to them. Recently the Prince presented the Jewish community there with a large building, valued at 10,000 rubles, for the purposes of a hospital. The consecration took place last month in the presence of the distinguished donor.

Judge of Court of Appeals.
(The Grape Belt and Chautauqua Farmer.)

The many friends of the Hon. John T. McDonough, our present Secretary of State, who has so ably filled the above position during the past three years, will learn with great pleasure that he is prominently named as the candidate on the Republican ticket in 1902 for the Court of Appeals.

No better man in the Empire State can be named for the above office than John T. McDonough. He is in every respect a first-class lawyer; is well educated, and has, through years of hard study and an extensive practice of law, become abundantly fitted for the responsible position for which he is so flatteringly spoken of in all sections of the State. Judge McDonough is the soul of honor and integrity, and the large majority received by him when a candidate for the constitutional convention, also both times in which he ran for Secretary of State, has demonstrated in no uncertain sound his popularity with the voters. With the names of Odell and McDonough on the ticket, Chautauqua County will pass the ten thousand majority mark without any trouble.

LITERARY.

In the Days of Audubon.

By Hezekiah Butterworth. Illustrated. Pp. 236. 12-mo., cloth. New York: D. Appleton & Co.

This is a story of the life of Audubon, told in historical fiction. The incidents in the life of Audubon are brought out in a most fascinating style, and it cannot help but aid in the formation and growth of "Audubon Societies." This excellent book is a most welcome addition to the young people's libraries of historical fiction. The story is told so well that not only the young, but those of maturer years will find it most interesting. The book contains also forms for the formation of Audubon societies and a selection of recitations suitable for the same.

The Ann Dwellers.

By Albert Bigelow Paine. Illustrated. Pp. 191. New York: J. F. Taylor & Co.

Mr. Paine tells a simple story in a very humorous vein. It is replete with nonsense, but of that kind of nonsense which arrests our attention and keeps us in good humor. A strenuous quest for a home, which is the burden of the story brings us face to face with recognizable incidents, and the flat dwellers, of whom there are now countless thousands, are not the only ones who will enjoy the stories bubbling over with fun of those who say: "We were strangers, and they took us in." It is the sort of a book that will drive away dull moments, and serve as a sort of tonic to those of morose inclinations.

Touring Alaska and the Yellowstone.

By Charles M. Taylor, Jr. Illustrated. Cloth. Pp. 388. 12-mo. Philadelphia: George W. Jacobs & Co.

Mr. Taylor gives a wealth of valuable information about Alaska and the Yellowstone in this volume. At one time Mr. Seward, who urged the acquisition of Alaska, was scoffed at, and his advocacy of the acquisition met with much ridicule. The recent governmental reports have shown what a valuable asset Alaska has become, and the large production of gold which it has added to the wealth of our country has confirmed the wisdom of the great Secretary. Mr. Taylor's book describes in a most entertaining way the Alaskan country, and the habits and ways of its people, their manners and customs. The Yellowstone Park, the geysers and hot springs, the geysers basin and the lake and Grand Canyon are depicted in a most interesting form. The book is handsomely gotten up and profusely illustrated.

Round the World to Wympland.

By Evelyn Sharp. Illustrated. 12-mo., cloth. London and New York: John Lane.

"Round the World to Wympland" is a very entertaining series of stories for the juveniles. It is printed in clear, large type, and contains a number of appropriate illustrations by Alice B. Woodward.

Deborah. A Tale of the Times of Judas Maccabeus.

By James Meeker Ludlow. D. D., L. L. D. Second Edition. Fleming, H. Revell Co. New York, Chicago and Toronto.

The critic is left in no doubt as to the opinion he is required to form of this work. On the paper wrapper is printed Dr. N. D. Hillis' view "A most fascinating book." Hon. Oscar Straus declares it to be "the most interesting and instructive and historical novel I have ever read." "Most historical" is good. Bishop Hurst says it is "absolutely refreshing."

After these obiter dicta what is then left for the ordinary "book butcher" to say? There is also supplied to guide the erring judgment of the critic an etching of the photograph of the author, and of the young lady (in fancy photographer's costume) who, in the author's judgment, best realizes the loveliness of the heroine. "The first edition was exhausted on the day of publication" we are told. All the second edition, while yet on the press, has been sold. What is left, then, for the critic but servile adulation? Evidently writer and publisher are determined to make this a "million-sale" novel, if puffing can do it.

Judas Maccabeus is the hero of the story. We have a new version of the incident at Modin. Antiochus and Apollonius and Jason and Menelos and Matthias and all his sons, as well as Elkliah, the scribe, and his son Glaucon (Benjamin) and his daughter Deborah and his blind son Caleb, who sees visions and foretells events, together with the necessary Hebraic-Greek lover Dion, alias Ben Shattuck, all cross the glowing pages of the writer. We learn incidentally that

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Judas Maccabeus had "bristling red hair" and rugged features. Thus is the Jewish tradition as to the beauty of the famous hero shattered at one fell blow. Also we are told how the term "Maccabee" arose. It appears that the insurgents were in the habit of shouting the mystic word "Mi-camo-ca-ba," which we understand is Hebrew for "Who is like unto thee among the Gods?" and clearly shows what a terse, compressed language is Hebrew. Take the first and last two syllables and you have "Mi-ca-ba"—Maccabee. Truly, his is the "most historical novel" we have ever read.

The story is, on the whole, told interestingly. The characters are, however, the most unconvincing of beings. The love intrigue is of a decidedly clerical cast, as becomes the work of a Doctor of Divinity. Yet the story is timely and may help to pass an idle chank hour. The final comment of approval that remains to be made is that the author is a Presbyterian clergyman of East Orange, and necessarily must be a good writer of fashionable romances.

The World's Delight.

By Mary J. H. Skrine. John Lane, London, 1902.

This is a collection of stories about children written for grown-up people, parents and brothers and sisters of loved little ones whose cunning talk and childish fancies are the delight of their elders and the great subject of the family fire-side chat.

Some of the stories are very good, not without a subtle perception of the psychology of growing intellects. The children are dainty and lovable. Their dramatic instincts, their power of impersonation, their apparent fickleness, their real steadfastness are all cleverly and touchingly told. "Ma Peggy" and "Ma Betty," to whom the stories are dedicated by the authoress, are evidently relations of the writer, perhaps her own children. Every lover of little ones will be glad to make their acquaintance and that of their pets, "Joffie, Jiffie, Julia, James, Jerry, Jill's Ghost, James, Jambres, Jury, Jack, Josiah, Judge, Joram, Jehoshaphat." Who these "Jays" are it would be unfair to tell. Readers must discover that for themselves. Also how they were at length put out of favor and by whom, as well as who Pyllis was and how Clytemaestra, the cat, saved the Prince Royal of Mabenageo (a very creditable incident), must be left to the reader to discover.

The stories are of unequal merit. There is often too great a straining after pathos. Where most of these stories fail is that they would not commend themselves to children. There is too much subtlety and pose about the little ones and their friends. But many of the characters are obviously sketches from real life.

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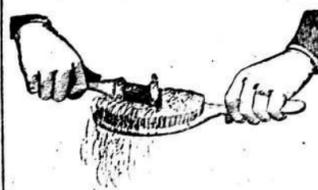
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and social, was given at the Home at Yonkers, on Thanksgiving Day. Dr. Lissman, of Brooklyn, delivered an eloquent lecture.

Instrumental concert. Six amateurs. Samuel A. Tibel, Leader. Song. Miss Gracie Jackson. Lecture. Rev. Edward Lissman of Temple Beth-El, Brooklyn.

The Maimonides Free Library Board met on Wednesday evening, Nov. 27, and transacted routine business.

Arnon Centennial Lodge, of this city, celebrated its twenty-fifth anniversary by a literary and musical entertainment.

The Sunday morning gatherings at the headquarters of the district are numerously attended. Brother Benno Horwitz has been re-elected as the president of the same.

Montreal.

Rabbi Ashinsky has accepted a "call" to Pittsburg, and has left for the scene of his new labors. He was very highly esteemed in Montreal, not only as rabbi of the Benai Jacob congregation, but also as principal of the Talmud Torah.

Masliansky, the great orator, delighted an immense audience with a lecture upon Abraham last week. On the following evening he spoke upon Zionism.

The bazaar of the Ladies' Hebrew Benevolent Society has been a decided success, and a handsome sum has been realized for charity.

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- \$2,500,000.00 CORPORATE STOCK OF THE CITY OF NEW YORK FOR THE CONSTRUCTION OF THE RAPID TRANSIT RAILROAD. Principal payable November 1, 1908.

A Deposit of TWO PER CENT. (in money or certified check on a National or State Bank in the City of New York) required.

B. R. D. COLER, Comptroller. THE CITY OF NEW YORK. DEPARTMENT OF FINANCE, COMPTROLLER'S OFFICE. NOVEMBER 25TH, 1901.

Sons of Benjamin. Grand Lodge Officers.

- Hon. Ferdinand Levy, Grand Master, New York. Louis Lindeman, First Deputy Grand Master, New York.

Executive Committee.

- Louis Strauss, chairman on Appeals. David Reggel, chairman on Endowment.

Metropolitan Lodge, No. 21, I. O. S. B., have made arrangements for an entertainment and ball to be held at Lenox Lyceum, Fifty-ninth street and Madison avenue, on Sunday, Dec. 15, 1901.

Hartford.

Elaborate preparations are being made by the various committees that have been appointed to attend to the details regarding the Golden Jubilee which will be given at Foot Guard Hall by Ararat Lodge, 13, I. O. B. B.

Health Commissioner Moritz Wieder and Mrs. Wieder celebrated the twentieth anniversary of their marriage last week at their home, No. 28 Morgan street, by a banquet to their family friends at 6 o'clock, and later they received many calls of congratulation on the happy occasion.

C. H. PEPPER, LINOLEUM, has removed to 1401 Broadway, Bet. 38th and 39th Sts., New York. Telephone, 704-38th St.

ADVICE TO MOTHERS. Mrs. Winslow's Soothing Syrup should always be used when children are cutting teeth.

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CITY NEWS.

Temple Emanuel.

Dr. Joseph Silverman will preach a Chanukah sermon Sunday, Dec. 7, on the subject, "Israel—The Real Friends and Foes." On Sunday at 11:30 a. m. Dr. Silverman will deliver a sermon on "The Moral Influence of Government."

Seventy-second Street Synagogue.

Rev. Dr. Falk will speak next Friday evening on the subject, "One of the Greatest Titles." On Sabbath morning, "I Am Looking for My Brother" (in German).

Congregation B'nai Jeshurun.

The class in the study of the Prophets, conducted by Rev. Joseph M. Asher, will meet next Monday evening at 8:30 in the vestry room of the B'nai Jeshurun Synagogue, Madison avenue, near 65th street. These lectures are fortnightly, and are always open to the general public.

Temple Israel of Harlem.

This evening's subject of lecture by Rev. Dr. M. H. Harris is "Chanukah in Daniel." Saturday morning's subject of sermon is "Mehr Licht."

Temple Ahawath Chesed-Shaar Hashomayim.

This evening Rabbi I. S. Moses will speak on "Not Concession, but Conviction." Sabbath morning, "Israel, a Spiritual Force."

Congregation Hand in Hand.

Rev. Mayer Kopfshteyn will speak this evening on "Chanukah Reflections." Saturday morning, "Home Training."

Pike Street Synagogue.

The Chanukah services of the Religious Classes meeting here under the direction of Mr. Albert Lucas, will be held on Sunday, Dec. 8, at 7:30 p. m. Pupils are being prepared by the Misses Mabel Davis, Mary Marcus and Rose Jacobson in the special hymns, psalms, etc., suitable for the occasion, while the singing exercises of the whole school are receiving special attention at the hands of Miss Miriam Nieto and Mr. Conrad Saphir, so that a perfect service can be rendered. Mr. S. P. Frank has charge of the Hebrew class. The public is invited.

Addresses will be delivered by Rev. Dr. Pereira Mendes, and Mr. Julius Schwartz, president of Congregation B'nai Jeshurun of Staten Island, the scene of Mr. Lucas' previous labors in the cause of religious instruction.

Thanksgiving at the Spanish and Portuguese Synagogue.

The Spanish and Portuguese congregation held regular Thanksgiving services Thursday, the 28th ult., at 19 a. m. The beautiful building never looked more solemn and impressive, and the singing of the ancient melodies by the choir was touching as usual. The sermon was delivered by the Rev. Dr. Bernard Drachman, of the Sixty-seventh Street Synagogue. In eloquent words he portrayed the many reasons for thankfulness on the part of the inhabitants of this land, and in particular, of the Jewish portion thereof who had found here a peaceful and prosperous home, and who repaid their debt of gratitude by unvarying loyalty and fidelity to the interests of the land. The sermon was attentively listened to by a good sized congregation. Rev. Dr. H. P. Mendez delivered a special prayer in English, and the ritual was chanted by Rev. A. H. Nielo.

Temple Rodeph Sholom.

The subject of Dr. Rudolph Grossman's lecture this Friday evening will be "Life's Influence" (fourth in series on "Ideals").

On Saturday morning Dr. Grossman will preach on "Symbolism in the Jewish Home."

The Chanukah entertainment of the religious school of Temple Rodeph Sholom will take place on Sunday, Dec. 8, at 3 p. m., in the Temple. The chief feature will be the presentation of the Chanukah story in tableaux by the children, under the direction of Mrs. Amelia Morgenroth.

The Young Men and Women's Culture Society of the Temple has formed two circles, admission to which is open to members of the society. One is for the study of American literature, under the direction of Mr. I. Edwin Golowasser, the principal of the religious school; the other is for the study of political economy, under the direction of Mr. Ben

Doblin. The circles will meet on the first and third Wednesday evenings, in the vestry.

The first of the mothers' meetings of the Rodeph Sholom Sisterhood was held on last Saturday afternoon, in their building, 311 East Third street. About thirty of the mothers were present. In addition to singing and music, Dr. Grossman delivered an address. Each mother present received a Chanukah gift—a waister that had been donated by a friend of the Sisterhood.

Congregation Agudath Jesperim.

At the general meeting of the above-named congregation, held on Tuesday, Dec. 2, 1901, the following officers were elected for the ensuing year: Max Lowenstein, president; Sally Scharlach, vice-president; Ph. Davidson, secretary; E. Gaspari, treasurer. Trustees—Dr. W. Wolff, S. Schwarsenski, S. Schwarz, Marx Jacobs, Sam Schickler, Abe. Spiro, Herman Zadok.

Congregation Mount Zion.

Rabbi Samuel Greenfield will speak on "A Biblical Patriarch" at the services this coming Sabbath.

General interest is being aroused in the fair to be held at the Harlem Casino, March 29 till April 3, inclusive. The preliminary arrangements are being made for the purpose of enlisting the active sympathies of every member of the congregation of the sisterhood under whose auspices the fair is to be given. The names of the general committee will be given next week.

Rabbi Greenfield will lecture this Friday evening before Congregation Ahawath Chesed, now worshipping on 112th street.

The Chanukah Festival, for and by the Congregational Sabbath School of Mt. Zion Temple, will be held on Sunday, Dec. 8, at 3 P. M.

The unveiling of a beautiful monument to the memory of Mrs. Sallie Smith Igelheimer, of Brooklyn, took place last Sunday, Dec. 1, at the Mt. Hope Cemetery in the presence of a large concourse of friends and relatives. Rabbi Samuel Greenfield officiated.

The Mt. Zion Literary and Social League will hold an informal dance at Colonial Hall this Sunday evening.

Junior Sisterhood of Madison Avenue Synagogue.

The Junior Sisterhood of Madison Avenue Synagogue gave its first annual dance at Tuxedo Hall last Sunday afternoon. There was a splendid attendance of young folks, and a very enjoyable time was passed by all present. The members have been working very hard for the success of this affair, and the happy outcome is extremely encouraging to the society. The results of this dance will yield a handsome sum to the treasury of the society. The officers of the Sisterhood to whose earnest efforts is due much of this success are: Miss Sophie Liebowitz, president; Miss Miriam Mayer, vice-president; Miss Rose Meltsner, secretary, and Miss Frances Buchwald, treasurer.

Amelia Relief Society.

Under the auspices of the Amelia Relief Society, a musicale and dance will be given this Saturday evening at the Harlem Casino. Mrs. Rose Eckles is the president of the society, which has accomplished much good during the last few years in the upper part of the city. Some of the other officers are Mrs. Besse Loucheim, Mrs. Cora Meyers, Mrs. Ada Bacharach, Mrs. S. Pursch and Mrs. T. B. Solomons.

Jewish Endeavor Society.

At the services held last Saturday afternoon in the Sha'ar Zedek Synagogue, on Henry street, Mr. Charles H. Kauvar delivered the sermon, "Joseph" was the subject of his address. The services were far better attended than any of those thus far held, and this, to say the least, is very encouraging. Rev. Dr. Henry S. Morais will deliver the Chanukah sermon on Saturday afternoon, Dec. 7.

At the lecture held in the Educational Alliance last Sunday evening, Dr. Morais spoke on "The Life of Rabbi Meir." On Dec. 15 Isidore Hershfield, Esq., will deliver a historical lecture, exhibiting to the audience a number of original documents.

ENGAGEMENTS.

RAUMGARTEN—LISSBERGER.—Mr. and Mrs. Julius Baumgarten, of 440 H street, N. W., Washington, D. C., announce the betrothal of their daughter, Carrie, to Mr. Nathan W. Lissberger. At home Sunday, Dec. 15, 1901, 8 to 10 p. m. (No cards.)

CAHN—GUTWILLIG.—Mr. and Mrs. H. Gutwillig announce the engagement of their daughter, Fanny, to Mr. Nathan Cahn, son of Mr. and Mrs. Charles Cahn. At home Sunday, Dec. 15, at 221 East Seventy-first street. No cards.

COHN—ULMER.—Mr. and Mrs. Robert Ulmer, of 214 East Fifty-seventh street, announce the engagement of their daughter, Lillie, to Mr. Elias Cohn.

BALLIN—DEUTSCH.—Mr. and Mrs. Henry Deutsch, of 1289 Second avenue, New York city, beg to announce the engagement of their daughter, Clara, to Mr. Henry Ballin. Reception Sunday, Dec. 8, at the Terrace Garden reception rooms at 7 p. m. No cards.

BORNSTEIN—KALTENBACHER.—Mr. and Mrs. M. I. Bornstein, of 19 Gaston street, Roxbury, Mass., announce the engagement of their daughter, Alice, to Gustave Kaltenbacher, of Little Falls, N. Y.

DESSER—FRANKLIN.—Mr. and Mrs. Morris Franklin announce the engagement of their daughter, Sadie, to Mr. Sol. Desser. At home Sunday, Dec. 8, 134 East Sixty-fifth street.

FELDMAN—WEISS.—Mr. and Mrs. J. Feldman announce the engagement of their daughter, Gussie, to Harry Weiss, of Asbury Park, N. J.

FISHER—TREINIS.—Mrs. M. Fisher announces the engagement of her daughter, Josephine, to Mr. Adolph Treinis. At home Sunday, Dec. 8, 107 East Ninety-sixth street. No cards.

GANS—MEINHOLD.—Mr. and Mrs. S. Meinhold, No. 34 Summit avenue, Plainfield, N. J., beg to announce the engagement of their daughter, Edna, to Mr. Robert Gans. Reception Dec. 8, from 3 to 6 p. m., at Victoria Hall, Fifty-fourth street and Lexington avenue.

GREEN—SIMONS.—Fannie A. Green to Benjamin S. Simons. At home Sunday, Dec. 8, from 3 to 6 p. m., 1835 Madison avenue.

HIRSCHFIELD—LEVY.—Mr. and Mrs. Hiram Levy announce the engagement of their daughter, Edna, to Mr. Nat C. Hirschfeld. At home Sunday, Dec. 8, 3 to 6, 1787 Madison avenue. No cards.

JOSEPH—KAHN.—Mrs. Charles Kahn, of Philadelphia, announces the engagement of her daughter, Carrie, to Mr. Abe M. Joseph, of this city. At home Sunday, Dec. 8, 937 Franklin street, Philadelphia, Pa. No cards.

KINGSBERG—GOLDOWITZ.—The engagement of Miss Sarah R. Kingsberg to Mr. Louis Goldowitz was celebrated on Sunday, Dec. 1, at the residence of Mrs. J. Rosenblatt, sister of Miss Kingsberg.

LEWIN—BASCH.—Mr. and Mrs. L. Basch announce the engagement of their daughter, Katie, to Mr. Eli Lewin. At home Dec. 8, 1901, 67 East Third. No cards.

LEWIS—ROSENHEIM.—Mr. and Mrs. George Rosenheim, of 20 West Ninety-fourth street, announce the engagement of their daughter, Hattie Mai, to Mr. Jules Lewis. No cards.

MOSKOWITZ—GOODMAN.—Mrs. Amelia Goodman announces the engagement of her daughter, Sadie, to Mr. Samuel Moskowitz. At home Sunday, Dec. 8, from 3 to 6, 2 West 118th street. No cards.

ROSENBERG—SIGNAL.—Mr. and Mrs. B. Signal announce the engagement of their daughter, Sadie, to Mr. Samuel Rosenberg. At home Sunday, Dec. 15, 225 East Broadway. No cards.

SCHIFF—DRESCHER.—Miss Millie Drescher to Mr. Henry Schiff. At home Dec. 8, from 3 to 6 p. m., 38 West 131st street.

SCHORNSTEIN—BROWN.—Mrs. M. Brown announces the engagement of her daughter, Dora, to Mr. Anton Schornstein. At home Sunday, Dec. 16, 1901, at the residence of Mrs. M. Marks, 2060 Third avenue.

TAUB—LASK.—Mrs. Pauline Lask announces the engagement of her daughter, Lillyan, to Mr. Benjamin Taub. At home Sunday, Dec. 8, 1934 Third avenue. No cards.

MARRIED.

Aronson—Siegel.

The marriage of Miss Dora Siegel and Mr. Max Aronson took place Sunday, Nov. 24, at Webster Hall, Rev. Dr. Drachman officiating. It was a beautiful and elaborate affair. The hall was richly decorated with palms and tasteful floral decorations were banked back of the chuppah. Among the members and guests were: Mr. and Mrs. A. Alexander, Mr. and Mrs. S. Alexander, Mr. and Mrs. Lenson, Mr. and Mrs. J. Jacobs, and many others.

Bercowitz—Nadler.

On Tuesday, Dec. 3, 1901, Miss Sarah Bercowitz was married to Mr. Samuel Nadler. The ceremony was performed by Rev. Joseph Segal.

Brunzweig—Wortis.

On Sunday, Dec. 1, 1901, Mr. Harry Wortis to Miss Selina Brunzweig, at 94 Milton street, Brooklyn, by Rev. B. Hast.

Simkowitz—Gluckman.

On Tuesday, Dec. 3, 1901, Mr. Harry Gluckman to Miss Sophia Simkowitz, at 218 Second street, New York city. Rev. B. Hast officiated.

Mohr—Goldschmidt.

On Dec. 1, 1901, by the Rev. Raphael Benjamin, M. A., Fannie Goldschmidt to Ludwig Mohr.

Bemak—Freithal.

On Dec. 1, 1901, silver wedding of Louis and Celia Bemak, solemnized by the Rev. Raphael Benjamin, M. A.

Silver Wedding.

Mr. and Mrs. L. Bemak celebrated their silver wedding at their residence, 134 East Fiftieth street, last Sunday evening. The Rev. Dr. R. Benjamin officiated. Supper was served from 7 to 9 p. m., after which there was dancing.

Among those present were: Mr. and Mrs. and Miss Schattman, Mr. Julius Bemak, Miss Sarah Bemak, Mr. and Mrs. Isidor Bemak, Mr. and Mrs. N. Kleisman, Mrs. S. Freeder, Mrs. Strich, Mr. and Mrs. J. Glixman, Mr. and Mrs. M. Wolff, Mr. and Mrs. S. Wolff, Mr. and Mrs. H. Brodek, Mrs. Freithal of Kingston, Mr. and Mrs. J. T. Asch and others.

Engagement Reception.

The engagement of Miss Ray Pardo to Mr. Barnett Goldsmith was celebrated on Sunday evening last at the residence of Mr. and Mrs. I. R. Pardo, 363 Willis avenue. A large number of friends and relatives called to offer their congratulations, and the evening was thoroughly enjoyed by all. A collation was served at midnight. Among those present were Dr. and Mrs. A. Hartogensis, Mr. and Mrs. Lobatto, Mr. and Mrs. Kaliske, the Messrs. Mendes, Mr. P. H. Friedman, Miss Sweyd, Miss Baer and numerous others.

A. C. S. H. Sisterhood.

The Sisterhood of Temple Ahawath Chesed Shaar Hashomayim will have a bazaar at the vestry rooms, Lexington avenue and Thirty-fifth street, on Wednesday next (Dec. 11), which will continue on Thursday afternoon and evening, Friday afternoon and Saturday evening.

The ladies of the society have been very active, and a splendid display of suitable merchandise will be displayed to tempt the shakels from willing and unwilling pockets. A prominent gentleman will open the fair, and others well known in the community have promised their assistance.

The objects of the bazaar are to raise sufficient means to keep up the noble charitable work which this Sisterhood has so effectually been doing on the lower east side.

Mrs. Sol. Baerlein is the chairman and Mrs. M. J. Ullman the secretary of the Bazaar Committee. The president of the Sisterhood is Mrs. B. Leerburger.

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.

Annual Meeting of the Educational Alliance.

The annual meeting of the Educational Alliance will be held at the building of the society, corner of East Broadway and Jefferson street, on Sunday, Dec. 8, 1901. The exercises will begin promptly at 8:30 p. m. The order of business will be the reading of the report of the president, the election of directors for the term of three years, in the place of Messrs. Benjamin Altman, Sidney Blumenthal, Leonard Lewisohn, Edwin R. A. Seligman and Miss Julia Richman (whose terms of office will expire Dec. 31, 1901), and the transaction of such other business as may be brought before the meeting.

Dr. St. Clair McKelway, editor of the Brooklyn Eagle, is expected to be present to address the gathering.

After the meeting the building will be open to visitors, so that the work of the society may be inspected.

The Junior Alliance Israelite Universelle.

The object of this organization is to interest the Jewish youth throughout the United States in the Jewish problem, to devote sufficient time to its study so as to eventually do away with the religious persecution and political disabilities under which the greater part of our brethren are now laboring.

The work to be done in this city should have for its object:

First—The drawing into closer relation of the Jewish youth, especially those among the students and other intellectual classes.

Second—To encourage them to apply to the study of the Jewish problem especially, and of the problem of universal emancipation, as well.

Banded together under the influence of this great idea, to work as one body in harmonious encouragement of mutual interests and humanitarian enterprise.

A general meeting for this purpose will be held in January next at the Educational Alliance.

Each group of young persons should elect a delegate and notify Mr. Nissim Behar, care Educational Alliance, 197 East Broadway, N. Y., as soon as possible.

The New Era Club.

Thanksgiving Day was celebrated by the New Era Club, at the clubrooms, 287 Henry street, on Wednesday evening, Nov. 27.

The large meeting room was more than comfortably filled by the members and their friends, many of the latter being ladies. The programme was rendered almost entirely by members of the club, and consisted of musical numbers, short talks of an informal character and recitations. After the exercises refreshments were served on the floor below.

Dr. A. L. Walbalst, the president of the club, presided, and the Hon. A. S. Solomons and the Rev. Dr. Wm. N. Dunneil, both members of the club, delivered the addresses, which were reminiscent and patriotic in nature.

Mr. Nissim Behar, the representative of the Alliance Israelite Universelle, spoke on the work of the Alliance, and urged the members of the club to aid the Alliance in its work in America. The members pledged themselves to join the Junior Alliance, which he is organizing, having for its purpose a union of all clubs and societies of young people, so that by creating a sentiment in this country its influence would be felt abroad, with the result that something might be done to improve the condition of our persecuted brethren.

The affair was highly successful, and was enjoyed by all.

Criterion Bowling Club.

On Sunday evening last the Criterion Bowling Club gave the first of a series of prize bowling at the Commercial alleys, 101st street and Columbus avenue. The tournament was a well-contested one, as the various scores of the winners will easily prove. More than one hundred participated in the game, which resulted as follows: The first prize was awarded to Mr. Joseph Gardner, with a score of 210; the second prize, to Mr. Emanuel Jacobs, who scored 198, and the third prize to Mr. Louis Ullman, whose score was 183. The first prize for ladies was won by Mrs. J. Lichtenberg and the second prize to Miss C. Levy. Bowling was followed by a supper and dance. This society is composed exclusively of ladies, among whom are Misses B. Hohenstein, Millie Stone, Hannah Warburg, Estelle Levin, Celia Liberman, Sophie Lax and others.

IN THE THEATRES.

New York Theatre.

"Florodora," in its second year, is drawing immense houses at the New York Theatre, and nightly the audiences are delighted with the tuneful music and gay antics of the players. Mr. W. Probery Careton has succeeded Sydney Deane, who has joined the Western company, and Miss Susie Drake, who was one of the "Pretty Maidens," has been promoted, and now plays Valleda, the maid. From the way things now appear, "Florodora" will run on forever.

New York Theatre Winter Garden.

Work on the Winter Garden of the New York Theatre is progressing rapidly, and the place is speedily being transformed into a most beautiful place of amusement, and when it opens on the 23d of this month, will be a revelation. Mr. Sydney Rosenfeld is personally rehearsing the big stock company, which the Messrs. Sire have engaged especially for the Winter Garden. In the company are such well-known stars as Thomas Q. Seabrooke, George O'Rourke, Al Hart, John Ransome, Virginia Earle, George Fuller Golden, Toby Claude, Nina Farrington, and one hundred and fifty others.

Harlem Opera House.

May Irwin will play her first New York engagement of the season at the Harlem Opera House next week, on which occasion she will present her great success, "Madge Smith, Attorney," written especially for her by Ramsay Morris. Miss Irwin has a budget of new songs to introduce into "Madge Smith"—some of them of the ragtime variety, of course.

Irving Place Theatre.

Mr. Conried has been remarkably fortunate in his choice of new plays this season. With hardly an exception they have pleased his patrons. "Flachsmann als Erzieher" is another success. Ernst's comedy holds your attention from beginning to end, which is all the more remarkable for it contains but little action, but depends for its interest almost entirely upon its talk, and very apt, sensible, witty talk it is. While not devoid of caricature and exaggeration, the characters in this portrayal of German school methods all possess life-like traits. The performance is simply delightful, and to do it justice would necessitate a detailed account of almost every member of the cast. "Flachsmann" may be seen for several days to come. It will be succeeded by Lindner's "Die Bluthochzeit," with Heinrich Conried as Charles IX.

Theatre Republic.

Grace George, whose first performance of Lottie Blair Parker's "Under Southern Skies," proved her to be possessed of a genuine success, is attracting very large audiences to the Theatre Republic, in New York. Oscar Hammerstein's comfortable uptown house has been crowded to the doors nightly. Miss George has made a hit of no small proportions in the role of Lelia, while Ralph Stuart, Cuyler Hastings, Burr McIntosh, Thos. Burns, George Stayley, Will H. Bray, Kingsley Benedict, Grace Henderson, Alice Leigh, Eleanor Gist and nearly a hundred others form a splendid supporting company.

Murray Hill Council.

The annual election of officers of Murray Hill Council, No. 1736, Royal Arcanum, took place Tuesday evening last in Bloomingdale Annex, Sixtieth street and Third avenue. This was the result: Regent, Herbert H. Levene, having received 25 votes to his opponent's 8; vice regent, Max Pisinger; collector, Manuel Marks; recording secretary, George J. Jones; orator, George Berwick; chaplain, George Lewis, and treasurer, Henry Hartfield.

Grand Opera House.

"The Old Homestead," the most popular of all pastoral plays, begins a week's engagement at the Grand Opera House next Monday night. The quaint and natural features that have made the play famous and long-lived are known to almost everybody who is at all conversant with things theatrical. Its homely wit, pure atmosphere and ennobling sentiment have been the delight of our fathers, and will continue to afford pleasure to the rising generation as long as Denman Thompson continues to play.

Brooklyn Theatres.

Bijou Theatre.

Mr. Van H. Kinzie, the clever romantic actor, will appear at the Bijou The-

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tre, next week, in David Higgins' new play, entitled "The Secret Dispatch," a drama of the period of 1861-5, in four acts. The play is in the characteristic style of this able writer, and has the vigor and body of his other plays, "At Piney Ridge" and "Up York State." Splendid scenery, by Albert S. Howard, of New York, is used, and Mr. Kinzie has directed the play with great skill and had the good luck to surround himself with an excellent supporting company.

Amphion Theatre.

William A. Brady's extraordinary production of "Uncle Tom's Cabin" is scheduled for Monday evening at the Amphion. The casting of the company at the Amphion provides that Edward Harrigan shall appear as Uncle Tom, Theodore Roberts as Simon Legree, Frank Hatch as Phineas Fletcher, L. R. Stockwell as Marks, Frank Landers as George Harris, Mrs. Annie Yeamans as Aunt Ophelia, Anna Miffin as Eliza, Judith Beroide as Cassie, Artie Hall as Topsy, and Beatrice Abbey as Little Eva. An auxiliary force of 250 negroes will appear in several of the scenes. Matinees Wednesday and Saturday.

Borough of Richmond

Chanukah will be properly celebrated by Staten Island Israel. Solemn services will be held on Sabbath Chanukah, and a large attendance is expected. On Sunday, Dec. 8, at 3 p. m., there will be a joyful Chanukah festival in the synagogue, for which an elaborate and interesting programme has been arranged. Cantor Wolkovics and the choir will be in charge of the ritual, and the children of the Sabbath-school will participate. The teachers—Messrs. Kutscher, Korn, Levy and Rabinovitz—will each deliver a sermonette, and Julius Schwartz, president of the congregation, will also speak. Suitable gifts, generously donated by the ladies' society, will then be distributed to the pupils of the Sabbath school, and the service will conclude with singing "Mo Ozur" and "My Country, 'Tis of Thee." After this a little collation arranged by the Sabbath school itself will be served to the children. We trust that the parents will manifest their appreciation of the work by their attendance. Let them all come and encourage by their presence the congregation and the children themselves.

The Young Men's Hebrew Association proves itself to be a vigorous youngster indeed. Great preparations are made to make their first debut this year a successful one. The affair will take place at the Pavillion Hotel on Dec. 15. There will be essays read by various members and by Mr. D. P. Schwartz, brother of the president of the congregation and son of the Jewish sheriff, Captain Phillip Schwartz. We shall publish full details as soon as we receive them.

Sabbath Chanukah. How many Jewesses will tear themselves away from their daily routine and come to the synagogue on this Sabbath. Mrs. Charles Greenwald and Mrs. G. Korn are coming every Sabbath. What is the matter with Mrs. Klauber, Mrs. Gold and the other good ladies? And, anyhow, why don't the mothers send their children?

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Young Men's Hebrew Association.

The regular Friday evening religious exercises were held last week with an excellent attendance, in spite of the snow. Mr. Rudolph I. Coffee conducted the exercises, at the conclusion of which Dr. K. Kohler spoke on the dissension between Jacob and Esau, a division which ever since has existed in Israel. It seems strange that we Jews, so few in number, should have such difficulty in obtaining unity, and yet this healthy division has been a cause of our continued existence.

This evening the exercises will be held, as usual, at 8.15. A special Chanukah service has been arranged. The sermon will be preached by Mr. Rudolph I. Coffee, on "Chanukah Lessons." The public is cordially requested to attend.

Young Ladies' Charitable Society.

Last Sunday afternoon the Young Ladies' Charitable Society held a regular meeting in Terrace Garden, and initiated ten new members. During the afternoon Miss Frances Bernhardt, the president, on behalf of the society, presented Miss Malvina Newman with a loving cup and Miss Blanche Rice with an elegant gold, heart-shaped locket, also a society pin, for selling large quantities of tickets for the recent ball of the society. Two of the directors also presented to Miss Gertrude Lenz and Miss Bella Schonheit beautiful prizes in recognition of the work they performed for the last ball. None of these prizes were purchased with money from the treasury of the club. At the invitation of Mr. I. Simon, Mr. B. Russell Throckmorton, the elocutionist, and Mr. Moore, the vocalist, were present, and entertained the members. This society will have an afternoon dance Jan. 12, 1902, in the Lexington Opera House.

Hebrew Sheltering Guardian Society.

The children of this institution had the pleasure of listening to Dr. Herman Baar last Saturday. He delivered an address during the service in the Synagogue, taking for his subject the necessity for attention to school duties. Speaking in simple language calculated to reach the intelligence of children, he gave a very impressive talk, one which will long dwell in the memories of his little auditors.

On Thanksgiving a very impressive service was held in the Synagogue. Besides the usual address by the chaplain, there were two very effective addresses by President Samuel B. Levy, of the Home, and President Nathaniel Myers, of the Hebrew Technical School for Girls. These reminders by no means lessened the zest with which the children partook of the turkey and fruit at dinner. Icecream for all children and help in the place was the kind gift of Mr. Leonard Lewisoohn.

At the last meeting of the Board of Managers it was resolved to appropriate the sum of \$250 for the purchase of special class-books should the Board of Jewish Ministers decide to prepare or sanction the issue of a well-devised practical series of graduated class-books.

Hoboken, N. J.

On Thanksgiving, Nov. 28, at the residence of Mr. and Mrs. M. Nelson, 200 Hudson street, Hoboken, N. J., the birthday anniversary of Mrs. Nelson was celebrated by tendering their many friends a reception that was enjoyable to all. A collation was served, and many social, literary and other entertaining features were rendered. Souvenirs suitable to the occasion were distributed.

Among those present were: Mr. and Mrs. H. Heyman, Mr. and Mrs. A. Schiller, Mr. and Mrs. E. Schattman, Mr. and Mrs. M. Reitzenstein, Mr. and Mrs. Max S. Levison, Dr. and Mrs. Sam Blatteis, Mr. and Mrs. H. Joachim, Miss Annie Levison, Mr. Benj. Anshell, Mr. and Mrs. Levy, Miss Gussie Blatteis, Miss Rosie Brush, Miss Ida Brush, Mr. Phillip Levison, Mr. Robert Levison, Mrs. Heyman, of Philadelphia, and many others.

At a meeting of the Hebrew Girls' Dramatic Society, of Hoboken, two prizes, consisting of a silk umbrella and a pair of Japanese vases, were raffled for the benefit of the society. The umbrella was won by Mrs. D. Lowenthal and the vases by Mrs. Dreher. This society disburses its funds for charitable purposes.

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

NEW YORK, DECEMBER, 6, 1901.

Sabbath Portion of the Law:

וישמרתם

Superstitious Follies.

והיה עמך כמים

And they said to one another, behold, there cometh the dreamer, and now, come and let us slay him and cast him into one of the pits and we will say, a wild beast hath devoured him; then we will see what shall become of his dreams.

Genesis xxxvii., 19, 20.

The width of the distance between truth and falsehood, right and wrong and between justice and injustice, is the difference between reason and superstition. It is only surprising to see men of intelligence wedded to superstition.

At different ages there are different superstitions. Now-a-days we have the superstition of missionaryism. Women especially have caught the craze and go far from home to convert people regardless of the fact that there are thousands unconverted at home, as soulless as the wildest heathen. Some may be honest and sincere, especially if they are uneducated. Others again, are looking for a subsistence easily earned.

At the time of Joseph the prevailing superstition was about dreams. Everybody dreamed. Many dreams, like dreams of to-day, were meaningless and but dreams. Joseph's brethren were not less superstitious than others in this direction and allowed their superstition to get the mastery of their better sense. They forgot that if the dreams of Joseph, which so incensed them with jealousy, were genuine forebodings, that it was wicked and futile for them to interfere. But superstitious people are foolish in their superstition and listen not to wisdom and instruction.

Whether the dreams of Joseph really had any meaning or not we will not discuss, we merely dwell upon the deplorable results of superstitious practices.

Of course, considerable blame is attached to Jacob for petting Joseph and neglecting his other sons, which naturally engendered a feeling of hate and jealousy. Still, that would not have brought about such evil results had not Joseph's dreams awakened his brothers to jealousy, thinking that he would in some future day be above them, as a ruler, as a governor of some kind; as if he had control over his dreams, as if he could just regulate his dreams to suit the occasion.

We have advanced in culture and become intelligent with civilization, and we have still people endowed with

superstitious follies, and what is more, all the wisdom and instruction that are at their command will be disregarded but the omens they fear through superstition which seized their minds.

Superstition is anti-Jewish, and whoever believes in the loving kindness of God, as a Father and Guardian of His children, will also believe that He would not send horrors and terrors from supernatural sources. Trust in God and do what is right. Let wisdom and instruction, and not superstition, guide your thoughts and actions

A Chanukah Contemplation.

והיה עמך כמים

Who is a hero? He who conquers his passions.

Chanukah is here again. The beautiful history of the valiant Maccabees is told over again in our religious schools and pulpits, and although, for over two thousand years it has been the topic of sermons and plays—year after year repeated in prose and rhyme—it is still as interesting as a new-told tale, because principle triumphs over tyranny, godliness over idolatry.

A temple built and consecrated to the service of Jehovah is desecrated by the ruthless, and a band of valorous men, though in hopeless minority, rise and dare for right and justice. Without miracles, without invisible forces to aid them, the brave Jews defeat the wicked Greeks. The temple is rededicated to the true and living God. The idol is shattered and cast out: God's altar, aglow with light kindled by religious devotion, stands again pure and holy.

This is the brief story. This gives us the annual Hanukah. Have you ever reflected on a Hanukah that we should celebrate over and above the universal Hanukah? No? Well, then, let us tell you that thousands of Hanukahs should be celebrated daily to make Judaism aglow with purity and holiness. From the time that you were born—I mean you—your little heart was consecrated to the service of God. As the Hanukah lights number eight, so were the days of your life eight when you entered the covenant of Abraham. That covenant conveyed—with the blessings pronounced over your darling little head, as it was then, with the divine service held at your side and in your honor—an impression for the Jewish heart that can never be obliterated. It makes your body a consecrated temple that can only be desecrated—can be, did we say? Oh, God, how often it is! how often polluted by wreckless hands, an idol established there—not the idol of the Greeks, but the abominable idol of filthy lucre—by the desire of getting more and more, the sordid craving, the never-satisfied feeling!

That covenant that consecrated that temple within you, followed by teaching and instruction at home and at school, and reaffirmed by you at the age of thirteen before God's altar and in the presence of a congregation, has become polluted by your own hands. You were your own tyrant, your own malefactor. Had anybody else done that to you, your voice would rise in a loud outcry against the injustice perpetrated on you. If anybody caused you to forsake your God, your religion and your Judaic principles, you would consider him another Antiochus yet you yourself perhaps volun-

tarily abandoned that which is near and dear to every Jewish heart.

But you can rise valorous and banish, of your own volition, that evil inclination—that gained the mastery over you. You can cast from your home without a miracle the lights of the Christmas tree and place there the Hanukah lights. You can devote, without invisible strength to stimulate you, an hour every week to serve God on the holy Sabbath, and you can rededicate the temple desecrated within you—if you will! You are strong enough to look after your material affairs, you can be strong enough to keep religious observances holy. It will not make you less American, but a better Jew, a truer man, a steadier citizen. It will make you feel more blest and ultimately more happy and useful to your religion.

"Rot."

The American Israelite makes the following fling at the Jews of our city:

New York Judaism and Jews are making a poor showing. Recent statistics show that a very little more than one-third of the "up town" Jewish families are affiliated with a congregation, and that the names of less than 3 per cent. of them are to be found on the subscription lists of the local charities. For outside institutions New York Jews have, with a very few honorable exceptions, apparently nothing to spare. On the whole, there is, perhaps no Jewish community in the United States more in need of awakening to its duties and responsibilities.

It may be true that the percentage of Jews in this city who are affiliated with congregations is very small, and it is undoubtedly true that the number of Jews who are contributors to the various charitable institutions in this city is equally small in proportion to our Jewish population; these are facts which have been known to us for a very long time, and the leaders in charitable and communal matters are fully aware of this condition, and have endeavored by every possible method to increase the subscribers, patrons and donors to the charities. They are doing very well, though they cannot get as many names of Jews who are able to pay on the lists as they would like.

We need no awakening, however, nor any admonishment from the West or any other section to do our duty in in charitable work. The liberality of the New York Jews is almost proverbial. If those who can afford to will not all come up to do their share, there has always been a sufficient number who do come forward.

The munificent expenditures for charitable work, which is done on a colossal scale in this city, gives the strongest evidence of the thorough wakefulness of our co-religionists, and we deny with all the emphasis possible, the charge that: "On the whole, there is no Jewish community in the United States more in need of awakening to its duties and responsibilities."

The printer's devil has evidently taken charge of the editorial columns of our contemporary, else such rot would not be put in type.

Judah the Maccabee and his noble followers presented to the world for the first time in history, the noble example of a courageous few, battling against overwhelming numbers, for the maintenance of civil and religious liberty.

A poor sermon cannot be too short, nor a good sermon too long.

Sabbath Observance and the Excise Question.

To the making of speeches and interviews, to the writing of articles and delivery of lectures on this question there will be no end—and it will all go for nothing, we fear.

So long as the Republican party—the uncompromising champion of that worst of immoralities, a high tariff—has its grasp on this City and State, there is no hope that reason and right shall finally sway our legislation on the Sunday-closing question.

There is no recognized State Religion with us. But the spirit of the rigid puritanism that burnt witches and whipped cats for catching mice on Sunday still lingers with us and is the great lever by which astute Republicans can wire-pullers make that greatest of all puppets, the public, vote as they wish.

There is no recognized State Religion, but so long as the political parson is loud in the land so long will bigotry and intolerance cling to their last stronghold, the Puritan Sunday. It is illogical and unjust to the last degree to force people to religious observances while pretending to respect freedom of religious belief. The issue is clear-cut and precise. We are loud in our declaration that this is a free land at the very moment that we fix the fetters on those who do not see eye to eye with us in religious matters!

But what do injustice and bad logic matter when religious prejudices are fermenting in the dull dough of the public conscience?

Rabbi Gottheil, Kohler, Grossman and Shulman have expressed their views on this question. The only one who talked nonsensically was Dr. Gottheil. He will pardon us for this plain speech. We hold him in the highest regard and know him to be a good man, a venerable man, and, in many ways, a wise man. But he spoke unquestionable nonsense when he talked of the "Anglo-Saxon idea of Sunday" and confounded it with the Puritan Sabbath. Does he know what the Anglo-Saxon Sunday was? We will tell him. It was a day for cricket and football, for hockey and sports, according to the season. It was a day for archery practice, for military drill, for quiet merry-making, for much love-making and some praying. If he knows his English history, he will know this to be true. Let us hear no more misstatements about the Anglo-Saxon Sunday!

The injustice of forcing a "dry Sunday" in this country, on a mass of working-people who may have "wet week-days" as often as they like, is obvious. The injustice of leaving the rich man at liberty to buy as much alcohol as he likes in his club, or to fuddle himself as deeply as he likes from his wine-bin at home, while denying the poor man the privilege of buying a glass of beer on Sunday is equally obvious.

But viewing this matter from the Jewish standpoint, the saloon question is of minor importance. Jews, as a rule, are such temperate people that it matters little to them whether they are at liberty to drink or whether that privilege is denied them. The real injustice to the Jew lies in closing the butcher shop and the baker shop to them on Sunday. To the packed mass of Jews down-town this is a gross and insupportable tyranny—an outrage! In the sweltering summer

the poor Jew has no ice-chest and cannot afford to buy ice, is forced to eat possibly putrid meat 36 to 48 hours old, because, forsooth, his wealthier Christian legislators, led by their pastors, place their religious prejudices higher than the simplest of human justice.

Tammany may have grave faults. Its virtue was that it mollified the brutality of brutal law. When Martin Engel stood between the oppressed Jewish shop-keeper and a blind Puritanism, he acted the saintly part. "Saint Engel" sounds absurd, but it was more of a reality than "Saint Odell."

But, in this matter, we Jews are also seriously to blame. Most of us read the Fourth Commandment thus:

זכור את יום השבת לשהת

"Remember the Sabbath day, to profane it." With what face can we plead to Christians for just dealing on Sunday when the mass of us disregard our Saturday? There is a rule in Equity that the "plaintiff must come into court with clean hands." How can we appeal to the court of Public Opinion with our hands soiled with the mire of Sabbath desecration? To talk of the religious Christian about consideration for the Jew whose conscience and the law of the land enforce idleness and neglect of wage-earning on two days of the week, when it is a notorious, undeniable, fact that the Jew holds his Sabbath in contempt, is manifestly ridiculous.

The Jewish Sabbath Observance Society must be strengthened by the support of all Jews. The Sabbath must be observed by all, or nearly all, Jews before we can appeal to Christian law-givers for equitable and just treatment.

But, as we have said, there is nothing to be hoped for from a Republican administration of City and State. That party is too much a relic of the bad old schools of thought to be in a position to rid itself of its injustices and absurdities.

One single jar of oil with the seal of the high priest—one small nation with the seal of God's blessing, and the world is illumined with the light of true religion.

In every Jewish breast there is a spark of love of Judaism which can be fanned into an ever living flame.

A Rabbi is never successful until he has learned to make his words smaller than his ideas.

Professor Schechter and the Seminary.

As we go to press we hear that negotiations are in progress looking to the reorganization of the Jewish Theological Seminary in New York, with Professor Solomon Schechter, of the Universities of Cambridge and London, as head of the faculty, and Dr. Cyrus Adler, of Washington, D. C., as president and executive officer of the Board of Trustees.

Should the negotiations prove successful, the new arrangement would become effective at the beginning of the fall term of 1902.

It is understood that a movement is in progress whereby the seminary will by that time be assured such popular and other support as will enable it to enlarge its usefulness.—Jewish Exponent

A Wise and Practical Step.

When the Board of Management of the Hebrew Sheltering Guardian Society, last Sunday morning, appropriated the sum of \$250 for the purchase of a new series of Hebrew class-books, provided that the New York Board of Jewish Ministers would prepare or sanction such a series, it did a wise, public-spirited act, which all Jewish bodies in charge of Jewish youth should imitate. The supply of a well-graduated series of class-books, each containing within its covers all the information which the particular class it is intended for, should be required to master is a great desideratum.

The Jewish Board of Ministers would go far to justify its existence in the sight of the public and would give itself an undying claim on the gratitude of posterity if it succeeded in preparing and issuing a well-considered series of class-books which should be immediately acceptable to the smallest as to the largest of Jewish congregations and schools. It can do this. Will it sacrifice its time and skilled labor to the unselfish supplying of this crying need? That is the question.

It may be that the appropriation made by the Hebrew Sheltering Guardian Society will lapse at the end of this financial year, because it has not been drawn upon and thus become reabsorbed into its accounts. But the example has been set and the precedent established. It will be in a position, logically, to repeat its appropriation to the same, or if necessary to a larger amount, when the Board of Ministers are ready to make the demand.

The question of ways and means in this connection has always been the stumbling-block. The Hebrew Sheltering Guardian Society has obviated this difficulty by its one act of wise, far-sighted and generous appropriation.

Our Theatre Magnates.

Not many years ago our co-religionists as theatre managers were few and far between, but to day, the commercial energy of our people is attested by their control of the American theatrical world.

In this city Charles Frohman manages the Criterion, Empire, Savoy, Garrett, Madison Square and Garden Theatres; Daniel Frohman Daly's and Lyceum; Oscar Hammerstein the Victoria and Republic; the Sire Brothers, the New York, Casino and Bijou; "Al" Heyman the Knickerbocker; Jacob Litt the Broadway; Schubert Brothers the Herald Square; Heinrich Conried the Irving Place; Henry Greenwall the American; Adolph Phillip the Germania; Weber and Fields and Hurtig and Seamon; S. Lichtenstein the Harlem Opera House; and H. Rosenberg the Metropolis.

Besides these, Klaw and Erlanger, the Frohmans and Al Heyman of this city, Nixon and Zimmerman of Philadelphia, and Rich and Harris of Boston, control nearly all the principal theatres of the country, and yet all actors are not happy.

The Megillah at Purim time bids us remember the poor and the cold winds at Chanukah time admonish us that we should remember our poverty stricken brethren who are helpless to protect themselves from the stormy blasts of winter.

Advertise in the Hebrew Standard.

The Mirror.

The spirit of the Maccabees has not departed from Israel. The Chanukah tide has stirred it to renewed activity. In San Francisco last week F. Coquiska smote S. Berkonz on the nose—smote him sore and oft. What gave peculiar zest to the action was the fact that the smiting took place in *shool*. There is a wild joy, not to be described, in getting a good one in on your adversary's jaw or nose—*experto crede*. But it must give additional piquancy to the act if performed before the *Aron Hakkodesh*, or to see the enemy's gore adorn the *Shulchan*. Mr. Coquiska is to be congratulated.

In Denver (Col.) Rabbi Yiddel Yiddelson (*Sh'ma' Beni*, what a name!) happened to differ in opinion with congregants named Millstein, butchers, on a question of *Sh'chitah*. So the Millsteins stormed the new *Shool* and pummeled the Rabbi while he was at prayers. The "mill" lasted five minutes. Then Rabbi Yiddelson swore out warrants against nineteen of his assailants—and transferred his services to another synagogue. While at prayer there Morris Radetzky and George Gainsburg (of the Millstein faction) interviewed him. But the Rabbi displayed generalship which would have done credit to Judas Maccabeus. A prize-fighter was an officeholder in the new congregation. So "short-arm jabs" and "upper cuts" and "solar plexus" blows rained on the disturbers. They bled freely as became butchers. Radetzky learned a new *march*. He was seized by his long, grey beard and tenderly ye rapidly escorted along the length of the synagogue on his back and down the front step (the towing medium his beard) in quick-step bumps as his head struck the steps. Outside, several dozen excited men and women jumped on his body with great vigor and gusto. He is now engaged in repairing damages and harmonizing the "Radetzky March" to the tune of "Mo-oz Tzur." *Les tochin Matbeach*, applies to butcher Radetzky it appears to me.

Some time ago I remarked upon the alertness of the employe of the news-clipping agency, which supplies this office, in sending me an item headed "Rabies in Albany." I then thought the rabies who infested the dogs in Albany might possibly be orthodox Rabbis. That was a mistake, for this week I received a clipping informing me that certain "rabies' patients" had returned from Chicago, cured. Now everybody knows that Chicago Rabbis are reform. Therefore the Rabbis who infected the patients must be Cincinnatians. Q. E. D.

The warm commendation and recognition which Arnold B. Ehrlich's monumental and brilliant exegetical work is meeting with on the continent of Europe from the most noted scholars of every shade of opinion, puts the neglect and ill-concealed opposition of leaders of Jewish thought in America and in England, in a very shameful light.

The closing speech of Hon. Isidor Raynor of Baltimore at the recent hearing in the Schley matter before the Court of Inquiry was a marvelous exhibition of forensic eloquence and an additional laurel to his fame as an orator.

I understand that he has refused to accept a fee for his services. This is somewhat unusual for a lawyer to do, and if it had happened in New York, there is no doubt in my mind that some of the members of the Bar would rise up in arms against such unheard-of unprofessional conduct.

"Ian Maclaren" tells in the *People's Friend* this story about his trip to the Holy Land. As he was nearing the centre of historic Palestine he met an American who was making all haste to get away. After a few greetings, such as two English-speaking men meeting in a foreign country might exchange, the American asked Dr. Watson where he was going. "To Jerusalem," was the reply. "Jerusalem!" exclaimed the American, in tones of unfeigned disgust. "You don't want to go there! I've just come away. It's a slow town. Why there isn't a daily newspaper in the whole place!"

I would like some one to show me one Rabbi in New York, who has ever remonstrated with a single member of his congregation upon his desecration of the Sabbath or, except in a sermon, shown him the evil of his ways.

As a rule our Rabbis lack the courage "to tell my people of their transgressions." We have preaching Rabbis, Rabbis *sans* Jewish learning who pose as pastors, but the conscientious, courageous Rabbi who fears God more than his Parnass or the chance of his re-election, is almost an unknown quantity in Jewish American congregational life.

I wish to remark to our advanced Christological sermonizers that 'Christmas and Chanukah' as the subject of a Jewish sermon has been threshed out *ad nauseum*.

I know of a little boy who one Chanukah night asked his father if God lit Chanukah lights.

The father took him to the window and pointing out to him the stars said, "Yes, my son, those are God's Chanukah lights." The boy replied, "Then He must have an awful long *Shamash* to reach them all."

I was asked the other day what I would have done under the following circumstances;

In a synagogue in this city where they have the incongruous elements of an organ and *mi-shebayrach*—of sitting on the ground on *Tisha b'Ab* and Christian women in the choir—of early *selichoth* prayers and pews—a person was called up to the reading of the Torah and *shnodered* two dollars. After reciting the benediction he coolly took out his pocket book and placed two one dollar bills on the *Sefer Torah*.

The Shammas, who always has an eye for the main chance, picked the money up and with equal *sang froid* put it in his pocket, remarking to the Parnass in an undertone, that he thought the *shnoderer* an *azzus ponim*. What would you have done, had you been the Parnass?

So Sullivan & Miner have met and decided to clean the performances in the vaudeville houses they own! High time, too. Some of the "turns" and

Continued on page 8.

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NEW YORK.

The Sale of Boxes at auction for the annual Entertainment and Reception of the Emanuel Sisterhood of Personal Service, which will be held at the Waldorf-Astoria on January 9, 1902, will take place in the Vestry Rooms of the Temple Emanu-El on Thursday evening, December 12th, 1901, at 8.30 o'clock.

MRS. JACOB H. SCHIFF,
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Personal.—A man, 35 years old having responsible position in established business, understands and attends to every detail of same, desires to meet Jewish girl of some means, object matrimony. Address particulars to M. J., c.o. Hebrew Standard.

Young Man wants Board and room preferably in the neighborhood of 30th Street. L. B., c.o. this office.

Rabbi.—The pulpit of Congregation Beth Elohim (State Street) Brooklyn, will become vacant on January 1st, next. Applications from Rabbis will be received by Mr. D. W. Stein, President, 229 Washington St., Brooklyn, N. Y.

The Position of Cantor in Congregation Beth Elohim (State St.) Brooklyn, will become vacant on January 1st, next. Candidates must have a thorough knowledge of music and ability to lead a choir. Apply by letter only to Mr. D. W. Stein, No. 229 Washington Street, Brooklyn, N. Y.

Housekeeper wanted.—Gentleman with 2 children attending school desires the services of a housekeeper to take entire charge of household and children. Must have best of references as to character and ability. Address S. G., c.o. Hebrew Standard.

WANTED—Young Minister, capable of conducting services in both English and German, an efficient Hebrew Sabbath-school instructor, and able to lead a choir, at present with a small congregation, desires to connect himself with a congregation offering a larger field. For further particulars address "Y. M.," c.o. this office.

A blush is the sign which nature hangs out to show where chastity and honor dwell.

WANTED—Position as Nurse to a chronic invalid, by a young man, graduate of German seminary. Understands nursing and massage thoroughly, is well-educated and would make excellent companion. Best of references. Address Gustave Schloss, c.o. S. Margolies, 130 Madison St.

An able scholar in Hebrew, German and English desires a position in a Hebrew institute or synagogue. City or country. M. H., c. o. this office.

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Net Surplus, \$1,187,617.68.
Total Death Claims Paid Since Organization, over
Forty-eight Million Dollars.

THE MIRROR.

(Continued from page 7.)

dialogue in certain houses on the Bowery, Sixth Avenue, Fourteenth Street and 129th Street have, in times past, been of so vulgar and often indecent a nature that they have disgraced the city. If the owners of these places do not now disinfect the performances, it should be done for them by the police.

That was a very handsome donation of \$10,000 by Mr. Abraham Abraham, of Temple Israel of Brooklyn. The money is to be devoted to the completion of the Sunday School annex of the Temple. Whatever may be charged against the Reformers this much is certain, they do set the orthodox an example of unselfish liberality. There are plenty of wealthy orthodox Jews who could spare a few odd thousands towards the equipment of the struggling Talmud-Torah Schools downtown.

The Bible tells us that in former days the sons of Benjamin had great difficulty in securing wives until they had to fairly steal the daughters of other tribes.

I notice that the Sons of Benjamin have admitted ladies as members of their organization. Unfortunately, the ladies are all married, and the young men haven't a ghost of a show, so if they wish to be happy by getting wives, they will be compelled to imitate the example of their early ancestors.

In this connection, my friend Ferd. Levy had better look out for his official laurels, or else some of these days some handsome, winsome Jewish matron will captivate the delegates at the Convention by her glances and smiles and electing her as their Grand Master, my friend Ferdinand will be left in the cold.

I suggest to him that good-looking lady members should be excluded from future conventions.

Zangwill's verses entitled "Morning Piece" and "Night Peace," published in the December *Lippincott's*, are fine and very striking. They are modelled in the classical manner. But they are unquestionably reminiscent in tone and style of Heine's "Nachts in der Kajute." Well, Zangwill could not have a better exemplar than Heine. If, by imitating Heine, he can produce such noble verse as that referred to, by all means let him go on copying Heine. I have always held that Heine and Zangwill had much in common.

At a meeting of Rabbis there was under discussion the question of admitting to their recognition a minister who had been practically self-elected to the rabbinate. Some of the number objected stoutly. One young enthusiastic strongly urged the admission of the applicant. To deny lightly the absolute right to autonomy of every congregation was to strike at a basic principle in Jewish organization. For himself, he was content to see every Jew a Rabbi. In the words of Moses

יְהוָה יִתֵּן כָּל־עַם ה' נְבִיאִים

"Would that all God's people were prophets"—

"Not all, brother!" interrupted a shrewd old Rabbi. "For, in that case, מי יתן—Who would give?"

ASPAKLAETA.

Correspondence.

Another Mud Slinger.

Editor Hebrew Standard:

One of your Western contemporaries has a Montreal correspondent who calls himself "Ben Sirach." This scribbler should certainly receive a brass medal for the impudence with which he slings mud at men whose prominence and influence have evidently upset his spleen. In his latest screed he goes for the trustees of the Shaar Hashomaym congregation because they do not appreciate Rabbi Bernard M. Kaplan; he objects to the word "powerful" applied by the press to a recent appeal by Rabbi De Soia, whom he accuses of insincerity; he has a malicious fling at Rabbi Ashinsky, whose popularity is gall and wormwood to him; and he empties the slush remaining in his bucket in a labored attempt to show that the orthodox have not contributed to the Ladies' Hebrew Benevolent Society's bazaar as well as reformers and Christians.

He is careful not to say that Rabbi Bernard M. Kaplan publicly stated in his pulpit that he would not preach another sermon in the Shaar Hashomaym Synagogue; that, notwithstanding this statement, he still hangs on to the position and preaches, and that this is probably the reason why the trustees do not "appreciate" him. All this Ben Sirach suppresses for reasons which people who have discovered his identity fully understand.

We would not trouble ourselves very much about this, for it is of no earthly importance. But when Ben Sirach sets out to malign men who are justly revered by the Jews of Montreal, it is time to brand him as an impertinent mud slinger. Within his letter there is about as much misrepresentation as it would be possible to compress into the space covered. He belongs to that class of scribblers who are only happy when they are wallowing in filth; and when we establish a picture gallery with photographs of the knights of the slush bucket, his portrait will certainly receive a very prominent place.

ANTI-CHUTSPAHE.

Montreal, Dec. 1.

The Union Prayer Book.

Editor Hebrew Standard.

Dear Sir: I have seen at divers times in your columns uncomplimentary remarks about the Union Prayer Book, but I have simply conceded the prerogative to any one to differ with and criticize anything when he feels like doing so. But when Brother Willner starts out—not as becomes a theologian and a rabbi, but rather as a satirist—to malign the book and to point out its defects, and succeeding in finding seven, I beg to be permitted a word in behalf of the Union Prayer Book, though I hardly think it needs my defense, judging from the position it now occupies. If I were to make a prayer book I confess I would make it different from the Union Prayer Book. I also find some faults with it. But would my prayer-book be free from faults? That would be a miracle. A hundred scholars might prepare a prayer book and there would still be men galore to find fault with it in an age when we are free to think and at liberty to express our opinions. But Brother Willner instituted a comparison between the orthodox ritual and the prayer book in question. Now let us not be unmindful of the fact that our orthodox brethren are mainly at fault for the dormancy of Judaism in this country. They have neglected to instruct their children in their ancestral faith, and you find the fathers to-day clinging to orthodoxy and the children going with agnosticism and infidelity. Some had their children taught to read Hebrew to enable them to pray with the congregation like parrots speaking to their tutors. Reform came and brought order out of chaos and rekindled the pride and principles of Judaism. The Hebrew language is missing, but the Jewish spirit is aroused. The old liturgy finds no sympathy; the new creates enthusiasm. Surely the prayer book is not religion, though belongs to it. It is merely a method of rousing the feeling of devotion. The old prayer book may do it to those who were brought up to it from their infancy, but another is indeed for our generation. Besides, the prayer book can be made impressive or objectionable, according to the way it is rendered and to the listener's tendencies. This applies to all prayer books.

I will not apply Brother Willner's method of argument, yet I will ask him if that in the old prayer book, which is recited every evening, Sabbath included,

has really any meaning for the orthodox? It reads: "Laws and commandments, statutes and ordinances hast Thou taught us accordingly. O Lord, our God, when we lie down and when we rise up we will meditate on Thy statutes. We rejoice in the words of Thy law and in Thy commands forever, for they are our life and the length of our days, and in them we meditate day and night." Should I assume vulgarity and say "Nit," as Brother Willner did?

The very prayer that says: "The soul of all living bless Thy name," expresses an untruth. For idolaters bless not God; neither do unbelievers. I do not know about animals, beasts and fowls. Further on it makes the worshipper say: "The members Thou hast formed within us and the spirit and soul Thou hast breathed in our nostrils, and the language Thou hast put in our mouths, they ever shall thank and bless, praise and glorify, extol and reverence, sanctify and ascribe kingdoms to Thy name, our King," which simply is a piece of poetical license, for our orthodox brethren do not feel just that way. There may be some that do, perhaps, but they are few.

"May our eyes behold Thy return to Zion," they pray when they know they would not give up their possessions, either in Europe or America. Besides, the voluminous, meaningless prayer of the old ritual would not stir the heart of enlightened people. The long vehu rachum is a very suitable prayer for Russia and Morocco, where tyranny and persecution are still rampant, but not for free America. A reform ritual is a crying need. The Union Prayer Book, be it what it may, is used in 175 congregations, and if nothing else be in its favor, that is because you can carry your prayer book with you and use it in all reform congregations. If Brother Willner has any fault to find with the prayer book, the Conference of American Rabbis is the place to find it at, not in a single paper that meets not the gaze of all, and where the fault cannot be remedied. It is un-Jewish in spirit.

L. WEISS,

Rabbi Betfi Israel Congr.

Palestine, Tex., Nov. 26, 1901.

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OR

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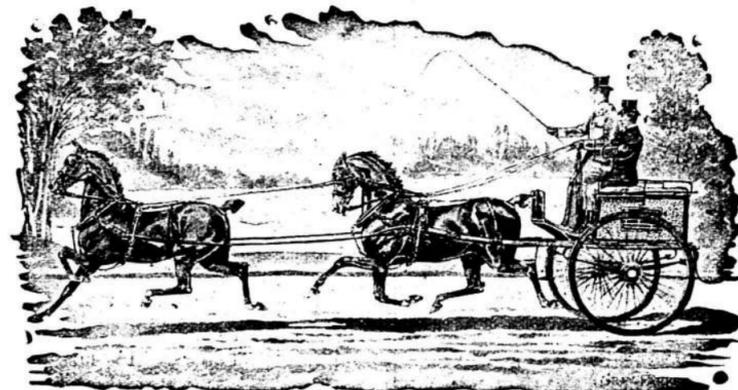
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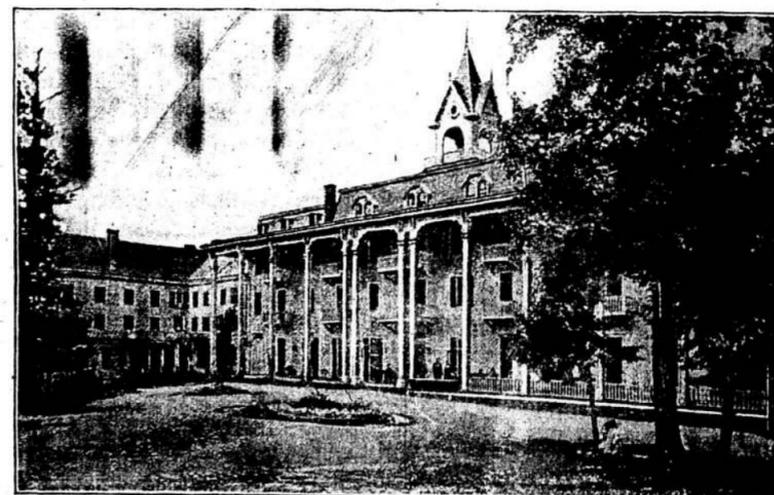
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"Tan Shoes and a Swallow Tail Coat"

are not considered the correct attire for the theatre among the more particular, although one well-meaning person actually appeared in that combination at a banquet recently. Just when and where the Tuxedo may be worn and when the "Swallow Tail" is required are questions we shall be glad to answer if you are at all doubtful. We have both and every thing to go with them from Opera Hat to "Pumps." Correct in style—moderate in cost—suppose you investigate.

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MUSIC.

There was once a small boy whose idea of heaven was to be locked up alone in a confectionary shop, so that he could browse among the chocolate caramels, devour trays of nougat, and end up with a quart of candied chestnuts. It happened that one night his mother unwittingly left in his room a two-pound box of sweets, and the boy, feasted and feasted, with the result that the next morning the doctor received a very urgent call. And since then even Mailard's window at Christmas time hath no charms for him.

Somehow or other the memory of this true story almost obsessed me while listening to young Jan Kubelik at Carnegie Hall on Monday night. First he played a movement by Paganini—chocolate caramels; then Spohr's "Gesangsscene—marrons glacés; an encore, Schumann's "Traumeri"—jujube paste; another encore, something by Paccini—candied walnuts; still another encore—but by this time I got away from the hot hall and the frenzied crowd. The compositions were performed by a lad who can do violin stunts with astonishing ease, whose technique borders on the wonderful, who, in a word, is a very remarkable virtuoso, but who will never for a moment cause you to forget Ysaye or Sarasate or Marteau. Mr. Kubelik had the co-operation of Miss Jessie Shay, who played two movements from the tedious Henselt concerto—why resuscitate it?—and the scherzo from Liszt's concerto. In the latter her delicate touch and crisp execution were brilliantly effective. The orchestra, under Mr. Paur, played the chief accompaniments admirably. To-morrow afternoon Mr. Kubelik may be heard at the same place, Miss Shay being again the solo pianist.

Mr. Max Bendix will give a violin recital at Mendelssohn Hall next Friday evening. . . . The Kneisel Quartet will commemorate Beethoven's birthday on Tuesday afternoon with this programme: Quartet in G major, Op. 18, No. 2; sonata for piano and violin in A major, Op. 69; quartet in F major, Op. 135. In the sonata the piano part will be performed by Mrs. H. H. A. Beach. . . . A very attractive programme is announced for the first Wolfsohn popular Sunday night at the Metropolitan Opera House. Josef Holmann will be heard in a piano concerto and a group of solos; Jean Gerardy, cellist, will play one number with the orchestra besides shorter pieces, and Miss Palliser will sing the great aria from "Tannhauser." The orchestra of sixty-five will be led by Emil Paur. **JACQUES MAYER.**

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The Camphor Tree.

The camphor tree (*Cinnamomum camphora*) is an evergreen, a member of the laurel family, belonging to the same genus as the tree whose bark furnishes the spice called cinnamon, and is related to the bay and to the sassafras of the United States. Of symmetrical proportions, it is one of the noblest objects in the forests of eastern subtropical Asia. In its native habitat it attains gigantic dimensions, notably in girth of trunk, some specimens measuring 10 to 15 feet in diameter. It is said they have been known to reach as much as 20 feet, and they may be 60 to over 100 feet high, and live to a great age.

As a rule, they rise 20 or 30 feet without limbs and then branch out in all directions, becoming a mass of splendid and luxuriant foliage. Their leaves, broadly lanceolate in form, are of a light green color, smooth and shining above and whitish or glaucous on the undersurface. Small white or greenish white flowers are borne from February to April and by October ripen into berrylike, one seeded fruits about three-eighths of an inch in diameter.—**Good Words.**

The Inquisitive Antelope.

An antelope is as curious as a woman. If the hunter will lie down in the grass and wave a red handkerchief, a band of antelope will keep circling around until within reasonable distance for a safe shot. After completing a circle the antelope halt suddenly and bring down one fore foot with a vigorous stamp on the ground, and at the same instant they make a sort of snort that sounds like a half whistle. That is the propitious moment for peppering them with rifle balls.

I learned this trick when a frontiersman came along and found me crawling for miles on the level prairie endeavoring to get a shot at one of the timid creatures. The man asked me if I thought I could get him. I answered: "Get him! I've got to get him. I'm out of meat." He then posted me about lying still and flirting with the handkerchief, and I found they liked that better than chasing, and I made an entry right there that an antelope possessed some of the characteristics of a woman.—**Exchange.**

Masquerading in the Past.

In the seventeenth and eighteenth centuries Venice set the fashion in all matters of amusement and was a sort of combination of our Monte Carlo and Paris. Throughout the eighteenth century the Venetians were seized with a perfect mania for masquerading and gambling. Paris and London followed suit, and the two most popular amusements, both public and private, were masquerades and gambling saloons. People not only wore their masks or visors at balls, but in the Mall and the parks and the theaters. At length matters got to such a pass that when a police raid was made on a certain low dancing place in Soho and an order was given for every one to unmask what was the amazement of the police to find that at least a third of the company consisted of ladies and gentlemen of the highest aristocracy some of whom had even brought their daughters.—**Saturday Review.**

Cooking a Mackerel.

Many a dainty nose with beauty and fortune behind it has been ahrily elevated at the mention of plain, old fashioned salt mackerel, but never at the salt mackerel as cooked by the famous

John Chamberlin of Washington. His testimony runs to this effect:

"Take one or more mackerel and soak about 48 hours, changing the water once. Then put them in a pan large enough to hold them, cover them with cream or the nearest you can get to it, put in oven and cook until cream is brown. This beats any mackerel cooking on earth."—**New York Herald.**

A Business Tonic.

Advertising is not a cure all for business ills, but a pharmacopia of business tonics. All depends upon the prescribing. Magazine space is good for certain business diseases that will never yield to billboards, while the newspaper is the quinine for business chills that are beyond the power of dodgers. Every remedy in the list has its uses, and the whole result of treatment depends upon the doctor.—**Printers' Ink.**

Arriving at a Total.

Tax Collector—How much is your husband worth?
Mrs. Wise—About a million.
Tax Collector—Are you sure?
Mrs. Wise—Oh, yes. You see, the jury awarded him \$2,000 for the loss of a finger. I think in proportion the rest of him would be worth about 500 times as much.—**Chicago News.**

Losing No Chances.

Genial Doctor (after laughing heartily at a joke of his patient)—Ha! ha! ha! There's not much the matter with you, though I do believe that if you were on your deathbed you'd make a joke.

Irrepressible Patient—Why, of course I should. It would be my last chance.—**Punch.**

Gold in California.

The Society of California Pioneers determined after careful investigation that Jan. 28, 1848, was the exact date of the discovery of gold in California by James W. Marshall. The gold was found in the rocky bed of the tail race of the Sutter sawmill at Coloma, on the south fork of the American river.

The highest clouds lie at 27,000 feet; Mount Everest is 29,002 feet. The highest recorded balloon ascent is 36,600 feet.

Women were first permitted to become employees in government offices in 1862.

Sarcastic.

"Yes, I'm pretty well fixed," remarked the western millionaire. "I began life a barefoot boy and"—
"Of course, but is that unusual out your way?"
"Well, yes. I'm rather an exception."
"Well, well! I know it's quite common in the west for one to die with his boots on, but I didn't know you folks were born that way too."—**Philadelphia Press.**

Meant Well, but Made Him Nervous.

Mr. Fijit—Please don't send that messenger boy who stutters up to my house again.
Telegraph Manager—What did he do?
Mr. Fijit—Nothing. But I gave him a 25 cent tip, and he hung around all afternoon trying to say "Thanks."—**Columbus (O.) State Journal.**

His Training.

"How did Spudkins get his appointment as brigadier general? I never knew that he was connected with the army."
"Oh, yes; by marriage. His brother-in-law is a United States senator."—**Town and Country.**

A Surprise to Him.

"Had you heard that Oily Mike had been incarcerated?"
"No. I didn't even know he was dead."—**Indianapolis News.**

Easy or Impossible.

A remark imputed to Victor Hugo in reply to a young man who asked him if it was difficult to write poetry is both witty and true, but it is more witty than true.
"My dear sir," the poet is said to have replied, "it is either easy or impossible!"

A Chinese Trick of War.

A curious artifice of war was adopted by a Chinese junk when attacked by a man-of-war. The crew threw coconuts overboard into the sea and then jumped in among them. Nearly all escaped, for it was impossible to tell which were heads and which were tails.

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Charles A. Feabody, Jr., Cleveland H. Dodge,
Hugh D. Auchincloss, Daniel S. Lamont,
D. H. King, Jr., A. G. Agnew,
Henry Hents, Archibald D. Russell,
Robert C. Boyd, Edwin S. Morrison,
P. A. Valentine.

Needed a Chain.

A story is being told about a German who has a hotel far down town. An artist—one of those barroom artists who make pictures on mirrors with soap—called on the German the other day and asked for some work.

At the end of the job the artist said, "Don't you want me to paint a chain on the bear?" "Would you charge extra for that?" said the German.

The German sent for the painter at once. "My bear," he said reproachfully, "is gone." The other answered, "Well, I wanted to put a chain on it, didn't I?"

The chained-bear now remains upon the sign impervious to the weather.—Philadelphia Record.

A Wonderful Cure.

Some charitable women were recently inspecting the wards of a Baltimore hospital when they chanced to see a poor fellow, the expression of whose face melted their hearts.

"My poor man," said one of the women sympathetically, "you seem to suffer agonies."

"Sure, mum," he answered, "I have the rheumatism."

"Is there anything I could do for you?" asked the kind hearted woman.

"Well," slowly muttered the patient, "I would like to have my face shaved, but I haven't the coin."

The women held a hasty consultation, and one of them finally drew a crisp \$2 bill from her purse. Turning to the patient, she said, "There, take this, and may you soon get better."

Her wish was evidently gratified, for the next day when she called at the hospital to see the good effects of a shave on the rheumatic patient she was told that shortly after she had left on the previous day he had shown such marked improvement that he said he was able to get up and hurriedly left the hospital before a barber had been summoned. It was evident that the \$2 bill had wrought the wonder.—Baltimore Sun.

The Discovery of Electricity.

Children rub together bits of amber picked up from the ground and find that when rubbed these small pieces of waxlike substance are excited to attract particles of light substances, like straws and feathers. Could anything be more elementary or seemingly further removed from the mighty mechanical developments of the electrical powers which now surround us?

Life. Such are the Moors—an interesting tableau vivant of many a chapter in the book of Judges, or Sampel or the Kings.—African Review.

Coffee Drinking Denounced.

As early as 1823 coffee was satirized in England, and on every hand the bitterest invectives were applied to it by the press and pulpit. In one instance a preacher hurled anathemas at the heads of those who used as a beverage "a strip of soot and essence of old shoes."

Folding Linen in Holland.

Folding linen is an accomplishment in which each one of the women in Holland is expected to be proficient before she becomes mistress of a home. In Holland especially the folding of linen requires considerable skill and training. Much of their fabric is of the finest texture and quality, and they fashion the various pieces in ironing into birds, animals, flowers and all manner of artistic shapes.

Never Wanted to Be at Home.

"Oh, you men, you men! When you used to call on me before we were married, it was all you could do to tear yourself from me at midnight. Now you are never so happy as when you are away from home."

Mr. Griffin—But you seem to forget, Fannie, that I was away from home in those courting days when it was so hard to tear myself away.—Boston Transcript.

A Malaprop.

Miss Windstraw—What a wheezy, pinched little thing that baby of Mrs. Puffproud's is, to be sure!

Mrs. Blazer (contemptuously)—Yes, and to hear her talk you'd think she had a progeny.—Leslie's Weekly.

Expensive Tastes Satisfied.

—Well—I didn't think Cholly would ever make up his mind to get married. He had such expensive tastes.

Belle—That accounts for it. He says his wife is the dearest girl in the world.—Philadelphia Record.

Tough World.

"I tell you," said the curbstone moralist, "this is a tough world."

"That's so," the busy man took time to reply, "and very few of us will get out of it alive."—Philadelphia Telegraph.

A Case of Overcrowding.

"I don't see why I keep on getting so much fatter. I only eat two meals a day."

"I know, my love. But you shouldn't insist upon crowding your breakfast and luncheon into one meal, and your dinner and a late supper into the other."—Cleveland Plain Dealer.

Evolution of the Apple.

Apples are new in the economy of the world's use and taste. At the beginning of the last century few varieties were known, and we can go back in history to a time when all apples were little, sour and puckery—crab apples and nothing else. The crab apple was and is in its wildness nothing but a rosebush. Away back in time the wild rose, with its pretty blossoms that turn to little red balls, apple flavored, and the thorny crab had the same grandmother.

Awful Affliction.

Junior Partner—I received a note from our bookkeeper this morning saying that he wouldn't be able to come to work for several days.

Senior Partner—What's the matter with the man?

Junior Partner—His wife has been cutting his hair.—Town Topics.

The Case.

"Gentlemen of the jury," cried the counsel for the defendant, "if there ever was a case which in any case must be carefully compared with other cases this case is that case."

"Which case?" asked the puzzled judge.

Domestic Economy.

Madam—Poor Fido, he was such a nice dog! I am so sorry he died.

Bridget—So am I, mom. Many's the plate he saved me washing.—Baltimore

5/6 Calendar.

Table with 2 columns: Date and Day. Includes dates for Chanukah, Rosh Chodesh, and various Jewish holidays.

* Also observed the day previous as Rosh Chodesh.

Henry S. Leszynsky, General Agent for "THE HEBREW STANDARD" 2 W. 129th Street, N. Y. City. Real Estate

Eagle Fire Insurance Co., A. J. Clinton, Pres. 71 Wall St., N. Y. City

Mutual Benefit Life Insurance Co. of Newark, N. J. L. Spencer Goble, State Agent, 135-137 Broadway, New York City

Rev. M. COHN, משה משה MOHEL משה Office, 72d Street and Lexington Ave. (Synagogue). Residence, 525 E. 71st Street, New York

Real Estate to Exchange. FLORAL PARK HEIGHTS. Choice building lots: Floral Park, L. I.; 10 miles from New York; price, \$200 and upward: \$10 down, balance \$5 monthly; no interest. Taxes for two years. Call or send for maps and particulars. Free tickets to property. CHAS. D. DEPAN, Room 54, 33 Park row, N. Y.

Cash for REAL ESTATE no matter where it is. Send description and cash price and get my wonderfully successful plan. CONTRACT, 227, North American Bldg., Philadelphia, Pa.

LEGAL NOTICES.

BINSTOCK, 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 Binstock, 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 Edw. Herrmann, her attorney, No. 38 Park Row, in the City of New York, on or before the 14th day of February next.

KOHN, SIGMUND.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sigmund Kohn, 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. 132 Nassau street, in the City of New York, on or before the 15th day of January next.

KOHN, LEOPOLD.—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 Leopold Kohn, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, the office of Fernando Solinger, their attorney, No. 231 Broadway, in the City of New York, on or before the first day of April next.

LEVY, MAURICE.—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 Maurice Levy, deceased, late of the County of New York, to present the same, with vouchers thereof, to the subscriber, at his place of transacting business, No. 240 East 69th street, Borough of Manhattan, in the City of New York, on or before the 1st day of June next.

WOLF, MAX.—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 Max Wolf, late of the County of New York, Borough of Manhattan, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, at the office of Mitchell Levy, Mail and Express Building, No. 203 Broadway, in the City of New York, on or before the 15th day of June next.

COHEN, PHILIP.—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 Philip 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, at the office of Joseph Rosenzweig, No. 99 Nassau street, in the City of New York, on or before the 21st day of April next.

ROSENDORF WILLIAM.—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against William Rosendorf, 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 Kantrowitz & Esberg, No. 320 Broadway, in the City of New York, Borough of Manhattan, on or before the 5th day of May next.

KANTROWITZ & ESBERG, Attorneys for Executors, 320 Broadway, Borough of Manhattan, New York City.

MORRIS, JEANNETTE.—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 Jeannette Morris, 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 Maurice S. Heyman, No. 320 Broadway, in the City of New York, on or before the 14th day of December next.

GRABFELDER, MATILDA.—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 Matilda Grabfelder, 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 N. Kauffman, No. 11 Maiden Lane, in the City of New York, Borough of Manhattan, on or before the sixteenth day of December, 1901.

ADLER, MORRIS.—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 Morris Adler, 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 offices of Messrs. Kurzman & Frankenhimer, No. 25 Broad street, Borough of Manhattan, City of New York, on or before the 25th day of March, 1902.

HEYMAN, EMANUEL, OR HARRY MANN.—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 Emanuel Heyman, also known as Harry Mann, 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 Peter Zucker, No. 302 Broadway, Borough of Manhattan, in the City of New York, on or before the tenth day of March, 1902.

ROSEN, MARCUS.—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 Marcus Rosen, 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 Morris Goldfogel, Cohn & Lind, No. 271 Broadway, Borough of Manhattan, City of New York, on or before the 15th day of April next.

ROSEN, MARCUS.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sigmund Kohn, 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 Edw. Herrmann, her attorney, No. 38 Park Row, in the City of New York, on or before the 14th day of February next.

ROSEN, MARCUS.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sigmund Kohn, 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 Edw. Herrmann, her attorney, No. 38 Park Row, in the City of New York, on or before the 14th day of February next.

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ROSEN, MARCUS.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sigmund Kohn, 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 Edw. Herrmann, her attorney, No. 38 Park Row, in the City of New York, on or before the 14th day of February next.

LEVENSOHN, ISIDOR.—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 Isidor Levensohn, 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 No. 93 Nassau Street, Room 204 in the City of New York, on or before the 20th day of December next.

KAUFNER, MAX.—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 Max Kaufner, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at his 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 31st day of December next.

LOUIS C. LEVY, Attorney for Administrator, No. 320 Broadway, Borough of Manhattan, New York City.

LEVI, 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 Levi, 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 Straley, Hasbrouck & Schloeder, No. 257 Broadway, in the City of New York, on or before the 30th day of December next.

STRALEY, HASBROUCK & SCHLOEDER, Attorneys for Executor, 257 Broadway, New York City.

STERNFELS, MORRIS.—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 Morris Sternfels, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, viz: the office of Messrs. Kurzman & Frankenhimer, No. 25 Broad Street, Borough of Manhattan, in the City of New York, on or before the 25th day of March, 1902.

KURZMAN & FRANKENHIMER, Attorneys for Administrator, 25 Broad St., Borough of Manhattan, N. Y. City.

WISE, HANNAH.—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 Hannah Wise, 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 No. 44 Broad street, in the Borough of Manhattan, City of New York, on or before the 28th day of March, next.

EDMOND WISE, Administrator, 1901.

F. SPIEGELBERG, Attorney for Administrator, 44 Broad Street, Manhattan.

GOTTSCALK, JACOB.—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 Jacob Gottschalk, 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, No. 346 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of April next.

ALF. HEYMAN, Executor, 302 Broadway, New York City.

ROSEN, MARCUS.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sigmund Kohn, 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 Edw. Herrmann, her attorney, No. 38 Park Row, in the City of New York, on or before the 14th day of February next.

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LOCAL DIRECTORY.

BOROUGH OF MANHATTAN.

Congregations.

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.
 Agudath Achim, M. Krakauer, 54-56 Pitt 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 Mariampoler, 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 Achim Rachmonim, 154 East Fifty-fourth street. Louis Morris, president; P. Adams, secretary.
 Chebra Anshe Chesed, 160 East 86th street.
 Chevra 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.
 Ets 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.
 Kehillath 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 83d street.
 Shearith B'nai Israel, 633 Sixth street.
 Shearith Israel, 76th street and Central Park West.
 Sons of Israel, 15 Pike street.
 Talmud Torah, 88 Hester street.
 Temple Israel, 125th street and Fifth avenue.
 Temple Sinai, 116th street, near Lenox avenue.
 Tifereth Israel, 123 Allen street.
 Zichron Ephraim, 67th street, between Third and Lexington avenues.
 There are a very large number of minor congregations, worshipping in halls in the lower part of the city, that are not given here.

Libraries.

Agular, 113 East 50th street, 197 East Broadway, 616 Fifth street, 174 East 110th street.
 Maimonides, 723 Lexington avenue.

Clubs.

B'nai Berith (Fraternity), 60th street and Lexington avenue.
 Columbia, 2056 Fifth avenue.
 Criterion, 516 Fifth avenue.
 Eudello, 110 East 59th street.
 Freundschaft, 72d street and Park avenue.
 Harmonie, 42d street, between Fifth and Sixth avenue.
 Judeans, Phil. Cowan, Secretary, 439 Fifth avenue.
 Progress, 63d street and Fifth avenue.
 West End, 446 Amsterdam avenue.
Sisterhoods of Personal Service.
 Ahawath Chesed Shaar Hashomayim Sisterhood, 82 East Second street.
 Atereth Israel Sisterhood, 323 East 82d street.
 Beth-El Sisterhood, 240 East 60th street.
 Beth Israel Sisterhood, 72d street and Lexington avenue.
 B'nai Jeshurun Sisterhood, 320 East 65th street.
 B'nai 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.
 Independent Order "Treue Schwestern." Secretary's address, 668 East 136th st.
 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 53th 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, Mrs. D. E. Klein, Secretary, 252 West 128th street.
 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, 83d street and Ninth avenue.

Lebanon League, Westchester avenue and 156th street.
 Young Folks' League of the Hebrew Infant Asylum, Lexington Assembly Rooms, 58th street.
 Young Ladies and Gentlemen's League of the Montefiore Home, Treasurer's address, James Loeb, 70 Pine street.
Benefit and Fraternal Societies.
 Baron de Hirsch Ladies' Benevolent Society meets at 115 East 86th street.
 Congregation Derech Amuno Free Burial Society, 27 Sixth avenue.
 Chebra Hased Veamet, office, 70th street and Central Park W.
 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, 5 Broadway.
 Baron de Hirsch Trade School, 223 East 64th street.
 Beth Israel Hospital, 206 East Broadway.
 Brightside Day Nursery and Kindergarten, 132 Attorney street.
 Clara De Hirsch Home for Working Girls, 225 East 63d street.
 Downtown Sabbath School Association, 206 East Broadway.
 Educational Alliance, 197 East Broadway.
 East Side Day Nursery, 57 Allen street.
 East Side Dispensary, 327 Third street.
 Emma Lazarus Club for Working Girls, 58 St. Mark's place.
 Hebrew Ladies' Maternal Aid Society, secretary, Mrs. N. Jacobs, 1470 Fifth avenue.
 Hebrew Relief Society, 99 Central Park W.
 Hebrew Benevolent Aid Society, 58 St. Mark's place.
 Hebrew Benevolent Fuel Association, 58 St. Mark's place.
 Hebrew Gemilath Chasodim Association, 215 East Broadway, New York.
 Hebrew Mutual Benefit Society, secretary, 212 West 69th street.
 Hebrew Sheltering Guardian Society, 151st street and Boulevard.
 Hebrew Infant Asylum, 909 Eagle avenue.
 Hebrew Sanitary Relief Society, secretary, 103 West 55th street.
 Hachnosath Orchim Association, 210 Madison street.
 Hebrew Benevolent and Orphan Asylum Society, Amsterdam avenue and 138th street.
 Hebrew Institute, 197 East Broadway.
 Hebrew Sanitarium, 60 Broadway.
 Hebrew Lying-In Relief Society, Second avenue and 21st street.
 Hebrew Sheltering House for Aged, 210 Madison street.
 Hebrew Technical Institute, 24 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 Synagogue, Westchester and Cauldwell avenues.
 Lebanon Hospital League—The Tuxedo, Fifty-ninth street and Madison avenue.
 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.
 Roumanian Aid Society, University Settlement Building, 57 Rivington street.
 Russian-American Hebrew Association, East Broadway corner Jefferson street.
 Sellgman-Solomon Society, 237 East 57th street.
 Society for the Aid of Jewish Prisoners, Room 32, Hebrew Charities Building, corner Second and E. 21st street, Henry Solomon, Secretary.
 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 Hamedresh Hagodal, Siegel street.
 Beth Israel, Boerum place and State street.
 Beth Jacob, Keap street, near South Fourth street.
 Bikur Cholim, Wyona street, E. N. Y.
 B'nai Jacob, 126 Prospect avenue.
 B'nai Sholom, 326 Ninth street.
 Emanuel, Fourth avenue and 49th street.
 Gemilath Chesed, Cook street.
 Mt. Sinai, 345 Bridge street.
 Sons of Israel, Bay 22d street and Benson avenue (Bath Beach).
 Talmud Torah, 61-65 Meserole street.
 Temple Israel, Bedford and Lafayette avenues.
 Cong. United Brethren, 53d street, near Third avenue.
Clubs.
 Unity Club, Franklin avenue and Hancock street.
Ladies' Aid Societies.
 Ladies' Hebrew Benevolent Society of Greenpoint; secretary's address, 100 Noble 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, 17 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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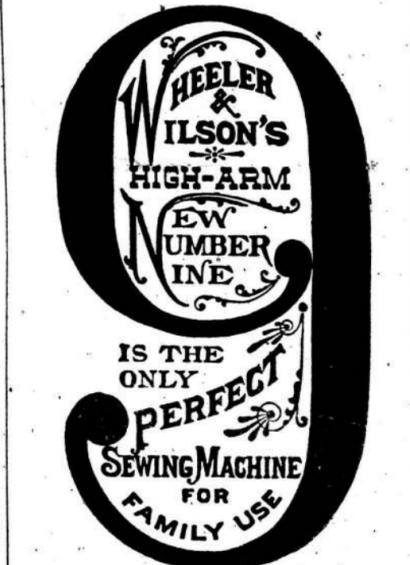
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