

# THE HEBREW STANDARD.

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(For the Hebrew Standard.)

Hearing of the Roumanian persecution of the Jews while I was in the mountains.

## Sonnet.

What though with Nature daily I commune  
Upon the heights where living fountains rise,  
Where purer is the air and brighter  
Are the skies,  
Where thousand birds their notes to love attune,  
Where jubilant brooklets warble as they flow  
Into the valleys that are flushed with flowers;  
Where orchards blush, where heaven sheds perfumed showers,  
Where golden harvests plentifully grow,  
Where even dogs have ample room and food,  
Where even worms live freer than proud kings,  
What though I dwell where at around me sings?  
So long as there is on' inch of earth, imbued  
With tears and blood of any human wight,  
In sweetest scenes my heart cannot delight.

Rev. ALTER ABELSON.  
New York City.

## Jews of Trans-Caucasia.

It was at Shemakha, in Trans-Caucasia, during the yearly Martyr Procession in honor of the Saints Hussein and Ali, that I, for the first time, encountered one of these Highland Jews from the North. The Moslem crowd filled the main street. They wept and howled, beat their breasts and tore their hair, as the bleeding martyr stalked by, some with knives, swords, and daggers driven through the muscles of the arm, breast and back; some with scimitars and yataghans sawing the flesh of forehead and shoulder, leaving a track of blood in the roadway. One individual I noticed near by stood apart as though the sight interested him not at all, looking on with that stolid and expressionless indifference which only an Oriental can assume. He was a great, tall fellow, with a swarthy complexion and sharp eyes. He wore a short beard, turned outward with a curl at bottom, and his hair was twisted and plaited on each side of his head, so as fall in short pig-tails in front of his ears. He was garbed in a tight-fitting khalat coat reaching to the knees, and a sash in which an old-fashioned pistol was stuck was bound round his waist. His headgear was not the long, pointed Astrakhan cap affected by the Persians, but the squat and shortened form the Tartars prefer. His legs were encased in loose trousers, tightly cross-gartered as far up as the knees, and his boots were of undyed leather laced to, with the points in front well turned back and betraying at once the resident of a mountain district. Struck by the man's utter indifference, I asked one of the bystanders if he knew what native the stranger might be. The reply was "Peder sukhte," in plain English, "His father was burnt." This is the Persian's courteous and indirect manner of saying the man was an infidel—a non-Moslem, of course.

Later in the day I was surprised to come across the same stranger at the house of a Jewish functionary in the town, and there I learned that he was one of the Highlanders from the North, and had come down in order to escort back to his home a shochet, a sort of ritual slaughterman, whose

services were required for the approaching autumn festival. This, I found, was the only purpose for which the mountain clansman ever visits their co-religionists elsewhere. They have no rabbis among them, and are quite indifferent in regard to matters of ceremonial and observance, which the ordinary Jews regard as essentials of their creed. The Highlander spoke Persian fluently, so I had no difficulty in conversing with him; and when the shochet, for whom he waited, arrived, he readily agreed to allow me to accompany him on the return journey to his native village. Thus, within three days, I had the satisfaction of entering the hamlet of Irtan Khan, the abiding place of one of the Jewish clans, and making the closer acquaintance of some of these singular Highland Jews in their isolated mountain home.

The hamlet, comprising some forty dwellings of varying sizes, lies snug in a valley sheltered on every side by rising ground, affording excellent pasture for sheep, and grazing for the cattle belonging to the people. There are stretches of arable land beyond, where grain is grown, and the swish of falling water heard in the distance shows that one special requirement of husbandry is abundantly present and available. The houses, dotted about irregularly, a fair distance apart, are of the usual Tartar type, flat roofed, single-storied buildings, with walls of exceptional thickness to keep out extremes of both cold and heat, and whitewashed till they gleam in the sun. Some of the dwellings are small, sufficing only for a single family; others are large, covering a goodly extent of ground. It is not the custom among these Highland Jews for a son to leave his father's house when he marries. He just builds an annex to the paternal dwelling, and makes his home there. In this way, where there are three or four sons and grandsons, perhaps, the family mansion assumes large proportions. Each house has its own allotment of land, divided into vegetable and fruit-garden, vineyard, and tobacco-plot, forming what is termed in Tartar-Turki a "tchifilik," or farmstead. The cultivation is good, the yield excellent. The Tartars are all capital husbandmen and vine-dressers, but they are not up to the mountain Jews for all that. The homestead gardens are enclosed within six foot walls of rubble and clay, and many of the houses have verandas in front, where the doors and windows are placed. The favorite resort of the villagers is, however, the flat roof top, where towards evening whole families seat themselves, the men smoking silently, the women playing the guzla.

The Highlanders I see about are fine, tall, muscular fellows, very unlike the type of Jew with which the Western world has become familiar, tanned by exposure to sun and wind, hardened by field work and outdoor exercise. They wear—it is late in August—the collarless shirt and short blue jacket of the Tartars, loose trousers drawn in above the ankles, and shoes of untanned brown leather, curled up in front. The younger and middle-aged among them have the double plait of hair in front of the ears. The elders shave the head and

don a small, tight-fitting, blue skull-cap. They are rather quarrelsome, and, as they are given to drinking, disputes are not infrequent, with occasional serious results. A man who kills another in a fray is compelled to leave the village and reside permanently in another clan. The Highlanders pride themselves on their prowess, and hold that one of their number is a match for any two of the Plastuni, a neighboring tribe of marauders, who give them trouble now and then by lifting their cattle and driving off their sheep. I see half-a-dozen young fellows trot in after a sixteen hours' ride, armed with matchlocks and the small dagger-like knives they are adept in hurling. The way they throw themselves from the saddle, tether up, and drain off fully a half pint of spirits brought to in large horn cups by an elderly dervish, shows them to be tough fellows in every deed.

The women I meet do not impress me so favorably. They are not types of beauty by any manner of means. They are mostly big of build and massive. They have the flat round face, heavy features, and slow moving eyes of the Armenian women, whom they otherwise resemble. They dress their hair the same way, and wear the same headgear. They are garbed in a single long outer garment, tucked in at the neck and about each ankle. The feet are bare, stuck into shoes such as the men wear. Ordinarily they leave their features untouched, but on Sabbaths and at public gatherings, at betrothals, weddings and such like domestic ceremonials, they paint a bar of yellow across the face diagonally from side to side, blacken the eyebrows, and color the finger-nails red. The practice is not calculated to enhance their peculiar type of beauty, but the custom appears to have been handed down from their Israelitish mothers. Do we not read how Queen Jezebel painted her face and "did" her finger-nails ere she looked out of the window when Jehu drove by? The women have absolute control in the house, and their authority in home matters is unquestioned. There is still in every place where these Highland Jews dwell, and it is always in charge of the village dames, who are famous cooks, and are renowned for the strong waters they brew, but, singularly enough, never under any circumstances, partake of.—*London Daily News.*

## The Waters of the Jordan.

The waters of the Jordan, when they reach the sea, are as brown as the earth through which it flows—a thick solution of mud, but the instant they mingle with the salt water of the lake the particles of soil are precipitated, and they become as clear as crystal, with an intensely green tint. Carrying so much soil and having so swift a current one would suppose that the sea would be discolored for a considerable distance, but it is not so. The discoloration is remarkably slight. The Jordan has quite a delta at its mouth, breaking into a number of streams and frequently changing its course because of the obstructions brought down by its own current.—*Chicago Record.*

## Expressions.

I could not choose a better superscription to my remarks which I offer as a rejoinder to the "Impressions" by Rabbi Julius Rappaport, published in the *Chicago Reform Advocate* of November 22d.

The Chicago rabbi seems to have been touched to the quick by a shocking wire which reached his serene abode through the Hebrew Union College Journal, and the point of the pen of the author of a certain article (Prof. Malter) has disturbed Rappaport, and he now raises his voice in defense of the Reform cause which he champions since his residence in the Windy City—"Die Umgehung ist verderblich." The Yeshiba Bachur of old Pressburg with a rabbinical authorization הוראת הוראה from Rabbi Sofer, has all at once loomed up as a champion of a cause which only concerns him in his present condition; he refers Prof. Malter to the maxim in Baba Kama 92b:

כִּי אֵין מִיָּדָה לֹא תִשְׁרִי בֵּיהּ קְלָא

I would humbly refer back Rabbi R. to apply the same to himself. The very environments under which he was brought up were of the strictest orthodoxy. The meals he ate and received gratuitously from the good people of Pressburg came from orthodox people, who, in their kindness to support a Bachur, had him alternately at their table as is the custom, and of which I myself partook for quite a few years. Who is casting the stones into the well?

Professor Malter was brought up, I believe, amid different surroundings; farsightedness as to matters Jewish certainly entitles him to express an emphatic opinion which is, at all events, of importance. The Professor needs not my defence, he is fully able to take care of himself and defend his statements, whatever they may be, but, as a matter of justice to the question itself, which alarms R. so much, and which caused him to rush into print,

It is not strange at all that the Professor has reached to these conclusions which he expressed in the *Journal* referred to. If R. can say, "It is certainly strange that someone should consider Reform (with a capital R) a failure and at the same time be a teacher at a reform seminary, founded by reform congregations for the training of reform rabbis." This shows a blind zeal, a fanatic ambition to shine among a class where R. does not belong. The men whom he mentions are all dead, and with them we have no quarrels. Whatever they may have done for the cause they thought right. God was their Judge, we have no right to say ought, as מִיָּדָה מִפְּסָרָה.

R. quotes several names to prove what great men Reform had. I do not know whether if Geiger would have remained in the fold of orthodoxy, if he would not have risen to greater eminence. But was Geiger trained as a reform rabbi? Was he in a reform seminary? G. acquired a thorough knowledge in the literature requisite for any rabbi, and, if his philosophical studies led him to adopt the course which he pursued, the rabbinical learning which he possessed, had nothing to do with it. I doubt whether R. read G.'s posthumously

collected writings which were collected by his son, and especially the Hebrew articles collected under the title קְבוּצַת מַסְמְרִים.

The Professor has not assailed the principles of Reform, though he may have said that it is a failure. I did not see the original article in question to which R. takes exceptions. But one thing I am certain, that the Professor is right, that "Reform under its caption has not produced one man who has attained prominence in any department of Jewish learning." All these men whom R. mentions grew up under the influence and spirit of orthodoxy, they have created what Geiger designated as "Die Wissenschaft des Judenthums," but, would this not had come about in another way? They were pathfinders, and, above all, Zunz. Holdheim was a man possessed of as much rabbinical knowledge as any rabbi of the orthodox faction. Did he acquire it in a reform seminary? Loew, of Szogedin, with all his incisive criticisms into certain rabbinical interpretations is reported to have worn קָטָן קָטָן, and was not ashamed to wear it when he attended to rabbinical synod at Leipzig. This fact may not be considered as a criterion, but it will suffice to prove that the progressiveness which possessed Loew was the "Fortschritt," to improve the external and internal conditions in educational departments, but he adhered to rabbinical and ceremonial laws.

Wise, Hirsch and Einhorn, were men of different calibres. The first came to America quite young, and the current carried him along; his enthusiasm for innovations and the indifference regarding matters religious that existed at the time, helped his cause. Hirsch was the calm, considerate logician as could only be expected from a disciple of Hegel, which, by the way, is discernible in his "Religions Philosophie der Juden," but this work could not have been produced without the thorough knowledge of rabbinical. It does not require a seminary designated by the name of Reform to acquire knowledge. All rabbis of the present, such as Bacher, Buechler, Blau and A. Schwartz, are men with profound knowledge of rabbinical literature. Schwartz, who is docent of the Juedische Theologische Lehranstalt in Vienna, could certainly not have produced an edition of the *Tosefta* with a commentary תוֹסֵפְתוֹת הַתּוֹרָה, would he have been trained in a seminary like the one in Cincinnati?

The work of American Reform, the work which R. so ardently champions, is very conspicuously recognized by the fact that the generation which grew up under its influence is totally ignorant of matters Jewish. It necessitated the manufacture of a prayer-book with the elimination of Hebrew therefrom, so as to attract those people to the synagogue, for they had become strangers to all customs and practices, and were not able to follow the reader in the chanting of the Hebrew prayers. The portions of Hebrew retained in the prayer-book were for the purpose to satisfy some of the older people, and to give the rabbi (?) an opportunity to be heralded by the younger element as a great Hebrew scholar, for he still can read the few

(Continued on page 3.)

Children's Column.

השכ"ב

(By Florence Weisberg.)

Let us lie down, O Lord, our God,  
In peace, when shadows fall;  
Raise Thou us up to joyous life,  
Our King, at daybreak's call.

Spread over us Thy tent of peace!  
Show us the path to tread,  
That we may rightly live our lives  
By Thy good counsel led.

For Thy Name's sake, O, save us now;  
Shield us from every foe.  
Remove from us sickness and sword,  
Famine and scourge and woe.

Take from before us and behind  
The enemy. Beneath Thy wing  
O shelter us; Our Guardian Thou!  
Our Saviour! Gracious King!

Our going out and coming in  
Guard Thou in life and peace  
For evermore! We bless Thee, Lord!  
Thy mercies never cease!

Talks With My Children.

II.

Samuel, or the Little Prophet.

I Samuel 2:18, to End.

You have heard, dear children, how Samuel lived with old Eli at Shiloh. They did not live in the tabernacle, but in some tents very near it.

You would like to know whether Eli had any children of his own. He had two sons who were grown-up men, and they were priests, and offered sacrifices at the altar.

I suppose you think that Eli's sons were good, because Eli was good; but I am sorry to tell you that they were very wicked men. They did not love God, they only cared for eating and amusing themselves; and they did not wish to please God. Eli was good himself, but he did not punish his wicked sons, and that was very wrong in Eli.

Your parents should punish you when you fall into a passion, or are disobedient, or tell lies. They punish you to make you good. King Solomon truly said "Spare the rod and spoil the child."

Eli heard of the wicked things that his sons did, and he said to them: "Why do you do such wicked things? Everybody tells me of your wickedness. Oh, my sons, the Lord will be very angry with you, and will punish you." But Eli's sons would not mind what their father said, but went on in their bad ways.

At last a good man came to Eli, and told him that God was very angry, and that he would let both his sons be killed in one day.

It must have grieved Eli to hear this. God was displeased with Eli for not having punished his sons. Yet Eli was a good man and God loved him.

The two sons went on in their wickedness. And now you shall hear something else that God said.

One evening old Eli was lying in bed, and little Samuel was lying in another bed a little way off. Samuel heard a voice, calling him "Samuel!" Samuel thought that Eli called him, and he answered, "Here am I," and then he got out of bed and ran to Eli, to know what he wanted. You see what a kind little child Samuel was, and how ready he was to wait upon Old Eli.

But Eli said to Samuel, "I did not call you." Then Samuel went and lay down again.

Soon afterward Samuel heard some one call again, "Samuel!" So he went again to Eli, and said, "Here am I, for you have called me." But Eli said, "I did not call, my son; lie down again."

Then Samuel lay down, and he soon heard the voice again saying, "Samuel!" Then he felt sure that it was Eli who called him, and he went to him, and said, "Here am I, for you have called me."

Now Eli knew who it was who had called Samuel.

My dear child, do you know who it was? It was the Lord.

So Eli told Samuel to lie down again, and when he heard the voice to answer, "Speak, Lord, for Thy servant heareth." Samuel was to call himself God's servant.

So Samuel went and lay down again, and soon the Lord came and stood by him, and called as before, "Samuel, Samuel!" Then Samuel answered, "Speak, for Thy servant heareth." God had never spoken to Samuel before.

Samuel must have longed to know what the Lord had to say to him. It was something very sad and dreadful; it was about Eli.

God told Samuel that He should soon punish Eli's sons for their wickedness, and that He was displeased with Eli for not having punished them.

After God had done speaking Samuel remained in his bed, and Eli did not call him. Samuel did not like to tell Eli that God was displeased with him.

So when the morning came Samuel did not go to Eli, but began to open the doors round about the tabernacle, for it was Samuel's business to open the doors. Soon Eli called Samuel, for he wanted to know what God had said to Samuel. Eli begged Samuel to tell everything to him, and to hide nothing from him. Then little Samuel told Eli all that God had said.

How grieved Eli must have been when he heard that the Lord would punish his sons, and that the Lord was displeased with him; but Eli answered very meekly and said, "Let the Lord do what He thinks best." Eli really loved God, though he had done one wrong thing.

After this God often spoke to Samuel, and told him how He would punish wicked people; and Samuel used to tell people what God had said, and all that Samuel told them came true. Samuel was a prophet; a prophet is a person to whom the Lord tells what He means to make happen.

People paid great attention to what Samuel said, but still many people went on doing wicked things. The people in Shiloh were very wicked, and God determined soon to punish them, as well as Eli's sons. But God loved Samuel. What a happy child, Samuel was!

My dear children, do not you wish that God loved you? If you love Him, I am sure that He loves you; for He has said, "I love them that love me." Pray to God to make you love Him a great deal more, and to make you good like Samuel. I hope that you will never be like Eli's wicked sons.

What voice salutes young Samuel's ear, So like to Eli's gentle tone? Oh, let the child no danger fear; It is the Lord from heaven come down.

And why does He to Samuel speak? On him the Lord has poured His grace And made him holy, wise and meek And fit to fill a prophet's place.

With grief he hears of dreadful woes The sons of Eli soon shall feel, But dreads the message to disclose, Till Eli bids him all reveal.

Such was the tender, gentle child To whom these honors high were given; On him the God of Israel smiled And deigned to speak with him from heaven.

TALMED GEMS.

Children and Parents.

A child owes his life to three—to God, his father and his mother.

While the son honors his parents, God holds it as if He were dwelling near the child, and were Himself receiving honor. "Respect your parents as you respect Me," says God.

He who honors his father and mother enjoys the fruit in this life, and stores up a treasure for the future.

A child must not stand or sit in the place which his father is in the habit of occupying. He must not contradict his father, and when he names him he must use a term of respect, such as "my honored father."

Even if it happens that the son is a teacher, yet, if the father is present, the son must rise before him in the presence of all his pupils.

A son must, if it be necessary, feed and support his parents.

If, in after life, the son prospers and is richer than his father, he must see that his prosperity is shared by his parents. He must not live in greater luxury than they do; he must not allow them to suffer poverty while he enjoys wealth. But the son must not encumber them with attentions which they neither wish nor can endure.

When a son does anything for his parents he must first see that he is tidy and clean, for a child must attend to his parents as though they were his king and queen.

A child must love and honor his parents while they are living, and must love and respect them after they are dead; and as they loved and honored God, he must love and honor God, and

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thus make his parents live again in his own good deeds.

**Facts Concerning Yourself.**

Each ear has four bones.  
The body has about 500 muscles.  
The human skull contains thirty bones.  
The lower limbs contain thirty bones each.  
Every hair has two oil-glands at its base.  
The sense of touch is duldest on the back.  
The globe of the eye is moved by six muscles.  
The cerebral matter is about seven-eighths water.  
The wrist contains eight bones, the palm five; the fingers have fourteen.  
The normal weight of the liver is between three and four pounds.  
The roots of the hair penetrate the skin about one-twelfth of an inch.  
Hair is very strong. A single hair will bear a weight of 1,150 grains.  
The enamel of the teeth contains over ninety-five per cent. calcareous matter.  
Straight hairs are nearly cylindrical; curly hairs are elliptical or flat.  
The only involuntary muscle composed of red or striped fibers is the heart.  
The weight of the average-sized man is 140 pounds; of a woman, 125 pounds.  
The brain is supposed to contain over 200,000,000 cells, in which thought works out problems.  
One hundred and thirty-seven million cells are in the lungs, which would cover a surface thirty times greater than the human body.

**An Essay on Habit.**

A story is told of an English schoolmaster who offered a prize to the boy who should write the best composition in five minutes on "How to Overcome Habit."

At the expiration of five minutes the compositions were read. The prize went to a lad of nine years. Following is his essay:

"Well, sir, habit is hard to overcome. If you, take off the first letter, it does not change 'abit'. If you take off another, you still have a 'bit' left. If you take off still another, the whole of 'it' remains. If you take off another, it is not wholly used up; all of which goes to show that, if you want to get rid of a habit, you must throw it off altogether."

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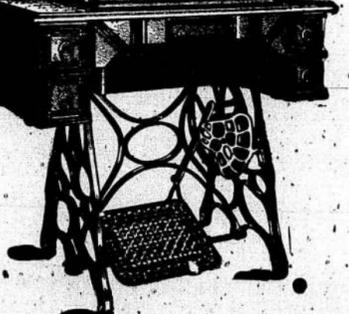
## WOOD'S SCHOOL

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HAVE YOU HEARD ABOUT Palmer, who learned stenography in three months and was appointed court stenographer?  
HAVE YOU HEARD ABOUT Ryerson, who learned stenography before entering college, became secretary to one of the officers, took the lectures, paid all his expenses for a four years' course and came out with \$400 in the bank?  
HAVE YOU HEARD ABOUT Miss Rogers, who became a public stenographer, with an office of her own? Now she has a house and servants.  
HAVE YOU HEARD ABOUT Unted, who took the night course? He is a cashier of a large publishing house now, at a splendid salary.  
HAVE YOU HEARD ABOUT Kemerer, a night student, who earned \$4 per week before entering, now has \$5,000 per year.  
HAVE YOU HEARD OF RICH MEN'S sons who need a knowledge of bookkeeping? They have bookkeepers to watch.  
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CIRCULARS SENT.

**In the Jewish World.**

The Sultan of Turkey has decorated Herr Givinner, director of the German Bank, with the Grand Cordon of the Osmanle Order.

The fund in memory of the eminent Rabbi Isaac Elchanan Spektor, of Kovno, initiated by Dr. Feinberg, now exceeds 18,000 roubles. The amount to be raised is 60,000 roubles.

The Russian Minister of Public Instruction has decided, in accordance with the recommendation of the authorities of the Kharkov University, to admit ten pharmaceutical students above the normal percentage.

The Alliance Israelite has opened two schools in Turkey, a girls' school in Rhodes, where a boys' school already exists, and a mixed school at Saïda, the ancient Sidon, the great Phoenician city. The representative of the Alliance describes the economic and intellectual condition of the 900 Jews inhabiting the latter place in the darkest colors.

Captain Dreyfus some time ago visited the town of Nieupoort, Belgium, and received a visiting card from General Brialmont, the best known military writer and one of the most distinguished officers in Belgium, with the following inscription: "General Brialmont welcomes in Belgium his brother in arms, Captain Dreyfus."

The Capetown Hebrew Congregation, through the courtesy of the Governor, sent a message of congratulation to their Majesties at the time of the coronation. The secretary has received a communication from the Governor, in which he says that the message had been laid before the King, who had commanded that his thanks be conveyed to the congregation.

The Hebrew daily Hameltz published an interview with the celebrated Russian author, Maxim Gorky, on the Jews and Zionism. He is very enthusiastic about the Zionist idea, and he will visit the Jewish Pale of Settlement in order to study at first hand Jewish life, as he intends to write a work on the subject. He attended the Zionist conference at Nishny Novgorod.

The Alliance Israelite had hoped to stop the work it has carried out in Roumania since 1900 in maintaining soup kitchens, advancing loans, paying rents, etc. Unfortunately, the economic situation leaves much to be desired, and the Jews are, in addition to this, greatly troubled by the artisans' law, the uncertainty of the morrow, and the threats of politicians. The organization of the Alliance will, therefore, be kept up for some months longer, and the committee have voted a monthly grant of 5,000 francs for soup kitchens, 10,000 francs for assisting in the payment of rents, etc., and 20,000 francs to enable poor Jewish artisans in obtaining their necessary official certificates.

The Hungarian Minister-President, M. Szell, has brought up a bill for regulating the right of domicile of foreigners in Hungary and the establishment of a special frontier police. This particular legislation seems to be directed against the Russian, Galician and Roumanian Jews, who have lately immigrated in considerable numbers. Foreigners who intend settling in that country will have to show, within fifteen days, that they are able to maintain themselves and their families and to furnish documents of identity and nationality. With such regulations the immigration of Russian and Roumanian Jews will be made practically impossible, and those of them already settled in Hungary will be liable to expulsion. It is earnestly to be hoped that an effective resistance will be offered, especially by the fairly numerous Jewish members of the Parliament, to such a drastic measure unworthy of the liberal regime in Hungary.

The Rev. Dr. Adolph M. Radin, rabbi of the People's Synagogue at Jefferson street and East Broadway, celebrated his twenty-fifth anniversary as a preacher on Saturday last.

During the week of Dec. 25th a fair will be given in aid of the Hebrew Synagogue at Coney Island, under the auspices of the Ladies' Aid Society of the Daughters

of Palestine. The committee in charge is working hard under the direction of Mrs. Hamburger and Mrs. Segall.

The Graetz Circle of the Jewish Chautauqua of Utica, N. Y., celebrated the first anniversary of the inauguration of the free reading room on Saturday evening last.

Fifteen hundred Russian Jews of Philadelphia, Pa., have organized a congregation to be called Adath Israel. A Synagogue will be built on either Catherine or Christian street, somewhere between the Delaware river and Tenth street. Negotiations are under way for the purchase of the building occupied by the Ebenezer Episcopal congregation, at Third and Christian streets. The Committee of Organization held a meeting at the Ober Chedek Synagogue, Fourth and Bainbridge streets, at which \$500 was raised as a nucleus of the fund to be obtained.

The first annual meeting of the patrons and officers of the Chicago Home for Jewish Friendless was held last Sunday afternoon at Schiller Hall, when the report of the financial secretary, Mrs. Rose Ratzek, showed the home to be in a flourishing condition. The income in the last sixteen months was given as \$14,613, while the disbursements were \$7,886, leaving a balance of \$6,727. The superintendent's report showed that 161 children had been admitted to the home within the last year, fifty-two of whom were half orphans. Corporal punishment is never used at the institution, it was said.

A Jewish Synagogue is shortly to be erected in Whitehall, N. Y.

A party of 100 of the national officers, delegates, visiting members and local officers of the Council of Jewish Women went to Washington last Thursday to be received by Mrs. Roosevelt at the White House. They were shown into the Red Room, where Mrs. Roosevelt stood entirely alone save for the presence of Col. Bingham, who announced each name in turn.

The Shaari Tefilah Society of Glens Falls, N. Y., will erect a new Synagogue at a cost of about \$2,500. Work on the new building will begin in about a month. It will be a brick veneered structure, 35x50 feet, and will have a Gothic entrance and windows. It will be completed in March.

The congregation of the Synagogue Rodef Shalom, Philadelphia, Pa., tendered a reception to Rabbi Henry Berkowitz and his wife last Sunday afternoon in commemoration of the tenth anniversary of his ministry. Many of the members of the congregation and their friends were present at the Synagogue to offer their congratulations to Dr. Berkowitz.

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**Expressions.**

Continued from first page.

chapters in the original, for which it required an eight years' training in the seminary. This is not a vituperation, but a statement of facts which anyone who knows the conditions will substantiate.

The traits of the orthodox can not be compared with those of the reform rabbi. The former observes the rule of **ללמוד וללמד לשמיר ולעשות** and in this sphere of usefulness he exerts his influence and activities which leaves an imprint on his disciples which remains indelible.

I admit that Einhorn's mind was fertile and considerably productive; his homiletical productions are masterpieces, but how are they to be compared to the works of the sainted Simon-Ra hael Hirsch! Another point which I wish to make is that homiletics are no criterion to actual scholarship in rabbinics. One chapter of Hirsch's commentary to the Pentateuch furnishes more food to the student than all the homiletical literature with the finely spun phrases produced by American pulpitiere of the Reform Seminary.

No one can deny the fact that the largest fruitage gleaned for the science of Judaism was harvested in the field of orthodox planting. The rabbis of that school were the workmen who produced it, and they are still producing.

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**CITY NEWS.**

**Temple Ahawath Chesed Shaar Hashomayim.**

Rev. Dr. Leon Harrison, of St. Louis, will occupy the pulpit of Dr. Moses this Sabbath morning, December 13.

**Temple Rodeph Shalom.**

Rev. Leon Harrison, of St. Louis, Mo., will occupy the pulpit this evening and deliver a lecture. Services begin at 8 p. m.

To-morrow (Sabbath) Rev. Dr. Rudolph Grossman will preach on "Wrestling and Blessing."

**Temple Emanuel.**

Saturday evening Dr. Joseph Silbermann will preach on "The Mission of the Congregation in Modern Life." Sunday, 11:30 a. m., Dr. Silbermann will lecture on "The Science of Right Living." All welcome.

**Temple Israel of Harlem.**

There will be an address by Rev. Dr. M. H. Harris this Friday evening, December 12, on "The Spirit of the Ghetto." Saturday morning December 13, subject of sermon, "Threefold Peace."

**Congregation Beth Israel Bikur Cholim.**

Rev. Dr. David Levine, late of Syracuse, N. Y., will deliver a lecture at the above synagogue this (Friday) evening, and will also preach a sermon to-morrow (Saturday) morning. Rev. Dr. Herman J. Elkin of Newburg, N. Y., will deliver a lecture on Friday evening, the 19th inst., and will also preach a sermon during divine service on Saturday, the 20th inst.

**East Eighty-sixth Street Temple.**

The subject of Dr. Davidson's sermon this Sabbath is announced as "Israel, or the Battle in the Night."

A children's service will be held Saturday, at 2 p. m., to which all are invited.

The programme for the semi-monthly meeting, to be held next Tuesday evening, Dec. 16, at 8 p. m., will be as follows:

1. Piano recital by Miss I. Seculsky;
2. Vocal selection, "When Sparrow's Build," by A. C. Selig; 3. Address, "Humanity's Debt to Gotthold Ephraim Lessing," by Rev. Dr. David Davidson;
4. "Criticism on King Lear," read by Miss Bella Selig; 5. Humorous recitation, by David Morgenstern; 6. Recitation, by Miss Merriam Fisher.

**Central Conference of American Rabbis.**

At the recent meeting of the Executive Board of the Central Conference of American Rabbis it was decided that the next conference meeting will be held in Detroit, Mich., during the week of June 29 to July 4.

The programme, as far as it is completed, will include the following papers which will be presented for discussion:

1. "The Theology of Reformed Judaism," by Prof. M. Margolis, of Berkeley, Cal.
2. "The Place of Ceremony and Ritual in the Modern Synagogue," by Rev. Dr. Henry Berkowitz, of Philadelphia, Pa.
3. "Pedagogic Methods in the Jewish Religious School," by Rev. Dr. Louis Grossman, of Cincinnati, O.
4. Conference sermon, by Rabbi Samuel Hirschberg, of Boston, Mass.
5. Conference lecture, by Rabbi Tobias Schanfarber, of Chicago, Ill.
6. Eulogy on the late Dr. Szold, by Rev. Dr. William Rossman, Baltimore, Md.

**Annual Meeting of the Emanuel Sisterhood.**

The Emanuel Sisterhood of Personal Service will hold its annual meeting and reception at the "Home," 318-320 East Eighty-second street, on Sunday afternoon, December 14, from half after 2 until 6 o'clock. Hon. Jacob A. Cantor, President of the Borough of Manhattan, and Mr. Robert Hunter, head worker of the University Settlement, will address the meeting. The public is cordially invited.

**Jewish Endeavor Society.**

A lecture was delivered last Sunday night in the Educational Alliance by the Rev. Rudolph I. Coffee on "A Defense of the Dietary Laws." The lecturer treated the dietary laws from a scientific and hygienic standpoint and showed how conducive to health they are. He

also explained in detail the Jewish method of slaughtering the animals, pointing out that it was the most humane method known. An interesting discussion followed.

The Rev. Dr. Samuel Greenfield delivered a lecture on "Moses: Statesman and Man of the People," before the Harlem Branch, at 25 West One Hundred and Eighteenth street, last Monday night. The lecturer spoke of Moses as the statesman, and said that one of his greatest virtues was his "self-forgetfulness." The lecture was followed by an interesting discussion.

A Bible class for young men and women has been opened in Room 2C of the annex to the Educational Alliance, under the capable leadership of the Rev. A. Abelson, its leader for the past two years. The class is open to all who may be desirous of taking advantage of a course of biblical instruction. Sessions are held every Saturday evening, at 8 o'clock.

**Hebrew Sheltering Guardian Society of New York Orphan Asylum.**

At a regular meeting of the Board of Directors, held Sunday, Dec. 7, 1902, Hon. Randolph Guggenheimer, Joseph L. Buttenwieser, Robert Lansburgh, Louis Siegbert and Frederick Lewisohn were elected directors.

Each director was given a collection book in order to obtain the necessary \$75,000 required under the conditional subscription of the children of the late Leonard Lewisohn of a like amount. This \$75,000 can only be obtained upon the public subscribing \$75,000 additional, and it is hoped that the Jewish public will take an interest in this matter and see to it that the conditional subscription shall not be permitted to go by unfulfilled.

Last Saturday Mr. Samuel D. Levy, the president, entertained at luncheon at the institution Miss Ida M. Hollis, the principal of the Vacation School 46, and her staff of teachers, in whose care the Society placed its children for instruction last Summer. Later, the guests were shown the buildings and were present at an exhibition drill by the battalion and concert by the band. The visitors were delighted by what they saw and heard, and promised soon to repeat their visit. It is proposed in the near future to hold an exhibition of the work done by the children in the Vacation School, and both pupils and teachers are enthusiastic to show the quality of the work.

**Junior Sisterhood.**

One of the most successful dances that has been given thus far this Winter was held on Sunday afternoon, Dec. 7, at the Tuxedo, under the auspices of the Junior Sisterhood of the Madison Avenue Synagogue. The rain and inclement weather did not serve to mar the success of the event or lessen the zeal of the young ladies in their endeavors to make the afternoon thoroughly enjoyable to all present. This was the third semi-annual dance given by the society, and the results, both financially and socially, redound greatly to the credit of the officers and members. The proceeds of the dance will be expended in charitable enterprises. Especial mention should be made of Miss Miriam Mayer, the chairman of the Committee of Arrangements, as well as the officers for the very successful outcome of the dance. They are: Miss Sophie Liebowitz, president; Miss Frances Buchwald, vice-president; Miss Rose Meltsner, financial secretary; Miss Ida Weene, corresponding secretary; Miss Blanche Sobel, treasurer.

**Farewell of Signora Duse.**

Certainly the most notable event of the theatrical season will be the farewell engagement to be played by Signora Eleonora Duse at the Metropolitan Opera House next month. Before sailing for Europe for her tour of the Continent, the great Italian actress will give seven performances on afternoons and evenings. It will be the first time in the history of that great house that another attraction has been permitted to share honors with the Grau Opera Company. Six of the performances will be devoted to "Francesca da Rimini" and "Magda." Signora Duse will be at the Metropolitan the evenings of January 6th, 8th and 13th, and the afternoons of January 9th, 14th and 16th. She will give a special farewell matinee on January 20th, in which she will not confine herself to one play, but will exhibit the range of her splendid art in acts from four of her greatest successes.

**ENGAGEMENTS.**

**ALEXANDER — LANDSBERG.**—Mr. and Mrs. Charles M. Landsberg announce the betrothal of their daughter Freda to Mr. Max Alexander, of New York City. At home, at 252 West 131st st., Sunday, December 14, three to six p. m. No cards.

**APPEL—STRAUSS.**—Mr. and Mrs. I. Strauss, of 52 Lenox av., announce the engagement of their daughter Minnie to Samuel J. Appel. Reception at 29 West 113th st., Sunday, December 14, three to six p. m. No cards.

**BIERMAN—SILVERSTEIN.**—Mr. and Mrs. L. Silverstein, 161 East 105th st., announce the betrothal of their daughter Libbie to Mr. Alfred Bierman.

**BRODY — SPEISHAENDLER.**—Mrs. Speishaendler, of 1539 av. A, announces the engagement of her daughter Jenny to Mr. Albert Brody.

**BROWN—JALIEN.**—Mr. and Mrs. Marcus Jalien announce the engagement of their daughter Emille to Dr. Gustave Brown. At home Sunday, December 21, 1902, 121 East 113th st.

**CHAMBERS—GOLDSMITH.**—Mr. and Mrs. Charles Goldsmith, of Brooklyn, announce the engagement of their daughter Belle to Mr. Moe Chambers, of New York.

**COHEN—BRUSSEL.**—Mr. and Mrs. Henry Brussel wish to announce the betrothal of their daughter Bessie to Mr. Victor S. Cohen, of St. Paul, Minn. At home Sunday, December 21, 1902, after three o'clock, 125 South Elliott place, Brooklyn. No cards. St. Paul (Minn.) and Newark (N. J.) papers, please copy.

**COHEN—FRIED.**—Mr. and Mrs. I. Fried, of 21 Richmond st., Newark, N. J., announce engagement of their daughter Sara to Mr. Arthur L. Cohen, of 1,851 Madison av., city. No cards.

**COHEN—WEISS.**—Mr. and Mrs. I. Cohen, of 24 East 103d, announce the engagement of their daughter Bessie to Dr. Max Weiss. At home Sunday, December 14, from two to five p. m.

**COHEN—SOLOMON.**—Mr. and Mrs. Morris Solomon, of 14 West 120th st., beg to announce the betrothal of their daughter Birdie to Mr. Aaron Cohen. At home Sunday, December 21, three to seven. No cards.

**DUNDES—SOLOMON.**—Mr. and Mrs. Morris Solomon beg to announce the betrothal of their daughter Ruby to Mr. David Dundes. At home, 14 West 120th st., Sunday, December 21, three to seven. No cards.

**FELDMAN—BASS.**—Mr. Max Feldman, of New York, engaged to Miss Hedwig Bass, of Hamburg, Germany.

**GOLDBERG—SCHANCUPP.**—Mr. and Mrs. Nathan Schancupp, of No. 159 East 72d st., announce the engagement of their daughter Fanny to Mr. Barnard Goldberg. Notice of reception hereafter.

**KING — POLLACK.**—Mr. and Mrs. David Pollack announce the engagement of their daughter Bertha to Dr. Marcus King. At home Sunday, December 28, after five p. m., 506 6th av., New York. No cards. Boston and Scranton (Pa.) papers please copy.

**LIASSNER—SAUDERS.**—Mr. and Mrs. H. A. Saunders announce the engagement of their daughter Amanda to Mr. Isidor Lassner. At home Sunday, December 21, 1902, three to six, 143 East 89th. No cards.

**LEVY—LESE.**—Mr. and Mrs. Louis Lese, of No. 133 East 80th st., announce the engagement of their daughter Ada V. to Mr. Leopold Levy, of Brooklyn. At home Sunday, December 14, 1902, from three to six. No cards.

**MAY—BRUNNERS.**—Mr. and Mrs. I. Brunners announce the engagement of their daughter Charlotte to Mr. Max May, of Brooklyn. At home after five p. m., Sunday, December 14, 251 West 116th st.

**POSNER—COWEN.**—Miss Doris Posner, of Des Moines, Iowa, to Mr. Isadore Cowen, of this city.

**STEINHARDT — NEWBURGER.**—Mr. and Mrs. Jacob Newburger announce the engagement of their daughter Sadie to Alexander L. Steinhardt. At home Sunday, December 14, 1902, from three to six p. m., at 131 East 95th st.

**VAN GELDEREN—ROSE.**—Mr. and Mrs. E. S. Rose beg to announce the engagement of their daughter Adeline P. to Mr. Michael P. Van Gelderen. At home Sunday, December 14, 1902, 112 East 112th, from three to six o'clock. No cards.

**WITKIND—GREENBERG.**—Mr. and

Mrs. D. Greenberg, of No. 51 7th st., announce the engagement of their daughter Julia to Mr. Isidore Witkind, of New York. At home Sunday, December 21, 1902, from three to six p. m. No cards.

**WILSON—BRENER.**—Mr. and Mrs. L. Brener, of 153 Beach av., announce the betrothal of their daughter Rose to Mr. L. Wilson, of this city. Announcement of reception later.

Under the management of F. L. Morhard, the Albany Dental Association has rapidly advanced to the fore, and to-day is recognized as one of the leading dental establishments of the metropolis. New and up-to-date methods are in vogue here, and all work is absolutely painless, and the many years that they have been established in the one locality is a sufficient guarantee as to their reliability. The location, No. 291 Third avenue, near Twenty-third street, is central and easy of access by all lines. 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 or pivot teeth, \$4. Open evenings until 9; Sundays, from 10 a. m. to 1 p. m.

**Young Men's Hebrew Association.**

Dr. Leon Harrison of St. Louis, Mo., has accepted an invitation to speak on December 18 before the association. A special program has been arranged for the occasion.

The annual Chanuka entertainment has been arranged for Dec. 25. Rev. Samuel Schulman of Beth El is to be the speaker on that evening. Cards of admission may be had at the office.

The first of a course of lectures on tuberculosis was given on Tuesday evening, December 4. Dr. Maurice Fishberg, medical examiner of the U. H. C., was the speaker on that evening. The next lecture of the course is to take place on December 21. Dr. S. A. Knopf is to lecture on "The Social Conditions That Make Tuberculosis a Disease of the Masses, and How to Remedy Them."

The new class term of the various classes begins January 5. Enrollment is now going on, and any young man, though not a member of the association, may join any of them. The subjects taught are as follows: Bookkeeping, typewriting, spelling, arithmetic, mechanical drawing, French, Spanish, Hebrew, Jewish history, elocution and "First aid to the injured."

The speaker for this Friday evening is to be Rev. Herman Abramowitz.

Dr. James Rosedale is to speak on Sunday evening, Dec. 14. His subject is "Damascus—the Magnificent." All are welcome to this lecture.

**Miriam Gottlieb Aid Society.**

The Miriam Gottlieb Aid Society gave their eighth annual entertainment and reception Wednesday evening, December 3, in the Harlem Casino. The attendance was very large, which is certainly a good sign for the treasury, and which means considerably more for the poor of this city. The entertainment was thoroughly enjoyed by all present.

**Roumanian Aid Society.**

Last Sunday evening, December 7, the sixth annual ball of the Roumanian Aid Society took place at Webster Hall. To judge from the large attendance it must have been a financial success, and judging by the happy faces in the ballroom it certainly was a social success. The Roumanian Aid Society was organized in December, 1897, and is doing some excellent work among the destitute and needy of the downtown East Side. It has over 200 members. Among those present were Mr. and Mrs. Peter Landan and daughters, Mr. and Mrs. Henry Benjamin, Mr. and Mrs. David Reichard, Mr. and Mrs. D. Gropper, Mr. and Mrs. S. Gropper, Mr. and Mrs. John Cronenberg, Mr. and Mrs. M. Schwartz, Dr. and Mrs. A. Goldstein, Dr. S. Pascal, Dr. M. Oslas, Mr. and Mrs. Jacob Rapoport, Mr. and Mrs. Braunstein and others.

**Atlantic City, N. J.**

The Sons of Zion will hold their first annual masquerade ball on Tuesday evening, December 18, at the Morris Guards Hall. The committee in charge, Messrs. Clapkin and Gerson, are making every effort to make the affair a success; and from present outlook the treasury of the society will be greatly enriched.

**MARRIED.**

**Minis—Henry.**

On Tuesday, December 9, at the residence of the bride's mother, by the Rev. Dr. H. Pereira Mendes, Abram Minis, of Savannah, Ga., and Mabel Amelia, daughter of the late Henry S. Henry.

**Schlöss—Dilloff.**

One of the prettiest weddings of the season was that of Dina, daughter of Mr. and Mrs. Louis Schlöss, to Mr. Louis Dilloff, which was solemnized at Victoria Hall on Sunday, December 7, in the presence of a large number of relatives and friends. The nuptial party, preceded by the ushers and flower girls, entered the hall to the music of the wedding march from "Lohengrin," the bride wearing the veil worn by her grandmother at her wedding, sixty-eight years ago. The ceremony was performed by the Rev. Raphael Benjamin, M. A. After the congratulations the guests proceeded to enjoy the elaborate menu. Mr. Arthur Schlöss acted as toastmaster, and addresses were made by the Rev. Benjamin, Mr. Baruch Wolff, Mrs. Louis Schlöss, Dr. Hartogensis and others. Dancing was enjoyed until the wee, sma' hours. Among the guests present were Mrs. C. Meyer, grandmother of the bride; Mr. and Mrs. Baruch Wolff, Mr. I. G. Souweine, Mr. Kaufman Wolff, Mr. Adolph Souweine, Mr. and Mrs. Lippman Wolff, Miss Frances Meyer, Mr. Felix Souweine, Mr. and Mrs. Louis Apt, Mr. and Mrs. Hartogensis, Mr. and Mrs. Hymans, Mr. and Mrs. Joseph Wallach and Mr. and Mrs. Charles Walbruy.

**Dilloff—Schlöss.**

On Sunday, Dec. 7, 1902, by the Rev. Raphael Benjamin, M. A., of the Keap Street Temple, Brooklyn, Dina Schlöss to Louis Dilloff.

**Mendelstam—Barend.**

On Sunday, Dec. 7, 1902, at the bride's residence, 115 East 116th street, this city, Mr. Aseher Barend to Miss Annie Mendelstam, by the Rev. Bernhard Hast.

**Golden Wedding.**

Mr. and Mrs. Max Wetzler, of No. 156 Lenox avenue, celebrated their golden wedding on Monday evening, Dec. 8, at the Ellerslie, West 126th street. A ceremony was performed at 5:00 p. m., which was followed by a banquet and reception which was attended by about sixty children, grandchildren, and great-grandchildren. Among those present was Mr. Jacob Field, the well-known broker, who is a son-in-law of Mr. and Mrs. Wetzler.

**OBITUARY.**

On Sunday, Dec. 7, the funeral of Esther, beloved wife of Elias Rothstein, took place from her residence, 26 East 116th street, city. Mrs. Rothstein died at the early age of thirty-two years, and is mourned by a devoted husband and numerous friends.

**Samuel Tichner Society's Installation.**

The Samuel Tichner Society installed the following officers last Wednesday night in their meeting place, Seventy-second street and Third avenue: President, Charles S. Jacobs; vice-president, Max Goldwater; guide, Martin Baer; treasurer, Charles Jacobs; recording secretary, Abe Fisher; financial secretary, Sol. Spiro; physician, B. F. Ochs, M. D.; tyler, George Weber; trustees, Samuel Tichner; Dr. B. F. Ochs, Samuel Cohen.

**Educational Alliance.**

At the Sabbath service, to be held tomorrow (Saturday) at 3 p. m., Rev. H. Newmark, of Temple Israel, will officiate.

**Lebanon Hospital League.**

The Lebanon Hospital League will give their fourth annual entertainment and ball at the Lexington Assembly Rooms, Fifty-eighth street, near Lexington avenue, on Saturday evening, December 13, at 8:30 sharp. The entertainment will be given by professional talent. The committee has also been compelled to print an additional number of tickets, so large has been the demand. The committee is also making preparations for additional space for dancing to accommodate the large gathering, which from present indications will surely be present.

**Lakewood, N. J.**

Mr. and Mrs. B. Selz and Miss Rita Selz, Miss Celia Arnstein and Master Arnstein have departed after a pleasant sojourn of four weeks at the Le Compte cottage. Among recent arrivals are Mr. and Mrs. M. E. Politzner.

**IN THE THEATRES.**

**Irving Place Theatre.**

It took some twenty-five years for Ludwig Doczy's "Der Kuss" to get in the repertoire of our German playhouse, and less than a week sufficed for it to be relegated to the dusty shelves of the library, from whose oblivion it will probably never be resurrected. The play—a romantic comedy in the manner of Calderon, Lope de Vega and Morette—has already become antiquated, and its sprightliness, its fluent verse and its one very amusing situation do not compensate for its obviously improbable situations and decidedly feeble characterizations. Even in Vienna, where the author is one of the few Jews occupying a high official position, "The Kiss" no longer attracts, for at a performance witnessed by the writer at the Burgtheater last September the audience was small in numbers and, in spite of a model performance, not over-enthusiastic. Mr. Conried had bestowed great pains upon the play, and the representation reflected great credit upon all concerned.

Some plays age in a decade, while others appeal to the mind and stir the imagination for centuries. It is the same thing in music. The tooth of time already gnaws at Gluck and Haydn and even Mendelssohn, while the beauty and grandeur of much of the great Bach wrote are only now beginning to be fully revealed to us. These are trite reflections, and they are only jotted down because the revival on Monday of "Emilia Galotti," coming immediately after "Der Kuss," rather aptly emphasized them.

Lessing's tragedy is a masterpiece whose lofty diction and wonderful character drawing still delight the dramatic student, while its broad and profound depiction of elemental passions move and thrill all of us with irresistible force. The performance, notwithstanding Herr Haller's amazing misinterpretation of the role of Marinelli, was deeply impressive. Fr. Rocco, Fr. Dalberg, Fr. Warne and Messrs. Feistel, Reimann and Rottmann deserve more consideration for their earnest efforts than can now be given them. Fr. Dalberg's Countess Orsina in particular was a thoughtfully conceived and brilliantly carried out personation. Bravo, mein Fraulein! JACQUES MAYER.

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

To counteract the customary lull in theatrical traffic during the week before Christmas the Twenty-third Street Theatre will have the funny Russell brothers in George M. Cohan's clever sketch, "A Romance of New Jersey." Ward and Curran, Dixon, Bowers and Dixon, Orville and Frank, Perry and Alecia, the Reid sisters, the Mannings, Tom Ripley, Walley and Whalley and Moe and Goodrick.

**Harlem Opera House.**

It should be of particular interest to theatre-goers that Charles Frohman brings his greatest comedy success in years, "The Two Schools," to the Harlem Opera House the week of Dec. 15. It has filled the Madison Square Theatre for nearly three months with downtown theatre-goers, and its drawing qualities at the close of its run would have entitled it to a prolonged season, but it had to make way for the attraction succeeding it, which had been booked in the Spring. Jameson Lee Finney, Ida Conquest, M. A. Kennedy, Winchell Smith, Jessie Busley, Ida Waterman and Beatrice Morgan have all scored notable successes in their roles as principals, and they will be seen in the production here.

**Proctor's Fifty-eighth Street Theatre.**

"Fallen Among Thieves" will be the sensational offering of the Proctor Stock Company at the Fifty-eighth Street Theatre, set in elaborate scenic mountings and acted by a carefully selected cast. The many effective scenes and stirring situations in which the melodrama abounds are sure to arouse enthusiastic responses. Edna Archer Crawford and Asa Lee Willard, the leading players, will have capable support.

**The Victoria Theatre.**

During the early part of the present week Miss Viola Allen, when enacting the rôle of Roma in Hall Caine's play, "The Eternal City," at the Victoria Theatre, New York, met with a painful accident. In the second act of the play, Donna Roma is engaged in modeling a bust of David Rossi, her sweetheart. Rossi, having incited the Roman popu-

lace to riot and bloodshed, has escaped from justice. The police are without means of identification, and so come to request of Roma that she allow a photograph be taken of the plaster cast she has just completed. Desiring to save Rossi by every means in her power, she grabs a marble carver's mallet and smashes the plaster image into a thousand pieces. Without properly gaging her distance, Miss Allen struck the jagged end of the broken bust, thus lacerating her right hand severely. A surgeon was called, who found it necessary to file the rings on her third finger and thus remove them. Miss Allen, with her hand bandaged, was able to continue the performance. The crowded house at the Victoria, not appreciating what had occurred, considered that the blood dripping from Miss Allen's hand was a part of the business of the play. There are many thrilling situations in Mr. Caine's play, but the occasion on this occasion was supplied with one not down on the programme. That Miss Allen has again met with such a great success in New York is a matter of congratulation for her many admirers.

**Proctor's Fifth Avenue Theatre.**

The Fifth Avenue Stock Company will present a sumptuous revival of Henry Arthur Jones' and Wilson Barrett's famous English melodrama, "Hoodman Blind," with its stirring features faithfully depicted and its leading roles assuredly well acted by Minnie Seligman and William Bramwell, the popular leading man and leading woman of this famous organization. Billy S. Clifford will be the leading vaudeville specialist, the continuous performance also employing Coogan and Bacon, Lillian Goldsmith, Marcetti brothers, the Yale Duo and Lighton and Leighton.

**Madison Square Theatre.**

Not since Miss Annie Russell made her memorable hit at the Madison Square Theatre years ago has a young actress, not yet a "star," so moved the critics in New York as Miss Eleanor Robson did in the first performance of "Audrey." Her distinct hit in the title role of that play, founded on Miss Mary Johnston's book, awakened memories of the best days at that theatre, when it was a home for the largest of productions. Of Miss Robson The Herald said: "They loved her for her sweetness, they marveled at her savageness and they adored her when she faced down the quality of the Governor's Ball."

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

William Gillette's successful comedy, "All the Comforts of Home," will be played by the Proctor Stock Company at the One Hundred and Twenty-fifth Street Theatre, with Adelaide Keim in the leading role. Ned Howard Fuller, the leading man, Sol Alken, Charles M. Seay, Florence Leslie and other favorites in the popular stock organization will carry the play to an undoubtedly entertaining conclusion. The scenery will be new and the general stage equipment complete in all details.

**Circle Theatre.**

The second week of the existence of the Circle Theatre under the management of the enterprising Messrs. Herbert and Etherington provided all that they could desire. They were delighted with their immediate success, and Miss Bijou Fernandez, the leading woman of the Herbert Stock Company, and the members of the company should feel exceedingly happy by reason of the cordial reception they have been nightly receiving. Commencing Monday, the 15th, the pretty play, "Young Miss Winthrop," will be the attraction. It will be put on in a most elaborate style. New costumes, scenery, etc., have been secured. Matinees will be given Wednesdays and Saturdays.

**Thalia Theatre.**

The following performances are announced: Saturday matinee 13, Mme. Prager as Bruche, by Latimer Saturday evening, 13, Mme. Kalish as Hamlet, by Shakespeare; Thursday, 13, testimonial performance given to Mme. Kalish, for the first time, "Own Blood," by J. Gordin.

**Brooklyn Theatres.**

**Amphion Theatre.**

Following a phenomenally successful engagement of 100 nights at the Herald Square Theatre, New York, and a triumphant period of presentation, embracing twenty weeks, at the Columbia Theatre, Boston, Mr. A. H. Chamberlyn offers to the patrons of the Amphion next week the nautical extravaganza,

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"The Defender," by Allen Lowe and Chas. Dennee, with a company of 100 artists and the original production in its entirety, Mr. Chamberlyn describes his attraction as a masterpiece of stagecraft, a tuneful score, a lavish costume adornment, and the prettiest girl chorus in the world.

**The "Royal Limited."**

The "Royal Limited" is "the finest daylight train in the world."

The name is applied to two trains, one of which leaves New York daily via the New Jersey Central at 3.40 p. m., arriving Washington at 8.40 p. m.; the other leaving Washington 3.00 p. m., arriving New York 8.00 p. m. They are exact counterparts, and are composed of splendid coaches, Pullman parlor cars, parlor observation buffet cars and dining and cafe cars.

The parlor cars "Empress," "Czarina," "Queen" and "Countess" are superbly finished in vermilion wood with an inlay of Persian design; the ceilings of Royal Blue and the upholstery of the same color. The drawing rooms in the cars are finished in different designs; some are in green and gold; others in rich red. The general design of the main parlors of all the cars is Persian.

The cars are the most magnificent and largest ever built; seventy feet in length, with all modern improvements and appliances, including wide vestibules with anti-telescoping device, empire deck, steam heat, Pintsch gas and air pressure water system.

The parlor observation buffet cars, "Jupiter," "Mercury" and "Neptune," are of the same general appearance, except the unusually wide windows in the observation ends, and the extended platforms. The observation parlors are finished in beautiful Circassian walnut and upholstered in olive green leather; the ceilings are in red and gold, the general design being of Italian Renaissance.

Marked attention has been given to the beautiful and practical furnishings of the dining cars. They are the "Waldorf" and "Astoria." One-half of each car is devoted to the regular dining room, the other half to the cafe. The linen, silver and glassware are in keeping with the other excellent features of the cars. The service in the dining room is table d'hôte.

A booklet on the Royal Blue, sent free upon application to C. M. Burt, general passenger agent, New Jersey Central, New York City.

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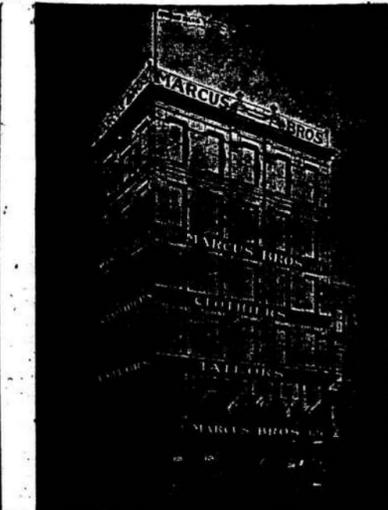
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הגידו בניכם והשפיעו, ושמא נכח  
Declare, Ye among the Nations,  
Publish and set up a Standard.

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

NEW YORK, DECEMBER 12, 1902.

Sabbath Portion of the Law:  
וישלח

Has Dr. Silverman relected on the  
question of Zionism? If not, why  
does he not accept a public challenge  
to a debate?

Many a man is brought to ruin by  
his wife's social aspirations, and ex-  
travagant entertainment of friends.

The children of the Ghetto are  
brought up under disadvantages. If,  
then, they make worthy men and  
women of themselves, they are to be  
highly commended.

Our esteemed contemporary, the  
*American Hebrew*, prefers to call its  
special December number a *Book  
Number*, rather than dub it "The  
Christmas" or "Chanukkah" edition.  
It increases the number of pages at  
any rate without extra cost.

Prepare your youngsters for the  
celebration of Chanukkah, according  
to traditional methods, and they will  
hardly need the Christmas tree and its  
accessories to announce them.

The cold weather has come, prob-  
ably to stay. The poor and shudder-  
ing, and even those better situated,  
are shivering at the thought of a hard  
winter with a scant supply of coal.

The entire mercantile world, Jew  
and Christian, look with pleasurable  
anticipation to December trade for the  
swelling of their receipts from sales,  
and, therefore, for large profits. Ev-  
erybody gains when money is well-  
circulated.

How much our comforts depends  
upon the daily toil of the hardy miner  
of Pennsylvania, we are now begin-  
ning to realize. Even the health of  
the community rests upon the shoul-  
ders of these distant workingmen.  
And yet they are paid starvation  
wages, while greedy corporations pour  
millions into their coffers and pay di-  
vidends on millions of watered stock.

One of our earliest contributors,  
"Ish Yemini," Mr. Adolph Benjamin  
is dead. He probably deserved more  
recognition than he ever received at  
the hands of his co-religionists. He  
made a peculiar field his choice of a  
life-work. He passed away in har-  
ness, counteracting the work of Chris-  
tian missionaries and of renegade Jews  
up to the last minute. May his soul  
rest in peace!

**Philanthropy and Numbers**

If numbers count, what position  
would the Jew, as the advocate of a  
certain faith, take among the religions  
and peoples of the world?

Statistics are good for scientific pur-  
poses, for generalization or particular-  
ization.

We adopt the statistical method in  
too many of our occupations. Ameri-  
cans like figures; and all of us revel in  
large ones.

An evil habit has been adopted by  
our religious and philanthropic cor-  
porations or organizations—that of  
giving numbers and figures.

It is not wrong for an orphan asy-  
lum to mention in its annual report  
the number of wards the institution  
has cared for, how many discharged,  
and how many omitted.

But when a charitable association  
begins year after year to give the  
number of its proteges, the system  
leads the officers in the wrong direc-  
tion.

An attempt is then made to give the  
public a satisfactory accounting of the  
trust reposed by annually increasing  
number of beneficiaries.

So many people were helped by us  
this year and so many dollars were  
expended on the average for each per-  
son assisted.

Only to a thoughtful person does it  
occur to ask if the charitable act was  
strained in the wrong way in order to  
reduce the average.

Generally, people read figures as  
they would statistics. The result  
would be something like this: "We  
see that the problem of handling the  
poor becomes easier, and poverty is  
on the wane, else there would be no  
diminution in the individual sums dis-  
pensed to the alms-takers. Or, the  
administration has bestirred itself and  
sifted the conditions surrounding the  
applicants more thoroughly and such  
activity was only rewarded by a larger  
number being helped than ever before  
considering the proportion of the in-  
come."

In order to make a good showing and  
handle large figures, directors and  
managers do their utmost to distin-  
guish themselves. Abuses will creep  
into their institutions, tolerated by  
them, because of the possibility of  
staggering the human mind in the  
contemplation of the numbers and  
figures involved in the running of  
their philanthropic enterprise.

Sooner or later the fallacy will be  
discovered, and those involved in the  
statistical tables will refuse to be  
treated as case No. 34 or case No.  
34,000, no doubt objects of interest  
because of the link they each form in  
the chain of numbers to be submitted  
to an admiring or gaping audience at  
the next annual meeting.

First of all, our officials must learn  
to curb their desire to look upon per-  
sons who are helped, aided or assisted  
as so many more individuals to be in-  
corporated in the forthcoming report,  
in making a grand total or aggregate.

Then they who are in charge of  
other philanthropic institutions need  
not feel that they will magnify the  
importance and value of their pet  
hobby by striving to gain the greatest  
amount of patronage on the smallest  
pretext.

We want all our paid officers and  
unpaid directors to exhibit the solidity  
of the work done by their institutions,  
by not parading numbers before us,  
but evolved facts, substantial results  
and well-defined work.

Then will we see prosperity in its  
proper light and the good achieved  
without the false glamor of figures.

**Books and Readers.**

The market is fairly glutted with  
new books and beautifully gotten-up  
reprints of old ones at this time of the  
year. It is enough to make a book-  
worm to heave a sigh of regret at his  
inability to secure one copy of every  
book issued. But even ample purse  
can hardly serve to satisfy the ambi-  
tion of a bibliophile on that score.  
One staggers through the lists of books  
and feels that he is doing well in hav-  
ing so large a field to select from for  
his own personal use or as gifts to  
others. An incredible amount of ac-  
tivity is being displayed by publishers.  
Most of them succeed in their busi-  
ness; so we must conclude that the  
book-buying public must be a large  
and liberal one. And yet there never  
were so many patrons on the lists of  
the circulating libraries, never so  
many magazines with a subscription  
list of a million, somewhat more or  
less, never so many widely circulated  
daily and Sunday papers, never so  
many cheap reprints of standard  
works. In all truth, unto the making  
of new books there is no end.

After all, we are led to reflect that,  
though the flow of wisdom has never  
abated, and the reporting of new-  
found facts never ceased, yet is it  
prudent to cling to the old approved  
classics, whether in new or old garb.  
There is too much of the superficial  
and ephemeral put into the printing-  
press. The old names are attached to  
us and cling long to our memories.  
The old works brim over with the  
wine which age has ripened. They  
are always ready for our sip and taste.  
We realize that new things have not  
been tried in the crucible of time and  
men's opinions. To pore over the  
contents of a new book may mean a  
waste of time and a highly unsatisfac-  
tory waste of human energy, whilst  
nothing but pleasure and profit can  
come to one who takes up once more  
a classic for perusal. A second or  
third reading only lends greater zest  
and enjoyment to the consumption of  
the pages of one of these time-defying  
books. But, unfortunately, our gen-  
eration is not given to do this, and is  
loath to deal with a book unless it is  
very new and has created a sensation  
or made the hit of the season.

Our advice to readers would then  
be: however tempting the dress and  
the apparent reading matter, eschew  
the habit of spending your time in the  
unravelling of plots which may be un-  
skillfully handled or treated. Stick  
to the old friends of the household,  
except perhaps the books which are  
scientific treatises. Your time is too  
valuable to be taken up with testing  
the value and merits of new books  
which are being turned out at an in-  
conceivably rapid rate, as experiments.

The public at large is the gauge for  
the publishing houses. But the dear  
public is easily taken by a fanciful  
idea or a sensational notion. And  
elaborate and expensive advertising  
do the rest, because fad and fashion  
often set the pace even for the reader  
of books. The ordinary society man  
or woman is ashamed to confess that  
he or she is so far behind the times as  
not to have read the latest and most  
recently advertised book. How un-  
suited this is to the actual lover of  
reading hardly needs comment.

**Orthodoxy in the Saddle.**

EDITOR HEBREW STANDARD.

Since the triumphal march of Re-  
formed Judaism through the length  
and breadth of this country after ad-  
vent and labors of David Einhorn,  
Samuel Adler, Samuel Hirsch, Isaac  
M. Wise, Lillienthal, Huebsch, Kohler  
and other pioneers and teachers, or-  
thodoxy was on the defensive. The  
few defenders of conservative Juda-  
ism, as people who do not like the ap-  
pellation Orthodoxy might prefer to  
call it, like Isaac Leeser, Sabato Mo-  
rais and Hochheimer, occasionally  
raised their voices in defence, but their  
voices were drowned in the over-  
whelming answer which came from  
the great majority of Jewish congre-  
gations and it is many years, since a  
leader arose bold enough, courageous  
enough, since a man whose scholarship  
is recognized and acknowledged abroad  
and in this country appeared to abandon  
the attitude of defensive *raison d'etre*  
and resume the aggressive position of  
a doughty champion of orthodox Ju-  
daism and to arraign those who claim  
Reform Judaism as the only Judaism  
compatible with progress, with the  
advanced idea of science, of Biblical  
research, of comparative religious  
science and which of right should be  
the only correct view of Judaism to  
prevail not only in this country, but  
in our age of enlightenment.

The indictment of Professor Dr.  
Schechter of modern Judaism is not  
only directed against the generation  
of young Rabbis, but by implication  
against the old leaders, who after hav-  
ing done their work religiously, con-  
scientiously and out of the fountain  
of ripe and profound scholarship,  
based upon tradition as embodied in  
Talmud, Midrash, post talmudical au-  
thorities, the vast literature of re-  
sponses, and animated by only one  
ardent desire of saving Judaism,  
which was in peril of utter demoral-  
ization and evaporation, of making it  
the religion of life, of the present and  
not merely of the past.

The refusal of the old Rabbis to  
countenance the slightest reform, the  
elimination of even the *Eshru Meko-  
man* in the Ritual, the anathema  
which they launched against sincere  
and earnest Jews who insisted upon  
concessions to the new and rising  
generation, caused the baptism of  
thousands of Jews in the city of  
Berlin in the beginning of the 19th  
century. The Conference of Rabbi-  
at three different periods in which  
Abraham Geiger, whose mental and  
scholarly attainments are recognized  
by Professor Schechter, recognized  
the need of reforms, yes, on the basis  
of historical development. The prin-  
ciple was insisted upon that reforms  
were always undertaken from the time  
of Ezra to the time of Mendelssohn,  
if the age required them, and that the  
modern scholars are equally author-  
ized and empowered to institute re-  
forms if the needs of the people de-  
manded them. "Amputation" was  
needed, and the reformers of the mid-  
dle of the last century were courage-  
ous enough to perform it and found  
the authority for it in the Talmud and  
in the teachings of the sages.

Nor must we forget that when a  
member of the human body is de-  
ceased, "amputation" must often be  
resorted to by the wise surgeon in or-  
der to save the life of the patient.  
"Appendicitis" not many years ago  
always fatal, is no longer so, because  
the "appendix" can be extirpated and  
thereby health re-tored.

They instituted these reforms be-  
cause they found that ceremonialism  
and legalism did not constitute the  
essence of Judaism, but were only the  
means to lead to a true conception of  
the Deity and to His worship in spirit  
as well as in form, valid in the time

and period when these forms expressed  
the idea they stood for.

Some Rabbis who came over here  
during the past century were not only  
staunch adherents of that ancient re-  
gime of Judaism, Ritualism, Cere-  
monialism and Legalism, but were  
ready to do battle and did do battle  
for their ideas, as they conceived them;  
men like Kohut, Huebsch, Szold, Son-  
neschein, Hahn and others, but it was  
not long before they became Reformers.  
Whether there is something in the  
American atmosphere which is uncon-  
genial to the old forms, or whether  
their congregations, who were tainted  
with Reform notions before they came,  
they "turned about face" very soon.  
They manufactured prayer books in  
which the prayers for the restitution  
of sacerdotal service, for the rebuild-  
ing of the Temple were eliminated as  
well as the prayer for the resurrection  
of the body, they officiated in syna-  
gogues where mixed choirs chanted  
*English* hymns and Hebrew psalms,  
where men and women sat together  
and the men removed their headgear.

But they did it, and to-day the syn-  
agogues are very few in which the old  
ritual is used.

Who will say that the old as well as  
the new Reformers effected these  
changes from a mere desire to ape  
their neighbors of other denomina-  
tions? The question is, can the grow-  
ing generation be made to believe that  
the old beliefs are truly expressive of  
Judaism and that the Torah is not  
greater, wider, more comprehensive  
than what is found in the teaching  
of the Talmud, the Mishna, the Pos-  
kim and the Commentators? The  
young people drink at the living foun-  
tains that sprout forth wisdom, knowl-  
edge, inspiration from colleges, uni-  
versities and high schools, and if the  
teaching of any seminary conflicts  
with the truths proclaimed by science  
we fear that they will not subscribe to  
the doctrines taught in the Jewish  
High School.

I admire and venerate the profound  
scholarship of Professor Schechter, I  
admire his evident sincerity and con-  
sciousness. I glory in the pronuncia-  
mento which he made. It is that of  
an honest man, and I rejoice to see in  
the President of the Seminary a val-  
iant champion of conservative Juda-  
ism, who does not hold back and gloss  
over the religious views which he en-  
tertains. It is a challenge and should  
be taken up by the representatives of  
Reform Judaism. *Kushks Kooch Shi-  
kro lo Kooch*. The conflict will rally  
around the Standard of the Sem-  
inary all those that still cling to the  
mother in all her venerable forms, but  
it should also arouse the voice of hon-  
est reformers who have some other  
work to do besides delivering enter-  
taining sermons. Let the steel clash,  
let the knights step forth and do bat-  
tle for what must be most sacred and  
precious to them, and Truth will be  
the gainer. The peace which has  
reigned until now is the peace of the  
grave, is the peace which character-  
izes German Jewry, where the relig-  
ion of the rising generation is that of  
apathy and indifference, where or-  
thodoxy dwells in the synagogue and  
in one or two Jewish papers, but has  
deserted heart and mind.

In conclusion let me say that the  
programme laid out for the subjects  
to be taught in the Seminary is com-  
prehensive and must be welcomed by  
every admirer of Jewish science. The  
old reformers were nursed at the old  
"Yeshibahs" and what they subse-  
quently taught was the substance im-  
bibed at the alma mater. Closing, I  
may recall the little story which the  
sainted David Einhorn was in the  
habit of relating. When he applied  
for the *Morehah*, some of his old  
teachers were reluctant to confer it

upon him, because he intended to attend the university. Einhorn argued at length with his teacher, who finally consented, but exclaimed: It is *emeth, Kol Haaoim lo yeshubim*, "aber wollte Gott ich waere noch dreisig Jahre juenger." E.

**The Mirror.**

Gries, of Cleveland, recently made a stirring appeal to his congregation to bring up the children with a feeling of loyalty for Judaism. He and I differ in only one thing—what is a Jewish bringing up? Otherwise, no one can disagree with his platitudinous aphorisms, which read as if they were discharged from the cannon's mouth. He wants the children to grow up in a Jewish atmosphere. Does his Radicalism provide it, in a spiritual sense? Or does he mean that the Jewish people should live next to each other, house by house on Euclid or Prospect Avenues? Upon close investigation he will be found to have meant the latter, I think.

The peculiar idiosyncrasy of the press displayed in its tagging the label "Hebrew" upon everything which relates to a Jew was ludicrously shown in a Plainfield, N. J., paper which reported that: "A small fire occurred yesterday afternoon in a Hebrew dyeing (sic) and cleaning establishment." There is suggestion of an undertaker's shop and a crematory, in the notice. Further, what is it that distinguishes the Hebrew dyeing establishment from a Presbyterian one. But who can hope to drive a little sense into the provincial heads of the of the rural newspaper men? I, for one, see enough of their asinine stupidity to despair for all time of accomplishing the desired result.

The late Professor Cohn, the botanist, of Breslau, thus opened his course of lectures on botany: "The four chief constituents of plants are: Carbon, C; Oxygen, O; Hydrogen, H; and Nitrogen, N." Then writing down these four letters, with apparent carelessness, on the blackboard—COHN—he smiled, observing: "It is clear I ought to know something about botany."

From Denver, Colo., comes the report that "The Ladies' Auxiliary to Temple Emanuel organization inaugurated its first of a series of monthly whist parties." It must be regarded as highly creditable to Billy Friedman, the rabbi, that the ladies turn even their amusements in the direction of the temple, that they play whist under the auspices of the congregation and as an auxiliary body. For my part, I prefer to view good dames in Israel as occupied with their "Hours of Devotion" or the *T'senu U'r'enu*, than in the fascinating enjoyment in the game of cards which calls for silence and "third man high."

Reb Harry, rabbi at Kansas City, and Reb Toby of Chicago, are still at it. They are almost at the point of calling each other gentlemanly prevaricators. A few more such close calls and the Central Conference of Am Ha-aratzim will be unable to hold any more annual pic-nics, because their ranks will be broken up and the body will be utterly rent asunder by dissension.

The *Jewish Chronicle*, with Jacobson, M. P., as editor, rushes in to the

defence of Reb Toby, Hirsch's side partner in the *Reform Advocate*, and upholds the dignity of the Chicago rebbe. What is it all about? I have already told my readers that Reb Toby remembers a conversation he had with Dr. Ginzberg a year and a half ago, and on the strength of some remarks the latter then wittingly or unwittingly or otherwise made, he, Reb Toby, thinks the Professor a bad choice for the new seminary. How solicitous, and unselfishly so, is Reb Toby concerning the spiritual welfare of the coming graduates of the New York Seminary. While these young men are having it out with each other, Dr. Schechter, Prof. Ginzberg, Mr. Schiff are quietly attending to their business.

My congratulations to Dr. A. Radin and his admirable spouse on their twenty-fifth anniversary celebration of wedded life. Since coming to New York Dr. Radin has worked himself into a line of practical and useful work, which has made him occupy almost a unique position among the rabbis of the city. One thing I can say of him, which I regret I cannot say of many rabbis in far more prominent positions: Dr. Radin can write Hebrew better and more idiomatically than all the best-salaried rabbis put together. While new thought and philosophic speculation are not strange to him, he is a good example of the genial Rav, who knows his *Talmud* and *Poskim*.

Rabbi Gries of the Buckeye State, has had his own little celebration on the occasion of his tenth anniversary with Tifereth Israel of Cleveland. Glorifying speeches were made by others, but none had the temerity to toot Gries' horn as he himself did. He told of what he did, how many new members joined the congregation since he had been connected with it, how the enrollment of the Sunday School children increased under his administration, what a fine temple edifice was erected in his time, what he found when he came and what he finds now by contrast. The *ego* came out so prominently that one listening to his "I's" must have thought that Gries shaped the policy of the city, county and state where he lived, and that, possibly, Mark Hanna and William McKinley, his townsman and neighbor respectively, rose to fame or martyrdom at his nod of approval or with his consent. The people of the West encourage conceit, if several rabbis whom I have in mind just now may be regarded as good specimens of that type of the humble servant of God. With the Parnass as brother-in-law, Gries can do all that and more too, and dare even trumpet himself, I suppose.

Reb Meshuggene P. Jacobson writes that Dr. Schechter's address gives him—to say the least—a profound, an utterly profound cause of pain.

Reb Kelev Levy prophesies the Occidentalizing of Judaism, from the fact that Prof. Schechter himself stood with uncovered head while the benediction was being pronounced.

Reb Toby still continues, in the *Reform Advocate*, to snap and bark at Schechter's heels.

Does any one wonder why European Rabbis designate these rabid products of the Hebrew Union College as *shkotzim*?

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**Roumanian Abuse of Jews.**  
A private letter written by Ambassador White to Henry Seligman of Frankfort-on-the-Main, regarding the treatment of Jews in Roumania appears in the *Frankfurter Zeitung* of Nov. 25th. The letter is in part as follows:

"The Roumanian atrocities are simply monstrous and startle the civilized world. I have just received the *Roumanian Bulletin*. No document equals it in cruelty since the series of laws with which Louis XIV. persecuted the Huguenots. But even these, which have hitherto been regarded as the acme of cruelty, are exceeded by those in the *Bulletin*. I cannot believe that right-thinking Roumanians or the civilized powers can allow this condition of things to continue. It appears to be open defiance of law, justice, and common decency."

How many tired and weary souls we pass in our journey through the crowded streets of our great city, no one can tell. A pinched look may betray suffering. But a tortured conscience rarely betrays itself.

The Sunday School is inadequate to furnish the children of our temples and synagogues with enough spiritual culture. Therefore the parents ought to supplement the instruction by example at home.

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I, FRANCIS HENDRICKS, Superintendent of Insurance, Do Hereby Certify, that the Mutual Reserve Fund Life Association, now Mutual Reserve Life Insurance Company, of the City of New York, has complied with all the requirements of law to be observed by such corporation, on reincorporation, and that it is authorized to transact the business of Life Insurance as specified in the First Sub-Division of Section Seventy of Article II of the Insurance Law within this State, and that such business can properly be entrusted to it.  
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ASPAKLARYA.

**Does the Jewish Community Properly Support Its Institutions for Orphaned and Neglected Children?**

By a Public Official.

Again I find cause to burden the Jewish community of this city with some of my ideas as to what should be done by it in reference to the children of those of our race who are neither blessed with worldly goods nor even with sufficient incomes to prevent their children from becoming charges on charity either public or private.

My object is to guide the thoughts of those of our brethren who are able to give how to give; that is, at the right time and to the right place. I am led to this by two very recent occurrences and by expressions made at the time by prominent men of this great community. The first is the annual meeting of the members, etc., of the Hebrew Sheltering Guardian Society and the other the opening of the new Hebrew Theological Seminary.

At the meeting of the Hebrew Sheltering Guardian Society I had the honor and the pleasure to represent the Department of Public Charities of this city and borough.

At that meeting I was impressed mainly with three things:

First—The earnest endeavor of the officers of the institution to do their duty.

Second—The sad lack of interest of members and patrons of all communal institutions; and

Third—The still sadder lack of interest of the Jewish community toward the more than unfortunate children of the poor of our faith; among these I class orphans, deserted and neglected children, as well as criminal children.

Well did one of the speakers express himself at that meeting in saying that the hating and feeding is not all that these poor children need; that education, both religious and general, was the main object in founding such institutions, and these things are certainly sorely needed by those poor waifs of our race, and that it appears that the directors of the Hebrew Sheltering Guardian Society were alive to this fact and were doing all in their power to educate their inmates. Equally well did another speaker deplore the fact that the Jewish community of the greatest city of the new world did not take a proper interest in the welfare of the children of its poor which are intrusted to its institution.

Taking these expressions and those of the Rev. Dr. Schechter made on the occasion of the opening of the new Hebrew Theological Seminary, that Israel must now and in the future stand, as it has stood in the past ages, "at the head of civilization, not as modern automata, but as Israelites such as our Torah would have them be." With my own experiences as an officer of the Department of Charities of this city, having to deal only with the cases of destitute and neglected children with a view of their admission to charitable institutions as charges on the public treasury (for maintenance only), I am persuaded to address to my brother Jews these lines in hope that I may be able to rouse them out of their lethargy and bring them to a realization of their duties.

In order to give my Jewish brethren of this great city an opportunity to understand their duties to the children of our poor who happen to come within the scope of this article, I feel that some of the workings of the Department of Charities of this city should be explained.

Legally only children of parents who have been residents of this city for one year or more can become charges on the public treasury, and then only when completely destitute; when admitted thus the institution receiving them is entitled to \$2 per week out of the public treasury; this money can be used for maintenance only and is hardly sufficient for this.

Often children are ordered discharged when their cases come up for the annual re-investigation at a time when they should not alone be kept in the institution to finish their training, but when their discharge certainly means the loss of all the advantages gained while they were in the institution. The discharges of these children from the institution as charges on the city treasury may be and in most cases are legally correct, because that degree of destitution demanding governmental action and aid has ceased to exist; but should the institution, for lack of suffi-

cient funds, be compelled to leave such children to go only half trained and half educated, or should the institution, on account of lack of funds, descend to the level of a poorhouse or county almshouse—a mere boarding house for paupers? I, at least, think not. Do the rest of the Jewish people of this great city think as I do, or do they think of these things at all? It is evident that some do, but only too painfully evident that these "some" are very few, because in their haste to catch and gather the almighty dollar, by their intense worship of the "golden calf," the others have apparently forgotten that all Israelites are responsible for each other; that they are in duty bound to do their utmost to keep their poor from getting lost and the neglected children of the poor from physical and moral destruction.

The two dollars per week paid by the city for each child duly admitted as a "public charge" are, as stated before, not quite sufficient for the necessities of the body; who shall now provide for those necessities, which, if properly provided, will make Jewish men and Jewish women out of these poor children, who, through no fault of theirs, and rarely through a fault of their natural guardians, are brought into our institutions?

The public treasury can only provide a small additional fund for their secular education, but even for this purpose this fund is sadly insufficient; the additional funds needed must be raised if the education of these children, physical as well as mental and moral, is not to be neglected or carried on machine-like. It therefore remains for the Hebrews of this city to provide sufficient funds for the following purposes if our proud claims that we are caring for our own poor shall not be called empty vapors:

First, to provide for the proper housing of the ever increasing number of destitute and neglected Jewish children. There are now four institutions for Jewish children in the five boroughs of this city, having an approximate capacity of 2,700 children, while there should be room for at least 3,200 children at present; for the coming ten years room for an additional 1,000 children must be found, on account of the ever increasing Jewish immigration. At this time a large number of Jewish children are in non-Jewish institutions, for lack of room in Jewish "homes," these either receive no religious training at all or are instructed in the Christian religions, and, besides, brought in contact with criminal children. Anyone seeing the agony of Jewish parents being compelled to place their children in non-Jewish institutions will at once do his or her best to aid in providing sufficient funds for enlarged accommodations in Jewish institutions.

Second, children discontinued as public charges by the Department of Charities on account of better financial conditions at home, or because a child has reached working age.

A large number of such children are brought into surroundings calculated to destroy all the good done by a sojourn in the institution, and should be held in the institution at its own expense until such time as the child's character is sufficiently moulded to withstand adverse influence; other children, by reason of higher aptitude, should be allowed to follow their studies to prevent their falling back to their old poverty and to aid them in raising others out of their present low level.

For these children large funds are needed.

Third, a fund is needed for discharged children, who may become embarrassed; to aid these will do as much good as the maintenance of younger ones in institutions, for reasons which must be obvious.

Fourth, last, but not least, should an institution for the reception and training of these waifs of humanity have a large fund to augment the support given by the public treasury to fit its inmates for all walks of life; and considering that ninety per cent. of the inmates of our Jewish institutions come from a parentage which has neither the means nor the moral strength (on account of former surroundings) to make their children what Jewish children should be made, standard bearers of civilization, upholders of our ancient faith in its best form and meaning, these Jewish institutions should be given the means to be to their inmates all that an enlightened Jewish parent of the true type of Judaism is or should be to his children.

I have in the foregoing tried to give as good and true a pen picture of the needs of the Jewish institutions for orphaned, destitute and neglected children as can be given without actually writing a book on the subject, and now appeal to all Hebrews of this city, whose means permit it, to hasten and become members of at least those institutions which care for children of and over school age. The fee for membership is \$10 per year; this means \$3 cents per month, or the large (?) sum of 20 cents a week. Patrons pay \$25 per year, or \$2.08 per month, or not quite 50 cents per week. Do you stop to think that these small amounts are often spent unnecessarily, by you and if saved and used for this purpose will do an amount of good which cannot be calculated?

Every dollar thus spent means a contribution toward saving the moral life of some child, and eventually the saving of generations of good Jews and Jewesses.

Do not let this appeal go unheeded, but hasten and contribute your share toward the reclaiming of our orphans and neglected children, and keeping them within the folds of Judaism.

M. ROTHSCHILD,

Examiner, Department of Charities.

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BOROUGH OF RICHMOND, corner Bay and Sand Streets, Stapleton, Staten Island, N. Y.

before the first day of January, 1903, as provided by Section 919 of the Greater New York Charter (Chapter 378, Laws of 1907). Upon any such tax not paid before the first day of December, 1902, one per centum will be charged, received and collected in addition to the amount thereof. Upon such tax remaining unpaid on the first day of January, 1903, interest will be charged, received and collected upon the amount thereof at the rate of seven per centum per annum, as provided in Section 918 of the Greater New York Charter, to be calculated from the sixth day of October, 1902, on which day the tax became due and payable and became a lien as provided in Sec. 914 of the said Charter. DAVID E. AUSTEN, Receiver of Taxes.

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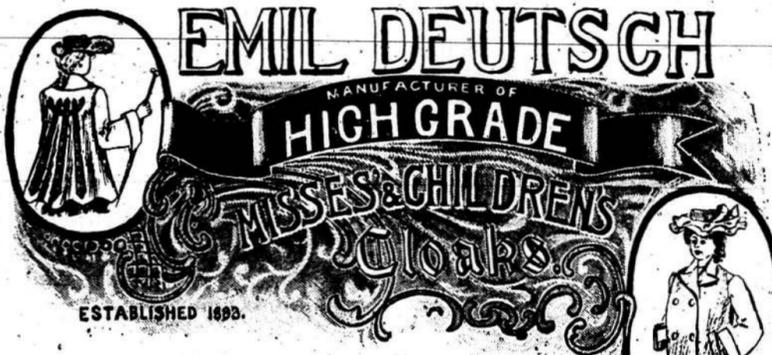
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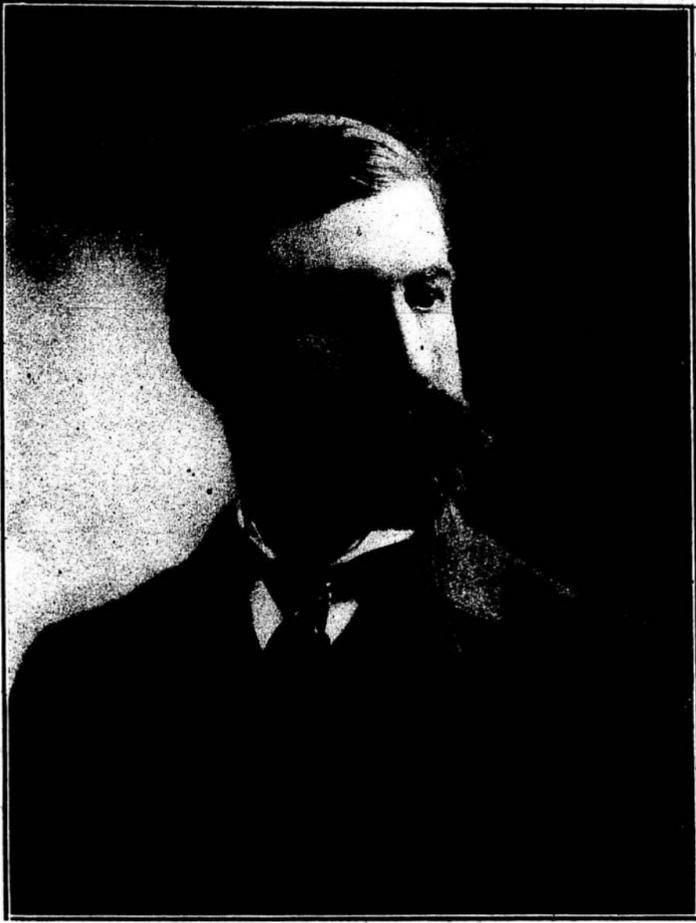
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Manufacturer and Wholesale Dealer of the Celebrated Vienna Sausages.

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Edward M. Grout.

**Comptroller Grout Sustains the Hebrews.**

Comptroller Grout has rejected the claim of R. Hoe & Company against the city, for damages to their building on Grand street, claimed to have been sustained by them by reason of the riot at the funeral of Rabbi Joseph, last Summer. The Comptroller examined, under oath, the members of the firm of R. Hoe & Company, and also the report of Police Inspector Nicholas Brooks, made to the Police Department, and the voluminous testimony on the examination of the various witnesses who appeared at the police investigation held last August.

In transmitting his conclusions to the Corporation Counsel, the Comptroller says that the witnesses for the complainants were practically unanimous in alleging that the riot was due to the fact that insults were uttered and missiles were hurled at the funeral cortege by employees of Hoe & Company, and that the witnesses for the defendants agreed almost uniformly that water had been poured upon the passersby by said employees, prior to the breaking of claimants' windows.

He further adds that Mr. Hoe practically admits in his testimony that the attack upon his premises was "a sudden outburst of passion, without any premeditation or any forewarning," due to the excitement of the populace at a time of great grief, which burst all restraint under provocation of the attacks of Hoe & Company's employees; and also finds that the circumstances surrounding said attack are not such as would render the city liable under the provisions of Section 21 of Chapter 685 of the Laws of 1892, for damages occasioned to claimants' premises by said mob.

The Comptroller then disallows the claim, and transmits the report of Mr. William J. Lyon, chief of the Law and Adjustment Division of the Comptroller's office, on the subject, to the Corporation Counsel, for the purpose of defending any action by Hoe & Company against the city.

**The Calendar.**

5063	1902-3	1902
1st day Chanukah.....	Thursday, Dec. 25	
Rosh Chodesh Tebeth.....	Wednesday, Dec. 31	
1903		
Fast of Tebeth.....	Friday, January 9	
Rosh Chodesh Shebat.....	Thursday, January 29	
Rosh Chodesh Adar.....	Saturday, February 28	
Purim.....	Friday, March 13	
Rosh Chodesh Nisan.....	Sunday, March 29	
1st day Pessach.....	Sunday, April 12	
7th day Pessach.....	Saturday, April 19	
Rosh Chodesh Iyar.....	Tuesday, April 28	
Rosh Chodesh Sivan.....	Wednesday, May 27	
1st day Shabuoth.....	Monday, June 1	
Rosh Chodesh Tammuz.....	Friday, June 26	
Fast of Tammuz.....	Sunday, July 12	
Rosh Chodesh Ab.....	Saturday, July 25	
Fast of Ab.....	Sunday, August 2	

\*Also observed the day previous as Rosh Chodesh.

**Order B'nai B'rith.**

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

Office, B'nai B'rith Building, 723 Lexington Avenue.

- OFFICERS DISTRICT GRAND LODGE NO. 1.
- President, J. B. Klein, Franklin Block, Bridgeport, Conn.
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  - Second Vice-President, Adam Wiener, New York City
  - Treasurer, S. Sulzberger, New York City
  - Secretary, S. Hamburger, New York City
  - Sergeant-at-Arms, Henry Blank, New York City
  - Chairman Committee on Finance, Meyer Hellman
  - Chairman Committee on Laws, Joshua Kantowitz
  - Chairman Committee on Endowment Reserve Fund, Louis Wollstein
  - Chairman Committee on General Fund and Charitable Objects, Saul Bernstein
  - Chairman Committee on Intellectual Advancement, J. E. Reinthaler, M. D.
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**PREJUDICE HABIT** Why Do so many women still use soap? PEARLINE is so much better for every kind of washing and cleaning. One reason is habit. They're accustomed to it and don't think of anything better. Another reason is prejudice. Neither reason is good. PEARLINE is worth looking into. It saves labor, saves money and is harmless. 668 Proved by Millions

**Kitchen Utensils** NO POISON Has ever been found in the enamel of Agate Nickel-Steel Ware. The BLUE LABEL, Protected by Decision of United States Court, pasted on every piece, PROVES IT. If substitutes are offered, write us. New Booklet Free. Agate Nickel-Steel Ware is sold by the leading Department and Housefurnishing Stores. Leland & Groves, New York, Boston, Chicago.

The Tonic Par Excellence. **QUINA-LAROUCHE** (A Wine Cordial) The best specific remedy for Malarial and Typhoid Fevers, Colds, Influenza, &c. E. FORTNER & Co., 28-30 N. William St., N.Y.

Established 1890. Tel. 1293-38th St. **F. SCHILLER,** General Hardware and Locksmithing, Electrical Work, etc. Dealer in Artists' materials, Paints, Oils, Varnishes. General Decorator and Painter. Paper Hanging, Kalsomining and Glazing. Estimates cheerfully furnished. 570 Third Avenue, Near 53d Street, NEW YORK.

**SLOANE & MOLLER,** CARPENTERS AND BUILDERS, 319-331 E. 64TH ST. NEW YORK. Tel. 258-79th St.

Ask your Dealer for **SCARFS and SUSPENDERS** bearing this **WC&W** MARK. Correct Styles and Superior Finish. Weld, Colburn & Wilkens, Makers, 806-808 Broadway, New York.

**Leibner's Petalpowder** Does not chap nor wrinkle the skin, but leaves it clear and pure. It is used by the most prominent people in all walks of life. Actresses and Singers especially endorse it. Marcella Sembric and Adeline Pattl use it constantly. For sale by leading Druggists, Department Stores and Hair Dressers in ALL CITIES. Agents for U. S. and Canada.

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**MacDonald, Heyward Co.,** Telephone. 3417 Madison Sq. Jewelers and Silversmiths. High Art Stationery. Wedding Invitations, Etc. in up-to-date designs. 1127 Broadway, between 25th and 26th Streets, New York.

**COLWELL LEAD CO.,** Manufactures the Best **ENAMELED BATH TUBS.** Ask your Plumber for them. 51 to 65 Centre Street, NEW YORK.

**A. JAECKEL & CO.,** Furriers and Importers. Sealskin, Persian Lamb, Brocatell Jackets and Long Carriage Coats. STOLEES, SCARFS AND PELERINES, in Russian Sable, Silver and Black Fox, Baumgarten, Chinchilla & Ermine. EVENING COATS, in White Cloth and all the new Pastel Shades, trimmed with Sab'e, Mink and Imperial Ermine. 37 UNION SQUARE WEST.

**Manhattan Paper Box Factory,** Chas. Goodman, Propr. Manufacturer of all kinds of Plain and Fancy Paper Boxes, 61 Crosby Street, NEW YORK. Tel. Call 2882 Spring.

**"The Lawrence"** Lakewood, N. J. Open from October to June. Mrs. L. Frank of The Blythewood, Catskills, announces that she has taken "The Lawrence" at Lakewood, N. J. Cuisine and Service first class in every particular. For particulars address **"THE LAWRENCE",** Lakewood, N. J. Associated in the management will be Mrs. J. Ford Graham of the "Pleasant View", Catskill Mountains.

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**CARPETS.** We call attention to our extensive lines of ROYAL WILTONS, AXMINSTERS AND WILTON VELVETS. We announce a continuation of the **GREATEST RUG SALE** ever offered in the history of the trade, IN LARGE CARPET SIZES. DOMESTIC RUGS, consisting of New Hartfords, Wiltons, Axminsters and Brussels, to close out. Lot No. 1 at \$18.50. Lot No. 2 at \$24.50. HAND MADE

**SHEPPARD KNAPP & CO.,** Sixth Ave., 13th & 14th Sts. N. B.—In Our New Furniture Buildings! SPECIAL SALE THIS WEEK OF HIGH-GRADE PARLOR AND BEDROOM FURNITURE, ALSO LACE CURTAINS &c.

The Tranquil Mind. Who does not love a tranquil heart, a sweet tempered, balanced life? It does not matter whether it rains or shines...

Taking a Chance. He looked happy enough as he walked up to the postoffice box, set a huge bundle on the floor and began taking pretty square envelopes therefrom...

The Bubble Reputation. The Governor-Colonel, don't you know Judge Blank? Shake hands with him. The Colonel-Ah, you are Judge Blank of Blankville?

A Simple System. Teacher-In what year was the battle of Waterloo fought? Pupil-I don't know. Teacher-It's simple enough if you only would learn how to cultivate artificial memory...

Making Sure. This hunting story comes from Scotland: When the beaters came out of the covert, one of the guns said to the keeper, "Have you got all your beaters out?"

The Spitting Snake. A snake found in Africa is called the spitting snake by the Boers. It is between two and three feet long and is especially bold and active...

to be forcibly ejected; whence the name given it by the Boers. Sources of Alcohol. Some terribly potent liquors, it is said, can be distilled from the innocent looking banana...

Reassuring George. She had been shopping, and he was naturally disturbed. "I hope you didn't spend much money while you were downtown today," he remarked.

The First Steam Cruiser. It is generally known that the first steam driven vessel to cross the Atlantic was built in Canada. The information is not so general, however, that this same craft was subsequently converted into a cruiser...

The Original Wedding Cake. Our wedding cake is the remains of a custom whereby a Roman bride held in her left hand three wheat ears, and many centuries later an English bride wore on her head a chaplet of wheat...

Unparalleled Generosity. Town Councillor-Have you heard, Mr. Skinfint, that our generous townsman, Mr. Muller, is defraying the cost of a new promenade all round the town?

Grit in the Eye. A useful hint was given the other day by a physician who removed a piece of grit from a patient's eye. The accident had occurred at the beginning of a railway journey lasting some hours...

The Spitting Snake. A snake found in Africa is called the spitting snake by the Boers. It is between two and three feet long and is especially bold and active, readily attacking every one who approaches it...

SARATOGA VICHY THE BEST REMEDY FOR Rheumatism and Dyspepsia. Fine Table Water.

SARATOGA VICHY SPRING CO., Saratoga Springs, N. Y. PARK & TILFORD, AOKER, MERRALL & CONDIT, New York. CARL H. SCHULTZ, Tel.: 142 Madison St. 430-444 1st Ave., N. Y.

SCHNEIDER, AARON.-PURSUANT TO AN order of Hon. Frank T. Fitzgerald, one of the Justices of the Supreme Court, New York County, dated the 26th day of November, 1902, notice is hereby given to all creditors of, and persons having claims against Aaron Schneider, late doing business at 821 Broadway, in the Borough of Manhattan, City of New York, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 605 Madison Avenue, Borough of Manhattan, in the City of New York, on or before the 14th day of January, 1903.

JACOBI, ROSALIE S.-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 Rosalie S. Jacobi, 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. 605 Madison Avenue, Borough of Manhattan, in the City of New York, on or before the first day of April next.

HELLER, JETTE.-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 Jette Heller, 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. 95 Broadway, in the City of New York, Borough of Manhattan, on or before the 4th day of May next.

LEERBURGER, 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 Leerburger, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 115 West 131st Street, in the City of New York, on or before the 26th day of May next.

STERN, FANNY.-IN PURSUANCE OF AN order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Fanny Stern, deceased, late of the County of New York, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Messrs Kurzman & Frankenhimer, No. 25 Broad Street, Borough of Manhattan, in the City of New York, on or before the 10th day of January, 1903.

MAGEN, BERNARD.-In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bernard Magen, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 302 Broadway, Borough of Manhattan, in the City of New York, on or before the 3rd day of April next.

WEINBERG, LEAH.-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 Leah Weinberg, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 206 Broadway, Borough of Manhattan, in the City of New York, on or before the thirtieth day of April next.

WOLFFE, CLARA.-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 Clara Wolffe, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, the office of Wise & Lichtenstein, No. 40 Exchange Place, Borough of Manhattan, in the City of New York, on or before the first day of June next.

METZGER, BERNHARD.-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 Bernhard Metzger, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 128 Broadway, in the Borough of Manhattan, City of New York, on or before the first day of June next.

WOLFFE, CLARA.-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 Clara Wolffe, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, the office of Wise & Lichtenstein, No. 40 Exchange Place, Borough of Manhattan, in the City of New York, on or before the first day of June next.

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SIMONSON, 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 Simonson, 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 Stern, Singer & Barr, Room 1003, No. 309 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of March next.

HECHT, ALBERTINE OR ALBERTINA.-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 Albertina Hecht, sometimes known as Albertine Hecht, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, at the office of Blumenthal, Moss & Feiner, No. 35 Nassau Street, in the City of New York, Borough of Manhattan, on or before the 25th day of February next.

FISHMANN, ANNIE.-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 Annie Fishmann, late of the County of New York, to present the same with vouchers thereof to the subscribers, at their place of transacting business at the office of Well, Wolf & Kramer, their attorneys, No. 309 Broadway, Borough of Manhattan, City of New York, on or before the 9th day of April, 1903.

WEIL, WOLF & KRAMER. Attys. for Executors, 309 Broadway, Borough of Manhattan, New York City.

COHN, SIGMUND.-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 Sigmund Cohn, 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 Well, Wolf & Kramer, their attorneys, No. 309 Broadway, Borough of Manhattan, in the City of New York, on or before the 20th day of December next.

JACOBI, ANSELM.-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 Anselm Jacobi, 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. 158 East Sixtieth Street, Borough of Manhattan, in the City of New York, on or before the 27th day of December next.

MOELLER, FREDERICK.-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 Frederick Moeller, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 44 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 24th day of April next.

MAURICE S. COHEN, Attorney for Administratrix, No. 44 Broadway, Borough of Manhattan, New York City.

STETTAUER, LOUIS.-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 Louis Stettauer, 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 Messrs Kurzman & Frankenhimer, No. 25 Broad Street, Borough of Manhattan, in the City of New York, on or before the 10th day of January, 1903.

KURZMAN & FRANKENHIMER, Attorneys for Executors, 25 Broad Street, Borough of Manhattan, New York City.

WOLFFE, CLARA.-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 Clara Wolffe, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, the office of Wise & Lichtenstein, No. 40 Exchange Place, Borough of Manhattan, in the City of New York, on or before the first day of June next.

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WOLFFE, CLARA.-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 Clara Wolffe, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, the office of Wise & Lichtenstein, No. 40 Exchange Place, Borough of Manhattan, in the City of New York, on or before the first day of June next.

STRASBOURGER, HENRI.-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 Henri Strasbourger, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 132 Nassau Street, in the City of New York, on or before the 20th day of April next.

TOBIAS, LOUIS.-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 Louis Tobias, 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 Charles O. Tobias & Well, No. 45 Bleecker Street, in the Borough of Manhattan, City of New York, on or before the twelfth day of April, 1903.

VOGEL, HENRY.-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 Henry Vogel, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 95 Broadway, in the City of New York, Borough of Manhattan, on or before the 5th day of January, 1903, next.

DITTENHOEFER, GERBER & JAMES, Attorneys for Executors, 95 Broadway, New York City.

DAVID KUTNER.-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 David Kuttner, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, namely at the office of Sullivan & Cromwell, No. 49 Wall Street, in the Borough of Manhattan, City of New York, on or before the 10th day of January, 1903, next.

SULLIVAN & CROMWELL, Attorneys for Administrators, 49 Wall Street, Borough of Manhattan, New York City.

GOSSETT, HARRIS.-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 Harris Gossett, 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 Alexander Rosenthal, No. 320 Broadway, Borough of Manhattan, in the City of New York, on or before the 20th day of February next.

ALEXANDER ROSENTHAL, Attorney for Executors, Office and Post Office address, 320 Broadway, Borough of Manhattan, New York City.

KAHN, RACHEL.-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 Rachel Kahn, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, Room 410, No. 35 Nassau Street, in the City of New York, on or before the 1st day of June, 1902.

WEISSBERGER, ARON.-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 Aron Weissberger, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at her place of transacting business, No. 128 Broadway, in the City of New York, on or before the 27th day of March next.

ARNSTEIN & LEVY, Attys for Administratrix, 128 Broadway.

SAMUELS, LEHMAN.-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 Lehman Samuels, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers, at their place of transacting business, No. 134 Grant Street, in the City of New York, on or before the 27th day of March next.

LOUIS JOSEPH, Attorney for Executors, 303 Broadway, Manhattan, New York City.

GANS, SARAH.-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 Sarah Gans, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, No. 302 Broadway, Borough of Manhattan, in the City of New York, on or before the 16th day of November next.

LOUIS JOSEPH, Attorney for Executors, 303 Broadway, Manhattan, New York City.

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**LOCAL DIRECTORY.**

**BOROUGH OF MANHATTAN.**

**Congregations.**

Adas Jeshurun, 16 Eldridge street.  
 Adath Israel of West Harlem, 135 West 125th street.  
 Adath Jeshurun, 112 East 110th street.  
 Adereth El, 135 East 29th street.  
 Agudath Jeshorim, 115 East 86th street.  
 Agudath Achim, 54-56 Pitt street.  
 Ahawath Chesed Shaar Hashomayim, 55th street and Lexington avenue.  
 Anshe Chesed, 160 East 112th street.  
 Ateris Zwi, 347 East 121st street.  
 Atereth Israel, 323 East 82d street.  
 Adath Israel of the Bronx, 791-793 East 169th street.  
 Beth-El, 76th street and Fifth avenue.  
 Beth Hamedrash Hagodal, 54 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 116th street.  
 Beth Tefilla, 176 East 106th street.  
 P'ual 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.  
 Derech Amuno, 278 Bleecker street.  
 Emanu-El, Fifth avenue and 43d street.  
 Emuna Israel, 301 West 29th street.  
 Etz Chaim, Fifth street and avenue B.  
 Etz Chaim of Yorkville, 107 East 92d street.  
 Hand-in-Hand, 145th street, near Willis avenue.  
 Israel's Hope, 213-215 East 124th street.  
 Kehliath Jeshurun, 115 East 85th street.  
 Kol Israel Anshe Poland, 22 Forsyth street.  
 Lebanon Hospital Synagogue, 156th street and Westchester avenue.  
 Matte Levi, 49 East Broadway.  
 Melah Sholom, 119th street and Second avenue.  
 Nachliath Zevi, 170 East 114th street.  
 Mount Zion, 67 East 113th street.  
 Ohav Zedek, 172 Norfolk street.  
 Ohavey Sholom, 31 East Broadway.  
 Orach Chaim, 221 East 51st street.  
 Poel Zedek, 54 Pitt street.  
 People's Synagogue, 197 East Broadway.  
 Rodef Sholom, 63d street and Lexington avenue.  
 Shaaral Berocho, 138-140 East 50th street.  
 Shaaray Tefila, 156-166 West 82d street.  
 Shaari Zedek, 38 Henry street.  
 Shaari Zedek of Harlem, 25 West 118th street.  
 Shearith B'nai Israel, 638 Sixth street.  
 Shearith Israel, 70th street and Central Park West.  
 Sons of Israel, 15 Pike street.  
 Talmud Torah, 38 Hester street.  
 Temple Israel of Harlem, 125th street and Fifth avenue.  
 Tifereth Israel, 128 Allen street.  
 Zichron Ephraim, 67th street, between Third and Lexington avenues.  
 There are a very large number of minor congregations, worshipping in halls in the lower part of the city, that are not given here.

**Libraries.**

Agullar, 113 East 59th street, 197 East Broadway, 618 Fifth street, 174 East 110th street.  
 Maimonides, 723 Lexington avenue.

**Clubs.**

B'nai B'rith (Fraternity), 141 East 60th street.  
 Columbia, 2056 Fifth avenue.

Criterion, 516 Fifth avenue.  
 Fidelity, 110 East 59th avenue.  
 Freundschaft, 72d street and Park avenue.  
 Harmonie, 42d street, between Fifth and Sixth avenue.  
 Judeans, Phil Cowan, secretary, 489 Fifth avenue.  
 Progress, 63d street and Fifth avenue.  
 West End, 446 Amsterdam avenue.

**Ladies' Aid Societies and Sisterhoods of Personal Service.**

\*Ahawath Chesed Shaar Hashomayim Sisterhood, 82 East Second street, District No. 6.  
 Atereth Israel Sisterhood, 323 East 82d street.  
 \*Amelia Relief Society, 2009 Third avenue, District No. 18.  
 Baron de Hirsch Ladies' Benevolent Society, 115 East 86th street.  
 \*Beth-El Sisterhood, 240 East 60th street, District No. 9.  
 \*Beth Israel Sisterhood, 72d street and Lexington avenue, District No. 5.  
 \*B'nai Jeshurun Sisterhood, 320 East 65th street.  
 B'nee Sholom Sisterhood, 630 East Fifth street.  
 \*Caroline Aid Society, 239 East 57th street, District No. 7.  
 \*Ceres Sewing Circle, 170 East 80th street, District No. 4.  
 \*Chaari Zedek Sisterhood, 8 Henry street, District No. 1.  
 Daughters of Jacob, 40 Gouverneur street.  
 \*Deborah Benevolent Society, 170 East 60th street, District No. 14.  
 Downtown Hebrew Ladies' Benevolent Society, 237 East 57th street.  
 Downtown Hebrew Ladies' Relief Association, 206 East Broadway.  
 \*Emanuel Sisterhood, 223 East 79th street, District No. 11.  
 Federation of Sisterhoods, Mrs. S. Schulman, Secretary, 1144 Park avenue.  
 Gertrude Aid Society; president's address, 213 East 87th street.  
 Hannah Blackburn Benevolent Society, 149 East 58th street.  
 Independent Order "Treue Schwestern"; secretary's address, 668 East 136th street.  
 Ladies' Benevolent Society of the Congregation Atereth Israel, 323 East 82d street.  
 \*Ladies' Benevolent Society Gates of Hope, 115 East 86th street, District No. 12.  
 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.  
 Miriam Gottlieb Aid Society.—Twelfth Ward Bank Building, 125th street and Lexington avenue.  
 \*Rodef Sholom Sisterhood, 63d street and Lexington avenue, District No. 2.  
 \*Shaaray Tefila Sisterhood, 166 West 82d street, District No. 16.  
 \*Shearith Israel Sisterhood, 70th street and Central Park West, District No. 8.  
 \*Temple Israel Sisterhood of Harlem, 242 East 112th street, District No. 15.  
 Young Ladies' Charitable Aid Society, 55th street and Third avenue.  
 Young Ladies' Charitable Society, 149 East 58th street.  
 \*Yorkville Ladies' Hebrew Aid Society, 170 East 60th street, District No. 3.

**\*District of the Federation of Sisterhoods.**

**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 127th street.  
 Ladies' Auxiliary Society of Mount Sinai

Hospital, Lexington avenue and 67th street.  
 Ladies' Auxiliary Society of the B'nai B'rith Home for the Aged and Infirm at Yonkers, 723 Lexington avenue.  
 Ladies' Auxiliary Society for the Aid of Jewish Prisoners, Mrs. D. E. Klein, Secretary, 252 West 128th street.  
 Ladies' Auxiliary Society of Beth Israel Hospitals, Gouverneur and Cherry streets.  
 Ladies' Auxiliary of Hebrew Sheltering Guardian Society, 150th street and 11th avenue.  
 Ladies' Auxiliary Society of Montefiore Home, 138th street and Boulevard.  
 Ladies' Benevolent Society of Congregation Shaaral Tefila, 82d street and Ninth avenue.  
 Lebanon Hospital League, 59th street and Madison avenue.  
 Young Folks' League of the Hebrew Infant Asylum, Lexington Assembly Rooms, 58th street.  
 Young Ladies' and Gentlemen's League of the Montefiore Home, 138th street and Boulevard.

**Benefit and Fraternal Societies.**

Chebra Hased Veamat, office, 70th street and Central Park W.  
 Hebrew League of the Seventh Ward, 360 Madison street.  
 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, Madison avenue and 86th street.  
 Independent Order Sons of Benjamin, secretary's address, 212 East 58th street.  
 Joseph F. N. League, 723 Lexington avenue.  
 Keshet Shel Barzel, secretary's address, 19 St. Mark's place.  
 Societe Israelite Francaise de Secours Mutuels de New York, 203 East 56th street.  
 United Hands Mutual Benefit Society, secretary's office, 81 East 125th street.  
 United Austrian Hebrew Charities Association, 71 Second street.

Agudath Achim Chesed Shel Emeth, 54 Canal street.  
 Alliance Israelite Universelle, 197 East Broadway.  
 Austro-Hungarian Free Burial Society, 174 Norfolk street.  
 Baron de Hirsch Fund, 45 Broadway.  
 Baron de Hirsch Trade School, 222 East 64th street.  
 Beth Israel Hospital, Cherry and Jefferson streets.  
 Brightside Day Nursery and Kindergarten, 132 Attorney street.  
 Clara De Hirsch Home for Working Girls, 225 East 63d street.  
 Dorech Ameluno Free Burial Society, 27 Sixth avenue.  
 Downtown Sabbath School Association, 206 East Broadway.  
 Educational Alliance, 197 East Broadway.  
 East Side Day Nursery, 57 Allen street.  
 East Side Dispensary, 327 Third street.  
 Emma Lazarus Club for Working Girls, 58 St. Mark's place.  
 Gemilath Chassodim, 215 East Broadway, New York.  
 Hebrew Ladies' Maternal Aid Society, secretary, Mrs. N. Jacobs, 1470 Fifth avenue.  
 Hebrew Relief Society, 99 Central Park West.  
 Hebrew Benevolent Aid Society, 58 St. Mark's place.  
 Hebrew Benevolent Fuel Association, 58 St. Mark's place.  
 Hebrew Mutual Benefit Society, secretary, 212 West 69th street.  
 Hebrew Sheltering Guardian Society, 151st street and Boulevard.

Hebrew Infant Asylum, 909 Eagle avenue.  
 Hebrew Sanitary Relief Society, secretary, 103 West 55th street.  
 Hachnosath Orchim, 210 Madison street.  
 Hebrew Benevolent and Orphan Asylum Society, Amsterdam avenue and 138th street.  
 Hebrew Institute, 197 East Broadway.  
 Hebrew Lying-in Relief Society, Second avenue and 21st street.  
 Hebrew Sheltering House for Aged, 210 Madison street.  
 Hebrew Technical Institute, 36 Stuyvesant street.  
 Hebrew Technical School for Girls, 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, 156th street and Westchester avenue.  
 Montefiore Home for Chronic Invalids, 138th street and Boulevard.  
 Montefiore Hebrew Free School, 20 Madison street.  
 Mount Sinai Hospital, 66th street and Lexington avenue.  
 Mount Sinai Training School for Nurses, 149 East 67th street.  
 Passover Relief Association, 124 East 47th street.  
 Purim Association, 111 Broadway.  
 Roumanian Aid Society, University Settlement Building, 57 Rivington street.  
 Russian-American Hebrew Association, East Broadway, corner Jefferson street.  
 Sanitarium for Hebrew Children, 58 Broadway.  
 Sellman-Soloman Society, 237 East 57th street.  
 Society for the Aid of Jewish Prisoners, Second avenue and East 21st street.  
 Society for Religious Study Cong. B'nai Jeshurun, 65th street and Madison avenue.  
 United Hebrew Charities, 356 Second avenue.  
 Young Men's Hebrew Association, 92d street and Lexington avenue.

**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 El (of Borough Park), Forrester Hall, Borough Park.  
 Beth Elohim, State street, near Hoyt street.  
 Beth Elohim (E. D.), Keap street, near Division avenue.  
 Beth Hamediesh Hagodal, Siegel street.  
 Beth Israel, Boerum place and State street.  
 Beth Jacob, Keap street, near South Fourth street.  
 Bikur Cholim, Wyona street, E. N. Y.  
 B'nai Jacob, 167 Prospect avenue.  
 B'nai Sholom, 327 Ninth street.  
 Emanuel, Fourth avenue and 49th street.  
 Gemilath Chesed, Cook street.  
 Mt. Sinai, 345 Bridge street.  
 Sons of Israel, Bay 22d street and Benson av. (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 Chasodin Association, 82 Graham avenue.  
 Hebrew American League, 715 Broadway.  
 Hebrew Benevolent Association, 161 Smith street.  
 Hebrew Benevolent Society (E. D.), 270 Keap street.  
 Hebrew Educational Society, Pitkin avenue and Watkins street.  
 Hebrew Free School Association, 160 Beaver street.  
 Hebrew League, secretary's address, 175 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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  - Long Baby Dresses—elsewhere 1.60..... 98
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  - Extra fine linen—handsome letter..... 49
  - White Hemstitch—all linen..... 10, 12½, 17, 25 to 68
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  - Extra large..... 25 and 39
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  - 24 inch—each..... 39 to 1.39
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- Boys' Golf—fancy plaids..... 24
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- Dessert Forks—½ dozen..... 8.49 to 10.49
- Oyster Forks—½ dozen..... 5.49

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