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# THE HEBREW STANDARD.

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ASTOR, LENOX AND TILDEN FOUNDATIONS  
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**Unto Each Man.**  
Unto each man his handwork, unto each his crown.  
The just Fate gives; Whoso takes the world's life on him and his own lays down,  
He, dying so, lives.

Whoso bears the whole heaviness of the wronged world's weight  
And puts it by,  
It is well with him suffering though he face man's fate,  
How should he die.

Seeing death has no part in him any more,  
no power  
Upon his head?  
He has bought his eternity with a little hour  
And is not dead.

For an hour if ye look for him he is no more found.  
For one hour's space;  
Then ye lift up your eyes to him and behold him crowned  
A deathless face.

On the mountains of memory, by the world's weepings,  
In all men's eyes,  
Where the light of the life of him is on all past things,  
Death only dies. —winburne.

## The Astronomy of Job.

Every one is familiar with the story of Galileo. It is a dark scene in the page of history. We are not about to repeat the account. Our object is simply to bring out a new point in Biblical criticism which brings Galileo to mind. When the ecclesiastical tribunal, 1633, condemned the Italian astronomer for maintaining propositions, in regard to the revolution of the earth, "philosophically false, erroneous in faith, and expressly contrary to Holy Scripture," and triumphantly pointed to the command of Joshua, "Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon; and the sun stood still and the moon stayed," the churchmen thought that the Ptolemaic system was as incontrovertible as the Aristotelian philosophy, and that both were in entire accordance with Scripture. They had, years before, amazed and engaged by the letter of Galileo to the Abbe Castelli, written to prove that the Scriptures were not intended to teach us science and philosophy, and that it was equally difficult to reconcile the Ptolemaic and Copernican systems with expressions in the Bible. They little thought, however, that there was a passage in Scripture, written more than two hundred years before Joshua crossed the Jordan, in which the doctrine of the revolution of the earth upon its axis, taught by Galileo, is fully affirmed. Yet such is the case; and had their eminences been as good Hebraists as they were priests and inquisitors, they would have known that the Lord, when He answered Job out of the storm, had distinctly declared it, and would not have "darkened counsel by words without knowledge."

Perhaps some of our readers will be not less surprised than the cardinals themselves would have been, to find that the old patriarch had received a revelation on astronomy. They may say that the science of the heavens was born in the pure atmosphere of the Orient, where the moons of Jupiter can be seen without the aid of the glass of Fiesole, and that it is not strange that the "greatest among the sons of the East" should be acquainted with the peculiar science of his native land; but they are not prepared to acknowledge that Job was in advance of Copernicus. He was so, however,

as we propose to show to their satisfaction.

A few years since, an English Christian clergyman published a "Translation of the Book of Job." It is in blank verse, amply illustrated by critical notes and commentary. The work is but little known in this country, though it possesses great merit. We extract the following lines from the thirty-eighth chapter. They begin with the twelfth verse, a well-known passage in the translation of the English Bible:

"Hast thou, since thy days, commanded the morning,  
And caused the day-spring to know his place—  
To take hold of the wings of the earth  
That the wicked might be shaken out of it?  
It turneth round like a seal of clay,  
And things stand out as though in dress."

An examination of the original will satisfy any one moderately acquainted with Hebrew that he is correct. The words will not bear the rendering given them in the Anglican version. A verbal critique would be out of place here. The translation alludes to the turning round of the earth like a seal of clay. Both in Assyria and Egypt these clay seals are found. They are made in the form of a wheel, and have their designs wrought in relief upon the tire, and when used were rolled over the soft wax, or whatever was intended to take the impression. Thus the "objects," or designs, "stand out," and, as the seal rolls round, the revolution of the earth is declared and illustrated, and one remarkable agreement between science and Scripture is established conclusively.

In Galileo's time, had not a knowledge of Hebrew been limited to a very few, and had not the ecclesiastics of that day, like too many clergy of our own time, contented themselves with such acquaintance with Holy Writ as may be obtained from versions, there would not have been enacted that dark scene which affords, in the punishment and retraction of Galileo, so triumphant an exhibition of the wickedness and weakness of man. "Human nature," says Sir David Brewster, "is here drawn in its darkest coloring; in surveying the melancholy picture, it is difficult to decide whether religion or philosophy has been most degraded. While we hear the presumptuous priest pronouncing infallible the decrees of his own erring judgment we see the high-minded philosopher abjuring the eternal and immutable truths which he has himself the glory of establishing."

We will add that they who make it a business to interpret Scripture should inform themselves in regard to the original languages in which Scripture was written, and should not be terrified at the developments of modern scholarship.

BEN F. RAYIM.

Five thousand dollars have been forwarded to the Federation of Jewish Charities of Philadelphia, Pa., by Mrs. John J. Hagedorn, in accordance with the wishes of her husband, recently deceased.

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## Dying.

BY LAZARE FELIX PINKUS.

The drug laden, dreary dull air of a sick room. The sunbeams force their way in, faintly toned down by the blinds at the windows. They play on the carpeted floor as if in great weariness, and the living freshness, usually theirs has given way to languor. The bed, standing in a corner half in an alcove, is not reached by the rays, so that the pale, furrowed face of the invalid stands out in dark half-shadow against the white linens. The quiet of death lies upon the room. It is broken only by the weird ticking of the clock on the wall, sometimes drowned by the hoarse breathing of the patient. He slowly lifts himself up. A sigh from his tortured breast, a heavy groan, and the nurse hurries from the adjoining room to help him. He has sunk back into the pillows, faint, with an expression of approaching death in his face. The nurse takes a wooden crucifix with the Redeemer on it from the wall and lays it on the sick man's breast. Then she hurries out on tiptoe to fetch a priest to sanctify the dying man's last moments. And again there is only the ticking of the clock in the room.

Then a mad fever seizes the invalid. His body trembles and shivers, the sweat of agony runs down his brow, and his wide-open eyes look shuddering into his space. His hand gropes—and touches the cross. His horrified look falls upon it, and the sight at once revives his dying consciousness, the last flicker of energy before the terror of annihilation. Confused words come from his lips drawn by pain. First inarticulate, then disjointed, his speech is at last intelligible:

"Sold my faith, betrayed my God, abandoned the burial-places of my fathers, cursed those who bore and loved me, and all this, all these fearful and horrible acts for an office, made a sacrifice to my ambition, brought into the service of my aims."

His mind again pictured that moment when he foreswore the faith of his fathers in the great church and with a lie in his heart swore allegiance to another. "Perjured, infamous!"

Here another picture—that Friday evening when the candles burned in the familiar room and his father raised his voice in the family circle to welcome the Sabbath. And again the sad, serious day, with the synagogue of his native place filled with gloomy forms in wide white grave-clothes. The wailing, heart-rending chant of the precentor, who begged mercy for the sins of the year, who begged forgiveness of that ancient God who had led and saved his ancestors, and now?

He laughs a shrill tortured laugh. His God? His God was nailed to the cross, fettered like himself, as his spirit was fettered in the days of health, when a thousand times he felt drawn to his people, to his oppressed and persecuted brethren, as at that time when the raging mob plundered the Jews' quarter, and he had to stand aside for he did not belong to them, he was a deserter. For a time it seemed to him as if the honors he had obtained, his high office, could bring to him all he had lost, even scorned, but al-

ways the thought conquered that he had betrayed and abandoned his people, that his real crime was not his conversion, but the fact that he had denied his race even before.

In the desolate, horrible suffering illness his heart bled when his colleagues visited him and tried to console him by referring to the Saviour—and he, he had not had the courage to tear the cross from the wall and to cry aloud: "Everything has been a lie; I perjured myself." No; he had not cried out thus, but smiling he had shaken hands at parting, and the cross stayed quietly on the wall; for if he were to get well he must keep his office and keep the appearance of a godly Christian. And still all was in vain. No, it was horrible. He sits up wildly in his bed, holds the little cross with an iron grip in his right hand and hurls it with all his strength against the door, where it breaks to pieces. Another scream, as of a madman, which clangs through the room like brass, and he falls back weakly on his bed.

For minutes again the monotonous ticking of the clock. The door moves gently on its hinges. A priest enters in his robe, accompanied by two choir boys carrying a censor and the sacred Host, and followed by the nursing sister. The priest stepped up to the man lying there as if dead; the one boy swung the censor. Now pious blessings mingle with the ticking of the clock, and the sister falls down on her knees, before the Host. Thus solemnly the soul is to go before the throne of the Most High. The dying man stirs. The priest supports him gently to get his confession and absolve him from his sins so that he may enter the kingdom of blessedness as a believing Catholic. But the sick man opens his eyes wide and waves the priest away. His mouth opens, and his eyes shine with an unearthly light, thirsty for the divine. As if in a trance he stretches out his hand towards the priest's robe, and then a loud tone resounds through the incense-laden air, first screaming and, then dying away into a faint murmur: *Sh'ma Yisroel, Adonoi Elohenu Ado—*

And the purple light of the evening falls through the windows.—*Jewish Comment.*

## In the Jewish World.

The directors of the Jewish charities of Milwaukee, Wisconsin, are trying to devise a plan to raise \$10,000 to carry on the work for next season.

After a year of more than ordinary activity in charitable work the Sanitarium for Hebrew Children is faced with a deficit of \$7,000, and has issued an appeal for help in the continuance of its work.

Eli Hyman begged for admission to the general hospital at Toronto on Saturday and died the next day. An examination of his clothing resulted in finding in an old handkerchief scrip worth \$17,000. In the lining of his pocket was other scrip to the value of \$14,000. Other papers showed that Hyman's income from his stock and other transactions was \$3,000 last year. In all the estate, it is expected will value \$100,000. For twenty years

he had slept in sheds and stables. He sold papers and begged money and food. His heirs are his wife and a daughter living, it is thought, in San Francisco.

The Central Federated Union decided at a meeting held on Sunday last, to take hold of its biggest task, the amalgamation of the United Hebrew Trades, composed of twenty-five or thirty trades unions, representing more than 15,000 workers, with the central body. A committee of seven was appointed to meet a like committee of the United Hebrew Trades with this object in view, and an effort is to be made to bring the two committees together some time this week.

Isidor Straus, who is staying at the Takewood Hotel, received a letter on the 24th ult., from Henry Phipps, enclosed in which was a check for \$10,000 as a Christmas present for the Educational Alliance of New York, of which Mr. Straus is the president. Mr. Phipps is now traveling in India. Mr. Straus thanked him at Agra, thanking the ironmaster for the gift and extending hearty wishes for a merry Christmas.

At a meeting of the First Perth Amboy Hebrew Mutual Aid Association held last Sunday, the following officers were elected: President, H. Shragovitz; vice-president, B. Frankel; financial secretary, J. Davidowitz; recording secretary, N. Roth; treasurer, Nathan Jacobson; first trustee, B. Goldman; second trustee, P. Joselson; third trustee, A. Berger. The officers will serve for one year.

A committee appointed by the congregation of the Synagogue of the People of Truth to protest against Hebrew children being compelled to sing Christmas hymns and join in Christmas prayers in the public schools in Trenton, N. J., waited upon President Howell of the School Board last Wednesday night and was told to present the matter in writing to the School Board at its next meeting.

The fourth annual debate of the literary societies of New York and Philadelphia connected with the Young Men's Hebrew Associations was held last Sunday in the association hall, at Ninety-second street and Lexington avenue. It had been expected that Bird S. Coler would preside, but he sent regrets; in his place Julius Levy was presiding judge, with Lee K. Frankel and Isaac S. Isaacs as associate judges. The topic for debate was: "Resolved, That we favor the election of United States Senators by popular vote."

The debate was decided in favor of the Philadelphians, who took the negative.

The late Lewis Gerstle, of San Francisco, left the following bequests to Jewish institutions: Pacific Hebrew Orphan Asylum and Home Society, \$7,500; Eureka Benevolent Society, \$1,500; Emanu El Sisterhood Educational Society, \$1,500; Mount Zion Hospital, \$1,500; Emanu El Kindergarten, \$250. Besides the above the following were remembered: The

(Continued on page 8.)

Children's Column.

אלהי נצור

From evil guard my tongue, O God,  
My lips from guile restrain,  
Dumb-be my soul to those who curse,  
Lowly to all remain.

To Thy great law, O open Thou  
My heart, as here I stand,  
And let my soul with joy pursue  
Thy precept and command.

O quickly bring to naught the plots  
Of those who wish me ill,  
So may Thy lov'd ones be set free,  
Be this Thy Holy Will!

O save me with Thy strong right hand,  
In mercy answer me,  
May both my words—my heart's best  
thoughts—  
Be pleasing unto Thee!

F. W.

Talks With My Children.

IV.

Samuel, or the God Dagon.

I Samuel 5; 6; 7; 8.

Do you not wish to know what the Philistines did with the ark?

They were much delighted at getting the ark of the God of Israel; for they knew that he was a very great God. The Philistines took the ark to one of their cities or towns; and they put it in the house of their idol. Their idol's name was Dagon. The Philistines had made an image man, a half fish, and they called it Dagon; and they built a house for Dagon, and they had set Dagon up on a high place; so they used to come and worship Dagon very often in this house.

The Philistines left the ark all night in the house of Dagon; the next morning they got up early and went into the idol's house. But what do you think they saw when they went in?

They saw their idol Dagon fallen down from the high place, and lying upon his face before the ark.

Who had thrown Dagon down? It was God, who wished to show the Philistines that he was stronger than idols. The Philistines were not quite sure that it was God who had thrown Dagon on the ground, so they lifted up Dagon and set him in his place again near the ark; and they left him.

The next morning they rose up early and came into the idol's house. What do you think they saw this time?

Dagon had fallen down again upon his face before the ark, and this time Dagon was broken; his head and his hands were broken off from his body. The Philistines were very sorry their idol was broken. I do not know whether they intended their idol or whether they set him up again; but God soon made something much worse happen to the Philistines. God made them very ill indeed and full of pain. They said to one another, What shall we do with the ark, for it shall not stay in this city, where some other Philistines lived? What do you think happened to the people of that city when the ark of God was come into it?

They fell very ill indeed, and a great many of them died. So the people of the city sent it to another city of the Philistines. The people of the other city were very much frightened when they saw the ark coming. They said: "We shall die, how the ark is brought here."

Soon they fell very ill, and a great many of the people died, and the city was full of people groaning and crying.

At last the Philistines thought they would send the ark back to the Israelites; but they did not feel quite sure that the God of Israel had been angry with them for keeping the ark.

Had the God of Israel been angry with them? Yes, my dear child; you know that it was God who had made them so ill and who had killed so many of them.

The Philistines made a plan for sending back the ark. This was their plan: They said: "We will put the ark in a cart, and we will take two cows that have never drawn a cart before, and we will tie them to the cart, and we will shut up their calves in this place where we live. No one shall drive the cows, but we will see what they will do. If the God of Israel is so great, he can make the cows take the ark back to the Israelites. If the cows leave their calves, and go to the place where the Israelites live, then we shall be quite sure that it was the God of Israel who made us so ill to punish us for keeping the ark."

This was the plan of the Philistines.

They had heard how God once sent plagues on Pharaoh, and they were afraid lest God should do the same to them. They said: "We will not harden our hearts, as Pharaoh and the people of Egypt did." The Philistines took two cows that gave milk, and tied them to the cart, and shut up their calves at home; and they laid the ark of God upon the cart, and they watched to see what the cows would do.

Then God made the cows do a wonderful thing. They drew the cart, without being driven, along the road which led to the place where the Israelites lived. They loved as they went, and never once turned out of the road.

Some of the Philistines followed the cart.

At last the cart came to a place where some of the Israelites were reaping corn in a field. These Israelites looked up and saw the cart coming, and soon they saw the ark, and then they were very glad indeed. The cows brought the cart into the field, and then stopped by the side of a great stone.

The Israelites saw that it was God who had sent the ark back to them again; so they wished to offer a sacrifice unto God to thank him. They took the ark out of the cart and placed it on the great stone, and they took the cart, and cut it up for wood for a sacrifice, and they killed the two cows, and burned them as a sacrifice, because it was God who had made the cows bring the ark back.

The Philistines were much surprised at the wonderful thing that God had done, and they went back to their own land. Ought they not to have left off worshipping idols, when they saw how great the God of Israel was?

Yes, they should have burned their idols when they got home, and only worshipped the true God. But they did go on worshipping idols, and God was angry with them for it.

And the Israelites did a thing that displeased God very much. They looked into the ark. God did not allow anybody to look into the ark. You know what there was inside the ark; the book of stone in which the Ten Commandments were written, and the pot of Manna, which was to show how miraculously God fed the children of Israel in the wilderness, and Aaron's rod, which budded at the time of Korah's rebellion.

God is very angry when people dare to disobey him; so he made those Israelites fall very ill and a great many of them died. Then they were afraid of keeping the ark in their city, and they sent messages to some other Israelites to come and take it; and they came and took it, and put it in the house of a man. This man lived upon a hill, and he and his son took care of the ark in one of the rooms of his house.

Do you know why the ark was not sent back to the tabernacle at Shiloh? God was angry with the people at Shiloh for all their wickedness. The people in Shiloh had worshipped idols, and so God would not let the ark go back to Shiloh.

It was very kind in God to let the ark come again into the place where the Israelites lived, and all the people in Israel who loved God were very glad that the ark had come back.

Philistines daped with heathen pride To set the ark by Dagon's side, Within their idol's temple walls; The door they closed— Lo Dagon bows,

And on his face he falls, In vain they set him up again; He cannot near the ark remain; Ah, see he trembles where he stands Falls from his place With dire disgrace, And breaks his head and hands.

The Beautiful Hands.

Once there lived three girls who were always quarrelling about their hands. Each one said, "My hands are more beautiful than yours."

One day while they were quarrelling a poor old lady came up and said: "What lady here will give me a gift?" "I will," one answered. The old lady asked what they were quarrelling about. When she was told she answered: "The hands that help the poor are more beautiful than any others."

While You Are Growing.

Growing girls and boys do not always realize that it is while they are growing that they are forming their figures for after life. Drooping the shoulders a little more every day, drooping the head as one walks, standing unevenly, so

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that one hip sinks more than the other—all these defects easily corrected now will be five times as hard in five years, and twenty-five times as hard in ten years. A graceful, easy carriage, and an erect, straight figure are a pleasure to beholder and possessor, and are worth striving for.

An easy way to practice walking well is to start right. Just before you leave the house, walk up to the wall and see that your toes, chest, and nose touch it at once; then, in that attitude, walk away. Keep your head up and your chest out, and your shoulders and back will take care of themselves.

A school teacher used to instruct her pupils to walk always as if trying to look over the top of an imaginary carriage just in front of them. It was good advice, for it kept the head raised. Don't think these things are of no value. They add to your health and your attractiveness, two things to which everybody should pay heed.

Father (impressively) — Suppose I should be taken away suddenly, what would become of you, my boy?

Irreverent Son—"I'd stay here. The question is: "What would become of you?"

"Bother it! I left my watch upstairs on the dressing table. I feel too tired to run after it."

"If you wait long enough it'll run down."

Mt. Ararat.

Mt. Ararat, on which eight mountaineers have just had a narrow escape from death, attracted the attention of explorers at an early date. Sir John Mandeville estimated that it was seven miles high. Tournefort, the French botanist, attempted the ascent early in the eighteenth century, failed, and described the mountain as "one of the most dismal and disagreeable sights on the face of the earth." A little later a Persian Shah offered a large reward to any one who should get up, but no one claimed it. Ultimately, the first ascent was accomplished by a man who gave his name to the Parrot Spitz at Monte Rosa. The second ascent was made by one Spassky Afonomof, in 1824, and the third by Herr Abich, in 1845. The first English ascent was made by Mr. Bryce, in 1874, and since that date ascents have been made tolerably frequent.

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The Young Women's Hebrew Association.

During the past year an important movement has been forming among a number of Jewish ladies of this city...

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The membership of the association is exclusively Jewish and its benefits are intended for the young Jewish women of our city...

The officers of the Young Women's Hebrew Association are: Mrs. I. Unterberg, president; Mrs. H. P. Mendes, vice-president...

Emigration and the Future of Our Country.

There is perhaps no question of so vital concern at present agitating the public mind as the bearing of continued emigration upon the future of our country...

Kowitz and Hon. Simon Wolf, of Washington.

They have decided on this occasion to invite the general public to be present to hear the address on "Emigration and the Future of Our Country..."

LITERARY.

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**CITY NEWS.**

**Seventy-second Street Synagogue.**  
Rev. D. Falk Vidaver will speak Friday evening at 8 o'clock on the subject, "Joseph an Example of Filial Love and Respect."

**Temple Emmanu-El.**  
Dr. Joseph Silverman will on Sunday morning, at 11:30 o'clock, begin a series of lectures on "The Bible," the first being on the topic, "Is the Bible Inconsistent with Modern Thought?" Saturday morning Dr. Silverman will preach on "The World's Moral Gains of the Past Year and the Prospect for the Future."

**Temple Rodeph Shalom.**  
This Friday evening Dr. Joseph Silverman will lecture on "The Modern Mission of the Congregation."

**Temple Israel of Harlem.**  
An address will be delivered by Rev. Dr. M. H. Harris this (Friday) evening, Jan. 2, on "Reconciliation of Zionism," Saturday morning, Jan. 3, subject of sermon "Reconciliation."

**Congregation Agudath Jeshorim.**  
Subject of Dr. Davidson's lecture tomorrow, "The Ever Wakeful Conscience."

There will be a public installation at the East Eighty-sixth Street Temple on Tuesday evening, Jan. 6, 1903. This will be specially solemn for the congregation entering upon their new era of religious life and activity. During the last year the interest taken in congregational affairs was so pronounced that there can be no doubt in the congregation. Agudath Jeshorim will before long become one of the great factors in the religious life of our community.

The officers to be installed are M. E. Plovisky, president; Mr. Herman Selig, vice-president; and the ceremonies will be conducted by the Rabbi, Rev. Dr. D. Davidson. The retiring president is Mr. Max Loewenstein. The public is cordially invited.

**Beth Israel's Fair.**  
Governor B. B. Odell has notified President-elect Barnett L. Price, of the Beth Israel Hospital, that his entire military staff—just appointed—will accompany him on the occasion of his formally opening the fair and festival of that institution, to be held in Madison Square Garden, on Saturday evening, Jan. 3, 1903.

**Hebrew Sheltering Guardian Society.**  
The library of this institution has been augmented by a liberal contribution of books from the Lewisohn family, who also sent a plentiful supply of dolls and other toys for Chanukah holidays. In this they were supported by Mr. Louis Slegbert, who very considerately presented the children with games and puzzles.

Chanukah was well commemorated this year. On Monday night there was a religious service, the children lighting the lights and pronouncing the due blessings and singing Mo-oz Tsur. This was followed by a very enjoyable performance given by professional artists, the whole entertainment being supplied by Mr. Isidore Fauerbach, the bandmaster. A generous distribution of candles followed.

On Tuesday afternoon the ladies of the Auxiliary Society gave the children a Chanukah entertainment and concert, in which songs and recitations were varied and tempered by candies.

**Shaari Zedek's Chanukah Festival.**  
The first Chanukah (Feast of Dedication) of the newly organized congregation Shaari Zedek, was celebrated at the temporary place of worship, Hannon's Hall, beginning at 8 p. m. last Sunday evening. The hall never before has contained a larger crowd. Every seat was taken, and standing room was at a premium. It was, nevertheless, a very select audience of some prominent citizens of the eastern district. Dr. Lyons' lecture was very instructive, and was enjoyed by every one present. It was listened to attentively.

There was an interesting musical program. After the service the Sunday school pupils received candy put up in artistic boxes. The affair was a success in every respect. Services are held on Friday at 8 p. m. and on Saturday at 10 a. m. The congregation is making arrangements for a

Purim ball at Arlon Hall, which will, no doubt also be crowned with success. The officers are: Max Reiss, president; Phil Herbst, vice-president; Julius Levy, financial secretary; L. W. Nussbaum, treasurer; Julius Meyer, recording secretary.

**Jewish Endeavor Society.**  
The Sabbath afternoon services were resumed last Saturday in the New Rumanian Synagogue at 89 Rivington street. The large building was filled to the doors and the service was beautifully conducted. Mr. E. L. Solomon, the chairman of the Synagogue Committee of the Jewish Endeavor, preached the sermon. At this week's service the Rev. Rudolph I. Coffee will deliver the address.

The Chanukah entertainment of Religious School No. 1 was held at 186 Chrystie street last Sunday afternoon. The exercises were highly interesting and showed the marked improvement made by the school in the past year. Chanukah songs were chanted by the children, the Chanukah candles kindled, recitations telling the story of the holiday were recited, and compositions by the children upon the meaning of the festival were read. A prize was given to Julie Lippman for having written the best essay upon the history of the day. Mr. Henry P. Goldstein addressed the children briefly, pointing out the lesson that the festival teaches. As a token of affection for their principal the children presented Miss Mealesen with a handsome ornament. The exercises were concluded by the distribution of candy to the children.

An open meeting of the Harlem branch will be held in the assembly room of Temple Israel, 125th street and Fifth avenue, on Sunday night at 8 o'clock. An excellent programme has been drawn up for the occasion. The Rev. Drs. H. Pereira Mendes and Maxwell H. Harris and the Rev. Herman Abramowitz, president of the Jewish Endeavor, will be the speakers, and the addresses will be interspersed with interesting vocal and instrumental selections. The Jewish public is cordially invited.

**Alliance Israelite Universelle.**  
The officers of Touro Congregation at Newport, R. I., kindly extended the courtesy of their synagogue to Louis B. Michaelson, the New England representative of the A. I. U.

Mr. Michaelson addressed the Newport Jews on the 21st ult., acquainting them with the Alliance's activities in behalf of persecuted Jews. Rabbi Seidel, of Newport, being very much interested in the Alliance's aims, took an active part in helping to secure a good number of new members for this society. Last Sunday Mr. Michaelson and Mr. Harry Cutler, of Providence, addressed the Providence Y. M. H. A.

A committee was organized at that meeting with the purpose to do A. I. U. propaganda. The result of M. Nissim Behar's visiting Jewish clubs in company with members of the Alliance Alliance propaganda committee, and friends of the movement, has been, that about a dozen new societies have chosen delegates to join the Alliance of America.

**Harlem Hebrew Institute.**  
The pupils attending this school, together with their parents, celebrated the Chanukah at the institute on Sunday evening, the 18th inst. The principal, Rev. B. Harris, trained the boys of the elementary class to conduct the ordinary evening service, which, when concluded, he read the blessings of the Chanukah lights, assisted by the boys, who, likewise, repeated verse after verse of the Meznior Shir Chanukkah in beautiful prose. All the classes then joined in Mo-oz Tsur and all the visitors participated. Prayers, recitations and hymns by Miss S. Shanikin, Miss C. Roth and Master M. Aaronson, together with an elaborate and elegant display of stereoscopic biblical and topical views, etc.

**St. Sinai Hospital Alliance.**  
The next dance of the St. Sinai Hospital Alliance will be given on Saturday evening, Jan. 10, 1903, at the Hotel St. Andrew, 72d street and Broadway.

**Manhattan Lodge.**  
This Sunday morning, at ten o'clock, at Beigel Berth's rooms, there will be held a most interesting meeting of this lodge. It will be a general meeting, and the officers will be installed by Hon. Jacob B. Klein, of Bridgeport, Grand Master of District No. 1.

**ENGAGEMENTS.**

**ADLER-RAPHAEL.**—Mr. Mark Raphael and Miss Carrie Adler, on Sunday, Dec. 28, 1902. At home Sunday, Jan. 4, 1903, residence, 232 East 88th street.

**ASHER-STRAUS.**—Mr. D. Straus announces the betrothal of his daughter Etta to Mr. Abe Asher. At home Sunday, Jan. 4, 1903, from 3 to 6 p. m., 122 East 109th street.

**BAER-MOSES.**—Miss Lina Moses to Mr. Ludwig Baer, New York, Brooklyn.

**BLEIBERG-SANDAK.**—Miss Seraphine Sandak, daughter of Mrs. Charles Sandak, to Morris Bleiberg. At home Sunday, Jan. 11, at 87 East 120th st.

**CATLIN-BLOCK.**—Miss Anna Block to Mr. Abraham Catlin.

**DAVIDSON-DRIESEN.**—Mr. and Mrs. Max Driesen announce the engagement of their daughter Florence to Mr. Alfred C. Davidson, of New York; at home Sunday, Jan. 4, 944 Bloomfield street, Hoboken.

**EICHTERSHEIMER-SAMISCH.**—Mr. and Mrs. Moritz Samisch announce the betrothal of their daughter Emily to Mr. Leo Eichtersheimer. St. Louis, Des Moines and European papers please copy.

**GABRIEL-STRAUSS.**—Mr. and Mrs. Strauss announce the engagement of their daughter Frances to Mr. Abe Gabriel. At home Jan. 4, 1903, from 3 to 6, 507 East 87th street. No cards.

**GLATZMAYER-WYENEN.**—Miss Lina K. Wyenen to August W. Glatzmayer, Dec. 25.

**GOLDBERG-SCHANCUPP.**—Mr. and Mrs. Nathan Schancupp announce the engagement of their daughter Fanny to Mr. Bernard Goldberg. At home Sunday, Jan. 18, 1903, 159 East 72d street, New York.

**HOLZWASSER-BAUMANN.**—Mr. and Mrs. A. Baumann, of 322 East Fourth street, announce the engagement of their daughter Regina to Mr. Julius Holzwasser. At home Sunday, Jan. 4, from 3 to 6.

**KRASNER-KAUFFMAN.**—Sunday, Dec. 28, Miss Rose Kauffman to Mr. Al Krasner. Receiving at a later date.

**KRAUSE-ALTSCHUL.**—Mr. and Mrs. E. Krause, 121 Wayne street, Jersey City, beg to announce the engagement of their daughter Cecile to Mr. Joseph Altschul, of New York. At home Jan. 4, 1903.

**KAUFMAN-SIMON.**—On Sunday, Dec. 28, 1902, at the bride's residence, 259 West 30th street, Mr. Julius Simon to Miss Martha Kaufman, by the Rev. Bernhard Hast.

**LIPPMANN-FRANK.**—Mr. and Mrs. Eli Frank announce the engagement of their daughter Camille to Mr. Jonas Lippmann. At home Sunday, Jan. 11, from 3 to 6 p. m., 79 East Seventh street.

**MANDEL-GLUCK.**—Miss Bella Gluck and Dr. Joseph Mandel, betrothed. At home Sunday, Jan. 4, 1903, after 7 p. m., 712 Sixth street.

**MOSCOWITZ-WOLOWITZ.**—Miss Sarah Wolowitz to Mr. David Moscowitz. At home Sunday, Jan. 4, 1903, 107 East 109th street, New York.

**NOVA-MAY.**—Mr. and Mrs. Solomon May announce the engagement of their daughter Sadie to Mr. Algernon T. Nova. At home Sunday, Jan. 4, 1903, 172 Pulaski street, Brooklyn, after 7 o'clock.

**OBERSTEIN-SPRUNG.**—Miss Anna Sprung to Mr. Abraham Oberstein. At home Sunday, Jan. 4, from 3 to 6 p. m., 322 East Fourth street.

**SCHIFF-WILE.**—Mrs. Bella C. Wile, 499 West 150th street, announces the engagement of her daughter Maybelle A. to Ralph J. Schiff. At home Sunday, Jan. 4, 1903, 3 to 6.

**SCHNEIDER-GROENINGER.**—Mr. and Mrs. Robert Groeninger announce the engagement of their daughter Cecilia to Mr. Harry Schneider.

**SHAW-NEWMAN.**—Mr. and Mrs. Abraham Newman, of 320 East 79th street, announce the engagement of their daughter Lillian to Mr. Edward Shaw. At home Sunday, Jan. 4, 1903.

**SHAW-WAITZ.**—Announcement is made of the engagement of Miss Wilhelmina Waitz, daughter of the late Charles Waitz, of this city, to Mr. Edward E. Shaw, son of the Rev. R. H. Shaw, of Newcastle, Pa.

**SOLOMON-ELIAS.**—Mr. and Mrs. M. Elias announce the engagement of their daughter Theckla to Mr. Jacob Solomon. Reception at 62 East 87th street, Thursday, Jan. 1, 8 to 6 p. m. Cards.

**STERN.**—Mr. and Mrs. J. S. Stern announce the confirmation of their son Ralph at Temple Rodeph Shalom, Lexington avenue and 63d street, Saturday, Jan. 3, 1903. At home Tuesday, Jan. 6, 8:30 o'clock, 82 East 108th street.

**STRAUSS-HART.**—Miss Bessie Strauss to Mr. Hugo Hart. At home Thursday, Jan. 1, 1903, 3 to 6 p. m., 29 West 118th. No cards.

**TUCKER-FRANK.**—Miss Sarah Frank, of 688 East 138th street, to Mr. Adolph Tucker. Reception at Bronx Union Club, 166 Alexander avenue, Sunday, Jan. 4, 1903, after 7 p. m.

**VAN VEEN-VAN BERGH.**—Mrs. D. Van Bergh announces the engagement of her daughter Thille to Mr. Joseph Van Veen, of New York. At home, 29 Elm street, Rochester, N. Y., Dec. 28. No cards.

**WINTER-WINTER.**—Mr. and Mrs. Winter announce the engagement of their daughter Rose to Herman Winter, both of New York.

**ZIMMERMANN-HEINSFURTER.**—Mr. and Mrs. Louis Heinsfurter beg to announce the engagement of their daughter, Miss Millie Heinsfurter, to Mr. Leo Zimmermann. At home Jan. 11, 319 East 52d street.

Mrs. Jesse Seligman, Miss Alice Seligman and Miss Madeline Seligman will be at home on Tuesdays in January and February, at their residence, No. 2 East Forty-sixth street.

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, 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 gold 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.

**Entertainment at the Home for Aged and Infirm.**

An entertainment was given on Sunday afternoon, December 28, for the inmates of the Home for Aged and Infirm Hebrews, 105th street and Columbus avenue. The programme, which was arranged by Miss Henrietta Markstein, proved very enjoyable and included:

- 1 Piano Solo—Selected...Miss Markstein
- 2 Song—For All Eternity...Hattie Eller
- 3 Recitation—Selected...Tessie Newmark
- 4 Baby Helge in coon songs.
- 5 Violin Solo—II Trovatore.....
- Mr. A. Berelson
- 6 Song—The Toreador, Carmen.
- Rev. Dr. Cahr
- 7 Contralto Solo—Violeta, Miss F. Eller
- 8 Baby Hazel Mazur in monologue.
- 9 Hebrew Impersonations.....
- Miss I. Gottlieb
- 10 Song—In the Sweet Bye and Bye.....Miss Eller
- 11 Piano Solo.....Miss Helen Fligner and Miss Stella Danziger, pupils of Miss Henrietta Markstein.
- pupils of.....Miss Helen Dunziger
- 12 Song—The Palms.....Rev. Dr. Cahn

**Educational Alliance's Annual Meeting.**

The Educational Alliance of Manhattan will hold its annual meeting at the building of the society, corner of East Broadway and Jefferson street, on Sunday, Jan. 4, 1903. The exercises will begin promptly at 8:30 p. m. The order of business will be the reading of the report of the president, the election of directors for the term of three years in the place of Albert Friedlander, Ferdinand Kuhn, Louis Marshall, Henry Morgenthau, William Salomon, Isidor Straus, and Benjamin Tushke, whose terms of office will expire Dec. 31, 1902. Professor William H. Maxwell, City Superintendent of schools of New York, is expected to be present to address the gathering. After the meeting the building will be open to visitors, so that the work of the society may be inspected.

To read the Jewish public notices in the HEBREW STANDARD.

**MARRIED.**

**Berman-Barnett.**

On Sunday, December 28, 1902, Miss Mildred Barnett, of this city, was married to Mr. Jacob Berman, of Trenton, N. J., at Grand Oriental Hall. Rev. Joseph Segal performed the ceremony.

**Bernstein-Kaiser.**

On Sunday, December 28, 1902, at the residence of the bride, Miss Rachel Bernstein, of this city, was married to Moses Kaiser, of Newark, N. J., by Rev. Joseph Segal.

**Mather-Harris.**

On Jan. 1, 1903, by the Rev. Raphael Benjamin, M. A., of the Keap Street Temple, Brooklyn, Lydia Harris to Samuel S. Mather.

**Pineo-Kourick.**

On Dec. 30, 1902, by the Rev. Raphael Benjamin, M. A., of the Keap Street Temple, Brooklyn, Sophiar Kourick to Louis Pineo.

**Knepper-Ettinger.**

The wedding of Mr. Frank Knepper, of Philadelphia, Pa., to Miss Adeline Ettinger, daughter of Mr. and Mrs. Adolph Ettinger, was solemnized on Sunday last at the synagogue Brothers of Israel, Mt. Vernon, N. Y. Rev. Dr. Rosenzweig officiating. The Misses Fannie Ettinger and Minnie Gottlieb were the bridesmaids and Mr. Louis Ettinger acted as best man. The ceremony was followed by a wedding dinner and reception at the residence of the bride, No. 139 South Fourth avenue, which was largely attended by local and out of town guests.

**Young Men's Hebrew Association.**

On Thursday evening, Dec. 25, the annual Chanukah entertainment was held. Mr. Rudolph I. Coffee offered prayer, and lit the candles, after which the traditional Chanukah hymn was sung to the words of "Rock of Ages." Then followed a musical programme, consisting of the following numbers: String quintette of the Y. M. H. A. orchestra, who played the "Militarwarsch," by Ft. Schubert; vocal solo by Mrs. Robert Seligman, who sang an aria from "Samson and Delilah," by St. Saens; a violin solo, "Fantasia Appassionata," by Viextemps, and played by Miss Hilda Stern, and a recitation by Miss Bertha Ellison, who recited "Easter Sunday at Church."

President Menken then introduced Rev. Samuel Schulman, who spoke on "Judaism, a Religion of the Spirit."

A basketball game with the Educational Alliance team was played on Saturday evening, Dec. 27. The game was won by the Y. M. H. A., with a score of 32 to 8.

The fourth annual debate between the Y. M. H. A. of Philadelphia and the Y. M. H. A. Literary Society of New York took place on Sunday evening, Dec. 28. The subject for debate was, "Resolved, That we favor the election of U. S. Senators by popular vote." The Philadelphians upheld the negative side of this question, and, after a closely contested debate, the decision was given in favor of the visiting team.

The speaker for this Friday evening is to be Rev. Dr. Rudolph Grossman.

**The Z. B. T. Fraternity.**

This fraternity has already fully entered upon the work which it has entered upon for the year with an earnestness that bids fair to produce excellent results. Last Saturday evening it celebrated its fourth anniversary with an informal social to its members and ladies, held in its rooms at the Harlem Arcade. The Nasl, A. Eisenman, read his annual report on this occasion. An address followed by the Rev. Dr. Levine one of the founders of the fraternity. He dwelt principally upon the needs and aims of the Z. B. T. Fraternity. He made use of the lessons derived from Chanukka in outlining the duties of each member; he showed that the chief aim of the fraternity was not exclusiveness, as may be evident in other fraternities, but that rather it was the betterment of Judaism and the Jew; he dwelt on the idea that the fraternity was founded to protect the Jew from the non-Jew, and to protect the Jew from the Jew. In the latter phrase referring to the duty of harmonizing sectional Judaism. The same evening nine candidates had been informally initiated.

The Beth din has arranged for the year a course of lectures on Judaism in different fields of learning and activity, to be delivered by members; also some lectures to be delivered by non-members (discussion following in each case).

and a dance to be held at Ashenbroedel Hall on February 21, 1903. A lecture will be delivered in the early part of January by Mordecai M. Kaplan.

**Sanitarium for Hebrew Children.**

The Sanitarium for Hebrew Children begs to acknowledge the receipts of the following donations:

Mrs. Bennett J. King.....	\$50.00
Bennett J. King.....	50.00
O. H. Kahn.....	50.00
E. Popper.....	50.00
Mrs. C. F. Einstein.....	25.00
William Einstein.....	25.00
Lewis S. Wolf.....	25.00
Mrs. Amella B. Lazarus.....	15.00
Mrs. M. Goldman.....	10.00
E. Elsing.....	10.00
M. W. Benjamin.....	10.00
Selmar Hess.....	10.00
Lyman G. Bloomingdale.....	10.00
Mrs. Flora Spiegelberg.....	5.00
A. Wineburgh.....	5.00

**Teachers and Pupils Rewarded.**

The usual annual reception of the Sabbath school of the Congregation Shaare Brochoh was postponed last June by reason of the fact that the congregation had sold its building on 60th street and had not at that time completed its new home in 57th street. The officers and trustees felt that this was disappointing to the children, particularly to those who had excelled in their work and were therefore entitled to the customary prizes and medals; I was therefore resolved to surprise the children, and so on last Sunday morning the school committee visited the school rooms in a body and made the children merry by presenting to them the prizes for last year, and at the same time rewarding two of the teachers for services rendered for a considerable period without pay of any kind. Mr. Nathan Jacobsen, acting for the officers of the congregation in a very few feeling words presented to Miss Alia R. Miché a gold diamond studded watch appendant. Mr. Samuel Aufhauser delivered an address to the children on the history of the Hebrews. Rev. Gabriel Hirsch, minister of the congregation and Mr. Max Goldsmith then gave the award medals to the children. At the close of the exercises the trustees called for Mr. Abram G. Hirsch, a member of the New York bar, who has for many years instructed the children in Scriptural history, and presented to him, as a mark of their appreciation, with a diamond stud. Mr. Hirsch responded, thanking the committee and saying among other things, that it is a pleasure for him to serve the school and that he felt that the credit of the excellence of the school should be given to Rev. Gabriel Hirsch and to Miss Michel.

**Bar Mitzvah.**

Max Neudorfer, son of Mr. and Mrs. L. Neudorfer, of Fulton avenue, Bronx was Bar Mitzvah on Saturday last at Temple Adath Israel of the Bronx. On Sunday the parents of the Bar Mitzvah entertained their many friends at their home. Addresses were made by Rev. Em. Rosenzweig, Rev. S. Jonas, Mr. L. Neudorfer, Mr. Hochbaum, Mr. S. Stein and Charles Stein, Jos. L. Schilder, Mr. Laubheim, Mr. Furst, Mr. Tribet, Mr. Solomon and Mr. Freeman, toastmaster and others.

Mr. and Mrs. J. Levine announce the Bar Mitzvah of their son Harry, which will take place on Saturday, Jan. 3, at Temple Agudath Jeshorim, 88th street. Reception on Sunday, Jan. 4, at 59 East 88th street.

**The Mutual Reserve Again Victorious.**

In the United States Circuit Court, last week, Judge Cox filed his decision in favor of the Mutual Reserve Life Insurance Company, in the suit brought by thirteen policy-holders of the company in Tennessee against the institution, last July, to declare, among other things, its reincorporation as an old line company void.

In his decision Judge Cox holds that the complaints have shown no interest which would entitle them to maintain such an action, and characterizes their bill of complaint as "tautological, uncertain, contradictory and verbose," and adds that therein "facts are given and statements are made which lead to the conclusion that the association is in a perfectly solvent condition."

This decision definitely disposes of what seems to have been a "strike suit" brought against the company last Summer.

**Pike Street Religious Classes.**

Chanukah was celebrated in glorious fashion on Sunday evening by the religious classes meeting in the Kalvarea School, in Pike street, under the direction of Mr. Albert Lucas.

The children had shown their appreciation of their instruction and their gratitude to the Bene Israel Congregation by presenting a beautiful Neer Tomid. The dedication speech of little Sophia Robinson, on behalf of her schoolfellows, testified to their thorough instruction in the principles of Judaism and their loyalty to the Faith. The services were commenced by the reading of Maariv by Rev. Israel Goldfarb, of Bene Jeshurun Congregation of Staten Island, and his beautiful voice was heard to great advantage in the historic building. After the lights had been lit and the Chanukah hymn "Mooz Tzur" had been sung to the traditional melody, Mr. Lucas introduced Mr. Louis Marshall, who, in an eloquent address, drew from the story of Chanukah many illustrations bearing upon the service which he had that evening witnessed. He said: "It was an inspiring and comforting thought, and one from which the brightest hopes for the future of Judaism in this country might be drawn, when one reflected upon the fact that these children had not only been trained to obey the Law and the Commandments, but had testified to their devotion to the Faith of their fathers by presenting so appropriate a gift to the synagogue as the beautiful Neer Tomid which he had seen lit that evening. So long as the children, and especially the girls, were trained to love their religion, the future of Judaism was safe." He referred to the account which had been published of the intention of the Roumanian Government to grant the right of citizenship to the Jews of that country, and urged the children and their parents to draw from that happy outcome of their many troubles new strength to withstand any attempt to vean them from their Faith.

Hon. Adolphus S. Solomons also spoke of the benefits the children derived from their instruction in this school, under their very efficient instructors. He said that what he had seen and heard that evening was convincing proof of the admirable work that was being done and that could not fail to raise the standard of religious observance.

When Rev. Dr. H. Pereira Mendes was called upon to speak a few words Mr. Lucas asked him to give his official approval of the work which he had now carried on unaided for more than two years. He said that he had gathered around him a band of noble women and a young man, whose names he mentioned as challenging comparison with any of those who are known to fame for their devotion to their religion. He asked Dr. Mendes to thank the Misses Mabel Davis, Roslyn Jacobson, Mary Marcus, Annie Seigel, Sarah Greenberg and Miriam Nieto and Mr. Conrad J. Saphier for the assistance they so unselfishly give him.

Dr. Mendes said that when Mr. Lucas asked him for his support for this enterprise, now more than two years ago, he had given it without hesitation. He knew that the work would require great self-denial and could not be carried on without a strong will. In Mr. Lucas he knew they had a fighter for the cause of Israel and Judaism, and all that he could say in approval could not be as strong as his hope in the near future to be able to place Mr. Lucas in charge, as superintendent, of at least six such schools in that neighborhood. Instead of the few schools for religious instruction that now existed on the East Side, dozens were needed. He assured the teachers that he highly appreciated their work and was sure God would bless them and cause their efforts to bear good fruit.

Mr. Saphier and Miss Nieto are especially worthy of praise for the magnificent singing of the children, who are taught, without the aid of any musical instrument, to sing many difficult hymns, etc., both in Hebrew and in English.

The building was crowded by the parents of the children, and many of them expressed their thanks to Mr. Lucas for his loving care of the little ones they intrust to his care.

The classes, which number over two hundred boys and girls, meet every Sunday at 1:30 p. m., and are entirely free.

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**MUSIC.**

I have received from the Macmillan Company (New York and London) Frau Lillie Lehmann's "How to Sing." This book embodies the experiences of one of the greatest lyric artists of our time, a singer of that grand style becoming rarer and rarer, whose art in its thoroughness was equally at home in the dord measures of an Italian aria, the simple lied of Franz or Schubert, or the significant declamation of Wagner. Wha, such a prima donna has to say of the art of singing may, in these days of charlatanny, be well pondered over not only by students and novices, but by a great many of the so-called artists of the operatic stage. Having read some of its chapters in the original, I am able to praise the translation into the vernacular accomplished by Mr. Richard Aldrich. "How to Sing," at a dollar and fifty cents, should prove as valuable to many a pupil as some lessons for which fashionable teachers charge ten dollars.

Familiarity with the "Messiah" has not bred in the members of the Oratorical Society the least indifference toward its sublime measures. At the annual performance last week, especially on Saturday evening, all the dear old numbers were sung with delightful ardor and inspiring vigor. Finish as to detail, and due regard for dynamic nuances also marked the work of the chorus, which it seemed to me, never included so many good voices or was better balanced. Of the soloists, Madame Suzanne Adam greatly distinguished herself. Her lovely voice is well suited to music of this kind, and she used it with excellent judgment. Madame Kirby Lunn's contralto is of extraordinary range and, except when forced in its lowest register of good quality. Her style, while conforming to English oratorio traditions will easily bear more smoothness and greater degree of polish. Very acceptable, indeed, was the rendition of the tenor numbers by Mr. Van York. I was disappointed in the basso, Mr. Witherpoon. He has voice and to spare, but fluency of execution is a thing not yet within his grasp. Mr. Frank Damrosch conducted admirably.

The Franz Kaltenborn Chamber Music Concerts—three in number—will be given at Mendelssohn Hall, on the evenings of Jan. 13, Feb. 12 and March 10. At the first the assisting artist will be M. Raoul Pugno, who will play, with Mr. Kaltenborn, Rubenstein's sonata in G minor. Another selection is Schumann's quintette for piano and strings. \* \* \* Maud MacCarthy, the young Irish violinist, will give a recital in Mendelssohn Hall, Thursday afternoon the 22d. \* \* \* A vocal recital by Mrs. Granville Snelling is set down for next Tuesday afternoon, likewise at Mendelssohn Hall. Mrs. Snelling's programme is unusually diversified. \* \* \* French songs will take up entirely the afternoon of Jan. 12, when Mrs. Alexander Marins appears at a recital (again at Mendelssohn). \* \* \* Miss Susan Metcalfe, whose song recitals last season I remember with pleasure, will give another on the afternoon of the 20th (likewise at Mendelssohn). \* \* \* The same evening, and at the same place, the Mannes Quartet will give its last concert, with the co-operation of Miss Kathrine Ruth Heyman, pianist. J. M.

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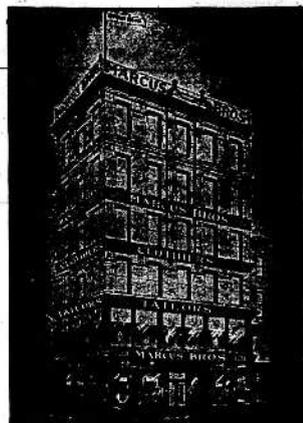
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הגידו ביום השמיני ושם נאס
Declare Ye among the Nations, Publish and set up a Standard.

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

NEW YORK, JANUARY 2, 1903.

Sabbath Portion of the Law:

ויגש

Never borrow trouble of long as you can borrow anything else.

The United Hebrew Charities of St. Louis disbursed last year \$39,776.47.

As a matter of curiosity, canvass among your friends and see how many or rather how few belong to any congregation.

Resolutions again! The civil New Year is fairly upon us and we are here to frame resolves, perhaps to keep, perhaps to break.

Obedying the law of the land does not mean that the Jew must sacrifice his convictions and his heart's dearest religious treasures.

Our Rabbis are evidently so engrossed in their pastoral work that they have no time to visit our communal institutions.

Some of these days the tables will be turned and the East Siders will lift up their voices as a trumpet and proclaim to the "uptowners" their transgressing.

Hirsch and Jacobson must be forming themselves into a team, which they were not when the latter was in Chicago. They are the only adverse critics of Dr. Schechter's inaugural address.

The new Home of the Y. M. H. A. of San Francisco, was dedicated last week. Between 20,000 and 30,000 people were present to partake of the hospitality of the association.

Marconi's system is nearing perfection and completion. The latest tests in sending wireless messages a distance of a thousand miles or more have been eminently successful. Humanity will be immeasurably benefited by the total results of Marconi's invention.

The Hebrew Standard does not appreciate the Jew, his standing, his work in the world and his spiritual task assigned to him by Providence. But we do discount the shallow pretensions of the would-be great men of Israel, the rabbis and communal leaders, who are like the purblind mole, who tear down much of the structure of Judaism, while deluded enough to think they are benefiting their religion.

The Spiritual in Congregations.

The absence of the spiritual element in the conduct and government of our religious organizations and their leaders is a most noticeable fact. Just there where we would expect material considerations to be out of the question, we encounter them only too much.

It should be the rule that worshippers at a common shrine regard each other as on an equality. Just the very opposite is the case. Social distinctions are as clearly marked out in the synagogue as they are in the clubs. The true democracy that characterizes religion is not to be found and does not exist in our temples.

The living word of truth which may be uttered and pronounced from the pulpit and which may ring out ever so volubly and eloquently through the auditorium space of a modern temple is under the suspicion of being but a lip service.

We are, unfortunately, too fond of commonplaces and platitudes. And we think we have done enough if we have encouraged their utterances in so glowing and fervid a manner as our well-paid and highly approved cantor and minister can mouth them.

But, inwardly, there is no response. Outwardly, in action, there is no sympathetic nature. Paid officials act in the most perfunctory manner, even when the conviction is brought home to them that they are part of the representation of the holiest and most sacred heart-treasurers of their people.

Show, glitter, pomp, superficiality! What matters it if a soul is not touched, as long as the lecture contained some brilliant remarks, and rhetorical periods! What matters it if no one is drawn nearer to a spiritual communion with his Maker, as long as the service and music harmonize and are both of the best quality procurable with money!

The personal demeanor of the congregational boss, the rabbi and cantor betray an unctuous regard for gorgeous display and pompous exhibition which is a stench in the nostrils of the truly feeling and religious man. Each performs his task, it is true. But it is equally sad to reflect upon the manner in which it is done. How very little sentiment and emotion there are in the machine-like movements of the officials! The condition of the treasury is more often consulted than the situation in which despairing and hopeful souls of men and women find themselves.

In short, a regeneration must be attempted. Officers must deny themselves much of the personal glory, at present, their only object in accomplishing and achieving, and strive to be a real uplifting power for struggling human souls. Spiritual elevation is what the frail mortal craves and seeks and he must, as a Jew, find it in synagogue, if nowhere else.

The Princess of Saxony is a veritable Rebel Queen. She has set court circles of Europe agog with wild rumors. Some enterprising American manager may take her in charge upon her arrival in this country and she will be able to support her lover-husband in most royal fashion on the proceeds of her earnings.

Zion Institute of Philadelphia will be opened next week.

A Worthy Institution.

The Beth Israel Hospital has met with the approval of that mighty force in philanthropy, Mr. Jacob H. Schiff. In approving and endorsing the work performed by the staff of that institution, Mr. Schiff has shown himself as truly just as he is benevolent. He does not attribute to the Mount Sinai Hospital more glory than it and the managers deserve, because of the gigantic strides forward it has taken recently through the purchase of an entire square of property and the erection of what may prove the best-equipped and most extensive hospital in the world.

To the struggling down-town hospital he extends his word of encouragement and a promise, which coming from him, is as good as a bond. In the midst of a congested district, where but few and limited prophylactic measures can be taken to insure the dwellers of the ghetto, against disease, the Beth Israel management is doing Trojan work to relieve pain and diminish the sum of human misery arising from physical ills.

To the staunchest supporters of Mt. Sinai belong those who think a contribution to a hospital the all of religion and religious requirement. Other reasons, too, have conspired to make the endowment of Mt. Sinai Hospital a magnificent one.

Beth Israel, on the other hand, has not the prestige and does not enjoy the benefits of the artificial interest which has been awakened for the larger institution. But its work is of a substantial nature and the good it does is only limited by the means at its disposal.

We, therefore, bespeak for the Beth Israel Hospital, the cordial and unanimous support of the entire community. The appeal is timely, because the institution is even now before the public in an appeal for aid. However small the donation, and whatever the assistance rendered by the general public, it will be gratefully received and acknowledged, because it will be the means of enlarging the scope of the hospital's activity.

Ellis Island.

Our jargon exchanges are filled with cries of lament over the stringent enforcement of laws, existing or imaginary, against the immigrants who through our shores and seek to find refuge here against the perversity of fate.

It may be possible that the habit of exaggeration and imaginative description may, from day to-day, have lured the writers of these articles on to the point where they begin to see more than is actually visible.

At any rate, it is worth while looking into in order to discover if the immigration authorities at Ellis Island are overstepping the bounds of the powers entrusted to them, and whether they are interpreting the laws laid down for their guidance in an unduly harsh manner.

To reject as applicants for residence in our territory an industrious, thrifty and hard-working class who have left their homes only because of the wretched conditions under which they could only succumb and fall, is first of all a somewhat tyrannous proceeding on the part of a humanity-loving nation such as ours is or pretends to be.

According to reports many is the

wall of despair and cry of one utterly crushed by defeat which rises from the throats of the victims of inhumanity on the one side, and the conditions of labor on the other. Thus is many a poor mortal ground between the upper and nether mill stone.

It is neither pleasure nor choice which prompts the native of a persecuting European government to seek a new abode, to acquire a new language, to conform with entirely different surroundings, and to begin the world anew at an age when most of us dream of comfort and sure subsistence.

The exercise of leniency which has characterized the action of our officials heretofore would be a more enduring act of kindness to the pitiable unfortunates who are driven to us by ruthless legislation and remorseless agitators, than the apparent cruelty which which now prevails in our treatment of fate's victims.

Our communal problems may rise to confront us in ever-increasing numbers and ever-enlarging size, but with the aid of God and tender human hearts we may approach a solution as well with a few thousand more of the oppressed new-comers as now with a smaller number of the same. But let us not stand idly by while fellow-men and, mayhap co-religionists, are overcome by the torture of untoward and pitiless circumstances from which they can find no rest except in the grave. We dare not with our proud boast of being the Nation of Mercy permit strong hearts and willing hands to go to the wall in utter resignation to the inevitably bitter end.

The Mnemonics of Chanukah

Our readers will appreciate the ingenuity which has been discovered in the letters of the word Chanukah mnemonical reminders why the festival of Chanukah is kept, when it is kept and how it is kept.

We are indebted for this discovery to Mr. Morris Myers of Melbourne, Australia, the learned and witty father of Rabbi Isidore Myers of San Francisco.

I. Why is Chanukah kept?
ח is the initial letter of חסמונאים, "the Hasmoeneans," the name of the Maccabean family of Mattathias and his sons, by whom the Jews were saved from annihilation and Judaism from abolition.

נ indicates the נסים, "the miracles," wrought by the will and providence of God.

כ reminds you that those Hasmoeneans were כהנים "priests."

ה is the first letter of the word היוונים, or "the Greeks," from whose persecution the Jews were delivered.

II. When is Chanukah celebrated?

חמשה עשר numerically—5 plus 50 plus 20—83. The festival is kept after at least 83 days of the religious year have passed. For the month of Tishri has 30 days and Cheshvan in an ordinary year, 29 days, total 59 days. Add 24 days of Kislev and you get 83 days.

חמשה. The festival lasts for 8 days.

כ is the first letter of כסליו, the month in which Chanukah is celebrated.

כה—25. The festival begins on the 25th day of the month.

III. How is Chanukah observed?
חמשה עשר stands for חמשה עשר, the principal words of the heading of the 30th Psalm which is recited in the Synagogue during the Chanukah week.

נ is the initial letter of נרות or the lights which are kindled every even-

ing in the Synagogue and in the Jewish home.

נ also stands for נסיכים, "the princes," referring to the 7th chapter of Numbers, which is read in the Synagogue during the Chanukah week, containing an account of the dedication of the tabernacle by Moses in the wilderness and of the offerings brought by the twelve "princes" of Israel.

נ likewise reminds you that during Chanukah there is no נפילה עין "falling on the face," that is, the penitential Psalm VI is omitted during the morning service.

הלל are the initials of הלל, the whole Hallel, consisting of Psalms 113-118, are said every day. Lastly הלל stands for הלל, referring to the special prayer על הנסים which is inserted in the עמידה as well as in Grace after meals!

The Mirror.

A Jewish boy had been trained and duly prepared for his Bar Mitzvah. One of the things his father had been careful in having his boy taught was the laying of T'fillin: The newly initiated son of Israel carefully and conscientiously observed this mitzvah every morning, when it finally occurred to him that he had never seen his father pray and lay T'fillin as he himself had been doing regularly for a month. He made it a point to watch his father every day and he only noticed the absence of the ceremony in the father's routine of daily life. One fine day he turned to the paternal author of his existence and asked curiously, "When are you going to be Bar Mitzvah?" "Why do you ask the question?" was the questioning answer. "Because you don't lay T'fillin, so I would like to know why you have never been Bar Mitzvah yet?"

The evolution of the Jew is not one that is time defying, or in keeping with the idea of the perennial existence of Judaism. The Jewish ranks present a spectacle of ebb and flow as in the ocean's tide. He likes to affect eternal existence for himself and his co-religionists. He likes to dwell upon the thought of the long and tedious part which he has played in the unfolding of history's pages. He revels in the blatant oratorical outbursts and rhetorical periods and metaphors, in which his particular part on the stage of humankind's progress is pictured. And he is told by the up-to-date minister that he is true to his faith and loyal to Judaism, no matter how many services at temple he may miss, how many ceremonies he may not comply with, how little he may know about Judaism and its writers, about the language and literature of his people and religion.

The more liberty the Jew enjoys, the more he drops those observances, a neglect of which under other and adverse conditions would mean his martyrdom for the faith he treasured. How lightly the Reformer esteems what in European countries his compatriots cling to even at the cost of their life blood and all material possessions! How easily the Radical passes on from the observance of customs deemed an essential part of religion to a violent hatred of the same forms! How mightily changed is the standard when the Orthodox believer is transformed into a loose Radical!

A fanatical conservative has a better *raison d'être* than a bigoted liberal. What right has he who is cut off from all established forms and systems to become prejudiced in his views? And yet he does so time and again. The Reformer will boast that his congregation does not permit worshippers to sit in his temple with heads covered. As if it were a crime against liberalism in religion to tolerate such a procedure! He inveighs against the use of the Tallis during services. As if to acquiesce in its use meant the degradation of the worship conducted in the Reform temple! He eliminates Hebrew from the service with a conscientious feeling that he is doing right by American ideals to do away with the Hebrew as soon as possible and adopt prayers in the vernacular. As if the Hebrew prayers desecrated the holy place denominated the Jewish temple!

We quote the following from an editorial in the *Jewish American*, a very local sort of paper with headquarters in Detroit, and edited by a "brilliant" young luminary in the firmament of Judaism, I suppose a professor of Hebrew at some university or other (for they all are that in the western communities of our country).

Thus writes Franklin in giving a short sketch of his congregation: "One by one the features distinctive in the orthodox synagogue were dropped, and the broader spirit manifested itself in the Congregation. The first reform was instituted by Dr. Kohler shortly after his arrival. It was the discarding of the Tallis (sic) and the dispensing with the observance of the second day of Yom Tov. The organ and choir became fixed features of the Synagogue, and in fact every step that could consistently add to the telling character of a decidedly Jewish service was taken."

It would amuse my readers if they would read this quotation a second and third time. At first my own blood was brought to a boiling point by a perusal of this piece of silly, assinine and audacious logic. While re-reading I was so amused that I would counsel my readers to do the same in order to get over the first effects if they were at all similar to mine.

The discarding of the Tallis was a bad thing for a Jewish service and the introduction of a choir and organ with Christian singers imparted a decidedly Jewish character to the service. Could anything more ridiculous than this be trumpeted up anywhere by anyone but by a youngster, half-baked rabbi by befuddled brain and with a decidedly crooked turn to his reasoning? This is the very worst sample of logic manufactured at Radical headquarters in Chicago or in Reform circles at Cincinnati.

The observance of the second day of Yom Tov is announced as having been dispensed with in those early days of the Detroit congregation. What a consummation! What a triumph! What a laudatory step, indeed! Humanity was never better served than when this destructive undertaking was set afoot! The glory of it, the God-given inspiration in it! Why, the angels themselves had not the power to do that which this goodly congregation of mortals set about

doing! If this same second day had been designated Franklin Day column upon column would be set up urging men to come together and worship on that day. If the same despised and rejected day would be bolstered up by the name and fame of a Krauskopf and Levy, it would be considered a great addition to Judaism; a marvelous trophy of rabbinical activity, and these Reformers would all be converted to believers in a second day. Sunday they may attempt to hallow, but the second day Yom Tov dare not be the occasion for worshippers to assemble.

Ye valiant Dons Quixote! Ye mighty champions of pen and tongue! Ye Knights errant (in truth)! Permit an unknown and humble scribbler to call a halt to your follies. You are pursuing and fighting wind-mills and making a laughing-stock of yourselves before the world which stops to think and reason just a trifle over your battles for personal glory and the renown which rewards the innovator and sensationalist.

Rabbi Caro of Milwaukee announced that he was to speak on Jesus at a recent Friday night lecture. He has exhausted his crop of potatoes and the patch scheme has petered out. Rabbi Nieto of San Francisco tells his congregation, a stronghold of conservatism, that he is ready to make any and all concessions, dropping one thing and discarding another, in order to suit the convenience of an indifferent congregation. Krauskopf of Philadelphia was ready a half dozen years ago to branch out with a new faith approximating the Christian, and Reb Levy of Pittsburgh thought a few years ago that he could effect a compromise between Cross, Crescent and Magen David. Whether are we tending and where are they all going to land?

A Lutheran minister having been invited to attend the *Yom Kippur* services in a western congregation turned to his neighbor and asked why the prayers were not said in Hebrew, as he had expected. The truth of the matter was, that the Christian knew more Hebrew than nine-tenths of the congregation, perhaps, even more than the rabbi himself. That is the sting concealed in the gifts of Reform to the synagogue. That is the sorry state of affairs which has become a prevalent condition of the West and South, where apathy for things really Jewish is supplanted by a supposed interest taking the form of liberalism and a lecture-course.

At the annual meeting of the Emanuel Sisterhood the Rev. Dr. Leon Harrison told this story:

"I invited my teacher and venerable friend Dr. Gotthell to be present at a synagogue one day when I was to deliver a sermon. He came and heard me, and I was naturally anxious to know how my effort had pleased him. So at the first opportunity I asked him how he liked the sermon.

"The text was good and admirably chosen," he responded quietly."

A correspondent calls my attention to, a strange mixture of Orthodoxy and Reform prevailing in the Temple Israel, Harlem. I am told that the Cantor, Rev. Newmark, wears the conventional garb of a modern Jewish

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minister while officiating at the services, while Maurice H. Harris has cast off his gown, tallith and cap. Is the burden of the Law only to be borne by the (according to the wrong notions of American Reform Rabbis) lower officials of the Temple? Are the high and mighty dignitaries absolved from even that display of decorum of behavior which requires, that the officiating ministers shall outwardly present the appearance of conforming to the same regulations? A farce-comedy may all be very well as a source of amusement. It is certainly out of place in the Synagogue or Temple. During divine service, is surely not the time, to provoke unseemly behavior, by an exhibition of divers regulations which apply to one minister and do not apply to the other. If all Israel are brothers, what is the matter with the Cantor and Rabbi?

Rabbi Joseph Silverman suggests "Assimilation" as the panacea for all our evils. We have tried "eating pork," but, somehow, it does not work. Does he recommend intermarriage? The difficulty with Rabbi Silverman is, that he takes himself too seriously.

Bishop Potter suggests that Rabbi Silverman should deliver sermons in Hebrew to the Jews. Unconsciously it was the acme of "carkasm."

A correspondent writes me that the heading of this column should be entitled "The Roaster" or "The Grid-iron."

ASPAKLARVA.

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State of New York. Insurance Department. Albany, April 17, 1908. 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. In Witness Whereof, I have hereunto subscribed my name, and caused my official seal to be affixed in duplicate, at the City of Albany, on the day and year first above written. Francis Hendricks, Superintendent of Insurance.

Total Assets, \$5,790,400.83 Death Claims Paid Since Organization FIFTY MILLION DOLLARS.

JEWISH WORLD.

Continued from first page.

Catholic and Protestant Asylums, each, \$1,500; Children's Hospital and Training School for Nurses, \$2,000; San Francisco Fruit and Flower Mission, \$250; Golden Gate Kindergarten, \$250; Occidental Kindergarten, \$250.

Dr. Herman V. Hilprecht, the Babylonian explorer, has been awarded the first Lucy Wharton Drexel medal, which was established at the University of Pennsylvania a month ago. The award was made by Provost Harrison.

The Novosti of St. Petersburg asserts, in what is taken as authoritative tone, that the Russian Minister of the Interior has under consideration a scheme for the gradual revision of the whole of the exceptional laws to which the so-called "Evrei" are subject throughout the Czar's dominions. As a beginning, the draft of a measure has been prepared for submission to the Council of State, in accordance with which members of the Hebrew community will be allowed to acquire land and settle in any part of the empire, without restriction as to locality.

A ritual murder case in Vienna, which was only cut short by the appearance in time of the lost child, has now been concluded by the accuser being condemned to one week's imprisonment. The judge, in passing sentence, said that people ought to be very careful in launching such a charge, especially against Jews, and he considered the present case must be due to the accused having read newspaper articles on the ritual murder fable.

Colonel Francfort, commander of the 39th Artillery Regiment, stationed at Toul, has been promoted to the rank of officer of the Legion of Honor.

Dr. Louis Leopold Kahn has been appointed assistant judge at the Tribunal of the first instance at Vitry-le-Francois.

According to recent statistics, there are in Garmeny about 250 Rabbis.

Herr M. A. Klausner, editor of the Israelitische Wochenschrift, had been condemned to a fine of 100 marks for having insulted the anti-Semitic publicist Griese. On an appeal, the case has now been sent before the Landgericht.

Four new Jewish colonies have been established in Palestine during the last three years, viz., Sedjera, Meska, Iama and Dalayke. They are all in Eastern Galilee, not far from Tiberias, and are occupied by 58 colonies and 50 day laborers. The former are from older colonies in want of land. Another colony, called Abadje, is being founded near Mount Tabor. The number of Jewish settlements in the Holy Land will then be 29.

The cholera which raged in Tiberias for eighteen days has abated, and things are now normal. One case was imported into Jerusalem, but the victim died in the hospital, and so far no infection followed. While at Gaza and Lydda the plague is subsiding, it is still strong at Jaffa, but it is hoped that the great storm which swept over the whole of Judea will put an end to the epidemic.

A characteristic case of naturalization is just reported which deserves every publicity. Dr. Oscar Bittman, one of the most respected physicians in Galatz, applied for naturalization in 1899. A report on his application, signed by M. C. S. Stoicescu, Minister of Justice, and presented to the Senate, states that the Naturalization Commission at a meeting on Feb. 18, 1900, found that Dr. Oscar Bittman was born in Galatz in 1862; that he enjoyed a good reputation; that he was married in Rumania; that he had been incorporated in the military sanitary service, which he left with the grade of sergeant; that he was now exercising the medical profession in Galatz; that his father was a land owner there; that he has filled a number of military medical offices with the approbation of the Minister of War, having zealously and conscientiously acquitted himself of his duties; that he was an assistant physician at the eye hospital in Galatz; that he was not inscribed among

the foreigners there; that he had made use of a Rumanian passport and that he had obtained permission to practice medicine in the country. In consideration of these facts, the members of the commission recommended the granting of naturalization. It might be supposed that in face of such a favorable report there would be no opposition to the application of Dr. Bittman, yet such is the spirit of the Rumanian legislators that his request was unanimously rejected.

This year's recruiting in Russia has again shown that the Jews, though possessing few privileges, are burdened with many duties. In Warsaw there were called up for military service out of every 1,000 Christians 218 young men of the age of 21, while, curiously enough, there were 524 out of every 1,000 Jews. In the result, the Christians of Warsaw furnished 327 recruits, viz., 714 soldiers out of 10,000 inhabitants, while the Jews gave 439 recruits, viz., 1723 soldiers out of 10,000 inhabitants.

In the recruiting which took place at Libau, twenty-five Jews were found unfit and, therefore, liberated. The Courland Provincial Commission has, however, ordered them two months later to be brought to Mitau under police escort to be re-examined.

A Russian girl, Mile. Kanyeovsky, aged 25 years, has taken her degree as an engineer at the Paris Ecole des Ponts et Chaussées, being the first woman to pass the examination. She is a Jewess, and intends to apply for a post on the Russian railroads.

Hartford, Conn.

Mr. Charles Rosenthal, one of Hartford's oldest Jewish citizens, died last Tuesday at his late residence in Annan street, after a sickness of but a few hours. Mr. Rosenthal was connected with most of the Jewish lodges, also being the first selectman of this city. He was very popular among his associates. The interment was at Zion Hill Cemetery.

Miss Beatrice Fox entertained her friends at Farmington Tuesday afternoon and evening in honor of her cousins, the Misses Stern. Music, dancing and collation helped to pass a very enjoyable time.

On Tuesday evening, Jan. 6, at 5.30, Miss Sadie Rosenthal, daughter of Mrs. Charles Rosenthal, and Theodore R. Elshner will be quietly united in marriage at the bride's home, No. 49 Annan street. On account of the recent death of the bride's father, First Selectman Charles Rosenthal, the wedding will be at the house instead of at the Touro Club, as had been previously announced by card.

The annual meeting of Judith Lodge No. 33, Independent Order Free Sons of Israel, was held Sunday evening and the following officers were elected:

President, J. Samuel; vice-president, G. A. Simon; treasurer, V. Minke; recording secretary, J. W. Levy; financial secretary, S. Bacharach; outside tyler, M. Schoenfeld; trustees, L. Hellman, H. W. Seide, M. Minke; finance committee, K. Nussbaum, L. Levy, A. Katten; representatives to Grand Lodge, L. Levy, J. W. Levy; hall agent, M. Schoenfeld; doctor, G. E. Sleeper; druggist, G. J. Loeffler.

The Poultry Show in New York Next Week.

The New York Poultry, Pigeon and Pet Stock Association will make Madison Square Garden worth visiting, with their annual show, commencing on Tuesday morning, Jan. 6, and closing on Saturday night, Jan. 10. Secretary Crawford, who has, for so many years, successfully managed the show, reports that the fourteenth one will exceed in number and value of exhibits any yet recorded to the credit of the association. Every usual feature, with all the big birds and the little ones, will be complete. The breeding yards and the incubators will be in greater number than last year; game birds will be well shown; pigeons, as usual, in their own department, and the pet stock department full of rabbits and cavies.

The Hebrew Standard is the Jewish family paper of both rich and poor, of the middle classes and of the highest social circles.

Who Reputed the Charge.

At the men's service in a Yorkshire parish the vicar tried to convey the lesson that the truest heroes and heroines are those who do noble deeds in the secret corner of the home, where none can see or applaud.

"Few of you seem to think," he concluded, "that four wives staying at home uncomplainingly to mind the children and prepare the meals are heroines, and yet their touching devotion to duty proves them to be so."

It certainly hadn't struck one old farmer in this way before, and as soon as he got home he promptly told his wife that the vicar had called her a heroine.

"Whatever does that mean?" asked the good lady.

"Oh, it means a woman who stays in 't' house instead of goin' out to show herself," explained the farmer vaguely.

"Then I'm not a heroine, an' I'll thaug' 't' vicar to mind what he's sayin'," snapped the wife. "I go to his church as much as 't' other women do, an' he must be blind if he can't see me. Why, I'd five different colors in 't' bonnet I wore last Sunday!"—London Auswers.

Mark Twain's First Earnings.

Mark Twain was once asked by a friend if he remembered the first money he had ever earned.

"Yes," answered Mr. Clemens, puffing meditatively on his cigar. "I have a distinct recollection of it. When I was a youngster, I attended school at a place where the use of the birch rod was not an unusual event. It was against the rules to mark the desks in any manner, the penalty being a fine of \$5 or public chastisement.

"Happening to violate the rule on one occasion, I was offered the alternative. I told my father, and, as he seemed to think it would be too bad for me to be publicly punished, he gave me the \$5. At that period of my existence \$5 was a large sum, while a whipping was of little consequence, and so"—here Mr. Clemens reflectively knocked the ashes from his cigar—"well," he finally added, "that was how I earned my first \$5."

His Egg Sauce.

"Well, my man," said the visiting physician to a Dublin infirmary to a patient, "how do you feel this morning?"

"'Purty well, sorr," was the reply. "That's right. I hope you like the place?"

"Indeed and I do, sorr!" said the man. "There's only wan thing wrong in this establishment, and that is I only get as much mate as wud feed a sparrow."

"Oh, you're getting your appetite, are you?" said the doctor. "Then I'll order an egg to be sent up to you."

"Arrah, docter," rejoined the patient, "would you be so kind as to tell him at the same time to send me up the bin that laid it?"

The Privilege of Possum.

A Georgia dorky arrested for stealing a possum from a white man said to the judge:

"I don't count it no stealin' 'tall, yo' honner, kaze de possum was raise fer de nigger, des lak de mule wuz. Let de white man take de turkey en leave de possum fer de nigger 'is what I says!"

"But," said the judge, "the negro frequently takes the turkey too?"

"Not dis season, sah," was the quick reply. "Dey roostin' too high."—Atlanta Constitution.

A Black Eye.

Provided there is no abrasion or cut of the cuticle, a black eye can be removed in one night by an application of an ointment of black hellebore. Rub some black hellebore powder up with some lard and apply, leaving it on all night. In the morning the discoloration has all gone and the swelling also, only leaving a slight wrinkle, which soon disappears by cold water applications.

A Comparison.

"How'd ye like the lecturer at the town-hall last night, Si?"

"Great! He was a Boston feller, an' I swan, I never laughed so hard in my life. He knew more long words than a negro minstrel."—Baltimore American.

A Little Case.

"You married a rich wife, didn't you?" asked Jones of his friend.

"Yes," he sighed, "but she's not declared any dividend yet."

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**Borough of Brooklyn.**

**Chanukah Festival.**

On Thursday evening, December 25, Congregation Blikur Cholim of Wyona street, Brooklyn, gave an entertainment and reception at Elysium Hall, which was well attended and proved a great social and financial success. The following programme was given: Overture by Gotham Orchestra; Rev. D. Cantor, in a well-schooled baritone voice, rendered with expression the song "Good-bye," and responded to the hearty plaudits with an encore; Miss Elsie Eisner recited and Master Gustav Meyersburg played a violin solo, which earned for the young artist well-merited applause and an encore; Mr. I. Bachenhelmer created a furore of meritment with his clever German comic songs. Miss Julia Druckerman scored a success with her recitations, and the Tyrolean Orchestra, composed of the Misses R. and M. Weisfeld, S. and L. Eisner and Messrs A. Dick, S. Meyersburg and I. Bachenhelmer, sang, in costume, Tyrolean songs, accompanied by the sweet strains of the zither. The original songs and clever imitations of Mr. Charles Orchard were well received, as was also the spirited recitation of Miss Helen Regis Behan. The programme concluded with sketches by the musical comedians Johnson and Penson. After the concert there was dancing until the Romeo and fair Juliets were undecided whether it was "the nightingale or the lark" which greeted their return home. The following are the officers of the congregation: L. Krieger, President; I. Lipsky, Vice-President; S. J. Schreiber, Treasurer; A. I. Weisfeld, Secretary; Theodore D. Eisner, L. Druckerman, S. Metzger, Trustees.

**Knep Street Temple.**

The children of the Sabbath School assembled last Saturday afternoon at 4:30 to celebrate Hanukah. Dr. Wintner led them in the prayers and hymns and addressed them on the lessons of the festival. He pitched his words in a lighter vein and put the children in excellent humor. At the conclusion of his remarks he called on Rev. Raphael Benjamin, who also spoke on the lessons of Hanukah. In closing he appealed to the children to do such things as would help them grow up good American citizens. Rev. Wintner called on Mr. Louis Spitz, trustee of the Sunday School, who made several announcements in regard to the coming affair of the children. They will present a musical play under direction of Amelia Morgenroth in aid of the Sabbath School Equipment Fund. Mr. Spitz has been indefatigable in his efforts to make the event successful. Also Mrs. Ira Leo Bamberger has devoted time and energy to this end and her example has had an inspiring effect on her colleagues on the School Board, of which she is the efficient head. Miss Jeannetta Baum, principal, presided at the piano. The Ladies' Temple Association distributed boxes of candy among all those present. The affair was very much enjoyed. Dr. Wintner selected eight of the tots to kindle the lights. They were very proud to be thus honored. The school is progressing, and is growing steadily.

**Synagogue E'nai Shalom.**

On Friday evening, Dec. 26, Rev. Allen Abelson delivered a lecture at the Synagogue E'nai Shalom, entitled, "Judas Maccabeus." In his lecture he brought out the fact that the weaker win over the stronger, the righteous over the ungodly, and the good over the bad. He illustrated this by the battle between the Israelites and the Philistines, in which the former, under Judas, completely conquered the overwhelming numbers of their enemies. He also manifested that the bravery of Judas is not fully appreciated by the Hebrew race. He proved this by using Caesar and Napoleon as illustrations. He showed that the last two always had a well equipped army either as large as or outnumbering their enemies, while Judas never had a force as well equipped as his enemies. He ended the lecture by proving that Caesar and Napoleon won their honor by shedding innocent blood, but that Judas Maccabeus was clear of all such accusations.

**Amphion Theatre.**

Daniel Frohman is this season presenting Bertha Galland in an elaborate production of Victor Hugo's celebrated romance, "Notre Dame," dramatized by

Paul M. Potter, in five acts and seven tableaux. Miss Galland will appear at this theatre for one week beginning Monday, Jan. 5. The star will be remembered by playgoers for her fine impersonation of the Princess Otille in "The Pride of Jennico," season before last, and her souful Desirous in "The Forest Lovers" last season. The part of Hugo's heroine, Esmeralda, is particularly suited to Miss Galland, whose ability in portraying emotional characters is marked. The production of "Notre Dame" which will be given here is one of the most magnificent ever made by Mr. Frohman. "Notre Dame," besides the services of fifty supernumeraries, a large company of principals requires.

**Borough of Richmond.**

Chanukah was celebrated in the spirited style which is usual in Benei Jeshurun, under the direction of President Isidore Katscher. After Minchah had been intoned by Rev. Israel Goldfarb, the cantor of the congregation, assisted by his efficient choir, President Katscher delivered an address welcoming the visitors, who completely filled the beautiful building. By special invitation, Mr. Albert Lucas, of Manhattan, who inaugurated the Chanukah services in Staten Island five years ago, delivered an eloquent speech. He spoke feelingly of the joy he felt at seeing the work he had commenced being so energetically continued in the congregation. The Menorah that was to be used that evening had been presented to the congregation by the children when he had charge of them. He was glad that the spirit of loyalty to the Faith that he had invoked had made that day's celebration possible. He well remembered the difficulties he had had to overcome before the first celebration was held five years ago. He urged his hearers to make a real Chanukah vow in honor of the memories of the historical glories that they day celebrated; to consecrate their homes into temples for the worship of God; to dedicate their hearts in altars of purest sacrifice to the observance of their religion, and to offer the whole of their lives as examples of loyalty and devotion to the Spirit of the Torah. Then, indeed, he said, could they claim that they had understood the true lessons of Chanukah.

The children of the religious classes all took part in the exercises and acquitted themselves creditably. Through the generosity of President Kutcher they were each presented with an appropriate Chanukah gift. Mrs. M. Isaacs, Mrs. Joseph Goldstone, Mr. A. Mord (vice-president of the congregation) and Mr. A. Isaacs assisted in the distribution. A Zionist meeting was afterward held and several interesting speeches were made. Altogether, it is doubtful whether the community on Staten Island has ever succeeded in having a more delightful gathering. Many Christian friends were present and appeared extremely interested in all they saw and heard.

**Montreal.**

The marriage of Miss Eva Vineberg, daughter of Mr. and Mrs. Harris Vineberg, to Mr. Alan J. Hart was solemnized last Tuesday. The ceremony took place at the residence of the bride's parents, the Rev. Meldola De Sola officiating. The reception was attended by an immense number of friends, and included the most prominent members of the community. The bride was the recipient of over three hundred presents. At a special meeting of the Spanish and Portuguese congregation last Sunday an election was held to fill vacancies in the Board. Mr. David Goldberg was elected Parnas and Mr. L. S. Margoliese a trustee.

**The Calendar.**

Fast of Tishri	1903
Rosh Chodesh Shebat	Friday, January 9
Rosh Chodesh Adar	Thursday, January 20
Purim	Saturday, February 28
Rosh Chodesh Nisan	Friday, March 13
1st day Pesach	Sunday, March 29
7th day Pesach	Sunday, April 13
Rosh Chodesh Iyar	Tuesday, April 28
Rosh Chodesh Sivan	Wednesday, May 27
1st day Shabbath	Monday, June 1
Rosh Chodesh Tamuz	Friday, June 26
Fast of Tamuz	Sunday, July 13
Rosh Chodesh Av	Saturday, July 26
Fast of Ab	Sunday, August 3
Rosh Chodesh Elul	Monday, August 24

\*Also observed the day previous as Rosh Chodesh.

**A Bachelor's Cost of Living.**

If the average bachelor, with a millionaire's income, not the fellow who goes in for extravagant fads, but the man who maintains good social position and who entertains liberally, were to balance up his personal account for the year, it might contain these charges without comparative extravagance:

House or apartment and service	\$10,000
Valet	500
Clubs	1,000
Restaurant and entertaining	12,000
Clothing	3,000
Automobiles	5,000
Chartered yacht	10,000
Cards	5,000
Bad loans	5,000
Horses, coach, grooms, etc.	10,000
<b>Total</b>	<b>\$39,500</b>

These are the more or less fixed items of expense, and any one who has ever attempted to keep a personal account knows that when you have put down the necessary expenses you may add almost as much for the thousand and one things that may be grouped conveniently under the head of "incidental expenses." In a general way it may be said that the millionaire bachelor who spends from \$75,000 to \$100,000 a year is living his life in accordance with the demands of the time on men of wealth.—Ainslee's.

**Tons of Food For the Atlantic.**

Commenting on the tremendous amount of food consumed on the average Atlantic liner nowadays, a writer in the Springfield Republican says: "At 8 comes the monumental breakfast; at 11 the deck steward fills up the comatose figures in the morgue with their beef tea from those thick, obese English cups; at 1 the magnificent luncheon; at 5 the sleepers assaulted by the deck steward again; at 7 the awesome English dinner; at 9:30 a trifling lunch to ballast you for bed. Besides this barbaric mounds of sandwiches, olives, cheese, crackers, perpetually stare you in the face in the smoking room. Food, food, food; the sight and smell of it pursue the unwilling stomach in every corner of the place; food tasted, wasted, thrown away. There is one port hole on the steerage deck, from the galley apparently, which belches it forth in a continuous stream—half loaves of bread, great remnants of meat; we have left a trail of it across the Atlantic. If some one would only estimate the tons of wasted food which are annually thrown into the Atlantic or could calculate how much cheaper these steamship companies could give us our travel if they substituted plain, self respecting fare for this gilded glutony, it would certainly be interesting and worth while.

**Ruag Her In.**

"And when you marry," she softly said, "I hope you'll remember to invite me to the ceremony." He looked thoughtful. "It will be awfully crowded, no doubt," he said, "but I think I can ring you in somehow."

And a moment or two later she declared the ring was an astonishingly good fit.—Cleveland Plain Dealer.

**Not Worried by Them.**

Mamma—Johnny, when you told me that that Sever boy threw stones at you you did not tell me that it was after you had thrown stones at him. Johnny—I wasn't afraid of the stones I threw at him, ma. It was only the ones coming my way that I was scared of.—Boston Transcript.

**One of the Intelligent.**

"Have you any scruples," inquired the prosecuting attorney, "against inflicting the death penalty in a case of willful murder?" "Ort I to hev 'em," cautiously asked the talsman, "or not to hev 'em, if I don't want to set on the jury?"—Chicago Tribune.

**A Phenomenal Artist.**

"He is the only true musical phenomenon I ever saw or heard." "Why do you say that?" "Because he acknowledges that he tours the country for cash first and art second and that this isn't his farewell appearance."—Cincinnati Commercial Tribune.

**An Extreme Case.**

Bjones—And you say Bjfers is absentminded? Brown—Absentminded! Why, man, he's so absentminded that when he ought to have a headache his corn huria.—Baltimore News.

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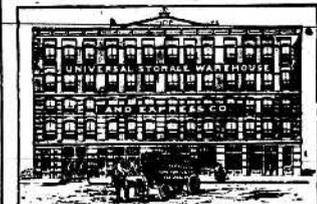
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IN THE THEATRES.

Proctor's Fifth Avenue Theatre. Proctor's Fifth Avenue Theatre next week will be the scene of an elaborate revival of the only authorized version of the spectacular drama "Around the World in Eighty Days," a dramatization by Felix Da Fontaine of Jules Verne's most famous novel. This remarkable play has been seen in nearly every town and city on the globe, and toured the United States for many years under the management of W. J. Fleming. The leading roles will be played by Minnie Seligman and William Bramwell, who will appear in conjunction with a large and strong cast.

Proctor's Twenty-third Street Theatre. A splendid show will entertain the patrons of Proctor's Twenty-third Street Theatre. The strong bill will have for its headliners Al Leach and the Three Rosebuds, Provost and Provost, Billy Clifford, "Cloverdale," with a strong and clever company of twelve people; Brooks Brothers, Cherry and Bates, Bush and Gordon and Johnson and Wells.

Proctor's Twenty-third Street Theatre. The patrons of Proctor's Fifty-eighth Street Theatre will next week witness a spectacular production of Scott Marble's "Heart of the Klondike," a strong and sensational melodrama depicting man's greed for wealth in the gold fields of Alaska. The strong company will be headed by the popular favorite, Ned Howard Fowler, the sterling young actor, who for many months has been the leading man of Proctor's One Hundred and Twenty-fifth Street Theatre, and who, by general request of the patrons of this popular playhouse, has been transferred to the Fifty-eighth Street Permanent Stock.

Proctor's 125th Street Theatre. Up in Harlem, at Proctor's One Hundred and Twenty-fifth street house, an extraordinary revival will be given of Franklyn Fyles' great war drama, "Cumberland 61." Special scenic effects have been constructed for this play, and the famous burning bridge scene will be given with close attention to detail. James E. Wilson, who for some time this season was the leading man of the Fifth Avenue Stock, will appear in the leading role as a member of the Permanent Stock. Mr. Wilson is an actor of experience and bids fair to become a most popular favorite with the patrons of this beautiful theatre. Adelaide Keim will assume the leading female role.

Thalia Theatre. This week's announcements are for tonight, "Own Blood," Saturday matinee, "The Hebrew Minister," Saturday evening, "Own Blood," Sunday matinee and night, sacred concert.

Harlem Opera House. "The Night of the Party," which recently terminated so successful an engagement at the Princess Theatre will be the attraction next week at the Harlem Opera House. Mr. Weedon Garsmith, the author, also assumes the principal part, that of a butler, and the critics are unanimous in their praises of his acting. He will be supported by the entire Avenue Theatre Company, of London.

Murray Hill Theatre. "A Midnight Bell," with Henry V. Donnelly as "Deacon Tidd" is ringing merrily at the Murray Hill Theatre this week. Next week there will be an extra attraction when Marie Wainwright will appear, supported by the stock company in a revival of Shakespeare's "School for Scandal."

New Attractions at the Eden Musee. The Eden Musee always has a list of good attractions, but during the month of January they will excel. De Kolts has been re-engaged, and each evening will present an exhibition of conjuring that is startling to say the least, and which marks him as the greatest magician of the day. During the three months he has been at the Musee the large Winter Garden has been crowded at each exhibition. Thousands of visitors have watched his marvelous feats solely to try and determine how they were accomplished, but so far not a single explanation has been given that in any way explains them, and even clever magicians who have been present shrug their shoulders and say it is astonishing. De Kolts is only one of the special attractions. There are many others.

Advertise in the Hebrew Standard.

The Guillotine and Its Inventor. One of the most widely disseminated of popular errors is that Dr. Guillotin invented the guillotine which still bears the name. The real inventor of this sinister contrivance was Dr. Louis, a well known medical man and permanent secretary of the Parisian School of Medicine, or Academie de Medicine.

Dr. Guillotin, who died in 1814, energetically but vainly protested against the use of his name in connection with this disagreeable subject, an evidence, if one were wanted, of the great difficulty there is of correcting a popular error. Needless to say that the legend that Dr. Guillotin was among the victims of his friend's ingenious and merciful instrument of destruction is wholly apocryphal. He died at a good old age and in his bed, surrounded by his children, who, however, obtained permission to change their name.

Outward Show in Italy. All over Italy social life is characterized by a great love of outward show. Here is an anecdote which Mr. Luigi Villari relates in "Italian Life in Town and Country" to illustrate this national feeling:

An American gentleman who was spending the winter in Naples had taken a flat in a palazzo, the first floor of which was occupied by a noble family in somewhat reduced circumstances. He noticed to his surprise that every day he met a servant coming up or down the stairs carrying a pair of carriage doors. At last the mystery was explained. The said noble family shared a carriage with some other people, but each had its own doors with the family coat of arms, to make their friends believe that they both had carriages.

Mogul Village Colors. Among the picturesque features of life in the Mogul villages are the town criers, who take the place of the daily newspapers in civilized communities. There are two of these functionaries, one representing the "hostiles" and the other the "friendly," the opposing political parties in the Tusayan villages. Twice a day these officials ascend to the rooftops and, wrapped in their scarlet blankets, their figures outlined against the clear blue sky, call out in long drawn, resonant tones whatever announcement or record of town happenings may be in order.

The Woes of Cupid. "Men is she' fickle," said Miss Miami Brown. "Day goes back on you on de slightest provocation." "What's been happenin'?" asked Miss Olima Jefferson Tompkins. "Mr. Rastus Pinkley come aroun' tryin' to kiss me, an' so as not to seem too willin' an' audacious, I smashed 'im wif a flatiron, an' jes' foh dat he jilted me."—Washington Star.

Teaching Him a Lesson. Thompson—Did your wife scold you when you went home so late last night? Johnson—You don't know what it is to have a wife who was once a school-teacher. She simply made me write a hundred times on a slate, "I must be home by 10 o'clock."

A Mean Rival. Miss Esthete—Oh, I just adore poetals! What a sad, soulful expression Mr. Loughan has. Mr. Smartchap—You would have a sad, soulful expression, too, if you were as far behind in your board bill as he is.—New York Weekly.

Toothache. Dentist—Been suffering from toothache, I see. She—Yes; haven't slept a wink for three nights. Dentist—Is it a back one or— She—No; it's my husband's tooth.

Not a Bargain Day. The Husband (during the quarrel)—You're always making bargains. Was there ever a time when you didn't? The Wife—Yes, sir; on my wedding day.

Plenty of Proof. Alice—What makes you think your new photographs are so horrid? Gladys—All my girl friends ask for one, but my male friends don't.

Nothing is more distressing than young men trying to act old or old men trying to act young.—Chicago

KAUFMAN, ISRAEL.—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 Israel Kaufman, deceased, late of the County of New York, to present the same with vouchers thereof to the subscribers at their place of transacting business, the office of Eisman & Levy, 135 Broadway, Borough of Manhattan, in the City of New York, on or before the 10th day of July, 1902, next.

Dated, New York, the 24th day of December, 1902. YETTA KAUFMAN, Executrix. EISMAN & LEVY, Attorneys for Executors, 135 Broadway, Borough of Manhattan, New York City.

DAZIAN, WOLF.—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 Wolf Dazian, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, the office of Ross & Putzel, No. 128 Broadway, in the City of New York, on or before the 29th day of June next.

Dated New York, the 16th day of December, 1902. CHARLES A. TIMPFFHEIMER, Ross & Putzel, Attorneys for Executors, 128 Broadway, New York City.

SCHNEIDER, AARON.—PURSUANT TO AN order of the Hon. James Fitzgerald, one of the Justices of the Supreme Court, New York County, dated the 29th day of November, 1902, notice is hereby given to all creditors of, and persons having claims against Aaron Schneider, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, the office of Solomon Leopold, 119 Nassau St., New York.

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 subscribers at their place of transacting business, No. 306 Madison Avenue, Borough of Manhattan, in the City of New York, on or before the 1st day of April next.

Dated New York, the 24th day of September, 1902. GEORGE W. JACOBI, Administrator.

HELLER, JETTE.—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 Jette Heller, 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. 106 Broadway, in the City of New York, on or before the 4th day of May next.

Dated New York, the 20th day of October, 1902. LIZZIE F. ENGLEHART, Administratrix. DITTENHOEFER, GERBER & JAMES, Attorneys for Executors, 98 Broadway, New York City.

LEBERBURGER, 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 Leberburger, 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. 110 West 11th Street, in the City of New York, on or before the 20th day of May next.

Dated New York, the sixth day of November, 1902. BELLE LEBERBURGER, Executrix. SAMUEL I. WOLFF, Attorney for Estate of Sigmund Leberburger, 111 Broadway, Borough of Manhattan, New York City, N. Y.

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 subscribers at their place of transacting business, the office of Max Monfried, No. 99 Nassau Street, Manhattan, in the City of New York, on or before the first day of April next.

Dated New York, the 19th day of September, 1902. HARRY KITZINGER, Executor. MAX MONFRIED, Attorney for Executor, No. 99 Nassau Street, Manhattan, Borough of Manhattan, N. Y. City.

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.

Dated New York, 3rd day of October, 1902. ALEX. FRANKENSTEIN, NATHAN MAGEN, Executors. LOUIS JOSEPH, Attorney for Executors, 302 Broadway, Borough of Manhattan, New York City.

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, the office of Louis Joseph, 302 Broadway, Borough of Manhattan, in the City of New York, on or before the thirtieth day of April next.

Dated New York, the twenty-second day of October, 1902. ANSEL WEINBERG, Executor. BENEDICT S. WISE, Attorney for Executor, 206 Broadway, New York City, Manhattan.

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 Samuel E. Stern, 209 Broadway, Borough of Manhattan, in the City of New York, on or before the 16th day of October next.

Dated New York, 3d day of September, 1902. WILLIAM J. BARRI, HENRY B. SIEGEL, Executors. SAMUEL E. A. STERN, Attorney for Executors, 209 Broadway, Borough of Manhattan, New York City.

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 Albertine Hecht, 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 Blumenthal, Moss & Feiner, No. 25 Nassau Street, in the City of New York, on or before the 25th day of February next.

Dated New York, the 18th day of August, 1902. ROBERT L. HECHT, Administrator. BLUMENTHAL, MOSS & FEINER, Attorneys for Administrator, 25 Nassau Street, Borough of Manhattan, N. Y. City.

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, 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. 308 Broadway, Borough of Manhattan, in the City of New York, on or before the 4th day of April, 1903.

Dated New York, the 25th day of September, 1902. ARTHUR FISHMANN, JACOB WOLF, Executors. WEIL, WOLF & KRAMER, Attys. for Executors, 308 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 Frederick Mabbett, No. 49 Chambers Street, Borough of Manhattan, in the City of New York, on or before the 20th day of December next.

Dated New York, the 12th day of June, 1902. WILLIAM H. OKANYAN, JOSEPH ROTHSCHILD, Executors. FREDERICK MABBETT, Attorney for Executors, 49 Chambers St., Manhattan, New York City.

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 subscribers at their place of transacting business, No. 103 East Sixtieth Street, Borough of Manhattan, in the City of New York, on or before the 21st day of December next.

Dated New York, the 18th day of June, 1902. MORRIS COOPER, Attorney for Executor, 123 Broadway, Manhattan, New York City.

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, at the office of Maurice E. Cohen, No. 44 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 24th day of April next.

Dated New York, the seventh day of October, 1902. RACHEL MOELLER, Administratrix. MAURICE S. COHEN, Attorney for Administratrix, 44 Broadway, Borough of Manhattan, New York City.

STETTNER, 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 Stettner, 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.

Dated New York, June 27, 1902. ADOLF KAUFMAN, CARRIE STETTNER, Attorneys for Executors, 25 Broad Street, Borough of Manhattan, New York City.

WOLFF, CLARA.—IN PURSUANCE OF AN order of Hon. J. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Clara Wolff, late of the County of New York, deceased, to present the same with vouchers thereof to the subscribers at their place of transacting business, the office of Wise & Lichtenstein, No. 40 Exchange Place, Borough of Manhattan, in the City of New York, on or before the first day of June next.

Dated New York, the 14th day of November, 1902. BERNHARD ARAM, WISE & LICHTENSTEIN, Executors. 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 Bernard 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, Room 110, No. 128 Broadway, in the Borough of Manhattan, City of New York, on or before the first day of June next.

Dated New York, the 17th day of November, 1902. JOSEPH METZGER, BERNHARD ROSENSTOCK, Executors. ARNSTEIN & LEVY, Attorneys for Executors, 128 Broadway, Borough of Manhattan, New York City.

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, at the office of Louis Tobias, late of the County of New York, on or before the 20th day of April next.

Dated New York, the 22d day of October, 1902. RACHEL STRASBOURGER, SAMUEL STRASBOURGER, HARRY STRASBOURGER, CAROLINE STERN, Executors.

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, No. 105 Blocker Street, in the Borough of Manhattan, City of New York, on or before the twentieth day of April, 1903.

Dated New York, the ninth day of October, 1902. CHARLES O. TOBIAS, EDWIN L. KALISH, Executors. Landau, Kremer, Kalish & Palmer, Attorneys for Executors, No. 27 William Street, Borough of Manhattan, New York City.

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, at the office of H. H. Vogel, in the City of New York, Borough of Manhattan, on or before the 31st day of January, 1903, next.

Dated New York, the 15th day of July, 1902. HENRY VOGEL, CHARLES A. BROGAST, Executors. CATHARINE VOGEL, Executrix. DITTENHOEFER, GERBER & JAMES, Attorneys for Executors, 98 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 Kutner, 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 Sullivan & Cromwell, No. 47 Wall Street, in the Borough of Manhattan, City of New York, on or before the 10th day of January, 1903, next.

Dated New York, the 25th day of June, 1902. SIMON KUTNER, MORRIS GREEN, Administrators. SULLIVAN & CROMWELL, Attorneys for Administrators, 47 Wall Street, Borough of Manhattan, New York City.

GOSSSETT, 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, viz., 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.

Dated New York, the 20th day of July, 1902. ALEXANDER ROSENTHAL, SOLOMON GOSSSETT, Executors. ALEXANDER ROSENTHAL, Attorney for Executors, Office and Post Office address, 330 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, at the office of Maurice E. Cohen, No. 44 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 15th day of November, 1902.

JACQUES KAHN, Executor. PASKIUS & COHEN, Attorneys for Executor, No. 35 Nassau St., New York City.

WEISBERGER, 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 Weisberger, 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 City of New York, on or before the 27th day of March next.

Dated New York, the 17th day of Sept., 1902. JOSEPHINE WEISBERGER, Administratrix. 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, at the office of Messrs. Rosten & Franks, No. 134 Grand Street, in the City of New York, on or before the first day of June next.

Dated New York, the 10th day of November, 1902. JULIUS WOLF, ABRAHAM BACHRACH, Executors. ARNSTEIN & LEVY, Attorneys for Executors, 128 Broadway, Borough of Manhattan, New York City.

LOWY, LEOPOLD.—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 Leopold Lowy, 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. Rosten & Franks, No. 134 Grand Street, in the City of New York, on or before the 31st day of March next.

Dated New York, the 10th day of September, 1902. SAMUEL LOWY, JOHN EBY, Executors. R. A. STEWART, Attorney for Executors, 380 W. Broadway, New York City. GANE, 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 Gane, 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. Rosten & Franks, No. 134 Grand Street, in the City of New York, on or before the 10th day of November, 1902.



**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, 78th street and Fifth avenue.  
 Beth Hamedrash Hagodal, 54 Norfolk street.  
 Beth Hamedrash Shaar Torah, 24 Chrystie street.  
 Beth Israel, 305 West 37th street.  
 Beth Israel Bikur Cholim, 72d street and Lexington avenue.  
 Beth Israel Emanuel, 246 West 116th street.  
 Beth Tefilla, 174 East 104th street.  
 E'ual David, 175th street and Third avenue.  
 B'nai Emmes Mariampoler, 44 East Broadway.  
 B'nai Israel, 235 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 street.  
 Derech Amuno, 278 Bleeker 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.  
 Ohab Zedek, 172 Norfolk street.  
 Ohavey Sholom, 31 East Broadway.  
 Orach Chaim, 221 East 51st street.  
 Pael Zedek, 54 Pitt street.  
 People's Synagogue, 197 East Broadway.  
 Rodef Sholom, 63d street and Lexington avenue.  
 Shaarai Berocho, 138-140 East 50th street.  
 Shaaray Tefilla, 154-166 West 82d street.  
 Shaar Zedek, 88 Henry street.  
 Shaari Zedek of Harlem, 26 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, 138 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, 216 Fifth street, 174 East 110th street.  
 Maimonides, 723 Lexington avenue.

**Clubs.**

B'nai B'rith (Fraternity), 141 East 69th street.  
 Columbia, 3056 Fifth avenue.

Criterion, 514 Fifth avenue.  
 Fidello, 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. 13.  
 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 45th 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. Schuman, Secretary, 1144 Park avenue.  
 Gertrude Aid Society; president's address, 218 East 87th street.  
 Hannah Blackburn Benevolent Society, 149 East 58th street.  
 Independent Order "Treue Schwestern," secretary's address, 663 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 Tefilla 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, 65th 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 League Nos. 1, 2 and 3, Advisory Board, secretary's address, 114 East 86th street.  
 Ladies' Auxiliary Society of Hebrew Orphan Asylum, Amsterdam avenue and 157th 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 Shaarai Tefilla, 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 36th street.  
 Independent Order Sons of Benjamin, secretary's address, 212 East 58th street.  
 Joseph F. N. League, 723 Lexington avenue.  
 Keshar Shel Barzel, secretary's address, 19 St. Mark's place.  
 Societe Israelite Francaise de Secours Mutuels de New York, 208 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 Amelunz 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, 56 St. Mark's place.  
 Gemliath Chasodim, 215 East Broadway, New York.  
 Hebrew Ladies' Maternal AM Society, secretary, Mrs. N. Jacobs, 1470 Fifth avenue.  
 Hebrew Relief Society, 89 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.

**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, Boorum 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.  
 Gemliath Chesed, Cook street.  
 Mt. Sinai, 245 Bridge street.  
 Sons of Israel, Bay 23d street and Benson av. (Bath Beach).

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, 287 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, 207 Madison street.  
 Mount Sinai Hospital, 66th street and Lexington avenue.  
 Mount Sinai Training School for Nurses, 149 East 67th street.  
 Passover Relief Association, 123 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, 56 Broadway.  
 Selligman-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 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.)

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.  
 Gemliath Chasodim Association, 82 Graham avenue.  
 Hebrew American League, 715 Broadway.  
 Hebrew Benevolent Association, 143 Smith street.  
 Hebrew Benevolent Society (E. D.), 270 Keap street.  
 Hebrew Educational Society, Pitkin avenue and Watkins street.  
 Hebrew Free School Association, 100 Beaver street.  
 Hebrew League, secretary's address, 175 Watkins street.  
 Hebrew Orphan Asylum, 373 Ralph avenue.

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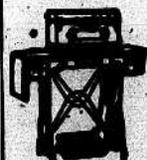
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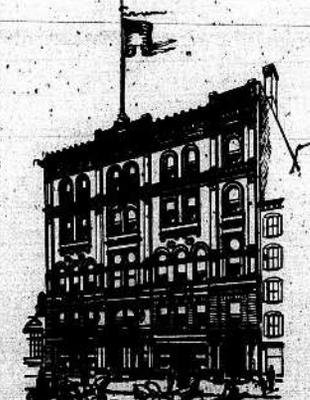
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