

OSCELSA... CELEBRATE THEIR SILVER JUBILEE WITH GREAT POMP

Supreme Court Holds That an Increase Was Illegal.

First Final Decision From the Supreme Court Upon a Long Line of Railroad Tax Suits.

A Oakland Office San Francisco Call, 1118 Broadway, Dec. 30. The city of Oakland has finally lost the first of a series of railroad tax suits that have been on a shakelike progress through the courts for half a dozen years.

PASADENA AFTER A PASTOR.

The Rev. Charles H. Hobart of Oakland Receives Call From South. Oakland Office San Francisco Call, 1118 Broadway, Dec. 30.

Y. M. C. A. TO KEEP NEW YEAR'S DAY

Reception and Refreshments in the Afternoon and Programme in the Evening

OAKLAND, Dec. 30.—The Young Men's Christian Association will keep open house on New Year's day and evening and all are invited.

WATCH MEETINGS IN CHURCHES AND HALLS

Red Cross Society to Offer an Elaborate Programme at Golden Gate Hall.

Dozens of watch meetings will be held to-night to see the birth of the new year and the new century.

SERMONS TO BE PREACHED IN STORIES

The First Unitarian Church Will Begin a Unique Series of Sunday Services.

OAKLAND, Dec. 30.—A unique series of Sunday evening services will be begun at the First Unitarian Church to-night.

Major Snow at the Y. M. C. A.

OAKLAND, Dec. 30.—Mayor R. W. Snow to-day read the address written by Theodore Roosevelt for delivery before the First Unitarian Church to-night.

Sandbagged and Robbed

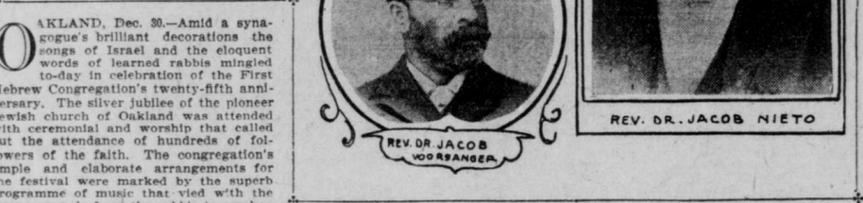
James Brady, a laborer residing at 611 Fremont street, was sandbagged and robbed of \$15 at Fifth and Natoma streets early yesterday morning.

First Enthusiastic Golfer—I say, will you play another round with me on Thursday?

Second Enthusiastic Golfer—Well, I'm booked to be married on that day, but it can be postponed.—Funch.

CELEBRATE THEIR SILVER JUBILEE WITH GREAT POMP

First Hebrew Congregation Listens to Songs of Israel and Eloquent Words of Rabbis.



THE TWO UPPER PICTURES ARE OF THE FIRST AND PRESENT PASTORS RESPECTIVELY OF THE FIRST HEBREW CONGREGATION OF OAKLAND.

AKLAND, Dec. 30.—Amid a synagogue's brilliant decorations the songs of Israel and the eloquent words of learned rabbis mingled to-day in celebration of the First Hebrew Congregation's twenty-fifth anniversary.

With Mendelssohn's orchestral "March of the Priests" for accompaniment, the rabbi of the congregation, Rabbi Jacob Nieto, presided at the piano.

At the close of the service, Rabbi Nieto, in his greeting to the members of the congregation, said: "The knowledge of how to work in the name of God for the good of man is the purpose of the religion of the future."

"The Need of the Hour." Miss Gretchen Bennett sang Mendelssohn's aria, "Rest in the Lord." Rabbi Nieto, in his address, said: "The need of the hour is to live in the name of God."

At the close of the service, Rabbi Nieto, in his greeting to the members of the congregation, said: "The knowledge of how to work in the name of God for the good of man is the purpose of the religion of the future."

At the close of the service, Rabbi Nieto, in his greeting to the members of the congregation, said: "The knowledge of how to work in the name of God for the good of man is the purpose of the religion of the future."

At the close of the service, Rabbi Nieto, in his greeting to the members of the congregation, said: "The knowledge of how to work in the name of God for the good of man is the purpose of the religion of the future."

At the close of the service, Rabbi Nieto, in his greeting to the members of the congregation, said: "The knowledge of how to work in the name of God for the good of man is the purpose of the religion of the future."

At the close of the service, Rabbi Nieto, in his greeting to the members of the congregation, said: "The knowledge of how to work in the name of God for the good of man is the purpose of the religion of the future."

At the close of the service, Rabbi Nieto, in his greeting to the members of the congregation, said: "The knowledge of how to work in the name of God for the good of man is the purpose of the religion of the future."

At the close of the service, Rabbi Nieto, in his greeting to the members of the congregation, said: "The knowledge of how to work in the name of God for the good of man is the purpose of the religion of the future."

At the close of the service, Rabbi Nieto, in his greeting to the members of the congregation, said: "The knowledge of how to work in the name of God for the good of man is the purpose of the religion of the future."

At the close of the service, Rabbi Nieto, in his greeting to the members of the congregation, said: "The knowledge of how to work in the name of God for the good of man is the purpose of the religion of the future."

At the close of the service, Rabbi Nieto, in his greeting to the members of the congregation, said: "The knowledge of how to work in the name of God for the good of man is the purpose of the religion of the future."

At the close of the service, Rabbi Nieto, in his greeting to the members of the congregation, said: "The knowledge of how to work in the name of God for the good of man is the purpose of the religion of the future."

At the close of the service, Rabbi Nieto, in his greeting to the members of the congregation, said: "The knowledge of how to work in the name of God for the good of man is the purpose of the religion of the future."

At the close of the service, Rabbi Nieto, in his greeting to the members of the congregation, said: "The knowledge of how to work in the name of God for the good of man is the purpose of the religion of the future."

At the close of the service, Rabbi Nieto, in his greeting to the members of the congregation, said: "The knowledge of how to work in the name of God for the good of man is the purpose of the religion of the future."

THEATERS OF SHAKESPEARE'S TIME.

THIRTY SHAKESPEARE EVENINGS.

Copyright, 1900, by Seymour Eaton.

When Shakespeare came to London in 1588 he found the first regular theaters, as the Elizabethans called them, playhouses, already established.

There was yet another theater in London at which Shakespeare played and in which he had a certain financial interest.

It was not only on their travels through the provinces that the actors made use of these inn courtyards.

Shakespeare's company, now known as his Majesty's servants, returned to this theater.

Long before this time, however, Shakespeare had been playing in the theaters of the Bankside.

London in Shakespeare's time was a long, narrow city drawn out along the northern bank of the Thames.

But the pleasure-loving Londoners were by no means ready to abandon their favorite amusement at the bidding of city magistrates or Puritan preachers.

At the close of the service, Rabbi Nieto, in his greeting to the members of the congregation, said: "The knowledge of how to work in the name of God for the good of man is the purpose of the religion of the future."

At the close of the service, Rabbi Nieto, in his greeting to the members of the congregation, said: "The knowledge of how to work in the name of God for the good of man is the purpose of the religion of the future."

At the close of the service, Rabbi Nieto, in his greeting to the members of the congregation, said: "The knowledge of how to work in the name of God for the good of man is the purpose of the religion of the future."

At the close of the service, Rabbi Nieto, in his greeting to the members of the congregation, said: "The knowledge of how to work in the name of God for the good of man is the purpose of the religion of the future."

At the close of the service, Rabbi Nieto, in his greeting to the members of the congregation, said: "The knowledge of how to work in the name of God for the good of man is the purpose of the religion of the future."

At the close of the service, Rabbi Nieto, in his greeting to the members of the congregation, said: "The knowledge of how to work in the name of God for the good of man is the purpose of the religion of the future."

At the close of the service, Rabbi Nieto, in his greeting to the members of the congregation, said: "The knowledge of how to work in the name of God for the good of man is the purpose of the religion of the future."

At the close of the service, Rabbi Nieto, in his greeting to the members of the congregation, said: "The knowledge of how to work in the name of God for the good of man is the purpose of the religion of the future."

At the close of the service, Rabbi Nieto, in his greeting to the members of the congregation, said: "The knowledge of how to work in the name of God for the good of man is the purpose of the religion of the future."

At the close of the service, Rabbi Nieto, in his greeting to the members of the congregation, said: "The knowledge of how to work in the name of God for the good of man is the purpose of the religion of the future."

At the close of the service, Rabbi Nieto, in his greeting to the members of the congregation, said: "The knowledge of how to work in the name of God for the good of man is the purpose of the religion of the future."

At the close of the service, Rabbi Nieto, in his greeting to the members of the congregation, said: "The knowledge of how to work in the name of God for the good of man is the purpose of the religion of the future."

At the close of the service, Rabbi Nieto, in his greeting to the members of the congregation, said: "The knowledge of how to work in the name of God for the good of man is the purpose of the religion of the future."

At the close of the service, Rabbi Nieto, in his greeting to the members of the congregation, said: "The knowledge of how to work in the name of God for the good of man is the purpose of the religion of the future."

At the close of the service, Rabbi Nieto, in his greeting to the members of the congregation, said: "The knowledge of how to work in the name of God for the good of man is the purpose of the religion of the future."

At the close of the service, Rabbi Nieto, in his greeting to the members of the congregation, said: "The knowledge of how to work in the name of God for the good of man is the purpose of the religion of the future."

At the close of the service, Rabbi Nieto, in his greeting to the members of the congregation, said: "The knowledge of how to work in the name of God for the good of man is the purpose of the religion of the future."

At the close of the service, Rabbi Nieto, in his greeting to the members of the congregation, said: "The knowledge of how to work in the name of God for the good of man is the purpose of the religion of the future."

At the close of the service, Rabbi Nieto, in his greeting to the members of the congregation, said: "The knowledge of how to work in the name of God for the good of man is the purpose of the religion of the future."

At the close of the service, Rabbi Nieto, in his greeting to the members of the congregation, said: "The knowledge of how to work in the name of God for the good of man is the purpose of the religion of the future."

At the close of the service, Rabbi Nieto, in his greeting to the members of the congregation, said: "The knowledge of how to work in the name of God for the good of man is the purpose of the religion of the future."