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What Happened at the "White Farm."—A Russian Romance.

By Miss Golda Goldstein,

AUTHOR OF "DAVID RUBEL,"

MIRIAM WITKOSKY was a proud and beautiful Jewess, who lived in a small province in the southern portion of Russia. The inordinate pride of the Russian beauty arose from the fact that her father was a wealthy farmer, who owned great tracts of land, that yielded the most valuable crops and yearly produce.

As might easily be imagined, Farmer Witkosky hired a great many people to work for him, all were Jews like himself. Despite this fact, Witkosky and his household, were treated with a certain amount of tolerance by the Russian government. For, as it happened, all the grain raised upon his ground was contracted for and sold to the Russian Army. And the stock raised upon his farm, supplied the magnates of the land; Witkosky's corn and wheat were said to be the fullest and best in the country, and his cattle and poultry the finest and fattest, all of which were white in color throughout. Hence his broad acres were given the name "White Farm," which was well known throughout the neighboring provinces.

By the time that Witkosky had reached middle life, his business increased to such an extent, that it became necessary for him to take an assistant. At first he found it a very difficult matter to find a suitable party to fill the position. For Witkosky would take none other into his employ but one of his own faith. And, as it turned out, most of those who applied, did not know the Russian language grammatically, nor were they at all capable of transacting business among the educated governors with whom he dealt.

At last, to his unexpected relief and good fortune, Farmer Witkosky ran across a person who answered all his requirements.

David Berkowitz was a young man of unusual ability, who had, through his own efforts, succeeded in securing a good education. Besides this, he was a first rate accountant, which latter qualification mostly recommended him to the notice of his employer. In appearance, David Berkowitz was tall and fine looking, and his dark eyes bespoke ready intelligence and excellent judgment. In truth, Witkosky's overseer, or manager, was very different from anyone whom his proud daughter Miriam had ever met, and entirely superior to those suitors who had, from time to time, been bold enough to approach the haughty beauty all of whom she alike, scornfully disdaind.

Compelled to live under the same roof, and being constantly thrown together, it was only natural that the young people should fall very much in love with each other. But Miriam was proud and hardened her heart against the love which had come into her life. For her father's paid dependent she considered below her in station, and consequently, unworthy of her affection.

It was in vain that David Berkowitz picked the choicest and ripest fruit as he galloped on horseback through the heavily laden orchards, or sweet wild flowers, as he rode over the yepow fields, all of which he laid at the feet of Miriam Witkosky. Nor was it to be wondered at that, as time went on, that David Berkowitz grew very despondent when he realized the utter hopelessness of his suit. For when at last, the summer weather with all its warmth and bountiful harvests passed away, and dread winter, with all its terrors of snowbound frosts fell upon the land, the hapless lover found himself no nearer the object of his love than before.

"Can you not spare one friendly word of farewell to speed me upon my long journey?" pleaded the young man earnestly, one bitterly cold morning as he got into his double furred ulster that covered him from head to feet.

"My friendship is reserved for my equals," was the heart-

less reply of the disdainful beauty, at the flickering fire-light from the earthen oven fell upon her unrelenting countenance.

"I do not believe I am so far beneath you. On the contrary, the position I hold as your father's manager, is a good one for a young man of my age. And, moreover," added he proudly, "I have laid up sufficient money already to buy and stock a farm, and begin life as your father did years ago, before he was as rich as he is now."

"You are a presumptuous person, or else you would never

unhappy, as he made his way down the narrow path, and out through the snow banked up high on either side. Miriam's proud heart smote her. Impulsively she drew forth her pocket-handkerchief, and waved it in beckoning fashion, as he turned to go out of the gate.

But he did not look up or see her. Instead, he pulled down his fur cap, and jumped into the long, high sled, that waited for him, after which he sped away upon his destination. A distance of many miles, whither he was bound, to negotiate with the governor of a province, for a great many hundreds of bushels of wheat, safely garnered within the capacious granary of the "White Farm."

When Miriam Witkosky beheld him thus depart, she felt very lonely, and grew more lonely than she had ever been in her life before. This frame of mind continued till at length, womanly tenderness broke down the barriers of false pride that separated her from the one she loved. That being once accomplished, Miriam determined to meet her lover upon his return with a smile of affection, and make him happy with her love.

This gentle resolve lightened her heart, and she tripped about the house from morning until night, humming fragments of the sweet and plaintive airs of her land.

At the end of a certain number of days, Miriam Witkosky began to watch for the coming of David Berkowitz. Nothing, however, but the passing or repassing of a servant or laborer, broke the dreary monotony of the frosty landscape over which she gazed.

One dark and gloomy afternoon, however, during a heavy snow blizzard, a riderless horse made his way up to the gate of the "White Farm," where he halted and pawed for admittance. To the consternation of all concerned, the animal proved to be the very one which David Berkowitz had driven when he went away the week before.

"What does it mean?" exclaimed Miriam, growing frightened as she watched the solemn aspect and heard anxious tones of those gathered about the restless animal.

"It means, my daughter, that if he took the horse away and were able to bring him back, the horse would not come here alone," replied the father, in sober fashion.

"Can anything have—happened to—David Berkowitz?" cried Miriam, trembling with fear, as she remembered his last dismal words before leaving her.

"That is hard to say as yet, or until search is made," declared Farmer Witkosky, as he turned from her and ordered a traveling sled to be hitched up immediately and quickly equipped for a traveling expedition. The important instructions that came from the master of the White Farm, were carried out at once by those who stood about.

"I am going along with you, father," said Miriam, coming out of the house dressed for the journey, when at last everything was in readiness. No resistance being made to this tearful threat, the proud daughter of the household got into the sled, followed by her maid-servant, who wrapped her mistress in so many big furs, that she scarcely felt the cold.

Without the loss of time, the whole party started off upon the perilous journey, with nothing to guide them on their way, out the foot-prints of the horse whose strange appearance had given the alarm. Even these after a time, the trained vision of the guides in front found it hard to follow. For they were either filled up, or partially destroyed by the snow-blizzard, which has carried everything before it. When darkness fell upon them, although the men who carried lanterns flashed the lights in every direction, nothing came to view calculated to reveal the whereabouts of him for whom they searched.



EMANUEL LASKER.

Years have not diminished the skill of the Great Chess Champion as his play in the present tournament shows.

venture to hint, at, much less give expression to such in my presence," retorted Miriam Witkosky, tossing her head indignantly, and drawing herself up with the air of an offended queen.

"The time may come when you will regret your hard-hearted cruelty," returned the crestfallen lover, in tones of prophetic sadness, as he buttoned up his cloak and left the house.

As soon as he closed the door, Miriam walked to the window and looked after him. In truth, the young man appeared very

When at last, a great many miles had been traveled, a mound of snow, higher than the surrounding level, arrested the attention of those constantly on the alert for the slightest clue.

Almost before the horses were reined in, the men jumped out and began to ply their big wooden shovels to the large white heap.

"What has been found may prove to be no more than a fallen tree buried beneath the snow, which has fallen upon it," Witkosky told his daughter, as the pile of snow at which the laborers worked, continued to lessen.

Before long, a shout of discovery fell upon the night air.

"The 'White Farm' sled," came from first one then another of the laborers.

At this, Witkosky got out and went over to the scene of action. What he had heard was true, for one of his own sleds lay upon the ground, turned bottom side up, making a cavity as broad and as long as the cart itself, within which lay David Berkowitz, closely wrapped up in his long fur coat.

It is easy enough to see what has happened," said one of the guides, "the poor young man was blinded by the blizzard and lost his way, which made him unhitch his horse, believing that the animal, if left to himself, would succeed in reaching the farm in safety. After which he turned the sled upside down, and got beneath it, hoping to protect himself from the storm until searched for or otherwise discovered.

"Is he dead?" sobbed Miriam, from where she sat unable to restrain her grief.

"It all depends," said the man, respectfully, whom she beckoned to her. "If the young man has only lain a few hours, this may be only a sleep," he added, as those who well understood their task, rolled and shook the prostrate form lying upon the ground.

The silence which followed was fraught with bitterest anguish to one aching heart, until broken by the joyous cry:

"David Berkowitz lives," which echoed through the snow-clad forest.

For the snow-bound traveler actually unclosed his eyes, and in a very short time scrambled to his feet.

Miriam laughed and cried by turns, so great was her rejoicing, as the empty sled was brought over and made secure to the one in which they had come.

When this was done, everyone got in, the rescued among them.

The ride back was an eventful one, for Miriam sat with her lover and let him fold her fur robes about her. Moreover, she told him, softly, before they reached the "White Farm," that she was sorry for the why in which she had treated him; also, if he had not been brought home alive, that she would have died of a broken heart.

This affectionate confidence made the young man by her side unspcakably happy, and glad that his life had been risked in an encounter that had won him that for which he had so patiently labored.

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Act, Don't Talk.

Editor, HEBREW STANDARD:

Dear Sir:—It is really ludicrous to ask a New York editor what to do in Canada when Jews are malignd, as I see Rev. Amdur does in your last issue. I had charge of Anshe Shalom congregation in Hamilton, Ont., for two years and I asked no questions, but acted whenever occasion required it, and let me assure you it was often required. I often took the bull by the horns and it came to that, that during my stay in Hamilton no such disparaging frivolities about Jews appeared in the papers. At one time a Doctor protested against a Hebrew receiving a hotel license. I wielded my pen in reply and when the day came for the Hebrew to get his license the Doctor did not materialize to protest and the license was duly issued. Would I have asked a New Yorker what to do in Hamilton? Is not Rev. Amdur a leader, a teacher, that he must ask how to lead, how to proceed to represent his people? Whenever it comes to stand for Israel, נַכְרֵי תַחְבֵּר אֵין said David. We must carry the sword and the trowel with us, to cut, aye cut deep; but then have the trowel ready to unite the factions that are unifiable. Hoping that in the future Rev. Amdur will act instead of consult and act promptly, I am,

Cordially yours,

L. WEISS,
Rabbi Temppe Beth Zion,
Bradford, Pa.

A Correction.

Editor, HEBREW STANDARD:

Dear Sir.—Well knowing your absolute desire to be fair to all as well as your intense and upright Judaism, and admiring you for both, I now ask you to correct a misstatement in the issue of your valuable paper of March 1. (Adar 15, 5667). The statement referred to appeared on page 3, last column and is entitled "The Sabbath is Obsolete."

The remark of W. Bro. Krasner is garbled beyond recognition, and inasmuch as that remark was made to my objection of having the banquet in question on the night of the Sabbath, I ought to be permitted to correct it in order to justice to a very worthy Brother who would at no time be guilty of making such a remark inasmuch as he himself is a Jew who thinks a great deal of that fact.

The remark as really made is as follows:

"I do not think that even the most orthodox Jew can object to an enjoyment of this kind on the night of the Sabbath, as it is not work, but only a pleasurable re-union of the brethren, their wives, sisters and sweethearts."

No matter what opinion we may have on the subject or the remark as made, I feel that Bro. Krasner did not deserve the very harsh criticism expressed in the article in question.

In justice to him as well as in justice to myself, whose objection called forth the remark, I ask you to give this letter space in your very next issue of your valuable paper, giving it the same prominence as you did to the very harsh and unjust remarks

in the article entitled "The Sabbath is Obsolete."

Very sincerely and respectfully yours,

MAX ROTHSCHILD,
Civic Lodge, No. 853, F. & A. M.

Operas, Concerts and Plays.

An unusually interesting performance for the benefit of the Austrian Society will be given at the Hotel Astor next Sunday evening. It will consist of a so-called "Cabaret" and the artists participating include Lina Abarbanell, Robert Blass, Gustav von Seyffertitz, Katharina Fleischer-Edel, Andreas Dippel, Bianca Froehlich, Eduard Muehlmann, Franz Steiner and Otto Goritz. These names guarantee the quality of the entertainment. Dr. Maurice Baumfield will act as director and "conferencier."

The last scholars' performance of the season at the Irving Place Theatre, take place on Saturday morning the 16th. The play will be "Maria Stuart."

The repertory at the Metropolitan for the rest of this week comprises: "Tosca" this evening, "Lucia" tomorrow afternoon (farewell of Mme. Sembrich) and "Lohengrin" to-morrow night. At the Manhattan the operas are "Fra Diavolo" to-night, "Carmen" to-morrow afternoon, and "Aida" to-morrow evening.

Mr. Conreid announces a complete evening cycle of Wagner's "Der Ring des Nibelungen," commencing next Tuesday with "Das Rheingold." On Thursday, the 21st, "Die Walkure" will be sung, to be followed on Monday, the 25th, with "Siegfried," and concluding on Wednesday, the 27th, with "Goetterdaemmerung." Judging by the magnificent performance of the "Walkure" given last week, this year's "Ring" should surpass in many respects any heard in recent years. There is not an opera house in Germany having among its regularly engaged singers at any one time such artists as Gadski, Fremstad, Schumann-Heink, Van Rooy, Goritz and Burgstaller. And those two highly essential factors, the orchestra and the stage management, are this year better than ever.

For the last pair of concerts of the New York Symphony Orchestra at Carnegie Hall next Saturday evening and Sunday afternoon, Mr. Damrosch has been fortunate enough to secure as soloist M. Mario Sammarco, baritone of the Manhattan Opera House.

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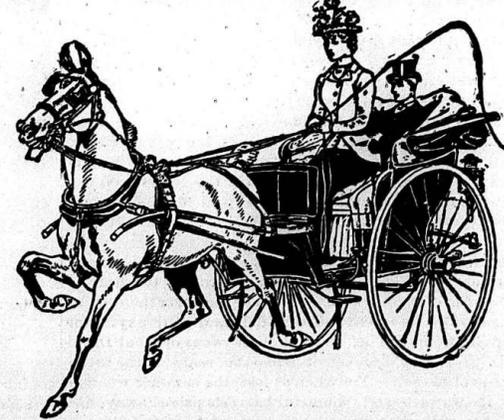
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By A. H. FRCMENSON.

THE presentation to one of its members by the Board of Governors of the Home for the Aged and Infirm of District No. 1, Independent Order of B'nai B'rith, of an excellent likeness of himself, in recognition of loyal and devoted service covering a period of twenty-five years, calls attention to an institution about which the public knows very little, but which is nevertheless the "apple of the eye" to some 3,500 members of the B'nai B'rith and their wives.

Standing on a gently sloping knoll in the outskirts of Yonkers, overlooking one of the most ravishing of the

many wonderful vistas presented by the valley of the Hudson, a big red-brick building of conventional architecture is the shelter and refuge of some eighty men and women who are there, not as pauper dependents, not as charity wards, but as a right, in the enjoyment of the profit upon a judicious investment made years ago as a guarantee and safeguard against the horrors of penurious and dependent old age. Thus these inmates of the B'nai B'rith Home are regarded by the members of District No. 1; they are looked upon (not down upon) as brothers and sisters, who having been members of the Order for twenty-five years are entitled to what they are receiving—the joy of independence, with every need anticipated and provided while waiting for the summons hence. And these inmates feel no loss of self-respect as they sit calmly in the little summer houses that adorn the wide approaches leading to the building itself, looking out upon Nature's rarest jewel or watching the sun-beams playing through the jets of the beautiful fountain in the centre of the main approach. The building itself, old-fashioned, but equal to the best that was erected twenty-five years ago, is a comfortable structure, with spacious rooms, and wide hall-ways and sun-parlors and a synagogue and a cosy general room, so clean that in the language of the housewife, "one could eat from the floor," warm in the winter and delightfully cool in the summer, is so arranged that it has no appearance of an institution, having more the general appearance of a middle-class summer hotel. No restrictions are imposed upon the inmates, save those that are absolutely necessary for the protection of so many aged men and women. Man and wife are assured of privacy, and the rooms of the inmates, all bear the personal characteristics of the occupants. And there is always room for more, as there must be, since every member may, after twenty-five years of membership, demand shelter therein for himself and his wife.

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Preparations are under way for the celebration, on June 12, of the twenty-fifth anniversary of the Home. The ceremony will be modest, but there will be something grander than the most elaborate program—the reiteration of the love of B'nai B'rith for its ideal institution.

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ALEXIS ALADYIN MAKES POWERFUL APPEAL TO CITIZENS OF UNITED STATES.

On Monday evening Alexis Aladyin, the leader of the Russian Peasant group in the first Duma, and known as the "Father of the Russian Revolution," addressed a monster meeting at Carnegie Hall.

The Rev. Dr. Lyman Abbott presided, and among those supporting him were Jacob H. Schiff, Isaac N. Seligman, Cyrus L. Sulzberger, Prof. E. R. A. Seligman, Louis Marshall and Howard S. Gans.

Representative Bennett, of New York, presented to the House of Representatives on Monday a memorial on the subject of atrocities perpetrated on Russian Jews, beginning:

"We believe the time has come when civilized nations may, and of right ought to, protest against the atrocities practised by the Russian Government in its prolonged warfare against its own people."

It recites ten specific instances of these atrocities. It is signed by judges, financiers, attorneys and business men prominent in New York and other cities.

Dr. Abbott in his opening remarks stated that the cause of the American people, as he considered it, should be to raise their protest against the continuance of the conditions in Russia. He recognized the natural prejudice of every nation against foreign war, against internal revolution, and against interfering with the affairs of other countries.

"We are not here," said Dr. Abbott, "to ask for any particular form of government in Russia. We are not here even to favor the supplanting there of the fundamental ideas of the American Government. We are simply here to insist that the Russian people shall have the primary right of protection for themselves and their property."

"The situation is simply this: Either the Russian Government can stop the atrocities of the past months and will not, in which case it is intolerable despotism, or else it cannot stop them if it will, in which case it is intolerably incompetent. In either case it is intolerable."

Mr. Aladyin is a man of striking presence and whose command of English idiom was emphasized by the marked accent with which he spoke. He said, in part:

"The first question put to one who undertakes the defense of a people struggling for freedom is this, 'Are you capable of being free?' Ladies and gentlemen, I pray you that you will not put to me the indignity of that question. I ask you to go to your own temples of liberty, look at the names on those storied walls to see where they end in 'sky,' and then to think that those were my countrymen, who fought side by side with yours, whose blood mingled with theirs in many a field and who shared with them the honors of the victory."

"We have developed a system of popular education in the teeth of the most violent opposition by the central government, so that now in every village we have a school large enough to take at least a half of the younger generation. We have established also an honest civil service, and we are as proud of it as England is of hers."

"Our aspirations were formulated by the first Duma, and recited, not by a faction, but by the whole people, as represented by 438 votes out of 440 in that body. We demanded complete amnesty for all men, women and children who suffered in the struggle for freedom. We want the repeal of all the exceptional laws, under which our homes are not safe in the dead of night, under which we are uncertain of the fate of our boys or young girls, who are at a few hours' notice taken into prison or sent into exile, under which our young women may be given over to the Cossacks or the police for their amusement."

"We want the control of the finances of the country. We want a responsible Ministry to be acceptable to the Duma. We would be glad to take a Ministry headed by any straightforward, honest man, and in return take the responsibility of pacifying the country in one month and without bloodshed."

"And what are the prospects that the Government will grasp the situation? I fear that the wiser counsels will not prevail, and that the Government, un-

conscious of the tremendous issue in the scales of fate, will hold to the erroneous impression that the people are not determined to fight for their rights."

"To my understanding the few next weeks must in my country produce a conflict. What form it will take I do not know—I think it most probable that there will be a general strike as the first step, and what will come after, who can tell? I pray to God that he may spare my country such a fate, but if it must come, in the name of the Russian people, I place the responsibility upon the crown, as the representative of the Government and of its oppression."

"Now, I have come to the United States, first of all, to ask the people to 'keep the ring,' to remain neutral; not to give the Government the money to buy machine guns, but to let an armed people fight for its people. I ask you not to give the Government the help that it cannot get in London or Paris again. As I do so, I know that you feel in the depths of your hearts a sympathy large enough to shut off Russia from the money markets of America in the name of your glorious past."

"But it is right that I should tell you also that the last Duma repudiated the loan raised without its consent in London and Paris; so will this people of mine repudiate every obligation that represented the price of its blood and bondage."

"It may be that in a few days there will come the call to liberate my country; then I shall ask you as a free people to side openly with us, to give of your time and your energy that we, whose blood stains your battlefields, may take our place by your side in equal freedom and equal opportunity."

Dr. Felix Adler, explaining his reasons for encouraging of Russian freedom, declared himself to be entirely in sympathy with the purposes of the meeting for the reasons that Dr. Abbott stated, and also because he considered that it had been conclusively shown that the Government of the Czar was responsible for the outrages in Russia and officially encouraged and abetted them.

"Not only do the facts show," he said, "that the government of the Czar had failed to protect life, but it has taken away the lives of thousands of its citizens; not only has it failed to conserve liberty, but it has taken liberty away; not only has it failed to do justice, but it has denied justice."

The meeting adopted the sense of the resolutions presented in Congress by Representative Bennett of New York, calling upon Congress to protest against the perverted use of governmental functions.

Hebrew Free Loan Association.

The Hebrew Free Loan Association located at 108 Second avenue, which loans money to those in need, irrespective of creed or race without any charge to the borrowers, loaned in the month of February, 1907, \$32,725 to 1,198 borrowers.

Rabbi Spear Elected.

At a special meeting of the trustees of Temple Etz Chaim of Yorkville, the Rev. Dr. J. D. Spear, of Brooklyn, was unanimously elected Rabbi to succeed the Rev. Dr. A. Spiegel. Dr. Spear entered upon his duties on Friday last. The new Rabbi received his education in Germany and is a graduate of the Berlin University and is known as an eloquent pulpit speaker.

The Auxiliary of "The Hope of Israel."

The junior members of the auxiliary of the Hope of Israel will give a grand Purim play at the auditorium of the Young Men's Hebrew Association, Sunday afternoon, March 10, at 2:15. The performance will be a very interesting one, as the young girls are thoroughly trained. An enjoyable time is promised to all those who attend. Tickets may be obtained either at the home of the president, Miss Mildred Wacht, 19 West 115th street, or at the rooms of the association on the day of the performance.

In Aid of the Jewish Poor and Almshouse at Kingston, Jamaica.

In response to the appeal addressed to Mr. Albert Lucas by Mr. Jacob Mudahy, an ex-president of the Amalgamated Synagogue of Kingston, extracts from which we printed in our last issue, the sum of \$23.50 was collected last week from the children of the Albert Lucas Religious Classes and forwarded to Mr. Mudahy. A further collection from the children has resulted in the sum of \$9.65.

The appeal also requested, Mr. Lucas to send matzos and the Ladies' Fuel and Aid Society, Messrs. A. Goodman & Son and the Maas Baking Co. have generously contributed sufficient for the poor people's use during the ensuing holy days. A whist, under the direction of Mrs. Samuel D. Levy, Mrs. Hugo A. Wallenstein, Mrs. Samuel Greenfield, Mrs. Joseph H. Cohen, Mrs. Alfred Pincus and Mrs. Albert Lucas, will be held at the Waldorf-Astoria on Tuesday evening, March 26, at 8:30 p. m. Tickets (admitting one and including wardrobe check), price \$1, may be purchased from either of the ladies mentioned, or from this office.

Jewish Hospital for Deformities and Joint Diseases.

This institution, located at 1917 Madison avenue, opened only a short time ago, is already proving unable to meet the demands made upon it, and the directors are desirous of extending the accommodations. For this purpose a charity benefit will be given at the Academy of Music, Sunday evening, March 17, and the following eminent artists have postively promised to appear: Entire Wine, Woman and Song Company, Sam Bernard, Marie Dressler, Montgomery & Stone, Cissy Loftus, Otis Harlan, Empire City Quartette, and others.

There are said to be 10,000 deformed children in the city, in addition to the greater number who do not attend school, so that the task of caring for them is one of considerable magnitude. Yet had the new hospital adequate facilities, results so far achieved indicate that nine-tenths of the youngsters doomed to grow up under the handicap of crooked backs, stiffened joints, and weak legs or arms might be cured.

So frequent is the occurrence of lateral curvature of the spine among school children that the new hospital has already established a large class in "spinal curvature." Bending over desks, carrying too many books to and from school, and the failure of parents to realize incipient deformity of their children, are given as the usual causes for the creation of an army of potential cripples. If taken in time lateral curvature of the spine may be cured by what Dr. Henry Fraenhtal, the physician in charge and founder of the hospital, terms therapeutical exercise.

All in all, the new hospital is demonstrating the need for its existence, and that there is no lack of material for its ministrations is apparent from the fact that already, in its four months' work, it has outgrown accommodations provided by the converted brownstone houses, facing Mount Morris Park, and has acquired the next building for additional room. The hospital is supported entirely by voluntary contributions, and it is therefore incumbent upon the Jewish community to give the institution the most liberal support. The Academy of Music should prove too small for all those desirous of testifying to the splendid work accomplished by the Jewish Hospital for Deformities and Joint Diseases.

The Albert Lucas Religious Classes.

Last Sunday afternoon, by special arrangement with the Educational Alliance, all the seats in the Auditorium were sold in advance (without the intervention of any speculators) for the use of the children of these classes. This is the second year that the children have had this form of Purim treat, and they enjoyed it hugely. "Little Lord Fauntleroy," a drama in three acts, specially arranged for the Alliance, was presented by the kind permission of Frances Hodgson Burnett, the author. The cast was trained by Mrs. Emma Sheridan Fry and was deservedly applauded.

Success of the Montefiore Bazaar Assured.

The Montefiore Bazaar will open on Saturday evening, at 8 o'clock, March 9, 1907, in the Vestry Rooms of the Temple, Hewitt and Macy places, and will be open for nine days, closing March 17th. This bazaar has been arranged by the Montefiore Congregation, which is a continuation of the Montefiore Society, of which Mr. Joseph Magnus, deceased, was the organizer, in 1900. As a thorough gentleman and a scholar, he conceived that a nation without a religion is liable to deteriorate, and he therefore decided to organize a school, where religion and ethics should be taught to the youth.

The Jewish population, however, was so small at that time, that he could not extend his activities to the desirable limits, but this organization has worked faithfully and untiringly for a period of six years, until the Hebrew population of this borough increased to such an extent that a considerable number of it joined the worthy cause, and the construction of a regular house of worship and school rooms was made possible. This idea was conceived in the latter part of 1906, and through the efforts of the board, a very suitable plot of land was purchased, and finally the corner stone of a new building was laid by Mr. Morris Amdur, in June, 1906. The work of the new structure was progressing so rapidly that on the 15th of September of the same year the Congregation was able to conduct services in the new Temple.

The board, however, has not confined its activities to the construction merely, but, although their means were limited, they have engaged a Rabbi, who is a graduate of the Jewish Theological Seminary, Rev. Dr. Alexander Basel, and an able leader. The Congregation also has

engaged the services of a musical Cantor, Mr. Greenbaum.

In order to carry out the original ideas of the founder of this Congregation, the board has immediately organized a model religious school, where the children are instructed in the principles of right and wrong, and are imbued with broad and lofty ideas of their faith.

The social aspect was also carefully considered. A ladies' society was started for the purpose of promoting sociability among the members of the Congregation, and also to assist in the endeavors to make the good cause a success. The Montefiore Sisterhood, of which Mrs. Charles Friedenbarg is president, was so enthusiastic in its endeavors that it proposed to assume the toils of conducting this bazaar, for the benefit of the Temple and the completion of the Religious School. The bazaar committee was organized about two months ago, and Mrs. Lucas Toch was unanimously chosen the chairlady of this enterprise. The work was conducted in such an able and orderly manner, and the organization was so splendid, that in this comparatively short time donations have been accumulated to such an extent that not even a person with the most vivid imagination and optimistic tendencies could have expected such a result.

One of the interesting features of the fair will be that a gold medal will be awarded to the most popular young lady of the Bronx.

It is now up to you, fellow citizens, to help us along in our lofty endeavors, and to visit us on Saturday night, March 9, 1907, at 8 o'clock, or any day of the following week, when the bazaar will be open. The opening ceremonies will be conducted by prominent speakers, and a cordial welcome will be extended to all.

WITH THE PREACHERS.

TEMPLE BETH ISRAEL BIKUR CHOLIM.—Rev. Aaron Elseman will preach the sermon on Sabbath morning on the topic, "The Elements of Love and Fear in Social and Educational Problems." Part II.—At the regular children's services at 3 o'clock in the afternoon in the synagogue Rabbi Elseman will speak on "Unselfishness," second in the series "Some Things Which God Loves."

SHAARI ZEDEK OF HARLEM.—Sabbath morning Rev. Dr. A. Spiegel, on "The Para Aduma."

TEMPLE ADATH ISRAEL, BRONX.—Rev. Mayer Kopffstein, on "A Mystic Rite."

TEMPLE EMANUEL, of Borough Park.—Friday evening Rev. I. L. Brill, on "Is Judaism Decaying?"

THE EDUCATIONAL ALLIANCE, 197 East Broadway.—The following will officiate at the Children's Services Saturday afternoon, March 9: Rabbi Dr. D. Davidson, Cantor Rev. J. Schor.

Y. M. H. A.—This (Friday) evening: Address by Mrs. Minnie D. Louis, March 15 the speaker will be the Rev. Dr. S. Schulman.

TEMPLE EMANUEL.—Sunday, March 3, at 11.15 a. m., Rev. Dr. Joseph Silverman will lecture on the subject, "Religious Liberty in France and America." All are welcome.

AHAWATH CHESED SHAAR HAS-HOMAYIM.—Sabbath morning Dr. I. S. Moses will preach on "The Power of Personality."

Temple Emanu-El Refuses \$3,000,000.

The fact has just become known that the trustees of Temple Emanu-El have refused an offer of \$3,000,000 for the temple on Fifth avenue and Forty-third street.

The Bronx Sisterhood.

The annual masquerade ball of the Bronx Sisterhood, held at Zeltner's Casino February 26, in aid of Temple Adath Israel, Bronx, was a great success, both financially and socially. Special thanks are due to the Rev. S. Jonas for his services in a good cause, and helped to make this the greatest affair ever held in our midst.

BOROUGH OF RICHMOND.

Purim was duly celebrated in the Jewish community. Festive services were held in the synagogues. The service held in the temporary synagogue of the Congregation Emanuel deserves special mention. The place was crowded to its capacity. Cantor L. J. Goetz read the Megillah and a large choir composed of the pupils of the Hebrew School sang hymns beautifully. The new Congregation made wonderful progress and is today the leading Jewish Congregation on Staten Island, and when its new magnificent temple is finished will be a jewel in the coronet of the Greater New York synagogues.

The eleventh annual entertainment of the Hebrew Benevolent Society took place last Tuesday. The German Club rooms could not accommodate the immense assemblage that came to enjoy the affair. "Miss Hobbs" was cleverly performed by the Criterion Dramatic Company. Julius Schwartz, president of the society, made a stirring address and was followed by the Rev. Dr. Oliver P. Barnhill, minister of the Presbyterian Church of Stapleton. Both addresses were enthusiastically received. Dancing followed and a strictly Kosher supper was then served by Caterer Harris from Manhattan. Everybody who is anybody was there. We missed, however, several of the best workers of the society, whom illness prevented from attending.

David P. Schwartz, chairman of the Pen and Printing Committee and trustee of the Hebrew Benevolent Society, is recovering from a severe illness and will be, we are glad to hear, soon his own healthy self again. Mrs. J. Bodine of Elm Park is suffering from an attack of the grippe, but we hope to see the good old mother hale and hearty again.

Emanuel Lehman Memorial Meeting.

The Hon. Edward Lauterbach was the principal speaker Sunday morning at the memorial services in honor of Emanuel Lehman at the Hebrew and Orphan Asylum.

Bankers, brokers, prominent men of Wall street who had been closely associated with Mr. Lehman; members of the Seligman Solomon Society, composed of former inmates, and about 500 of the inmates of the institution, assembled in the large synagogue for the services. Mr. Lauterbach paid a high tribute to Mr. Lehman, praising his charity and broad public spirit.

A few of the well-known men present besides Mr. Stern, Mr. Schiff and Mr. Lauterbach were Joseph Loth, Adolph Lewisohn, P. J. Goodhart and Max Beckhardt.

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BAR MITZVAH.

Mr. and Mrs. B. Spier announce the bar mitzvah of their son Jerome at the Congregation Sherith E'nai Israel, 22 East 118th street, Manhattan, Saturday, March 9, 1907. Friends and relatives are invited to attend.

Mr. and Mrs. G. H. Lowell announce the bar mitzvah of their son, Walter, Saturday, March 9, Temple Rodolph Sholem, 63d, Lexington avenue. At home Sunday, March 10, 204 West 141st.

Mr. and Mrs. Moses Cahen, of 123 East 92d street, announce the bar mitzvah of their son, Nathan Emanuel, at Temple Rodolph Sholem, Lexington avenue, corner 63d street, Saturday, March 9, 1907, at 10 a. m. Home Sunday, March 10, from 3 to 6 p. m.

ENGAGEMENTS.

ALEXANDER-FREIMAN.—Mrs. A. H. Freiman, of 60 East 117th street, announces the engagement of her daughter Sadie to Mr. Michael Alexander. Reception Sunday, March 10, from 3 to 6.

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ABRAMS-LEOPOLD.—Mr. and Mrs. J. Leopold announce the engagement of their daughter Florence to Mr. Jack P. Abrams. At home Sunday, March 10, 2 to 6 o'clock p. m., at 79 Palmetto street, Brooklyn.

BENJAMIN-BAREND.—Miss Mildred Barend to Harry M. Benjamin. At home Sunday, March 10, 28 Fillmore place, Brooklyn. Cards.

DISTLER-HAMMEL.—Miss Rose Malberg Hammel, to Mr. Jacob Distler. Will receive March 17, 1907, between 2 and 5 p. m., at the residence of her uncle, Mr. Leon Sabel, 68 Edgecombe avenue.

DIAMOND-LEWIS.—Mr. Phil Diamond and Miss Hannah Lewis, Sunday, March 10, from 3 to 6, 1010 East 163d street, Bronx.

GOLDSTEIN-HELLMAN.—Mr. and Mrs. F. Goldstein, of Cleveland, Ohio, announce the engagement of their daughter Henrietta Dorothy to Mr. Leonard J. Hellman. At home Sunday, March 10, from 3 to 6, at 118 West 114th street. No cards. Providence and Cleveland papers please copy.

SHERMAN-MARKER.—Mr. and Mrs. A. J. Sherman announce the engagement of their daughter, Blanche, to William B. Marker, on Sunday, March 10, 1907, at their residence, 2371 Diamond street, Philadelphia, Pa. No cards.

SCHWEITZER-HELLINGER.—Mr. Leopold Hellinger, of 71 East 90th street, announces the engagement of his daughter Dorothy to Mr. Nathan Schweitzer.

SOMMERS-ROSENBERG.—Mr. A. Rosenberg, of New Haven, Conn., wishes to announce the engagement of his daughter Etta to Mr. Ernest Sommers. Reception Sunday, March 10, 3 to 6 p. m., Hotel Cecil, 118th street, St. Nicholas avenue. New Haven papers copy.

STEIN-DAVIS.—Mr. and Mrs. Morris A. Feinberg, 60 West 118th street, New York, announce the engagement of their sister, Ray Davis, to Mr. Sol Stein. At home Sunday evening, March 10, after 7. No cards.

STERN-EXINER.—Mrs. Rebecca Exiner, of 310 Fulton street, Jamaica, N. Y., announces the betrothal of her daughter Gertrude to Mr. Michael Stern. Reception at Mr. Max Salmon's, 5 East 106th street, Sunday, March 10, from 3 to 6. No cards.

STINER-BING.—Mr. Max Bing, of 39 West 118th street, announces the engagement of his daughter Hannah to Mr. Arthur Stiner. At home Sunday evening, March 10, after 6. No cards. Hartford papers please copy.

TAGER-WEINBERG.—Mr. and Mrs. Abraham Seligman announce the betrothal of their sister, Esther Weinberg, to Mr. Louis Tager. At home, 2194 7th avenue, Sunday, March 10, from 3 to 6. No cards.

WINTNER-EHRENREICH.—Mr. and Mrs. Kronovet announce the engagement of their sister, Lena Ehrenreich, to Morris E. Wintner. At home Sunday, March 10, 1907, from 3 to 5 p. m., 258 East 7th street. No cards.

The vineyards of the brotherhood are seventy years old, being the oldest in America; their product is the finest wine grown in America, and the best oenological experts of Europe pronounced them equal to any in the old country. To procure wine from these vineyards address Brotherhood Wine Co., Spring and Wash. streets, New York City. Rhine wine type, sweet and sparkling Burgundy wines the finest product of the vineyard.

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THE GREAT SODA FOUNTAIN in the Basement, one of the largest in New York

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While your deposit cannot be drawn against by check for expenditures made outside of the store, as we do no banking business, YOU ARE PRIVILEGED TO WITHDRAW ANY OR ALL OF IT AT ANY TIME.

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MARRIAGES

BERMAN-TEWELES.—On Tuesday evening, February 26th, 1907, Fannie Teweles of 1,048 East 156th street, to Herman Berman of Worcester, Mass., at "The League," 74 West 127th street. Rev. Margolis officiated. This was a very pretty wedding and was attended by many people from Boston and Worcester, Mass. There were about 150 guests present. The bride looked charming in white satin.

Among the bridesmaids and ushers were, Bianca Teweles, Mr. Arthur Teweles, Leah and Ray Berman, Mr. Jack Gutttag, May Freund, Mr. Jack Wolf. A few of the guests present were Mr. and Mrs. Freund, Mr. Alfred Teweles, Mr. and Mrs. Wolf, Mr. and Mrs. Gutttag, Henry and Julius Gutttag, Mrs. Berman, etc. The happy pair left the city for a short bridal tour and will make their home in Worcester, Mass.

LEVY-MAGEN.—On Sunday last the marriage of Miss Sarah Levy to Mr. Samuel Magen was celebrated at Terrace Garden in the presence of a large number of relatives and friends, the ceremony being performed by Rev. Rudolph Grossman. After partaking of a sumptuous repast the guests were entertained by Miss Sarah A. Jacobson with a dance entitled "The Czarowitch," after which dancing was indulged in until the small hours of morn. Among those present were Mr. and Mrs. Maurice Levy, Mr. and Mrs. Nathan Magen, Mr. and Mrs. Alex. Frankenstein, Mr. and Mrs. A. Jacobson, Dr. and Mrs. Emanuel Remhardt, Mr. and Mrs. L. Levy, Mr. Perelva Magen, Miss Viola Frankenstein, Mr. Abe Levy, Miss Rebecca Levy, Judge and Mrs. J. H. McCarthy and Mr. and Mrs. Jacob Magen. The happy couple have left for an extended honeymoon in the South, and upon their return will reside at the "Marie."

Silver Wedding.

Mr. and Mrs. Jacob Weisz celebrated their 25th wedding anniversary at their home, 1723 Madison avenue, Thursday evening, Feb. 28. The house was beautifully decorated with cut flowers and ferns, and the happy couple, sur-

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rounded by their children, received their guests. The happy couple were the recipients of a large number of handsome silver presents. Music was enjoyed during the evening, and supper was served. It was early in the morning when the guests departed. Among those present were Rev. Dr. and Mrs. Meisner, Mr. and Mrs. Meyer J. Loeb, Mr. Max Schwartz of Passaic, Mr. and Mrs. I. Weils, Mr. and Mrs. Engelman of Passaic, Mr. and Mrs. Max Niederman, Mr. and Mrs. Guttman, Mr. and Mrs. S. Schwartz, Mr. and Mrs. T. Cohen, Mr. and Mrs. J. Apfelbaum, Mr. and Miss Konig, Mr. and Mrs. Charles Bronstein, Misses Milly Baer, Rose Spitz, Sadie Whitmore, Tillie Ring, Bertha Weils, Rose Weilsberger, Pauline Loeb, Ethel Pinco, Mr. Charles Sofran, D. Bronstein, Jules Levine, Max Pinco, Harry Harris, Moe Harris, Harry Asch, George Peters, Alfred Gutman, Jacob Weiss, George Balsaur, Mr. Hilt, Mr. Lovett, Mr. Engelman.

Mr. and Mrs. S. Harris celebrated their silver wedding on Sunday, March 3, at their residence, 14 East 120th street, New York. Rev. Dr. Rosenthal officiated. Many relatives and friends were present.

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Children's Page.

SABBATH EVENING.

On Sabbath eve—thus have the sages said—
Man's homeward path, with him, two spirits tread.
The one a holy angel, pure and bright,
And one, a demon of malignant spite.
Happy the dwelling, where the Day of Rest
Is fitly honored as a welcome guest:
Where Sabbath-lamp doth hallowed radiance shed
Above the board with festal dainties spread;
Where grateful hearts have sung with glad acclaim
Hymns of thanksgiving to God's Holy Name.
With sacred joy, the messenger of light,
With ifward raging, the malignant sprite,
Behold, the first in tones serene and clear
Echoes the rapture of the ancient seer:
"How lovely are the tents of Jacob's race;
Israel, how beautiful thy dwelling place!"
"Amen," the other with ungracious mien
Responds; and turns to fly th' unwelcome scene;
But hearth, even though he hasten night,
In fervent blessing raised, that voice of light:
"Be every Sabbath blessed as this." Again,
Despite his will, the demon cries, "Amen."
But woe the household that the Holy Eve
Finds unprepared its presence to receive:
The lamp unlighted, table unadorned,
With work unhallowed, God's sweet Sabbath scorned:
Where no glad heart has chanted, "Come, O Bride"
—Ah, woe, that thrice unhappy home betide.
Weeping, the radiant angel leaves the place
Where all unwelcome is his holy face.
The Demon of Unrest with joy malign,
Sees him depart; and cries "This house is mine!"
"Be Sabbath joys forever here unknown!"
"Amen," he hears the angel's farewell moan.

ALTHOUGH the Sabbath was given on Mount Sinai as a Divine command, it is believed that the observance of a day of rest was known in the time of Adam, and the Talmud tells us that Moses succeeded in persuading Pharaoh to grant a Sabbath-day to the Israelites of Egypt by pointing out the necessity of rest. You have also read in the Pentateuch in the Sedrah, that even before the children of Israel came to Mount Sinai to receive the Commandments, the manna did not fall in the wilderness on the Sabbath day and that twice as much fell on the day before. Some people went out to gather manna on the Sabbath, but they found none, and Rabbi Jehudah afterwards said that if the first Sabbath had been observed, after the commands of Moses, the Jews would not have been sent into captivity.

Two famous writers have written in high praise of the Hebrew Sabbath. They were father and son, Isaac and Benjamin Disraeli. The latter, as you know, became the famous statesman, Lord Beaconsfield. Isaac Disraeli wrote:

"An entire cessation from all the affairs of life on each seventh day is a Jewish institution, and is not prescribed by the laws of any other people. When the Hebrews had armies of their own they would halt in the midst of victory on the eve of the Sabbath, and on the Sabbath day ceased even to defend their walls from the incursions of an enemy. The sanctity felt through the Jewish abode on that day was an unfeeling renewal of the religious emotions of this pious race. Thus in the busy circle of life was there one unmovable point where the weary rested, and the wealthy enjoyed a heavenly repose. The Sabbatical institution the legislator of the Hebrews boldly extended to a seventh year. At that periodical return, the earth was suffered to lie fallow and at rest. In this "Sabbath of the land," the Hebrews were not

permitted to plant, to sow, or to reap; and of the spontaneous growth no proprietor at those seasons was allowed to gather more than sufficed for the maintenance of his household. There was also release of debtors. The sublime genius of Moses looked far into futurity when extending this great moral influence, he planned the greater Sabbatical institution for every fifty years.

To prevent an excessive accumulation of wealth, the increase of unlimited debts, and the perpetuity of slavery, this creator of political institutions like no other, decreed that nothing should be perpetual but the religious republic itself."

Lord Beaconsfield has written a really poetic description of Sabbath in the Jewish camp in his book "Alroy."

"When the sun set, the Sabbath was to commence. The undulating horizon rendered it difficult to ascertain the precise moment of its fall. The crimson orb sunk behind the purple mountains, the sky was flushed with a rich and rosy glow. Then might be perceived the zealots, proud in their Talmudical lore, holding a skein of white silk in their hands, and announcing the approach of the Sabbath by their observation of the shifting tints. While the skein was yet golden, the forge of the armorer still sounded, the fire of the cook still blazed, still the cavalry led their steeds to the river, and still the busy footmen braced up their tents, and hammered at their palisades. The skein of silk became blue; a dim, dull, sepulchral leaden tinge fell over its purity. The hum of gnats arose, the bats flew in circling whirles over the tents, horns sounded from all quarters, the sun had set, the Sabbath had commenced. The forge was mute, the fire extinguished, the prance of horses and the bustle of men in a moment ceased. A deep, a sudden, an all-pervading stillness dropped over the mighty host. It was night; the sacred lamp of Sabbath sparkled in

every tent of the camp, which vied in silence and in brilliancy with the mute and glowing heavens."

[One of the most beautiful poems on the Sabbath is by Jehuda Halevi, with a quotation from which we can fittingly close]

Six slaves the weekdays are: I share
With them a round of toil and care,
Yet light the burdens seem; I bear
For thy sweet sake, Sabbath my love!

The fifth day, joyful tidings ring;
The morrow shall my freedom bring!
At dawn, a slave, at eve a king—
God's table waits, Sabbath my love.

On Friday doth my cup o'erflow,
What blissful rest the night shall know
When in thine arms, my toil and woe
Are all forgot, Sabbath my love.

A Famous Wandering Jew.

Some day, when you are older and able to understand it, you will read that famous story "The Wandering Jew," by Eugene Sue, and also the many legends which have gathered round this mysterious character. But they are fables. I want to tell you something this week, because it is just about the anniversary of his death of a famous Wandering Jew, who really did live.

This was Abraham Ibn Ezra, or Abenezra. Ibn is an Arabic term meaning "son of," and is the same as the Jewish term Ben. But Ibn Ezra, who was also known as Abenare and Ezenare, was not an Arab. He was a Spaniard, born in Toledo, about the year 1092—the exact year is not known—and he died in the month of Shebat, 1167. He was the last of the great Spanish Jews, and he was also the greatest wandering scholar that ever lived.

Indeed, I think it may be said of him that he was one of the most learned men in the history of the Jews, and you know our race has produced a wonderful list of scholars of great learning. Ibn Ezra knew almost every thing that man could possibly know. First, he was a great poet, and wrote some of the most beautiful poems in the Hebrew language. He was also a philosopher, a mathematician, an astronomer, an astrologer, a physician, a grammarian, and a pious Rabbi. He wrote a very large number of works on many subjects, and his commentaries on the scriptures are very valuable.

But his life was not a happy one. He was truly a wanderer, an exile. He left his native land about the year 1137, after his son, Isaac, who was also a poet, forsook the faith of Judaism and became a Mobeammedan. Ibn Ezra tried hard to win back his erring son to the Hebrew religion, but he failed, and this left him broken-hearted. So he wandered through many lands. He spent some time in France, he visited London, he lived for a number of years in Italy, he is known to have been in Palestine, also in Baghdad, and he is even be-

lieved to have traveled as far as India.

Everywhere people marvelled at his great learning and at his profound knowledge of all things. Everywhere he expounded the Jewish Scriptures so wonderfully that he has been called the scientific commentator. And everywhere he wrote his beautiful poetry, and even found time to write acrostics. He went home to his beloved native land to die.

Really a Compliment.

"I wonder who it was who first said 'woman's tongue is like a race horse?'"

"I don't know, but evidently he wanted to say a good word for the women."

"A good word! You mean a bad word."

"Not at all. A race horse runs only for a few minutes each day, and then rests."

"What induces theft?" asked a schoolmaster of his scholars. One answered "Hunger," another "Extravagance," another "Envy." But one, wiser than the rest, replied "Receivers." "Well answered," said the schoolmaster. For King Solomon says, "Whosoever is partner with a thief hateth his own soul," which means, he who derives gain from a thief by helping him to realize the profit of the theft is thoroughly dishonest himself, and of the two is the more culpable.

The Prophet Micah reduced the commandments to three (vi, 8): What does the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?

Isaiah once more reduced them to two (lvi, 1): Keep ye judgement and do justice.

Amos (v, 4) reduced them all to one: Seek ye me and ye shall live.

Starlets,

The hope of amending is, after all, our very best and brightest hope; of amending our works as well as ourselves.—Gladstone.

The Book of Job is generally regarded as the most perfect specimen of the poetry of the Hebrews.—Von Humboldt.

Bless your tongue, especially at a feast.—Chilo.

Whenever a minister has preached a sermon that pleases the whole congregashun, says Josh Billings, he probably has preached one that the Lord won't endorse.

A boy was selling haddocks in a street, and was beating his pony most unmercifully, when a lady opened a window and cried out, "Haven't you any mercy, lad?"
"No ma'am, only haddocks," replied the boy.

The chief end of man is to make both ends meet.

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From Across the Sea.

The Council Offices and hall of the Jewish Community of Prague, which were erected in the middle of the eighteenth century, are about to undergo, a thorough renovation. Furthermore, at a recent meeting of the Council of the Community it was resolved to build a three-storied annex, the Council house having become too small for the transaction of the affairs of the Jewish Community. The new building will probably be opened toward the end of this year. It will contain a hall of a hundred square yards, to be used for public Jewish meetings. The cost is estimated at 400,000 Austrian crowns.

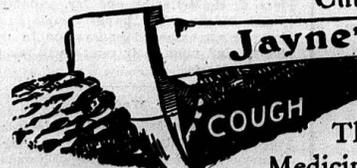
The estimates of the Jewish community in Vienna, Austria, for 1907 provide for an income of 2,559,014 kronen and an expenditure of 2,722,140 kronen. The executive will, therefore, have to face a deficit of 163,127 kronen, which it is hoped to meet by the aid of economies.

The reports which have come to hand respecting the forthcoming election to the Reichsrath indicate that the anti-Semites or Christian Socialist candidates, as they call themselves, do not consider their position secure in several Vienna constituencies. The Burgomaster himself (Dr. Lueger) has transferred his candidature from one district of the city to another.

The Zionist Central Society in Vienna, which organized a trip to Palestine, is arranging another tour to last from April 15 to May 16. This time the tour will embrace not only Judea, but also Galilee and Samaria.

The Copenhagen, Denmark, correspondent of the London Morning Post states that in connection with the recent celebration of the birthday of Dr. George Brandes, M. Otto Benzon, the dramatist, has given 25,000 kronen to found a fund for the benefit of Danish authors. The interest on the sum is to be distributed annually on Dr. Brandes's birthday.

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The late Daniel Osiris.

AN APPRECIATION IN THE PARIS Figaro.

M. DANIEL OSIRIS died February 4th at two o'clock. For fifty years a widower and having no children, this simple and excellent man, whose name is associated with so many generous enterprises and to whom so many acts of benevolence are due, leaves almost his entire fortune — a fortune of \$10,000,000 — to good works.

The testamentary executors of Daniel Osiris have been appointed by himself. They are M. Emile Laubet, Maitre Betolaud and Maitre Philippot, his notary. And while we are waiting to learn the exact provisions of the will, I am able to name the principle one: Daniel Osiris bequeaths half his fortune — \$5,000,000 — to the Institute Pasteur.

He was eighty-two years old, but looked much younger, though about twelve years ago he was stricken with a kidney trouble, of which disease he came to his death — gently and without pain. He had once been extremely handsome, so his friends say; and he remained a charming old gentleman — slender and of less than the average height, his white moustache carefully put twisted, his face round and rosy, his soft blue eyes wearing always the glint of merriment. The will that is destined to make such a commotion he began to write in 1890. Being a man to whom decisions came rather hard, he composed it slowly, page by page, and often remodelled it in his anxiety to be at once wise and noble and just.

He overlooked nothing in that will. For instance, it scrupulously defines the conditions under which he meant to make sure of his last sleep. In the cemetery of Montmartre he had built a sumptuous vault, surmounted by a reproduction of Michael Angelo's Moses. There, in 1855, was interred the body of his young wife, who died in giving birth to twins who failed to survive her, and thither will be borne the embalmed remains of Daniel Osiris.

It was another of his last requests — this that he should be embalmed, and should rest upon the same bier upon which, half a century ago, was laid the "little coffin" of his wife, Leonie Osiris. If this provision should not be fulfilled, he would, so the will said, "be very much pained." And he requests that the ashes of his parents, his brother, and his sisters be brought from his natal city of Bordeaux and buried with his own. Finally he places at the disposal of certain very dear friends of his, the spaces still left unoccupied in his tomb. This is a rather unexpected "courtesy," but its originality will not surprise the friends of Daniel Osiris. For it appears that this great philanthropist was in all sorts of ways an original.

A Jew by birth, he had married a Catholic wife, and though somewhat lax in his performance of his religious duties, he, nevertheless, remained a Jew to the end. The synagogue in the Rue Buffault was built at his expense, thirty years ago, and lately he presented the Consistory with a generous fund for the building of several synagogues in the provinces.

Another characteristic trait: this perfect financier lived apart from financiers. His co-religionists of high banking circles knew him not at all. Or it would be more precise to say, he feigned not to know them — through pride, perhaps, and perhaps also through timidity. Retiring, long years ago to his modest mansion in the Rue Bruyere, he made himself

only accessible to a few friends, and there lived the life of a petit bourgeois, without pretensions of any sort.

He even lacked — another oddity of his — the impulse so common to Meccenases, to make himself a connoisseur in the arts he patronized. And yet he had a keen sense for opportunities to do a fine thing. He had a statue erected to Musset because it seemed to him a pity that people who loved poetry should have no statue of Musset to salute: he gave the Lorraine a monument to Jeanne d'Arc; he presented Malmaison to the State. Afterward, so one of his friends told me yesterday, he purchased books and delved into the biographies of Jeanne and Napoleon in order to assure himself that he had been justified in thus favoring his contemporaries.

Osiris also displayed his great originality by being a financier "sans raisen social." Beginning life as a bank employee, he made fortunate investments and acquired a fortune which grew to immense proportions as the result of further speculations. In 1880, without having been at the head of any banking house or ever having captained any great business combination, he had, nevertheless, won a fortune of \$2,000,000 by manipulating his private capital. Twenty-five years later he was five times as rich.

He called his manoeuvres his "campaigns." He studied values, bought interests, forced them up, and waited patiently — like a man in no hurry to make money — for chances to sell them off. Meanwhile, he economized. He never spent more than \$10,000 a year though his annual income was more than \$400,000. For a month now, \$192,000 of it has been lying unproductive in his safe: when he fell ill last January, he was unable to direct his faithful friend and counsellor, M. Leon Bizouarne, what to do with this sum. For thirty years, M. Bizouarne constituted the entire staff of the modest and marvellous financier.

This simplicity of life and this love of saving were no doubt the chief of Daniel Osiris' oddities. That gentle and uncouth little man, to whom the Institut and the Assistance Publique are indebted for princely donations, could never rest content if twenty sous were being spent "for nothing" anywhere near him. He never allowed electricity to be introduced into the Rue Bruyere, for he thought that mode of illumination too expensive. More than once he was seen to go back into his house, after starting forth, to extinguish a gas jet his servant had allowed to burn too long. When he invited a friend to dine with him, he unhesitatingly led the victim to the nearest cheap restaurant. At Arcabon, where he owned several cottages, it occurred to him to move out of the one he occupied there and into a less comfortable one because he had a chance to rent the former on favorable terms. And only the other day he was heard to growl about the price of some medicine his doctor had prescribed.

Doubtless all this strikes you as a trifle laughable. Let me show you the side of it that is not. When Daniel Osiris accumulated his millions he desired that they should aid in the relief of every sort of human misery. All the thousand-franc notes he earned, all the hundred-sou pieces and all the sous he saved — he saved for us!

At La Tour-Blanche he possessed a

very beautiful chateau; he leaves it, I hear, to the minister of agriculture. His cottages he bequeaths to the city of Arcabon. His town house in the rue La Bruyere contains invaluable art treasures; he gives them to the State. This collection will compose a special museum, which will go to enrich those of Malmaison. The house itself he leaves to the Fencing Club. In the rue La Bruyere Daniel Osiris also owned four houses close to his own; he gives them to the city of Paris.

Of the first half of his fortune in money a small portion only will go to his family; the rest — \$400,000 — will be devoted to works of benevolence or public utility. It is believed that the Assistance Publique, the Societe des Auteurs Dramatiques and the Societe des Artistes Francaises will receive important legacies.

This still leaves \$5,000,000. After much hesitation Daniel Osiris declared to his faithful confidant, Leon Bizouarne, a few days before his illness began: "I'm happy at last. I've just settled it. I shall give the \$5,000,000 to the Institute Pasteur. With an income of \$200,000 a year it will be able, I believe, to do great things."

And he added: "They say I've been miserly. They poke fun at my greed. What do I care? It pleases me to reflect that that greed will benefit the wretched, and that after all, it is for them I have worked."

Last evening, while a few friends of Daniel Osiris were telling me these stories in a room close to the one in which the great philanthropist lay dead, a servant entered, bearing some letters — his last mail — upon a tray. M. Leon Bizouarne opened them, and, holding out a yellow card to one of the gentlemen gathered there, said: "Don't you want this?"

The card bore the stamp of the Institut de France. It was an invitation — his last: "Academie francaise. Reception de M. le Cardinal Mathieu — jeudi 7 fevrier — place de centre."

The authorities of York, Pa., refused to grant a hotel license to a man who asked to be allowed to maintain a house for the exclusive accommodation of orthodox Jews. The judges before whom the case was argued ruled that all men stand equal before the law and that hotels are for the accommodation of the public and not for any class. The applicant for the license had declared that orthodox Jews require their food "and drink" prepared according to the Mosal dietary laws. A contemporary, in commenting on the incident, says: "The judges appear to have been too shrewd for the applicant, who, when he alleged that his prospective clients, owing to their religious faith, demanded special preparation for their drink, injected an untruth into the pleadings and deserved the non-suit which was given him."

Satisfactory reports are at hand of the progress which is being made by the pupils of the Bezalel School in Jerusalem. The reports testify to the extraordinary industry, application and earnestness of the students, who employ their leisure in reading and are fully alive to their duty to raise, morally and economically, the condition of the Jews in Palestine. Five young men who came to Jerusalem from Russia a few months ago have become in a remarkably short time competent stone masons, and are now earning their livelihood. It is proposed to form a special stone masons' department at the school and also to introduce the teaching of lithography. The offer has been made of a contribution of 10,000 marks for this purpose.

Jerusalem is marching with the times. Steps are being taken with the view to the establishment there of a merchants' exchange.

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ויקהל בקודי

GET ready to remove the Chometz.

ROSH Chodesh Nissan falls on Saturday, March 16th.

"MAJORITY," in the case of the young American Jew, should indicate not only citizenship, but also membership in a Jewish congregation.—*Jewish Voice*.

Brother Spitz never gave truer or more timely advice than that contained in the above.

IN declining to grant the petition of Littman Rosenberg for permission to change his name to Louis Guillaume Rousseau, City Court Judge Haskell said: "Even if the mere terms of the paper itself were beyond criticism, would not the court be justified in declining its approval of the attempt to disguise an origin so ancient, so noble, and so universal as the Hebrews?" We have heard of a "Kalverier Deitch," but a "Kalverier Franzos" would certainly be a novelty.

"The HEBREW STANDARD (New York) has the temerity to rejoice in the wedding out of religion from the public schools of New York."—*The Jewish Comment, of Baltimore*.

Our esteemed colleague must either have been suffering from the effects of a disordered stomach as a result of Purim over-indulgence, or else he does not correctly appreciate what his criticism would apply. Has Editor Lewin such a warped understanding of the law that he flies off at a tangent and absolutely takes us to task for lauding the triumph of law and order.

No stream from its course

Flows seaward, how lonely star its course,

But some land is gladdened? No sea ever rose

And set, without influence somewhere! Who knows

What earth needs from earth's lowest creature? No life

Can be pure in its purpose and strong in its strife,

And all life be purer and stronger thereby. Owen Meredith.

IN fairness to Mr. Max Rothschild, we print his letter on page 2 of this issue, in which he seeks to defend Mr. Krasner, the Master of Civic Lodge No. 853, F. & A. M., whom we took to task for offending the religious scruples of the majority of the members of his lodge.

Mr. Rothschild says that Mr. Krasner's remarks were:

"I do not think that even the most orthodox Jew can object to an enjoyment on the night of the Sabbath, as it is not work, but only a pleasurable re-union of the brethren, their wives, sisters and sweethearts."

"Remember the Sabbath day to keep it holy," reads the commandment, and an entertainment and ball in honor of the establishment of a lodge certainly cannot be regarded as being sacred. Friday evening should be spent in home-side, and it is distinctly wrong for the *Jewish* Master of a lodge, composed almost entirely of Jews, to counsel the violation of the Sabbath.

The Sabbath was not instituted for the giving of balls, theatre-parties, or public dinners, but was given to man for rest and contemplation.

"AT a banquet given by the B'nai B'rith lodges of Cleveland, Ohio, at which there were representative delegates outside of Cleveland, Mr. Jacob Furth and other prominent speakers vigorously denounced 'The Committee of Sixty,' which has arrogated to itself the domination of Jewish matters in America.

"Mr. Jacob Furth, whose subject was the 'Democracy of the Order,' gave expression to a particularly vigorous denunciation of the committee. He referred to its members as 'Wall Street men,' said they were in no sense representative, and declared that the committee following out the characteristic tendency of the times to form combinations and trusts, was endeavoring to get control of and direct the whole Jewish population of the United States."—*The Jewish Outlook*.

Is the Committee of 15-50-60 still alive? We thought that it had long ago died of inanition. At any rate, whether living or dead, Mr. Furth's powerful arraignment against bossism in the community is timely and to the point.

Beth Israel Hospital.

THE new bridge that is going to be constructed from the foot of Pike Street to Brooklyn, will surely bring many patients to the Beth Israel Hospital, even although it is not an emergency hospital. No case is ever sent from its doors, provided there is room. "Aye, there's the rub," provided we have room. The Charity Ball at Madison Square Garden on March 18th, is to raise money to add another wing to the hospital. Have you seat for your ticket? Governor Hughes and his staff will be there. Will you!

They Are Our Brethren.

Deal thy bread to the hungry: hide not thyself from thy own flesh.

Isaiah LVIII. 7.

THE cry of distress is, unfortunately, not so seldom heard in our own midst, that our community is ever lacking the opportunity to find worthy claimants for its charity. But the exceptional conditions and the terrible cause of the cry for help that comes from our brethren in Jamaica, make them deserving of special consideration.

Unlike San Francisco, the Jewish community in Jamaica is not able to help itself. We have need of large collections for every form of communal activity here, we know; and yet we ask our readers to GIVE! GIVE! GIVE! in response to the appeals we print this week in the HEBREW STANDARD.

No section of New York Jewry can afford to say that these appeals do not apply to it. The Sephardim are related by ties of blood and of family to many of the families resident in the stricken island. The German Ashkenasim are also closely identified, for the same reasons and through business connections also. And now we appeal to the large influential and wealthy Russian Jewish section of our community, upon the grounds of "Fair Play." Every one—everywhere—responded liberally to the appeals for aid sent out because of the Russian Jewish Massacres. Now, those who are here, secure and well-to-do, should show that they are alive to the duty that the adage, "All Israel are Brethren," bestows upon every one of the House of Israel.

There is no choice in our mind as to which appeal should be considered first. To rebuild the Synagogue is a worthy cause; to rebuild the Aims House, so that the aged, the sick and the decrepit, can be sheltered under a roof again, seems to require no words to urge its worthiness;—and to supply the hungry and naked with food and clothing surely needs only to be mentioned, to meet a hearty response, in a generous shower of greenbacks GIVE! GIVE! GIVE! or play whist at the Waldorf-Astoria on Tuesday, March 26th, and so help the good cause along.

French Canadian Liberty.

IN our last issue we published a letter which condemned the Anti-Semitic tendencies of the *Spectator*, a sheet published in Hamilton, Ontario. We have now to record an act by the Legislature of Quebec which proves that the French Canadian Roman Catholic is more liberal than the English speaking Protestant of other Provinces of the Dominion.

At the last session of the Canadian Parliament, the fanatical Lord's Day Alliance secured the passage of a Sunday observance law which makes Sunday work, even behind closed doors, a criminal offence. As there are thousands of Jews employed in Jewish manufacturing establishments which are closed on the Jewish Sabbath, the grave consequence of such legislation will be realized.

Fortunately the new law gives the Provincial Legislatures the right to amend the federal law in their respective Provinces.

Now the Province of Quebec, in which the majority of our Canadian co-religionists dwell, is overwhelmingly French and Roman Catholic. And the French Canadian Roman Catholic will not submit to a Puritanical Sunday.

At the present session of the Quebec Legislature, the Government introduced a Bill to modify the federal law, and this Bill has just been adopted. Among other things, it enacts that any one who conscientiously and habitually observes the seventh day of the week as the Sabbath day, and actually abstains from work on that day, shall not be affected by the general Sunday law, if the work performed does not disturb others in the observance of Sunday, and if the place where the work is done is not open for trade.

This is not the first time that French Canadian Roman Catholics have manifested their liberality and keen sense of justice. The Province of Quebec recorded Jews full civil and political rights a quarter of a century before they were granted in England. In passing this new law, the Hon. Lomer Gouin, Premier of Quebec, has proved himself a worthy successor of the great statesmen who fought for liberty and religious toleration in Canada in the early part of the last century. His name will be honored by our co-religionists in every quarter of the globe, and his enlightened act will preach a splendid sermon to the bigots and fanatics who ride roughshod over the rights of minorities.

What Fools Those Russian Autocrats Be!

WHEN one looks around him in the City of New York, he is amazed at the success that has so largely attended the Russian immigrants. Thousands of these who came to this country some twenty odd years ago, are now recognized as thriving merchants, having amassed fortunes.

Equal in numbers are those who have entered into the domain of Real Estate. Until the advent of the Russian Jew into this field titles to real estate were in possession of its owners for years. Few parcels changed hands. Now real property is almost a staple-like produce and changes ownership almost as rapidly.

Many industries have been entirely monopolized by those who have been driven from the land of the Czar, and their business capacity and ability so far displayed is but an earnest of what the future has in store for them.

If Russia had been half-way wise and disenthralled from the yoke of the Grand Dukes and permitted its Jewish population to own land, and give them the rights to employ their ability in every field of industrial and commercial endeavor, its five million Jews would have helped to make Russia one of the most prosperous nations on the earth.

With the expulsion of the Jews from Spain went its commerce and trade; and from one of the greatest nations on earth ruling almost the whole world, it dwindled down to one of the smallest, sans commerce, sans trade to speak of. L'ASPIRANT.

Our Sabbath.

ביום השביעי יהיה לכם קדש
"Six days shall work be done
but on the seventh day there shall
be to you a holiness of Sabbath
of the rest of the Lord."
Exodus XXXV. 2.

THAT the Sabbath is solemnly impressed upon Israel to strictly observe is a matter of deep concern to the Jewish heart, but that it is so closely allied to the building of the tabernacle can simply be understood that the tabernacle, to day the synagogue, must be the place where the precept of the Sabbath must be taught, promulgated and promoted. Of late, however, the cry goes up, "Let Sunday be our Sabbath, because on Saturday it is not convenient to rest." But religion must not be made a matter of convenience, but a delight to do God's will. Still if Sunday would elevate Judaism we should adopt that day; but will it? Will Jews become more devout, flocking to their synagogues in greater numbers? We hardly think so. The Sunday temples, few as they are, yet, have at no time become so overcrowded as to need more space, notwithstanding that the Raabbs there are the most eloquent speakers, for if they were not they would not get a corporal's guard, and notwithstanding that, if not the majority, a considerable number of the audience are non-Jews. The beautiful music and the bright oratory, and not the Sunday Sabbath, attract the audience.

If the Sunday were adopted as the Sabbath, those who do not attend services would simply say, "if we did not keep the Sabbath God has made shall we keep the Sabbath that man has made!" While those who do keep the Sabbath could not be induced by bribe and sword to barter away the day for Sunday. Two thousand years of history is proof of that.

God forbid that we should impugn the motives of those who are ardent upholders of the Sunday-Sabbath, but do they venerate the day with that fervor and devotion as they have seen it done by their fathers? And as to the rabbis who advocate it, do they devote themselves to it as to a God-given Sabbath; and the lectures (not sermons) they deliver, do they breathe Jewish teachings? Of course not, why not? Because if they would their audiences would soon dwindle down to nothing.

The lectures so far are something like "Mrs. Wiggs of the Cabbage Patch," "Elsmere," "Trilby," "Jesus the Noble Jew," "Pebbles and Shells," etc., etc. But supposing that in all sincerity the Jews of America would in spite of all unite and adopt the Sunday as the Sabbath, would that be conducive to Israel's integrity? We always prided ourselves upon Israel's solidarity; if now our Sabbath would become a matter of convenience, and in the Mohammedan countries Friday would have to be the Sabbath; in China, Monday would be kept holy; in Europe the Saturday would be observed; in our own country Sunday, would that not tend rather to disrupt us than to strengthen Judaism? Some say complacently that the intention is to keep one day in seven, but that is not so: God made the heavens and the earth in six days and rested on the seventh and He hallowed that day. That is one of the commandments, and if we

can change one, people can change another of those imperishable precepts. No, we must not touch with changing fingers any of those ten injunctions.

Go and tell those careless indifferent Jews that keep not the Sabbath that Sunday has now become the Sabbath, and they will remain just as indifferent, telling us that if they felt like keeping at all the Sabbath they would still prefer God's Sabbath. They will not give up the habit of sleeping long on Sunday for a Sunday-Sabbath service. They will not quit card playing and become better Jews, attending divine service, considering it Sabbath. All in all, the real Sab-

bath—the Sabbath God hath made, is too deeply rooted in the Jewish heart and the heart of the lukewarm cannot induce us to destroy this ancient landmark.

There are thousands so unfortunate as to be unable, or think themselves unable, to observe the Sabbath, they want the genuine and no other. Never can, never will Sunday take the place and make our pious mothers bless the light in its veneration and call it the Sabbath bride. The seventh day will, must ever hold that distinction, because the Lord hath said: "The seventh day there shall be to you a holiness of Sabbath, of the rest of the Lord."

(For the Hebrew Standard.)

NIGHT.

BY NAPHTALI HERZ IMBER.

WHEN THE SUN IS PARTING,
SETTING IN THE WEST,
HE TO US IS SIGNALLING:
"PEOPLE GO TO REST."

TO MORPHEUS' RECEPTION
THEY FLOCK, AND ALL THE FOWLS,
WITH THE EXCEPTION
OF THE BATS AND OWLS.

THE DUSK AND THEN THE DARKENING,
THE SUN'S LIGHT FADES AWAY—
THE DARK AND THEN THE DAWNING
BRIGHT BREAKS THE LIGHT OF DAY.

PEOPLE BY DAY ARE TALKATIVE
AT NIGHT THEY FORGET THEIR GRIEF,
AND NO ONE THEN IS ACTIVE,
BUT THE POET AND THE THIEF.

NIGHT! How many lies contained in that single, simple word! Night, is the signet of ignorance and barbarism. Night is the symbol of pain, grief and mourning. Night is the emblem of rest and death. When the night spreads its black wings over the universe, the creation goes to rest—the kinsman of death.

The Talmud remarks: "That the night is created that everyone shall rest from his day's toil and labor with the exception of poets and thieves, who do their work at night." If the sages would live in our modern progressive age they could see how the world of labor is wide awake in the darkness of night. Hundreds and thousands of railroad men during the most stormy nights, in rain or snow, stay on their posts of duty. Armies of honest workmen of every description are earning their bread by the sweat of their brows.

In modern times the whole creation is engaged in labor, even children earn their loaves and fishes by and through work, and the petted petticoats enjoy their luxuries which they have earned by hard labor. All work with the exception of the dukes and hogs, but even they are indirectly useful to the laboring people, the former when they go broke and selling for trifles their silk shirts and gold rings and the hogs are useful when they are killed. "O tempora, O mores," a famous Roman once exclaimed, and I re-echo it in our progressive age.

In ancient times the honest people toiled by day, and the crooks at night. To-day, most of the crooks and thieves do their handiwork in broad daylight, while the honest people labor hard during the night.

The Talmud mentions the great deed of the first Jewish King Saul, who was the first to place lanterns in dark streets. The Talmud symbolizes his great action in spreading light in

dark places and fanaticism and ignorance, the signet of which is Darkness and Night. He killed the priests of the city of Nob, who were famous for their fanaticism, and also the witches who, like the Spiritualists of to-day, performed "hocus poeus" at night. Indeed, how many crimes are committed at night! who can tell of them, and who can count them?

In our modern age where the candle of civilization is lit in every mansion and hamlet; in our times of culture, where the light of electricity turns the night into day, and by the light of the X rays enables us to see the working machinery of the human anatomy, there is still darkness on earth.

Look at Darkest Russia and Darkest Africa! In the former country the "black hundred," darkened by religious fanaticism, are killing the Jews; and in the latter, the white race under the same flag of night are slaughtering the black race there in the Congo States. We have need of a King Saul who shall kindle the light of tolerance and culture in those dark countries.

Night is a terror to many religious and superstitious people. When the human crooks after their day's work, retire to bed, then the spiritual spooks, a sort of spiritual crooks, make their appearance to play funny games with the sleepless human beings.

Those spooks, of whom every one is afraid, are mostly the creation of the imagination, and some, the real ones, are children of another anatomy, which cannot be found in any museum. Having been gifted with a rich imaginative power, yet, I never took a white shirt which a woman hanged up on the line to dry and the wind moves it to and fro, and in the darkness of night that "moving picture" appears to others as a ghost

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coming out of the grave, and they are frightened to death. Such a picture cannot move me to fear, for my imagination only goes so far as to the borders of the blue bridge. I can imagine that in the dry season the trees long for a drop of rain, but I cannot imagine that the dead body mouldering in the grave will rise from it. Fear is not to be found in my dictionary, and its meaning I cannot define.

Fear is the weak spot of my race, for during the long night of two thousand years in the darkness of the exile, our people has been subjected to fear, and hereditary law did the rest. The Jewish mother when she lulls her child to sleep and the child cries, the mother will frighten it with the spook, ghost or devil, and so the child is reared and trained in the school of fear.

In Russia and Poland Jewish youths are afraid to pass by the synagogue late at night, for they believe that the dead gather there to read from the scroll of the law. Those real spirits are only another class of beings, and they are harmless, and they are the clowns of Nature's managerie. I have seen them in broad daylight and talked to them. The reason why they appear at night is, because they take advantage of weak human nature, which is suckled at the breast of fear, and they enjoy their jokes.

To me, night is the most delightful time for reflection and rest for my body, for I rest in labor, and work with my lungs asleep.

How wonderful it is to look upon the silver rays of Luna, when she reflects upon our globe—and what a reflection!—a sad one. Look at the pale face of Luna, who guides her little children, the stars, across the milky way. "Whenever I look upon that celestial scene I understand the inspiring outburst of our crowned bard, King David, who said: "When I look upon the sun, moon and stars, with out speaking, yet through the whole world they reflect."

Behold poor Luna, with her brilliant children, the stars, goes a hunting for her husband—the Sun. Where can she find him? Perhaps, he is in a gambling-house somewhere in Mars, or in a saloon there near the North Star is Jupiter, or he is in the Tenderloin district of Venus, where he drinks nectar with Cinderella, while his children are pale from starvation. What an illuminating picture, which light reflects upon our own action here on earth.

Reader! You know I am a modern poet, and like all present day poets, I am compelled to work by day for we are disturbed by the noise the honest army of labor makes at night, and as night is coming and Luna smiles to me, as if to say; "You know my grief." I say to you:

GOOD NIGHT.

Genius doesn't always look well in evening clothes.

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Impartial, walks his rounds," says Covington, and we must all be prepared sooner or later to meet the Grim Messenger, Death, Graves and tombstones are sad matters to direct one's thoughts to, but they are so much part of our journey through the vale of tears. Monuments have to be erected and they might as well be pretty in design. It is useless giving to the grave a gloomier appearance than it already presents. The monuments manufactured by the Warden Brothers Monument Manufacturing Co. make us realize that death is after all not the end, but really the beginning of a larger and more beautiful life.

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(For the Hebrew Standard.)

The Hebrew and the Gentile.—A True Story.

CHAPTER I.

Situation Wanted by young man with good references. Address "Posner," Gazette office.

After inserting this advertisement in a leading daily, Posner, who yearned for a "job," returned to his home and awaited the result. Replies came thick and fast, and Posner felt elated. One of them bore the letter-head of a leading corporation signed by its chief clerk. It read as follows:

"If you are white and not a Hebrew, call on the undersigned and you may secure employment."

CHAPTER II.

Posner read and re-read and began to ponder. Then he took down a pad and wrote until he had jotted down some 1,000 words. This he addressed to the Chief Clerk. Boiled down it read about as follows:

"Dear Mr. Chief Clerk. You are an ass."

Then Posner picked up another pad and wrote as follows:

"Dear Sir:—Your chief clerk in reply to my advertisement for a situation, saw fit to send me a letter of which I enclose copy. I also enclose copy of my reply to your Chief Clerk. Do you consider it the proper thing to question the religious belief of any of your employees?"

CHAPTER III.

Pretty soon Posner received a letter from the President of said corporation reading something like this:

"Yours received. Of 1,000 persons in the service of this company 75 per cent are Hebrews. Our Chief Clerk knows this, having been in our employ for the past 25 years. He seems to have outlived his usefulness. We regret his assinine conduct and have notified him of his dismissal from the service of this company."

CHAPTER IV.

Posner had a visitor the next day. It was the ex-Chief Clerk. His voice was quivering with emotion, and tears rolled down his face. He stammered some sort of an apology, to which Posner turned a deaf ear. Then he began to plead for mercy, for the sake of his family, and inability to secure employment elsewhere.

Posner was obdurate, and for two hours the Anti Semite begged and wept.

CHAPTER V.

Posner's heart began to soften. Finally he succumbed to the entreaties of the wretched man now on the verge of collapse and bade him to cheer up, promising that he would at once visit his President and endeavor to secure his re-instatement, adding: "I'LL SHOW YOU WHAT A HEBREW CAN DO!"

Posner kept his word; the Gentile Chief Clerk is again at his desk, and Posner, the Hebrew, is still looking for a "job."

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THE RELIGIOUS EDUCATION OF CHILDREN.
By Mrs. E. L. Franklin.

(Concluded)

Education is an Atmosphere.
It is for this reason that I attempt to give teaching to the children of a few members of the Union, but I feel that any question of religious teaching is ridiculously met by a lesson once a week. Religious education embraces something very much more than this instruction. The words of Matthew Arnold apply much more to religious education than anything else, when he says: "Education is an atmosphere, a discipline, a life." The atmosphere that we want to give our children is one of love of God, reverence for things great and beautiful and good, and a feeling of sincerity and truth. The Shemang bids us "Talk of the love of God when we sit in our homes, when we walk by the way, when we rise up and we lie down;" but that does not mean, I take it (Moses was much too wise a teacher to let it mean), that we are always to be talking about it, but that our homes are to give forth an atmosphere of true religion; and I think we are not quite giving the children that at-
mosphere if we allow them to hear, as I am afraid they hear in many homes, irreverence and criticism about other people's religious belief, about services, about sermons.

How often does the whole effect of a sermon go when, hardly out of the place of worship, people begin to dis-
cuss, not the subject matter—that might be useful—but the manner and delivery and the personality of the preacher. If that is done before the children I believe we are doing them tremendous harm. But although we are not always to be talking, do let us try to form a habit of talking about God to our children, of following out the command in the Shemang, and not only repeating the command night and morning. We all know that it is a subject which parents are rather shy of discussing with their children, but if we begin early and have the habit of family worship and prayer with them morning and night, I think that we shall lose all that reserve between parents and children which is a great misfortune. Still we must not be too much disheartened. In spite of our efforts, the "boy goes into a tunnel," as Canon Lyttelton calls it. We must have just faith and believe that it is not a permanent condition, but just a tunnel with the old bright unreserve beyond.

Education is a Discipline.
"Education is a discipline." Here I think we modern Jews have very much to think about. We have lost a great deal of the discipline engendered by some of the ceremonies, the meaning of which is gone. The man who walked long distances on Friday night or Saturday morning because his duties to others necessitated it and he did not like to drive, may have broken the spirit of Sabbath rest in obeying the letter; but he had a certain discipline which helped him in meeting the trials of life. The man who on a cold winter's dawn, after a stormy crossing of the Channel, resisted the tempting attraction of a plate of soup, gained in grit and self-control and had a prop which our luxurious, pleasure-loving and self-indulgent race can ill afford to lose. We must look in other directions for forming habits of self-control and self-sacrifice. Perhaps we can find one such in this very question of absten-
tion from school, where school is the order of the day, in order to attend Sabbath services. We none of us like to be different from others, and least of all young people. But even if there were no higher motive, are we not exposing our children to very harsh comments from their companions, when they see these clever Jewish children keeping nothing, having no apparent religion. I have had many opportunities of seeing how others see us, just from this point of view, and I am afraid they do not always see us in a very good light. The negative religion of absten-
tion from the school, chapel, etc., hardly takes the place of a positive one.

Children and Sabbath.
And also I am not quite sure that children imbibe the atmosphere of absolute truth in all homes, Jewish or otherwise. Lies of a certain kind are not supposed to matter for grown-up people, though they are disgraceful for children. Surely there is nothing relative in the realities of life; what is wrong for children is wrong for adults, and vice versa. In my mind, the only possible exception to the truth of what I am trying to say in regard to the question of keep-
ing the Sabbath. There are occasions when the father must go to work on Saturday mornings, because it involves the welfare of others, but it is not necessary for the children of such fathers to go to school. There are so many schools where exemption is possible that I think it is a very great pity that Jewish parents do not avail themselves of them. Children are extremely logical and would un-
derstand this difference, though if

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But in addition to that it seems to me that the true religious life should run through not only the actual religious teaching, but also the secular teaching. And here I should like to say that I feel that Jewish people ought to view with great anxiety any kind of attempt which will bring about secular teaching in England as a whole. To my mind it is an absolute impossibility, really and honestly, to separate religious and secular teaching, but the attempt is being made in other countries as well as in our own. In the January number of the *Parents' Review* there is an article on this subject by a distinguished Belgian professor, and to his mind the absence of the power of the teacher to appeal to any ideal, anything beyond, is extremely dangerous. I remember when at the International Congress at Berlin being astounded by a lady, who happened to be a Jewess, telling me that when she read over her paper, before delivering it, to some German ladies, she was asked to leave out from her last sentence (the paper dealt with prison reform) the words, "this may make me more God-fearing," as it would not be popular; and I heard a man say to a huge audience: "The education of this country will never be right until we realize that Christ (as he called it) has nothing to do with Arithmetic."

All Teaching Comes from God.
The early Florentines, in the time of their greatest triumph in art and literature, a time which influenced our own Renaissance and, indirectly, our own thought of to-day, had a very different teaching which they bade their artists depict on wall and tower. I have no doubt you all know the wonderful picture in the Spanish Chapel, interpreted for us by Ruskin in his *Mornings in Florence* (vide "The Great Recognition," *Parents and Children*, by Charlotte Mason, published by Kegan, Paul and Company), where the holy ghost or Divine Spirit illumines each of the arts and sciences, all knowledge, secular and religious, and under each personification of such knowledge is the man who has interpreted it to the world, irrespective of his being Pagan, Christian or Hebrew. The lesson seems to be that all teaching comes of God, provided it be vital and true. We meet this idea in the Old Testament, if we only look for it. You will remember that when Pharaoh, after he has heard Joseph's interpretation of his dream, wishes to find a man of practical discernment in every-day matters, asks: "How can we find such a man as this, a man in whom is the spirit of God?" And again, we are told that "David gave to Solomon the pattern of all he had by the Spirit," where we see a conception of God as the source of all beauty and

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of all art. Also in Isaiah xxviii., after the processes of ploughing and threshing are minutely described, we hear, "This all cometh from the Lord, who is wonderful in counsel and excellent in spirit." We, as Jews, should fight against the fatal separation of Holy and not Holy, secular and religious, conduct and religion. This is, after all, the real and absolute belief in unity, a unity which covers every branch of knowledge, every kind of conduct, every division of life; a belief which alone can bind together the tangled web of life, which alone can answer for us the many problems which meet us hourly as we journey on. A real belief in Unity, in one Source of both trouble and joy, seems to me to be the only Faith which makes life bearable. It is, too, a belief, if truly and sincerely held, which makes us feel that nothing is unworthy, if done in His spirit, and that children and adults alike, educated and uneducated, are capable of receiving intuitions of the Divine Spirit. I hold that we whose children mix with people of different creeds should do our very utmost to give them this idea of an absolute unity. Such a belief would really affect their conduct, and I suppose it is the greatest possession with which they start life. If we cheat the children of this teaching, of a knowledge of their glorious inheritance, we are just sending them out without any sheet-anchor and without anything to help them in trouble or sorrow. It is our affair to sow the seed, not our affair as to what flower may ultimately blossom. For after all is said as to methods of teaching and ideals of conduct, we must throw ourselves on God, we need constant effort, constant prayer, for "Except the Lord build the house, they labour in vain that build it."

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The Jamaica Disaster.

The Rev. Dr. H. P. Mendes has received a letter from Mr. Jacob A. P. M. Andrade, President of the Congregation in Spanish town, in which he says that the earthquake also damaged buildings in that city, thirteen miles west of Kingston to a considerable extent. Among the buildings seriously damaged here is the old synagogue erected between 1704 and 1705. He estimates the damage at \$500 for its restoration. He also sends the following extract from the public records, page 7, volume 37, a conveyance of land from Wyatt and others to Jacob Alvarez and Moses Mendes Leizano of ye town of Saint Jago de la Vega. Church wardens for and on the behalf of ye nation of ye Jews.

This deed is dated 11th day of August, 1704, and the land is described as west on Monk street, the site of the present synagogue.

The following communication gives some indication of the extent of the calamity:

KINGSTON, JAMAICA, Feb 8, 1907. Gentlemen:-

You have no doubt read the painful details of the awful catastrophe which overwhelmed Kingston and St. Andrew on the 14th of last month. A terrible earthquake was followed by a disastrous fire. The former shattered every brick building in Kingston and St. Andrew, driving all the inhabitants to seek a shelter, the more fortunate, in the coach houses, stables and yard rooms in the grounds of their premises, the others, in tents or behind a few sticks or poles, with bedding hung around them to keep off the fierce tropical sun, or heavy dew that falls at night, this time of the year. The conflagration, unchecked, became an avalanche of fire, sweeping away the whole of the business quarter, including all the wharves, with two or three exceptions.

Never can be obliterated from the memory of those who, by God's mercy, are alive to-day, the appalling scenes we all went through; the

dead and injured lying all about; the poor maimed, or partly buried under the debris of fallen walls, beams, roofs, etc., seeing the fire approach them and their rescuers driven away from succoring them; the agony of ruin staring one in the face, together with the greater agony of a dear one, killed or missing.

Our three Synagogues were destroyed by the earthquake; the one in Duke Street, where worshipped the United Congregation of Spanish and Portuguese, English and German Israelites, and of which I have the honor to be President, has been terribly wrecked. At present we are holding Friday evening and Saturday services in the open air on a lawn kindly lent to us. Our community has lost heavily in killed, among the dead being two of our Past Presidents, two Past Treasurers, two Directors (one being a past President), besides my own dear Brother, and a score of our members.

Our homes and places of business being destroyed, all at the same time, we are obliged to solicit the kind assistance of your generous community, to aid us to rebuild our Synagogue, and I hope you will respond favorably to my appeal.

I have the honor to be, Gentlemen, Your obedient Servant, ARTHUR S. FINZI, President, United Congregation of Israelites.

Appeal for Kingston Synagogue.

KINGSTON, JAMAICA, Feb. 21, 1907.

לארצנו בני ישראל רחמיכם בני הרומים An appeal to our co-religionists in the United States.

The calamity that befell this City on the 14th of January has partially destroyed the English and German Synagogue, and as our brethren have been severe sufferers, we the wardens of this Holy Institution, now appeal to you for your valuable assistance in restoring our sacred edifice. The Seformim and Paraphernalia are in good order, and we now appeal for pecuniary aid to resuscitate the Kehal Kodoush, Shaare Yosher, and hope that we will receive a liberal response to enable us to proceed with this noble work.

Yours very truly, M. M. ALEXANDER, President. MAURICE LEVY, Vice-President. I. I. G. LEWIS, Treasurer.

HAAG, CHARLES.-In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Charles Haag, late of the County of New York, deceased, to present the same with vouchers thereof to the undersigned at her place of transacting business at the office of Rose & Putzel, No. 123 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of August next. Dated New York, the 18th day of January, 1907.

SUSANNA HAAG, Administratrix. ROSE & PUTZEL, Attorneys for Administratrix, 123 Broadway, New York City.

CERTIFICATE OF LIMITED PARTNERSHIP. The undersigned having formed a limited partnership in pursuance of the Statute of the State of New York do hereby make and sign the following certificate: The name under which the partnership is to be conducted is Keller, Becker & Co., the undersigned continuing said name pursuant to law as that of a partnership heretofore existing, but now dissolved. The county wherein the principal place of business is to be located is the county of New York. The general nature of the business shall be the buying and selling of jewelry at wholesale and retail. The names of all the general and special partners are Louis Becker, of the Borough of Manhattan, City of New York, and Katherine C. Keller, of the Borough of Brooklyn, City of New York, all of full age. Of these partners the said partner is Louis Becker, and the special partner is Katherine C. Keller. The amount of capital which said Katherine C. Keller has contributed to the stock of said partnership is \$250 in cash. The period at which it is to terminate is the first day of February, 1907, and the period at which it is to be renewed is the first day of February, 1907. In witness whereof we have hereunto set our hands and seals this first day of February, 1907. LOUIS BECKER. KATHERINE C. KELLER. [L. S.] CHARLES H. MOTT. Attorney, Keller, Becker & Co., P-24 Produce Exchange Building, New York.

Something NEW on a subject that is not understood by many people. This is the question of the relationship between SEX and the PHYSICAL and MENTAL HEALTH. "THE ABUSE OF THE MARRIAGE RELATION." Written by an eminent physician, who has investigated this subject and has found it to be the origin of most chronic diseases. This is also the cause of so many unhappy marriages. This is a very valuable book for those who are married or intend to get married; it will avoid countless unhappines and heartaches. This book will be sent you prepaid upon receipt of 25 Cents in Stamps or Coin. E. LUST, N. D., H. S., 124 E. 50TH ST., NEW YORK CITY.

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C. SCHUMACHER & CO.-Certificate of renewal of the continuance of the limited partnership of C. Schumacher & Co. The undersigned hereby certify that the limited partnership of C. Schumacher & Co., heretofore formed by them pursuant to the laws of the State of New York, which said limited partnership was formed by the terms of a certificate of partnership of said firm and of the certificate of business on the first day of February, 1907, is hereby renewed and continued as a limited partnership formed in and under the provisions of the laws of the State of New York; and The undersigned hereby further certify as follows: FIRST: The same under which and the firm by which the said limited partnership was formed and continued is to be conducted is C. SCHUMACHER & CO. SECOND: The County wherein the principal place of business of said limited partnership was renewed and continued is located is the County of New York in the State of New York. THIRD: The general nature of the business intended to be transacted by said limited partnership which was renewed and continued is: to carry on the business of general brokers in stocks, bonds and securities and dealers in foreign exchange. FOURTH: The names of all the general and special partners interested in said limited partnership and to be interested therein when renewed and continued, each of whom is of full age, and their respective places of residence are as follows: The General Partners are Frederick D. Holder, who resides at 112 West 40th St., in the Borough of Manhattan, City, County of New York, and Joseph D. Forbes, who resides at No. 54 West 54th Street, in the Borough of Manhattan, City, County of New York. The Special Partner is Suzanne H. Schumacher, who resides in the Town of West Hill in the State of New York. FIFTH: The special partner, Suzanne H. Schumacher, has contributed to the common stock of capital of said limited partnership, the same to remain a part thereof until the expiration of the term of said limited partnership as hereby renewed and continued, the sum forty-two thousand dollars (\$42,000) in cash. SIXTH: The time for which said limited partnership is to be renewed and continued is for one year to begin on the first day of February, 1907, and to end on the first day of February, 1908. Dated January 20th, 1907. FREDERICK D. HOLDER. [L. S.] JOSEPH D. FORBES. [L. S.] SUZANNE H. SCHUMACHER. [L. S.] STATE OF NEW YORK, COUNTY OF NEW YORK, ss.: I, H. M. CARPENTER, a Notary Public of the State of New York, certificate filed in the County of New York wherein I have my office, do hereby certify that Frederick D. Holder and Suzanne H. Schumacher, to me known and described in and who executed the foregoing instrument, appeared before me this day in person in the County of New York, and acknowledged that they had read and acknowledged the said instrument as their own act and deed, and that they had made, signed, sealed and delivered the said instrument as their own act and deed for the uses and purposes therein set forth. Given under my hand and official seal this 20th day of January, 1907. (SEAL) H. M. CARPENTER, Notary Public, Kings County. Certificate filed in New York County, STATE OF NEW YORK, COUNTY OF NEW YORK, ss.: I, H. M. Carpenter, a Notary Public of the State of New York, certificate filed in the County of New York wherein I have my office, do hereby certify that Frederick D. Holder, to me known and known to me to be one of the persons described in and who executed the foregoing instrument, appeared before me this day in person in the County of New York and acknowledged that they had made, signed, sealed and delivered the said instrument as their own act and deed for the uses and purposes therein set forth. Given under my hand and official seal this 21st day of January, 1907. (SEAL) H. M. CARPENTER, Notary Public, Kings County. Certificate filed in New York County, STATE OF NEW YORK, COUNTY OF NEW YORK, ss.: I, H. M. Carpenter, a Notary Public of the State of New York, certificate filed in the County of New York wherein I have my office, do hereby certify that Frederick D. 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Passover Begins March 20, 1907.

The Union Haggadah

Edited and Published by the Central Conference of American Rabbis.

The new UNION HAGGADAH will be issued by March 10th. It contains the quaint form and traditional sentiment of the ancient

SEIDER SERVICE IN A MODERN SETTING.

It aims to supply the demand of those to whom the old form of the Haggadah no longer appeals.

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BROOKLYN.

Rabbi Cohen Installed.

Before an audience which filled every pew, the Rev. Dr. Simon R. Cohen was installed Friday evening as Rabbi of the Congregation Beth Elohim, in the Temple at Keap street, near Division avenue, Williamsburg. At the special request of the Rev. Dr. Cohen, the ceremonies were made very simple. The officers and trustees of the congregation assisted in the exercises.

The Rev. Dr. Cohen, in his opening address, made a very favorable impression. He told them there was a wide field for good work in Williamsburg, and that if he had the hearty co-operation of his flock he would make a success of his pastorate. At the conclusion of the services the new Rabbi was heartily congratulated by the members. On the night of March 13 a reception is to be given to him.

Rabbi Cohen, who is about thirty-two years old, is a graduate of the Hebrew Union College, Cincinnati, Ohio, and seven years ago he took charge of a congregation in Norfolk, Va. He was very successful, and last December, when the Rev. Dr. Raphael Benjamin, the Rabbi of the Temple Beth Elohim, died suddenly, the members of the congregation had their attention called to the Rev. Dr. Cohen as a worthy successor.

Young Men's Hebrew Association.

At the rooms of the Young Men's Hebrew Association of Brooklyn, 472 Fifth avenue, on Sunday evening, March 3d, there was held an interesting debate, the question being "Resolved that the present immigration is detrimental to the interests of the United States of America." The speakers on the affirmative were B. Ammerman and A. Cook, and H. Shirk and I. Levy upheld the negative part of the argument. The judges were Hon. Michael Furst, Counsellor Walter M. Effross and Joseph Slavin.

The decision was awarded by the judges to those who had supported the affirmative side. Lawyer Effross, on behalf of the judges, highly complimented the debaters and assured them that owing to the effectiveness of their arguments it had been difficult to arrive at a decision.

After the debate, which proved highly interesting to the large crowd assembled, the audience were treated to an excellent talk by the Rev. I. L. Brill, minister of Temple Emanuel of Borough Park, who had paid a high compliment to the work that was being done by the officers of the association, and exhorted his hearers to render their enthusiastic support to the organization.

Many new members were secured at the meeting and the Ball Committee reported excellent progress in the way of receipts from the sale of tickets for the masquerade and civic ball to be held for the benefit of the building fund on Wednesday evening, March 20, 1907, at Prospect Hall.

Next Sunday evening, March 10th, the usual enjoyable entertainment will be provided at the rooms of the association and a prominent speaker has been invited to address the assemblage. The members are requested to come and bring their friends, who will be cordially welcomed.

There is something about "Clarice," which William Gillette brings to the New Montauk Theatre on next Monday night, that is absolutely fascinating. It is different from the plays in which Mr. Gillette's pen and stage work are already familiar to theatregoers—distinctly different from his "Secret Service" and "Sherlock Holmes," both in subject matter and treatment. While it has the same charm of romance and the same unquestionable power to thrill that its dramatic predecessors had, it is closer and truer to the things we know and feel about life. Its story is simple and naturally told, with scenic surroundings that are beautiful and novel.

A. H. Woods' latest and biggest success, "Chinatown Charlie," will be the attraction at the Grand Opera House commencing Monday matinee, March 11. As its title implies, it rightly belongs to a class of plays wherein sensational dramatic methods are put to a most rigid test.

Hale and Happy at 100



MRS. NANCY SHIELDS.

Mrs. Nancy Shields, who has just celebrated her 100th birthday is healthy and vigorous, thanks to DUFFY'S PURE MALT WHISKEY.

"I do not see why so many people are disappointed. I have found it good to live. I do not worry and am happy."—Mrs. Shields.

In an interview in November, 1906, Mrs. Shields, through her granddaughter, Miss Gertrude McDougall, who resides with her at 1333 Girard Avenue, Philadelphia, said:

"I can truthfully say that I have been using DUFFY'S PURE MALT WHISKEY, and it is far superior to anything else I have ever taken as a tonic-stimulant or medicine. I enjoy better health than I did for several years before using DUFFY'S PURE MALT WHISKEY, and am a great deal better and stronger than I was when I celebrated my 100th birthday."

At the birthday party there were three children, eleven grandchildren and twelve great-grandchildren.

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Duffy's Pure Malt Whiskey

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CAUTION—When you ask your druggist, grocer or dealer for Duffy's Pure Malt Whiskey be sure you get the genuine. It's the only absolutely pure medicinal malt whiskey and is sold only in sealed bottles; never in bulk. Look for the trade-mark, the "Old Chemist," on the label, and make sure the seal over the cork is unbroken. Price \$1.00. Illustrated booklet and doctor's advice free. Duffy Malt Whiskey Co., Rochester, N. Y.



Purim Celebrations.

Temple Emanuel of Borough Park.

The first celebration of Purim of the pupils of the Sunday and Hebrew School took place on Thursday evening, February 28, when Mr. J. Liebson's comedy, "Too Much Haman," was produced. All the parts were taken by the children attending the school and they were coached by the Rev. I. L. Brill, who was responsible for the whole production.

The large audience showed by their frequent applause that the efforts of the children were greatly appreciated and both the little ones and Rabbi Brill were congratulated upon the success of the performance.

A ball followed the play, the members of the Ladies' Auxiliary springing a surprise upon all present by suddenly appearing in masquerade. Dancing was indulged in until the early hours of the morning.

Miss May Opler, Mrs. Emma Marks, Messrs. Sam and Sidney Opler and Mr. Goldwasser rendered special service behind the scenes during the evening.

The music was supplied by Prof. L. Springer, and Prof. Trost was responsible for the chorus. The cast was as follows: King Ahasuerus, Augustua Herbert; Queen Esther, Rose Burrell; Haman, Jacob Schulman; Mordecai, Morris Herbert; Zeresh, Haman's wife, Marie Letzer; Rudnana, maid, Martha Frank; Tarshish, Memucham, two statesmen, Harold Baron, Morris Bornstein; Rumpus, Clamor, Rackett, three Bornstein, Fanny Goldwasser, Pearl

noisy Hamantes, Gilbert Ferro, Martin Sellman, Max Waldman; Readem, Irving Glassheim; Queen's maid, Lilly Hefflich; maid of Zeresh, Minnette Baroni; King's attendant, Harry Lakow; maids, Hannah Bornstein, Phoebe Herbert, Helen Marks, Dorothy Marks, Rose Frank, Mabel Frank, Florry Sugarman, Martha Helflich, Lily Zacknow, Sylvia Sugarman, Rebecca Goldwasser, Ethel Rabbino; soldiers; attendants, Susie Liebowitz, R. Liebowitz, Ray Brill, Nellie Brill, B. Sherman, B. Lakow, Mortimer Silverman, Lester Rabbino, Milton Baron, J. Solomon, J. Dorf, M. Dorf, D. Goldfarb, M. Goldfarb, M. Schulman, Arthur Ferro, F. Seligman; pages, Edith Marks, N. Herbert, Leon Apfelbaum and Jessie Brill.

Temple Beth Israel Bikur Cholim.
Last Sunday was a very busy day for the activities of the Synagogue. In the afternoon about 350 children and

their parents assembled to celebrate the Purim entertainment of the Hebrew and Religious School. After some recitations, hymns and a short address by Rabbi Elseman, the children were treated to a motion picture performance which filled them with the greatest delight and enthusiasm. The celebration closed with the singing of En-Kelohenu and a prayer.

In the evening the Beth Israel Sisterhood held its Purim Package party for the benefit of the poor in the district. The sale was preceded by an entertainment consisting of a recitation by Miss Elizabeth Corday, a piano solo by Miss Gertrude Wolf and a waitresses' drill by six girls of the Sunday School. After the entertainment Mr. H. Peiser was introduced as the auctioneer of the evening and he succeeded in disposing of a large number of packages contributed by the ladies, and a nice sum was realized for charity.

BECAUSE HOUSEWORK

and steady sewing are hard on the hands is no reason why a houseworker should have hard, stained, unlovely ones, or why a seamstress should be disfigured by roughened fingers. HAND SAPOLIO will gently remove the loosened cuticle and impart strength to the new skin below.

THE PERFECT PURITY of HAND SAPOLIO makes it a very desirable toilet article; it contains no animal fats, but is made from the most healthful of the vegetable oils. It is truly the "Dainty Woman's Friend."

A delicate preparation of the purest ingredients. Its cost is but a trifle, its use a fine habit.

IN THE THEATRES.

The thousands of people who witness the performances of "Neptune's Daughter" and "Pioneer Days" at the New York Hippodrome, and wonder at the great number of people employed at this great institution, do not realize that the best of medical attention is given the 600 employees. The Hippodrome maintains a private hospital of its own, especially to care for chorus girls who may need assistance; Indians or cowboys who who may be injured in the realistic battle scene of "Pioneer Days," or a mermaid who becomes exhausted while swimming under water in the great tank scene. The hospital of the Hippodrome is located in the Forty-third street corner of the building, in the basement. It is a large room, comfortably furnished and fitted up with every modern medical convenience. Mrs. Hawley, the nurse in charge, is a graduate of a training school of Montreal, Canada, and served two years in Montreal at a private hospital.

"The Road to Yesterday" continues to attract full houses at Lew Fields' Herald Square Theatre. This play, by Beulah M. Dix and Evelyn Greenleaf Sutherland, may safely be classed as the most novel of the theatrical year. In transferring the characters, during two acts of the play, backward to 1603, the authors have successfully accomplished a feat which was thought impractical.

Sothern and Marlowe conclude their enormously successful engagement of seven weeks at the Lyric Theatre, New York, next Saturday evening, March 16. The Sothern-Marlowe company will leave almost immediately for London, where they are to appear at the Waldorf Theatre.

"On Parole" has made a solid success at the Majestic Theatre. This lively military romance by Louis Evan Shipman, with Charlotte Walker and Vincent Serrano in the leading roles, was played to large and highly delighted audiences all week. The play has sentiment, charm, soldierly dash and dramatic intensity. It was splendidly staged by Henry Miller, and the acting throughout is realistic.

"Not Yet, but Soon," which Hap Ward and his musical comedy company of fifty people will present at the West End Theatre the coming week, is a new fun show that is billed on the programmes as a "Komedie Kackie in Two Acts." The action occurs at Prof. Nutt's Sanitarium, "Bughouse on the Hudson," and the character played by Hap Ward is Bill Nerve, an eccentric gentleman, who had rather loaf than work. Among the large company supporting Mr. Ward will be found Lucy Daly, Fred Wyckoff, Robert Evans, Abe Friedland, Richard Barry, John C. Hart, Harry Parent, Chas. (Sandy) Chapman, Marian Merrill, Dorothy Wells and Madeline Buckley.

The transfer of the stock company from Keith and Proctor's 125th Street Theatre to the Harlem Opera House was a happy change. In the first place this theatre is thoroughly adapted to the stock style of entertainment and is very accessible. Then again all the old favorites of the company have been retained and already added new friends to their long list of admirers. The same rule in staging each and every play in a manner worthy of the original production is strictly observed while the prices are still kept at the customary popular figures.

After considerable negotiations and only upon consenting to the most liberal terms, Manager Dixon has succeeded in securing for a limited engagement of one week at Dixon's Third Avenue, commencing next Monday matinee, the magnificent romantic comedy drama, "The Master Workman," which has met with immense success in all of the large cities of the East.

With that alertness to serve their customers which characterizes the firm of M. Witmark & Sons, that have taken over the Sol Bloom popular song successes, believing that in addition to their folios and sheet music from this former publishing house will be valuable to their customers. Among them there are many songs which have been acknowledged standard successes and hits, and which are called for in large numbers, and with the facilities of the Witmarks possess for filling orders, there is every assurance that prompt attention will be given requests for these newly acquired publications, as has always been given their customers.

East-siders who are quick to appreciate bargains in the amusement line have responded tremendously to the all-star vaudeville shows at the 125th Street Theatre, the former home of the Harlem stock company. Seldom have they had the opportunity of witnessing the best in vaudeville at a price within reach of the thinnest pocket-books. This house has a wide area in upper Manhattan and the Bronx to draw from and its prosperity is destined to permanently eclipse anything in the way of theatricals on the upper East Side.

"The Double Marriage," a farce now on view here, is by Curt Kraatz, who wrote "Are You a Mason?" Its humorous appeal is rather primitive, but easily-amused folk will undoubtedly find their account by going to see it. It is acted rather boisterously, though Frl. Hegy and Herr Treptow succeed in being natural. Herr Thaller, Frl. von Ostermann and Herr Fry are also in the cast.

Young Men's Hebrew Association.

On Sunday evening, March 10, the E. C. Stone Literary Society will hold an entertainment and prize debate in the auditorium.

On Sunday evening March 17, the thirty-third anniversary exercises will be held in the auditorium. Rev. Dr. Emil G. Hirsch, of Chicago, will speak on "Jewish Opportunities." A short musical programme will precede the lecture. One of the basketball tournaments of the championship of the Amateur Athletic Union will be held in the gymnasium on successive Tuesday and Thursday evenings. The association has entered a very strong team, who will compete against some of the strongest teams in the city. Eleven teams are entered in this tournament, representing a number of Settlement Houses, Turn Vereins and Y. M. C. A.'s, and a keen and interesting contest will be called forth.

THEATRE, W. 42 St. Evs. 8.15. Mat. Wed. Sat. CURTAIN AT 7.45 SHARP. MAT. SAT. 2. MR. RICHARD MANSFIELD

Henrik Ibsen's Comedy, "PEER GYNT" WEEK MARCH 13TH-REPERTOIRE.

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Dixon's 3rd Ave. Family Theatre Martin J. Dixon.....Lessee Mgr Week of March 11. "THE MASTER WORKMAN." A Carol of Scenery. Next week....."Woman Against Woman" Telephone 117 Morningside.

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WANTED. The Progressive Orthodox Congregation, of which is about completing the erection of a new \$20,000 house of worship, wants a Rabbi who must be a good lecturer in English and a competent teacher in Hebrew and English both; no expenses paid to any one. Address with full information in first letter to the President, Mr. O. COHEN, 308 Walnut street, Des Moines, Iowa.

CONGREGATION SHAAIRI ZEDEK, of Brooklyn, requires the services of a rabbi competent to deliver sermons in English. Preferably in both English and German. Conservative form of worship. Minhag Jastrow. Salary, \$1,000 per annum, and large and growing field. Apply to JULIUS LEVY, Secretary, 615 Bainbridge street, Brooklyn.

WANTED.—The Cong. Tifereth Israel of Des Moines, Iowa, wants the services of a young man as assistant Hebrew teacher, with a perfect command in English language; salary \$400 a year; a good opportunity for a young man who desires to study a course in a college. Des Moines is noted for its colleges. Apply to O. COHEN, 308 Walnut street, Des Moines, Ia.

Cantor wanted by Cong. Ahavath Achim orthodox of Brooklyn, N. Y. Applications will be received by the Secretary, Mr. A. Leopold, 524 Kosciusko Street, Brooklyn, N. Y.

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SUPREME COURT, COUNTY OF NEW YORK. Beethoven Englander against Leon Garfunkel, Moses Kellman and Minnie Kellman his wife (the name "Minnie" being fictitious, her real first name being unknown to plaintiff), and George Warshavsky, No. 1. TO THE ABOVE NAMED DEFENDANTS: YOU ARE HEREBY SUMMONED to answer the complaint in this action, and to serve a copy of your answer on the Plaintiff's attorney within twenty days after the service of this summons, exclusive of the day of service; and in case of your failure to appear or answer, judgment will be taken against you by default for the relief demanded in the complaint. Dated January 15, 1907.

EMANUEL I. SILBERSTEIN, Plaintiff's Attorney. Office and Post Office address, 63 Park Row, Borough of Manhattan, New York City.

TO THE DEFENDANTS, Moses Kellman and Minnie Kellman his wife (the name "Minnie" being fictitious, her real first name being unknown to plaintiff), and George Warshavsky, No. 2. TO THE ABOVE NAMED DEFENDANTS: YOU ARE HEREBY SUMMONED to answer the complaint in this action, and to serve a copy of your answer on the Plaintiff's attorney within twenty days after the service of this summons, exclusive of the day of service; and in case of your failure to appear or answer, judgment will be taken against you by default for the relief demanded in the complaint. Dated January 15, 1907.

EMANUEL I. SILBERSTEIN, Plaintiff's Attorney. Office and Post Office address, 63 Park Row, Borough of Manhattan, New York City.

JACOBS, JULIA M.—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 Julia M. Jacobs, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business at the office of Marks & Wielar, No. 156 Broadway, Borough of Manhattan, City of New York, on or before the 28th day of August, 1907.

Dated New York, the first day of February, 1907. SAMUEL H. JACOBS, EVA A. TRAGER, Executors. MARKS & WIELAR, Attorneys for Executors, 156 Broadway, Borough of Manhattan, New York City.

BINA, MATTIA.—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 Mattia Bina, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at his place of transacting business at the office of Rose & Putzel, 128 Broadway, Borough of Manhattan, City of New York, on or before the 18th day of September, 1907.

Dated New York, the 26th day of January, 1907. PIETRO CARLO BINA, Administrator. ROSE & PUTZEL, Attorneys for Administrator, 128 Broadway, Borough of Manhattan, New York City.

MARKS, MICHAEL.—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 Marks, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business at No. 211 Broadway, in the City of New York, on or before the 10th day of September, 1907.

Dated New York, the first day of March, 1907. GOLDFOGLE, COHN & LIND, Attorneys for Executor, 271 Broadway, New York City.

MOGLEWSKY, REUBEN.—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 Reuben Moglewsky, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at my place of transacting business, No. 320 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of September next.

Dated New York, the 22nd day of February, 1907. PESSIE R. MOGLEWSKY, MEYER BERENSTEIN, Administrators. EMANUEL HERTZ, Horowitz & Hertz, Attorneys, 320 Broadway, Manhattan, New York City.

STRICTLY KOSHER NEW LIBERTY HOUSE ATLANTIC CITY, N. J. OPEN ALL THE YEAR. Rooms Single or En Suite with Bath. A clear view of the Ocean from every Room. Rates on Application. Florida Avenue, near the Boardwalk. J. GROSSMAN, Propr.

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SUPREME COURT, COUNTY OF NEW YORK. Beethoven Englander against Leon Garfunkel, Moses Kellman and Minnie Kellman his wife (the name "Minnie" being fictitious, her real first name being unknown to plaintiff), and George Warshavsky, No. 2. TO THE ABOVE NAMED DEFENDANTS: YOU ARE HEREBY SUMMONED to answer the complaint in this action, and to serve a copy of your answer on the Plaintiff's attorney within twenty days after the service of this summons, exclusive of the day of service; and in case of your failure to appear or answer, judgment will be taken against you by default for the relief demanded in the complaint. Dated January 15, 1907.

EMANUEL I. SILBERSTEIN, Plaintiff's Attorney. Office and Post Office address, 63 Park Row, Borough of Manhattan, New York City.

TO THE DEFENDANTS, Moses Kellman and Minnie Kellman his wife (the name "Minnie" being fictitious, her real first name being unknown to plaintiff), and George Warshavsky, No. 2. TO THE ABOVE NAMED DEFENDANTS: YOU ARE HEREBY SUMMONED to answer the complaint in this action, and to serve a copy of your answer on the Plaintiff's attorney within twenty days after the service of this summons, exclusive of the day of service; and in case of your failure to appear or answer, judgment will be taken against you by default for the relief demanded in the complaint. Dated January 15, 1907.

EMANUEL I. SILBERSTEIN, Plaintiff's Attorney. Office and Post Office address, 63 Park Row, Borough of Manhattan, New York City.

SUPREME COURT, COUNTY OF NEW YORK. Beethoven Englander against Leon Garfunkel, Moses Kellman and Minnie Kellman his wife (the name "Minnie" being fictitious, her real first name being unknown to plaintiff), and George Warshavsky, No. 2. TO THE ABOVE NAMED DEFENDANTS: YOU ARE HEREBY SUMMONED to answer the complaint in this action, and to serve a copy of your answer on the Plaintiff's attorney within twenty days after the service of this summons, exclusive of the day of service; and in case of your failure to appear or answer, judgment will be taken against you by default for the relief demanded in the complaint. Dated January 15, 1907.

EMANUEL I. SILBERSTEIN, Plaintiff's Attorney. Office and Post Office address, 63 Park Row, Borough of Manhattan, New York City.

TO THE DEFENDANTS, Moses Kellman and Minnie Kellman his wife (the name "Minnie" being fictitious, her real first name being unknown to plaintiff), and George Warshavsky, No. 2. TO THE ABOVE NAMED DEFENDANTS: YOU ARE HEREBY SUMMONED to answer the complaint in this action, and to serve a copy of your answer on the Plaintiff's attorney within twenty days after the service of this summons, exclusive of the day of service; and in case of your failure to appear or answer, judgment will be taken against you by default for the relief demanded in the complaint. Dated January 15, 1907.

EMANUEL I. SILBERSTEIN, Plaintiff's Attorney. Office and Post Office address, 63 Park Row, Borough of Manhattan, New York City.

CURTIS & BLAISDELL Coal. Main Office and Depot 26th & 57th Streets & East River. Tel. Call: 247, 248, 249 Plaza. Downtown Office, 120 Liberty St., Tel. 7600. Coal delivered to all parts of the city. East, in the city of New York, as general partner, both of full age, formed a limited partnership, which was continued for such date, under the firm-name of Arthur Duffey, with a capital of \$500, of which the said Arthur Duffey has contributed \$150, and the balance of \$200; that the principal place of business of the said Partnership is to be located in New York County, New York, and that the general nature of the business to be thereby conducted is the teaching of and the instruction in the general course of "Arthur Duffey's Course of Physical Culture and Athletic Training." JAMES L. LIND, Attorney for the Partners, 35 Wall street, New York.

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CO-PARTNERSHIP NOTICES.
LEE, KRETSCHMAR & CO.—Certificate of the formation of a limited partnership.
We, the undersigned, for the purpose of forming a limited partnership, under and pursuant to the laws of the State of New York, do hereby certify that the name under which said partnership is to be conducted is Lee, Kretschmar & Co., which the principal place of business is to be located in New York County.
The general nature of the business to be conducted is the buying and selling of stocks, bonds, and other securities on commission, and such other business as may be incidental thereto.
The names of all the general partners are: John Bowers Lee, who resides at Southampton, Suffolk County, New York; Charles G. Gates, who resides in the Borough of Manhattan, City of New York, N. Y.; William H. Taibot, who resides at Greenwich, New York; Isaac L. MacArthur, who resides in the Borough of Brooklyn, City of New York, N. Y., and the name of the special partner is Horatio C. Kretschmar, residing in the Borough of Manhattan, City of New York, N. Y.
All the partners, general and special, are of full age.
The amount of capital contributed by the special partner to the common stock of the partnership is the sum of one hundred thousand dollars (\$100,000).
The time at which the partnership is to begin is the first day of February, 1907, and the time at which it is to end is the thirty-first day of January, 1908, both days inclusive.
Signed at the City of New York, this first day of February, in the year one thousand nine hundred and seven.

BOWERS LEE,
CHARLES A. WHITEHOUSE,
WILLIAM H. TAIBOT,
ISAAC L. MACARTHUR,
H. C. KRETSCHMAR,
STATE OF NEW YORK, COUNTY OF NEW YORK, ss:
On the first day of February, 1907, before me personally came John Bowers Lee, Charles A. Whitehouse, William H. Taibot, Isaac L. MacArthur, and Horatio C. Kretschmar, to me known and to me to be the persons described in and who executed the foregoing instrument, and they severally duly acknowledged to me that they executed the same.
Notary Public, New York County, CITY, COUNTY, AND STATE OF NEW YORK, ss:
JOHN BOWERS LEE, being duly sworn, deposes and says: That he is one of the general partners in the foregoing limited partnership, and the formation of limited partnership, and that the sum of one hundred thousand dollars (\$100,000) specified in the certificate has been contributed to the common stock of Horatio C. Kretschmar as special partner, has been actually and in good faith paid in cash.
JOHN BOWERS LEE,
WILLIAM C. POWERS,
Sworn to before me this first day of February, 1907.
Notary Public, New York County.

The undersigned, being persons of full age, desiring to form a limited partnership under the laws of the State of New York, for the transaction of the business of buying and selling stocks, bonds and other securities, do hereby make, sign and acknowledge this certificate.
FIRST: The name under which such partnership is to be conducted is George F. Secor & Co., and the county wherein the principal place of business is to be located is the County of New York.
SECOND: The general nature of the business intended to be transacted is a general commission business, dealing in stocks, bonds and other securities.
THIRD: The names of the general partners and special partner are: George F. Secor, residing in the City of New York; Thomas M. Day, City of New York; Julian N. Henriques, City of New York. The name of the special partner and his place of residence is: T. Henry Calam, Ossining, N. Y.
All the partners, general and special, are of full age.
FOURTH: The amount of capital which the special partner has contributed to the common stock is twenty-five thousand dollars in cash.
FIFTH: The time at which the partnership is to begin is February 1st, 1907, and the time in which the partnership is to end is January 1st, 1908.
IN WITNESS WHEREOF, we have hereunto set our hands and seals the 1st day of February, 1907.

GEORGE F. SECOR. [L. S.]
THOMAS M. DAY. [L. S.]
BURROWE M'NEIR. [L. S.]
JULIAN N. HENRIQUES. [L. S.]
T. HENRY CALAM. [L. S.]
STATE OF NEW YORK, }
COUNTY OF NEW YORK, }

On this 2nd day of February, 1907, before me personally came George F. Secor, Thomas M. Day, Julian N. Henriques, and T. Henry Calam, all to me known and to me to be the individuals described in, and who executed the foregoing instrument, and they severally acknowledged to me that they executed the same.
RALPH S. HULL,
Notary Public, Kings County.
Certificate filed in New York County.

E. G. PEREZ & CO.—CERTIFICATE OF LIMITED PARTNERSHIP. This is to certify that Enrique Garcia Perez and Leonard Ames have formed a limited partnership under and pursuant to the provisions of the statute of the State of New York.
That the name of the firm under which such co-partnership is to be conducted is that of E. G. Perez & Co. and the county wherein the principal place of business is to be located is the County of New York.
That the general nature of the business intended to be transacted by such co-partnership is that of commission merchants and dealers in foreign fruits and produce, and in general merchandise.
That Enrique Garcia Perez, residing at No. 546 West 122d Street, Borough of Manhattan, New York City, is the general partner, and Leonard Ames, residing at Oewego, New York, is the special partner.
That each of the partners is of full age.
The amount of capital which Leonard Ames, the special partner, has contributed in cash to the common stock is ten thousand dollars.
The time at which the partnership is to begin is January 21st, 1907, and is to end on the twenty-first day of January, 1912.
Dated New York, this 21st day of January, 1907.
ENRIQUE GARCIA PEREZ,
LEONARD AMES.

State of New York, }
City and County of New York, ss:
On the twenty-third day of January, 1907, before me personally came Enrique Garcia Perez and Leonard Ames, to me known and known to be the persons described in and who executed the foregoing certificate, and they severally acknowledged before me that they executed the same.
(Notarial Seal) CHARLES P. LATTING,
Notary Public,
New York County.

LEVI, JACOB—In pursuance of an order of Honorable Abner C. Thomas, a surrogate of the County of New York, notice is hereby given to all persons having claims against the estate of the county of New York, deceased, to present the same with vouchers thereof to the undersigned, at his place of transacting business, office of Isaac M. Aron, No. 147 Water Street, in the City of New York, on or before the second day of September next.
Dated New York, the 14th day of Feb., 1907.
ISAAC M. ARON, attorney for executor, 147 Water Street, Borough of Manhattan, New York City, N. Y.

CO-PARTNERSHIP NOTICES.
CERTIFICATE OF RENEWAL OF LIMITED PARTNERSHIP CHARLES G. GATES & CO.
THE UNDERSIGNED HEREBY CERTIFY, that the limited partnership, Charles G. Gates & Co., heretofore formed by them under the laws of the State of New York, as set forth in a certificate thereof, dated January 19th, 1906, and recorded in the Clerk's Office of the County of New York on the 19th day of January 1906, the amount of capital stock thereof contributed by each of the special partners therein having been thereafter increased, as set forth in a certificate of such increase, signed and acknowledged by the office of said Clerk of the County of New York on said 1st day of March, 1907, which said limited partnership, by the terms of the Articles of Copartnership of said firm and of said certificate of increase, is to expire at the close of business on the 28th day of February, 1907, is hereby renewed and continued as a limited partnership formed in compliance with the provisions of the laws of the State of New York; and

THE UNDERSIGNED HEREBY FURTHER CERTIFY AS FOLLOWS:
FIRST: The name under which, and the firm by which the said limited partnership when renewed and continued is to be conducted is CHARLES G. GATES & CO., and the County is the County of New York in the State of New York.
SECOND: The County wherein the principal place of business of said limited partnership is to be located is the County of New York in the State of New York.
THIRD: The general nature of the business intended to be transacted by said limited partnership is renewed and continued in: dealing in stocks, bonds and other securities; coffee, produce and other merchandise; and as a general commission and brokerage business.
FOURTH: The names of all the General and Special partners interested therein when renewed and continued, each of whom is of full age and their respective places of residence are as follows:

GENERAL PARTNERS:
CHARLES G. GATES, a General Partner, who resides in the Borough of Manhattan, City, County and State of New York.
ARTHUR J. SINGER, a General Partner, who resides in the Borough of Manhattan, City, County and State of New York.
CHARLES G. SMITH, a General Partner, who resides in the Borough of Manhattan, City, County and State of New York.
ORSON C. WELLS, a General Partner, who resides in the County of Cook and State of Illinois.
RAMSAY C. BOGY, a General Partner, who resides in the Borough of Manhattan, City, County and State of New York.
FRANK H. HUBBARD, a General Partner, who resides in the Borough of Manhattan, City, County and State of New York.
JOHN B. MORROW, a General Partner, who resides in the City of Chicago, County of Cook, State of Illinois.
WALTER H. DUPEE, a General Partner, who resides in the City of Chicago, County of Cook, State of Illinois.
MELVILLE D. MARTIN, a General Partner, who resides in the Borough of Manhattan, City, County and State of New York.

SPECIAL PARTNERS:
JOHN W. GATES, a Special Partner, who resides in the Borough of Manhattan, City, County and State of New York.
JOHN LAMBERT, a Special Partner, who resides in the City of Joliet, County of Will, State of Illinois.
FRANK E. DRAKE, a Special Partner, who resides in the City of Chicago, County of Cook, State of Illinois.
FIFTH: The special partner John W. Gates has contributed to the common stock of capital in cash the sum of One Hundred and fifty thousand dollars (\$150,000) in cash. The special partner John Lambert has contributed to the common stock of capital of said limited partnership the sum of One Hundred and fifty thousand dollars (\$150,000) in cash. The special partner Frank E. Drake has contributed to the common stock of capital of said limited partnership the sum of One Hundred and fifty thousand dollars (\$150,000) in cash. The special partner Walter H. Dupee has contributed to the common stock of capital of said limited partnership the sum of One Hundred and fifty thousand dollars (\$150,000) in cash. The special partner Melville D. Martin has contributed to the common stock of capital of said limited partnership the sum of One Hundred and fifty thousand dollars (\$150,000) in cash. The special partner Orson C. Wells has contributed to the common stock of capital of said limited partnership the sum of One Hundred and fifty thousand dollars (\$150,000) in cash. The special partner Ramsay C. Bogy has contributed to the common stock of capital of said limited partnership the sum of One Hundred and fifty thousand dollars (\$150,000) in cash. The special partner Arthur J. Singer has contributed to the common stock of capital of said limited partnership the sum of One Hundred and fifty thousand dollars (\$150,000) in cash. The special partner Charles G. Smith has contributed to the common stock of capital of said limited partnership the sum of One Hundred and fifty thousand dollars (\$150,000) in cash. The special partner John B. Morrow has contributed to the common stock of capital of said limited partnership the sum of One Hundred and fifty thousand dollars (\$150,000) in cash. The special partner Frank H. Hubbard has contributed to the common stock of capital of said limited partnership the sum of One Hundred and fifty thousand dollars (\$150,000) in cash. The special partner John W. Gates has contributed to the common stock of capital of said limited partnership the sum of One Hundred and fifty thousand dollars (\$150,000) in cash. The special partner John Lambert has contributed to the common stock of capital of said limited partnership the sum of One Hundred and fifty thousand dollars (\$150,000) in cash. The special partner Frank E. Drake has contributed to the common stock of capital of said limited partnership the sum of One Hundred and fifty thousand dollars (\$150,000) in cash. The special partner Walter H. Dupee has contributed to the common stock of capital of said limited partnership the sum of One Hundred and fifty thousand dollars (\$150,000) in cash. The special partner Melville D. 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Morrow has contributed to the common stock of capital of said limited partnership the sum of One Hundred and fifty thousand dollars (\$150,000) in cash. The special partner Frank H. Hubbard has contributed to the common stock of capital of said limited partnership the sum of One Hundred and fifty thousand dollars (\$150,000) in cash. The special partner John W. Gates has contributed to the common stock of capital of said limited partnership the sum of One Hundred and fifty thousand dollars (\$150,000) in cash. The special partner John Lambert has contributed to the common stock of capital of said limited partnership the sum of One Hundred and fifty thousand dollars (\$150,000) in cash. The special partner Frank E. Drake has contributed to the common stock of capital of said limited partnership the sum of One Hundred and fifty thousand dollars (\$150,000) in cash. The special partner Walter H. 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1, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27 and 28 West Fourteenth Street.
7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27 and 28 West Thirteenth Street.

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- 45-INCH IMPORTED VOILES—extra firm—crisp, yet soft—Black and full assortment of leading Spring shades—Special value..... 98

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- Sale of Fancy Organdies 19 cent quantity 11
- A starter for March! Don't Miss It! Sheer fine quality—white with dainty colored designs—Sweet Peas, Pinks, Roses, Poppies, Apple Blossoms and Chanters, with just enough green to give natural effect. Nothing prettier could be desired for Summer Dresses and Lingerie Frocks—no other house offers these goods at less than 19 cents.

- German Torchon Laces! Worth up to .98 piece of 12 yds..... 39
- Finest weave—beautifully mercerized—perfectly resemble the handmade Torchons that sell at five and ten times above price—all high-grade patterns—edgings and inserting 1 and 2 inches wide—choice in this sale—39 cts. piece—warranted 12 yards full.

- OTHER SPECIALTIES. Imported French Tissues—Navy and White Checks, also delicately tinted grounds, with white figures..... 39
- Satin Striped Dresden Plaids—charming novelties for Evening Dresses and Summer Costumes—elsewhere .75..... 49
- French Organdy Lises—White or Black, with floral printings..... 35
- Fine Silk Zephyrs—Plain or plaided, with all-over floral effects in dainty colorings—woven satin dots and figures, giving a very rich effect..... 49

- Imported Val. Laces, Special Sale. Newest designs of 1907 in German and French Vals.—round and square mesh—edgings and inserting in the most desired widths—perfect, elegant new stock, which we secured at unusual concessions, therefore these tempting values: 12-yd. pce.—worth .39..... 29

- Black and White Tissue Voiles—Plain and check—very smart and effective for dressy gowns..... 24
- Satin Striped Organdies—Floral printings in two or more tones—wonderful assortment..... 45
- Satin Stripe Mousseline De Fleur—White and tinted with glistening Satin Stripes forming an effective background for floral sprays in hand-painted effects—one of the most striking novelties of this season—Our price..... 43

- Spring Flannels and Waistings We are headquarters for Household Specialties and Novelties for dresses or waistings—economical opportunities offered here are rarely equalled elsewhere.
- All-Wool Gray and Brown Mixtures—also Scarlet and Navy Twills—value 90c..... 39
- Best Twill Flannels—Spring shades—others ask .69..... 55
- All Wool White Emb'd Flannels—extra wide—handmade—emb'd scallop and hemstitch—worth \$1.30..... 1.00
- Domest Flannels—bleached and unbleached—worth .10..... 7
- Imported Novelty Waistings—light and dark—value .55..... 39

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- Alex. Smith's Axminster Rugs Spring's newest designs and colorings—also fine Velvet Axminsters of another good make—3x4 yds.—both Twenty-five Dollar Rugs— as an exceptional early season value..... 19.98

- Imported Moravian Smyrnas reversible—colors of pure vegetable dyes, that are very enduring— ABOUT ONE-THIRD LESS THAN WORTH! Sofa or Bureau Rugs—27x54 inches—instead of \$1.50..... 98
- 3x3 ft..... Choice of Three Sizes, 4.6x5.5 ft..... 2.98
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- Axminster Hall Rugs The well known "Stanford" make—newest colors and designs—note lengths— 2.2x3 feet..... 3.97
- 2.2x10.6 feet..... 4.70
- 3x3 feet..... 5.98
- 3x12 feet..... 7.98
- Best All Wool Smyrnas 30x60 inch—choice of 40 styles— value \$2.75..... 1.97
- Best Granite Art Squares figure or Medallion Centres—all with harmonizing borders—New Spring combinations—green, blue and wood tones: 3x2 yds—worth \$2.50..... 1.69

- Mission Fibre Rugs New designs and colorings— 6x3 feet..... 5.49
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