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METHODS OF READING THE LAW.

BY REV. ISIDORE HARRIS.

IN Palestine and its colonies, down to the thirteenth century, the Pentateuch was regularly read in a triennial cycle, while the one-year cycle came into use in Babylon. Indeed, at different times and in different places, there were various cycles. It would seem that some ancient communities adopted a three-and-a-half years' cycle, thus completing the Pentateuch twice in the course of seven years. It was the opinion of Graetz that there was also a two-year cycle. Hence the system of reading the Law adopted in the synagogue had varied with circumstances, and with the different views that prevailed in the different communities of Israel. The institution itself reached back to very early times, to times long anterior to the establishment of synagogues. It was at least as old as the age of King Josiah, who read the Book of the Covenant to the people assembled in the Temple. The next historical reference to the custom was met with in the Book of Nehemiah, which described how Ezra, the Scribe, came back from Babylon with the complete Pentateuch, and read from it to the assembled people on the eight days of Tabernacles. This reading was accompanied by a translation into the vernacular, whence originated the institution of the Meturgeman, which lasted many years. These readings from the Pentateuch were at first

RESTRICTED TO FESTIVALS

and special occasions. The custom of regular Sabbath readings no doubt grew up concurrently with the establishment of synagogues. By about the age of the Maccabees it was fully developed. At first the readings were short. The whole Pentateuch was probably only read through once in seven years, in accordance with the provision in Deuteronomy xxxi. Weekly readings of the Law were already of considerable antiquity in the time of the Apostles. Meanwhile, in the Maccabean age, or shortly afterwards, there had been introduced the custom of supplementing the reading of the Law with a chapter from the Prophets of cognate interest. The writer of Luke described Jesus reading a chapter of Isaiah one Sabbath morning in the synagogue at Nazareth. Like the portion of the Law, the Prophetic section was translated by the Meturgeman into the popular speech, and where the three-year cycle obtained the prophetic lessons were arranged on a similar plan. Then it became usual to follow up these readings with a discourse, which had reference either to the lesson from the Pentateuch, or to that from the Prophets. In the Midrashic writings there had been preserved veritable remains of such homilies as they were delivered by the Rabbins in ancient times.

In the course of two thousand years or more that the institution of reading the Law had been in existence, it was natural that many changes of method should have been introduced. After a time it became customary to hold public readings on Sabbath afternoons and on the mornings of Monday and Thursday. Then the reading of the Law, instead of being undertaken by an ecclesiastic, was divided among seven elders of the congregation. But a time came when the laity, or many of them, were not sufficiently versed in the Law to read it correctly and with due emphasis. The custom of "calling up" the laity to the reading of the Law still survived, but the reading devolved henceforth on an expert, chosen for this particular office. Only the Prophets continued to be read by laymen. These and various other modifications that had been introduced from time to time led them to reflect that periodical changes of ritual, however much they might be objected to by persons of a conservative temperament, were inevitable. Their own synagogue had led the way in many changes which had subsequently been adopted by other congregations. The triennial system of reading the Law had so far not found its way into modern synagogues of an orthodox type. But the mere fact that it had been suggested in one of them was

A SIGNIFICANT CIRCUMSTANCE.

It gave them reason to hope that a time would come, and was even fast approaching, when the difference between themselves and other English congregations would tend to disappear alto-

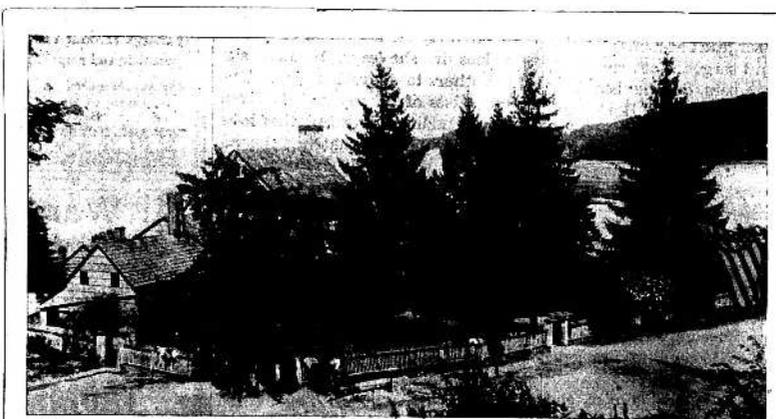
gether. So far as he could see, there was absolutely no reason in the nature of things why the barrier that had reared itself within the past century between congregations calling themselves Orthodox and others calling themselves Reform, should exist for always. It was growing palpably shorter every day. It had long been reduced to such dimensions that those on either side of it had been able to exchange friendly greetings and to labor together in the cause of their common Judaism. Minor differences of ritual right might still continue, but sooner or later the desire for religious unity would realize itself in the formation of an Ecclesiastical Council, in which the voice of their own synagogue would claim to make itself heard. Meanwhile, as an important step towards such a consummation, they had to labor to promote such an exchange of pulpits in the metropolis, and never could they rest satisfied till this much-needed alteration in the communal polity was effected.

These weekly readings of the Law had exerted a profound influence upon the synagogue. The purpose which they served could not be better expressed than in the words of Deuteronomy: "That the people may hear and learn." The object of the recital of the Law was not so much sentimental as practical, not so much devotional as educational. They came to synagogue to pray and meditate, but likewise to receive instruction from the books of Moses. The Torah had been the great educator of Israel in all ages. That, indeed, was the primary meaning of the word, which signified, not *law*, but *doctrine*, instruction. As Josephus expressed it in his Antiquities: "The seventh day we set apart from labor: it is dedicated to the learning of our customs and laws, we thinking it proper to reflect on them, as well as on any good thing else, in order to our avoiding of sin." Thus it had come to pass that the public recital of the Pentateuch had tended to familiarize Jews with its teachings to an extent that would have been impossible if the institution had not been made a permanent feature of the synagogue service. At least once a week, if not more often, Jewish congregations had for thousands of years past assembled in their houses of prayer for the regular study of the Pentateuch, with its historical chapters, its ceremonial laws and institutions, its sublime theology, its lofty spiritual and ethical teaching. How much did they not owe to the ancient custom!

But for some such provision it is certain that all through the dark ages Jews would have been sunk in the barbarous ignorance of their surroundings. From such a fate they were preserved by the religious instruction to which they regularly listened.

While other religious bodies sought to strengthen their hold on the masses by discouraging the reading of the Bible, the opposite policy was adopted by the synagogue.

Judaism labored to spread enlightenment among the masses, and to this end it made the weekly reading of the Law, supplemented by readings from the Prophets, a foremost religious duty. Thus, the institution furnished an additional plea to those which had been advanced from time to time for a more regular attendance at the Sabbath morning service. It might be urged that they could read and study their Bibles at home. But did they? How many made a point of faithfully reading the weekly lesson from the Pentateuch and Prophets unless they availed themselves of the opportunity provided by the synagogue service? For that reason, if for no other, they must view with concern the growing habit of abstaining from Sabbath worship. For Jews such a habit involved much more than mere indifference to prayer. In many cases it carried with it a loss of that instruction in the principles of their religion which they could only neglect at their soul's peril. In all the centuries that had intervened, and with all the changes of outward form that time had brought in its wake, the injunction of their Law-giver had abated none of its force, while it had taken on a new meaning not contemplated in the original enactment: "Gather the people together, men, women and children, and the stranger that is within thy gates, that they may hear and that they may learn, and fear the Lord your God, and observe to do all the words of this Law."



GENERAL VIEW OF Y. M. H. A. CAMP AT CENTREPORT, L. I. (See Page 7)



A GROUP OF CAMPERS.



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The Country Over.

A Jewish bank is projected in the Colfax district of Denver, Col.

It is planned to erect a Jewish Orphan Asylum in Denver, Col.

On Sunday, June 16, Congregation Adas Kodesh, of Wilmington, Del., dedicated its new \$35,000 synagogue.

Rabbi Hershenson of Chicago has been elected spiritual head of the Congregation Anshe Yishak, Burlington Vt.

The Rev. William Armhold of Temple Keneseth Israel, Philadelphia, Pa. celebrated his seventy-eight birthday last week.

About fifty Jewish families have moved to Burlington, Vt., during the past two months from Plattsburg and Montreal. It is said that in Plattsburg a boycott against the Hebrews has been in progress, causing many of them to move to Burlington.

A Young Men's Hebrew Association has been formed in Buffalo, N.Y. The following are the officers. President, Samuel J. Harris; vice-president, Charles Poliakoff; secretary, Aaron Nathan; financial secretary, Joseph Markel; treasurer, Hyman Levine.

Rabbi Montagu N. Cohen of Temple B'nai Israel, Sacramento, Cal. who has accepted a call from Temple Emanuel, Pueblo, Col. has been the recipient of handsome testimonials from the members of Ethan Lodge, I. O. B. B. Rabbi Cohen's departure from Sacramento is deeply regretted.

The Jewish residents of Concord, N. H., have organized a lodge with the title of Merrimack County, No. 444, I. O. B. A. The officers elected for the ensuing term are as follows: President, A. I. Conn; vice-president, A. Rudner; recording secretary, J. H. Leavitt; financial secretary, R. Cohen; treasurer, S. Sharaf; trustees, H. Cling, J. Goldberg, H. Rudner; outer guard, M. Goodman.

For the first time in the history of the Ohio State University a Jew preached the baccalaureate sermon. The address was delivered by Dr.



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David Philipson of Cincinnati. Dr. Philipson lived in Columbus when a boy.

In his address Dr. Philipson said that science is truth and religion is the aspiration after truth, and, therefore, there could be no discord between them.

At the semi-annual election of officers of the Young Men's Hebrew Association, of Elizabeth, N. J. the following officers were chosen: President, Dr. Samuel Korngut; vice-president, Samuel Sampson; treasurer, Harris Levy; recording secretary; J. C. Badesch; financial secretary, David Jacobson; sergeant-at-arms, Peter Gold; assistant sergeant-at-arms, J. J. Stamler; members of the board of governors, Max Branner, Henry Piper, John Jacobson and M. L. Shapiro.

The first anniversary of the Jewish Home for the Aged, Pittsburg, Pa., was fittingly celebrated on Sunday last. The speakers were Mayor George W. Guthrie, Rev. John Anderson Jayne, Judge Josiah Cohen and Rabbis Coffee, Sivitz and Ashinski. Rev. A. J. Newman is Superintendent of the Home, which is located in Breckenridge avenue.

Henry Jackson is president of the institution; S. D. Rosenfeld and Joseph Kornblum are vice-presidents; Messrs. Miller and Sachne are secretaries. The treasurer is L. I. Sablodowsky.

Through the influence and work of Mrs. R. Rachmil the Young Women's Hebrew School of West Philadelphia has been established at 6017 Market street, Philadelphia, Pa. This fine school will give Jewish girls of that section a higher education.

R. Rachmil has been chosen principal of the school, and the officers who are backing the movement are: President, M. Tanz; first vice-president, Mrs. Chersky; second vice-president, Mrs. Goldstein; recording secretary, Mrs. Rydel; financial secretary, Miss Doktor; treasurer, Joseph Tonkonogy.

On June 16 the new Michael Reese Hospital—a strictly Kosher Institution—was opened in Chicago, Ill. Governor Charles S. Deneen was the principal speaker.

The officers of the hospital are: President, Edwin G. Foreman; vice-president, Maurice Rosenfeld; treasurer, Alfred M. Snyder; financial secretary, Julius W. Loewenthal; recording secretary, A. J. Pfau. The trustees are: Isaac Greenfelder, Henry L. Frank, Max Markwell, Moses Born, Henry Elkan, George Frank, Bernhard Rosenberg, E. J. Kohn, Sol Kline, Herman F. Hahn, William N. Eisen-drath, M. E. Greenbaum, S. L. Sulzberger, Aaron E. Nusbaum, Phillip Stein, I. K. Friedman, Mrs. Emanuel Mandel and Mrs. L. Scott.

The nucleus of an organization of Chicago Jews, having for its object the counteracting of evil influences of dance halls and resorts of vice, has been started by Homeward Gate, Order of Knights of Zion.

The movement was started as the result of an appeal made by Rabbi A. B. Yudelson of the South Side Hebrew Congregation, who spoke on "Judaism in the Light of Modern Education." Dr. Yudelson declared that such an organization of Jews is necessary in order that the "slurs cast on the Russian Jews in connection with the white-slave traffic shall be removed."

"The influence of the dance halls for evil, especially here on the west side, is something terrible to contemplate," said the Rabbi. "It is the dance hall which is responsible for the white-slave traffic. More young girls are ruined through it than through any other agency that I know of."

"I appeal to you young American Jews to do something to check this growing evil. I would advise you to organize a Jewish Endeavor Society, for the purpose of counteracting the evil influence of the dance halls and dens of vice."

As a thank-offering for the many benefits she has enjoyed during the past year, Mrs. Leon Frank provided special dinners last week for several of the charitable organizations of Baltimore, Md. She is 85 years old today. Mrs. Frank has made a practice of giving birthday presents on her own birthday for a number of years. She does it, she says, because she wants others to share her joy. The gift consists of money and is given without conditions, except that it be spent in giving the inmates of the various institutions a good time. It is practically always used to give extra good dinners on her birthday. One special feature of her gifts is that they are not given in a sectarian spirit, but are given regardless of the religious affiliation of the homes. Among the various charities which were benefited by her birthday presents are:

The German Orphan Asylum. The Hebrew Home for the Friendless. The Hebrew Shelter Home. The Jewish Hospital. The Aged German Home. The German Orphan Asylum. The Hebrew Orphan Asylum. The Free Summer Excursion Society. Gifts were also made to several other institutions.

A unique congregation, the only one like it in Cleveland, and one which probably has no duplicate in the United States, has just been started in that city says the *Jewish Independent*. The congregation has not only been organized, but has already bought a house on East Thirty-ninth street, between Woodland and Scovill, which will be dedicated as a synagogue next Sunday afternoon, addresses to be delivered, among others, by Rabbi Margolies and Rabbi Gittelsohn.

The residence bought for the place of worship will be altered, and will include a woman's gallery. It will be known as the Synagogue of the Government of Grodno, Russia, and its members will not only be natives of that Russian State, but all the organizers are members of the Jewish Carpenters' Union. One of the principles of the new congregation will be to strictly refrain from labor on Saturdays and Jewish holidays. Members will be compelled to pledge themselves to that principle.

A Sabbath school and Hebrew school will be a feature of this new Orthodox place of worship.

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NOTWITHSTANDING the vast amount and varied quality of advertising that Canada has enjoyed in European countries during the last decade, and notwithstanding the very tangible results that have up to the present time come therefrom, both to the Dominion and those who have become by transmigration sharers in her prosperity, it is a matter of considerable wonderment that their still remains in the old world an unbounded mass of misconception, one might almost call it ignorance, of the marvellous resources and opportunities contained within our three-and-three-quarter millions of square miles of territory.

That their should yet remain in any of the busy centres of Europe even one unemployed skilled mechanic, or that even those that are employed should be satisfied to continue to live an almost hand-to-mouth existence in more or less squalid surroundings when the cry is going up

of May 3rd, prominence is very deservedly given to an account of an interview granted by our Premier dealing with the subject of Jewish colonization in Canada, and the questions placed before Sir Wilfrid embody the widespread misconception.

Immigrant mechanics, although the interviewer implies that they do, require no governmental protection or assistance here. On the contrary they are snapped up by employers immediately on arrival, and as regards the Jewish mechanic, my personal experience goes to prove that when his practical knowledge and experience are on a parity with that of his Gentile confrere, he is the more eagerly sought after on account of his established reputation for sobriety and other qualities that tend towards good citizenship.

It is no exaggeration when I state that at the present time there is not in Canada, except it be of his own volition, one capable worker at any trade who is out of employment, and it is not wildly optimistic to predict that the same wholesome condition will prevail for many years to come. This is undoubtedly Canada's century, and it is for the crowded-out workers of the old lands to come and take their share in the benefits.

Sir Wilfred explained that the Dominion Government encouraged the emigration of only agriculturists, farm laborers and domestic servants, and the need for the two first-named classes is imperative to cultivate and make wealth-producing the vast amount of rich and still virgin soil adjacent to our present railway systems, and the vaster amount to be opened by the construction of our new trans-continental line. The Canadian Pacific Railway is now reaping the benefits from the settlements of farmers in the territory reached by their line, and if they still want tens of thousands of agricultural settlers, the Grand Trunk Pacific, now in course of construction, will need hundreds of thousands to make their remunerative after an army of men had been employed in building it.

This aspect of what Canada has to offer does not, in my mind, appeal with much force to the prospective Jewish settler, except in a very small percentage of cases, as, in the present

century we are an urban, rather than a suburban, people. Even to those who are of an agricultural disposition the pioneer prospect with its attendant difficulties in the shape of absence of educational facilities and lack of the communal life, which is so essential a portion of the ancient religion, tend to offset the desire for the material competency, which is an assured thing to those who follow this occupation intelligently and industriously.

Another factor that works against the agricultural settler of the immigrant class is that in the usual absence of any financial strength, he becomes merely an earning power for the different agricultural implement makers and dealers, who will sell him the machinery and implements that he needs on the instalment plan, or take a lean on his produce. The fact that these firms enjoy big revenues needs no explanation. Of course, this disadvantage could be obviated by loans or grants by associations or individuals, but, as in order to encourage this class of settlers on anything of an appreciable scale the amount of capital involved would be necessarily large, a staff of inspectors would be required to keep a watchful eye on the investment. We have a few isolated cases of successful Jewish farmers, but I am confident that a correct balance sheet would show that the net results (if looked at from a commercial, and not a sentimental, viewpoint) would be sadly disappointing when compared with the total amount expended to foster this class of settlers, and would show up worse still if compared with the possible amount of good that would have resulted from the use of the like amount in other methods of helping our fellow-men to become self-supporting.

The encouragement of the immigration of domestic servants hardly appeals to our people, as, unfortunately, our girls do not take to this line of life. If many of the young girls now working-out their lives in the factory towns of Europe could but be persuaded to obtain domestic training, the wages of from three to five pounds per month that prevail here, with far better homes and treatment than is accorded to similar even in England, would, I am sure, prove very alluring. The matrimonial prospects in a country where the male

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JOSEPH BIRD, President.
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population is largely in excess should act as another incentive, and is the fundamental principal of the Canadian Government's desire for this class of immigrants.

The suggestion made by the same interviewer of entirely Jewish self-governing colonies or segregations, is too dangerous to be considered seriously, and our Premier voiced the feelings of all Canadians when he tabooed the idea, even when he was approached here on the subject on two different occasions by gentleman

(Continued on Page 11)

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In the presence of at least 1,000 persons and amid impressive ceremonies the cornerstones—three in all—of the new Temple Emanu-el of Borough Park to be erected at Fourteenth avenue and Forty-ninth street took place on Sunday last.

Not only were prominent Jews present, but the ceremonies were also attended by four local Christian clergymen, who brought greetings and wished the project every possible success.

The Boys' Band of the Hebrew Orphan Asylum of Brooklyn which also played other selections, having played an overture, the Rev. I. L. Brill, the minister of the Temple, delivered the opening prayer, after which the Rev. Simon Schlager, the cantor of Temple Emanu-el, of New York, recited "Mah Tov" in Hebrew and in English. Councillor Saul J. Baron acted as Master of Ceremonies and he introduced the speakers in a very appropriate manner. Mr. J. Thaler, chairman of the Building Committee, who briefly told how, on October 13, 1904, the enterprise was broached and a movement organized by Mrs. M. Baron and Mrs. S. H. Cohen, seven men taking up the work of carrying it to the present fulfillment. Max Baron was the head of the movement. By their combined energies they got the ground and made sure of a building within four years. He said it was their aim to make the temple an interesting centre and a real American institution. By this means he hoped that the young would be taught religion and morality. He said: "Only by that can Judaism be maintained. Let us not forget that while we are citizens of a free and noble country, and that under its protection we are free to worship God as we choose, our less fortunate brethren in Russia and Roumania are still under tyrannical rule. Let all present, without regard to creed, assist this enterprise, as an aid to morality in this neighborhood."

Mr. Max Baron, the president, on behalf of the congregation, extended a hearty welcome to all present and dwelt upon the importance of the synagogue as a unifying force.

The Rev. Baldwin Roberts, of the Presbyterian Church, said that it was greater than raising the walls of a city to raise a temple to the living God. Representing a Christian congregation, he congratulated the Jews assembled. There were various reports of the rabbi, and though he believed he had the fruit and flower of the matter, he was willing to believe that the Jews worked for the regeneration of mankind and the kingdom of God. All who do right, as God gives them to see the right, are worthy of encouragement. All are workers for the fatherhood of God and the brotherhood of man.

The Rev. W. D. Ludwig, of the Baptist Church, said that to judge by the assemblage the millennium was approaching. This could only happen in free America. Borough Park ought to be proud, especially the Board of President Coler would fix its streets. To the Jews he thought that the best in our moral laws was due. A lesson was taught in the building of the Temple of old that might be followed by all people.

The Rev. Mr. Weston, of the Methodist Episcopal Church, said he had no fear of the Jews and they had no fear of him, and all that was needed was to do as much for the community. He said he was glad to welcome them.

Judge Rosalsky said if the millennium had not arrived it was approaching. In many other countries the blindness of bigotry was causing persecution for religious sake, but in free America all were treated according to their deserts.

The Rev. Clarence Dunham, of the Protestant Episcopal Church, spoke of the wonderful faith and enterprise which could plant a magnificent church within three years. He praised them for it, and was sure it was a place for all to meet and worship God, and to them all in opposition of right, they could do no wrong.

Borough President Coler said: "I discover why you are successful beyond many other denominations in that you care for the living instead of wasting your sympathy on the dead. Your hospitals and your orphan asylums prove this. The Temple will be a place where you can meet and worship God, and tend to general morality. It ought to be a place where public and material affairs can be discussed, as all churches should be. I don't mean politics, but matters of public interest, such as the improvement of the community. Many a Band were the work of the wickedest places in the world until the city government took it in hand and turned it into a park. So in many ways the community could be bettered."

Percival S. Menken, president of the Young Men's Hebrew Association of Manhattan, and vice-president of the West End Synagogue, next talked of the wonderful good being done in giving the young men a chance to learn true religion.

The address will be found in full on page 3.

Ex-Alderman Isaac Marks praised the work of all who had been interested in the enterprise. After a congratulatory address by Congressman George B. F. Fido, the ceremonies of the laying of the cornerstones was proceeded with. Mr. Baron, president of the congregation, Mrs. S. H. Cohen, vice-president of the Ladies' Auxiliary, and Miss Max Opler, president of the Young Folk's League, presented silver towels to Phillip Ferro, Mrs. Max Baron, and Miss Rose Blumberg, and the latter went through the

ceremonies, while the Rev. Simon Schlager, recited Psalm 127.

The Rev. Dr. Alexander Lyons, of the State Street Temple, talked of the influence of the Jew. He said that it is frequently claimed that the Jew is simply a maker of money. Now he has a way to show that he is capable of something finer and better, and that his money can be put to a high use. There are Jews and Jews. Those who are grovelling and low do not present the higher characteristics of the race nor preserve the moral characteristics of the race. They will teach non-Jews who are ignorant the difference. To be a Jew is a penalty, some say, but we will make it a privilege, though we have to pay for it. The spire of many a church of non-Jews is gilded by a mortgage, but this temple will be dedicated without debt.

Following Dr. Lyons' address came the collection which realized nearly \$4,000, including \$1,000 from the Ladies' Auxiliary, \$250 from Mr. Ferro, \$200 from Mr. I. Blumberg, \$100 each from Mr. M. Baron, J. Thaler, D. Barzilay, M. Williamson, Max Silverman, A. and I. Thaler, M. and H. Gordon, S. Heilich, S. and S. Adler.

The proceedings terminated by the singing of "America," led by Cantor Schlager, and the benediction was pronounced by the Rev. S. R. Cohen, of the Keap Street Temple.

After the ceremony a luncheon, served under the direction of the Ladies' Auxiliary, was given at the Borough Park Club House. Speeches were made by Mr. A. Oettinger, vice-president of the Temple; Mrs. M. Opler, secretary of the Ladies' Auxiliary; Miss Lillian Marcus, vice-president and treasurer of Young Folk's League and Rabbi Cohen.

All the arrangements were excellently carried out by Mr. William Sugarman and Mrs. M. Opler, chairman and chairlady of the arrangements committee and Mr. and Mrs. Isaac Marks, chairman and chairlady of the Reception Committee.

A dance brought the festivities to a close. The building will be so far completed so that services will be held there during the coming Holy Days.

Young Women's Hebrew Association.

On Sunday, June 16, the girls of the dormitory tendered a surprise to the superintendent, Miss Stone, in the shape of a Japanese party. Decorations, etc., were in keeping and songs and recitations pertinent to the affair were rendered.

An open meeting of the associate members took place on Monday evening, June 17. The superintendent addressed this meeting, and after dwelling upon what the Y. W. H. A. stood for, she outlined plans for the summer. This address resulted in the formation of the following:

Monday evenings, Civil Service Club; Tuesday evenings, Speed Club for stenographers; Wednesday evenings, Dress-making Club; Thursday evenings, Hebrew Club; Friday evenings, open meeting for Bible readings and talks on Jewish topics; Saturday evenings, social meetings.

Several excursions were also discussed, especially visits to historical spots in and about the city.

Last Sunday the Senior Social Club had an outing to Rye Beach.

A volunteer worker is needed to lead the Social Club.

Cong. Zichron Ephraim Hebrew Free School.

On Sunday last a large audience gathered in the vestry rooms of the congregation to witness the annual examination and distribution of prizes. The teachers presented representatives of each class for examination in Hebrew, Bible History and Religion, graded according to the age of the children. The results were most gratifying and showed excellent and efficient teaching.

The Rev. Dr. B. Drachmann, rabbi of the congregation, addressed the audience and testified to his high appreciation of the work of Mr. Max D. Klein, the superintendent, and his assistants.

Mr. Albert Lucas was also an interested spectator and when called upon to speak delivered one of his characteristic eloquent and interesting addresses, in calling upon his listeners to aid him in resisting the proselytizing Christian missionaries.

The school has 250 children on the roll, many of whom are not the children of members, but the instruction is entirely free to all. Mr. Jonas Weil, who has been very much interested in the school, is most ardent in his support of the school. The school meets every afternoon and on Sundays. The teaching staff consists of Mr. Max D. Klein, superintendent; Mr. J. Katzenberg, Miss Theresa Solomon, Miss Martha Braun and Miss Theresa Klein.

Inherits Half a Million Dollars.

Harry Posner, formerly an inmate of the Hebrew Orphan Asylum of this city, has just been informed that he has been left \$500,000 by his father who departed his many years ago, going to South Africa, where he made a fortune.

Daniel Ostris Left \$15,000,000.

LONDON, June 20.—The Jewish World says that the will of Daniel Ostris, the Jewish banker and philanthropist, of Paris, who died some time ago, has been proved at \$15,000,000. He left \$5,000,000 to the Pasteur Institute.

CORRESPONDENCE.

Consecration of the New Beth Israel Hospital Ambulances.

Your account of the dedication of the ambulance given by the young girls composing the Ambulance Service Society of B. I. H., gives me credit for having organized this society. This is not in accordance with the real facts. The credit of having organized the Conventuals' Aid Society, by which name and for which object the girls were first organized, is rightly due to Mr. Joseph Saphirstein, one of the directors of the hospital. It was his daughter, Miss Sadie Saphirstein, who unveiled the ambulance and whose work in getting the girls of my Pike Street Classes, who now comprise the majority of the Ambulance Service Society, was recognized in that way.

You have also omitted to mention the able directress of the society, Miss Annie Goldberg. Her labors and her able management deserve more than a passing word of appreciation.

ALBERT LUCAS.

Presentation to Mr. Morris Morrison.

The members of the Board of Trustees and their wives together with the officers of the Beth Israel Bikur Cholim Synagogue, 72d street and Lexington avenue, assembled at the home of their Treasurer, Mr. Morris Morrison on Sunday last and presented him with a traveling case in appreciation of his services on behalf of the congregation. Mr. and Mrs. Morrison left for Europe yesterday.

Mr. Abraham Kassel made the presentation speech and spoke very feelingly of the work, and of the close relations which exist between Mr. Morrison and the congregation. Other speeches were made by Rabbi Eiseman and Messrs. Peiser, Abrahams, Jacobi, members of the board. A beautifully carved smoking set was also presented to Mr. Joseph Roberts a member of the board of trustees who sails on the same steamer. Mr. S. H. Kleinfeld was unable to be present and an address which he prepared was read by Mr. A. Kassel.

Tribute to an Orthodox Rabbi.

The Rev. Meldola De Sola has just completed twenty-five years of service as minister of the Spanish and Portuguese Synagogue of Montreal. The congregation celebrated the event by presenting the reverend gentleman with a valuable cabinet containing a complete silver service. The testimonial was accompanied with a beautifully illuminated address. The presentation was made by Mr. I. S. Goldenstein, the president of the congregation. Mr. Goldenstein spoke in eloquent terms of the zealous manner in which Rabbi De Sola had performed the duties of his office. And he had shed lustre on the congregation by his fearless championship of Orthodox Judaism. The congregation realized that it enjoyed the ministrations of a man who had earned well-merited distinction in the quarter of his country, Israel. Their fervent prayer was that their rabbi might be spared for many years in health and strength to fight the battle of positive Orthodox Judaism.

Rabbi De Sola was deeply affected by the sentiments expressed, and by the manifest esteem with the tribute paid to him. Twenty-five years ago he had pledged himself to fight for Orthodox Judaism, and while the Almighty blessed him with health he would continue to labor for the cause to which he had consecrated his life. He said that there had been many dark hours in the quarter of a century just completed, but he had always been fortunate enough to enjoy the co-operation of loyal friends and of men devoted to the cause he had at heart. That, under Providence, was the reason he had not entirely failed.

The Clara de Hirsch Home, at 225 East Sixty-third street, has just passed the tenth year of its existence. This institution of which the president is Mrs. Oscar S. Straus, wife of the Secretary of the Department of Commerce, and was endowed by the widow of Baron Maurice de Hirsch to benefit young women who are dependent upon their own exertions for a livelihood. The home has in this way trained milliners, dressmakers, and domestic servants from very raw material, most of the beneficiaries being immigrants from Russia and Hungary. The majority of the home's income is admitted free, but there is a considerable number of girls who pay \$3 a week. A maternal sort of supervision is exercised over the girls by the active resident directress, Miss Rose Summerfield. Many of the girls have been married to American housewives. Mrs. Joseph E. Hoffman is the vice-president, and Isidor Straus, treasurer of the institution.

Ten Years Old.

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Refuses to Bury Human Brick.

Friends of Herman Unger, whose mortal remains lie hardening in brick form in the sun at a workshop on North Grove street, Boston, Mass., are anxiously searching for an undertaker, who will quite satisfactory burial prices. They have thus far been unsuccessful in their hunt, for the undertakers want a big price for conveying a 200-pound concrete block from the North Grove street shop to the Forest Hills Cemetery, where it is determined they must bury it.

The Hebrews of which nationality he was will not take Unger's remains in a stone block. They do not want such things in their cemeteries, therefore it must repose in a Christian burying ground.—Boston Journal.

CONG. ANSHE EMETH OF WEST HARLEM.

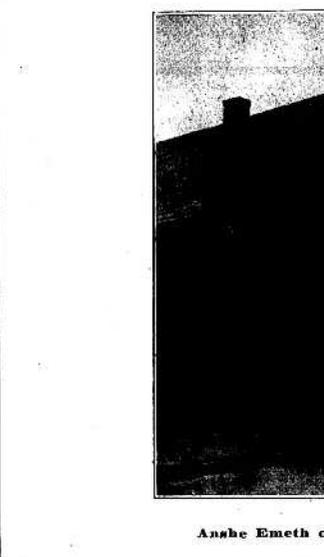
DEDICATION OF NEW SYNAGOGUE.

The new synagogue of congregation Anshe Emeth of West Harlem, situated at 144-146 West 131st street, was dedicated on Sunday last.

The Rev. L. Levkowitz, the cantor assisted by a choir officiated and addresses were delivered by Rev. Dr. Samuel Silverman, Rabbi Aaron Eiseman, and Councillor Abraham Levy. The dedication prayer was recited by the Rev. Dr. L. Zinsler, the rabbi.

Miss Annie Breakstone presented the keys to Dr. Israel N. Levy, the president who suitably responded, and Dr. Abraham Levy kindled the perpetual light.

This congregation organized in the month of November, 1907, and was chartered in the month of February, 1907. Within this short period the congregation was strong enough to purchase the Baptist church at 144-146 West 131st street for \$40,000 with an additional cost of \$8,000 for alterations. This congregation instituted a large religious school for children, and formed a strong Ladies' Auxiliary and Young Folk's League. The ritual of services is Orthodox. Its membership consist besides the ladies and young folks, of seventy-five. The Congregation Adath Israel of West Harlem amalgamated with this congrega-



Anshe Emeth of West Harlem.

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PERSONAL.

Rabbi M. M. Elochler, of Temple Oberer Shalom, Boston, was among the invited guests at the dinner given by the Governor of Massachusetts in honor of the Italian Duke d'Abruzzi.

BAK MITZVAH.

Mr. and Mrs. Morris Clark announce the bar mitzva of their son Alfred, at the synagogue of the Congregation Zichron Ephraim, East Sixty-seventh street, on Saturday, June 29, at 9 a. m. Reception at residence, No. 105 East Eighty-first street, at conclusion of services.

ENGAGEMENTS.

BAGEN—LEVY.—Miss Helen Elsie Levy to Mr. Charles Maxwell Bagen.

BLEIER—BIMBERG.—Mr. and Mrs. Charles Bimberg, of 2 West 129th street, announce the engagement of their daughter Anna to Mr. Oscar Bleier. Reception later.

BLOOM—LOWENTHAL.—Mr. Phillip Lowenthal, of 1394 Madison avenue, begs to announce engagement of his daughter Dora to Mr. Max Bloom.

COBE—OLENICK.—Engagement is announced of Miss Etta Olenick, of New York, to Mr. Julius Cobe, of Boston, Mass.

COHEN—JACOBS.—Pauline Jacobs to Maurice H. Cohen, both of New York. Reception Sunday, June 30, 1907, at 121 East 121st street, from 3 to 6 p. m.

COTTELOW—BAER.—Mr. and Mrs. Rudolph Baer announce the engagement of their daughter Hattie to Mr. Michael Cottelow. At home June 30, from 3 to 6, 207 West 140th street. No card.

GINSBERG—GOODMAN.—Mr. and Mrs. Max Goodman, of Brooklyn, announce engagement of their daughter Esther J. to Mr. I. Ginsberg, of Manhattan. Announcement of reception later.

LEVY—ISAACSON.—Mrs. D. Isaacson announces the betrothal of her daughter Etta I. to Mr. Newman Levy. Reception announced in September.

LIPPEN—COHEN.—Mr. and Mrs. Hyman B. Cohen, 736 East 169th street, announce the engagement of their daughter Simmah to Robert Lippman. At home 3 to 6, June 30. No cards.

LIPPMAN—HIRSCHBERG.—Mr. and Mrs. I. Lippman, of 533 East Eighty-eighth street, announce the engagement of their daughter Ray to Mr. Benjamin Hirschberg, of Brooklyn.

CONG. ANSHE EMETH OF WEST HARLEM.

DEDICATION OF NEW SYNAGOGUE.

The officers are: Israel N. Levy, president; Barnett L. Price, vice-president; Isaac Breakstone, treasurer; Moss Shandiel, secretary; Trustees, Sol. L. Kaye, Abraham Levy, Bernard Levy, Reuben Grunauca, Isador Grossman, Barnett L. Price, Louis Levy, Max Bernstein, Isaac Breakstone.

The Dedication Committee consisted of Simon Hersberg, I. Gottlieb, H. Burtch, Abraham Levy, Max Bernstein, Louis Grunauca, Isador Grossman, Israel N. Levy, Louis Levy, Bernard L. Price, The School M. Cronin, Barnett L. Price. The Committee is composed of Sol. L. Kaye,

Isadore Grossman, Max Bernstein. The House Committee is as follows: Sol. L. Kaye, Louis Levy, Bernard Levy. The ushers were: Benjamin M. Kaye, Isador Levkowitz, Mortimer Grunauer, Newman Levy, Willey Levy. The officers of the Ladies' Auxiliary are: Mrs. Abraham Levy, president; Mrs. Max Wersber, vice-president; Mrs. Reuben Grunauer, secretary; Mrs. Sol. Kaye, treasurer; Mrs. B. L. Price, Mrs. Israel N. Levy, Mrs. I. Breakstone, Executive Committee. The officers of the Young Folk's League are: Mortimer Grunauer, president; Miss Strauss, vice-president; Miss Lillian Price, secretary; Emanuel Cohen, treasurer.



Anshe Emeth of West Harlem.

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PERSONAL.

ROSENTHAL—ROSENBAUM.—Mr. and Mrs. Nathan Rosenbaum announce the engagement of their daughter Bertha to Mr. Pincus Rosenthal, June 30, 1907, at 165 East 108th street, New York.

SILBERSTEIN—KRAKER.—Mr. Julius Kraker, of 137 West Ninety-eighth street, announces the engagement of his daughter Ella to Mr. Harold A. Silberstein. At home Wednesday, July 3, after 7 o'clock. No cards.

ULLMAN—ABELES.—Mr. and Mrs. J. Abeles announce the engagement of their daughter Adele to Mr. Huga Ullman. At home Sunday afternoon, June 30, 3 to 6, at 130 West 136th street.

MARRIAGES.

LIPSHITZ—RUBMAN.—The marriage ceremony uniting Miss Sophia Lipshitz and Dr. Louis Rubman was solemnized Sunday evening, June 23, at the bride's home, 387 Macos place, Bronx, by Rev. Dr. Philip Jacobus. The guests, numbering 100 persons, celebrated the wedding feast in the garden, which was elaborately decorated for the occasion. The bridal party will spend their honeymoon on an extended tour of the mountains and sea shore.

Dr. Emanuel Mandel Dead.

Dr. Emanuel Mandel, recognized as the greatest lunacy expert in the world, died in Berlin Sunday of heart disease at an advanced age.

Death of A. M. Sharkansky.

Abraham M. Sharkansky, one of the best known of the Yiddish poets, died on Wednesday of last week in the Manhattan State Hospital, Central Islip, L. I. He was 40 years of age, and came to this country from Libau, Russia, about twenty years ago. His first songs appeared in a Yiddish paper in Chicago, where he lived for several years. Besides his lyrics he was the author of several dramatic works, which were played on the Yiddish stage in this country and in Russia. His body was removed by the society Chesed Shel Emes, and the funeral took place Friday last from its office, 134 Canal street.

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

OBITUARY.

Isaac Dietz, who left Germany to go to California in the gold excitement days of 1849, and who was interested in many charities in Brooklyn, died in his home, No. 503 Nostrand avenue, Brooklyn, Wednesday of last week from influenza of age. He was eighty-two years old.

Up-Town Talmud Torah. The new structure for a Hebrew Free School is being steadily pushed forward. By the three floors already raised one can see what commodious class rooms, meeting and lecture halls, so needed by our coreligionists of this locality, will be placed at the disposal.

The Sabbath lectures given by Dr. E. Ish. Kishor, principal, to the pupils are attended by hundreds of children. Since the hot weather set in cooling drinks are distributed to the pupils.

On Sunday last Mrs. Krulowitz, president of the Ladies' Society, Malbish Arumim, Mr. Krulowitz and several directors visited the classes to inspect the children's apparel in order to find the number of the needy ones so as to supply them with the necessary things.

Three silver medals for the best pupils were contributed by Mrs. D. Cohen, wife of the president.

The honorary officers and directors are untiring in their efforts for the advancement of the institution.

Young Men's Hebrew Association. The committee on Religious Work recently decided to open a Hebrew Free school for boys and girls eight years of age and over, attention having been called to the large number of Jewish children in the neighborhood who are growing up without proper religious training.

The school will open on Tuesday afternoon, July 9, at four o'clock and will be under the direction of Rev. H. L. Marlin.

During the summer months two sessions a week will be held. The school will be conducted by competent teachers and will be free to Jewish boys and girls. Enrollment is now going on.

Szalay and His Tringoes for Harlem Casino. Michael Heumann, the proprietor of the Harlem Casino, 124th street and 7th avenue, has engaged Szalay the famous Gypsy Fiddler, who has been at the head of the Hotel Astor orchestra, to give nightly concerts at his big resort on the drive. Szalay has selected for himself an orchestra of the best Hungarian Gypsy musicians, with Nyary Zsuzsa the celebrated Czimbala. They will give their first concert on Monday evening, July 1, and will have afternoon concerts also on Sundays and holidays beginning with the fourth of July matinee.

The Hotel Majestic, under the management of Mr. H. Prince, is improved in every department. The cuisine will be Hungarian, and Mrs. Prince will personally superintend the preparation and serving of food in her own superb style. For the first time in three years the rathskeller will be open during the season. It has been cozily decorated with autumnal foliage and presents a beautiful sight. Service, including music in the rathskeller, will be first class. Everything to eat and drink may be had all evening and a good enjoyable season seems to be in store for the guests of the Majestic.

Holder's Half Hours with Mammals. By Charles Frederick Holder, American Book Company. In this latest addition to the series of Eclectic Readings, the story of the mammals has been presented in simple and untechnical language, and in a most interesting manner. Dr. Holder is well-known as a writer, and in this volume he gives the student a good general idea of the structure of the mammalia, the principal species, their geographical distribution, and their relative economic importance. Many notes and incidents from personal experience are introduced. The book is supplied with numerous attractive illustrations.

There should indeed be much out of the ordinary done next week at Keith & Proctor's Harlem Opera House where on July 1, Miss Beatrice Morgan is expected to return to her old position as leading lady of the popular uptown stock company. Miss Morgan's health has been so precarious this past season that she was obliged to rest for long periods of rest. It is with undoubted joy that Harlem hears of the recovery of this young and beautiful woman whose talents have afforded much entertainment to her hosts of friends and admirers in all sections of the big city. For years Beatrice Morgan has been associated with Keith & Proctor's company and principally in 125th street, in both houses. She will reappear as Carmen in a specially written drama of that name and it is expected that Miss Morgan will be seen in one of the best parts which she has ever played.

GRANT & GREENBERG SMART HABERDASHERS. HATS AND FURNISHINGS. 100 CANAL ST., NEW YORK. Phone 2511 Orchard. EVENING DRESS REQUISITES OUR SPECIALTY.

BROOKLYN.

Flag Raising at the Y. M. H. A. A flag raising with appropriate ceremonies will be held at the new building of the Young Men's Hebrew Association of Brooklyn, 345 and 345A Ninth street, on the Fourth of July. A handsome flagpole has been donated by Louis L. Firuski, and another friend of the association has promised to present a flag as a present.

The committee in charge of the celebration comprises: Charles E. Bloch, chairman; Walter M. Effross, Meyer Greenstone, the Rev. Dr. Alexander Lyons and Harry Cork. It is expected that Magistrate Alexander H. Geismar, who is a director, will speak, as will other prominent men.

The Young Men's Hebrew Association, which was incorporated on January 29 of this year, bids fair to become a highly prosperous organization. Within a very short period of time subscriptions have been received from prominent and influential citizens generally of the Brooklyn Jewish public. They will be able to erect a beautiful edifice, plans for which are already being drawn by a prominent architect, who has offered to freely render his services.

The new officers of the association recently elected are: Counselor Michael Rabinowitz, president; Charles E. Bloch, president; Counselor Walter M. Effross, secretary; Bernard Lebovitz, treasurer, and I. Tarshis, financial secretary. The honorary directors are Dr. Martin A. Meyer, Rabbi Alexander Lyons, the Rev. Dr. S. R. Cohen and the Rev. L. Michaelson.

Baith Israel Sunday School. The officers and teachers of the Baith Israel Sunday school, Harrison street, corner Tompkins place, Brooklyn, held an outing last Sunday to Silver Lake, Staten Island. The day was an ideal one and the party enjoyed themselves immensely. There was boating on the lake, besides games of various kinds. The outing was given for the purpose of bringing the faculty of the school together in a social way. Another outing is now being arranged to take place the latter part of July, when the party will spend the day at West Point.

Next Wednesday, July 3d, the scholars of the Sunday School will enjoy an outing to the picnic grounds at Prospect Park. There will be 250 children in the party and they will be conveyed in a special car from the Sunday School building. Games have been arranged for their amusement and refreshments will be served.

Atlantic City, N. J. One of Atlantic City's best known hostels, the Waverly Hotel, is now under new management and offers every inducement to our coreligionists who insist on a rigid observance of the Jewish dietary laws. The Waverly Hotel is conveniently located on Ohio avenue within two blocks of all railroad stations and has a number of large, light airy rooms overlooking the ocean. The new proprietress, Mrs. M. Shaw and daughter, have left nothing undone to make this hotel first class and up to date in every particular. The rates are extremely moderate.

Pine Hill, N. Y. Among the guests at the Mountain Breeze Hotel last week were Mr. and Mrs. Harrison of Brooklyn who were enjoying their honeymoon.

FREE SONS OF ISRAEL.

Office of the Grand Lodge of the United States and District Grand Lodge No. 1, 21 W. 124th St.

Office of the District Grand Lodge No. 2, 108 La Salle Street, Chicago, Ill.

GRAND LODGE OF THE UNITED STATES OFFICERS: M. S. STERN, Grand Master, New York. S. HOFFHEIMER, Dep. Ur. Master, New York. ADOLPH FINKENBERG, Second Dep. G. M., New York. ADOLPH PIKE, Third Dep. G. M., New York. ABRAHAM HAFER, Grand Secy., New York. HENRY LICHTAU, Ch. Endowment Com., New York.

EXECUTIVE COMMITTEE: Herman Stiefel, Philip Stein, Henry Jacobs, Wm. Boehm, Isaac Hamburger, M. S. Koler. DISTRICT GRAND LODGE NO. 1: EUGENE D. KLEIN, Grand Master. ABRAHAM HAFER, Grand Secretary. A. E. KARLESON, Treasurer.

Grand Master M. S. Stern visited Lebanon Lodge No. 55 at Rondout, N. Y., on Sunday last.

Brother I. Anderson Loeb, grand master of District No. 2, was a visitor at headquarters on Friday, the 21st inst. Brother Loeb brings encouraging reports from the West.

Initiations are still continuing. Levy Lodge has held its 1st meeting, Sebulon Lodge four, and Amity Lodge three.

Financially the order has the largest per capita of any fraternal order in the world. In addition to its reserve fund of \$1,000,000, the numerous lodges each have their individual lodge funds approximating over \$400,000. These lodges own free and clear over 50 burial grounds in New York and vicinity, besides which there are several throughout the country, the value of which exceeds \$400,000. The Grand Lodge owned in the Mt. Sinai hospital valued at \$100,000 and has over \$10,000 invested in furnishings, fixtures, bowling alleys, etc.,

in the new Free Son Building. Besides the above there are various relief funds, charity funds, etc., placing the order far above any cognate institution.

At its next meeting on Monday, July 1, Sebulon Lodge will initiate a number of candidates, among whom will be Messrs. Edmund J. Wright, and Royal P. Hammerschlag, both well known in mercantile circles.

The Executive Committee of the Grand Lodge of the United States has acted very wisely in compiling a synopsis of the proceedings of the Grand Lodge Convention held in May last at Atlantic City.

We gather therefrom that among the recommendations of the Grand Master adopted were the following:

"That the sum of \$25,000 from the interest of the Reserve Fund, for five years beginning June 1, 1907, shall be applied towards the payment of endowments."

"That all moneys accruing from the assessments for deaths over and above the sum of \$1,000, shall on and after June 1, 1907, for the five years following, revert to and be paid into the Endowment Reserve Fund."

"That lodges so frame their laws as to permit such members who desire to pay their dues in monthly installments may do so."

"That members be admitted between the ages of 18 and 45 years. The Constitution of the Order at the present time is such that no new, prospective members only from the ages of 21 to 45 years."

"That cards of membership may be issued to members of the Order."

Section 1, Article 3, Part 3, of the Constitution has been amended by adding four new members to the Executive Committee, consisting now of thirteen members instead of nine, and, in addition thereto, the Chairman of the Committee on Finance of the Grand Lodge of the United States will, by virtue of his office, also be a member of said committee.

Section 1, Article 3, Part 3 of the Constitution, "Committee on Endowment." An amendment has been adopted to the above section making the Committee on Endowment consist of nineteen members instead of fifteen members.

The Convention adopted a resolution that a Finance Committee consisting of three members, including the Chairman, be appointed by the Grand Master.

A resolution was adopted that during the ensuing five years from the adjournment of this Convention no moneys shall be taken or appropriated out of the interest or principal of the Reserve Fund, for any purpose, excepting the \$25,000 from the interest granted by this Convention to apply towards the payment of endowments, and the legitimate expenses allowed from the Reserve Fund for the maintenance of this institution.

A resolution was adopted by the Convention that where members of a lodge which has ceased to exist by virtue of the laws of the Order desire to maintain their privileges in the Endowment Fund such members shall make application to the Executive Committee of the Grand Lodge of the United States to consider that where members, upon the approval of the Executive Committee, such members shall contribute towards the Endowment Fund the sum of ten cents for each death and, in addition thereto, \$5 per annum to be paid towards the Reserve Fund in quarterly installments of \$1.25 advance.

The attention of the Convention having been called to the fact that several lodges have refrained from meeting upon the regular meeting nights provided for in their by-laws under the Constitution of the Order, it has been resolved that where members of a lodge be called to this omission, and that the by-laws of the lodges respecting the time of meetings of lodges shall be strictly complied with, and every lodge must hold a meeting once in each month. It was resolved that all laws enacted by the Convention shall go into effect on June 1, 1907, and the said amendments and alterations in the laws are hereby promulgated to go into effect upon the above date.

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HESS, HENRY, 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 Henry Hess, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber at his place of transacting business, at the office of George M. Heumann, No. 261 Broadway, Borough of Manhattan, City of New York, on or before the 30th day of November next.

Dated New York, the 18th day of May, 1907. MICHAEL HEUMANN, Executor. GEORGE M. HEUMANN, Attorney for Executor, No. 261 Broadway, Borough of Manhattan, City of New York.

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 Michael Marks, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber at his place of transacting business, at the office of George M. Heumann, No. 261 Broadway, Borough of Manhattan, City of New York, on or before the 10th day of September next.

Dated New York, the 1st day of March, 1907. HENRY M. GOLDFOOLE, Executor. GOLDFOOLE, COHN & LIND, Attorneys for Executor, 271 Broadway, New York City.

ZESLER, JOHN, 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 John Zesler, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber at his place of transacting business, at the office of David Friedman, No. 306 Broadway, Borough of Manhattan, in the City of New York, on or before the 15th day of January next. Dated New York, the 18th day of March, 1907. ROSS ZESLER, Administrator. DAVID FRIEDMAN, Attorney for Administrator, 306 Broadway, Borough of Manhattan, New York City.

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The Jewish Catacombs in Rome.

IN speaking of the lecture delivered by Professor Orazio Marucchi before the Roman Pontifical Archaeological Academy, on the ancient Jewish cemetery recently discovered near the Via Portuense, "The Roman Herald" says:

He began by alluding to the origin and history of the Jewish community in Rome, and the inscriptions on their tombs, their symbol of the seven branched candle-sticks, and, comparing it with the ancient Egyptian monuments, expressed his opinion that originally the seven branches were straight, while the branches of the candelstick in the great temple must have been curved, as seen in the bas-relief under the Arch of Titus.

Professor Marucchi then spoke of the discovery made by Bosio in 1620, of the Jewish cemetery on the Via Portuense, the other on the Via Appia in 1857, and finally that discovered by himself on the Via Labicana in 1882.

He stated that the Jewish catacombs on the Via Portuense were lost all trace of after the middle of the seventeenth century, and that Father Marchi had sought for them in vain in 1842, but that he himself had found them again, quite by chance, in 1904.

This learned professor of Christian archaeology then read and commented on some of the most important inscriptions found there, almost all in Greek, stating that on the gravestones are recorded the names of some of the synagogues in Rome, and that of a synagogue called Vernacli, quite unknown to history.

He added that, as Trastevere was the part chiefly inhabited by Jews in ancient Rome, this cemetery on the Via Portuense may be considered as the most ancient of all their burial places, and that it must certainly date from the time of Julius Caesar, and that in all probability it was used by the first Christians of Rome of Apostolic times. In fact, it appears almost certain that when the Apostle Paul arrived in Rome he preached the faith of Christ in the Synagogue, and it may be supposed that this was in the Trastevere synagogue. Consequently it is quite possible that some of the Jews that listened to the Apostle and became converted to Christianity were buried in this cemetery on the Via Portuense at a time in which the followers of the Christian faith were sometimes confused with those of Judaism.

Professor Marucchi then announced that the valuable collection of inscriptions found in this cemetery has been presented by the proprietors of the ground, where found, to the Lateran Museum, where he is now arranging them.

Professor Tomassetti further added some interesting notes on the Jewish community in ancient Rome, how that Julius Caesar was an ally of the Jews, as he owed them large sums of money, like his successor, Octavius; and that it was in consequence of this that the Dictator had granted them the use of the soil and subsoil of his splendid villa, at Monteverde, where he entertained Cleopatra with so much pomp and show, which was the principal cause of Cicero's and the other Senator's conspiracy against him. The site of this villa was called Mons Judaeorum in the Middle Ages, recording its possession by the Jews.

The president of the academy then noted the importance of an inscription found in the Jewish catacombs on Via Portuense, confirming that not only was the Jewish religion re-

cognized in ancient Rome, but that the synagogue itself was erected and recognized as possessing a real personality within the pale of the law.

This inscription proves, moreover, that the Jews owned a large amount of property in that extensive suburb of Rome, near Porta Portuense.

Atlantic City, N. J.

It is but a few weeks since the civilized world received one of its shocks, this time by way of Atlantic City, where two estimable young ladies were refused accommodations at a prominent hotel because of their being Jewesses. It is proper, and, we believe, necessary, to emphasize the fact that there is no need of any person being snubbed in Atlantic City any longer because they are of the Jewish faith, if first-class accommodations is all that is sought and which may be the direct cause of the snubs so often administered to those seeking comfort and luxury, where usually they are not wanted. We wish to emphasize the fact that there are a score of hotels in Atlantic City where Jews are welcome giving everything that any sane person can ask, and many of these are now conducted by Jewish hotelkeepers; and while we do not wish to boast of it ourselves, such good hotels advertise in the Hebrew Standard. It is apropos at this time to direct attention to the Royal Palace Hotel, now in Jewish hands, and which, as with several others, give every possible comfort, convenience, luxury or necessity that is essential to humanity; and when it comes to Jewish humanity we believe there is nothing left undone at the Royal Palace that is conducive to their well being. The luxurious parlors and rooms, single or en suite; the most beautiful dining room in any summer hotel in America; unexcelled cuisine, ably conducted in every department; courtesy born of experience, as managed by the Royal Palace Hotel Company, of which Mr. and Mrs. Samuel Hanstein and their son, William F. Hanstein, are the directing force, and whose success is not only deserving as such, but it is a matter of great pride that their success, being of the highest order, reflects the greatest credit upon the Jewish people, inasmuch as the Royal Palace Hotel is patronized mostly by Jewish people, although all other people are cordially welcome and at home there.

William F. Hanstein.

Prominently identified with the management of the Royal Palace Hotel, is Mr. Wm. F. Hanstein, son of Mr. and Mrs. Sam. Hanstein, and who is exceedingly



popular in Atlantic City, both in hotel and social circles. He was born in Wilmington, N. C., October 2, 1889, and was educated in the public schools of Philadelphia and the University of Pennsylvania. Besides his active duties in the direction of the hotel, with its responsibilities, Mr. Hanstein superintends the construction and building operations, as he is an architect, engineer and electrician, affording the hotel, as it were, a native designer and master of the intricate machinery, so important in hotels of the magnitude of the Royal Palace. Young Mr. Hanstein is remarkable in so many ways, affable, courteous and thoroughly businesslike, that it's no wonder he is popular as well as successful, and that he is active in local politics, too, in which there is also a future for him.

He is prominently identified with the most important civic and political committees, of which he is a member. Mr. Hanstein is a Royal Arch Mason, a trustee of the Hotel Men's Association, a member of the Beth Israel Congregation, Free Sons of Israel and Hotel Men's Mutual Benevolent Association and the B. P. O. E. Mr. Hanstein was married to Miss Eisinger, of St. Paul, Minn.

Samuel Hanstein.

We present a portrait of Samuel Hanstein, proprietor of the Royal Palace Hotel, Atlantic City, N. J., and who is a prominent member of the Hotel Men's Association and the Board of Trade, of Atlantic City. Mr. Hanstein has prospered in his hotel ventures, and in the successful operation of the Royal Palace, such as he gives it, with the aid of Mrs. Hanstein and their son, William F. Hanstein, has placed his name in the front rank of hotel keepers, and Mr. Hanstein

is a native of Richelsdorf, Germany, but was educated in Hessen Kassel. He emigrated to America as a boy and began life here as a peddler, studying English at night, and in 1870, established himself in business at Wilmington, N. C. In 1883 he came to New York, where, for twenty years, he was with Erlanger Bros. & Co., a tailor's trimming house and it was in this city he was married to Clara L. Wolff, and whose devotion and aid has contributed largely to success. Mr. Hanstein is a Royal Arch Mason,



and is a member of the Beth Israel Congregation and numerous charitable institutions and financial organizations of Atlantic City.

Clara L. Hanstein.

The virtual founder of the hotel business that culminated in the acquisition of the Royal Palace Hotel, Atlantic City, N. J., is Mrs. Clara Hanstein, wife of Mr. Samuel Hanstein and mother of William F. Hanstein, whose untiring efforts have been for several years devoted to the task of managing a hotel satisfactorily to its guests, in which she has been deservedly successful, so that it cannot be questioned throughout this broad land that Mrs. Hanstein faithfully carries out her policy in this respect, and as an active hostess is without a peer on the Atlantic coast, or in the country, for that matter. Careful of every detail of the hotel business from the cuisine to the rooms, she made a host of pleased patrons, who have enabled her to continue them as such with their friends, so that the Royal Palace did not prove too large a proposition, and as president of the Royal Palace Hotel Company she continues to enforce her accustomed policy, which resulted in the commendation by resolutions of the Grand Lodge, Independent Order Free Sons of Israel, at their recent convention held there. Mrs. Hanstein's maiden name was Clara L. Wolff. She was born in Painsville, O., December 4, 1853, and when quite young came to New York with her mother, Mrs. Esther Wolff, who was well known for her charitable work. After being educated in the public schools she received a teacher's diploma and taught successfully for five years. She is active in commercial and charitable work in Atlantic City.



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With Sliced Pineapple. Serve with cream and sugar.
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With Sliced Bananas. Serve with cream and sugar.
- SHREDDED WHEAT**
With Baked Apple. Serve with cream and sugar.
- SHREDDED WHEAT**
With Sliced Peaches. Serve with cream and sugar.
- SHREDDED WHEAT**
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- TRISCUIT TOAST**
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Almost every person who gets a vacation and spends it away from home has his predilection for certain favorite resorts, and will not concede that any other place is quite as good as the one he loves. Thus it is that when you speak to young men who have been accustomed to spending their vacation "camping out" they will tell you that the summer vacation camp is the ideal place for

grow to love outdoor life, with its breath of freedom and its glow of health. That very love for the things of nature will cling to him through life and keep him young even in old age.

By being thrown into contact with his fellows many a rough edge is knocked off and all the good and bad in him is brought to the surface. The friendships one acquires and the lessons of self-reliance and self-control one learns are some of the things that make camp life such an ideal thing for boys.

Most camps are run with the idea of giving the young man the highest physical and moral development that can be obtained in a few weeks' sojourn under the guidance of whole-souled leaders. With proper leaders a camp can be made a most potent factor in the development of character.

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READY FOR A DIP.

not been pampered too much at home finds great enjoyment in living strictly up to its requirements. The daily swim, of course, comes first in the category of pleasure, for a camp without good bathing facilities is no camp at all. Next follow the athletic sports, such as baseball, tennis and field events, rambles, loafing, fishing and the rollicking fun around the campfire. These are the things that fire the boys' imagination and when in combination with all these you provide him with plenty of good wholesome food, his cup of joy is full to the brim. You can keep all your summer resorts, with their conventionalities and inanities, for the blasé and the dilatory, but for the boy with red blood in his veins and with a superabundance of enthusiasm to be worked off the summer vacation camp is the thing.



A SHADY PLAZA OF MAIN BUILDING

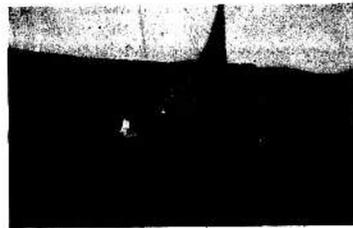


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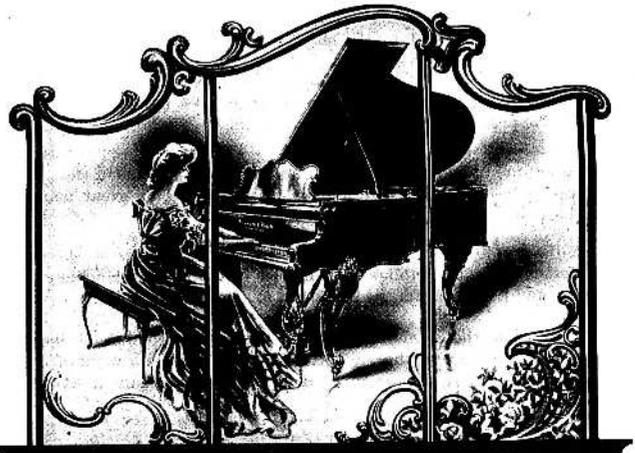
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בלק

IN the world's history Israel stands as a great interrogation point.

THERE are times when the still, small voice of conscience seems to come from the big end of the megaphone.

GOD tempers the wind to the shorn lamb, and so during the heated summer months we have no sermons.

FORCEFUL and eloquent service for Judaism does more good than the most attractive preaching, which is only preaching.

ALL great men have been dreamers, and have had dreams of the future. But not every dreamer has been a great man. The truly great man is a practical idealist.

WHY do people, who are insistent that their home cuisine should be strictly Kosher, leave their religious principles behind them when they go to the country and freely partake of forbidden food at a trefa hotel?

WHY out of the thousands of subscribers to our many communal charities, not one per cent. ever visit these institutions? Sometimes a word of cheer, or a personal smile from a visitor, does more good than a five-dollar contribution.

THE Russian delegate or the representative of some Christian country like Roumania or Russia at the Hague Peace Conference should address his colleagues upon the text "Think not that I come to send peace on earth; I come not to send peace, but a sword." Matthew x. 34.

WHY do some Jewish women, when they go to their summer homes, abandon all sense of self-respect by sitting at the poker-table and losing their husband's money. A quartette of women playing cards for high stakes always looks to us like so many vultures seeking to tear out each other's vitals.

THE 17th of Tammuz falling on the Sabbath, the public fast day will be observed on Sunday, and is in commemoration of the breaking down of the walls of Jerusalem by Nebuchadnezzar. As stated in Jer. xxxix, 2, this catastrophe occurred on the 9th day of the month; the 17th was selected because, during the siege of Jerusalem by Titus, a similar catastrophe happened on that day (Taanith, 26a; Shulchan Aruch, Orach Chayim, 549).

THE Jewish Ledger of New Orleans, takes a pessimistic view of the Annual Picnic when it says editorially, "The members of the Central Conference of American Rabbis will not touch upon the question of observing the Sabbath, nor will the Sunday-Sabbath be a bone of contention. Nor will any plan to bring about 'Union in Israel' be mooted—in fact, aside from committee reports and the important topics above mentioned—nothing of advantage to Judaism at large will be presented or discussed."

ON Tuesday last Governor Hughes signed the bill of Mr. Duell, providing that, after July 1st, every newspaper, magazine or periodical published in this State shall publish, in every copy of every issue, upon the outer cover or head of the editorial page, the full name and address of the editor and proprietors of such publication, or the name of the corporation which may be publishing such publication, and the address of the principal place of business, with the names and addresses of the president, secretary and treasurer. Now we'll be able to see who constitutes the "board of editors" of the Court Journal.

CONSIDERING that nearly one-half of the graduates of the Normal College present at the Commencement exercises at Carnegie Hall last Thursday evening, and a large portion of the audience assembled on that occasion, were of the Jewish faith, it was, to say the least, a gross offense upon the part of the Christian minister, not alone to invoke the "Father, Son and Holy Ghost" in his opening prayer, but to make the sign of the cross at its conclusion. The Normal College is not a Christian institution, and the educational authorities, who have such functions in charge, should be careful not to wound the religious susceptibilities of their fellow citizens.

THE American Israelite, referring to the gradual decay of the "rite of Confirmation," especially among Radical Reform Congregations, says: "The lists of confirmants from congregations all over the country furnish rather clear indication of an unhealthy state of things. Confirmation does not seem anywhere to be regarded as a religious necessity. There may be small congregations in which almost every child of proper age is confirmed; in the large cities the number of confirmants bears a ridiculous proportion to the child population, until, especially in Radical Reform Congregations, the classes shrink to a ridiculous size." No wonder.

The Zionist Convention.

TO-DAY the Convention of the Federation of America meets in Tannersville, and we extend to the delegates assembled there a cordial welcome and wish them every success.

Whatever may be said against the Zionist movement, it must be conceded that it stands for the dignity of the Jew. We are not concerned with the political aspect of Zionism; time alone will tell whether it is a chimera or a fact, but what does appeal to us is that Zionism makes a determined effort to stem the tide of assimilation.

Who will deny that the Jews have no need of an organization which shall demand the rights to which they are entitled? Shall the aimless and ceaseless migration continue forever? Is there to be no cessation to persecution and oppression?

It is all very well to decry Zionism, but let those who scoff think twice, and, while they are about it, submit an alternative scheme.

Every movement, which not only recalls for the Jewish people their glorious past, but also holds out some hope for a bright future, while fanning the spark of Judaism into a living flame, is worthy of commendation, and in that spirit we greet the American Zionists' Convention.

An Excellent Idea for Temple Sinai.

Chicago, June 22. — A plan which will break with Jewish tradition stretching back thousands of years, is being projected by Dr. Emil G. Hirsch of Sinai Temple, one of the most influential Jewish congregations in America. The plan, which has already passed the formation stage, contemplates nothing less than the transformation of Sinai Temple into a neighborhood centre, with multiform activities focussing about the central religious idea.

The working out of the plan involves the abandonment of the present temple, which was erected at Indiana avenue and Twenty-first street, over thirty years ago; the selection of a more suitable site, probably at Grand Boulevard and Forty-sixth street, and the erection of a new building to cost between \$250,000 and \$300,000.

It will be the first time in the history of the Jewish Church that the ancient religious traditions of the race have been modified to meet modern conceptions of neighborhood helpfulness. — New York Globe.

THE members of Temple Sinai should welcome the metamorphosis indicated in the above news despatch, for it will, at least, change their "Temple" into a useful institution instead of being, what it now is, a colorless, creedless, seiferless, spiritless "House of Worship."

Dr. Hirsch evidently knows his flock well, for has he not trained them in the way they should walk? Sinai Temple of Chicago stands for every thing the Church of the Holy Convenience represents.

While the new institution will undoubtedly do some good, it will also have the effect of releasing the members of all religious responsibility.

Clever man, Dr. Hirsch! He understands the desires of his people, and wishes to gratify them.

There is no need for him to "break with Jewish traditions;" he has done so long ago.

Of course; we must march with the times, Jewish traditions are out of date. There is, however, one consolation, Sinai Temple, is not the only Synagogue and Dr. Hirsch not the only rabbi. It would be bad for Judaism if it were so.

The Ecclesiastical Knights of the Round Table.

THE efforts of the Reform leaders to keep alive the interest in the annual picnic are as ludicrous as they are pitiable. But somehow the interest wanes and despite the strenuous endeavors of the machers the attendance is growing smaller by degrees and beautifully less.

It is easy to understand that without Deutch and Kohler and some of the Professors of the College (who are in duty bound to attend) the picnic would be an ignominious failure for, with the exception of a few Rabbis, whose Hebrew Education was not acquired in the Cincinnati College, there is nothing to boast of in the way of Hebrew scholarship, Talmudic knowledge or even derech erez. Every novelty introduced is hailed as a panacea to cure the falling sickness of the Reform movement.

The latest is the adoption of the "Round Table," where the Rabbis are gathered around small tables and discuss various religious topics. The programme does not say whether the "Ecclesiastical Knights of the Round Table" are expected to indulge in a "dry talk," or whether the authorities will provide each one with a stein of beer and a sandwich (ham preferably).

The first table will be called shulchan hatzadeekim שולחן הצדיקים "the table of the righteous," with the motto ועמך בלם צדיקים veammache kulom zaddiekim and all thy people are righteous.

Rabbi's Hirsch, Wise, Gries and Franklin will demonstrate that in the personal piety of the Rabbis lies the true regeneration of Israel.

The second table will be called שולחן של שלום, Shulchan shel Sholom, "the Table of Peace," with the motto, בקש שלום ורדפו, Bakkash, Shalom verodefehu, seek Peace and pursue it. There will be seated there Rabbis Kohler and Schulman; Rabbi Silverman and Magnes; Rabbi Krauskopf and Levy, who will each deliver a three-minutes' address upon the text, "Behold how good and how pleasant it is for brethren to dwell together in unity," With personal illustrations.

The third table will be called שולחן של החזיר, Shulchan shel hachazir, "the Table of Swine's Flesh," with the motto, הרוח פיה ואמרו, Harchev peecho vaamalyahu, "open thy mouth and I will fill it."

The fourth table will be called שולחן של הרשעים, Shulchan shel hashorotzim, "the Table of Creeping Things," ornamented with lobsters, crabs and crayfish, with the motto, כי כל שולחנות מלא קא צאח, Ki kol shulchones molay kee tauoch, "for all their tables are full of disgusting things and filthiness."

There will be a great scramble to occupy tables three and four, with the expectation that an opportunity will be afforded to give an ocular demonstration of the mastication and deglutition of forbidden food upon modern Jewish principles.

At the other tables there will be discussed matters of vital importance to Judaism, such as "Rabbinical Grafters at Confirmation;" "Why Moses Did Not Eat Lobster;" The Osculatory Smeecha;" and "Zionism the Saviour of Reform Judaism."

Independence Day.

THE glorious Fourth is around again, and we all rejoice in its celebration. Notwithstanding all the calamity howlers, the railroad manipulators, and the stock inflators and jugglers, the roads are all running, and the steel arteries of the country are pulsating with animate and inanimate freight. The North, East, South and West, are all, through the mills, the farms, the loom, the furnace and every other industrial instrumentality, each contributing its share to the general welfare. The country is safe, prosperous and progressing as achievements still further attest to its unique greatness. In wealth we have passed every other nation in the world long since; rich in territory with undeveloped wealth in the bowels of virgin earth, awaiting the pick, the drill and the plow, our present condition is merely an earnest of what is yet in store for our beloved American Republic. We stand before the people of the earth as a world power, our voice is heard, and we are to be reckoned with in all that concerns the welfare of the human family. An American citizen is safe in all lands, and behind him stands for his protection all the armed forces of our country.

Above all, under the Ægis of the American Constitution, everyone enjoys equal rights, and as a haven for refuge to the emigrant and the oppressed and persecuted of foreign lands, a home has been vouchsafed to those who seek our shores voluntarily, as well as those who have been driven in our direction through oppression and persecution.

Civil rights are guaranteed to all, and though we now and then hear the cry of the anti-Semite, the American people have made it manifest that his species in this land will not be allowed to be heard. And the species of Jew-baiters have been, either through the intervention of the Almighty, or the perseverance of our co-religionists, become nearly extinct.

The American Jew, who glories in his investiture of American citizenship, joins with all others who have suffered persecution in raising his voice in orisons of praise and thankfulness to the Almighty, who has made it possible for these great United States to reach its high climax of glory and success.

And from every mountain-peak in the Catskills the Jewish hotel-keepers will add hurrahs for the "Flag," under whose furls no one will again deprive his co-religionists from entertainment and board, simply because of his faith. For upon this great day of glory the Jew glories in his country and rejoices in the evacuation of the anti-Semites, who slammed the doors of their inns to American citizens of Jewish birth. And the Star Spangled Banner in triumph shall wave o'er the land of the free and the home of the brave.

Virtue Admired

צדקה תציר רם דרך
"And Balaam lifted up his eyes and saw Israel abiding tribe by tribe, and the spirit of God came upon him."—Numbers xxiv, 2.

THE Hebrew language has no specific word for virtue, nor for morality, as these traits are expressed in "uprightness," as Solomon hath said, "צדקה תציר תם דרך, Righteousness keepeth him that is upright in the way." The upright man will not turn aside from the path of rectitude; he will not do wittingly anything that is wrong or immoral; not for the sake of reaping the praise or receiving compliments for his conduct and action, but for the sake of self-satisfaction of doing right. The old Latin proverb says: "Virtus indeed is its own reward." Pope expressed it in poetic language:

"O, let us still the secret joy partake,
To follow virtue even for virtue's sake."

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Cultured and civilized people prize virtue as the highest merit in human existence; but even in ancient days, when the sense of virtue had not yet touched the human breast of idol-worshipping people, the higher minded among them admired people of virtue and higher lives, thought it was not promulgated by their priests and teachers, and surely not made obligatory by their law and religion. Thus we have Balak engage Balaam to curse Israel, believing that he could then attack and destroy the accursed people with more ease. Balaam came, and, after having offered sacrifices to his God, ascended an elevated spot, whence he could see the people of Israel, in order that the curse be effective. Looking down on them, as they lay spread out, divided in tribes and subdivided in families, he gave them a close scrutiny—"he lifted up his eyes," in Scripture language—and saw a people of higher virtues and loftier morals. The spirit of God came upon him—a better thought came to his mind. He could not curse. An involuntary admiration of the people possessed him, and, instead of cursing, praised and lauded Israel. Balak took him to another elevation, whence to curse the people, but the more he saw of Israel the more he gave utterance to admiration.

Regarded as a people, Israel has not depreciated in virtue and morality since. Individuals, some persons here and some there, depart occasionally from the moral code laid down for our guidance; but that is no criterion, on the contrary, it shows that these miscreants have gone out of their abodes—separated themselves from their tribes, so to say—and followed the examples of wicked people, of non-Israelites, learning their ways and pursuing their wickedness.

Is this not true? This has been conceded by Christian men and women of high renown, who have given the matter weighty consideration, looking into it deeply and thoroughly. It is a potent fact that, as long Israel abide together, just as those tribes in the wilderness were to themselves, separated from the *er-v-rav*, they are law-abiding and virtuous. The fair minded, impartial observer will acknowledge the worth and value of the Jews; but when they go out into the world some will find temptations and allurements unknown among Jews, and thus fall prey to immorality and vice.

How this country is stirred with excitement, endeavoring to have prohibition of saloons and dram-shops, while Jews are not concerned at all about the matter. All drink their beverages of wine and whiskey, with no drunkenness among them. Yet a few, very few indeed, do imbibe more than is good for them—more than is seemly for onlookers—but these find not the example among the Jews, and so could we take all other felonies that some few Jews commit, of which

was never heard before they became familiar with some characters of non-Jews.

The Israelitish nation started out with law-divine; with a moral code as perfect as could be formulated today; and if we live up to that code, our foe, our would-be calumniators must become filled with the spirit of God, like Balaam of old, and, if they are fair-minded, honest people, they must give us the credit due to us. Let us live a virtuous life, and we will be respected by others and happy ourselves.

"Well may your heart believe the truths I tell;
'Tis virtue makes the bliss,
where'er we dwell."

The Modern Synagogue.
PERCIVAL S. MENKEN.

I HAVE been asked, my friends, to say a few words to you to-day in honor of the occasion, and to commemorate the laying of the corner stone of this House of God. And, as is proper, I have been limited as to time as well as to subject. Concerning what I have to say I shall be brief, but concerning the subject, would that the theme could be continued by others far abler than I, to more learnedly and competently discourse concerning it.

I have been asked to say a few words as to the modern synagogue, as being a subject quite appropriate to this occasion. The modern synagogue! And you will agree with me that this subject cannot be properly treated of in the very few minutes allotted to me.

I conceive the thought that when a House of God, and devoted to the service of God, is about to be called into existence, we human beings are doing something, than which nothing that is within the power of man to do is greater or better. And this Temple, the chief corner-stone of which is to be laid this day, with appropriate ceremony and rejoicing, is holy ground, not alone according to sacred writ, which has come down to us from the ages, for "in every place that I will permit My Name to be mentioned, I will come to thee and bless thee;" but also because it stands for peace and good will among men and all that goes to uplift and make man better and more kindly one to the other.

A community which has many houses of worship is a community which makes for peace and good will. And a community which lacks Houses of God is a community which is destined to perish rapidly and utterly.

The great heathen nations of ancient times have left us evidence of this thought, for, while they are a memory and their rule a name, great temples of enduring stone stand to this day to

* Delivered at the corner-stone laying of Temple Emanuel, of Borough Park, Brooklyn, N. Y., June 28d. 1907.

mark the fact that about them and for them the nations were supposed at best to live. They vied with each other for centuries to express visible eternity to the eyes of man; to overawe him and impress him with the magnitude of the work, not for the glory of the One Great Everlasting God, the ruler of Heaven and Earth, but for their own ends and purposes, and for their own name and their own mortal glory. And what has been the result? Perished are they and unutterably gone forever, and save for these works in marble and stone, even they, hardly surviving, almost their very names would be forgotten. But the Jew went about this in another way. The Jew early learned, even from the time of Abraham and Jacob, that Almighty God could not be contained in buildings of stone or marble, that the Heavens were His Throne and the Earth His footstool, and so in the open, that all men could see, a simple mound of stone, quickly and easily constructed, with the very Heavens for the canopy, was his place of worship. The enduring element, that which should live forever, that was so desirable to give expression to, was not any material of earth, fashioned by the hands of man, but the knowledge of the love and enduring mercy and kindness of the One Everlasting God to men, his children. And the Jewish Altar in consequence was built for the purpose of reminding man continually of this everlasting love and mercy. Not for the glory of man, but to show to eternity how perishable and insignificant were those nations that constructed out of earthly substance buildings for their glory, and which did not represent a kindly or redeeming quality or characteristic.

True then to these teachings of the universal glory and love of God, the Jew did not confine all his efforts to a single place of worship, but as time went on and age followed age, the places of worship of the Jews multiplied. Thus, they became the centers of congregation of the people, where the name of God could be appropriately mentioned, His glory extolled and His many mercies taught. And thus Israel in time has become a nation of priests to all the inhabitants of the earth and to all the children of men.

I think I am correct in making the assertion that herein lies the difference between Israel and the nations of the past; and, also, herein lies the fact that caused the rapid and successful spread of Christianity. For the very early church fathers were Jews, and they could only act and think as such in establishing in many places houses of worship for all the people.

And so we trace the modern synagogue down from the ages.

I shall, of course, have nothing to say concerning any difference in ritual, nor can I speak specifically of the very many functions that the synagogue may and should perform. But it seems to me that being primarily an altar erected for the worship of the One God whenever such an altar is erected great should be the rejoicing, not only of Israel but of the peoples in whose midst we dwell.

The modern synagogue, if it is true to its mission, should be the meeting place of people, not necessarily the Jew, but of all who feel moved to come; and there should be taught primarily all those lessons of love and peace, which it always has been Israel's mission to teach.

There, too, should be taught, with no uncertain meaning, and as impressively as possible, that the worship of the One God carries with it love of fellow-man, all fellow-men, probity and uprightness of conduct in our daily relations and dealings with all

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men; to love thy neighbor as thyself; to do unto all men as you would that all men should do unto you. Works of mercy and deeds of charity should have their origin there, and the lesson should there be taught that these works and deeds should extend to all men, for we shall always remember that we ourselves were once strangers in the land. And so the reading of the Law and the singing of a few psalms should never become the principal thing, for we well know that the Almighty takes no pleasure in our fast days and in our sackcloth and ashes, unless in the words of the Prophet Micah, "we do justly, love mercy, and then we may walk, indeed, humbly with our God." This is religion, and this is what the modern synagogue stands for.

All those who do differently pervert it, and humble its mission in the dust.

If then Israel would prosper, if Israel would have universal peace, it must not be false to its mission, and in the modern synagogue, wherever they may stand, or come to be erected, there must be taught and there must be enforced, if possible, that to do justly, to love mercy and to walk humbly with God is the essence of religion and the whole duty of man.

Genius doesn't always look well in evening clothes.

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KAMHOLZ, JACOB.—In pursuance of an order of Hon. Abner C. Thomas, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Jacob Kamholz, 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 Honacker & Magen, No. 236 Broadway, Manhattan, in the City of New York, on or before the 20th day of November next.

Dated New York, the 11th day of May, 1907.
HENRIETTA KAMHOLZ, Administratrix.
HONACKER & MAGEN, Attorneys for Administratrix, 236 Broadway, Manhattan, New York City.

SPRUNG, ISAAC.—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 Isaac Sprung, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber at their place of transacting business, at the office of Rose & Poutus, No. 128 Broadway, Borough of Manhattan, in the City of New York, on or before the 10th day of August next.

Dated New York, the 18th day of January, 1907.
SUSANNA HAAG, Administratrix.
ROSE & POUTUS, Attorneys for Administratrix, 128 Broadway, New York City.

Children's Page.

Flag of Our Fathers.

By J. WELLINGTON FRIZZELLE.

- FLAG of our fathers, most glorious Flag,
Wave in thy beauty o'er land o'er sea!
Emblem as true as thine own field of blue,
Wave o'er a people both happy and free.
- Flag of our heroes, our battle-stained flag,
Wave in thy kindly care over our dead.
Emblem of sacrifice, anguish, and blood,
Wave with thy stripes our own martyrs stained red.
- Flag of our country, the dearest of flags,
Wave to inspire us, each day and each night.
Emblem whose white stripes are pure as snow,
Wave till our people are all true and right.
- Flag of America, studded with stars,
Shine with thy jewels, best flag 'neath the sun!
Emblem of destiny, stars of our hope,
Lead us to victories yet to be won.

Stories of Moses.

I will begin by telling you a funny Mohammedan legend about Moses. Some of the dissatisfied Jews in the wilderness went about telling the others that Moses was not a great man and that he was not formed properly as all other men were.

"He is a cripple," they said. "You all can see that he is short-tongued, because he lisps and is slow of speech, but his body is also not properly formed. You cannot tell this because of his cloak, and have not you noticed that he never bathes with any of us?"

"Yes, indeed, we have noticed that," replied those who are always ready to listen to tales.

"That is because he does not wish us to see that he is misshapen," was the reply.

But, according to the Mohammedan legend, God performed a miracle to prove that this story was false. One day, when Moses went to bathe, he placed his clothes upon a stone. He plunged into the water, and was surprised, on looking round, to find that his clothes had gone. He was still more astonished when he noticed that the stone on which he had placed them was gone, too, and was rolling along the ground with the clothes bumping up and down upon it.

Moses jumped out of the water and ran after the stone. But the faster he ran, the faster rolled the stone, and all the time the clothes kept on top and did not fall off. On went the stone with Moses racing after it right to the camp where the people were. Then it stopped. Moses stopped also, but all the people had seen him running and they saw that his body was perfectly and beautifully formed and that he was not a cripple.

Moses, however, was short-tongued, and this is explained by a story in the Talmud.

When he was three years old and was being brought up in Pharaoh's palace, he was a bright little boy, and the king was very fond of playing with him. While doing so one day, Moses took the crown from the King's head and put it on his own. You know how fond little children are of doing this sort of thing. The King and the Queen and their daughter, the Princess Bathia, who had taken Moses from the water, only laughed, but Bilam, one of the Court magicians, said this was not play.

"O, King," he said, "be warned. This child is no ordinary child. This action is serious. It means that he already aspires to thy kingdom. Slay the boy ere it is too late. If he be allowed to grow up, he will surely turn against thee and destroy thy rule."

"Nonsense," said Reuel, another of Pharaoh's counsellors, the boy is but a babe and knows not the meaning of what he does."

"I think so, too," said the Queen, who was very fond of Moses.

"And I," said Bathia.

"Let the Judges decide," said Bilam. "I warn thee, O King, look not lightly upon this deed."

Pharaoh was perplexed, but he was greatly impressed by the words of Bilam, who was his favorite, and he sent for the judges and Moses was tried. Reuel pleaded hard for the child's life.

"He understood not his great offence," he said. "Put him to the test and you shall see that he knows not yet the difference between fire and gold."

"How would you do this?" asked Pharaoh.

"Place before him a dish of burning coals and another of gold," replied Reuel. "If the child grasps the fire, let his life be spared. But if he puts his hand to the gold, then will it be a sign that he understands more than a babe."

"And let his punishment for this be death," added Bilam.

"Ye counsel well," answered Pharaoh. "So be it."

A dish of fire and a dish of gold were placed before Moses and all watched eagerly to see which he would take. The Talmud says that he was moving his hand towards the gold, but the angel Gabriel, who was guarding him, unseen by the others, pushed his little fingers towards the fire. Moses picked up a red-hot coal and put it to his mouth, burning his tongue so that all his life he lisped.

There is an Arabian version of his story. It is that one day while the King was carrying Moses in his arms, the child pulled his beard, just as babies will do. Pharaoh flew into a rage because every body laughed. Quickly he ordered that the child should be killed, but the Queen pleaded that Moses was but a babe and could not tell the difference between a ruby and a red-hot coal.

The test was made and Moses snatched the coal and put it to his mouth.

Reuel afterwards became a Jew and

took the name of Jethra. Moses married one of his daughters. When Reuel left Egypt he took with him a stick that had belonged to Joseph, and he planted it in his garden. It was a wonderful stick. God gave it to Adam when he left the Garden of Eden. On it was engraved a word, and if any one read that word they could understand all things in the world, even the thoughts of animals. Adam handed the stick down to Enoch and then it passed to Noah, and so on to Abraham and to Jacob, who gave it to Joseph.

When Jethro planted it in the garden, Moses saw it. He just touched it and it came out of the ground into his hands. This was the staff which Moses turned into a serpent and with the help of which the plagues were brought down on Egypt.

Moses grew up into a handsome young man and was a great favorite in the palace. But when he killed the Egyptian whom he saw beating Jews, he had to leave the country, as you have read in the Bible. In the Bible we are told that Moses went to the land of Midian and lived with Jethro, but the Talmud says that he first went to Ethiopia, the land of black men, and joined the army of King Kikanus there. The Assyrians were in revolt against Kikanus, and while the King was fighting them, Bilam, who had left Egypt, was left in charge of Ethiopia. Bilam made himself King, and when Kikanus returned, there was a great war.

It lasted for nine years, and all this time Moses was with the army of Kikanus, and by his great bravery and skill became one of its leading generals. Kikanus died before the war was ended, and the black men made Moses their King. He succeeded in defeating Bilam and ruled the land wisely and well. The people wished him to marry the widow of Kikanus, Adonith. She wished her son to be king, but the people had grown to love Moses for his great victories as a warrior and for his wisdom as a ruler, and they would not agree.

Moses, however, heard of the trouble, and decided to leave the land. The Ethiopians were very sorry when they heard this, and made him many costly presents when he left for the land of Midian.

Heroes.

By RE HENRY.

I think we all have heard of deeds we gladly would have done, Of battles we have longed to fight, and victories to have won.

We've felt we could have rallied to a stirring battle cry, Have followed some great leader, though he led us on to die.

Or, when red flames were raging and spectators held their breath, How gladly had we risked our lives to save a child from death.

Ah! yes, we'd all be Heroes, never counting risk or loss; When the blood is stirred, and nerves are tense, we'd all win valor's cross.

But who will be a Hero when the path lies out of sight, When there are none to cheer us on through many a hard-won fight?

Who'll care to gain a victory over some favorite sin, When all the praise we ever hear must come from voice within?

My children, there are Heroes whose names are never heard, At the story of whose courage no pulse is ever stirred: The patient quiet, drudgery, enduring day by day,

While the restive spirit chafes and frets, all eager for the fray;

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Can be rented for Weddings, Balls, Receptions, Dinners, Concerts, for select Kitchen, Dining Room, Coat Rooms &c. Complete. Strictly Private. Telephone 935 Harlem or Apply at Hall for Dates.

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J. HULL DAVIDSON, Manager

The dull and humble work of home, which earns no laurel crown; The pride subdued, the spirit curbed, the strong will broken down.

Yes, there are conquerors never known, and deeds untold in story, Of which, perhaps, the Hero himself sees not the glory.

Thou good and faithful servant, though thy work be known to none, The time shall come when God's own voice shall say to thee, "Well done."

Conundrums.

Why is a pretty girl's pleased-merry-bright-laughing-eye no better than an eye destroyed? Because it's an eye-elated.

What word is it which, by changing a single letter, becomes its own opposite? United; untied.

Why did Adam bite the apple Eve gave him? Because he had no knife.

What is that which is put on the table and cut, but never eaten? A pack of cards.

When a boy falls into the water what is the first thing he does? He gets wet.

Which is the greatest number, six dozen dozen or half a dozen dozen? Why, six dozen, of course; six dozen dozen being 864, and half a dozen dozen 72.

Why is twice ten like twice eleven? Because twice ten are twenty, and twice eleven are twenty-two (too).

A room with eight corners had a cat in each corner, seven cats before each cat, and a cat on every cat's tail. What was the total number of cats? Eight cats.

What is the difference between twice twenty-two and twice two and twenty? One is 44 and the other 24.

What's the difference between an old maid and a girl fond of a red-haired Irishman? One loves a cat and parrots, the other a Pat and carrots.

What are the features of the cannon? Cannon-mouth, canon-ize and a non-eers.

The Herrnstadt,

Telephone, 2335 Harlem. 27-29 W. 116TH ST.

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Canada and Colonization.
(Continued from Page 3)

I say, "Halt! as there is little else but disappointment in store for you." The first-comers here, that is of those of our people who have migrated during the last two decades, have shown a tendency to congregate within prescribed areas in about two of our larger cities, but of late years when the influx has been more numerous and steady, the Baron de Hirsch Institute of Montreal has followed up a policy of dispersion, through its Labor Bureau, that has been borne, and is bearing very good results. Today there is a fair sprinkling of Jews in nearly every town of any consequence, and they are all prosperous.

What Canada wants is not the melamdim, sbochetim, and fourth or fifth-rate Chazantim, the Schanorrers and physical wrecks from the Ghettos of Europe, but men and women with energy and ambition, people who will earn their living by the sweat of their brows, rather than by the sweat of their jaws. When Sir Wilfrid mentioned some families of English origin, who have been established here over a century, he forgot to mention the Steins, the Bergs, the Owskis, the Vitchs, and other names of more or less biblical origin, who have reached here during the last quarter of a century (many of whom received their first lessons in English in the Baron de Hirsch School in Montreal), now occupy very prominent positions in the different professions, not only in Canada, but also in the cities of the United States and England. Our schools, colleges and universities now have on their rolls the names of many promising scholars, whose parents were penniless and non-English speaking immigrants of the last twenty-five years, and they are all Canadian to the core.

We gather from the newspapers and magazines published in Europe that there is some serious misconception of our climatic conditions, and I fear that this is one of the great hindrances to emigration. As we can give people almost anything they want in the way of climate and temperature, it would be well to publish the fact. On the Pacific slope the conditions are at all times very similar to those enjoyed in the British Isles, with the single exception that the smoke and dust-laden, death-dealing fogs are unknown. This exception applies to the whole Dominion.

The golden harvest of wheat that is gathered in Manitoba and the Northwest Territories is sufficient indication of the nature of the spring, summer and autumn weather that prevail in that section, and, although a low degree of temperature is usual there in the winter months, it is of the dry, bracing kind that promotes hardiness of constitution and robust health. The province of Ontario has, on the whole, as near as can be obtained anywhere to an ideal climate, and the southern part of Quebec, and the maritime provinces of New Brunswick and Nova Scotia fall very little behind this, the only failing being in the respect of cold winters which, however, are very enjoyable. To those who have never experienced it, the idea of being able to enjoy life in a temperate around the zero mark seems like a fairy story for impossibility, but I can assure the unbeliever that I have never felt as cold in this country at any time as I have felt in London on an ordinary February day, with its attendant raw dampness that penetrated to the bone.

We Canadians are a practical people, largely cosmopolitan, and are ready to extend a hearty welcome and a helping hand when necessary to those who come here ready and willing to

help develop our wonderful natural resources and increase our manufactures, but Canada is not by any means a dumping ground for the criminal or vicious outcasts from any other country. We want citizens, but we want good citizens.

The Canadian Jews are for progress in the living present, and whilst we fervently hope to have left the tragic part of our national history behind us, its lessons have not been wasted; we know that our characters have been broadened thereby, and our appreciation of our present conditions rendered more complete. There is still room and opportunity for thousands more, and we wonder why they do not come more rapidly.—*Jewish Chronicle.*

WANTED.

WANTED—Young Cantor and B'dal Korah possessing a beautiful baritone voice and thoroughly musical, desires a position either for the coming holy days or for annual engagement. REV. S. FREEDMAN, 240 East Second street, New York.

WANTED—Cantor and preacher for a conservative Orthodox Congregation. Address J. KAISER, New Haven, Conn.

THE CONGREGATION ENAI ISRAEL OF BAY RIDGE. (Brooklyn), desires the services of a Cantor, who is able to deliver an occasional sermon in English and supervise the religious school. Young man preferred. Mitzing, Ashkenoz. Applications (by letter only) should be made to Mr. SOL WOLFF, 558 54th street, Brooklyn.

RABBI SAMUEL FRIEDMAN, of Oheb Shalom Congregation, Harrisburg, Pa., will spend July and August of this year at New York City, and he is desirous of delivering sermons in English, or conducting service on Sabbath according to the Wise, Jastrow, Kohut, or Union Ritual. Address communications to Harrisburg, Pa.

WANTED—By gentleman, Kosher board and residence with respectable Jewish family between Ninetieth and One Hundred and Twentieth street, Third and Fifth avenues. References exchanged. Address E. I. K., care of the Hebrew Standard.

FOR RENT—56 West 129th street; two well furnished rooms to let; refined Jewish family; with or without board; home comforts. MRS. J. J. RAPHAEL.

WANTED—Superintendent. The Young Men's Hebrew Association of Brooklyn desires to engage a young man to act as superintendent. Good opportunity for active worker. One with a knowledge of stenography and typewriting preferred. Address, with full particulars, BOX 7, Station V, Brooklyn.

WANTED—Position by a scholarly rabbi; a fine preacher in English and German and an excellent teacher; has a good reason for leaving his present congregation. Address MINISTER, care Hebrew Standard office.

A YOUNG man (married), who possesses executive ability, desires a position of responsibility; good penman, good at figures; writes and speaks both German and English; can give the very best of references and security if necessary. Address HONEST, care Hebrew Standard.



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LEVY, LOUIS—In pursuance of an order of Hon. Frank T. Fitzgerald, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Levy, late of the County of New York, deceased, to present the same, with vouchers therefor, to the subscriber at his place of transacting business at the office of D. Steuer, No. 115 Broadway, in the City of New York, on or before the 31st day of December next. Dated New York, the 12th day of June, 1907. JACOB FREEDMAN, Attorney for Executor, No. 115 Broadway, New York City.

MARCUS, FISHIEL—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 Fishiel Marcus, late of the County of New York, deceased, to present the same with vouchers therefor to the subscribers at their place of transacting business, at the office of Jacob Freedman, No. 90 Nassau Street, in the City of New York, on or before the 1st day of January, next. Dated New York, the 17th day of June, 1907. SAMUEL J. HERMAN, JACOB BRODY, Executors. JACOB FREEDMAN, Attorney for Executors, 90 Nassau Street, New York City.

GRAUMAN, SAMUEL—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 Samuel Grauman, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber, at his place of transacting business, at the office of Fleichman & Fox, Attorneys for Administrator, 846 Broadway, Borough of Manhattan, in the City of New York, Borough of Manhattan, on or before the 30th day of November next. Dated New York, the 10th day of May, 1907. MEIER GRAUMAN, Administrator. FLEICHMAN & FOX, Attorneys for Administrator, 846 Broadway, Borough of Manhattan, N. Y. City.

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 Jacob Levi, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber at his place of transacting business, at the office of Isaac M. Aron, No. 147 Water street, in the City of New York, on or before the second day of August next. Dated New York, the 14th day of Feb., 1907. MORRIS J. LEVI, Executor. ISAAC M. ARON, Attorney for Executor, 147 Water street, Borough of Manhattan, New York City, N. Y.

COHEN, SOLOMON L.—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 Solomon L. Cohen, late of the County of New York, deceased, to present the same, with vouchers therefor, to the subscribers, at their place of transacting business, at the office of Geo. B. & Ed. Goldschmidt, their attorneys, No. 34 Pine Street, Borough of Manhattan, in the City of New York, on or before the 1st day of December next. Dated New York, the 21st day of May, 1907. STANLEY A. COHEN, LEWIS B. COHEN, Executors. GEO. B. & ED. GOLDSCHMIDT, Attorneys for Executors, 34 Pine Street, New York City.

BERMAN, BERNARD—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 Bernard Berman, late of the County of New York, deceased, to present the same with vouchers therefor to the subscribers at their place of transacting business, at the office of Robertson, Harmon & Davies, No. 22 Park Place, in the Borough of Manhattan, in the City of New York, on or before the first day of November next. Dated New York, the 19th day of April, 1907. SAMUEL BERMAN, ANNIE KURZMAN, Administrators. ROBERTSON, HARMON & DAVIES, Attorneys for Administrators, No. 22 Park Place, Borough of Manhattan, New York City.

NEUMARK, JULIUS—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 Julius Neumark, late of the County of New York, deceased, to present the same with vouchers therefor to the subscribers, at his place of transacting business, No. 116 Nassau street, in the City of New York, on or before the 25th day of October next. Dated New York, the 24 day of April, 1907. JOSEPH BAHN, Administrator.

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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 therefor to the subscribers at their place of transacting business, at the office of Mark & Wierlar, No. 156 Broadway, Borough of Manhattan, in the City of New York, on or before the 30th day of August next. Dated New York, the first day of February, 1907. SAMUEL H. JACOBS, EVA A. TRAGER, Executors. MARK & WIELAR, Attorneys for Executors, 156 Broadway, Borough of Manhattan, New York City.

SCHLEY, SIMON—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 Simon Schley, late of the County of New York, deceased, to present the same with vouchers therefor to the subscriber, at his place of transacting business, at the office of Stroock & Stroock, attorneys-at-law, Room 216, No. 320 Broadway, in the City of New York, on or before the 1st day of December next. Dated New York, the 22nd day of May, 1907. BERTHOLD M. SCHLEY, Executor. STROOCK & STROOCK, Attorneys for Executor, 320 Broadway, New York City.

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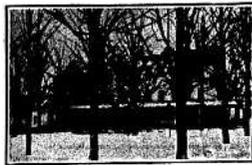
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The Rip Van Winkle House

PINE HILL, N. Y.



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We have made many improvements for the comfort and pleasure of our guests for the coming season. New dining room, with individual tables; dancing pavilion, bowling, billiards, tennis, croquet, etc. Excellent cuisine. Opened June 14.
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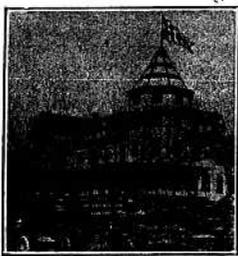
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Large hall with seating capacity for 800 persons, to let for entertainments, balls, etc. Six first class bowling alleys. A delightful place for exercise, recreation and amusement.
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Strictly Kosher high class private farm-house where every detail of the dietary laws is rigidly observed, has limited number of rooms to spare for exclusive patronage. Price \$12.00 up. Mail address, MRS. SOL SCHLOMBERG, P. O. Box 4, DAIRYLAND, ULSTER CO., N. Y. Write for particulars.



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Dietary laws observed.
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Leave New York, Debbrosses St., 8:40 a.m. New York, West 42d St., N.R. 9:00 a.m. New York, West 12th St., N.R. 9:20 a.m. Albany, Hamilton St., 8:30 a.m. For Yorkers, West Point, Newburgh, Poughkeepsie, Kingston Point, Catskill, Hudson and Albany.

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For Catskill and Catskill Mountain Points, Hudson and the Berkshires, Coxsack and way landings. Steamers leave every week day: Pier 43, N. R. 6 P. M., and West 12th St., 7 P. M. Commencing June 29, 1907, extra boat Saturdays ("Ontario") from Pier 43, N. R., 1:30 P. M., and West 12th St., 1:50 P. M., for Catskill, Hudson by annex and Malden.
Special rates for Catskill, Palsenville, Otis Summit, Haines Corners and Tannersville.

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are constantly attracting increased numbers desiring to escape the heat and discomfort of the city.

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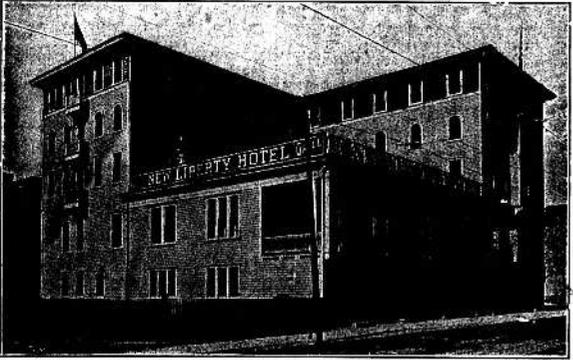
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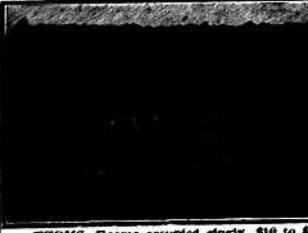
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 - Specials in finer..... **1.69, 1.98, 2.98**
- BLAUSES**
- Good Muslin—deep ruffles—plain or hemstitched—value .35..... **.18**
 - Cambrie and Muslin—umbrella ruffles with plain and H. S. tucks, also lace and emby trim'd styles—50 ct. values..... **.39**
 - Fine Cambrie—umbrella ruffles or handsome embroideries or fancy laces and hemstitching—reg. 79 and 89..... **.59**
 - Fine Nainsook—deep flare ruffle with four inserts and double edge of clover lace, with ribbon beading—elsewhere \$1.25..... **.79**
 - Special values in finer..... **1.25, 1.69, 1.98, 2.98**

EVERY DAY WHILE THEY LAST—

Printed Silk Mousselines Made to sell at 30 to 35 cents **.15**

Chiffon finish—soft silk lustre—All white, with beautifully printed Orchids in delicate pink, mauve or blue; also dainty Rose sprays and Blossoms, in all colorings, including the much desired pinks in large assortment.

Exquisite fabrics that can only be appreciated by seeing them—Being made of silk and fine yarn, they do not crush easily—make lovely dresses; we only wish we had twice the quantity. They'll create a sensation!

Snowflake and Cross Stripe Curtains Far Less Than Worth!

Notwithstanding that these are in the list of advanced goods, we have made a purchase on basis of old cost, and accordingly offer—

- Cream yarn, with cross stripes—of Nile, blue, red or dark green—value \$1.00..... **.68**
- Snowflake, with stripes of yellow, blue, light green or crimson—value \$2.25..... **1.49**
- Egyptian Yarn—silk 3/4 size stripes in various shades—value \$2.98..... **1.98**
- Snowflake, with variegated or solid tone stripes—various shades—value \$5.98..... **3.98**

June Sale Summer Furnishings

Various goods, bought to such advantage that the values that follow can be truly be called most exceptional—

- Oriental Stripe Couch Covers—full width and length—fringed..... **.98**
- Washable Couch Covers—60 inches wide—value \$3.98..... **2.49**
- Scottish Lace Bed Sets—Renaissance and Irish Point effects—value \$2.98..... **1.98**
- Complete assortment of Beal Arab, French Renaissance, Marie Antoinette, Point de Paris and Irish Point Bed Sets—variety unequalled..... **2.98 to \$3.98**
- Imported Colored Madras—most desirable tints, in Egyptian, Oriental and floral designs—worth \$1.25..... **.69**
- French Taffeta Cretonnes—rich floral and vine designs—36 inches wide—value .39..... **.24**
- New Trellis Cretonnes—floral and conventional designs on light and colored grounds—closely resemble those imported at 75 cents..... **12 1/2**
- Special Purchase of Curtain Madras, Jacquard and Spot Muslins, Colonial Cross Bars, Fish Nets and Novelty Colored Muslins—36 to 45 inch—instead of 29 to 39..... **.19**
- Belgium Stripe Slip Coverings—Twenty styles—value .19..... **12 1/2**

Window Screens

Keep out flies and let in air—warm weather comforts that cost but little here.

Height	Extension	Price
9 inches.....	20 to 35 inches.....	.17
15 inches.....	20 to 35 inches.....	.20
18 inches.....	20 to 35 inches.....	.27
22 inches.....	20 to 35 inches.....	.30
24 inches.....	22 to 37 inches.....	.32
28 inches.....	22 to 37 inches.....	.35
30 inches.....	22 to 37 inches.....	.39
36 inches.....	22 to 37 inches.....	.47
24 to 36 in.....	41 to 90 in.....	.35 to .59

Height 24 in. Extend 15 to 26 in..... .30
Height 30 in. Extend 15 to 26 in..... .37
Please take measurements with wood rule. Tape measures are apt to stretch.

Granite Art Squares

Pretty combinations in green, red, blue—small and medallion designs—reversible.

- 3x2 yds..... **1.79**
- 3x3 yds..... **2.98**
- 3x2 1/2 yds..... **2.39**
- 3x4 yds..... **3.98**

A Housekeeper's List

that will give good reasons for coming here This last June Sale Week.

MUSLINS AND DOMESTICS

- Bleached Muslin—1 1/4 yds. wide—no dressing—good for Pillow Cases—worth .15..... **11 1/2**
- Mosquito Netting—white and colors—8 yd. piece—38 inches wide..... **.55**
- 72 inches wide..... **.65**

PURE FEATHER PILLOWS

- Sanitary—pure—herringbone ticking—20x28—Value .98..... **.69**
- 22x28—Value \$1.10..... **.75**

LIVE GEESE FEATHER PILLOWS

- Choice quality—herringbone and fancy strip ticking—
- 20x28—val. \$1.98 | 24x30—val. \$2.06 | 1.59
- 22x30—val. \$2.49 | 26x30—val. \$2.98 | 2.10

FEATHERS BY POUND—

- Three-quarter Down..... **.79**
- Choice White Live Geese Feathers..... **.59**

Both Feathers and Pillows are right here in stock—you don't have to wait for your order to be made up—you see what you buy and get what you see.

SILKOLINE COMFORTABLES

- Full size—white cotton filled..... **.98**
- Figured Silkoline both sides—full size—worth \$1.98..... **1.49**

BED SPREADS—

- White Crochet—full size—close weave, but no dressing—will wash up soft and firm—value \$1.00..... **.79**
- Full Size Crochet—fringed or cut out corners—special..... **1.49**

PULL SIZE GRAY BLANKETS

- 65 per cent. wool—splendid for seashore and mountain cottages or for camping—never before offered under value \$1.00..... **1.98**
- Heavy White Cotton Blankets—full size—extra good value..... **1.29**
- Slightly Soiled Blankets—White, Scarlet and Plaid—only a few of a style or size—**HALF OFF REGULAR PRICE.**

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