

NEWS FROM ENGLAND

Exclusive Correspondence to the HEBREW STANDARD

M. Briand on the Palestine Question—His Sympathy for Zionism—The Pall Mall Gazette Comments—New Testament Teaching: More Correspondence—Labor Party's Organ on the Jews—Intermarriage—Shakespeare and the Jew.

London, Dec. 23, 1921.

M. Briand, the French Prime Minister, received yesterday at the Carlton Hotel, London, M. Jacques Calmy, representing Dr. Weizmann, president of the World's Zionist Organization, who is at present away from London. M. Calmy informed M. Briand of the rumors that have recently been current in certain circles to the effect that France wished to receive the mandate for Palestine. M. Briand replied, says Reuter, that these rumors were pure absurdities. France had agreed with the other powers, he said, especially with England, at the San Remo conference, on the assignment of the mandate for Palestine to Great Britain in order to establish there a Jewish national home. The rumors in a contrary sense that had been put into circulation were inspired by malevolence. France knew how to respect her agreement loyally.

M. Briand added that France felt nothing but sympathy for the Zionist idea, and that, as regarded a question which was doubtless vital for Zionism, namely, that of the frontier between Syria and Palestine, she had shown the best good will not to prejudice the economic future of Palestine. France must naturally have regard to the interests of Syria, over which she had received a mandate, but a satisfactory solution for the two parties would doubtless not fail to be reached very soon. M. Briand declared that he was highly pleased at the excellent relations existing between General Gouraud and Sir Herbert Samuel, relations that would contribute to insure the security and the prosperity of Syria and Palestine. Before the League of Nations, before which the question of mandates must soon come, France would support the Palestinian mandate and its corollary, the Jewish national home. Speaking of the Jewish question in general, M. Briand said: "France was proud of having always shown the greatest tolerance to the Jews in her own country and in her colonies, where they enjoyed perfect equality and the greatest liberty."

The Pall Mall Gazette, commenting on the interview between Dr. Weizmann's representative and M. Briand, says: "It is gratifying to find from M. Briand's statement yesterday that France does support this country whole-heartedly in its mandate for Palestine. As a guarantee of good faith this support is welcome, but Palestine is one of the things we won in the war which is rather in the nature of a millstone round the neck than a laurel on the brow. We do not know what the Geddes Committee thinks of our Palestine commitments, but we have a shrewd idea of what the income tax payers would think if the matter were put directly before him."

Considerable correspondence on the question of teaching the New Testament in synagogue classes, as practiced by the Rev. A. A. Green, continues to appear in the Jewish press, and a wide extension is to be seen since my last letter, the question having spread into

many of the provincial newspapers, and interest is continually increasing in outside circles. The question is debated at length, but there still appears to be no unanimity on the subject. The following from the "Norfolk Chronicle" is one of the latest notes to appear on the subject and indicates at least the view of a certain non-Jewish section, although the statement as to nothing being reported of the matter in the non-Jewish London press is slightly misleading, although possibly actually true, for the question is certainly exciting comment in the non-Jewish press in many parts of the country: "Owing, no doubt, to the Jews of London being so much a self-contained community, nothing has been reported to the London press of a bitter controversy which is raging between the Jews of the metropolis. It has arisen over the New Testament. Two or three months ago the Rev. A. A. Green, the minister of the Hampstead Synagogue, was requested by the young women and young men of his religious classes to give them a series of lessons on the New Testament, to enable them to answer the arguments of their Christian friends. Because he complied with the reasonable request, Mr. Green has been made the target of a fierce attack by his fellow Jews. They described his action as playing with fire," the inference being that for a rabbi to say anything about the New Testament must result in many conversions from Judaism."

The "Daily Herald," the leading British labor organ and intimately associated with the trade union movement here, commenting on a pamphlet recently published, shows a friendly spirit with a decided touch of humor. They quote: "The Judeo-Lloyd George bond was signed, sealed and delivered over the Marconi scandal. The Jew-planned world war followed this degrading spectacle as a matter of course; as also did the release of Trotsky and our betrayal of Russia and its Czar," the Jew-made armistice and the Kasher peace. This brief but pregnant summary," says the Daily Herald, "is culled from a pamphlet published by the "Britons." To be a "Briton" you must have (or have had) four British grandparents. Given that qualification, you are entitled to call every one you don't like a Jew, whether he be a Celt, like D. Lloyd George, or an Englishman, like George Lansbury. There is a simple creed, easily grasped even by readers of the "Morning Post." Bolshevism, Jew, Sinn Feiner and Communist are interchangeable terms, all of them the last word in insult. The entire world is a vast Jewish plot, England is governed, financed, catered for and amused exclusively by Jews. And the "Britons" are hopefully struggling to depopulate the country by deporting the lot! Perhaps they'll succeed; but I can't help feeling they'll find it a bit lonely."

An address on intermarriage, was delivered recently by the Rev. William Woolf, of Johannesburg, says the "Jewish World." He pointed out that the Jew had, from the earliest times, opposed marriage with a non-Jew, not because of any false pride of race, but as means of self-preservation. Statistics they had been able to gather in the last fifty or sixty years proved conclusively that intermarriages made for assimilation, only

ten per cent. of the offspring of intermarriage remaining within the Jewish fold. Mr. Woolf did not base his objection to intermarriage on racial grounds, for a good deal of balderdash was talked about purity of race, but why he believed the Jewish race ought to preserve its self identity was a cultural and religious reason; namely that in his opinion the Jew could benefit the world only as a Jew, and that by assimilating he robbed the world of certain very vital and essential cultural and religious contributions. He did not believe all the races would ultimately go into the melting pot, and out of the fusion produce one culture, one people, one language, and one type of men. We were moving not in the direction of sameness, but of diversity. The world did not need one culture, one symphony of sound. The world wanted to create a brotherhood of peoples, a civilization of many cultures, a variegated, colorful life, and the Jew had a culture that which was none older, more seasoned and more needed in the world. It is an interesting statement which Mr. Woolf makes, especially if the facts he mentions concerning the results in assimilation of intermarriage are verifiable.

The Rev. G. Friedlander in his book, "Shakespeare and the Jew," published by Routledge, has set forth all the facts brought to light by research to indicate the sources of Shakespeare's creation, and has insisted with scholarship and Jewish thoroughness that Shylock is absolutely inconsistent with Jewish character and has no Jewish prototype in history. He deems Shylock Shakespeare's greatest error, and he has enhanced the value of his work by contrasting it with the little known play, "The Three Ladies of London," by Robert Wilson, an actor, written ten years before "The Merchant of Venice," and with Lessing's "Nathan the Wise," written nearly two centuries later. The purpose of the book is excellent, and although nothing that will ever be written can undo the unfortunate influence of Shakespeare's work, Mr. Friedlander will have the satisfaction of knowing that ignorance of the Jewish standpoint will no longer be excusable in commentators. Mr. Moscovitch, in an introduction, submits that it depends entirely on the actor whether Shakespeare made a mistake. Shakespeare, he assumes, had no view of his own.

COUNCIL OF JEWISH WOMEN

The January issue of "The Jewish Woman" contains very significant contributions in the field of woman's activity. The feature articles include "The Council Unit: Its Work in Europe," by Miss Elinor Sachs, a member of the Council's Reconstruction Unit; "Opportunity and Affluence—Their Effect on the Modern Jewess," by Mrs. Harry Sternberger, executive secretary; "Public Opinion: The Creator of World Peace," by Miss Gertrude Feibleman of Indianapolis; "Who Shall Teach Our Children," by Mrs. Alexander Wolf of Washington, D. C.; "The Perils of the Emigrant: Who Shall Relieve Them," by Miss Florina Lasker of New York City, and "Sight Conservation," by Mrs. Joshua Piza of New York City.

This issue also contains a summary of the annual report of Miss Rose Brenner, president of the Council of Jewish Women, and of the annual board meeting. Interesting facts on the activities of Jewish women are offered in a section devoted to "Woman's World."

"The Jewish Woman" has been enlarged over its original proportions and will continue to give the Jewish women of America articles on all subjects that vitally concern womanhood. It is published at 305 West 98th street, New York City, and will appear as a quarterly, as the official publication of the Council of Jewish Women, with Mrs. Harry Sternberger, the executive secretary, as its editor.

Miss Cecilia Razovsky, secretary of the Council's Department of Emigrant Aid, will be one of the speakers at an important conference on immigration arranged under the auspices of the Y. W. C. A. Other speakers will include Miss Julia Lathrop, Miss Grace Abbott of the Federal Children's Bureau, and Mr. Fred Croxton, chairman of the federal committee now conducting an immigrant welfare investigation.

A three-day conference was held at New York City by the Council's Committee on Foreign Relations, of which Mrs. Nathaniel E. Harris of Bradford, Pa., is chairman. Announcement of the committee's plans, which involve important developments, will be made at a very early date. The additional members of the committee include Miss Rose Brenner, ex-officio; Mrs. Alexander Kohut, Mrs. S. J. Rosensohn, Mrs. Belle Moskowitz and Mrs. Harry Sternberger, ex-officio, of New York City.

Miss Rose Brenner of Brooklyn, president, has been invited to address the City Federation of Women's Clubs in New York in February.

Mrs. Clarence E. Mack of New York City, a director of the Council, has accepted an appointment to serve on the executive board of the War Orphans Bureau, Joint Distribution Committee, as the representative of the council.

The members of the Congregation Shalom of Newark, N. J., have completed plans for a synagogue to cost \$35,000, to be erected early in the spring. The congregation owns a plot on Belleville avenue, near Gouverneur street.

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Peter J. Schweitzer Completes Middle and Far West Tour for Keren Hayesod

Mr. Peter J. Schweitzer, treasurer of the Zionist Organization of America and one of the heaviest contributors to the Keren Hayesod, has just returned from a tour of the Middle and Far West. The purpose of Mr. Schweitzer's journey was to make a survey of conditions relative to the Keren Hayesod campaign. Mr. Schweitzer reports that he is very much encouraged by the conferences he has held and the activities he has witnessed. In Chicago Mr. Schweitzer conferred with Mr. Max Shulman and Mr. Frederick Lubin. The Chicago Bureau has received \$300,000 for the Keren Hayesod, but Mr. Schweitzer estimates that this figure can be increased to \$1,500,000. It is probable that in the near future some of the influential members of the administration of the Keren Hayesod will proceed to Chicago.

The Keren Hayesod committee in Seattle, of which Mr. L. Wiener is temporary chairman, expects to raise \$75,000 this year. Among the outstanding personalities serving on the Reception Committee to the delegation are Mr. Eckstein, of Schwabacher Brothers, and the Schoenfeld Brothers, of the Standard Furniture Company.

A special committee conferred with Mr. Schweitzer on the train to Portland, Ore. As a result of the conference the following committee was organized: Prof. S. C. Kohs, Mr. David Solis Cohen, Mr. Z. Swett and Mr. Rosenzweig.

At San Francisco Mr. Schweitzer enlisted the co-operation of Mr. I. Irving Lipsig, one of the leading Jews and Zionists in San Francisco. Other members of the Reception Committee are Mr. Martin Meyer and Mr. Moses Gunst. A Keren Hayesod bureau is being opened and active work has already commenced.

At Los Angeles, as a result of Mr. Schweitzer's visit, the Keren Hayesod committee was entirely reorganized, with Mr. Louis Cole as chairman of the Reception Committee; Mr. Marco New-

mark, honorary chairman of the Keren Hayesod committee; Dr. L. G. Granowitz, chairman of the Keren Hayesod committee; Rabbi Ernest Tratner, secretary. Other members of the Reception Committee are Mr. Marco H. Hellman, chairman of the Finance Committee, and Mr. Ben Meyer.

Other conferences took place at Denver, Cleveland and St. Louis, where Mr. M. J. Slonim is doing some excellent work and is winning a splendid reputation with all elements in the community. Rabbi Sale and Judge Moses Hartman of St. Louis are co-operating in the Keren Hayesod work. Arrangements were made to prevent any conflict between the drive of the Keren Hayesod and the drive for the war sufferers.

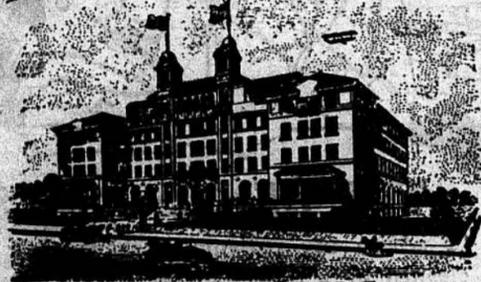
At Cincinnati Mr. Schweitzer found that Mr. Oscar Berman, chairman of the Keren Hayesod committee, had volunteered to devote three weeks entirely to the Keren Hayesod and to establish a permanent Keren Hayesod bureau.

Mr. Blumenthal to Speak in Sinai Temple, Chicago

Former Deputy Attorney General Maurice B. Blumenthal, a trustee of Congregation Rodeph Shalom, will occupy the pulpit of Rabbi Emil G. Hirsch at Temple Sinai, Chicago, Ill., on the evening of March 6 next. Mr. Blumenthal's subject will be "The Home: Its Significance." In the formal announcement of the lecture, Dr. Hirsch says:

"The lecturer comes to the Sinai platform at the request of many who were privileged to hear him on a special occasion and who were charmed and impressed by the sincerity and force of conviction of the man. Deprived of his sight, he has cultivated a mind well stocked with knowledge and he has a soul whose depth of feeling is profound. The thought of home has ever been fraught with sacred memories. Mr. Blumenthal will interpret the significance of home and its associations in human evolution."

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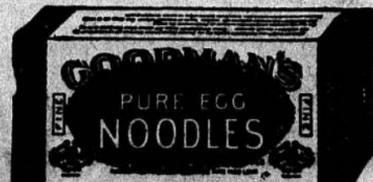
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ITEMS OF INTEREST IN THE JEWISH WORLD

Robert R. Levy of Chicago, Ill., has been installed as U. S. Marshal for the district.

Councilor J. Waxman, J. P., has resigned from the Brunswick (Australia) City Council.

Leon C. Weinstock has been re-elected vice-president of the New York State Commission of Prisons.

Of two hundred and eighty-five doctors of medicine in Lithuania, one hundred and six are Jews.

The Polish Government recently suspended and confiscated a number of Jewish labor newspapers.

The Indiana Jewish Religious Association met at Fort Wayne last week. Rabbi Joseph Fink of Terre Haute was elected president.

Deputy Farbstain has requested the Polish Minister of Education to exempt Jewish students from attending lectures on Saturdays.

Rev. Morris Joseph, since 1893 minister of the West London (Eng.) Synagogue, has tendered his resignation, owing to ill health.

Henry Jacobs, a former member of the Louisiana State Legislature, died at his home, Berwick, La., last week, at the age of fifty-one.

According to the latest statistics there are 170,943 Jews in the Transylvania district (Roumania). They form 3 per cent. of the population.

Alderman E. S. Marks, whose term of office as a member of the Sydney (Australia) City Council recently expired, was one of the few aldermen re-elected unopposed for another term.

Owing to pressure of civic duties, Police Commissioner Hyman Jacob has resigned as president of the New Haven (Conn.) United Jewish Charities and has been succeeded by Judge Jacob Caplan.

The Congregations B'nai Israel and Agudas Achim of Newburg, N. Y., will merge their religious schools and erect a large Talmud Torah in the central part of the city.

Lady Beatrice Samuel, wife of the High Commissioner of Palestine, has added to her popularity in the Jewish community by delivering an address in Hebrew, which she spoke without hesitation. The occasion was the celebration of the graduation of pupils of the Nurses' School, established by the American Zionist Medical Unit. Lady Samuel began to study Hebrew as soon as she arrived in Palestine.

Israel Halevi Tellar, the noted Hebrew publicist, author and translator, died at his home in the colony Rehovoth, Palestine, where he spent his last few years as school teacher. The deceased was in his eighty-seventh year.

Rabbi Leon Harrison has completed thirty years as rabbi of Temple Israel, St. Louis, and the event was celebrated last night at the annual meeting of the congregation, when Rabbi Harrison was presented with a purse.

There are six inmates in the Hebrew Home for Aged, Brooklyn, N. Y., at present who have passed their ninetieth year. Nathan Rochinger is 101, Isaac Beeder 96 and Jacob Summer 95, and all of them enjoy good health.

The Plainfield (N. J.) Hebrew Institute has filed articles of incorporation. The institute at present is interested in a campaign for the raising of funds for a building on New street, adjoining the synagogue on that thoroughfare.

The Jewish leaders have addressed a demand to the Roumanian Government to abolish the terms of the oath for Jews, which is offensive to our co-religionists. In some districts the old form of oath is still maintained.

Rev. L. Laykin of Kansas City, Mo., passed away on January 4 after a brief illness. He made his home in Kansas City for the past sixteen years and about twelve years ago organized the Congregation She'irith Israel D'Lubawitz.

Arthur Schnitzler, the noted Austrian dramatist, who was prosecuted at Vienna on the charge that his play, "Reigen" was immoral, was acquitted. The prosecution of the playwright was the result of anti-Semitic agitations.

Certain anti-Semitic and anti-Zionist elements in England are agitating Zionism as an important issue during the coming elections. It is certain that Arabs will finance this propaganda, and have already raised a special fund for that purpose.

The Society of the United Hebrew Charities of Philadelphia has changed its name to the Jewish Welfare Society of Philadelphia, the court having signed a decree authorizing the change. The organization is the Jewish family care agency of the city.

At a joint meeting of the advisory boards of the Young Women's Hebrew Association and the Young Men's Hebrew Association of Hartford, Conn., last week, a committee was appointed to consider the advisability of launching a campaign for a building fund to provide a permanent home for both associations, as well as a Jewish community center.

Miss Amelia J. Vossen of St. Joseph, Mo., has been awarded the cash prize offered for the most attractive poster for the better food exposition to be held in that city January 23-28. Miss Vossen is seventeen years old and is a senior in Central High School.

Ground was broken last week for the new edifice of Temple Emanu-El, Milwaukee, Wis. The building when completed will represent an outlay of over \$300,000 and will be one of the most modern and well equipped buildings of its kind in America.

The growth of the work of the Rochester (N. Y.) Associated Hebrew Charities is reflected in the fact that although the community chest has appropriated \$33,109 for the fiscal year ending March 31, 1922, against \$24,632 for the previous year, there will be a considerable deficit.

Alderman Lewis Cohen, J. P., has been elected Lord Mayor of Adelaide, Australia, the first time in Australia that the office has been conferred upon a co-religionist. Mr. Cohen has taken a keen interest in synagogue affairs, and is an ex-president of the congregation.

The Jewish Communists in Witebsk followed up the requisition of the synagogues by tearing a few of the Scrolls of the Law. In reply to the representations of a deputation of Jews, the Moscow Government ordered the Witebsk commissaries to reopen the synagogues.

Mrs. Enoch Rauh, for the past nineteen years president of the Pittsburgh (Pa.) Section, Council Jewish Women, has been appointed by Mayor Magee as director of Pittsburgh's Department of Charities, the first woman in Pittsburgh to be appointed a member of the Mayor's cabinet.

The London anti-Semitic publication, "Plain English," has made an apology to Sir Alfred Mond, the noted Zionist and member of Parliament, for libelous remarks made against him in a previous issue. Sir Alfred compelled the periodical to take this action through a legal suit instituted by him.

Mr. Morris Baer, a prominent merchant of Pensacola, Fla., at an expense of approximately \$2,000 to himself, recently brought a fine concert troupe to Pensacola and divided the proceeds between the Pear-Eagon Home, the Old Woman's Home and the Jewish Benevolent Association.

The erection of the Jewish community center at Yonkers, N. Y., for which \$100,000 was subscribed last year, is being held up because only one-quarter of the pledges have been paid in. It is probable that work will be started this spring on the site acquired at South Broadway and Guion street.

The building of the new Talmud Torah on Oxford avenue, Jersey City, N. J., is rapidly approaching completion and will be dedicated shortly before the Passover holidays. The building will house the Agudath Sholom Congregation, as well as provide classrooms for children, an auditorium and other rooms.

The alumni of the Cleveland (Ohio) Jewish Orphan Home are raising a fund for a memorial to the late Dr. S. Wolfenstein, for many years superintendent. The memorial, which is to be a boys' club and home, will be opened on December 10, 1922, on the eighty-first birthday anniversary of Dr. Wolfenstein.

Every actor of prominence sojourning in the city at present attended the testimonial given to Jacob P. Adler at the Manhattan Opera House last Sunday to commemorate his fiftieth anniversary on the stage. Adler was presented with a purse of \$15,000 from his admirers.

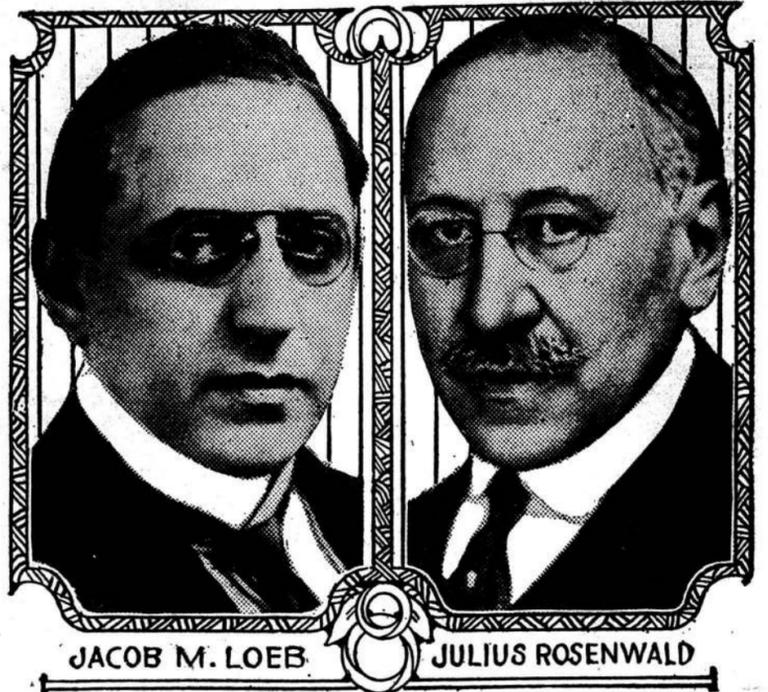
Lord Bearsted (formerly Sir Marcus Samuel) has given a donation of £500 towards the fund being raised for the purchase of land adjoining the New Synagogue of London for the erection of additional classrooms and the provision of extra accommodation for various increased activities in the locality.

Rabbi Moses Rosenthal of Sinai Congregation, Los Angeles, Cal., who prior to going to the coast was rabbi of the Washington Heights Congregation of this city, has notified his congregation that he will not be a candidate for reelection when his term expires in July. Rabbi Rosenthal contemplates returning to the east.

A subscription list was opened at Constantinople some time ago with the object of erecting a monument to the Pope, as an expression of gratitude for the aid and protection accorded during the war to the non-Mohammedan elements in Turkey. The Chief Rabbi of Turkey and many prominent Jews contributed largely to the list.

Hugo Wintner has been appointed a full assistant district attorney for Manhattan at an annual salary of \$10,000. Wintner is a son of Rev. Leopold Wintner, Rabbi-Emeritus of Temple Beth Elohim, of Brooklyn. George N. Brothers and Albert Blogg Unger have also been appointed full assistants. Deputy assistants are Lester Lazarus, Henry M. Goodman, Jerome Simmons, Morris H. Panger, Edward Weil, Alexander Lehman, Harry Kastenbaum, Ralph Guttehn, and Jacob Steifel. There are two women deputies, Rose Rothenberg and Mrs. Pauline O. Field.

CHICAGO JEWS MAKE RECORD SUBSCRIPTION TO SUCCOR DESTITUTE EUROPEAN BRETHREN



JACOB M. LOEB

JULIUS ROSENWALD

The Jewish residents of Chicago have just set a new record. In a few weeks they raised the sum of \$1,810,000 for the hundreds of thousands of destitute Jews in the war-torn, famine-stricken areas of Eastern Europe. This great sum was the result of a money-raising campaign such as the city had never seen before. Bankers and artisans, multi-millionaires and clerks worked as volunteers side by side. Mrs. Joseph Fish headed a division of 1,500 women workers who contributed materially to the total.

The money was raised for the \$14,000,000 national fund being gathered by the American Jewish Relief Committee to aid the Jewish population in Eastern Europe, who, three years after the armistice, are in worse straits than ever as the result of war, civil strife, famine and pestilence. Chicago's quota was fixed at \$750,000. But after Jacob M. Loeb, former president of the Board of Education, had given up his manifold business interests to assume the chairmanship of the campaign, and Julius Rosenwald, the noted Jewish philanthropist, became honorary chairman, the two insisted that the quota be doubled to \$1,500,000. "And Chicago will go over that," they declared.

To the few faint hearts who hinted at hard times they said: "Suppose you were starving?" That became the slogan of the campaign.

At a preliminary banquet Mr. Rosenwald made the modest announcement that for every seven dollars subscribed he would give one. A few days later one of the largest public meetings ever held in Chicago took place in Sinai Temple. More than a thousand were turned away from the overflow meeting. That night Chicago set a new record in giving. In less than thirty minutes over \$600,000 was pledged.

Then Mr. Loeb began bombarding the Jewish residents of Chicago with his question: "Suppose you were starving?" It came to them in their morning mail. It faced them in posters and advertisements. Several hundred wealthy Jews were invited to a banquet at a leading hostelry. They found themselves in a dining hall dimly lighted by candles, where they were seated on bare benches at pine board tables, without cloth, glass or china, and, it proved, without food. This grim, foodless banquet made a profound impression.

Of the total raised Mr. Rosenwald's subscription was \$226,000.

The Congregation Shomre Hadath of Poughkeepsie, N. Y., will purchase the Reform Dutch Church property at the corner of Mill and Catherine streets. The property will cost \$50,000.

The members of the Lapham Athletic Club of Milwaukee, Wis., dined Benny Leonard, world's champion lightweight, last month and presented him with an oil painting of his mother. In a speech Mr. Leonard said that he owed every bit of his success to his mother and that her influence had never failed him in anything he had ever undertaken.

A Hebrew theological seminary will be built at the northeast corner of Douglas boulevard and St. Louis avenue, Chicago, Ill. It will be 67x106 feet and will cost \$200,000. The theological library, general offices and six large classrooms will be on the first floor; the second will contain four classrooms and a large assembly hall to be used for religious purposes. There will be a large dining room and kitchen in the basement. It will be completed early next spring.

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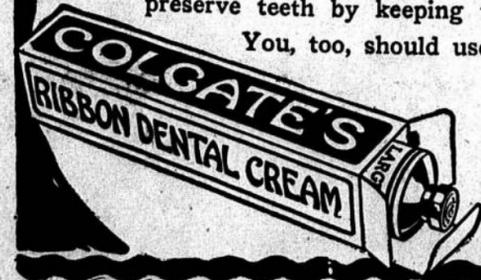
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ENGAGEMENTS

EDELSTEIN—BLUMENSON.—Mr. and Mrs. H. A. Blumenenson of 136 West 117th St. announce the betrothal of their daughter, Flo, to Mr. I. Edward Edelstein.

FALK—HYMANSON.—Dr. and Mrs. A. Hymanson of 50 East 96th St. announce the engagement of their daughter Miss Mildred Hymanson to Dr. Henry C. Falk of 225 West 71st St.

FAUST—GINSBURGER.—Mr. and Mrs. Emil Ginsburger of 875 West 180th St. announce the engagement of their daughter Eugenie J. to Mr. Edw. A. Faust of New York City.

FOGEL—POSNER.—Mrs. R. Posner of 460 West 149th St. announces the engagement of her daughter Lillian Louise to Mr. Jacob I. Fogel of East Greenwich, Rhode Island.

GREENSPAN—STERN.—Mr. and Mrs. Louis G. Stern of 133 West 113th St. announce the engagement of their daughter Anna to Louis Greenspan.

GREENSTEIN—LEVY.—Mr. and Mrs. Abraham Levy of 777 West End Avenue announce the betrothal of their daughter Blanche to Mr. Max Greenstein, son of Mr. and Mrs. Samuel Greenstein of 924 West End Avenue. Reception at 777 West End Avenue January 22, 1922, from 3 to 6 p. m. No cards.

HIRSCHFELD—JACKSON.—Dr. and Mrs. M. Jackson announce the betrothal of their daughter Ruth to Mr. Samuel S. C. Hirschfeld. Reception at Hotel Bibo, 92nd St. and Madison Ave., Sunday, January 22, from 3 to 6 p. m.

KITTAY—KAYE.—Mrs. Ida Kaye of 15 West 116th St. announces the engagement of her daughter Marie to Mr. Theodore Kittay.

KROHNGOLD—GREENWALD.—Mr. Al Greenwald of 811 Cauldwell Av., city, announces the betrothal of his daughter Dorothy to Mr. Emil Krohngold of Ash-tabula, Ohio.

LIEBERMAN—RUSSEK.—Mr. and Mrs. Simon Russek of 875 181st St. announce the betrothal of their daughter Hazel Shyreen to Mr. Harry Lieberman.

MARKOWITZ—MELAMED.—Mr. Julius Melamed of New York announces the betrothal of his daughter, Madeline E., to Jack L. Markowitz, son of Mr. and Mrs. I. Markowitz of Lakewood and Asbury Park, N. J., January 8, 1922.

MONHEIMER—CAMPE.—Mr. and Mrs. Bernard I. Campe of 789 West End Ave. announce the engagement of their daughter Miss Leontine Gene to Mr. Henry F. Monheimer son of Mr. and Mrs. Joseph H. Monheimer of this city. Reception at home Sunday January 22, from 4 to 7.

MARRIAGES

APFEL—ROSENBERG.—Rebecca Rosenberg to I. I. Apfel on January 2, 1922, by Rev. Dr. Adolph Spiegel at his home.

BECK—BIEBER.—Mrs. Sally Bieber, of 220 West 98th street, announces the marriage of her daughter Martha to Walter Beck on Sunday, January 15.

CHAKY—WERTHEIMER.—Anna Wertheimer to Jerome David Chaky of 444 Central Park West on Sunday, January 15. Rev. S. Seidman performed the ceremony.

COHEN—BROWN.—Irene J. Brown to Benjamin Cohen at the Ellsmere on January 1 by Rev. Dr. Adolph Spiegel.

COHEN—RAGOFF.—Miss Sarah Ragoff of 21 East 108th street to Mr. Hyman Cohen on Sunday, January 15, 1922, at the home of Rev. S. Seidman, who performed the ceremony.

COHN—HILTON.—At the Ritz-Carlton Hotel, on Tuesday, January 10, 1922, by Rabbi Joel Blau and Cantor H. Kleiner, Jack Lynn Cohn, son of Mr. and Mrs. H. Cohn of 710 Riverside Drive, to Miss Helen Hilton daughter of Mr. and Mrs. Joseph Hilton of Orange, N. J.

FUERST—KATZ.—Miss Gladys Katz, of No. 143 Macy place, Bronx, to Mr. Julius Fuerst, at the Hotel Savoy, on

January 14, 1922, Rev. Sol Baum officiating.

GOLDBERGER—HUTKOFF.—Mr. and Mrs. Isaac Hutkoff of 152 West 118th street announce the marriage of their daughter, Rita Dorothy, to Maxwell Jerry Goldberger, son of Mr. and Mrs. Samuel Goldberger of 57 East 120th street, on Sunday, January 15, 1922, at the Academy. Rabbi Aaron Eiseman performed the ceremony.

LEWIS—MUNZ.—Mrs. Carrie Munz of 526 West 111th street announces the marriage of her daughter Helene to Mr. Sydney Lewis by Rabbi Sidney E. Goldstein on Thursday, January 12, at the Hotel Marseilles. At home, 800 Riverside Drive, after February 1.

LISSNER—LEVY.—Mrs. George Levy, 914 Longwood avenue, Bronx, announces the marriage of her daughter Dorothy to Sylvester Lissner.

MOSKOWITZ—TREEGER.—Mr. and Mrs. Samuel Treeger, 318 West 100th street, announce the marriage of their daughter Sydney to Mr. Edward Moskowitz, January 11.

SCHATTMAN—KAYE.—Mrs. Eva Kaye of 216 West Eighty-ninth street announces the marriage of her daughter Hadassah to Harry Schattman of 48 St. Nicholas place on Thursday, January 12, 1922, at the Hotel Ambassador. Rabbi Aaron Eiseman performed the ceremony.

SCHLESINGER—DEMBITZ.—Miss Sadie Dembitz to Dr. Joseph H. Schlesinger at Hotel Majestic on January 15, 1922, Rev. Dr. Adolph Spiegel officiating.

TARSHIS—TAGER.—Mr. and Mrs. Isidor Tager, 124 West 114th street, announce the marriage of their daughter, Clare Marion, to Mr. Ralph V. Tarshis of Brooklyn on January 8, 1922.

BIRTHS

FRANK.—Mr. and Mrs. Adolf Frank wish to announce the birth of a son on Saturday, January 14, at their residence, 834 Riverside Drive.

FRIEDMAN.—To Mr. and Mrs. Ed Friedman (nee Anna Lippe), a son, January 12, New York Nursery and Child's Hospital.

KUTTNER.—Dr. and Mrs. Joseph Kuttner (nee Estelle Vogel) announce the birth of a son Thursday, January 12, Community Hospital, 19 West 101st street.

MOSSLER.—Mr. and Mrs. Leo Mossler (nee Rolle Immermann) announce the arrival of a daughter, January 11, at Dr. Stern's sanitarium.

BAR MITZVAH

BERNHARD.—Mrs. Tobias Bernhard announces the Bar Mitzvah of her son, George L., Saturday, January 21, at Congregation Anshe Chesed, Seventh Avenue and 114th street, 10 a. m. Reception the Savigny, Lenox Avenue and 121st street, 3 to 6.

NEULANDER.—Mr. and Mrs. Samuel Newlander of 442 W. 164th street announce the Bar Mitzvah of their son, Harold, Saturday, January 21, at Temple Mt. Neboh, 150th street, near Broadway.

ROSE.—Mr. and Mrs. Mark Rose of 442 W. 164th street announce the Bar Mitzvah of their son, Albert, Saturday, January 21, at 10 a. m., at Temple Mt. Neboh, 150th street, near Broadway.

SANDAK.—Mr. and Mrs. Arthur W. Sandak announce the Bar Mitzvah of their son Charles on Saturday, January 21, at Temple Rodeph Sholom, Lexington Avenue and Sixty-third street.

OBITUARY

CASPER.—Caspar Casper, a pioneer in the human hair goods business, in which he was engaged for almost half a century, died on Monday, January 9, at his residence, 605 West 141st street. His business acquaintance extended to all parts of the United States interested in his industry, and his straightforward character and sympathetic and charitable disposition brought forth the respect of all. Mr. Casper, who was married thirty-eight years ago, is survived by his wife, Julia, a daughter of the late Jacob Cohen, for many years a supervisor of the city of New York, an office abolished many years.

RESOLUTIONS

BARNET.—At a meeting of the Board of Trustees of the Mount Sinai Hospital held on Sunday, January 8, the announcement having been made of the death on December 23 of Mr. Morris S. Barnet, one of our honorary trustees, the members present decided to record their sentiments in the following minute:

We have heard with the greatest sorrow of the death of Morris S. Barnet, who so faithfully served our institution for twenty years as an active trustee, and for five years as an honorary member of our Board.

During the entire period of his service, Mount Sinai Hospital was closest to his heart and whether engaged in his affairs, enjoying his leisure, or traveling for pleasure, his one thought was to improve the condition of the Hospital and to obtain additional support from the contributing public.

During his service for a long term of years as chairman of our membership committee, he was a potent factor in increasing our income from contributors and his greatest pride lay in reporting, at each meeting, the new enrollments which he had been able to secure.

The needs of the community, and particularly the call of the poor and suffering, invariably made its appeal to his kindly heart and his removal from our midst will be deeply felt by the many whom he befriended and aided.

In our long years of association with him, we had learned to respect him and in his death we feel a keen sense of personal loss. It was also resolved that these resolutions be spread upon the minutes of the society and that an engrossed copy thereof be sent to the family of the deceased.

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SOCIAL NOTES

The annual reception and ball of the Young Folks' League of the Montefiore Hebrew Free School will take place tomorrow (Saturday) night at the Waldorf-Astoria.

The I. C. U. Association recently organized by the young men of the Bronx Jewish Institute will hold its initial affair at the Institute, Fulton Avenue and 171st street, on Saturday evening, February 18.

A number of New Yorkers are at present registered at the Riverside Hotel, Mt. Clemens, Mich. Among them are Mr. M. D. Michaels of No. 561 West 152d street, Mr. and Mrs. J. M. Greenberg of 75 East 127th street and Mr. and Mrs. David Krause.

The Young Folks' League for Aid to Hebrew Infants held its annual card party and dance on Sunday evening last at the Hotel Pennsylvania in the grand ballroom. The proceeds, as usual, will be donated to the Home for Hebrew Infants at Kingsbridge road and University Avenue. This society has been in existence for twenty-six years.

Last Sunday Mr. and Mrs. Jacob De Goff, of No. 580 West 161st street, celebrated their golden wedding at the Wallace. A ceremony was performed by Rabbi Max Drob, of the Washington Heights Congregation, after which a dinner and dance followed. There were in addition to numerous other relatives and friends present, eight children, fifteen grandchildren and one great-grandchild.

Col. Harry Cutler Post Installs Officers

On January 8, 1922, Colonel Harry Cutler Post No. 3 of the Hebrew Veterans of the Wars of the Republic held an impressive installation at Hunt's Point Palace, 163d street and Southern Boulevard. Commander-in-Chief Maurice Simmons and staff installed the new officers, Comrade Rodin acting as the master of ceremonies. The commander of the East Side Post, Harry Landau, was present with a delegation. The following officers were installed:

Maurice Snow, commander; Louis A. Jackson, senior vice-commander; Bert Yuridin, junior vice-commander; Edward Rodin, quartermaster; Miss Sallie R. Wolfe, adjutant; Joseph Einson, officer of the day; Joseph Hollender, officer of the guard; Miss Carol Wetzler, historian; Herman Rosenthal, chaplain; Dr. William Lenetska, post surgeon; L. A. Jackson, post advocate; Jacob Amster, sergeant major; Abraham Feinstein, chief musician; Harry Guttenberg, color sergeant.

Past Commander Dr. William Lenetska was presented with a beautifully engraved fountain pen as a token of esteem and his untiring efforts and good work on behalf of the post during the past year. The Colonel Harry Cutler Band, directed by Chief Musician Abraham Feinstein, furnished the music for dancing.

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Pageant for Jewish War Relief

"The Story of the Jew in America" is the name of a pageant written by Rabbi Maurice H. Harris, which will be presented at 81st street and Broadway Keith's Theatre, Sunday morning, January 29, by the pupils of the Religious School of Temple Israel, on behalf of the suffering Jews abroad. The pageant was produced in connection with the fiftieth anniversary jubilee of Temple Israel in December. The affair is being conducted under the auspices of the sisterhood of Temple Israel, and Mrs. Samuel Matshak is chairman of the committee. The pageant is in six acts, with folk dancing interspersed. It depicts the history and contributions of the Jews to America in the following scenes: "On Board the Santa Maria with Columbus"; "In the

Home of Peter Stuyvesant, 1654"; "In Boston Harbor, 1775"; "Noah's Ark, Niagara Falls, 1825"; "Castle Garden, the Immigrant's Gate, 1881"; "The Dedication of the New Temple Israel, 1907"; with a closing tableau entitled, "America Receiving Her Children." Appropriate folk dances includes "Indian Sun-Dance," "Dance of the Holland Babies," "A Colonial Minuet," "Dance of the Maids of the Mist," "Dance of the Martyrs." The affair is open to the public.

Cincinnati Supplies South Africa with Matzoth

Cincinnati.—More than fifty tons of matzoth left Cincinnati Thursday consigned to various points in South Africa and Australia for use during the feast of the Passover. The shipment was made by the B. Manischewitz Co.

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BALFOUR REAFFIRMS FAITH IN JEWISH PALESTINE

Author of Famous Zionist Declaration Receives Zionist Delegation at British Embassy in Washington—I Stand Now Where I Stood in 1917, He Declares. Washington, Jan. 12.—Arthur James Balfour, head of the British delegation to the Conference on the Limitation of Armaments, declared last night at the reception to the Zionist Organization of America, tendered at the British Embassy, that his belief in the success of the Zionist ideal was undiminished and that the sentiments in favor of a Jewish Palestine were now the same as in November, 1917, when he pronounced his now famous Declaration, pledging the support of the British Government to the upbuilding of the Jewish national homeland in Palestine.

"I stand now where I stood then," exclaimed Mr. Balfour, in referring to his original promise of the British Government to facilitate the establishment of the Jewish national home. This last remark was greeted by the thunderous applause of those assembled, who rose and remained standing for several minutes, interrupting Mr. Balfour's closing remarks.

The reception was attended by over sixty representative Zionists from all parts of the country, who came to pay tribute to the British diplomat, who was the first to proclaim the principle of the recreation of the Jewish Palestine. The guests included representatives from the Zionist Organization of America, the Mizrahi Organization, Order Sons of Zion, Hadassah, American Jewish Congress Organization, Independent Order Brith Shalom, the American Palestine Company, besides a large number of active workers for the Palestine Foundation Fund (Keren Hayesod).

Nathan Straus, the New York philanthropist, attended the reception as the honorary chairman of the temporary organization of the American Jewish Congress.

The address in behalf of the American Zionists was made by Mr. Morris Rothenberg of New York, who conveyed to Mr. Balfour the sentiments of American Jews in their determination to make every effort for the actual upbuilding of the homeland in Palestine, which was rendered possible politically by Mr. Balfour's Declaration.

In introducing the guests Mr. Sokolow expressed the regret of the large masses of Jews in the country who were deprived of the opportunity of meeting Mr. Balfour, as had been expected.

Turning to Mr. Balfour, Mr. Sokolow said: "The name of Arthur J. Balfour has become the symbol which united the Jewish with the Christian world. You, sir, are the father of the Declaration beginning a new era in Jewish history. Your name will go down in history as one who, like Cyrus of old, helped the Jewish people in their return to their homeland."

Referring to Mr. Balfour's share in the achievement of the Armament Conference, Mr. Sokolow said that it was Mr. Balfour's genius and greatness which

were at least partially responsible for the great things accomplished.

"Our work in Palestine is one of peace and labor and not adventure," Mr. Sokolow continued. "We are going to be an element of peace in the Near East, and in this task not only the Jews of America, but also the Christians, are prepared to render their most powerful assistance. It will be a great satisfaction to you, Mr. Balfour, to know that Zionism has become a moral factor in Anglo-American relations. The people of the United States are united with those of Great Britain in hoping for a successful consummation of the Zionist issue."

"We have no illusions as to the difficulties of the task on which the Jewish people have embarked," declared Mr. Morris Rothenberg, member of the Administrative Committee of the Zionist Organization of America, who welcomed Mr. Balfour in behalf of the Zionist and other Jewish organizations represented at the meeting. "The transformation of Palestine into the Jewish national home is beset with hardships that will require infinite labor, sacrifice, patience and practical statesmanship to overcome. But the Jews are an enduring people. Their history bears witness to their capacity for tenacious adherence to purpose and ideals."

"If the anxiety for security of life and property in Palestine is speedily removed," Mr. Rothenberg continued, "if political conditions favorable to economic enterprises in Palestine are definitely established, there can be no doubt of the ultimate achievement of the purpose set forth in the Balfour Declaration."

"In the difficulties the Jewish people have had to face and must still face in achieving their aspirations, it is great comfort and satisfaction to know that men who are the carriers of the finest ideals for the future of humanity, who are concerned with the establishment of peace and brotherhood among nations, have manifested a deep understanding and sympathy for our aim and have rendered inestimable service in the furtherance of the Zionist cause."

Speaking in Hebrew, Rabbi B. L. Levintal of Philadelphia, Chief Orthodox Rabbi, pronounced a benediction, wishing the venerable British statesman longevity, that he may behold the restoration of Israel to its ancient land.

Mr. Balfour, responding to Mr. Rothenberg's address, acknowledged his appreciation of the address and the rabbinical benediction, which he declared profoundly moved and impressed him. He began his speech as follows:

"Ladies and gentlemen—You have many advantages. The task before us may be very great; it may be difficult; but you have leaders like my friend Mr. Sokolow, whom I have known ever since I have had anything to do with the movement. I knew him well before the Declaration, to which so many references have been made tonight—a man who has my entire confidence and esteem and who works with other distinguished leaders with a disinterestedness and statesmanlike wisdom for the great ideals we are striving for. Other leaders there are, not present tonight, and again others whom I have not the privilege of knowing. Fortunate is the great movement which has such leaders, for the task requires not merely great enthusiasm, not merely violence of emotion, however sincere—it requires steady conviction that success is worth striving for, and that success can only be obtained by patiently overcoming one difficulty after another."

"You must do your work here; the British Government is doing its work in Palestine. The two must co-operate together; they must show diplomacy, consideration; they must show no undue haste, and there must be no moments of slackening in the endeavor they are making to complete the work, which, after all, we must frankly agree is only just begun."

Referring to the economic conditions in Palestine and to the role American Jewry is to play in the economic upbuilding of Palestine, Mr. Balfour said:

"Some words fell from the last speaker, Mr. Rothenberg, in which he indicated that as soon as conditions in Palestine were such as to give confidence in the reign of law and order and security in property, there could be no doubt or question that the enterprise necessary in order that Palestine might be made a home capable of sustaining any large section of the Jewish population of the world, that as soon as those conditions were fulfilled, without doubt the American Jews would come forward and aid this enterprise."

"I think Mr. Rothenberg's words were wise words. I think it is necessary that the local conditions should be made favorable to the great enterprise in which we are engaged. There have been difficulties—I need not dwell upon them—all of you in this room who have followed this movement know what they are, whence they arose, and I hope you share my expectations that there will be no great delay. When that time comes and the event occurs I have not the least doubt that your prophesy will be fulfilled, and the American Jews will co-operate with those from the European side of the Atlantic, and perhaps do even more, for they are able to do more than their brethren in the East, to bring forward an ideal in which their own personal fortunes will not be involved, but the great aspirations of their race will find a not inadequate fulfillment."

"It would perhaps be impossible that I should in any detail discuss the Palestinian question, for reasons with which you will all sympathize, for I have not for some time past been able to keep myself abreast of the details that have been going on, but I can assure you that my interest in the cause, my belief in its final success, my intense desire to

see the ideal of the Jewish home really rising in happy success before our eyes has not diminished or suffered any cooling during the years that have elapsed since the original declaration was made.

"Where I stood then I stand now. The hope I then entertained I entertain still; the ideals for which I have striven are my ideals at this moment, and it is a great happiness for me to think that in the work in which I feel so great an interest there are those like yourselves, able and willing to make some sacrifice, always with the highest hopes and belief in success, to co-operate in the work and make the first quarter of the twentieth century memorable in the history of the world."

In the evening the Washington Zionists tendered a reception to the visiting delegation at the Hotel Washington. Among those present at the Balfour reception were Louis Lipsky, general secretary of the Zionist Organization of America; Herman Conheim, Louis Robinson, Judge H. J. Dannenbaum, Rabbi Meyer Berlin, Dr. Samson Benderley, S. C. Lamport, Rev. Hirsch Masliansky, Judge Bernard A. Rosenblatt and Bernard G. Richards.

Jewish Welfare Board to Pass on Applications for Army Chaplains

At the request of Colonel John T. Axton, chief of chaplains of the army, the Jewish Welfare board, through its Committee on Religious Activities, will review applications made by members of the rabbinate for admission to the Reserve, the indorsement by the board of each application being required by the War Department. The War Department in its plans for the development of a reserve army has recently issued new regulations under which members of the rabbinate who did not serve as chaplains during the emergency period are eligible for commissions as chaplains in the Officers' Reserve Corps.

Letters announcing this new regulation and containing further detailed information have been sent out to the American rabbinate by Dr. Cyrus Adler, who is chairman of the Committee on Religious Activities. Other members are Rabbis E. N. Calisch, Solomon Foster, Samuel Fredman, Herbert S. Goldstein, M. S. Margolies and Elias L. Solomon.

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JOSHUA

Dear Children:

Moses, the faithful shepherd, realizing that he was about to surrender Israel, his precious flock to another keeping, prayed that that other be one whom the Holy One, blessed be He, should select, as worthy of such a great trust. And the Lord said unto Moses, "Take to thyself Joshua, the son of Nun, a man in whom there is a spirit, and thou shalt lay thy hand upon him." Rashi thus paraphrases this passage, "Take to thyself. 'Take him with encouraging words.' 'Happy shouldst thou be that thou hast merited to lead the children of the All-Present.' 'To thyself,' one whom thou hast tried, whom thou dost know; 'in whom there is a spirit,' as thou didst ask, 'one who can be acceptable to each one according to his spirit, and thou shalt lay thy hand upon him'; provided him with a 'methurgemum,' interpreter, that he may expound the law whilst yet thou livest, that it may not be said of him, 'He did not dare to raise his head in the time of Moses.' And thou shalt give him a charge over Israel, and tell him, 'Know that they are troublesome, disobedient, and with such conditions take charge of them.' And thou shalt put some of thy greatness upon him—that is the shining skin of the face 'of thy greatness,' but not all thy greatness, hence we learn, the face of Moses shone as the sun, the face of Joshua as the moon, in order that all the congregation of the children of Israel may be obedient. That they treat him with honor and reverence, as they treat thee. 'And before Elazar, the priest, shall he stand.' Thus I grant thee thy request that this honor shall not depart from your father's house, for even Joshua will have to avail himself of the ministrations of Elazar, and he shall ask of him, when he will need to go to war, at his (Elazar's) direction, shall they go, and all the congregation—the synhedrin. And he took Joshua, with encouraging words, and he made known to him the reward in store for the leaders of Israel in the future life. And he laid his hands upon him with a kindly eye. He was much more generous than he was commanded to be, for the Holy One, blessed be He, told him, 'Thou shalt put thy hand upon him,' but he put both hands upon him, with great liberality, filled him with wisdom, with a kindly eye, and gave him a charge as the Lord had commanded; also as concerns the greatness, he put some of his greatness upon him. And the Lord spoke unto Moses saying, 'Command the children of Israel. What was said previously?' 'Let the Lord appoint,' said the Holy One, blessed be He, to Moses, whilst thou art telling me concerning my children, command my children concerning me. It may be compared to a queen, who, when dying, gave orders to the king concerning her children, saying, 'I beg of you take good care of my children.' He answered, whilst you are giving me orders about my children give the orders that they shall not rebel against me, nor treat me with contempt (Sifri). Say unto them, 'My offering, my bread, shall ye observe to offer unto me in its due season.' 'My offering,' that is the blood; 'my bread,' that is the fat, as it is called 'lechem isheh' food (bread) of the offering (Leviticus 3) consumed by fire of my altars. Shall ye observe, that means the priests, Levites and Israelites, shall stand by the sacrifices, hence they have learned and have established 'Mangmadoth.' Attendants at the sacrifices in its due season, every day is the season for the continual offerings. And thou shalt say unto them, the Beth Din (Jewish Tribunal) are warned to see to its enforcement. Sheep of the first year without blemish, two every day, this is its literal meaning, but it is said principally to teach us that they should be sacrificed according to the day, the continual offering of the morning in the west, and of the afternoon in the east of the rings in which the animal was fastened when being sacrificed. The sheep shalt thou prepare, etc., although this command was already given in Exodus 29; there it referred only to the days of dedication, and here it refers to future generations. And the tenth part of an ephah of fine flour for a meat-offering. This is the meat-offering that is accompanied by the drink-offering, as it was prepared at Mount Sinai. Like these offered in the days of dedication, another meaning is this: He compares the continual burnt-offering to the burnt-offering on Mount Sinai, that which was offered before the

Torah was given, of which it is written, 'and put it in basins' (Exodus 24). This teaches us that it requires a vessel; and the drink-offering thereof, that means wine; in the holy place shalt thou cause it to be poured out; upon the altar let it be poured out; strong wine that can intoxicate, excluding wine from the vat for a sweet savor. It is a gratification of the spirit for me, because I have commanded and my will was done. This is the burnt-offering of the Sabbath on every Sabbath, but not the burnt-offering of the Sabbath on another Sabbath. For instance, if he did not sacrifice on one Sabbath, do I understand that he must sacrifice two on the following Sabbath? Therefore the Torah, says on every Sabbath, teaching us that if its day has passed, its sacrifice is void. Besides the continual burnt-offering, this refers to the additional offerings, besides these two sheep of the continual burnt-offering. This teaches us that the additional offerings shall only be sacrificed between the two continual offerings. Thus concerning all additional offerings it is said, 'besides the continual burnt-offerings,' in order to teach us that. And the tenth part of fine flour as ordained for the drink-offerings of a bullock as thus it is prescribed in the section relating to drink-offerings. This is the burnt-offering of the new moon for every month, thus, if its day passed by, its sacrifice is void, and it cannot be made up for. And one he-goat for a sin-offering, all he-goats for the additional offerings came to atone for the uncleanness of the sanctuary and its holy things, as detailed in the Talmud (Shevuoth). And the he-goat of the new moon is different inasmuch as it is said of it, 'unto the Lord,' to teach us that it atones for him who had no knowledge of his sin neither at the beginning of its commission nor at the end, for only the Holy One, blessed be He, alone knows that sin, and concerning the other he-goats we learn about them from this one (Talmud Chulin). But the Medrash thus expounds it, the Holy One, blessed be He, said, 'Being an atonement for me for having lessened the light of the moon.' Beside the continual burnt-offering shall it be prepared. His entire offering, 'with its drink-offering.' This does not refer to the he-goat, as there are no drink-offering for a sin-offering, but it refers to the continual burnt-offering.

Theological Jewish Rabbinical Assembly to Meet

The annual convention of the Jewish Theological Seminary Rabbinical Assembly, an association of the alumni of the seminary, will be held in the seminary building, 531 West 123rd street, on Tuesday and Wednesday, January 24-25, for which the following programs have been prepared.

First session, Tuesday, January 24, 10 a. m.

President's message, Rabbi Max D. Klein; treasurer's report, Rabbi Israel Goldfarb; appointment of committees; address, "Our Seminary and its Needs," Dr. Cyrus Adler; report of Convention Committee on Seminary, Rabbi A. A. Neuman; discussion; luncheon.

Second session, Tuesday, January 24, 2:30 p. m.

Address, "The Question of Fermented Wines in Jewish Religious Observances," Prof. Louis Ginzberg; report of Convention Committee on the attitude of Rabbinical Assembly towards the use of fermented wines in Jewish religious observances, Rabbi Louis Feinberg; discussion; paper, "Jewish Courts of Arbitration in Canada," Rabbi Herman H. Abramowitz; discussion; general discussion, "What authority should our men seek to exercise with regard to problems of Kashruth, Get, Haliza, Proselytism and other ritual questions in their communities." The discussion will be opened by Rabbi Louis M. Epstein.

Third session, Wednesday, January 25, 10 a. m.

General discussion, "The Problem of Sabbath Observance": 1. The Sabbath in the Home. 2. The Jewish Student and the Sabbath. 3. The Sabbath and Industry. 4. Synagogue Attendance on the Sabbath; report of Committee on Resolutions; report of Committee on Nominations; election of officers; luncheon.

The officers are: President, Max D. Klein, Philadelphia, Pa.; vice-president, Julius H. Greenstone, Philadelphia, Pa.; treasurer, Israel Goldfarb, Brooklyn, N. Y.; recording-secretary, Benjamin A. Licher, Pittsburgh, Pa., and corresponding secretary, Samuel Fredman, Philadelphia, Pa.

IN THE SYNAGOGUES

ADATH ISRAEL (551 E. 169th St., Bronx).—This evening Rabbi Philip R. Alstat of White Plains, N. Y., will speak. Sabbath morning Rabbi Norman Salit will preach on the portion of the week.

AGUDAS ISRAEL (Seneca and Myrtle Aves., Brooklyn).—Rabbi Joseph Sarchek will speak this evening and on Sabbath morning.

AGUDATH JESHORIM (113 E. 86th St.).—Rev. Dr. Gabriel Schulman speaks this evening and on Sabbath morning.

ANSCHER CHESED (114th St. and 7th Ave.).—Dr. Jacob Kohn will speak this evening. Sabbath morning Dr. Kohn preaches on the weekly portion.

B'NAI JESHURUN (257 W. 88th St.).—This evening Rabbi Eugene Kohn will speak on "Is There a Future for Judaism in America?" Sabbath morning, Rabbi Israel Goldstein of the portion of the week.

BROOKLYN SYNAGOGUE (933 Eastern Parkway, Brooklyn).—This evening Rabbi Isidore Newman will speak.

BROOKLYN JEWISH CENTER (691 Eastern Parkway).—This evening Rabbi Samuel Benjamin of Cleveland, O., will speak. Rabbi Israel Herbert Levinthal will speak Sabbath morning on the weekly portion.

CENTRAL SYNAGOGUE (55th St. and Lexington Ave.).—Sunday at 11 a.m. Dr. Martin of the Ethical Culture Society on "Heaven and Hell—Dante's Contribution to Present Day History."

FREE SYNAGOGUE (Carnegie Hall).—Sunday morning, Dr. Sidney E. Goldstein speaks on "Voluntary Parenthood as a Moral Problem."

HEBREW TABERNACLE (Broadway at 158th St.).—This evening Rabbi I. Mortimer Bloom speaks on "The Science of Applied Judaism." Sabbath morning on the weekly portion.

MONTEFIORE (Hewitt and Macy place, Bronx).—Rabbi Jacob Katz will speak this evening and on Sabbath morning.

M. T. NEBOH (150th St. and Broadway).—Rabbi Aaron Eiseman will speak this evening on "Has the War Purged Us of Our Shortcomings." Sabbath morning, "The fool hath said in his heart, 'There is no God.'"

MT. SINAI (305 State St., Brooklyn).—Rabbi Alex. Basel will speak this evening and on Sabbath morning.

MT. ZION (35 West 119th St.).—Rabbi B. A. Tintner speaks this evening on "The Union Prayer Book." Sabbath morning Rabbi Tintner preaches on "Forgotten Service."

NINTH STREET TEMPLE (Ninth St., Brooklyn).—Rabbi M. Friedlander speaks this evening and on Sabbath morning.

ORACH CHAIM (Lexington Ave. and 95th St.).—Rev. Dr. Moses Hyamson preaches Sabbath morning.

PENI-EL (W. 147th St.).—Rabbi Joel Blau speaks this evening on "Henry Ford's Latest: His Mendacious Meddling With the Bible." Saturday morning, "Broken Tabernacles."

PETACH TIKVAH (Rochester Ave. and Lincoln Place, Brooklyn).—Rabbi Jacob Bosniak will speak this evening. Sabbath morning Rabbi B. Reuben Weilerstein will preach.

PROGRESSIVE SYNAGOGUE (46th St. and 15th Ave., Brooklyn).—Rabbi David Klein will speak this evening and on Sabbath morning.

SHAARI ZEDEK (Putnam Avenue, Brooklyn).—Rabbi Harry Weiss will speak this evening and on Sabbath morning.

SINAI TEMPLE (Stebbins Ave. and East 163d St.).—This evening Rabbi Max Reichler will speak on "The Wandering Jew," the seventh lecture in the series, "The Grammar of Life." Sabbath morning, "What Is Greatness?"

SONS OF ISRAEL (21st and Benson Aves., Brooklyn).—Rabbi Nachman H. Eben will preach Sabbath morning on the portion of the week.

TALMUD TORAH ANSCHER EMETH (Keap St. and S. 5th St., Bklyn.).—Rabbi Yudel Elfenbein preaches Sabbath morning on the portion of the week. Rabbi Elfenbein will explain the weekly portion at 3 p. m.

TEMPLE EMANU-EL (Fifth Ave. and 43d St.).—Sunday at 11 a. m. Dr. Joseph Silverman will speak on "The Theatre and the Dance and Their Relation to Public and Private Morals."

TEMPLE ISRAEL (96th St. and Central Park W.).—This evening Rabbi Maurice H. Harris speaks on "The Story of 1921." Sabbath morning, Rabbi Louis I. Newman speaks on "Sons and Parents in the City Family."

TEMPLE ISRAEL OF WASHINGTON HEIGHTS (550 W. 181st St.).—Rabbi Morris Silverman will speak this evening and on Sabbath morning.

TEMPLE SINAI (Arlington Ave. and Bradford St., Brooklyn).—This evening Rabbi Maxwell L. Sacks will speak on "The Mother of Her Husband's Children." Sabbath morning on the portion of the Law.

WASHINGTON HEIGHTS CONGREGATION (508 W. 161st St.).—Rabbi Max Drob preaches Sabbath morning on the portion of the week.

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Hurwitz Memorial Lecture
 "The Future of the Jewish Student in America" is the topic of the Second Annual Hurwitz Memorial Lecture to be delivered Sunday evening, January 29, at 8 o'clock, in the auditorium of Wadleigh High School, 115th street and Seventh avenue, by Prof. Nathan Isaacs, of the law department of Pittsburgh University.
 Professor Isaacs is well known in many universities in this country. During the summer he gave instruction in the summer school of Columbia University. He was previously connected with Harvard University and the Cincinnati Law School.
 Prominent educators will attend this lecture and take part in the discussion. In anticipation of an over-flow meeting it is suggested that those desiring cards of admission (which are free), write to the Hurwitz Educational League, 121 Nassau street, New York city.

Want Column

BOARDERS WANTED IN NEW ROCHELLE—Refined Jewish family of adults has beautiful, sunny rooms to let, with board, in one of the restricted park sections. Business couple or two single gentlemen preferred. Apply to H. E. Z., care of The Hebrew Standard.

English speaking rabbi for both old and young generations seeks position (in South or West preferably) with strictly orthodox congregation. Has lectured in all European centers. For further particulars and references, apply to Rev. Dr. Philip Klein, 137 West 119th street, or Max L. Hollander, Grand Secretary I. O. B. A., 37 Seventh street, New York.

German public school teacher, Seminary and Yeshiva graduate, desires pupils in German and Hebrew; also violin and piano. Best of references. Address J. Eisenberg, 67 South Fourth street, Brooklyn, N. Y.

COUNSELLORS wanted for Jewish Summer Camp. College men, impressive personalities, experienced. Those with Jewish leanings preferred. Address S. L. M., Box 182, Hebrew Standard.

WANTED—Executive Director in newly constructed Jewish Center in Cleveland. College graduate preferred. Exceptional opportunity for constructive work for experienced social worker. Good salary. Address communication to Lewis Drucker, 948 Engineers' Building, Cleveland, Ohio.

WANTED—TWO MEN AND TWO WOMEN TEACHERS for a daily Hebrew School in the Bronx. Only experienced teachers need apply. State full particulars in first letter. Apply P. B. J., Box 24, care of Hebrew Standard.

TWO UPPER FLOORS in private house, occupied by owner, for rent as separate apartments. All improvements. Best of references essential. Apply Box 129, care of Hebrew Standard.

WILLIAMSBURGH Y. M. H. A. (Ridney St. and B'way, Bklyn.).—Rabbi Yudel Elfenbein will speak this evening on "The Burning Bush in Philosophy and History."

Seventy Students Now At Dropsie College

Philadelphia, Pa., Jan. 12.—At a quarterly meeting of the Board of Governors of the Dropsie College for Hebrew and Cognate Learning, the president, Dr. Cyrus Adler, reported that seventy students were registered in the college this year—eighteen in the day course and fifty-two in the evening course. All those in the day course are men. The advanced students represent the following institutions:
 Johns Hopkins University, Franklin and Marshall, Saskatchewan, Amherst, Columbia, Rochester, Temple, Jerusalem Teachers' Seminary, Pennsylvania, University of Bern, Yeshibah of Brest-Litovsk and Biddle University. Two are graduates of the Jewish Theological Seminary.
 Of the students in the evening course, thirty are males and twenty-two females.
 A special course in bibliography will be given by the president and members of the faculty.
 Rabbi Abram J. Levy has resigned his fellowship in the college, and has been appointed fellow by courtesy.
 The library now totals 22,859 volumes. Among the additions to the manuscript collection was a volume of one hundred eighty parchment leaves containing occasional prayers, mostly Psalms and poems. The arrangement of the Psalms and prayers are of an unknown rite.

To Organize Building Loan Association in Palestine

The organization of a building loan association in Palestine is the second of the projects upon which the Palestine Development Council has determined. The Palestine Co-operative Company, the financial institution of the council, is offering for sale \$250,000 of its stock, the capital to be applied to this purpose solely, and Mr. Sol Rosenbloom, the treasurer, who leaves for Palestine on January 17, has undertaken to put the Building Loan Association into operation as soon as he arrives in the country. In this task he will, among others, have the co-operation of Mr. D. W. Simons, of Detroit.
 The Building Loan Association to be founded differs from ordinary mortgage operations, in that a Building Loan Association is to be organized of Palestinians. At first of residents of Jerusalem, on co-operative lines similar to those which have been successfully employed in New Jersey and some Middle Western States. It is to this association which will raise some local capital and provide for the purchase of shares on the instalment plan, that the American organization will make its advances.



Edited by J. P. Solomon, 1882-1909.

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Friday, January 20th, 1922 : : Tebeth 20th, 5682

Les Juifs ou la Fille d'Eleazar, by Elissa Rhais, is a new novel of Algerian Jewish life, which is compared with Zangwill's "The Children of the Ghetto." Whether the comparison be just or the reverse, we shall probably have many "compeers" of Zangwill's immortal romance which, in the test, turn out to be anything but compeers.

The Irish have often been compared with the Jews. Both have recently been confronted with a problem touching their self-determination as races and nations, and among both great differences of opinion were thereby engendered. It is certainly fair to compare the "die-hards" in the Dail Eireann with the anti-Zionists and with the American opposition to the Keren Hayesod.

A South African Jewish minister in a recent address declared against the marriages of Jews with non-Jews on religious rather than racial grounds. This may be the sentimental reason subsisting for this view, but it is, none the less, as correct as the eugenic. Our religion can only be preserved to the end of time if its professors continue to teach its doctrines diligently to their children. Marriage without the community defeats this intention.

The charges leveled against the members of the union of kosher bakers are of a very serious nature. Their substance is that by reason of their working conditions and schedule of labor these bakers prevent the price of kosher bread in this city from being reduced. It is notorious that the price of bread which is not kosher has in the past few weeks returned to the pre-war level. The product of the kosher bakers should keep pace with the price of bread that is not kosher, for obvious reasons.

The American Israelite is harping on its old string. It desires to see functioning in this country a bureau or agency of the community to supply information to inquirers concerning matters Jewish or Christian. Have we not such a bureau already under the auspices of the American Jewish Committee? The late Professor Deutsch in his own person went far toward being a bureau of this kind, for his knowledge was simply stupendous. After all, what our contemporary seeks cannot be supplied: to fulfill this need we require an encyclopedia in human form. And human encyclopedias, when they do arise and exist, have a much more definite and practical mission than this.

Anglo-Jewry is again in doubt over the future of Jews' College, its training school for Jewish ministers; a state of affairs which recurs periodically with our coreligionists on the other side of the Atlantic. For, Anglo-Jewry is not satisfied with Jews' College, and will not be satisfied with it, unless and until the native-born children of British Jews seek its halls, there to be fitted for their life work. In other words, Jews' College is somewhat of a Cinderella with Anglo-Jewry, because that community is not content with its ecclesiastical government as at present established. So during the last few years a number of schemes for the improvement of Jews' College have been offered, debated, opposed and consigned to limbo. The college continues but in what is rightly describable as a "parlous state." The vice in the situation is that Anglo-Jewry does not seem to realize its communal responsibility for Jews' College as it is and what it is, for the institution is at the foundation of its ecclesiastical government.

Sabbath begins at 4:40 p. m. Shemoth. Ex. 1:1-6:1. Prophetic reading, Is. 27:6-28:13.

JEWISH CALENDAR

5682

1922

ROSH CHODESH SHEBAT	MONDAY, JANUARY 30
ROSH CHODESH ADAR	WEDNESDAY, MARCH 1
PURIM	TUESDAY, MARCH 14
ROSH CHODESH NISSAN	THURSDAY, MARCH 30

* Also observed the day previous as Rosh Chodesh.

Correspondents and subscribers are notified that matter intended for the current issue of the HEBREW STANDARD must reach our office not later than Tuesday, 10 A. M. This rule will be strictly adhered to.

WHAT DOES IT MEAN?

ACCORDING to a story printed in the Detroit Times Henry Ford has made somewhat of a volteface so far as his campaign of abuse against the Jews is concerned. Ford, apparently, found himself in this matter barking up the wrong tree and now, that he needs Jewish support, is not above asking the victims of his recent obsession to extend it to him.

The latest scheme which claims Ford's support, and in which he greatly desires to partake of Jewish co-operation, has to do with a change in the monetary basis of the universe, to the end that enforced idleness on the part of the world's workers wholly cease and that our present economic structure be improved. In this quest Ford now finds that he has great need of the Jews, presumably because they hold a part of the key to the universal monetary situation. So, with the unblushing effrontery of the professional anti-Semite Henry Ford of Detroit makes a bid for Jewish aid and, in proof that he is our friend, announces that The Dearborn Independent, his indescribable organ, is publishing articles of a philo-Semitic nature.

Thus the wolf has completed his donning of sheep's garments, and now the question is, will he fool those whom he seeks to delude? For we cannot believe that a man who attacks a race or religion on the specious ground that its members belong to a dangerous international bund, means it when he says that the world has need of international amendment, and that the members of what was before this pernicious bund are just the men to lift humankind out of its slough of despond. Should he really mean it, however, then his previous excesses were vain and hypocritical.

Something of this sense of contradiction must have been in Ford's mind, as his bid for support is accompanied with an "explanation" of his crusade of hatred against us. Ford, being what he is, this "explanation" revolves about the name of rather an obscure Jewish journalist, a passenger on his ill-fated "peace-ship," who probably is as much responsible for Ford's campaign of anti-Jewish lies as this journal is for the acceptance of the treaty establishing the Irish Free State.

Ford's newest performance is very "interesting" and fraught once more with the gravest consequences for the welfare of Jewry and the world.

"Christian clergymen ought to devote some time at their church Sunday schools to the works of Voltaire, Feuerbach, Floureas or Bradlaugh, or even Ingersoll or perhaps G. J. Romanes." This sentiment was penned in a Pickwickian sense by a Christian clergyman as his contribution to the discussion on the advisability of teaching the New Testament to synagogue classes, and is tantamount to the final word therein. Just as the church exists to teach Christianity and not atheism, so the synagogue stands for Judaism and not any other faith, no matter how dominant.

In his address at the annual meeting of the United Hebrew Charities ex-Governor "Al" Smith evoked a responsive chord in the breasts of all who heard him or read his words when he said that both Jews and Roman Catholics in this country are noted for the care they have personally always taken of their own poor, their sick and their afflicted. Jewish charity has ever been the by-word for an ideal, and as much may well be said concerning Catholic charity. And the former governor was absolutely right, too, in referring to the comparative freedom of Orthodox Jews and Catholics from sensational divorces. It was good to have a high and deserved tribute to our own and his community from one who splendidly exemplifies civic and religious idealism.

We seriously urge the creation of an academy of Jewish learning to embrace Jewish scholars entitled to that description, which would thus function as a real and living Jewish aula. Extant models are conceived along national lines, but this project may well stand forth as an international agency. Its model may easily be guessed: the great Talmudic academies of Sura and Pumbeditha. With such a tradition and such illustrations of the force and vitality of that tradition, it is strange that Jews in our day have not yet realized their opportunity. What are called academies exist sporadically here and there, but the real academy, the institution existing only in our vision, is not even projected on paper. Now, the World War being over, the psychologic moment for this creation is here.

The circumstantial story which The Providence Journal recently published concerning the four million, two hundred thousand dollar deal in sacramental wines for non-beverage purposes of a Jewish olive-oil merchant is very interesting, and throws additional light on the operations in despite of the national prohibition enforcement law of those who must have their liquor. The communal interest of the matter is that those violating the law, who are usually non-Jews, must operate through a rabbi in order to realize their desires. And where they cannot secure the aid of a rabbi—and we do not hesitate to say such aid is not procurable—they obtain the connivance of a "rabbi." This situation is certainly one which cries out for amendment; the proper attitude which the right-minded members of the community, legitimately concerned with this traffic, have adopted, will, we hope, suffice to make the mandates of the authorities respected in future and, at the same time, to enable the community appropriately to practice the ceremonies of our holy faith. The "rabbis" who are abetting the "rumhounds" in their search for and discovery of liquor should be cut off from their brief "authority" that the good name of the community be no longer jeopardized.

UNDER PRESSURE

"And the more they afflicted them, the more they multiplied and grew." (Ex. 1, 12.)

THIS text has always given great comfort to Jews, both lay and clerical. A fine text to preach from, a fine text to meditate upon. A great moral lesson, a profound historic observation. And, above all, a comfort. A comfort to the hard-beset nation, victim of age-long persecution, constantly imperilled by new and cruel attacks. To say to such a people not only, as in the language of Isaiah, that all weapons formed against it shall not prosper, but that, in the language of our text, it shall prosper, and prosper the more, beneath and by reason of the onslaught of all weapons—that, I say, is comfort and assurance enough to lift the burden from the oppressed breast of the Jews.

And it is also a comfort to all who are oppressed. To all who uphold a "lost cause," believing themselves to be eternally right, there is a promise in this verse, to the effect that there are moral and spiritual forces in the world upon which they may count, and which work wonders in defiance of all physical laws while baffling the enemy and foiling its destructive designs. Such, as a matter of history, has been the case of Israel, proving that in the long run history and morality are one; that Spirit rules the world—the human soul in co-operation with the world-soul, God!

But when turning from this aspect of our text, as revealing the character of the world-structure, to another aspect, as revealing the character of Israel, one wonders if the glow of righteous feeling filling the breast of the Jew at the sonorous words of the Scriptural paradox is not considerably dimmed on riper reflection. Let us freely admit that the text is an earnest of Jewish survival, adding also the hope that while this is a survival of the fit it is also a survival of that which is fittest in the Jewish race character. But does not at once a twinge of doubt shoot through this hope? For, does not the text mean that Israel is at its best under pressure; that it takes persecution and tyranny to call forth the creative energies of the Jewish soul? Place alongside our text another, also well-known scriptural verse: "And Jeshurun waxed fat, and kicked"; and the doubt deepens, and there is a sinking of the heart. Suppose, the enemy who is ever present and ever watchful to this day, should point to these two texts as companion texts complementing one another; and on this basis say that they form a complete picture of the Jewish racial soul, but not a favorable picture—what then?

What would a picture thus composed testify of the Jew? The testimony would be this: Under pressure—right; in ease—wrong! Could not the enemy laughingly defend himself for his brutality toward Jews by saying that he is only trying to keep them up to the mark?

There is a way of saying that we Jews kept steadfastly to the right despite persecution which does not do us any good, barring as it does the way to honest self-scrutiny, to conscious self-betterment. There is a way of placing the debit of others to our own credit, and adding up the items so as to make ourselves out doubly in the right for others' being so very much in the wrong. The natural food of self-righteousness is the wrong committed by our neighbors. But now suppose there were a better and truer way of striking the balance of Jewish history, by showing that we were right not despite persecution but because of it: would that not impose upon us the duty of some little clear thinking upon the manner of spirit we are made of? This would mean, in effect, that as soon as outward stress is relieved, the Jew falls into spiritual and moral decadence. The Jew is like the schoolboy who needs the whip. The combined evidence of Bible and History seems to be in agreement with this reading of the Jewish character: the Jew has never at any period been successful at maintaining a long-sustained experiment in rising to his highest and best self when in ease and prosperity. May not then the enemy defend on this ground his hard benevolence?

Indeed, it is a general human tendency to lapse into sloth and sin whenever the universe removes for a spell the monitory finger of adversity. And calamity has been the hard school of many a great man, as it is ultimately the making of all noble souls. Midrash says that as oil is pressed in the vat, so is goodness pressed from the Jewish soul. True; but to have to squeeze goodness out of any soul is a doubtful compliment. Nature heaps tremendous layers of rock and earth upon the primeval forest with its mighty trees and gigantic ferns, and presses down upon them for unconscionable aeons before producing the light-and-fuel-giving black diamonds; and still more intense pressure is required to produce the sparkling white diamond—queen of all gems: but nature is blind and fettered, while man is clear-eyed and free, and the laws of the soul are not as the laws of the crystal; and while it is noble for a soul to be virtuous even under pressure, it is not noble for it to require pressure in order to evidence its nobility. Personality is the deep, deep treasury in the profundity of our being; whatever it is, it is "our deepest and fullest self": and if God chooses to haul forth its hidden riches by means of chains, it is for Him to decide, but scarcely for us to brag about.

We glory, and rightly, in the fact that Israel has withstood with matchless fortitude of heart all withering onslaughts of the eternal enemy. We glory in the fact that on the whole this stress and strain has made for staunchness and strength. But in so glorying, we must not forget the other side of the picture. We yet have to show the world that Jewish Personality can be at its finest under the light, too. This is yet a matter of an arduous course of race-education we ourselves must undertake and persist in. The future will show that. The greatest peoples do not wait for pressure—why should we?

JOEL BLAU.

PERSONALITIES

IN the last issue of this journal our own Rabbi Stephen S. Wise gave us his own opinions on Christian Science and the Jews.

With justice, our readers will say that Christian Science has but a vague attachment to this page and a remote connection with our unusual sunny character. However, we really have met Christian Science face to face, and the image we saw may appear of interest to you.

Not long ago we were confronted by a miracle. A gentleman of our acquaintance had long been ailing with some sort of kidney and stomach trouble. He had had a variety of doctors and all were unanimous in the diagnosis that his ailment was incurable.

At length it came to pass that this gentleman's days had reached the numbered stage. He could hardly take any form of food; he was a living corpse.

Then one day this gentleman's soul, so it was related to us, rose in rebellion. He would not surrender to a crowd of dogmatic drug men—he would place his will above their prognostications. He rose from his bed, he seized on a loaf of rye bread, he foraged in the ice box and brought forth a pickled herring, and these appetizing viands were forthwith devoured.

After this the invalid showed steady improvement. He discarded his doctors and scorned the medicine chest. He was cured.

And the cure? We learned in a hushed aside that it was Christian Science!

Faithfully this gentleman, who had been a passable Jew and weak religionist, attended the meetings of his adopted church, there to join in pæans of praise and to revel in demonstrations of Science healing.

Now this resurrected being had a relative, a young man who had been a rabbinical student in his youth, but remained a devout Jew. Still he was human, and when his wife became ill with some minor ailment his talk bordered perilously near on Christian Science. We would be loath to give our oath regarding his abstinence—in thought, at least, if not in deed.

The circle in which our ex-patient moved became impregnated with the spirit. In truth, it was an infectious thing. What is more precious than a cure? What is more to be distrusted than a doctor's word? Here was living testimony to the power of the Science.

This happy state lasted three months. Then we went to the man's funeral. He had given out in the night. The poor disease-ridden organs, tortured incessantly by the indulgences of a man glorying in the freedom from a physician's restrictions, had collapsed even sooner than scheduled.

But the fates had ordained that our experience with this case should be thoroughly rounded. Purely in a professional capacity we were thrown in contact with the healer who had attended the deceased to the extent of several interviews.

Picture to yourselves a splendid male, tall, very handsome, of fetching middle age, fastidiously dressed, speaking in a lovely modulated voice, excessively polite, eagerly considerate, painstakingly gentle—and you will see this practitioner, whom we will call appropriately Mr. X.

Mr. X kept office in a finely appointed suite of rooms in an expensive building. Draperies hung about profusely and art objects were aesthetically arranged and gave the place an appearance of a studio.

Let us suppose it is one of our visits. The office is filled with patients—all women. There is an air of subdued reverence about everything except the silk-clad ankles of the patients.

Mr. X comes out of his private chamber to greet each newcomer, which he does in the courtly, high-born manner you saw in "When Knighthood Was in Flower," and which is obviously greatly appreciated by the patients. Our turn comes. Haplessly, we move fast and enter the sanctum in time to see a little sheaf of bills on the desk, left there by the last visitor. We develop a sudden admiration for a picture on the wall, and when our gaze has been satisfied we turn around to find the money gone. Mr. X then proceeds to business.

And oh! how deft a business man is he! And what a keen appraiser of his own values, and what a gratifying press agent! It is with reference to a book of his writing—an art subject—and no up-to-date journalist could have had a better grasp of the mundane process of marketing a self-published work than he. He writes his advertisements (which compare the author with exalted personage), he devises means to capitalize his mailing list of clients.

And the gentleness in his eyes dims and there flashes in its place the hard glint of the calculating mercenary; the finely chiselled lips that lately uttered such polished phrases twist abruptly and ejaculate angry impatience and unpleasant irritation.

We leave with thankfulness, our mission accomplished, and before we close the outer door we hear a finely modulated voice purring: "Ah, Mrs. So-and-So, how are you today? Fine, eh? So very glad to see you. Won't you come in?"

We are becoming more and more involved and the Trail gleams more brightly before our eyes. The reliable European correspondent of the *New York World* has declared that Mata Hari was partly Jewish. This lady, if you remember your war history, was the seductress de luxe of the war period. One of her parents, it is said, was Javanese and she was a very striking example of Eastern grace and beauty. These virtues became her profession and she blossomed out as a dancer after jilting her husband, whom she had married at fourteen. She surpassed all her contemporaries in the matter of costume and was soon a prime favorite

in a large international family of statesmen, soldiers and government ministers.

But the French secret service accused her of spying, and Mata Hari ceased her mortal activities in front of a blank wall in a prison yard.

So you see, wherever we turn we strike upon the Trail. Even Cleopatra is not immune, as we had occasion to point out in a recent what we thought to be a very interesting and scholarly notice.

* * *

We are quickly resuming artistic relation with the other side of the world, and while the coming of Richard Strauss to these shores may not have been an event in each of our lives, the production of such a work as the "Chocolate Soldier" by another European ought to be, for it brings to us such a wealth of gracious melody that even the Bronx beef-eaters can be heard humming "Tir-a-la-la".

"The Chocolate Soldier" is by Oscar Strauss, and, as we have proclaimed some time ago, one of us. Until Arthur Schnabel, the pianist, came over a short while ago to America no one knew what Oscar Strauss ate for breakfast—not even how he passed his youth and whom he married.

But, thanks to Arthur Schnabel, Strauss' biography can now be given out. And, of course, you are ever so eager to hear it. So here it is: Schnabel, who is a close friend of Strauss', relates that the Viennese operetta composer was strongly addicted to the classics in the enthusiasm of early manhood. He had married a violinist and, inspired by her, he composed much music in the classical forms, generally for her use. He procured the position of director at the opera at Mayence and at other German opera houses, and his thoughts began to turn in the direction of grand opera composition, when there is a break in the record of smooth existence and we found Mr. Strauss in Berlin with a captivating Bohemian singer named Boyena Bradski. Should this name be the same as Brodsky, we naturally know what inference to draw.

Boyena Bradski was Strauss' second inspiration, and now thoughts of the classics were swept away. Boyena sang gay songs and Oscar Strauss dutifully wrote them. He married the young lady and engaged with a certain German baron in the creation of a new form of entertainment called "Uberbrettel," which is described as a cross between a vaudeville and a cabaret. It was a success. Strauss wrote many charming songs for his wife, and gradually he developed or brought forth his innate talents for light music.

Then came the series of operettas that made Strauss famous and rich—"The Waltz Dream," "The Chocolate Soldier," "The Last Waltz" and others, surpassed in beauty of melody and by no other modern operettas and rivaled only by one, "The Merry Widow."

These operettas were produced simultaneously in Berlin and Vienna and spread from these cities all over the world.

Now probably Oscar Strauss can afford to give his muse a rest, for his royalties are never-ceasing.

Mr. Schnabel also relates that Strauss' purse is very frequently at the disposal of his less fortunate artists, a fact you ought to remember in connection with the revival of "The Chocolate Soldier," at the Century Theatre, in New York, and, in the near future, on tour.

* * *

The bracing air of America has had a potent effect on our manhood, an effect of which we are reminded every evening by the sporting pages

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MRS. J. L. ANDRON, Prop.

of our favorite journal. Jewish bruisers!—rough on the imagination, but a very solid fact.

It has become so that we regard with suspicion every Irish name of a boxer, and profess astonishment only when the slugger is not one of us. Let us reel you off a list which represents the combined efforts of ourselves and our Friendly Informer, but which we are sure does not nearly represent a complete list.

Of course, you all know of Benny Leonard, but you probably don't know that his name is really Leiner. Then there is Lou Tendler, Leonard's prospective opponent; Willie Jackson, Sailor Friedman, Leach Cross (Louis Wallach, and a dentist in Los Angeles), Ted "Kid" Lewis, Levinsky, who held the title of light-heavyweight champion for six years and until he lost it to 'Gene Tunney last week; Charley White, Abe Attel, "Tommy" Ryan, an old-timer; Archie Walker, the handsome Wall street runner, who is heralded by his manager as the successor to Benny Leonard, etc.

It is said that when Archie Walker entered the ring to win the amateur flyweight championship he was known as Irving Walkow, but the announcer censored Mr. Walkow, and what the assembled fans heard was "In this corner is Archie Walker." And Archie Walker it is yet.

We have also a really true sounding moniker attached to the person of Abe Goldstein. Then we had the celebrated Joe Choynski, the memory of whose deeds within the ropes is dearly treasured. Joe's father, I. N. Choynski, was the editor of the *San Francisco Public Opinion*, an influential Jewish publication, and he was a contributor to the *American Israelite*, of Cincinnati, under the pseudonym of "Maftir," when it was edited by Rabbi Isaac M. Wise. The great Joe himself is now an instructor in a gymnasium.

So much for boxing. Baseball has just been given its first Jewish professional, in the big leagues, in the person of Bohne, who has been signed to play second base with the Cincinnati team. Dave Altizer, Johnny Kling, George Davis and "Buck" Herzog were often alleged to be "of the chosen," but we doubt it. In college baseball we had Aaronson, team of twenty years ago, was a brilliant fullback.

Golf has had one lone famous representative to our knowledge, and that was Elaine Rosenthal, who won the Western women's open championship.

So fascinating does this new by-way of the Trail appear to us that we are thinking of speaking to some real authorities about it. Perhaps Tex Rickard will have a say on this page. Then, if luck is with us, Billy Gibson.

J. K.

WITH BAITED HOOKS

By Herman Jacobsohn

Continued from Page 2

and remained in the door for a moment like a painted figure in a frame. All necks craned in his direction. Recalling her rehearsals Rosie mustered courage and possessed herself of his silk hat and cane. Then she took him in tow and hauled him all around the parlor, anchoring at every guest long enough to repeat the formula of introduction. Then she sat down at the piano and accompanied the virtuoso in a nocturn, a minuet, played some selection by herself, and got off the stool.

Some minutes later a guest got to the piano. After a few unsuccessful attempts at the popular classics she glided into the "Broadway Glide," which happened to be most in vogue during the time of Goldie's adventure.

The professor saw a God-sent opportunity and leaped at it. He sprang to his feet: "Ladies and gentlemen, why waste the good music?" And extending his hand to the nearest girl he glided off with her to the middle of the floor. Soon another couple followed, and then another, and by and by everybody was gliding in high style.

Mrs. Marx felt uncomfortable. A professor! Why, he should have read a beautiful book or done something else equally edifying. Instead he was gliding about like a crazy one. "Eh, American professors!" she sighed. A little later she overheard some girls whispering: "A dream of a dancer!" "Swellest ever!" "Beats our dancing professors a thousand times!" "Know what kind of a professor he—?" The rest was lost in the shuffle of the dancers. But Goldie thought for the first time: "Why didn't I ask him what kind of professor he was? But a professor is a professor, especially here—"

Her reflections were interrupted by the professor, who raised his hand above the crowd: "Miss Marx, have you anything for a fox trot?"

Fox trots were still taboo, and the girl turned red as she caught sight of the enraged look of the mother.

"Well, if you haven't that give us 'Too Much Mustard!'"

Goldie shivered. Of all the new-fangled stuff this smarted her most. She was about to protest that no such dances were to be danced in her house when a girl fluttered up to the piano: "I know it by heart," and began to pound away at the abomination. The professor motioned the guests to the walls, chose a partner, and gracefully began to exhibit, saying at the same time: "I think I better show you first what I can do, then talk business. I want to tell you that I taught dancing in New York five years and—"

Mrs. Marx lost her wits. He might as well have said he was slaughtering pigs in a synagogue for five years: "Mine Gott!" she cried in murderous, suppressed tones. Oh, had he announced that

Continued on Page 10

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JOSEPH D. WEIL
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Continued from Page 9

he was a chimneysweep she would not have felt herself so outraged; would not have thought him so irretrievably useless. The only future she could foresee for him was that of a pickpocket. Such a worthless, effeminate occupation for a man: "A lady-killer, that's what it is!" She was about to make for him when the kitchen door opened and Moses put out his head and whispered:

"Moishe Kratz is in the kitchen. He wants his money."

She took a dash for the kitchen. She would pour out her bitter disappointment on him. But the old man was so intent upon his own business that he did not notice the clouds on her face. He grinned: "Such a head as you've got it! A Senator! A diplomat, as truly as I'm a Jew!" Then he thought that he, too, was entitled to a bit of the eulogy: "And such a fine shadchen as I—"

Goldie at last exploded, but not in words: She rose to her tiptoes, swung her arm over her head and pointed to the floor: "A shadchen what ought to sink in the earth! You know what kind of a professor he is? He is—"

"Then give me twenty-five!" the old man let down the price at a jump.

"Mine Gott! He's a professor from dancing! A lady-killer!" she shrieked.

"Then make it fifteen!" Then he added: "A professor is a professor!"

Goldie would have given a million that minute to be a man and be able to cry: "You, with your beastly indifference, damn you!" But as she had to remain a woman under all provocations, she only cried: "A lady-killer!" as if the few words embodied all the "cuss" words in Deuteronomy. "Tfu!"

Her wrath had now risen to the point where she was careless of consequences. Such a fraud! She rushed back through the open door into the parlor and scanned the crowd. But she could not find the professor. He had overheard her remarks and decamped on the plea that he had to make a train. She turned her wrathful face at the old shadchen again. But he disarmed her with a humorous smirk:

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CORRESPONDENCE

"Why Jews Turn to Christian Science?"
Editor Hebrew Standard:

I shall be grateful for the privilege of commenting upon the discussion of Christian Science by Rabbi Wise in your issue of January 6, and of correcting certain false impressions which he conveys regarding this religion. I trust that I may be pardoned for asserting that under the outward appearance of fairness—even generosity—the Rabbi has misrepresented the very fundamentals of Christian Science, a fact which its students, whether from the Jewish religion or from orthodox Christianity, will easily recognize. Regarding the exodus of Jews to the Christian Science Church which he takes so seriously, I have no comment, except that from my own experience I know that Jews are turning to this religion for reasons entirely apart from the questions of health and physical healing, in fact, because they find in Christian Science the fulfillment of the promises of the Old Testament as well as the spiritual blessedness which is the inevitable fruit of the Master's teachings.

To say that Christian Science is a religion of comfort to the well-to-do is scant justice to the rank and file of these religionists who know that only in proportion as they overcome the demands of the flesh, as they cease from the belief of material living, will they gain that spiritual bounty which God has promised for all His children and which is available to all who approach Him with understanding, in obedience and humility. No more is the slogan of Christian Science "health," as he asserts, but rather spiritual well-being. Mrs. Eddy definitely teaches that physical health is but the sign following that spiritual soundness contingent upon the recognition of one's true relation with God. As a phase of human experience, health is not a cause, but a result, a proof of spiritual understanding. Health is in reality a spiritual quality. Mrs. Eddy says of this on p. 120 of Science and Health, "Health is not a condition of matter, but of Mind; nor can the

material senses bear reliable testimony on the subject of health." Christian Science makes the highest demands upon its followers as to the necessity for gaining that spiritual-mindedness which Paul described as the "Mind of Christ." The high spiritual attainment requisite for healing a single case of virulent disease should utterly refute the Rabbi's arguments as to the laxity of the demands of Christian Science upon its followers.

Christian Science does not deny, as he implies, that there is wrong in the world. No more does it teach that there is no evil, sin and disease in human experience; but it does hold and in a goodly degree proves, that sin, disease, wrong, evil, misery are states of belief to be corrected, that is, destroyed by applying the truth about God and His perfect creation, including man. Christian Science conceives perfection to be a condition only of the perfect universe and man whom God made like Himself; but it emphatically denies the reality of the multiplicity of human woes as entities or facts in His creation. If one cannot think evil out of the world, as he claims, how, pray, can it be exercised? Where, if not in human thought, is evil existent? Surely, since reality is not to be destroyed, if evil were real in any of its manifestations, Jesus and His disciples could not have destroyed it.

This is by no means a policy of non-resistance toward evil, but rather a recognition of its nothingness and its destruction through the application of spiritual law. No more does Christian Science ignore evil or condone it. It treats it in the most effective way, reducing it to the nothingness which is its native condition of unreality. Science condemns not the sinner but the sin.

Whoever declares that Christian Science is violative of the spirit of religion utterly fails to understand its fundamentals, for it fulfills the demands of the Scriptures in the letter and the spirit. On page 340 of the Christian Science textbook Mrs. Eddy says, "The first commandment is my favorite text. It demonstrates Christian Science. It inculcates the trinity of God, Spirit,

Mind; it signifies that man shall have no other spirit or mind but God, eternal good, and that all men shall have one mind." It is not quite easy to discern the Rabbi's meaning when he says he agrees with the teachings of Christian Science when it says that "man is matter in part of his outer as well as his inner fate." Christian Science says most emphatically that man is spiritual, expressing a state of perfection from which he never has departed, since he never can be less than an expression of God, who is infinite Spirit. It seems strange indeed for an exponent of the religion of Moses and David, of Joshua and Isaiah, to cast aspersions upon a group of religionists who believe and apply the teachings of the Holy Bible, because the degree of their credulity is excessive. Christian Science regards the Old Testament as the story of man's striving under primitive conditions to find God, not Jehovah, an anthropomorphic God of war and hate, as well as of love, but a God who is Love, infinite Spirit, revealed through the teachings of Christ Jesus as present and available to meet the human need. Christian Science has no quarrel with Judaism or any other religion. It readily grants the same freedom of conscience for which it asks, and expects from leaders of religious thought a fair statement of its teachings.

ALBERT F. GILMORE,

Christian Science Committee on
Publication.

New York, January 14, 1922.

Fair Play for the Arab

January 16, 1922.

Editor Hebrew Standard:

Jews who wish Palestine to become a peaceful homeland for their people should give the Arab question their most careful consideration. One must not forget that for hundreds of years Palestine was the homeland of the Arab, and it is only natural that he should fear an influx of Jews whom he knows have education and ambition to do things; he realizes that before long, in the progress of civilization, he, the Arab, must take a back seat. Until quite recently all common labor was done by Arabs; now the Jew supplants him in the building of roads and dwellings at a lower rate per diem, because the Jew feels himself a pioneer, and the matter of pay must play no role with him at this time. But what of the Arab who has been supplanted? Something must be done for him. He should be given every opportunity to work side by side with the Jew in the upbuilding of Palestine, and I do not think that I am out of the way when I say that 50 per cent. of the workmen should be Arabs. Schools should make room for him; he should be given every opportunity to educate himself. I am told that 90 per cent. of the Arabian population of Palestine is illiterate. Without their being able to understand the great change that is coming over the Holy Land it is only natural that they make an occasional demonstration, which often results in bloodshed. What can we expect of a people who have never had an opportunity to rub shoulders with people of education and culture.

At Jaffa when a steamer arrives passengers are brought ashore in small boats manned by Arabs, since the harbor has not yet been dredged to permit steamers landing at a wharf. It occurred to some progressive Jews that a steam launch could be used to much better advantage. When the Arabs heard of this they were up in arms and threatened violence, because they make

their livelihood in this manner and, as they put it, the Jew was taking away from them their bread and butter.

The Jew must not allow contingencies like this to arise to excite the anger of the Arab and then complain to the world that the Arab is causing trouble.

England's representatives in Palestine are doing their level best to make all the inhabitants of that country happy, and it is up to the Jew to go England one better to insure peace in the Holy Land. The Jew must use every effort to assure the Arab that the new order of things will be to his advantage. During my six weeks' sojourn in Palestine I met many Arabs, in all walks of life from the highest official to the common laborer. I found them without exception hospitable, friendly, and never looking for a quarrel. The peace-loving Jews of Palestine get along swimmingly with the Arab, and none of the people with whom I came in contact (and I met a great many) told me of a single instance where the Arab without some provocation became disorderly. There are many non-Jews with whom the Arab comes in contact; who, because of their dislike for the Jewish people, tell the Arab stories of how the Jew is going to take the land away from him, etc. In his childishness he believes whatever he hears, and many quarrels have been the results of stories which are unfounded. When the Arab understands (and it is up to the intelligent Jews to properly inform him) that a progressive government will make Palestine a better place for him to live in and will give him a far better chance to succeed than under the old Turkish rule—when he sees the light and only then—can we expect the Jews and the Arabs to live peacefully in the same community.

ALFRED E. KORNFIELD.

New York, Jan. 15, 1922.

Anti-Semitism in Munich

Editor Hebrew Standard:

A few weeks ago you printed in the department "Items of Interest in the Jewish World" a paragraph in which recent manifestations of anti-Semitism in Munich were described as particularly obnoxious and violent. Having many

friends in the Bavarian capital, the report caused me much anxiety and I sent it to a Jewish merchant established there for many years. Today he answered as follows:

"The paragraph made me laugh. The entire story is false. I cannot understand why such 'ghost stories' (schauermaerchen) are allowed to be circulated in America. That an anti-Semitic tendency prevails in Germany cannot be denied, but it is not a very serious matter. At least not in this city. It is confined chiefly to a few Prussian students and former officers. As we no longer have an army, the last named are compelled to choose other occupations, and are therefore embittered. Unfortunately, many Prussian and Russian Jews took part in the revolution, and on that account all Jews were blamed. But this sentiment is disappearing and reason will soon again triumph. In a Catholic country, with its old and highly developed culture such nonsense cannot prevail for any length of time. Now that the beer is again good, the people after a hard day's work find that it is much better to refresh themselves with their excellent beverage than to attend mass meetings and have their heads turned by rascally agitators."

JACQUES MAYER.

New York, January 10.

Mrs. Kahn Wins Prize

Mrs. David Kahn of 1018 Hoe avenue, a member of Tremont Temple Sisterhood, has been awarded a \$250 prize offered by the National Federation of Temple Sisterhoods for the best plan submitted to the organization for its campaign to raise \$250,000 for the erection of a dormitory for rabbinical students at Hebrew Union College in Cincinnati. Mrs. Kahn's campaign plan is based upon the apportionment of individual quotas to each member of the National Federation of Temple Sisterhoods. The prize winner is at present helping the New York Sisterhood to raise its quota of the national fund.

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AMONG THE RUSSIAN JEWS IN BERLIN

By F. LIDOR

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The Russian Jews now in Germany may be divided into two general classes, "the old immigrants" who emigrated from Russia before the great war and the "homeless," which class is recent in its advent, since the ending of the great war. The first class, consisting principally of students, numbers about 20,000; the second class is both uncertain in number and changing in its complexion. It may, however, be approximated to number about 60,000 persons, 70 per cent. of whom live in Berlin, the others being scattered among the larger cities of Germany, such as Leipzig, Frankfurt, Cologne, etc.

The material bases and conditions of the Russian Jews now in Germany are, with a few exceptions, quite favorable and solid. Though the number of those who are possessed of means to assure comfort and luxury is only about 3 per cent., the remaining people are well cared for by their friends and charitable institutions, besides the funds still remaining in their hands which they had brought with them from their homeland.

The legends current in Germany of reputed treasures brought by the immigrants from Russia owe their origin to the fact that a few of the old Bourgeois succeeded in removing their accumulated savings of years during the German occupation and evacuation of the Russian provinces occupied by them. But these fortunate ones constitute a relatively small portion of the total number of immigrants.

The greater number of the Russian Jews now in Berlin lives on the west side of the city, and because this also happens to be the most residential and opulent section of Berlin—the German captains of industry, bankers and other wealthy classes live here—the anti-Semites of Berlin have raised the hue and cry that the foreign Jews were corrupting the pristine purity of German life with their orgies of wanton extravagance and luxury.

During the last year and a half there has existed in Berlin an "Association of Russian Jews," large both in the number of its members as well as in the power it wields. In an interview had with Jacob Louis Faitel, the only Jewish government prosecutor in Russia, now the president of the "Association of Russian Jews," he outlined to me the activities of the organization of which he was the head, as follows:

- Our purposes are five in number:
1. To assist in every manner possible our own members.
 2. To represent the interests of our fellow Jews before the German authorities.
 3. To afford means of repatriation to those desiring it.
 4. To facilitate the intercourse between our members and their relatives who remained in Russia.
 5. A bureau to advance money to our members and their friends.

We have functioning now a number of committees, such as a committee of social welfare, of finance, of education and culture and a ladies' committee. We are in intimate contact with the leading German Jewish organizations, such as the Hilfs Verein, Central Verein, the Grand Lodge and the Employment Bureau of the Jewish Workmen's Union of Berlin. Our organization contributes 100,000 marks monthly to the Home for the Homeless Jews of the East. In addition, we pay particular regard to the needs of the Jewish students here—artists and professional—and it is largely due to our efforts that the Bund of Jewish Artists, with the famous painter Herman Struck at its head, lives.

The famine in Russia has imposed new burdens upon us, and we have organized a special bureau, with a working budget of 40,000 marks, to meet the exigencies of this crisis. The Jewish ghetto which has recently grown here has, with the influx of the great number of Jewish cultural forces represented by the Jewish writers, artists, musicians and pedagogues, reawakened in the hearts of the local Jewish workmen circles and intelligentsia, who had for years been alienated from Jewish culture and the Jewish life, the desire and determination to found here a league for Jewish culture modeled after those of the Ukraine, Lithuania and Poland. For it must not be forgotten that until now the thousands of East Jewish intellectuals have been straying from the path of Jewishness, not having had the ability to draw sustenance and life from the sources of Jewish culture whence they drew at home in Russia their inspiration of national consciousness. And this has been due in part to the difficulties of close communion in the economic conditions of large cities such as Berlin, to

the circumscribed cultural activities of small party institutes, inadequate to meet the larger demands of communal life.

It is not surprising, therefore, that the idea of creating here in Berlin a Jewish cultural center has been received by the circles of East European Jewry with joy and satisfaction. True it is that there were great obstacles to be overcome in the extreme individualism and partisanship of the various factions in Jewry. But great and satisfactory progress has been made already in the organization of a unified central organization to promote Jewish life and culture.

The activities of this new association have already commenced. Last Sunday a mass meeting was held, the theme being "The Cultural League: Its Aims and Purposes," and a great number of people attended. After J. Lestchinsky opened the meeting with an appreciation and eulogy of the late Mr. Berdicheval, the famous Hebrew writer, Dr. Singalowsky was introduced as the orator of the evening. In a stirring and lengthy address he described the need for, the possibilities of and the purposes and aims which a League of Culture such as was contemplated should have. As immediate and detailed activities of this league, he suggested the founding of a national university, with an evening division to serve the needs of those who are employed during the day; the establishment of a dramatic study group under the leadership of Director David Herman and the securing of the co-operation of other German Jewish artistic forces in the conduct of a musical section, public library and clubrooms.

David Bergelson, a leading journalist, then sketched the life and form of the Ukrainian League, after which this was modeled. The need of the Jewish miners in the Rhineland-Westphalia was emphasized by Mr. Rudel, who stated it as his conviction that unless immediate aid was extended a catastrophe, so far as their Jewish life was concerned, impended.

In a few days another organization meeting will be held to complete the details necessary to establish this new central organization upon a solid foundation.

BROOKLYN NOTES

United Synagogue Week in Temple Petach Tikvah

Rabbi Jacob Bósnik, of the Jewish Theological Seminary, will preach this Friday evening at 8 o'clock.

The Junior Congregation is being reorganized by Rabbi B. Reuben Weilerstein.

Rabbi Benjamin of Cleveland, to Speak at the Brooklyn Jewish Center

Rabbi Samuel Benjamin of the Jewish Center of Cleveland will occupy the pulpit of the Brooklyn Jewish Center on Eastern Parkway, between Brooklyn and New York avenues, this evening.

On Saturday evening, January 14, the adult group of the Center, consisting of sons and daughters of Center members above the age of nineteen, held a dance at the Hotel St. George. The committee in charge of the dance was composed of Miss Thelma Prenskey, Miss Adele Lieb and Mr. Leon Rottenberg.

The Brooklyn Jewish Center, while still in the process of construction, on Eastern Parkway and Brooklyn avenue, is continually branching out into new fields of activity. One of its latest features is a Forum, which was begun last Monday evening, January 16. The Forum Committee in charge of this activity, arranged for that night a debate on the subject, "Resolved, That Unrestricted Immigration is a Menace to the United States." Prof. H. P. Fairchild of New York University, spoke in favor of this resolution, while Prof. I. A. Hourwich took the negative side. More than one thousand people crowded the large auditorium of the Center to listen to this important debate, and many others had to be denied admission on account of lack of space.

On Sunday evening, January 22, Dr. Abraham Lefkowitz, vice-president of the American Federation of Teachers, will lecture on the subject, "The Industrial Problem and its Solution." Admission to these lectures is free, and discussions are allowed after the lectures.

The second annual dinner of the Center will be held at the Hotel Commodore on Sunday evening, February 12. The committee in charge of the dinner are as follows: Mr. Jacob M. Hoffman, chairman; Henry Seinfeld, vice-chairman; Morris Bloom, Jacob A. Fortunoff, Nathan Levy, David Reiner, Samuel Rosen, Philip S. Lasdon and Nathan T. Schwartz; also Mrs. Samuel Friedman, Mrs. Jacob M. Hoffman and Mrs. Max Lederer.

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AFTERMATH?

By HENRY IRVING MARGOLIES

In Polish towns the pogroms reign,
And Jewish tears are shed in vain;
The streets run wild with blood-crazed cries,
(And, still, the World but sits and sighs
And disregards the Jewish slain
In Polish towns.)

Ah, when from her unseeing eyes
Shall Justice sweep the blinding eyes
That hold her ceaselessly inane
Yet, God moves in a mystic vein.
And, oh! what lessons shall arise
For every Jewish son that dies
In Polish towns?

JOSEPH STEINBERG

Mr. Joseph Steinberg, the Assemblyman from the Fifteenth Assembly District, resides at 24 E. 97th street.

He is the son of the late Barnett and Sarah Steinberg, and was born on his father's farm at Sea Girt, N. J., in the year 1883, and lived there until he attained the age of 18 years, when he came to New York and has been a resident of the same district ever since.



JOSEPH STEINBERG

He received his education in the public schools and high schools in New Jersey and attended to the College of the City of New York and New York University Law School. He was admitted to the bar in the year 1905 and has been engaged in active practice ever since.

Mr. Steinberg was a member of the Assembly in the years 1914 and 1915. He represented the 15th Assembly District during the sessions of 1919 to 1921 and made an enviable record.

Mr. Steinberg has been very active in many Jewish charitable and fraternal organizations. He is a member of Congregation Orach Chaim, Independent Order Brith Abraham, Independent Order Bnai Brith, Uptown Talmud Torah, Institutional Synagogue, Lebanon Hospital, Beth Israel Hospital, Rabbi Jacob Joseph School, Machzeki Talmud Torah, Courland Lodge No. 885, F. & A. M., City Athletic Club, National Republican Club and many others.

Mr. Steinberg is recognized as one of the ablest legislators of this State.

WINTER RESORTS—ATLANTIC CITY, N. J.

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Toronto Congregation installs New Rabbi

Toronto.—The period from Friday to Sunday, January 6-8, inclusive, was a gala time here. It was devoted to the celebration incident to the installation of Rabbi Julius Siegel, the new spiritual head of Congregation Goel Tzedek. Rabbi Siegel is a graduate of the Rabbinical College of America, otherwise known as the Yeshiva Rabbenu Isaac Elchanan, and is a thorough Talmudist and a brilliant speaker. A special delegation of the Yeshiva, consisting of Rabbi Dr. Bernard Drachman, Rabbi N. H. Ebin and Mr. S. J. Sar, came from New York to attend the ceremony. A lecture was delivered on Friday evening by Rabbi Dr. Drachman on the subject, "Our Task in America," which was devoted to elucidating the double nature of the Jewish duty in this part of the world, to give an example of thorough and devoted patriotism and the promotion of all public interests and at the same time to uphold and preserve the traditions of our ancestors so as to make America the scene of a great and splendid revival of Judaism. The sermon on Sabbath morning and also in another synagogue in the afternoon was delivered by Rabbi Ebin, who chose as his topic "The Work of the Yeshiva."

The installation ceremonies took place on Sunday evening in the synagogue of Ohab Zedek and were attended by an immense crowd which completely filled the spacious edifice. Hundreds were unable to gain admission. The opening address was delivered by Dr. Ebin. The installation sermon proper was delivered by Dr. Drachman, who pointed out the various duties and tasks of the orthodox rabbi as they are found in history, and the special obligations which rest upon him in the present. An address was also given by Rabbi M. Siegel of Chicago, the venerable father of the newly elected rabbi. The concluding address was given by the new incumbent, Rabbi J. Siegel,

who eloquently expressed his realization of the profound significance of the occasion and his firm determination to dedicate himself with all his strength and ability to the promoting of the ideals of historical Judaism. The celebration created a most profound impression on Toronto Jewry, and there is every prospect of a greatly increased and intensified Jewish activity with the acquisition of the new and energetic force of Rabbi Siegel.

An address was also delivered by Rabbi Gordon, of Toronto. Mr. Gordon presided.

Smith at U. H. C. Meeting

The annual meeting of the United Hebrew Charities was held on Tuesday evening, January 10, at the home of Adolph Lewisohn, No. 881 Fifth avenue, who generously loaned his house for the purpose. Short addresses were made by President Leopold Plaut and Arthur Lehman, the president of the Federation, and Mme. Eleanor Cisneros sang for the assemblage.

The feature of the evening was the presence of former governor Alfred E. Smith, who delivered an address in the course of which he said:

"Throughout this land," he said, "nothing speaks more eloquently, nothing stands out in greater justification of our people—and by 'our people' I mean Jews and Catholics—than the care we personally take of our poor, our sick and afflicted. We have been noted for our charity and no foul breath of prejudice has been able to hinder our work."

"There are no sensational divorces among our people. We belong to the family life of New York and of this State. Furthermore, we are entirely out of sympathy with the Edinburgh professor who recently declared that he is afraid of what will happen if there are too many children."

DRIVE FOR \$6,000,000 FOR JEWISH RELIEF GETS UNDER WAY

Last Sunday over 600 delegates from Zone 2, which includes the States of New York, Northern New Jersey, Rhode Island and Connecticut, gathered in an all-day session at the Hotel Astor to organize a drive for \$6,000,000, which, it is hoped, to collect from the district towards the \$14,000,000 fund which the American Jewish Relief Committee is now raising for the relief of Jewish sufferers in Europe.

Mr. Adolph Lewisohn, as the honorary chairman of the meeting, in the course of his remarks, said:

"Not since the days when the Roman legions overwhelmed the Jews in Palestine has such a catastrophe befallen the Jewish people as that one which has proceeded without a moment's abatement since the outbreak of the great war. It exceeds in horror the agonies piled upon our people during the massacres and crusades of the Middle Ages and the Spanish Inquisition. As our great leader and co-worker, Mr. Louis Marshall, who has distinguished himself for devoted service to the Jewish people, said in his great speech at the recent relief conference in Boston, 'The ten plagues of Egypt, multiplied ten-fold, have been visited on our people in Europe.'"

"Through the length and breadth of America our people are moving to answer the call of suffering Israel. And in this great movement to help our stricken brethren, Chicago has established the standard of achievement which I am confident will be emulated throughout the United States. Its contribution of \$2,000,000 raised in a whirlwind campaign which set out to raise \$1,000,000, a goal it had set for itself after having been asked originally to raise \$750,000, is not only the greatest it has ever made in any campaign for European war relief, but is especially worthy of high praise in view of the extreme financial depression from which Chicago is suffering. The Jews of Chicago are entitled to highest praise and deepest gratitude for the sacrifice which this notable contribution represents."

"Boston has undertaken to raise \$1,000,000 in a campaign which takes place simultaneously with our own, and the New England zone will raise another half-million dollars. Baltimore has pledged itself to raise \$500,000 and the rest of the cities in that zone another half-million. And Pittsburgh will raise as much and more. The State of Indiana is getting under way to raise \$400,000. Texas defied the cotton slump and raised \$250,000, a notable contribution considering the sparseness of the Jewish communities there. It is a great, beneficent avalanche that has been started, and it will not pause until the \$14,000,000 has been reached and passed."

"It is a good time in which we assemble. The year 1922 is in its earliest infancy, but it has come to us with promise of better conditions than have prevailed during the two years just passed. A great wave of optimism is sweeping over the land, and there is a feeling on every hand that the worst is over, and that industrial and financial conditions are on the mend. Yet, even if it were not so, none of us here has had to deprive himself of anything he was accustomed to in the period of greatest prosperity. But, even if we had been compelled to forego some little of our luxuries, what is that compared to the suffering to which our brethren have been subjected, merely because they had the misfortune not to be safely sheltered within the borders of this glorious republic. For this—and naught else—is the cause of their woe. And for all the blessings that have been vouchsafed the Jews of America, it is their duty to give now for the relief of their unfortunate brethren in double and triple measure."

James H. Becker, former European distributor for the Joint Distribution Committee, described conditions as he had actually witnessed them. In describing a typical pogrom, he said:

"You have heard of women and little children and pregnant mothers who are obliged to leave in the hottest summer and the coldest winter, and travel by foot for hundreds of miles, and carry with them only what they can carry on their back. Yet, that is the situation in large sections of Lithuania and Latvia and certain sections of Poland. Do you realize that in Russia there are upwards of one million refugees who are homeless and shelterless? You ask how that is and how such a thing is possible, and the answer is a simple but a horrible one. It is merely because of pogroms."

"You have heard of these massacres. You have heard of these pogroms, but how many of you have realized what they are? Have you ever tried to picture one of these massacres? I have been obliged to, unfortunately. Take the case of Kitaigorod, a little town of some four hundred people. One night a band of eleven Ukrainian soldiers came into that town. Don't think that pogroms are always committed by large bands. They are committed by robber bands very often. On this occasion eleven soldiers came into this town late one afternoon. They called the four hundred Jews together in the market place and as the Jews had been disarmed, there was nothing to do but obey them, and these soldiers told them that they would have to give a certain amount of money. The figure they named was more than the Jews had,

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but finally they reached a figure they could meet, and the Jews gave this to them and the soldiers told them they would go away. They didn't go away, but broke into two or three houses and robbed a bit, and plundered a bit, but did not do much damage. The next day they called the Jews together again and told them they would have to give them their gold, silver, jewelry—everything of value which they could carry away easily, and again the Jews had to comply.

"And after they had given them these things, they went away, about four o'clock the next morning, but this time not before they had broken into every house, driven the people into the market square, had hit some over the head with the butts of guns, had stabbed others with sabres, with bayonets, and taken little children by their feet and dashed their brains out against the walls of the houses and on the ground, and when that massacre was over, eighty-four persons out of four hundred had been killed, and those who escaped did so by running into the woods and hiding like wild beasts, and when they came back, filtered back a week or ten days later, found everything of value that had remained in those houses had been carted away by peasants who had backed up their wagons against those miserable houses and shops and taken away everything."

"Do you realize that in practically every community in Southern Russia there have been anywhere from six to as many as twenty-two distinct, separate massacres? Do you know that after there have been two or three massacres the people, alarmed, go to another city, to a larger city, in order to obtain more protection, so that all of the small communities have been deserted and cities which formerly had maybe 30,000 people today have 50,000, 70,000, 100,000 people, people who are without shelter, without homes, foodstuffs, clothing, unless we provide for them."

"There are hundreds of worse pogroms than I have told you about, but I am trying to tell you about the average case, in the average community. I could go on talking to you for a number of hours about conditions in Eastern Europe, but it would merely be a recital of one horrible event after another, one series of horrible crimes after another, and there is no object in that; but I do want you to realize this, that while we are talking here, while we are wasting words, old men and old women and little children are dying, are starving, are rotting, for the lack of foodstuffs, and if there is one message that I want you to take away, it is this: Suppose your children were starving? Suppose you were starving?"

A telegram from Herbert Hoover approving the drive was read, and addresses were also made by Louis Marshall, David A. Brown, Felix M. Warburg, Julius Rosenwald, Dr. Stephen S. Wise and Dr. Nathan Krass.

The delegates adopted a resolution pledging themselves to raise the required \$6,000,000. Part of the pledge was as follows:

"This cry of Israel's anguish re-echoed to us on the inspired lips of Adolph Lewisohn, of Louis Marshall, of Julius Rosenwald, of David A. Brown, and of all the others who have spoken, shall not be raised in vain. Our suffering people have the right to turn to us, the fortunate remnant of Israel, dwelling in peace, security and comfort in this blessed Republic, and it is for us, American Jewry, to move mightily in order that they may be saved."

"Therefore we, the delegates assembled in conference in New York city on January 15, and representing all the Jewish communities of New York city and States of New Jersey, Connecticut and Rhode Island, pledge ourselves to raise by March 1, 1922, a quota of \$6,000,000 toward the sum of \$14,000,000, which is being raised throughout the United States under the splendid leadership of David A. Brown. This quota of \$6,000,000 we herewith accept as the minimum of our efforts. We dare not be content with a smaller sum and we must make every endeavor vastly to increase this figure."

"The situation as it has been revealed to us today, makes it clear that it is the duty of American Jewry to give in a measure far more generous than it has ever given before, if a disaster unparalleled in the history of mankind is not to overwhelm our European brethren."

"We pledge ourselves, therefore, to labor unremittingly, unceasingly and to make every sacrifice of time and effort and money until every broken Jewish life shall be repaired, until healing balm shall be brought to every Jewish soul bruised and wounded by the war's cruel aftermath, and every Jewish tear shall be comforted and wiped away."

Mt. Nebo Temple Notes

The Sisterhood held a social meeting last Monday afternoon in the auditorium of the Temple. About 500 ladies attended. There was a splendid musical program and a reading from "Daddy Long Legs" by Miss A. Stein, who played an important part in the recent production. Mrs. D. E. Goldfarb presided. After the meeting tea was served in the vestry rooms.

On Monday afternoon, January 23, at 2 o'clock, the Sisterhood will give a charity whist in the vestry room of the Temple. The entire proceeds will be given to the United Hebrew Charities for its industrial department.

On Saturday evening, January 21, at 8.15, the monthly congregational sociable will be held in the vestry rooms. There will be a whist and dancing to follow. These sociables have been a very important feature of the congregation, since they bring the members and friends together for social companionship.

The ladies of the Sisterhood are actively engaged preparing for their annual domestic science bazaar, which will be given on Tuesday evening, February 6, and Wednesday afternoon and evening, February 7, in the vestry rooms. The proceeds will be devoted to the "Bread and Milk Fund," which now takes care of fifty destitute families, providing them with these necessities every day in the year. The bazaar this year promises to be the biggest ever held by the Sisterhood.

The Young Folks' League will give its annual show on Sunday evening, January 22, 1922, at 8.15, at the Hotel McAlpin. There will be a musical revue entitled "The Pink Paper" and dancing to follow.

Rabbi Aaron Eiseman has organized his confirmation class and meets it every Saturday morning at 9 o'clock in his study, when he delivers a series of talks on the "Principles of Judaism."

Rabbi Eiseman attended the all-day conference of the Jewish War Sufferers Committee at the Hotel Astor last Sunday, representing the Temple. He will soon call his committee together to arrange plans for the campaign.

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Mrs. Nathan L. Miller Endorses Hias Bazaar

In the following letter to Mrs. Leon Kamaiky, chairman of the Hias Bazaar, Mrs. Nathan L. Miller, wife of Governor Miller, has consented to head the list of patronesses of the Hias Bazaar, which opens on Saturday evening, February 4, 1922, at the Hias Building, 425-437 Lafayette street, New York:

"Executive Mansion, Albany.
My dear Mrs. Kamaiky: If, as you are kind enough to believe, my name as patroness for the Bazaar for the benefit of the Hebrew Sheltering and Immigrant Aid Society of America will be of any assistance to you, I am very happy, indeed, to have you so use it.

"My very best wishes and heartiest approval for the good work which your society is doing for the immigrants go to you.

"Very sincerely yours,
(Signed) "ELIZABETH D. MILLER
December 29, 1921."

Associated with Mrs. Miller as patronesses, are Mesdames Oscar S. Straus, Abram I. Elkus, Irving Lehman, Stephen S. Wise, Leopold Plaut, William Einstein, Charles Oppenheim, S. C. Lamport, D. E. Sarasohn, Arthur Ginsbrg, Max Levinson and Henry Bodenheimer.

The Hias Bazaar is being arranged for the benefit of the Hebrew Sheltering and Immigrant Aid Society of America. It is in charge of Mrs. Leon Kamaiky, of the Rose N. Lesser Auxiliary and Mrs. B. B. Berkowitz, of the Hebrew Sheltering House League, assisted by a group of volunteer workers from both organizations.

Jacob Epstein of Baltimore and Ben Selling of Portland Emulate Rosenwald's Example

There is a notable effort on the part of many of the leading Jews of this country to emulate the example of Julius Rosenwald in his response to the \$14,000,000 national appeal that is being conducted by David A. Brown for the relief of the war-stricken Jews of Europe. Mr. Rosenwald, in order to stimulate the efforts of the Chicago campaign committee, pledged himself to give \$1 for every \$7 that would be raised by it, and has already written his check for \$250,000.

To stimulate the effort of the committee which has undertaken to raise \$500,000 from the Jews of Maryland, Jacob Epstein, head of the Baltimore Bargain House, has pledged himself to contribute a sum equal to 10 per cent. of the total amount that will be raised under the leadership of Eli Frank.

Ben Selling, leader of Portland's Jewry, has given a fine impetus to the campaign that will be waged in Oregon to raise \$100,000, by a contribution of \$10,000, which is 10 per cent. of his State's quota.

In a letter to David A. Brown, Mr. Selling writes: "I know of no finer way to celebrate my seventieth birthday than by doing something that will lighten the misery of our people across the seas. I regret sincerely that I cannot make my contribution ten times larger."

Beth David Hospital Raises \$25,000—Margolies Donates \$10,000

The Board of Trustees of the Beth David Hospital announces that through the generosity of Louis Margolies they have been enabled to raise the sum of \$25,000 which was urgently needed to meet a payment due on the construction of the new addition to the hospital. Mr. Margolies proffered a gift of \$10,000 provided the remaining members of the Building Committee would contribute the other \$15,000. Fifteen minutes after his offer had been made the entire sum had been raised.

In addition to this last payment the Beth David Hospital has already expended \$178,000 on the construction of its new annex. The building, now almost completed, has accommodations for eighty beds and two complete diet kitchens for the full observance of the dietary laws. When finished the addition will have cost \$313,000, fully equipped. The hospital also equipped a dispensary at a cost of \$30,000, which serves over three hundred patients a day.

Memory of Jewish Heroes to Be Perpetuated

Berlin (Jewish Press Association).—The Berlin Jewish Kehilla at its last session resolved that metal tablets bearing the names of the Jewish soldiers who fell during the World War be placed in the synagogues situated in the sections where the men had previously resided.

SOME INTERESTING LOCAL OBSERVATIONS

A Brand New Scandal—Anti-Semitic Gasses Among Jews Which Explode Among Gentiles—Jewish Anti-Semitism Must Be Combated—Economic Crisis and New Periodicals—Many Ideas and No Realization.

(Copyright, 1922, by National Jewish Press Association, Inc.)

The god of scandals is with us again. He has this time blessed us with a new affair of his own making. Before we even had the opportunity of drawing our breath after the large number of unpleasant occurrences which recently shocked the Jewish world, we are suddenly struck with a new scandal, coming from a direction least expected or prepared for.

Henry Ford declared, according to the New York Times, that his idea of anti-Semitism was first suggested to him by the Jewish journalist Herman Bernstein, who in our circles is considered a diplomat, a politician, or at any rate a man who knows how to employ tact.

While writing this we do not yet know what Mr. Bernstein's answer may be. In any event it is a serious accusation which demands a satisfactory explanation.

There is no doubt that Ford's anti-Semitism has cost us a good deal. We all know that the stringent immigration restrictions would not have been put into operation but for the anti-Semitic atmosphere created by Ford, and this is only one of numerous examples.

It is certain that Mr. Bernstein had no intention of being indirectly responsible for such a dangerous and harmful movement. If he had made certain questionable remarks to Henry Ford while with him on his Peace Trip, they were of a facetious nature, of the type of comment usually current in journalistic circles. Presumably they were sparkling witticism and humor which no one would regard seriously; but upon the complex mechanism of a mind such as Ford's—a mind at once impressionistic and undeveloped, energetic and genial, vibrant with emotion and responsive to stimulus of every nature—these irresponsible phrases produced so profound an impression that with the zeal and enthusiasm of the crusader Ford threw his entire wealth and genius into the struggle against the menace of our people, as he saw it.

We believe this an adequate explanation of the entire Bernstein affair, and we are, therefore, far from condemning anyone or blaming anyone for it.

The entire question has not yet reached the stage where we can draw conclusions about individuals. However, we can learn a great deal from it.

It will be necessary to investigate and to ascertain just how certain individuals are connected with certain happenings. But this will perhaps lead us to the same overstrained problem of thoughtless and careless irresponsibility prevailing in Jewish circles which make it possible for one through personal relations, which are not always found upon true personal service and merit, to attain a position of leadership and authority far more readily than among other nations whose political and economic conditions are not as constantly menaced as are ours.

And this brings us to the consideration of a new and pathetic phase of our life—that of Jewish anti-Semitism.

There prevails among us a specific and individual type of anti-Semitism which has impregnated even the most Jewish in our ranks. It is a common occurrence to hear among Jews the following terms of reproach used: "But you're a real Jew," "Don't be a Jew," or "That's typically Jewish." And in our aristocratic strata of Jewish life there obtains an ever-increasing number of cynical witticisms in regard to the Jew and Jewishness, and even the sanctities of the Jewish people and the tragedies of its national life and history are not immune from the mockery and scorn of this self-constituted Jewish self-criticism.

Especially virulent is the disease of our own Jewish anti-Semitism among the various national divisions of Jewry. To our brethren of German descent there are no charges too serious or preposterous to be hurled against those of Poland (which in reality means all East European Jews—Russian Jews against Galician, Galicians against Roumanians). So is Jewry divided into hostile camps engaged in the vilest abuse and misrepresentation, one against the other, which even the ultra-anti-Semites would not stoop to indulge in.

And we have no hesitancy in stating that our belief that not a few of these anti-Semitic gasses which poison the atmosphere of the Ghetto find their lodgement in the Christian world, there to explode and fill with their miasma the spirit and air of that world so far as the Jew is concerned.

Would that this latest exhibition of our own disease might lead to a radical and complete cure; that we might earnestly organize and solidify our forces that we might eradicate from our midst this cancer of Jewish anti-Semitism which is eating at the vitals of our national life.

There must be waged a systematic struggle against this self-humiliation so characteristic among Jews—there must be inculcated a new spirit of national loyalty which would forever close our

* Mr. Bernstein's complete denial appeared in last week's Hebrew Standard.—Ed. Hebrew Standard.

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MUSIC AND DRAMA

Jack Lait is writing for Francis Larmore a play which he calls "The Snow Bird."

Marcel Salzinger, baritone of the Vienna Staats Opera, will give his first recital in New York, January 21, evening, at Aeolian Hall.

The second of the series of concerts by the American Orchestra Society at the People's Institute Free Concerts, being given at Cooper Union, will take place Sunday evening, January 22, at 8 o'clock. The orchestra, under the directorship of Dirk Foch, will play the Beethoven Fifth Symphony, Weber's Der Freischutz Overture and Liszt's Les Preludes.

Samuel Rzeschewski, famous child chess prodigy, will soon begin studies in singing under Joseph Schwartz, noted baritone of the Chicago Opera Company. The little chess wonder will soon appear in his first public concert at the Lakewood Hotel, Lakewood, N. J., and his first program will be made up of traditional Hebrew airs. Later, operatic selections will be added. It has long been known that Sammy is the possessor of real musical gifts.

The perennial favorite, "Maytime," which is still riding along serenely on the top wave of success, will play its annual engagement at the Bronx Opera House beginning next Monday night. "Maytime" is a genuine play with music. Not a lot of jazz numbers strung together on a string of insane complications. It blends sentiment and pathos and comedy in dramatic but rational manner and it keeps the spirit and beauty of the story not only in the dialogue but in the music. In the matter of costuming it affords unusual opportunities as the period of the action covers four distinct eras, and the Messrs. Shubert have spared no expense in making these costumes not only historically correct but sumptuous in detail. "Lilium" will be the attraction at the Bronx Opera House the week of January 30.

"Get Together," Charles Dillingham's seventh annual production at the Hippodrome, on Monday began its twentieth week, and thereby entered upon what is virtually the last half of its long season, since the Hippodrome average for the six previous years of Mr. Dillingham's management, has been 445 performances, or approximately thirty-eight weeks. With the season half completed it is possible to say that none of Mr. Dillingham's productions at the Hippodrome has fulfilled its mission to the same degree as "Get Together," and in all respects "Get Together" has maintained the purposes of the Hippodrome, which is that of being a national place of indoor amusement where the greatest variety and the greatest novelty of entertainment is offered and where the scale of prices is such as to make its appeal universal.

The Oratorio Society, of New York, opened its sale of tickets on Monday, January 9, for its A Cappella Concert to be given on the evening of February 21, 1922, in Carnegie Hall. The following program will be given:

- a. Sanctus... Palestrina
b. Motet, Jesu Dulcis Memoria... Vittoria
c. Motet, Sing Ye Unto the Lord... Bach
Songs by Mile. Eva Gauthier.
Music of the Russian Church.
a. O Come Let Us Worship... Rachmaninoff
b. The Lord's Prayer... Pantchenko
c. Laud Ye the Name of the Lord, Rachmaninoff
d. The Beatitudes... Tscherepnin
Songs by Mile. Eva Gauthier.
a. In These Delightful Pleasant Groves, Purcell
(Air from the opera, "The Libertine")
b. Sir Eglamore... arr. by H. Balfour Gardner.
(Tune from Playford's Pleasant Musical Companion, 1686).
VI.
a. Ballad of the Trees and the Master, Philip James
b. Music of the Mine... Nathaniel Dept
c. Beat! Beat! Drums! (first performance) Albert Stoessel
(Set for mixed voices, trumpets and drums).
d. The New Dawn (first performance), Cecil Forsyth

The New York Evening Post has been acquired by a syndicate of thirty-four well-known business men, and in the group are Sam A. Lewisohn, Joseph H. Schaffner, Martin Vogel and Paul M. Warburg.

Advertisement for Borden's Eagle Brand Condensed Milk. Includes illustration of a baby and a can of milk. Text: "How Are Strong, Sturdy Babies Built? By giving them good, wholesome, nourishing food during early infancy. If you cannot nurse your baby, do not experiment with different foods—just give him Borden's EAGLE BRAND (CONDENSED MILK). The food that has reared thousands of babies into strong and healthy boys and girls during the past three generations. Cut out and send this advertisement to The Borden Company, New York, and receive free directions in Jewish telling you just how to use it and also a baby book."

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Harlem Home of the Daughters of Israel
The members of the Harlem Home of the Daughters of Israel will hold their annual entertainment and ball at Delmonico's on January 28, and as usual the entire proceeds will be used for the support of the institution. Mrs. Dora Malgood, president of the home, together with the competent Board of Directors, have worked energetically for the success of the affair, which promises to be the greatest ever held for this institution. Mrs. Arthur Lans is chairman of the Ball Committee, and she is ably assisted by Mmes. Esther Rosenberg, G. Baskind, D. Shapiro, R. Goldstone and C. S. Godnick.
A linen shower was recently held for the benefit of the home and many pieces of linen were presented.

Polish Premier Learns from Jews of Existence of Martial Law in Galicia
Lemberg (Jewish Press Association, by mail).—A delegation of Galician Zionists was received by the Polish Premier, Panikowsky in Warsaw. The delegation presented a list of grievances against the Polish authorities in Galicia. On seeing the document the Premier exclaimed, "What, all this for me?" When the delegation told Panikowsky that martial law still existed in Galicia and that the Jews were the chief victims in this state of affairs, the Premier expressed surprise, saying that he believed that Galicia had long ago gone back to civil government. The delegation received the impression that the Polish government is anxious to conform with the Jewish demands, but it is powerless in the hands of the petty anti-semitic officials in the provinces who act as they please, completely disregarding the policy of the central government.

Jerusalem Institute of Chemistry Receives Valuable Weizmann Gift
Jerusalem (By Mail, Jewish Press Association).—Professor Chaim Weizmann gave his large library on chemical subjects and all his chemical instruments and machinery to the Institute of Chemistry, which is now being organized in this city. Professor Weizmann's gift was worth, before the war, over \$40,000; its value has greatly increased since. Large sums were contributed to the institute by Mr. Kadury, of China, and the late Rosenblum, of Brighton, who has for this purpose bequeathed £1,000.

Miss Sophia Weizman has received the degree of Ph.D. from the University of Manchester. Miss Weizman, who is only 24 years of age, had a particularly brilliant academic career. Her early education was received at the Hutcheson's Girls' School, Glasgow, and the Manchester Central High School, Glasgow, and the Manchester Central High School for Girls, at both of which she gained prizes and scholarships. She matriculated in June, 1913, thence taking up a University course. In 1917, she gained a First Class History Honours Degree, heading her class, and being awarded the highest graduate scholarship.

Although Mr. O'Grady is seriously ill he has made the return trip from Russia to appeal in person to the people of Europe for increased efforts in their Russian relief activities, to save if possible the thousands of innocent children from death.

Mr. O'Grady is a well known leader of the English Labor Party, and has of late interested himself in the relief work of Russia.

English One of Lost Tribes
London (Jewish Press Association).—A conference of the "British Israel Association," whose membership is exclusively non-Jewish and which includes many prominent historians, was opened here. At its first session the conference devoted itself to a discussion of whether the English are descendants of one of the Lost Ten Tribes. Noted historians held long discourses on this question. The conference then took up the question of Zionist work and plans in Palestine. The delegates expressed their enthusiasm for Zionist aspirations and declared that every Englishman should aid the Jews in the restoration of the Holy Land.

The movement of the "British Israel Association" is growing daily, finding many supporters throughout the country.

Jews Control World Politics, Deducts "Morning Post"
London (Jewish Press Association).—While at Cannes at the conference of the Allied Supreme Council, Lloyd George had his headquarters at the house of the Jew, Stern. The anti-Semitic "Morning Post" relating this fact also, mentions that when Premier Briand was in London attending the Premier Conference, he stayed at the home of the Jew Sassoon. Which proves, the anti-Semitic publication declares, that the Jews control the politics of the world. It is at their homes that the fate of the world is shaped.

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UNITED SYNAGOGUE ACTIVITIES

Six hundred delegates coming from every part of the country as far north as Denver, Colo.; as far south as Dallas, Texas; as far west as Portland, Ore., are streaming to New York city to meet in convention beginning with Sunday morning, January 22, at the Hotel Astor. This convention marks the conclusion of ten years' work. While some part of the convention will be devoted to a review of the splendid achievements of the United Synagogue and the Women's League of the United Synagogue, the outstanding features of the convention will be the planning of extensive national work in every field of Jewish religious endeavor.

Both the United Synagogue and the Woman's League have made great gains last year. Twenty new congregations have affiliated with the United Synagogue and forty-four new Sisterhoods with the Women's League of the United Synagogue. The United Synagogue and the Women's League comprise now approximately 160 congregations and 141 Sisterhoods, representing about 50,000 Jews in America.

Of paramount importance has been the organization of the Young People's League of the United Synagogue which took place on October 30, 1921, after almost a year of planning on the part of the Committee on Organization, Rabbi Eugene Kohn, chairman. Although the organization is less than four months in existence, it has already a large number of accomplishments to its credit: Programs for meetings and festival celebrations; a speaker's bureau; the organization of new Young People's societies where necessary; and cooperation with the Boy Scouts' organization in ways that would help to strengthen Judaism among the Jewish Scouts, are some of the things that can be accredited to it.

More than 100 congregations and communities have been helped in the way of organizing schools, synagogues, or making existing institutions more efficient. In the summer resorts, religious and educational work was conducted by the Rabbis of the United Synagogue.

The Committee on Education reports the publication of the Bible story by Miss Sulamith Ish-Kishor covering the period of the Pentateuch and intended for children of a tender age. This book has been accorded a hearty welcome by many schools. The second volume, covering the whole Biblical history, is now being completed. A curriculum for Jewish schools by Mr. Alter Landesman is now complete. It will contain when printed 300 pages and include curricula for day schools, schools meeting three times a week, schools meeting only on Sundays and special courses for children entering after the age of eleven. It also contains definite instructions for the construction and decoration of the school rooms; for the discipline of the school; for auxiliary organizations connected with the school; and has as an appendix a list of books for a school library.

The Committee on Religious Observance has devoted a great deal of attention to the problem of summer camps for Jewish boys. After a great deal of study, it has worked out a set of rules and regulations for boys' and girls' camps, insisting, among other things, a strict adherence to dietary laws; the proper observance of the Sabbath; the teaching of Judaism and the institution of some definite services. All camps desiring the United Synagogue endorsement were furnished with a copy of the rules and regulations, and will have to guarantee a strict adherence to this program in order to receive the endorsement.

The committee has also been gathering data as to the ingredients in the various manufactured food products and is accordingly able to give information to any who desire it as to the food products which the manufacturers guarantee to be free from trefeh ingredients.

A course in the practical problems of the ministry is being given under the direction of the United Synagogue and the Jewish Theological Seminary. The course embraces such topics as the general problems of the religious school, details of administration of the school, the congregation, junior and adult auxiliary organizations, study circles, furtherance of Sabbath observance and Kaaruth, and the pastoral duties of the Rabbi.

Emanuel Oppenheimer, veteran of the Mexican War, died at his home in this city, Sunday night, in his 101st year. When the Mexican War broke out, in 1846, Mr. Oppenheimer enlisted in the Tenth Infantry at Richmond, Va., and served under Generals Scott and Taylor. Several years later he volunteered for service in the Civil War, but was rejected because injuries that he had received in his Mexican campaigns had incapacitated him for further field duties.

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Jewish Historians Postpone Convention

In consequence of the contemplated absence from this country of Dr. Cyrus Adler, the president of the American Jewish Historical Society, the thirtieth annual meeting of the society will be held in this city on Sunday, April 30, 1922, instead of February 12-13, 1922, as originally announced. The time within which the corresponding secretary will receive titles of papers to be presented at this meeting has been extended until March 20, 1922.

Hebrew Mutual Benefit Society Elects M. A. Wagner, First Honorary Member in 102 Years

At the one hundred and second annual meeting of the Hebrew Mutual Benefit Society held on Sunday afternoon, January 8, at the West End Synagogue, Assembly Hall, Mr. Morris A. Wagner was elected an honorary member of the society by an unanimous rising vote. Mr. Wagner had this honor bestowed on him in appreciation of his many kindnesses tendered the society during his term of presidency of the West End Synagogue. The society comprises a large number of members and their families of this synagogue, and the society felt to the man that Mr. Wagner belonged with them.

He is the first and only man to have this honor bestowed on him by this society.

The President of the Republic of China has just conferred on Mr. S. A. Hardoon of Shanghai the Grand Ribbon of the Second Grade of Chia Ho, and the Badge of Decoration of Mercy and Benevolence of the First Rank of the Third Class on Mrs. Hardoon. This is a recognition of the extensive charitable work being done by Mr. Hardoon, who is providing free board, lodging and education to nearly 500 Chinese boys and girls in Shanghai and nearly 200 in the suburbs. Mr. Hardoon is a native of Bagdad, which city he left for India over half a century ago.

The attention of our lady readers living in Mt. Vernon is called to the announcement of Sal's Produce Market, which appears in another column. Conveniently located at 83 Prospect avenue, between Park and Cray avenues, there is always on hand an abundance of fresh vegetables and produce of every description. In addition, Sal carries a full line of fancy groceries, rare fruits and genuine imported olive oil. For convenience, orders may be phoned to Hillcrest 1974.

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REFLECTIONS ON JEWISH HISTORY*

By RABBI YUDEL ELFENBEIN

"So shalt thou find favor and good understanding in the sight of God and man." (Prov. 111:4.)

We are children of God. God stated this when He sent Moses to Pharaoh. "Israel is my first-born," declared God through Moses' mouth. As our Father, God chose for his first-born the name of "Judea," according to the name of Judah, who was Jacob's fourth son. It seems that the Providence took great care to preserve in Genesis the whole history of Judah's father, grandfather and all their predecessors.

This book of Genesis is our pride. It is our birth certificate indelibly recorded, and no nation on earth is in such a happy historic position in this respect. We are really a chosen people in regard to history.

In our daily prayers we recite the following: "Are not all the heroes as nothing against you? Are not the men of great names, as if they had never existed? And the men of wisdom, are they not foolish compared with you? And the people of mind, are they not, in comparison to you, as if mindless?"

Every nation on earth has its history. Comparing the histories of the greatest nations with each other we find that altogether they have four periods. This we see in the history of the Romans, Greeks, etc.

The oldest period is that of the heroes mentioned in Homer. In this period their gods communicated with men, took beautiful women to heaven, and goddesses stole beautiful boys and bore mortal children (Iliad and Odyssey).

The next period was that of men with their ideals like the Nibelungen of the Germans. Among them one individual such as Siegfried or Hager defeated and killed in revenge generations, drinking the blood of their sacrifices instead of water.

These two periods happened before any history existed, when the nations did not dream of any literature and nobody among them could write. The third period in the eyes of our rabbis is that when the savage nations began to live in communities, to build cities and villages and "to learn the hard art of reading and writing." These were the words of the greatest German Emperor, Charlemagne, who died without having acquired the ability to read or write until his sixtieth year. Charlemagne signed his name with an effort, while the Jewish kings, 2,500 years before his time, were obliged to write books and read them before the community (Deut. 17:18). The same was the case with the priests. They all knew how to read and write when they left Egypt (Num. 8:23, Deut. 24:13). At the time of Charlemagne, who died in 814, no German could read or write. Some German poets of the thirteenth century, 500 years after Charlemagne, pillars of the German literature of the medieval age, could neither read nor write. This period, the third one, is called by our rabbis the period of Chachomin, or the wise men, because the small number of people who could write began to create chronicles which became the foundation of history in the newest times.

The fourth period is that of the "men of sharp minds." Men who use the Chronicles need a sharp mind, and the men of this period interpreted what to use and what not to use. This short retrospect is enough to show that in the history of the nations only the fourth period is sure and true. Of the other three periods the third is vague, the second a little darker and the oldest, the darkest. No nation knows the place of its birth or where it came from. What would not the Romans, Slavs, Germans, etc., give if they could only find out the century of their birth or at least the names of their patriarchs. By

* Excerpts from a lecture delivered at the Brooklyn Y. M. H. A.

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making this comparison we can understand the importance of the book of Genesis, Moses' first book, and why it is our pride.

Our history also has four periods. Until the time of the departure of our forefathers from Egypt constitutes is the first division. That part up to the Babylonians' exile is the second period; up to the destruction of the second Temple of Titus, the third period, and the 2,000 years we have lived in exile is the fourth period. Although our history is the oldest among all nations, nevertheless our history is in no direction dark or vague—in fact the oldest period is full of light and clearly recorded.

We know the place of our national birth (Egypt); we know the century of our birth (1500 B. C.). We know our hero Judah and all his circumstances. The Zohar who tells us "God, Israel and Torah are one and the same," means that God is purest light and Jewish history is in the same measure clear and full of light. This is why at the conclusion of Sabbath we say "we thank Thee, God, who made a distinction between light and darkness and between Israel and other nations." We have to thank Him because He distinguished us by means of His histrionic care, framing our history, true and shining. Only during the last two years since the treaty of Versailles is our history dark. Our lamentations are Job's lamentations. "I hoped good payment, but I received bad." In all the armies of the World War were Jewish volunteers. Jews were killing Jews in favor of their respective countries. This could only be seen by a man who was at the front in the service of the Red Cross, as I was. After every battle I buried all kinds of Jews, Austrian, Hungarian, German, Russian, Roumanian, Italian, Serbian, English, French, American, etc.

The anti-Semitic darkness brought to the Jews of the whole world thorns and thistles. In Europe our brethren are terribly persecuted and even in this country, God's paradise, we have a Henry Ford, a Ku Klux Klan and an oppressive immigration law. Our lot is hard.

May God realize the word of his Prophet "That people who in their darkness and blindness are anti-Semitic may begin to see clearly."

Bronx Hospital Meeting

The Bronx Hospital, located at Fulton avenue and 169th street, will hold its annual meeting on Sunday afternoon, January 29, 1922, at Temple Adath Israel, opposite the Hospital building. In addition to the members, the public at large will be welcome, and also shown through the Hospital building. An interesting program has been arranged for the meeting, at which prominent speakers will appear, and full reports of the activities of the past year will be rendered.

Herbert Fleischhacker, San Francisco financier and leader in the local Jewish community, has come to the fore as the directing genius of finance in a gigantic project to form a \$30,000,000 corporation to build up American shipping on the Pacific. While in Washington recently he conferred with President Harding and Chairman Lasker of the Shipping Board over his plans. They were approved, and now Fleischhacker has returned to San Francisco to consummate the project.

Now that automobiling is at a standstill, wouldn't it be a good idea to have your car repainted at this time, rather than wait until the spring, when everybody is in a rush? If you want a good painter, we refer you to Mr. B. J. Byrne, whose shop is at Lawn avenue (near North avenue), New Rochelle. Mr. Byrne can be reached by phoning 2195 and will be glad to submit an estimate.

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Roumania Fears Jewish Propaganda

Vienna (Jewish Press Association).—The Roumanian press is bitterly attacking and sharply protesting against the so-called "vicious anti-Roumanian propaganda" carried on by Jews. Several publications are accusing a Jewish press bureau in Paris as the source of anti-Roumanian agitation. The "Independence Roumain" appeals to the Jewish organizations in Roumania to use their influence in stopping this harmful propaganda.

League of Nations to Protect Refugees

Warsaw (Jewish Press Association).—Rumors are current in local political circles to the effect that the League of Nations will adopt special measures for the protection of homeless refugees. It is expected that a special commissary will be appointed for Poland who will render political aid to immigrants passing through Polish territory. Authorities on immigration will be consulted on ways and means of aiding the immigrant.

Free Loan Society's 30th Annual Meeting

The thirtieth annual meeting of the Hebrew Free Loan Association (Gemilath Chasodim) will take place at the society's building, No. 108 Second avenue, on Sunday, January 22, at 2.30 p. m. President Julius J. Dukas will read his annual report and a number of prominent communal workers will make brief addresses.

All who are interested in the doings of the society are invited to be present.

Hans Kronold, noted cellist and composer, died last week at his home in this city. Born in Cracow, Poland, in 1871, as Khrongold, he came to this country in 1886. He began his musical studies in Leipzig. Under the direction of Walter Damrosch, Mr. Kronold toured the United States and Canada as a soloist for five years, beginning in 1900. His sister, Selma Kronold Kurz, who died two years ago, was a noted soprano and the creator of Santuzza in the first American production of "Cavalleria Rusticana."

The former St. Joseph's College buildings at 429 West Eighth street, between Central avenue and John street, Cincinnati, Ohio, have been purchased for a Jewish community centre to be jointly used by the Young Men's Hebrew Association and Young Women's Hebrew Association. The purchase was consummated by a committee of three. They were named by a mass meeting some time ago to manage the raising of a fund of \$200,000 to purchase and equip such a group of buildings.

Mr. Arthur Raffalovich, who died in Paris last month at the age of sixty-eight, was born at Odessa in 1853, but received his education in Paris. In 1888 he became financial editor of the "Journal des Debats" and was closely connected with that newspaper until his death. He was a Privy Councillor, a member of the Finance Minister's Council, commercial attache to the Russian Imperial Embassy in Paris and a corresponding member of the Institute. He had received decorations from most of the sovereigns of Europe.

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