



THE HEBREW STANDARD

America's Leading Jewish Family Paper

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STRANGERS AT THE SHRINE

A Story for Lincoln's Birthday By ELMA EHRlich LEVINGER

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Walter Meyers smiled a trifle wryly as he stood before the venerable piece of walnut and marble labeled as "parlor table from the Lincoln Home." He knew how queer it was to be spending his precious two hours between trains in the commonplace stone-front, whose one claim to fame rested upon a tragic accident: Lincoln, brought from Ford's Theatre across the street, had breathed his last in one of its dingy rooms. It would have looked queer to the fellows he chummed with at college, Walter told himself; there was so much to be seen in Washington on one's first visit. And here he was neglecting a peep into the Congressional Library and ignoring the Mint and all the rest, just to spend a few moments looking over the books and pictures and autographed letters of the hero of his boyhood.

But he didn't mind being "queer," Walter told himself with a certain unboyish bitterness. Hadn't he done his best since going to college to fit into the mold, to be one with his mates? Suppose his own parents had been born across the sea; wasn't he native-born, hadn't he come from the little high school in his own western town with athletic honors and a scholarship in the bargain. But the Freshman had failed to realize that he would not meet the same democracy he had known in his home town where the three or four Jewish families seemed to have been swallowed up by their Gentile neighbors. He, himself, had hardly realized he was a Jew, except when the fall holy days meant a trip to the neighboring city for synagogue attendance; but at college he had learned soon enough that he was different, alien—the son of a peculiar people.

And now at the end of his Freshman year he was returning home for the summer vacation smarting with a bitterness that was not entirely personal and selfish. It wasn't alone the fact that he hadn't been rushed for that blamed fraternity, he repeated hotly to himself, nor the stinging realization that he had lost out because he was a Jew. He hadn't had much racial pride back home where one man seemed as good as another; it had never seemed to make any difference to him whether one's father were a Jew or a Baptist. But now he knew—and it hurt him.

"It's a shame," his room-mate had agreed with him when talking the situation over just before they parted kept quiet when they asked you. Now heavily. But as he packed his trunk, I'm not saying it's a decent thing to feeling so many years older than the keep a man out of the best frats boy who had unpacked it in the

come to his Alma Mater with all the fierce idealism of youth; he had expected to find fellowship and democracy. And because of his Jewish blood the group he most admired had denied him their closest brotherhood. He thought of his younger brother at home; would he also come to college to meet the same disappointment, the same bitter shame.

He looked up from the case containing a copy of the Bible, tradition says the backwoodsman read as a boy, and looked into the eyes of another traveler. One look and he knew she was also a pilgrim at the shrine of Lincoln, that she had come there not as a sight-seer but as a palmer visiting a holy place.

The woman was of the type now disappearing in the south and rarely if ever glimpsed in the north. Prematurely aged with the early labors of the colored working woman, she might have been any age from thirty to fifty. Her shining black face was unwrinkled but tired; her eyes were blank with the dull resignation of those who have borne much sorrow without resentment. Walter noticed that, although her calico dress was spotless and ribbon about her shapeless black hat neatly pressed and tied, her shoes were hopelessly shabby. One of her work-worn hands clutched a cotton umbrella, the other a once gorgeous handbag that some mistress, more generous than thoughtful, might have given her as payment for an hour's overtime of scrubbing and washing. Meek, self-effacing, shabby—but her face glowed for a moment as one who has seen a vision.

"I just seen the room where Mr. Lincoln died," she said, with the shyness of one who knows her place, yet with something of the impulsiveness of a child who must share his pleasure with the first stranger he meets. "I come way up from Georgia and now I seen it."

"You live in Georgia?"

"Yes, sir. Way back. My father he was born on one of them plantations—and his father was there before him." Again her face glowed. "But Mr. Lincoln set my father free when he was three years old—him and all the other colored people."

She spoke as the pilgrim might speak of the saint at whose shrine he kneels. And Walter, whose earliest recollection was a certain visit he had made with his father to a saint's



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FRANCES MARION BRANDON

Mrs. Frances Marion Brandon, who has just been appointed an assistant corporation counsel for the City of New York, is a self-made woman in the fullest sense of that much misapplied term. When at the age of twelve, she was forced to go to work; she still continued to study in the evening, and at the age of seventeen opened a law reporting office. Meanwhile her law studies went on even when she wrote advertisements for a department store and worked as a movie editor. Later she was admitted to the Bar and successfully pursued her work. In the recent elections, she served as chairman of the Speaker's bureau and spoke for many candidates.

The daily press erroneously reported that Mrs. Brandon is New York's first woman assistant corporation counsel. Harriet B. Lowenstein (now Mrs. Jonah B. Goldstein), enjoyed that distinction, and Anna Moskowitz (Mrs. Isidore Kross) at present holds a similar position.

for the summer. "When they started 'cause he's a Jew—but things happen to rush you they thought you were to be that way. So what are you going to do about it?" German by your name, I guess, and you might have got by if you'd have "Nothing," Walter had answered autumn, he vowed he was going to do something to lose this hateful feeling of being different and apart his own college had put upon him. He had

et western town
wanted to see this
told her, "ever since
the boy and read about him
ool histories. When I was
father took me to Springfield
birthday treat and I saw his
ve and the house where he used
o live. I never forgot it." The
woman nodded sympathetically and
Walter pulled himself up abruptly;
he was not in the habit of growing
sentimental with strangers. "Do you
live in Washington now?"

"No, sir. I've been saving ever
since I remember and now I made
the trip. When I was a little girl my
father promised he'd carry me here
sometimes, but he never did. He
never had no money, but he wanted
to come. He remembered his own
father, he did, saying how if he lived
long enough he was coming to Wash-
ington and just look at Mr. Lincoln.
He loved him for making us all free
like that. But they killed him before
my grandfather could come; anyhow,
he never had no money neither. And
my father couldn't save nothing; he
never come to Washington neither.
But he talked about it a lot — he
wanted to come here to Washington
where they make the laws and Mr.
Lincoln give all the colored people
their freedom. No, sir, my daddy he
ever come—but I have."

She drew herself up proudly; the
blank eyes were now glowing with
pride and a sort of awed happiness.
"It's like the New Jerusalem," she
told Walter with the simplicity of a
child, "great big white buildings with
golden tops. And everything quiet
here like a Sunday morning back
home. I'm feeling like I didn't need
to die first to go and see Heaven."

Walter, like your true American,
felt a little ashamed of the sympa-
thetic tears that sprang to his eyes.
"Going to stay here long?" was his
very practical question.

"I'm going back tomorrow." She
held up the once splendid handbag.
"I just got enough left for to go
home. I've worked hard for my
money — washing and cooking and
cleaning house—and tain't been easy
to save. But I've been here," one
hardened hand sweeping the place in
a possessive gesture, "and I ain't
never going to forget it. I've walked
around after Mr. Lincoln."

Her eyes turned reverently to one
of the many pictures of her idol that
hung upon the wall; Walter, watch-
ing her, felt a lump in his throat. If
the great-hearted Father Abraham
had only lived long enough to receive
a little of the love his grateful, black
children were so anxious to shower
upon him. And then the boy's face
darkened with the futility of it all:
Lincoln's gift of freedom — and
negroes shot at southern polling
places; an emancipated race—and its

innocent men, sometimes its women,
lynched by howling mobs. What was
Washington itself but a mockery—
white buildings, indeed, and gilded
domes and broad avenues—while the
slums where its black citizens lived,
he had heard, were reeking with filth
and disease.

"What's the use of all this pagan
beauty in a city with rotten plumbing
for poor devils who can't get decent
homes because they've got dark
skins!" he thought hotly. And turned
to the negro woman almost savagely.

"Lincoln gave you freedom," he
said brutally, "but what has it done
for you? All the soldiers buried out
there at Arlington thought you were
going to be free and—" He broke
off in disgust. "I've read how you're
treated down there and you don't get
a square deal up north either. And
we talk about democracy! That's
what the Unknown Soldier buried
out there is supposed to have fought
for, but we haven't got it. White
people haven't all got it either," as
the memory of his own wrong quick-
ened his sense of impersonal injury.
"It's lucky for him Lincoln can't see
what a mess of things we've made
out of it all."

The woman smiled, gently, toler-
antly. "I ain't an educated gentle-
man like you," she confessed humbly,
"but I know you ain't right. It takes
a long time for things to come right.
The Saviour let them kill him and
didn't mind how folks hated him so
long they loved each other—and they
ain't learned how yet. And Mr.
Lincoln ain't been dead so long.
Folks has got to learn his ways, but
it takes a long time. And we all got
to help. Ignorant folks like me what
can't read or write, just by believing
hard and praying for the Bridegroom
to come; and smart educated gentle-
men like you by learning everybody
as they go along. It's going to take
a long time—but we ain't going to
disappoint Mr. Lincoln. He knew
the jubilee was going to come some
day—and he never made no mis-
takes."

Walking to the station a few mo-
ments later, Walter was strongly ob-
livious of the fair, white buildings he
had so long wanted to see. Though
inclined to smile at himself for his
simplicity he felt he had seen a vis-
ion—a picture of Lincoln's America
warmed at the heart of an illiterate
negro woman. And she, a stranger
at the shrine, had urged him and all
the other "smart, educated gentle-
men" of his class to go on and labor
for those who had the vision but
could only wait and pray. What a
weak fool he had been even to dream
of leaving college because of a child-
ish disappointment! Why should he
expect universal brotherhood in a
world that still tolerated lynch law
and slums without proper sewerage?
There was plenty of work to be done

before the adoring black children of
Mr. Lincoln and the blood brothers
of the preacher of Galilee could come
into their own.

The April air, warm and spring-
like, wafted the scent of early lilacs
and leafing trees to him as he stood
at the end of the fair avenue, his face
turned toward the great white dome
of the capitol. In the oncoming twi-
light Washington ceased to be a city
to Walter—it became a dream—a
symbol of the work he meant to do.

"I'm going to help Mr. Lincoln
along after this," he vowed and
bowed his head like a man before a
shrine.

HIAS BAZAAR A SUCCESS

Rose N. Lesser Auxiliary and Hebrew
Sheltering House League Unite to
Raise Funds for Hebrew Shelter-
ing and Immigrant Aid
Society of America

On Saturday evening last the Hias
Bazaar, in aid of the Emergency Fund
of the Hebrew Sheltering and Immigrant
Aid Society of America, opened at the
Hias Building, 425-437 Lafayette street.
The bazaar is being held under the



DR. B. B. BERKOWITZ
President Hebrew Sheltering House
League

auspices of the Rose N. Lesser Auxiliary
and the Hebrew Sheltering House
League, the two auxiliary organizations
affiliated with Hias. Dr. B. B. Berko-
witz, president of the Hebrew Shelter-
ing House League, was the chairman of
the evening, and the principal speech
of the evening was delivered by Mr.
John L. Bernstein, the president of Hias.



MRS. B. B. BERKOWITZ
Joint Chairman Bazaar Committee
Auxiliary

During the week Cantor Joseph
Rosenblatt, children of the Seward Park
Junior High School, M. Alexander
Oumansky, Ballet Master of the Capitol
Theatre; Mme. Eugenia Repelsky, Mr.
Charles D. Isaacson, a group of Yiddish
actors, under the auspices of Mr. Boris



MRS. HARRY FISCHEL
Vice-President Rose N. Lesser Auxiliary

Tomashefsky, Mr. Leo Ornstein, the
celebrated pianist; Master Sammy
Kramar, boy violin prodigy, and Samuel
Rezeszewski entertained the large
crowds.

Tomorrow evening there will be a
concert under the direction of Mr. Ed-
ward Ritt.

Sunday evening will be Lincoln's
Birthday celebration and the speakers
will be Major Fiorello H. La Guardia,
Mr. William Edlin, editor of the "Day,"
and Mr. Joseph E. Eron, chairman of
Hias Committee on Education. Mr. John



MRS. J. ROSENZWEIG
Financial Secretary Rose N. Lesser

L. Bernstein will preside. The feature
of the evening will be a selection from
the pageant presented at the Hotel Astor
by the Federation for the Support of
Jewish Philanthropic Societies. The
pupils of the Young Women's Hebrew
Association will participate.



MRS. G. SHAPIRO
Vice-President Rose N. Lesser Auxiliary

Monday evening the entertainment
will be rendered by "The Harp of the
Bronx," a musical society.

Tuesday evening a number of Jewish
actors and actresses will appear.
The bazaar will be open until Saturday
evening, February 18.



MRS. L. SOLOMON
Vice-President Rose N. Lesser Auxiliary

The officers of the board are: Mrs.
Leon Kamalky and Mrs. B. B. Berko-
witz, joint chairmen; Mrs. S. I. Rosen-
zweig, treasurer; Miss Sadie Goodman,
secretary, and the following Executive
Committee: Mrs. A. A. Anzell, Mrs.
Nettie Lesser Berg, Dr. B. B. Berkowitz
and Mr. Harry Rogovin.

\$7,000 Within Two Weeks for Orphan Relief

While the campaign for the \$14,000-
000 drive is carried on in various parts
of the country, the gathering of inter-
ested societies has not been discontinued
for the most pathetic relief work—the
war orphans.

According to a report from the or-
phan bureau of the Joint Distribution
Committee, for the first two weeks in
January the sum of \$6,883 was received
in the form of contributions, out of
which the sum of \$3,600 was received
from "fathers" and "mothers," who con-
tributed the necessary funds for adopt-
ing the children.

Out of the 92 persons who adopted
orphans in January, 1921, giving \$100
for each, only 47 have, in the course of
the first few weeks of January, 1922,
renewed their adoptions. It is expected
that the others will be heard from.

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**Condition of Jews in Roumania
Improved, Says Prince Bibescu**
At the convention of the United Rou-
manian Jews in America held here last
week, Prince Bibescu, the Roumanian
ambassador to Washington, declared
that the political condition of the Jews
in Roumania has recently greatly im-
proved. Prince Bibescu stated that
there is virtually no Jewish question at
present in Roumania. He, however, ad-
mitted that his country has in the past
been not altogether just toward its Jew-
ish citizens, which he attributed to gen-
eral political uncertainty. He declared
his readiness to aid the Roumanian Jew-
ish organization in every possible way,
and hopes they will accept him as their
friend.
The convention enthusiastically re-
ceived Prince Bibescu, who had come
from Washington in order to be present
at its opening session.
A resolution was adopted pledging the
support of the United Roumanian Jews
in America in the restoration of Pale-
stine as the national homeland and to the
Keren Hayesod. The assembly also
voiced its protest against the further
restriction of immigration to America.
Another resolution was adopted to the
effect that the central organization of
Roumanian Jews keep in constant touch
with the individual societies.
The following officers were elected:
Dr. P. E. Siegelstein, first vice-presi-
dent; A. Hirsch, of Philadelphia, second
vice-president; Mr. Seikowitz, treas-
urer; Mr. Foler and Mr. Diamond, sec-
retaries. An executive committee of
fifteen was also elected.

STATE OF NEW YORK,
OFFICE OF THE SECRETARY OF STATE, ss.
THIS CERTIFICATE issued in duplicate,
hereby certifies that the Sanitary Poultry
Market, Inc., a domestic stock corporation,
has filed in this office on this 21 day of Feb-
ruary, 1922, papers for the voluntary dis-
solution of such corporation under section 221
of the General Corporation Law, and that it
appears therefrom that such corporation has
complied with said section in order to be dis-
solved.
WITNESS, My hand and seal of office of
the Secretary of State, at the City of Albany,
(SEAL) this second day of February, one
thousand nine hundred and twenty-two.
C. W. TAFT,
Second Deputy Secretary of State.

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Feb 10, 1922

NEWS FROM ENGLAND

Exclusive Correspondence to the HEBREW STANDARD

Jacob Epstein's "Mr. Kramer" for Tate Gallery—Sir Edgar Speyer—New Testament Discussion Not Ended—"Morning Post" on Zionist Position—Dr. Weizmann at Vienna—Federation of Ukrainian Jews—Rev. I. Harris' Forty-Year Ministry—Jewish Lads' Brigade Competes for Shield.

London, Jan. 11, 1922. It is gratifying to learn that a work by Mr. Jacob Epstein, the sculptor, is to be placed in the Tate Gallery, London. As is of course known, Mr. Epstein was born in New York, but left that town to become an Englishman by naturalization. Mr. Epstein is probably the most famous sculptor living; at any rate, it can be confidently said he is certainly the most original. His representation of Christ was the work of a genius. Nothing more original and conveying so much of what the idea of Christ should stand for among his believers has ever been produced. The work chosen for the Tate Gallery is a bust of the Jewish artist Mr. Kramer. It is considered one of the most remarkable pieces of sculpture recently produced, the head being specially notable for the dramatic beauty of its modeling.

Concerning Sir Edgar Speyer, in the "Jewish World" appears a rather bitter paragraph on the statement he made in defence of his position regarding his denaturalization. They say that the report by the committee concerning the allegations made against him leaves little doubt that he was altogether careless of his obligations to this country as an Englishman and showed a reprehensible contempt for the duties to the state he had undertaken. They continue: "We have only to add that there is nothing surprising in all this. When a man is disloyal to the faith and the people to which he was born there is no need for astonishment that he should behave towards the country of his adoption as did Sir Edgar Speyer." This appears to be the general view taken on the matter, and any personal opinion in view of statements made would naturally be out of place.

The issue regarding New Testament teaching is still not cleared up. In the meantime, the matter, as it was conjectured, has taken rather a personal turn, and the Rev. A. A. Green and the London Jewish press appear to be at loggerheads. The latest statement issued says: "The Rev. A. A. Green held his advanced class in the Hampstead Synagogue on Sunday morning last, and will continue to hold it with no break in the regularity of his teachings. The attempts to stamper the decision of the ecclesiastical authorities announced with such sensational inaccuracy a week ago in the same press which has been guilty of so much deliberate misrepresentation of the facts have completely failed. The class is still being held and advanced students are still (and properly) admitted to full instruction in the subjects of the curriculum. The ugly rush to end it has not been successful and sensible people will form their own conclusions as to the motives and intelligence of the ramp who have been attacking the Chief Rabbi. His resistance to these attacks does him honor and will increase his prestige." It would seem that this statement shows more bark than bite. A slight analysis

shows that there is nothing said of continuing the New Testament teaching. All the statement actually declares is that Mr. Green's "advanced class" is being still continued. It will be observed also that really the New Testament teaching is very carefully avoided, the point being that the teaching of the New Testament was, of course, never included in the curriculum, but was added by Mr. Green himself under circumstances which he himself has explained.

The "Morning Post" last Saturday contained a statement as to the Zionist position, saying that Dr. Weizmann had proceeded to Cannes in order "to see if it is possible to get any change in the resolution which the British Government has made to issue a definition of the 'Balfour Declaration' which once and for all will repudiate the political pretensions of the Zionists." It proceeds with the lying suggestions that Zionism is bent upon "embroiling Great Britain and the Moslem world" and that Zionists desire the British Government to "execute a sentence of banishment on the Palestine people"; further, that the Zionists are putting forth all the energy at their disposal in order to prevent any definition of the Balfour Declaration. But they themselves have made a definition imperative. The statement continues at length in the same strain and is hardly worth recapitulating.

I am informed that Dr. Weizmann arrived at Vienna on December 26 and was enthusiastically received at the station. In the course of his stay he had a long conversation with the Chancellor. It is understood that the general position of the Jews in Eastern Europe, as well as the questions of Zionist policy formed the subject of the conversation between Dr. Weizmann and the Chancellor. A public meeting arranged by the "Maccabee" Society was held on December 28, with the Chief Rabbi, Dr. H. P. Chajes, as principal speaker. Dr. Weizmann was enthusiastically greeted by the enormous audience. It is expected that Dr. Weizmann will be present at Cannes during the conference of the Allies. It is reported that in the course of the debate at a meeting of the committee on the statement of Dr. Weizmann the majority of speakers regarded the reduction of the British forces in Palestine as a step which is likely to imperil the Zionist work. Many speakers criticized Sir Herbert Samuel's activities, but Dr. Weizmann drew attention to the High Commissioner's difficulties. Dr. Weizmann counseled moderation to those who demanded a stronger Jewish policy. On the whole, he regarded the political situation as favorable, and he emphasized the satisfactory solution of the northern frontiers problem.

The second annual relief conference of the Federation of Ukrainian Jews was held on Sunday last. Dr. D. Jochelman presided. Messages of sympathy and denunciation of the outrages were read from a number of public men. The Chief Rabbi in opening the proceedings delivered an address in course of which he complained of the conspiracy of silence concerning the outrages in the Ukraine in the British press, which he compared with the protests that had been made against the Russo-Jewish outrages some years ago. Those outrages paled into in-

significance compared with the horrors of the Ukraine, where a hundred thousand Jews had lost their lives and six hundred thousand children were homeless and starving. Speeches of welcome were delivered by Dr. Motzkin, Deputy Grunbaum, Mr. Shereshevsky and Mr. Finkelstein. A general review of the work of the past year was submitted and the report and financial statement were adopted after discussion. Mrs. Jochelman presented a report on the work of the women's section.

Next week the Rev. Isidore Harris completes forty years of his ministry at the West London Synagogue. It is a matter for congratulation to him, and not to him alone, for the congregation has to be felicitated upon having in its service one who has served it so faithfully and so zealously over such a period of time. We wish the reverend gentleman yet many years of health and strength to continue his work in the vineyard of the Lord, says the "Jewish World," and to perform as well with little abated energy the numberless other labors with which he has associated himself for the benefit not alone of his congregation but of the community at large.

The second phase of a competition for the Prince of Wales boxing shield to decide the championship of the London district of the Jewish Lads' Brigade took place at Chelsea Barracks last week between the Thirteenth Battalion Church Lads' Brigade, champions of the County of London, and the First London Cadet Battalion, Jewish Lads' Brigade, representing the city of London. The result of the test was a win for the Jewish Lads' Brigade by fourteen points to eight. This brings the brigade into the third round of the competition.

Young Judaea Presented With Nathan Straus's Portrait

A life-size portrait of the Honorable Nathan Straus, chairman of the board of trustees of Young Judaea, which has been donated to Young Judaea by Mr. Marcus Rottenberg of Brooklyn, will be unveiled with appropriate ceremonies on the occasion of the big Zionist dance to be held on Saturday evening, February 18, at the 69th Regiment Armory, Lexington avenue and Twenty-fifth street. It is expected that Mr. Straus himself will take part in this function and will address a few words.



NATHAN STRAUS

Mr. Nathan Straus has been actively interested in the Young Judaea movement for many years and was elected as chairman of the board of trustees in the early fall of 1921. At that time Mr. Straus expressed his happiness in becoming the godfather to the twenty thousand boys and girls who make up the great educational movement of Young Judaea. He had devoted himself unsparringly to the physical welfare of children in all lands in securing public recognition of milk and was thereby instrumental in saving thousands of lives and untold suffering. It was a very fitting climax to this noble career that Mr. Straus should have assumed the leadership in a movement which has to do with the educational and spiritual welfare of Jewish children.

Another distinguished guest who will be present on the occasion of the Zionist dance being given for the benefit of Young Judaea is Mr. Vladimir Jabotinsky, a member of the distinguished Zionist delegation from Europe, one of the founders and organizers of the Jewish Legion and a member of the executive committee of the World Zionist Organization. Mr. Jabotinsky is one of the most vigorous and inspiring of contemporary Jewish leaders. His dominating personality has been a tremendous factor in the success of the Keren Hayesod throughout the entire world. Mr. Jabotinsky will make a short address.

A very beautiful feature of the Zionist dance will be an exhibit of Palestine tapestries, carpets, art work and jewelry. Suitable booths and rooms are being arranged for this exhibit. It will be a real opportunity to see at first hand the fruits of Jewish art which are springing forth on their native soil in Palestine.

Joseph Herzog, who died at Oakland, Cal., last month, was one of California's few remaining "forty-niners." He was born in Hungary ninety-six years ago and eventually came to San Francisco. He built the first brick building in Oakland and laid out the first real estate tract in Alameda and the first large street through Berkeley, which still bears his name. He was a lieutenant of the Vigilance Committee of 1856, and was head of the Alameda county delegation in 1859-60 at the time of the splitup between the Northern and Southern Democrats. Herzog was the inventor and constructor of a cable car which was used in his wire factory.

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Mr. Sokolow on Commission of Jewish Delegations

Mr. Nahum Sokolow, chairman of the Executive Committee of the World Zionist Organization, who is now visiting this country, has at a number of recent meetings referred to the achievements of the American Jewish Congress at the Peace Conference, in behalf of Palestine and Jewish rights, and to the continued activities of the Committee of Jewish Delegations in Paris, for the protection of Jewish interests abroad. At a mass meeting of the Independent Order Brith Abraham lately held in New York and at a dinner in Philadelphia on January 12, Mr. Sokolow made special reference to the Jewish Congress Organization and to the aims of the delegations in Paris.

Last week an informal dinner was held at the Cafe Boulevard under the auspices of a number of members and friends of the Congress Organization to secure support for the movement to establish the Congress on a permanent basis. Dr. Stephen S. Wise, Mr. Morris Rothenberg, Mr. George I. Fox, Mr. Louis Lipsky, Mr. William Edlin and Mr. A. Goldberg of the Warsaw Haint were the chief speakers. Mr. Jacob Ginsburg of the "Jewish World," Philadelphia, presided. The following letter was on this occasion received from Mr. Sokolow:

"Mr. Bernard G. Richards, Executive Secretary Provisional American Jewish Congress, 1 Madison Avenue, New York City. 'My dear Mr. Richards:—I have just received your letter of yesterday. Being here only for a few days before leaving for a long journey, I am very sorry not to be able to attend your meeting, but I wish to impress upon you, as well as upon all the gentlemen present, the imperative necessity of perpetuating the activities of the American Jewish Congress and those of the Committee of Delegations in Paris. The most vital inter-

ests of the Jewish people in the Diaspora require the continuation of the existence of these organs. To cancel them or to weaken their functions would mean giving new strength to our enemies by the reduction of our forces for legitimate defense. The problem has not been solved, finally, by our success at the Peace Conference, and our success would become a dangerous illusion if we would not continue to work in every direction to defend our rights.

Please accept my best wishes for your meeting. Yours sincerely, NAHUM SOKOLOW." (Signed)

Presentation of a Sefer Torah to Jewish Theological Seminary

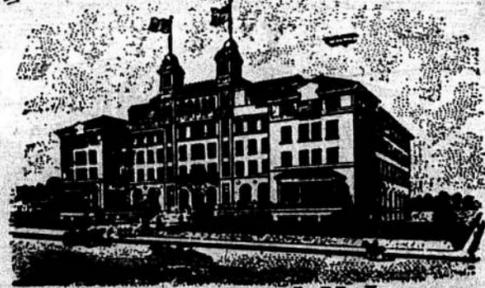
A very interesting event occurred last Sunday. It was the presentation of a "Sefer Torah" together with the mantel and silverware to the Jewish Theological Seminary by the Congregation B'nai Peiser in memory of its deceased founders. There was a large gathering present in the chapel of the seminary, where the ceremonies took place, including over 100 children of the Hebrew school.

The presentation address was made by our venerable co-religionist, Mr. I. H. Cohen, the only surviving founder of the congregation, which was founded in 1871 and recently celebrated its Golden Jubilee.

Addresses of acceptance were made by Rev. Dr. Elias L. Solomon on behalf of the United Synagogues of America, of which he is president and by Professor Ginsburg of the Jewish Theological Seminary.

The children of the Hebrew school joined in the singing of the Hatikvah and the National Anthem, and after the closing of the exercises, refreshments were served to the children and guests present by the ladies of the Congregation B'nai Peiser.

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ITEMS OF INTEREST IN THE JEWISH WORLD

A Hebrew Free School has been started in the village of Catskill, N. Y.

Baron Weiss of Budapest has given 1,700,000 kronen for Jewish institutions in Hungary.

Solomon Jacobson has given \$10,000 for the new Jewish hospital to be erected in Buffalo, N. Y.

After a lapse of many years a Beth Din has been revived at Chirstchurch, New Zealand.

A number of Hebrew schools and a training farm have been established in the Georgian Republic.

Jews to the number of 120,224 have registered themselves in Soviet Russia, for repatriation to Poland.

Rabbi George Solomon has been elected president of the Savannah (Ga.) Social Service Federation.

Rev. Marcus S. Simmon has been installed as Minister of the Windsor Place Congregation, Cardiff, Wales.

Count Moise de Camondo has been appointed a member of the Council of the National Museums of France.

Mr. Daniel Levy, speaker of the N. S. W., Australia, Legislative Assembly, has resigned that position.

During the past year the Associated Jewish Charities of Chicago disbursed \$974,572, leaving a deficit of \$24,695.

The principal of the Institute at Miskeloz (Hungary) has been dismissed for refusing to expel the Jewish students.

The German Government has sanctioned a 5 per cent. loan of the Frankfort Jewish community for 12,000,000 marks.

The Young Men's Hebrew Association of Corona Heights, L. I., have moved into new quarters in the new Hebrew School Building.

F. C. Hollander of Natal has been appointed Honorary Grand Junior Warden of the Grand Lodge of Freemasons, Scotland.

Rabbi Prof. Dr. Hermann Gollancz, M. A., D. Litt., of London, Eng., will celebrate his golden jubilee in the ministry.

"Kid" Lewis, a native of Manchester, Eng., has won the bantamweight boxing championship for the entire Union of South Africa.

Messrs. Rundstein and Weissblatt have been elected Jewish representatives on the executive of the Warsaw municipality.

The rector of the Cracow University has promised to prevent in future the exhibition of anti-Semitic placards at the institution.

Mr. Moses Mirsky, the well-known singer, has been appointed professor of singing at the London (Eng.) Guildhall School of Music.

The New Orleans (La.) section of Council of Jewish Women have just held a celebration in commemoration of their 25th anniversary.

Bernard M. Baruch has donated \$2,000 to Town Hall, of this city, for chairs in memory of his parents, the late Dr. and Mrs. Simon Baruch.

The Jewish students at Kecshemej, Hungary, have decided to boycott the local academy in view of the anti-Semitic feeling displayed there.

The Congregation Agudath Achim of Taunton, Mass., has purchased a residence adjoining the synagogue which they will convert into a social center.

The Hungarian Premier and Minister of Education announce that the percentage norm for Jews in the educational institutions is likely to be increased.

Dr. Jacques Faitlovitch will shortly visit the Jewish centers in Europe and America in connection with his efforts in behalf of the Falashas in Abyssinia.

Mr. H. M. Solenger of Sydney, N. S. W., Australia, has been appointed by the judges of the Supreme Court one of the members of the Solicitors' Admission Board.

This year's pacifist Strindborg prize, awarded annually on the dramatist's birthday, has been conferred on Maximilian Harden for his book, "War and Peace."

Dr. Walter Rathenau, former German Minister of Reconstruction and lately German representative at various economic conferences with the Allies, has been appointed German Foreign Minister. This post has been held by Dr. Joseph Wirth in addition to the Chancellorship since the reorganization of the Cabinet last October.

During the last census at Lemberg 77,400 Jews registered themselves as of Jewish nationality. They form ninety-two per cent. of the total Jewish population.

Baroness Henri de Rothschild has been appointed Chevalier of the Legion of Honor for her services during the war at the head of the Henri de Rothschild Hospital.

The Parisian Committee in aid of the Russian war victims, sent three consignments of clothing of the value of 300,000 francs to Poland, Bessarabia and Lithuania.

The Czecho-Slovakian government has designated Professor Louis Eisenmann for the Faculty of Slav Civilization which has been created at the University of Paris.

Four organizers of the Jewish massacres, which took place under the command of General Balachovitch, have been sentenced to imprisonment for three years each.

The Jewish self-defense companies in the Homel district are successfully combating the constant attacks on Jewish life and property carried out by desperate gangs.

The German Minister of War has received a protest from the Jewish deputies against the order prohibiting the enrolment of Jews in the special Posen Infantry Division.

A religious school has just been opened at the B'nai Israel Congregation on Francisco avenue, near Roosevelt road, Chicago, Ill., for the hundreds of little children in the neighborhood.

Rev. Dr. David Philipson has been re-elected a member of the Board of Trustees of the Cincinnati (Ohio) Mercantile Library and has been made chairman of the Book Committee.

The Rev. Morris Joseph, who after forty years' service recently sent in his resignation as Minister of the West London Synagogue, has been appointed Rabbi Emeritus with full pay for life.

The Italian Government has recognized the Beth Din of Lybia (Northern Africa). The Jews in that country will be represented in the local Diet proportionately to their numbers in the state.

A relief portrait of the late Rabbi Isaac M. Wise, executed by Boris Schatz, head of the Bezalael Art School at Jerusalem, has been given a permanent place at the Cincinnati (Ohio) Art Museum.

At Ostrog (Volhynia), the authorities issued an order that the merchants from Soviet Russia should only transact business in specially designated barracks. Jews were excluded from entering the barracks.

The Jewish women's societies in Hungary have founded in Budapest the first teachers' seminary for Jewish women. The Budapest Jewish community has pledged its support and aid to the new institution.

Late this month Temple B'nai Israel, Baton Rouge, La., will dedicate an annex which will be used as a school and social centre. The congregation has just re-elected Rabbi Harold F. Reinhart for a period of three years.

The Ahavas Sholom Synagogue, High and Jackson streets, Pawtucket, R. I., was dedicated with the appropriate ceremonies last Sunday, Mayor Kenyon being the principal speaker. The synagogue cost \$100,000 to erect.

Alderman Lewis Cohen of Adelaide, Australia, has been elected and installed as Lord Mayor. Mr. Cohen, who was unopposed, first entered civic service in 1886 and subsequently served as Councillor, Alderman and Mayor.

The building of the Friedenskirche, the old German Presbyterian Church, at Willoughby avenue, near Broadway, Brooklyn, has been sold to the Congregation Chevra Zichron Zedek, a comparatively new organization.

Jewish residents of Belmar, N. J., numbering approximately 250, have initiated a movement to erect a Hebrew Free School in the borough to cost between \$35,000 and \$40,000. Seven thousand dollars is already in hand.

A Jerusalem dispatch states that at a joint session of all Palestine chambers of commerce held recently, at which Sir Herbert Samuel presided, the question of building a modern port in the harbor of Jaffa was thoroughly discussed. It was found that the capital necessary for that purpose was so large that there was no possibility of carrying the project into effect, as there are no prospects in sight that foreign capital will become interested in the undertaking. The plan of constructing a port at Jaffa was postponed indefinitely.

The Archbishop of Bessarabia received a Jewish deputation which thanked him for the support he had given to Jewish refugees. The Archbishop, in his reply, appealed to the Jews to assist Christian refugees too.

Temple Israel of Wichita Falls, Texas, was dedicated last month. The congregation is only two years old, but already ranks seventh in size in Texas. In that time the congregation has raised over \$70,000 for local and national activities.

The Young Men's Hebrew Association of South Norwalk, Conn., is conducting a drive to raise \$25,000 for a suitable building. The Jewish population of South Norwalk has grown in the last few years, and now numbers over 700 families.

Ground has been broken for a new synagogue at Greenfield, N. Y. Greenfield is a village midway between Ellenville and Mountandale, and whereas a decade ago it had no Jewish residents, today the entire district is populated by Jewish farmers and boarding-house keepers.

The Jewish Community House has been incorporated to conduct and maintain the social welfare activities of the Cleveland (Ohio) lodge, Independent Order of B'nai B'rith, 7103 Euclid avenue. The lodge will discontinue these activities.

Many Jewish refugees who escaped from Soviet Russia have arrived at Harbin, Manchuria, on their way to their friends in America. The American consul visited their passports, issued them by local Chinese authorities, after having refused to recognize their Russian documents.

Reports from Cape Town state that the agitation against immigration long waged in South Africa has finally been crowned with success. A bill was passed requiring the immigrant upon entrance into the country to possess enough capital to carry him through the first six months of his stay in the country, thus insuring himself against becoming a burden to the community until he becomes acclimated and succeeds in finding occupation.

The Premier of Czecho-Slovakia recently received Rabbis Weber, Schreiber and Hirscher. He promised them to give his favorable consideration to any demands bestowing upon Jews full freedom of conscience and exercise of religious rites.

A group of forty Chaluzim from Soviet Russia has reached Trieste en route to Palestine. The pioneers are of healthy, vigorous and intelligent stock and all have had extensive agricultural training. Chaluzim to the number of 5,500 passed through Trieste in 1921.

In the passing away of Mr. J. H. Cohen, on January 19, Detroit, Mich., the Jewish community lost one of its oldest men, he having been a resident there for nearly 50 years. In his early years, he was very active in religious circles, having been president of Congregation Beth El in 1882, and many times elected thereafter until his last term in 1906. He was also president at various times of nearly every Jewish organization in the city.



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ENGAGEMENTS

BAYER-COHEN.—Mr. and Mrs. Abraham Cohen of 51 East Ninety-sixth street, announce the engagement of their daughter, Estelle, to Mr. Saul Bayer, son of Mrs. Meyer I. Bayer of 1047 Morris avenue, New York city.

BREAKSTONE-BUSH.—Mr. and Mrs. E. J. Bush announce the betrothal of their daughter Frieda to Mr. Julius G. Breakstone. At home, 769 East 158th street, Sunday, Feb. 12, from 3 to 6.

GOLDSTON-SHALITA.—Mr. and Mrs. Morris Shalita, of 270 Riverside Drive, announce the engagement of their daughter Grace to Mr. James J. Goldston, of Brooklyn.

KATZ-HEILBRONN.—Mr. and Mrs. Jacob Heilbronn, of 892 St. John's Place, Brooklyn, announce the engagement of their daughter Marion to Benjamin S. Katz, of Brooklyn. Reception at home, February 12, after 8 p. m.

KURCIAS-BLOOM.—Mr. and Mrs. Max Bloom, 212 Tremont avenue, announce the betrothal of their daughter Roselyn Leah to Samuel Kurcias, son of Mr. and Mrs. Simon Kurcias. Reception Sunday, Feb. 12, after 3 p. m., at the home of Mr. and Mrs. Adolph Steiner, 2076 Anthony avenue.

LEVY-PEARLMAN.—Mr. and Mrs. Benjamin Pearlman announce the engagement of their daughter Theresa to Abraham Levy.

LEWENGOOD-ULMER.—Mrs. Jennie Ulmer, 533 West 145th street, announce the engagement of her daughter Bertha to Irwin S. Lewengood, son of Mrs. Eva and the late Simon. At home Feb. 12 from 3 to 6.

NEUHAUSE - PFEIFFER.—Mrs. Samuel Pfeiffer announces the engagement of her daughter Hannah to Mr. Herman Neuhauser.

ROTHSCHILD-ARNOLD.—Mr. and Mrs. Harry Arnold, of Hotel San Remo, announce the engagement of their daughter Constance to Felix Rothschild, of Baltimore, Md.

MARRIAGES

ALTMAN-BROWN.—Mr. and Mrs. Max Altman, of 894 Riverside Drive, announce the marriage of their daughter Ray to Seymour Brown, son of Mr. and Mrs. Frederick Brown, on Wednesday, February 15, 1922. Rev. H. Neumark will officiate. The couple will spend their honeymoon abroad.

COHEN-DIAMOND.—Miss Anna Diamond to Mr. Oscar Cohen on January 29, 1922, by Rev. S. Seidman.

COHEN-EPSTEIN.—Miss Stella Epstein to Mr. Reuben Cohen, at the Crescent, 1175 Boston road, on February 4, 1922, Rev. Dr. Adolph Spiegel officiating.

HEYMAN-WEISS.—Miss Hattie H. Weiss to Mr. Leon W. Heyman, on January 25, 1922, by Rev. Dr. Adolph Spiegel, at his residence.

JACOBS-WEINTRAUB.—Mr. and Mrs. Samuel Weintraub of 1967 Seventy-fifth street, Brooklyn, announce the marriage of their daughter Fay to Max Jacobs on Sunday, February 5, at Belvedere Hall. Rabbi Aaron Eiseman performed the ceremony.

KAPLAN-DEIFIK.—Mr. and Mrs. Deifik announce the marriage of their daughter Sadie to Mr. Nathan Kaplan on Sunday, Feb. 6, by Rev. S. Seidman.

LEVY-SEGALL.—Mr. and Mrs. Louis Segall of 600 West 141st street announce the marriage of their daughter Annette to Adolph Raymond Levy on Sunday, February 5, at the Hotel Astor. Rabbi Aaron Eiseman performed the ceremony, assisted by Cantor I. Frank.

MITTENTHAL-FALKENBERG.—Mr. and Mrs. Frederick Falkenberg of 66 Fort Washington avenue announce the marriage of their daughter, Muriel Vera, to Philip Mittenthal on Tuesday, January 31, at the Hotel Commodore. Rabbi Aaron Eiseman performed the ceremony.

BIRTHS

GERSTEN.—Mr. and Mrs. S. Gerston of 1,895 7th avenue, announce the arrival of a daughter, Sunday, Jan. 29, 1922.

KUSHNER.—Dr. and Mrs. L. S. Kushner of 3,004 Clarendon road, Brooklyn, announce the birth of a daughter, Feb. 1, 1922.

ROSE.—Mr. and Mrs. Arthur R. Rose (née Berlinger) of 3,505 Broadway announce the birth of a son, on Feb. 1, 1922.

BAR MITZVAH

GOLDSMITH.—Mr. and Mrs. Louis Goldsmith of 1829 Amsterdam avenue announce the Bar Mitzvah of their son Milton on Sabbath morning, February 11, at Mt. Neboh Temple, 150th street and Broadway, at 10 o'clock.

KAISER.—Mr. and Mrs. Henry B. Kaiser of 255 West 108th street announce the Bar Mitzvah of their son Julius, Saturday, February 11, at Temple Mt. Neboh, 150th street near Broadway.

MORRIS.—Mr. and Mrs. Abraham Morris of 48 St. Nicholas place announce the Bar Mitzvah of their son Julius, Saturday, February 11, at Temple Mt. Neboh, 150th street near Broadway.

SCHOENTHAL.—Mr. and Mrs. Morris Schoenthal announce the Bar Mitzvah of their son Lester Saturday, Feb. 4, at 9 a. m., Montefiore Temple, Hewitt and Macy Place. Reception on Sunday, Feb. 5, at Martiniue Mansion.

OBITUARY

REICHERT.—Rev. Dr. Isadore Reichert, rabbi of Temple Beth Israel, Richmond Hill, died Tuesday, January 30, at his home, 547 Ninety-eighth street, Woodhaven, after a short illness. Rabbi Reichert suffered a breakdown last summer, but apparently had recovered. Funeral services were held at Temple Beth Israel Thursday afternoon. Rabbis Ephraim Frisch and Clifton H. Levy officiating. Burial was in Mt. Zion Cemetery.

Rabbi Reichert's first charge was Temple Beth-El, Noble street, Greenpoint. For nine years he was in charge of Temple Hand-in-Hand of the Bronx. Later on he officiated at Unionport, Pa., and about ten years ago was called to Peni-El of this city. After serving there about two years he headed a seceding faction which organized the Congregation B'nai Israel, which lately completed a handsome edifice. For the last few years and prior to his going to town in Atlanta, Ga., first in charge of Jewish Welfare Work at Camp Gordon, and later in charge of Washington Temple.

Rabbi Reichert was a member of Adelpia Lodge No. 23 of Masons for a number of years, and also of Sioux Lodge Knights of Pythias. He was a particularly fine penman and engraver. He leaves his wife, three daughters, Mrs. Nathalie Ruth Strung and Helen and Florence Reichert, and two sons, the Rev. Dr. Irving F. Reichert, rabbi of Temple Israel, Jamaica, and Victor F. Reichert.

TAUSKY.—Rev. Herman Tausky, for the past twenty-five years cantor emeritus of Congregation Rodeph Sholom of this city, died at his home, No. 418 Central Park West, last Saturday, at the age of ninety-one. Cantor Tausky was born in Austria and came to America in 1880, shortly after which he became cantor of Rodeph Sholom, while it still worshiped in Clinton street.

IN MEMORIAM

SIEGEL.—It is with deep sorrow that the Ladies' Malbish Arumim Society of the Uptown Talmud Torah learned of the death of Mr. Reuben Siegel, husband of their worthy directress, Mrs. Ida Siegel. To the family of the bereaved they extend heartfelt sympathy and condolence. Mrs. Joseph Cohen, president.

SOCIAL NOTES

Mrs. Nat Ginsburg and her daughters, Theresa and Marjorie, and sisters, Evelyn and Mary, have left for Miami, Fla., where they will remain for the next two months.

Mr. and Mrs. Bennett E. Siegelstein, of No. 202 Riverside Drive, are touring the South. At present they are at Miami Beach, Florida, and next week will sail for Havana, Cuba.

The annual entertainment and ball of the United States Grand Lodge, Order Brith Abraham, will take place at Central Opera House, 205-19 East Sixty-seventh street, New York city, on Sunday, February 12, 1922; at eight P. M.

On January 17 Mr. and Mrs. Adolph Meyer, of No. 240 West 102d street, celebrated their golden wedding, and owing to the ill-health of Mrs. Meyer the celebration was confined to the members of immediate family. Mr. and Mrs. Meyer have three children living, besides a number of grandchildren.

Rabbi Leo Jung of Cleveland, Ohio, was a passenger on the S. S. Aquitania which sailed February 7. Rabbi Jung goes to Baden Baden, where he will be married on March 1 to Miss Irma Rothschild of Zurich, Switzerland, and will return in time for the Passover holidays.

The Ladies' Malbish Arumim Society of the Uptown Talmud Torah will hold a charity bridge and whist at the Hotel Pennsylvania on Tuesday afternoon, February 14. The proceeds will be used for the purchase of clothing and shoes for the poor and orphaned children. Mrs. Joseph Cohen is president of the society.

Dr. and Mrs. Henry Kendall announce that the Bar Mitzvah of their son Edward will take place at the Shearith Israel Synagogue, Seventieth street and Central Park West, tomorrow (Saturday) morning. In honor of the event they will tender a reception on Sunday afternoon at their home, No. 16 East Ninety-seventh street, where they will be pleased to welcome their friends from 3 to 6 o'clock.

A charity dance and supper under the auspices of the Foster Mothers' Association of America will take place on Saturday night, February 18, at the Hotel Ambassador, Fifty-first street and Park avenue. Mrs. Samuel Bitterman is chairman of the affair and associated with her are Meses. R. Leipziger, B. Rosenbluth, I. Poon, J. Heineberg, Eli H. Levy, Betty Nyburg, T. Stern and M. Krieger. A number of young folks are assisting and among them are the Misses Bess Goodstein, Helene Cahn, Rosalie Bernstein, Evelyn Semon, Hortense Semon, Rose Starlight, Miriam Greenspan, Helen Sternberg and Gertrude King and the Messrs. Dr. Leon Cohen, Dave Goodstein, Leon Simon, Al Moss, Al Greenspan, Saul J. Baron and Dr. Milton Picard.

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B'nai Jeshurun Center News Notes

One of the most active organizations of the B'nai Jeshurun Center, 580 West End avenue, is the Young Folks' League. One of its semi-monthly meetings is devoted to a forum at which is presented some subject of current Jewish interest by a person who can speak authoritatively on it. This is followed by discussion from the floor. The other meeting of the month is home talent night, at which the entire program presented is rendered by the members themselves. Once in six weeks an informal dance is held for the members and their invited friends. But whether the program be of a serious nature or in a light vein, the spirit of sociability always reigns supreme.

The members of the League, however, are not satisfied with working for their organization alone. From among its ranks are recruited the leaders and directors for the Junior clubs of the center, all of which are flourishing under their guidance. Thus the Young Folks' League is rendering a real community service.

But the League extends its influence beyond its own community. Some of its members are among the most active representatives at the National Young Folks' League of the United Synagogue. In fact, the Young Folks' League of B'nai Jeshurun played no unimportant part in the organization of this large national body and continues to be one of its most vital branches. The League is thus making its contribution towards bringing about a unification of our many scattered young people's organizations throughout the country, and instill in them a stronger consciousness of a United Israel.

Rabbi Goldstein Argues Dickstein Kosher Bill Before Assembly

Rabbi Herbert S. Goldstein, in behalf of the Union of Orthodox Jewish Congregations, was the only speaker representing the Jewish people on the Dickstein kosher bill before the Committee on Codes of the New York State Legislature. He urged the Dickstein amendment passed, which, if effected, will tend to do away with fraud concerning the placing of kosher signs.

Word has just been received that the committee unanimously reported the bill favorably.

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COUNCIL OF JEWISH WOMEN

During the month of March Mrs. Harry Sternberger, executive secretary of the Council of Jewish Women, will make a series of addresses in the West. She has been invited to deliver the principal address at the Western Interstate Conference, which meets in San Francisco on March 9 to 12. The conference will include representatives from sections in the Western States and Western Canada, embracing California, Washington, Oregon, Montana and Calgary and Edmonton, Canada.

The sections of the Council of Jewish Women are preparing to observe Council Sabbath on March 11, the Sabbath preceding Purim. Mrs. Felix A. Levy of Chicago, chairman of the Committee on Religion, has issued an appeal to the sections to make its observance even more universal than in the past year, when the Council Sabbath was instituted.

The executive secretary has extended all sections the services of the speakers' bureau of the executive office. For this day it is planned to have pulpits in all communities occupied by women, whose message will be devoted to Jewish womanhood and its services to every cause of Jewish interest. Rabbis in many cities have already consented to speak on this subject on the Council Sabbath.

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Special Inducements for Newlyweds

A section at Kankakee, Ill., has been formed under the direction of Mrs. Henry J. Gerstley of Chicago, State supervisor for Illinois. Mrs. Mattie Spielberger has been chosen president.

The Council of Jewish Women now includes 202 sections, of which 33 have been organized in the present triennial period, which began November, 1920. Mrs. William Loeb of Providence, R. I., chairman of the Committee on Extension, plans to achieve the goal of 300 sections by the end of this triennial period in November, 1923.

New programs of work have been prepared by the committees of the Council of Jewish Women. The programs for the committees on Civic and Communal Affairs, on Peace and Arbitration and on Deaf are ready for distribution.

The playlet, "Council's Every Girl," has been reprinted by the Council of Jewish Women because of the great demand for it on the part of its sections. The author of this playlet is Mrs. Elmer L. Eckhouse of Newark, N. J., a director of the council, State chairman of farm work for New Jersey and president of the New Jersey State Conference of Council Sections.

A very interesting pamphlet has been issued by the Scholarship Committee of the Cincinnati Section, Council of Jewish Women, describing its plan and achievements. Mrs. David J. Workum, chairman, announces that thirty-nine Jewish students have been assisted by the fund and twenty-eight are now enjoying its benefits. The pamphlet emphasizes the following facts in appealing for funds: \$5 per week keeps a pupil in high school; \$25 per month trains a nurse; \$85 provides a commercial course and \$1 pays weekly carfare.

Mizrachi Hatzoir

At the last meeting of the executive committee of the Mizrachi Hatzoir, which was held at the Mizrachi Hatzoir headquarters, 138-140 Second street, the newly elected educational secretary, Mr. Harry Karp, outlined the educational activities for the coming year and recommended the division of the educational work into committees. The following were appointed to head the various committees: Miss J. Pinta, chairman of the dramatic and social work; Miss H. Podvitz, chairman of music and literary program; Mr. L. Brown, chairman of lecture bureau; Mr. Sparber, chairman of committee on leadership; Mr. Simon, director of athletics. All these committees will work under the direct supervision of Mr. Karp, the educational secretary.

Mr. A. Bernstein, chairman of the finance committee, was elected treasurer, and Mr. Sparber and Mr. S. Gross were elected members of the executive committee.

Miss J. Pinta, chairman of social committee, then gave her report and announced that a Chamisho Osor Beshewat gathering will be held for seniors and leaders, the details of which will be announced soon.

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THE USE OF WINE BY JEWS FOR RELIGIOUS PURPOSES

By EMANUEL HERTZ, A.M., LL.B.

It may seem extraordinary for a layman to make an effort to summarize the laws, provisions and regulations to be found in the fundamental law in the Talmud, in the commentaries, in the Midrashim, in the Responsa, and in the customs of the Jews, when so many learned rabbis and scholars are at large in the land. But the straddling and inconclusive arguments of a number of rabbis, the report of the spokesmen of the Central Conference of American Rabbis, and the latest pronouncement by Professor Ginzberg before the Rabbinical Assembly of the Jewish Theological Seminary, make it imperative for some one who has the good of the Jewish community at heart to try to collect the authorities and place them before an impartial and unprejudiced public.

The report in the public prints, following the aforesaid Rabbinical Assembly, which was held on the 24th day of January, 1922, was particularly damaging both to the Jewish community as well as to the good name and reputation of Jewish rabbis and teachers.

The paper, the meeting and the vote are peculiarly misleading, because it is for the first time that a body of Jewish representative men have undertaken to tear down the fences about the law, instead of strengthening them. They have invented, if not suggested, a

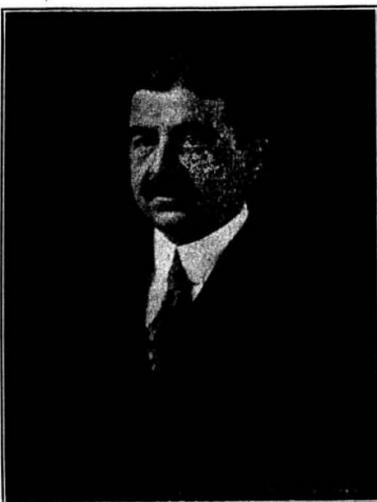
is never absent from any Jewish religious feast and which is drunk in devout fashion." "Judaism as Creed and Life," Joseph, p. 224).

Never was a plain exposition of this problem needed more than it is today. The law being on the statute book, its interpretation being clear, and the rules of enforcement even clearer, and as America has ever been tolerant to all religions, it is equally tolerant on this occasion. It refuses to interfere in any one religion or its interpretation by any body of its citizens. It leaves it to each class to work out its own salvation, and after a modus vivendi has been agreed upon some "leader" makes a discovery. The discovery is that the law is capable of abuse, and has been abused and his remedy is that the whole provision of law permitting the use of wine for religious purposes be so modified as to read, "Wine may be used for sacramental purposes by such religious denominations as are required to use it—except Jews, who, although required to use it, desire to help the Government in its efforts to enforce the Eighteenth Amendment by foregoing the use of wine for religious purposes altogether."

One would imagine that such a course was dictated after a universal referendum, if not by all Jewish people who believed in the law and who practice it—but at least a referendum of all religious teachers who believe in and who practice the law, and who minister to congregations composed largely, if not entirely, of Orthodox Jews. One would imagine that a long and thoroughgoing campaign had been instituted and that the masses and the rank and file of Orthodox Jews have manifested their desire to refrain from the use of wines by writing and communicating to their leaders, urging them to help repeal and set at naught this obnoxious law, which makes the Jew and the Catholic the exception to an otherwise universally popular prohibition law.

What is our surprise when we find, after a most thorough search—that the movement is not a spontaneous one, not a universal one, not a Jewish movement at all. It originates with a few laymen who have not consulted the vast majority of Orthodox Jews—and say that they have not—as to their ideas on the subject. One of the number speaks for the American Jewish Committee—a body as representative of Orthodox Jewry as was Brook Farm of America—and says that he is willing to waive all rights of observing Jews under the laws in question.

The Central Conference of American Rabbis, through its president, declares a pious wish in the same direction, although it is in defiance of the statement of their own founder and first president, the late Dr. Isaac M. Wise, hereinafter quoted.



EMANUEL HERTZ

method of destruction to be applied to various laws and customs, so easy that it will take ages to reconstruct and replace what has been and will be assailed. They have not even the unction to lay to their soul that the law of the land demanded it or called for it. It does not. The law of the land permits the use of wine for religious purposes in the most liberal and generous fashion. To claim that at this late day the whole system of using fermented wines for Kiddush, Habdalah and Seder, and for other ceremonies is based upon an erroneous conception of one of the Jewish codifiers of a book of customs—Rabbi Abraham Klausner—who, "perhaps did not have the text before him, or perhaps did not sufficiently examine the original," is, to say the least, astounding. The pathetic part about the proceedings was, as the report runs, that the majority of rabbis agreed . . . and that only some of them held that the centuries-old custom of using fermented wines for religious purposes should not be given up—without a struggle.

Some of the laws have been collated in the paper read by Dr. Moses Hyamson, and we subscribe to every quotation and statement made by him, excepting only to his refraining to state his conclusions in such wording that no one would dare misquote his findings. We commend to those who have so easily done away with the law and the custom in the question to read the authorities quoted by him. Those who may find it difficult or uninteresting to read them in the original, may examine Chapter 10 of the Babylonian Talmud, by Rodkinson, Volume 3, Part II, pages 210 to 227, especially pages 220 and 221. If they desire a more complete and literal presentation of the subject they might examine the tractate of Pesachim in Goldschmidt's Translation of the Talmud (Der Babylonische Talmud, Vol. 2, p. 683-747, beginning with Folio 112), to be found in the New York Public Library; or they might do what one of the Justices of the Supreme Court did, when he wanted light on a Jewish legal problem, consult that famous wet-nurse of ignorant near-rabbis and uninformed theologians—the librarian, Mr. A. S. Freidus. He will certainly set them right. They might also consult the "Maimonides Codes, Laws of Chomeitz u Matzo, Chapter 7, Section 7-9, translated in Auszuge aus dem Maimonides 2ter Theil. St. Petersburg, 1850, pages 424, Sections 7 and 9. For the laws and customs of Israel are set forth in this great code of Maimonides, in the Tur of R. Asher ben Jehiel, and in R. Joseph Karo's Shulchan Aruch.

We desire briefly to add a few more authorities, quotations and customs to those already referred to in the paper of Dr. Hyamson, about "the wine that

At a meeting of the United Synagogue on January 23, the question came up for discussion upon a resolution of the committee appointed for that purpose. Their report in part is as follows: "Resolved, That we endorse in principle an amendment to the existing federal regulations for enforcement of the prohibition law, whereby the individual applying for wine for sacramental purposes shall assume personal responsibility for his application and the truth of the statements contained in it, and be it further

"Resolved, That such individual shall deal directly with the prohibition enforcement officials and not through the medium of any rabbi."

This report was taken up—and more than a score of delegates, lay and professional, were heard—and not one showed a disposition to scuttle. All said that they wanted the privilege maintained and not surrendered. Then it was that it occurred to some one—Prof. Ginzberg—that the matter ought, out of courtesy, to be referred to the Rabbinical Assembly, which met the next morning—and the matter was thereafter thus referred. Those who favored this resolution were of the belief that neither cloture nor Tammany methods would be invoked.

The Rabbinical Assembly should be a bulwark of Orthodox Judaism. The Rabbinical Assembly should not surrender its rights, its independence to one layman who reads a paper. The Rabbinical Assembly should not permit itself to be thus whipped into line and vote the Shulchan Aruch, the Code of Maimonides and the age-old custom, into innocuous desuetude. From the public prints from which we have the only reports of what transpired, we do not find any report of a stormy session, not even of bad blood or of strong language when the law, the usage of ages, was thus dispensed with. This was certainly the bloodless battle of the ages.

When that famous Blair letter appeared, who was consulted? The letter does not state, nor did the interviews or statements following its publication.

Are not some specific questions in order?

- (1) Were the rabbis of the Agudath Harabonim consulted, some four hundred in number?
- (2) Were those of the Union of Orthodox Congregations of America consulted?
- (3) Were the members of the United Synagogue consulted? (Never mind that the vote of their Rabbinical Assembly was subsequently "delivered." The individual members have still time to protest.)
- (4) Were the rabbis who constitute the faculty, the teaching staff and the alumni of the Isaac Elchanan Jewish

(Continued on page 11)

IN THE SYNAGOGUES

ADATH ISRAEL (551 E. 169th St., Bronx).—This evening Rabbi Charles Elias Sidney will speak on "Abraham Lincoln, Man of God."
AGUDAS ISRAEL (Seneca and Myrtle avenues, Brooklyn).—This evening Dr. S. Ingram Hyrlin will lecture on "Kashruth from a Scientific Standpoint." Sabbath morning Rabbi Joseph A. Sarachek will speak on "The Song of Songs."
AGUDATH JESHORIM (113 E. 86th St.).—Rev. Dr. Gabriel Schulman speaks this evening and on Sabbath morning.
BETH-EL (76th St. and 5th Ave.).—Dr. Samuel Schulman will preach Sabbath morning. Sunday at 11 a. m. Dr. Schulman will deliver a popular discourse on "Abraham Lincoln and American Democracy."
B'NAI JESHURUN (257 W. 88th St.).—This evening Rabbi Israel Goldstein will speak on "America's Patron Saint." Sabbath morning Rabbi Goldstein speaks on the portion of the week.
BROOKLYN JEWISH CENTER (691 Eastern Parkway).—Rabbi Moses P. Jacobson, formerly of Shreveport, La., will speak this evening. Rabbi Israel Herbert Levinthal will speak Sabbath morning on the weekly portion.
FREE SYNAGOGUE (Carnegie Hall).—Sunday morning Dr. Stephen S. Wise speaks on "Abraham Lincoln, Man of God."
GATES OF PRAYER (Bedford Ave. and Hewes St., Brooklyn).—Rabbi Jacob A. Dolgenas will speak this evening. Sabbath morning on the portion of the week.
HEBREW TABERNACLE (Broadway at 158th St.).—This evening Rabbi I. Mortimer Bloom speaks on "God's Jew and the Jew's God." Sabbath morning on the weekly portion.
INSTITUTIONAL SYNAGOGUE (37 W. 116th St.).—Mr. Samuel Hofstadter speaks this evening on "Weekly Scriptural Lessons." Sabbath morning Rabbi Herbert S. Goldstein will preach on "Choosing Men." Sunday evening at 8.15 Congressman W. Bourke Cochran will address the Institutional Forum on "Abraham Lincoln."
MONTEFIORE (Hewitt and Macy place, Bronx).—Warden L. E. Lewis, of Sing Sing Prison, will speak this evening. Sabbath morning Rabbi Jacob Katz will speak on the weekly portion.
MT. NEBOH (150th St. and Broadway).—Rabbi Aaron Eiseman will speak this evening on "Dangerous Forces in Our American Democracy." Sabbath morning, "Short Cuts."
MT. SINAI (305 State St., Brooklyn).—Rabbi Alex Basel will speak this evening and on Sabbath morning.
MT. ZION (37 W. 119th St.).—Rev. Dr. Joseph Silverman of Temple Emanu-El will speak this evening. Sabbath morning Mr. Morris Beckhardt will conduct the services.
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 "Abraham Lincoln's Religion." Sabbath morning, "Some Thoughts on the Sabbath."
PETACH TIKVAH (Rochester Ave. and Lincoln Place, Brooklyn).—Rabbi B. Reuben Weilerstein will speak this evening on "The Heritage of Lincoln." Sabbath morning on the weekly portion.

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, special Boy Scout services. Address by Judge Peter A. Sheil. Sabbath morning, Rabbi Max Reichler on "Yesterday's Shadow."
SONS OF ISRAEL (21st and Benson Aves., Brooklyn).—Rabbi Nachman H. Eben will preach Sabbath morning on the portion of the week.
TEMPLE ISRAEL (96th St. and Central Park West).—This evening Rabbi Maurice H. Harris speaks on "Jew and Gentile: the Jew's Relation to the World." Sabbath morning a children's and parent's service will be held, at which both Rabbis Harris and Newman will preach.
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 "Liberators: Ancient and Modern." Sabbath morning on the portion of the Law.
TREMONT TEMPLE (Grand Concourse and 180th St.).—Rabbi L. A. Mischkind will speak this evening on "The Liberator." Sabbath morning Rabbi Mischkind will preach a sermonette. Sunday morning Forum at 11 a. m. "The Harding Conference."
WASHINGTON HEIGHTS CONGREGATION (508 W. 161st St.).—Rabbi Max Drob preaches Sabbath morning on the portion of the week.

Lord Bryce's Visit to Palestine

The New Palestine for February 3 contains an interesting story about the visit to Palestine of the late Lord Bryce. The story follows:—
 In 1914, before the outbreak of the World War, Lord and Lady Bryce paid a visit to Palestine. No public display of interest was manifested, owing to the fact that Lord Bryce had come to Palestine incognito. Miss Eva Leon at that time was in Jerusalem, where, during the preceding year, she had brought the first Hadassah nurses and where she had instituted the campaign against trachoma in the Hebrew schools. Miss Leon visited Lord and Lady Bryce at the hotel where they were stopping and subsequently had the honor of their presence at dinner at her home. At this dinner Lord Bryce, who had not tasted wine for eighteen years, was induced to drink the wine from the Rochovot Colony, and in drinking offered the following toast: "To the future success of the Zionists in the Land of Their Forefathers." Miss Leon also had occasion later to invite the distinguished visitors to inspect some of the Jewish institutions and showed them the work of the Jewish colonists.
 After Jerusalem was taken in 1917 Lord Bryce wrote a letter to Miss Leon, congratulating her and through her the Jewish people upon the victory in Palestine. In this letter he said: "It is now up to the Jewish people to show that they are worthy of regaining the land they once possessed."
 M. Paul Strauss, Senator for the Seine, has accepted the post of Minister of Public Health in the new Poincare Cabinet. Born in 1852, he is a publicist by profession. In 1884 he was elected a member of the Paris Municipal Council, on which he served twelve years. He interested himself chiefly in questions of economy and finance, public welfare and health. A specialist on the last two subjects, he became president of the Supreme Council for Public Welfare in France. In this connection, too, he was nominated a member of the Academy of Medicine. Elected Senator for the Seine in 1897, he has ever since been re-elected by large majorities.

MUSIC AND DRAMA

On Sunday evening, Feb. 19, the Jewish Ministers Cantors' Association of America will give a grand concert, the proceeds of which will be devoted to the benefit of the Relief Fund for Aged and Indigent Cantors.



CANTOR M. HERSCHMAN.

The concert will be given at Carnegie Hall, and in addition to the hundred voices in the choir of the association, there will be several eminent soloists.



CANTOR JOSEPH ROSENBLATT.

Cantors Joseph Rosenblatt and M. Herschman will both give solos. Paul G. Bernardi will play the violin, and Vladimir Dubinsky will play the cello. The entire concert will be under the direction of Mr. Zavel Silberts.



DIRECTOR ZAVEL SILBERTS.

All those who have the interests of the Cantor at heart and who wish to show their appreciation of the noble work of the members of this calling will do well to attend this concert, and then demonstrate to the cantors that their work is receiving the commendation of the public.

Josef Borissoff, at his violin recital in Carnegie Hall on Wednesday afternoon, February 15, will give the first performance in America of his own concerto in E minor, dedicated to Fritz Kreisler. His other numbers include the Bach unaccompanied Chaconne, the Handel concerto in E major and shorter pieces by Faure-Elman, Rimsky-Korsakoff-Kreisler, Sarasate and himself. Josef Adler will be the accompanist.

There have been so many requests for another recital by Elena Gerhardt that a final farewell appearance for this season is announced for Sunday evening, February 25, at Town Hall. Miss Gerhardt will leave early in March for England, where she will give a series of London concerts and also tour the "Provinces" before returning to Germany. It is assured that she will be back in America next fall.

Ottorino Respighi's Sonata for Piano and Violin in E minor will have its first American performance at Bronislaw Huberman's recital at Carnegie Hall on Wednesday night, February 15. Paul Frenkel will play the piano part. Mr. Huberman has played this composition in England, France, Austria, Germany, Switzerland and Italy. It is in three movements, the first in the modern manner, the second in the "young Italian" mode and the third patterned on classical lines. Respighi is best known to American audiences as composer of "The Fountains of Rome," which Toscanini introduced here.

Mr. Huberman will also play an Adagio and Fuga in C major, unaccompanied, by Bach; Tschalkowsky's "Souvenir d'un lieu cher," which includes the famous "Melodie," as well as a "Meditation" and "Scherzo," and Lalo's "Symphonie Espagnole," of which Mr. Huberman will play the Scherzando, which is generally omitted. This will be Mr. Huberman's third New York recital.

Alfred S. Heidelbach, senior member of the firm of Heidelbach, Ickelheimer & Co., died in Paris last Wednesday. He was born in Cincinnati 71 years ago, attended the Columbia Grammar School in this city and then studied abroad, chiefly at the University of Zurich. Entering the banking business founded by his father, he became a member of the New York Stock Exchange in 1876. He was formerly a director of the Hebrew Orphan Asylum. Of recent years he had lived much abroad.

Great Christian Organization Endorse Jewish Relief Campaign

Two of the leading Christian organizations of this country—the Salvation Army and the Knights of Columbus—have sent letters to David A. Brown, chairman of the national appeal for \$14,000,000, endorsing the campaign to relieve the war-suffering Jews of Europe.

James A. Flaherty, Supreme Knight of the Catholic organization, writes: "Dear Mr. Brown:

"I can assure you that the Knights of Columbus everywhere are in sympathy with the object of your committee to raise funds for the suffering Jewish people of Europe and Asia. American Christians have reason to be grateful for the generous support given to numerous Christian charities by our Jewish citizens. In ordinary fairness, to say nothing of the intrinsic merit of the appeal you are making, Christians should welcome the opportunity to reciprocate." The following is from Col. W. F. Jenkins, National Secretary of the Salvation Army: New York, Jan. 21, 1922.

"Dear Mr. Brown: "I am sure if Commander Miss Booth were in this country at the present moment, she would not fail to state to you how earnestly the Salvation Army in all parts of the United States wishes for the success of your impending appeal for funds with which to alleviate human suffering in the stricken zones of Europe, where helpless women and children, and old men, victims of post-war conditions there, hang on the verge of starvation or worse. "Commander Miss Booth is on a trip of inspection and attending to Salvation Army business in the Hawaiian Islands at this time, but I am sure she would want me to say to you, and to all the people that can be reached through your wonderful organization, that the

greatest thing to do in this life is to help some human being, who, through misfortune of whatsoever character, is suffering. We hope and feel that your appeal for funds will be met by the generous response which has always characterized the American people once they understood the need.

"Sincerely yours,
 "W. F. JENKINS, Colonel,
 "National Secretary."

David Berg, owner of the Blackstone Hotel at Atlantic City, has offered his equity in the hotel, valued at \$100,000, to the American Jewish Relief Committee for the relief of war sufferers.

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By WILLIAM J. SOLOMON. Telephone: 890 Cortlandt.

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Friday, February 10th, 1922 : : Shebat 12th, 5682

We have not the slightest doubt that the forces announced to be preparing to oppose the application of the Jewish War Veterans' Burial and Cemetery Society, Inc., of this city, for permission to acquire lands in Queens county to be used for cemetery purposes mean exactly what they say. They enforce their attitude by pointing to the law of this State which prohibits the use of any more ground in Queens county for cemetery purposes. This law would seem to be decisive of the question presented, and the Jewish War Veterans' Burial and Cemetery Society, Inc., will have to locate its proposed cemetery elsewhere. We refer to this case because it clearly presents features which have heretofore been raised only inferentially: it is not feasible or permissible for new cemeteries to be opened here within the limits of the greater city.

Assemblyman Dickstein has introduced bills into the Legislature to amend the present kosher law of this State and render it more effective. The amendments would require all dealers in kosher meat products plainly to mark their goods properly and, where trefa commodities are also sold, similarly plainly and properly to mark such. Further, such establishments would be subject to careful inspection and supervision on the part of corporation inspectors appointed by the mayor. The purpose of these amendments is to render the kosher law adequately workable and to prevent infringements upon it or frauds thereunder from being perpetrated. We look with much favor upon the proposed bills, as, indeed, we regarded and still regard the kosher law of this State as one of the most important and satisfactory pieces of legislation passed in the interest of members of our community.

Doubtless our readers have often heard and read of the New England conscience. It goes hand in hand with the New England pride of family and the New England sense of honor. It may even be mentioned in the same breath with the New England arrogance, for where the one attribute is all or most of the others are bound to be present as well. We have an apt illustration of the workings of these New England attributes in a letter written by a cousinly man and printed in The New York Times on the question whether the law is a business. There we read inter alia:

First, as to the Bar in general: It has been flooded with young men in recent years whose fathers were brought up in the fierce commercial rivalry of the ghetto and whose grandparents peddled in Russian cities. Naturally these chaps, without any fault of theirs save heredity and environment, can hardly perceive the ethical nuances bred in the blood of those of us endowed with New England and Pennsylvania Friends' principles practiced for ten generations. The strife for life has made the law a business, no longer a profession.

The writer of the foregoing lines labors very hard to rise above all base anti-Jewish prejudices, but, of course, it is so very difficult for one, a cousin of Ethelbert and Arthur Nevin, of Helen Keller, and of Henry Adams and Henry Wadsworth Longfellow, and "thus" equipped with "a rather intellectual bent" to behold the workings of the intellect and the presence of high ideals in men who come out of the ghettos of Russia. This favored scion of New England knows nothing of the ghettos of Russia. So he simply wrote himself down as a mean and petty creature of prejudice.

Sabbath begins at 5:08 p. m. Beshalach. Shabbas Shira. Exodus 13:17-17:16. Prophetic reading, Judges 4:4-5:31.

JEWISH CALENDAR

5682

1922

Table with 2 columns: Hebrew date and Gregorian date. Rows include Rosh Chodesh Adar, Purim, Rosh Chodesh Nissan, First Day Pessach, Seventh Day Pessach, Rosh Chodesh Iyar, Lag B'Omer, Rosh Chodesh Sivan, First Day Shabuoth, Rosh Chodesh Tammuz, Fast of Tammuz, Rosh Chodesh Ab, Fast of Ab, and Rosh Chodesh Ellul.

* 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 OF JUDAISM?

IF Prof. Frank H. Hankins of Clark University at Worcester, Mass., in a recent address before the local lodge of the B'nai B'rith, is to be believed, Judaism is doomed to die. The dissolving influences of modern civilization, he opines, are sure to work the ultimate downfall of the religion and with it of the race. In the face of such a frank prediction, made by one who boasts of his friendship for our people, what shall we say? We do not believe for a moment that Judaism and the Jews, having almost miraculously survived the despites of countless centuries and the foretellings of men like Prof. Hankins, will disappear.

For our part we are free to confess that it all sounds as if Prof. Hankins has probably uttered a wish that is with him and many others like him father to the thought. Heaven forbid that he and such as he should discover anti-Semitic sentiments or even harbor such base prejudices. He is too good a friend of the Jews to figure in such a role, and then he addressed the Jews his warning note and not their enemies. He would very likely be pleased if Judaism and the Jews were dissolved to the vanishing point by means of the corroding influences of modern civilization, for the Jews are intellectually active, ambitious and successful. They are formidable competitors in the battle of life which we all call modern civilization, and the non-Jews would be glad to be rid of them.

We are probably paying too much attention to Prof. Hankins' address, but our justification for the extended character of our remarks is that we regard his utterance as symptomatic of a condition obtaining in the life of today, however unimportant intrinsically it is. Crass anti-Semitism no longer pays, and we cite Henry Ford in proof of this, our assertion. Your adversary of Jews must forge more subtle weapons, may even give his views currency in the house of the Jews, as it were, if he but gild his bitter pill appropriately. So he orates long and laboriously on the civilization of modern times and how under its corroding influence Judaism is bound to disappear. And, of course, with Judaism gone there will be no Jews. And this is the desired object.

We have dissected this interesting "analysis" because, as we stated, we feel there is not the slightest chance of its being realized. Judaism will continue to live because its professors will not be "dissolved."

The Anglo-Jewish press has at last come to realize that Sabbath eve services offer a splendid opportunity for bringing the average Jew and Jewess in quite close touch with the synagogue. That is to say, such Jews as honor the Sabbath of a Saturday, vicariously if at all, will probably be reached by the synagogue of a Friday night. For that reason in a number of Orthodox synagogues of this country lectures or sermonettes are added to the traditional Sabbath eve services, and the response in the shape of increased attendances is immediate.

Temple Beth-El of this city at its recent annual congregational meeting infused new and young blood into its Board of Trustees by electing young men belonging to families long identified with its fortunes to office and responsibility. Thus the congregation secures for its governing councils men fired with the energy and enthusiasm of youth while, at the same time, they know its ideals, its needs and its traditions by reason of the long-continued service of their households. Temple Beth-El has here made a novel and interesting departure, which other similar Jewish organizations might well consider and imitate.

The Worcester Hebrew Athletic Club, Ichavdil, doubtless firmly believes in the advantage and efficacy of muscular Judaism, for its design is to further the athletic prowess of its members. And as dancing is a form of athletics its members arrange dances on occasion for themselves and their friends. So far so good. Last month such a dance took place, and on a Friday night at that. Of course thereby the Worcester Hebrew Athletic Club proved it is up to date! But it also proved to our satisfaction that its members have no self-respect. They believe, as we have said, in muscular Judaism. Why could they not show that they believed in the religion called Judaism as well?

An Anglican vicar is dissatisfied with the 109th Psalm, wherein the punishment that shall be meted out to a wicked man is discussed. The vicar looks upon it as both un-Christian and anti-Christian—un-Christian because Christianity in theory does not preach hatred, anti-Christian because Christianity is opposed by any way of life that spells hate. For this reason, of course, the World War was a manifestation of the saving grace and the power of a universe controlled by Christianity. Perhaps the vicar was merely courting a bit of silly notoriety and was not serious in his proposal to rewrite the Book of books. Well, he has his notoriety, and his proposal has fallen on deaf ears.

The project to renew the American Jewish Congress has our active support. The Congress has always made for democracy in American Jewish life, and for this reason alone deserves the help a united and determined community is able to furnish it. Then the many vexatious problems now pressing on the community for solution require all the careful consideration and all the many-sided light which may be thrown upon them: In a multitude of counselors there is wisdom. The American Jewish Congress, recruited from all sections of our vast community, is fitted to grapple with the problems which affect us and to reach a wise conclusion thereon after all sides, especially the rank and file of our people, have been heard from.

THE SPIRIT OF ADVENTURE

"It had been better for us to serve Egypt than to die in the wilderness." (Ex. xiv, 12.)

THEY were wrong. The opposite is true. It is better to die in the wilderness than to serve in Egypt. Better is the danger that means daring than the safety that means sloth. The work of the world was never done by those who loved comfort above all things. It was done by those only whose ideal was sacrifice rather than safety. It was done by those who were actuated by the spirit of high adventure.

That was the first and noblest lesson the slave people were to learn. It is a poor comfort a slave may enjoy; but such as it is, with all its attendant hardships, he gets to like it, for it means life to him and the protection of a master. The greatest curse of slavery is not the physical fact, but the spiritual degradation which inevitably results from it. Out of slavery is born the slavish spirit, which prefers servitude to the high responsibilities of freedom. Freedom means in the very first place responsibility. Only those are entitled to the blessings of freedom who possess the strength to bear its burdens. And the burdens of freedom are in a way more difficult to shoulder than the load of serfdom. Where the spirit is free, serfdom is a thing of loathing not because of the bodily misery it entails, so much as because of the agony it inflicts upon the soul. But in a state of freedom bodily hardships can easily be borne because the soul within is unfettered and joyous. Freedom is the highest adventure of the soul.

There are those to whom comfort spells the only ideal. Their aim is personal happiness. Their whole attitude towards life is determined by this desire for happiness at all cost, even at the expense of soul. It never occurs to them that there is something higher than happiness; at any rate, that the highest happiness, the fullest satisfaction, is not found in the gratification of low selfish desires. Our glittering material civilization seems to emphasize comfort above all else. The greatest land is that which possesses the most wealth. The quality best admired in men is their acquisitiveness. Science and invention have but succeeded on the whole to surround men with conveniences and luxuries, without ennobling and enriching their inner life. And the curious thing about these manifold material enrichments of modern life is that they owe their origin not to the comfort-loving men who use and abuse them; but to those first brave adventurers of the spirit who in many cases cannot even take advantage of them, but whose untiring merit it is that they were the first to fare forth upon the road of discovery.

The pioneer spirit is never too abundantly found among men. To hug a hearthside rather than build one; to stay at home rather than clear the wilderness; is quite human. Only where extreme want or physical necessity are the compelling forces, is the sturdy pioneer found, mostly in the condition of primitive culture. Today, when there is practically little unexplored territory on the face of the earth, when all roads are beaten and all paths blazed, there seems no room for pioneering, except, so it would seem, in the industrial and commercial field. To conquer ever new markets; to produce ever larger and more diversified amounts of merchandise, seems the accepted goal and purpose of civilization. Will not industrialism carried on such an unending scale finally defeat itself and crush the world in its downfall? very few seem to question. In the meantime we still look back upon the earlier type of pioneer and frontiers man with romantic longing. But we forget one thing. There were romance and danger aplenty in the adventurous career of the early pioneer; but his motive on the whole was material rather than spiritual. We admire his courage, but we must recognize the defects of his virtues. Pioneering made for a certain hardness; a spirit intent upon acquisition often in a ruthless manner. The pioneer of the earlier days, conqueror of unknown lands and grower of two blades in the place of one, was a materialist of unlovely character. And his successor is found today in the commercial and industrial field; though many of the qualities that redeemed him are not present in the latter at all.

The proper field for pioneering in these latter days, the opportunity for high and noble adventure, is the field of art, science, literature and religion—in short, the higher reaches of heart, mind and soul. Here there is room aplenty for discovery, invention and innovation. Here is the call to sacrifice and courage, for without sacrifice no creative activity is possible. Here the call comes to all who are not bound and fettered by conventions and hardened by customs. Here, in this unexplored territory of the spirit, only the best and bravest can move—those who, possessing the hardihood of the pioneer, are without his hardness; who, keenly interested in the creative processes of their own mind, live their own life only in order to benefit others. All who have wisdom and vision, in whose mind the original passion of truth has not frozen into the hardness of a set formula—enemy of truth and progress—all whose heart is bent forward to the future rather than turned backward upon the past: God's own prophets and seers, mankind's redeemers and saviors, belong here, and here do they work mightily for a better future.

These are the adventurers of the spirit who fare forth on the unknown way, ready to die in the wilderness rather than serve in the house of bondage. These are the authors of the new freedom, who burst all chains, break all idols, defy all tyrants. But for these men, would not mankind still be enslaved in a thousand ways, and would not Egypt be everywhere? JOEL BLAU.

PERSONALITIES

ADVICES from France tell of honors conferred upon Prof. Henri Bergson for his services to France during the war.

Professor Bergson is one of the most famous philosophers of our times and, peculiarly, he can be likened to that other giant of the mind, Professor Einstein. Both men are at the pinnacle of mental achievement and both are deeply concerned with the future of their people; so much so, in fact, that both have offered to devote themselves to the Hebrew University in Palestine when that institution shall be ready to call them.

Not many in America have had the opportunity to become familiar with the works of Bergson. Of course we have all heard of him, but we see him dimly, through a seeming veil of dense intellectuality and learning.

This surely is regrettable, for Bergson is a most attractive personality and his writings are professorial only in subject—and often not even then—and are couched in a most graceful and ingratiating style.

Professor Bergson in the lecture-room will be a surprise to the inquisitive visitor. No pompous and abstruse phrases are these which issue from the mouth of the master, no outpouring of encyclopedic words and heavily turned thoughts, but a bright, clear, witty exposition of human nature and its ways. An illustrative movement of the hands—and his hearers have smiled and learned.

Many years ago, when Bergson was but twenty-four and he had just begun to cut the pattern for his philosopher's cloak, he learned the value of speaking to the heart as well as to the mind of those whom he would teach. It was at a social gathering at the university in Clermont-Ferrand, a French town where he found an old-world but congenial community, and he essayed to speak to them of—laughter! A subject upon which sixteen years later he published one of his four famous books, "Le Rire."

The causes of laughter have puzzled philosophers back to the era of the ancient Greeks. Ponderous treatises on the subject have been written, which, to paraphrase Mark Twain's observation on the classics, many have heard of but few have read. But the young Bergson made his reasoning perfectly clear to his audience and was so much liked by them that in the archives of the local

newspapers can be found this illuminating report of the lecture:

"Yesterday there was an entertainment in the university buildings. A lecture was announced—a philosopher was to speak on 'Laughter.' What do you laugh at? Why do you laugh? Many do not know. Some had never thought of it. The audience had assembled in such numbers that many could not gain admission and were obliged to return home, grumbling at the luck of their fellows. But all those who found room on the benches went home delighted—nay, charmed—with what they had heard. They had heard a number of things concerning the subject itself and had found, besides, what many of the audience had secretly hoped to find in this lecture on laughter, more than one opportunity to laugh.

"He begins modestly with an anecdote, and, while the audience is still laughing, the lecturer had made his point and drawn his conclusion from the little story. He is in the process of formulating his general thesis without having announced in set terms what he is driving at. He hides from his hearers the thread along which he strings his illustrations and by means of which he draws his audience to the end that he desires."

A year after this Bergson followed up his instinct for appealing to human nature by lecturing on good manners. Some years ago, when he spoke in New York while on the mission to this country for the success of which he has now been honored by his government, his belief in intuitive appeal was practically illustrated. Elaborate plans had been made for the reception of the great philosopher. Everyone who was something in the world of literature and universities was there. M. Bergson was greeted with addresses laboriously written and long thought-out, in order that by a thorough knowledge of the dictionary their authors might distinguish themselves before their illustrious guest.

The air was literally fogged with ornamental pedantry as Bergson rose to speak. And he spoke in the simplest language, witty and graceful and as far removed from the hard-worked efforts of the others as the poles.

In his speech there was a rebuke. He frankly complained that philosophical teaching was made incomprehensible to the students—and he feared to the learned exponents themselves—by the laborious and pedantic language of the American professors.

With Bergson abstract thoughts are translated into terms of concrete life.

As we have intimated frequently in these paragraphs we are always keenly on the *qui vive* for new personalities that may be gathered into the fold. We were suggested the Talmadge sisters—Norma, Natalie and Constance. Norma is married to one of our movie magnates named Schenck, of whom we are sure, but otherwise we are hesitant about taking the Trail, since we have a strong feeling that we would soon come to a cross-path.

But two other young women were mentioned—sisters also—namely, Marion and Reine Davis, of whom our doubts are not so strong, but whom we are nevertheless loth to become interested in. To be truthful, we have quavers lest the suspicions should be confirmed. We are afraid of the potentialities of the

Davis girls' family name—Douras—and of the name "Reine," which is so fascinating to our Bronx community. So we prefer not to go any farther into this matter, knowing that many of you have seen Marion act and many of you have read of sister Reine in the newspapers—though perhaps not in those owned by Mr. Hearst.

As we were speaking of notable sisters we are reminded of the Dolly Sisters, the popular musical comedy and vaudeville dancers. Of these we are fully qualified to speak here. Yansci and Rosika are known to their intimates by the names of Jenny and Rosie, and word has it that their acquaintance with Hungary, the reputed land of their birth, is limited to the goulash palaces on New York's East Side.

Just at present the Dollys are in London delighting the English in a pantomime called "Babes in the Wood," and the extent of their popularity may be judged by their photographic appearances, in fetching babyish socks, in the pages of our far from frivolous contemporary, the *London Jewish World*.

In this month's *Art Review* there begins the publication of a series of articles on the Yiddish theatre by Jack Irwin.

"Jack Irwin" is the pen-name of Jack Charash, Jacob Ben-Ami's personal representative and a man who is thoroughly at home behind the scenes of the Yiddish playhouse.

Charash came to the Yiddish theatre with his theatrical instinct acquired on Broadway, and within his range he worked to bring the polish and professional workmanship of Broadway to replace the crudity of the Yiddish theatricals. He saw Maurice Schwartz launch his Irving Place Theatre venture, the most important step in the history of the American Jewish stage. He saw the Yiddish theatre become cleansed of vulgarity and laughable naivete; he saw the opening of the first Jewish Art Theatre with Emanuel Reicher's attempt to Judaize a foreign note; he saw the coming into their own of Ben-Ami, Celia Adler, Ludwig Satz, Maurice Schwartz, Lazar Fried, Jachiel Goldsmith, Gershon Rubin, Bertha Gerstin. And if this renaissance reached the attention of the American critical authority it was due to Jack Charash. No man worked more to bring the news of the rejuvenated Yiddish theatre to the American public. It is, in fact, no exaggeration to say that Ben-Ami is in Mr. Charash's debt for his introduction to the English stage. One may go a step farther and place increased credit to Charash's work, for who knows whether the Jewish Art Theatre idea would have continued after the smash of the first art theatre if it had not been for the acclaim which had greeted it and which was left behind as a legacy to those who followed, an acclaim which was due in no small measure to Charash.

The news that Akiba Rubinstein, the chess champion, has been the winner of the first prize in the international tournament held not long ago at Triberg, Austria, brings to mind another chess master who is now with us in this country, the astonishing Samuel Rzszechewsky, age nine.

From the day when the news reels on the screen first introduced him to us playing twenty-four men simultaneously Samuel has been an object for wonderment. But there were some who looked upon the boy's achievements with more sorrow than admiration. Here was another case of the vaunting in public of youthful talent. A prodigy—a forced growth

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that rarely flowers but usually develops into an unpleasant, unlikeable, unlovely specimen.

Already Samuel is travelling the path. His father, it is said, has gone into the insurance business here and printed on his business cards and stationery a picture of the boy with the medals he has won in chess strung along his narrow chest. This the magnet to attract customers! While Samuel himself has discovered that he has a voice and has given a concert at some hotel in Lakewood, and now has visions of an operatic career.

How much wiser, how much more to the interest of her boy, did the mother of Toscha Seidel, the violinist, act. Toscha was a prodigy. At an early age he could give wonderful recitals. But Mme. Seidel said firmly, "No. Toscha must first go through his academical studies, he must play, he must grow, he must develop his mind before appearing upon the platform." That is why Toscha Seidel is now a famous artist and will remain one.

Another violinist, Jascha Heifetz—or, rather his mother, one more capable mother, but perhaps too capable—has been the cause of some disturbance in Erie, Pa. Heifetz was booked there by a local manager for an appearance at a fee of \$2,500. The concert was to be held in a theatre which seats 1,000, but the demand for tickets was so great that arrangements were made to hold the recital in an arena used for sporting events which has a seating capacity of 2,500.

When Mme. Heifetz arrived with Jascha and heard of this change, with the further news that the receipts from the concert would likely approximate \$5,000, she refused to al-

low the violinist to appear unless his fee were increased to \$3,000, and, anyway, she did not like the idea of Heifetz appearing in "a place fit only for prizefights."

The managers were indignant; arguments ensued and the concert was called off, the audience being given back their money and sent home.

An audience which is disappointed is in no frame of mind for deliberation. The people felt very resentful and some went as far as to say that had Mme. Heifetz not been a Jewess the incident would not have occurred.

Now here is an instance where nothing can be said in justification of the artist and his manager. We remember we were once present back stage at a recital to be given by a famous pianist. It was a bad night; the audience was slim and the managers could not meet the fee of the artist, which he demanded before stepping onto the platform. There seemed nothing to do but to send the audience home and cancel the concert when the manager of the concert auditorium appeared in the little anteroom, where the promoters were hopelessly conferring with the artist. This man gave the artist a hard look and said: "The people are waiting for the concert to begin. If it was the last thing I did in this world I'd go out there and play." The artist did. He remembered his duty to the public.

To disappoint an audience and humiliate a manager who has acted to the best of his judgment is the last thing an artist should think of. Most artists are finally above such things, but the Heifetz group seems not to be. The Erie managers were fully entitled to make as much money out of the concert as they could. They have probably lost many thousands on other artists not so popular as

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Heifetz, and the unfitness of the arena was an empty excuse, since Galli-Curci and McCormack had given concerts there.

Unless there are reasons not yet brought to light Mme. Heifetz and Jascha should be strongly censured for their action.

* * *

Our Friendly Informer, upbraided us. "My dear sir," he said, "you are positively neglectful of your duties in ignoring the Metropolitan Opera House as you do. Did you hear 'Die Todte Stadt'? I did. Korngold, the composer, a Jew; Bodanzky, the conductor, the same; Jeritza, the prima donna, most likely the same; Mary Ellis, another principal in the cast—she was born Elsasser—ditto. Then there are Hasselmans and Wolff, conductors; Otto Weil, Gatti' chief assistant; Anisfeld, the scenic artist, not to speak of Otto H. Kahn, the genius on the Board of Directors, at whose suggestion Jeritza was engaged, and—"

It must be confessed that the more one dips into the mysterious depths of Judaic identities the more is one overwhelmed. But we have hopes of gathering them all in in due time. Read this page faithfully. J. K.

Feinstein Wins Poetry Contest

The "Nation" announces that the prize of \$100 offered in its annual poetry contest has been divided between two poems, "The Ranch in the Coulee," by Gwendolen Haste of Billings, Mont., and "In Memoriam," by Martin Feinstein of 117 Taylor street, Brooklyn, N. Y. "In Memoriam" is a poem of sixteen stanzas which will probably suggest comparison with "Three Soldiers."

Martin Feinstein was born in Brooklyn, studied at William and Mary College and at the University of Michigan. He was graduated from Michigan in 1914 and taught rhetoric there for three years. During the war he served in France with the 306th Infantry and was with the Seventy-seventh Division in the Oise-Aisne and Meuse-Argonne campaigns. After the armistice he was for three months in hospital in France. He is at present a member of the staff of the "Memorah Journal," to which he has contributed verse.

Tremont Temple Notes

A musicale will be held on February 12, at 8.30 p. m., at Tremont Temple under the auspices of Tremont Temple League. The New York Trio, consisting of Clarence Adler, pianist; Scipione Guidi, violinist (concertmaster of Philharmonic) and Cornelius Van Vliet (solo cellist of the Philharmonic), with Miss Alma Beck, contralto, accompanied by Miss Lucille Brown, will be the artists. Immediately after the musicale, dancing will take place in the vestry. The sixteenth anniversary of the Sisterhood will be celebrated by a luncheon and theatre party on February 14, at the Astor Hotel and Winter Garden.

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Continued from page 6

Theological Seminary consulted? (There is a well-founded suspicion abroad that these men are scholars and know Jewish law. Was Dr. Revel called into consultation—their Rosh Hayshiva?)

(5) Were the Jewish scholars, rabbis and heads of synagogues and communities consulted?

(6) Were the tens of thousands scholarly Jewish Bale Batim consulted?

(7) Was a conference at any time, anywhere, of any representative people called upon notice to any one?—aside, perhaps, of a conference in a telephone booth?

There is only one answer to all of these questions. The protagonists of this idea have made up their minds for some occult—or shall we say cowardly—reason to fasten the whole odium of this impossible law upon a few Jewish "rabbis," who have overstepped the bounds of decency and have trafficked in wines. In order to do away with this evil, these men think the most effective method is to repeal the law and drive these "rabbis" into other illegitimate callings and practices.

Aside from this good intention, there is neither rhyme nor reason for their attitude and even less for their excitement. We have legislated just once too often on these lines—and we have the "Prohibition" monster on our hands—we will never do so again. If a majority of observing Jewish people desire to avail themselves of this privilege granted by law, Congress will not deprive them of that right, as may be seen in the decided disinclination of Senators and Congressmen alike to grant indiscriminate right of search—to the prohibition officer.

That there are some of that cult who have opinions of their own may be seen from a lecture delivered Sunday morning, January 8, 1922, by Dr. Joseph Krauskopf.

"The Bible's knowledge of the evils of spirituous drink, yet its abstention from prohibiting the use of it by all because of the abuse of it by some, clearly indicates that it does not regard the abuse of any article of food or drink, or of anything else, a valid reason for its abolition. As reasonably might the abolition of fire be advocated because of the terrible destruction of life and property which it has caused, or the abolition of powder because of the slaughter and ruin it has brought about, or the abolition of the motor car because of the hundreds of lives that are daily being slain or crippled by it. As reasonably might the abolition of religion be advocated, when we consider all the massacres and outrages and persecutions it has caused, all the bigotries and superstitions it has spread, all the hatreds and prejudices it has disseminated, and still keeps alive. What of the abuses of money and of dress? Is the use of money and of dress for that reason to be interdicted? What of the abuse of sex? Is all association between men and women for that reason to be prohibited? What of the abuse of meat consumption, or of tea or coffee drinking? Would that constitute a warrant for the abolition of meat, or of tea, or of coffee? What of the old saying that 'man digs his grave with his teeth,' that more people eat themselves to death than drink themselves into their graves?"

"Is not the correction of abuse the remedy which physicians and others employ to bring about proper use? It is the paramount duty of parents, preachers and teachers, of moralists and sociologists, to keep the young and old moral, sober, chaste, temperate, by imparting proper knowledge and using proper suasion. It is the duty of the court to punish every abuse that infracts upon life or health or morals or possessions. But it is not within the province of any court to deprive any one of anything to which he has a legitimate right, and which he uses aright, solely because some one else abuses that right. Deep within man's consciousness there is written the law that says: To them that deserve punishment it shall be meted. To visit upon them that are free of offense is contrary to the written and unwritten Law of God, and constitutes injustice. It violates every principle on which civilized government is founded.

"The use of fermented drink is as old as history. From the very first, it was countenanced by religion and by law, was given a place in the ceremonials of the respective sanctuaries."

These sentiments are the same as those of St. John Chrysostom, who, as his wont, speaks as pertinently to the twentieth century as to the fourth:

I hear many cry when these deplorable excesses happen: "Would there were no wine!" Folly and madness! When other men sin you find fault with the gifts of God. What an insanity is this! Is it the wine that causes this abuse? No, it is not the wine, but the intemperance of those who take an evil delight in it. Cry rather, "Would to God there were no drunkenness, no luxury"; but if you shout, "Would there were no wine," you should add, "Would there were no iron," because of the murderers; "Would there were no night," because of the thieves; "Would there were no light," because of the informers; "Would there were no women," because of adulteries. In this way you might destroy everything. . . . This, he continues, is a satanical mode of reasoning.

Instead of hounding and prosecuting the phantom "rabbi" bootlegger out of the country, instead of indicting him and imprisoning him, they desire to

burn down our homes in order to reach him—we never fought that way, that is not our method; we never ran away from the stake, from the rack or from the sword—and now it is proposed to run away from the bootlegger!

No friend of the Jewish people can be grateful to these men for inaugurating this discussion. They have indeed made a mountain out of a mole hill. The proposition is so ludicrously small that it almost disappears, when compared to the other violators of the law. Not even one in sixty. Why become the magnet and attract all the abuse of bootlegging? Why offer to become the scapegoat? Why create such publicity? Why speak for all of us and say Oshamunu? No member of the Agudath Harabonim or of the Jewish Theological Seminary or of the Central Conference pleads guilty. Where, then, is the Chilul Hashaim?

In order to cover and exonerate the bootleggers of all nations, these well-meaning citizens have focused the whole burden upon the "Rabbi." They seemed to have taken umbrage at the stage joke about the inquiry for a rabbi by the man who asked for a drink. Some years ago they attempted to create a stage Irishman—the Irish people hissed him off the boards. And we have helped to create the bootlegging "rabbi"—and as he is mentioned we surrender, instead of hissing that caricature from the boards.

Not a few ludicrous mistakes were made in this pell mell rush to abolish this law and this custom. This "committee" declared that it was sufficient to have Kiddush in the Synagogue at the conclusion of the evening services; but this position was immediately abandoned when someone told them that this was originally intended for the poor and homeless, who took up their temporary quarters in the synagogue for lack of a home. In their desire to abolish the solemn ceremony which turns the feast from gluttony to a ceremonial simply to satisfy a mistaken desire to demonstrate how self-sacrificing they are and are willing to be at the expense of others whom they did not consult and whom they do not represent.

Did it ever occur to the president of the Central Conference of American Rabbis, when he made the statements about his experiences that he was simply helping the "Dearborn Independent" prove its thesis and furnishing fuel for further Ford fulminations and falsifications? See how quickly Ford's editor uses it:

"It is not surprising, therefore, that violation and evasion of the Prohibition law has had a deep Jewish complexion from the very beginning. The Dearborn Independent would be glad to be excused from making the raw statement that bootlegging is a 95 per cent. controlled Jewish industry in which a certain class of rabbis have been active; we, therefore, avail ourselves of the report of an address of Rabbi Leo M. Franklin of Detroit, president of the Central Conference of American rabbis, as given before that body at Washington in April, 1921, confirming the general fact."

And then he proceeds to quote the precious indictment of Jews by Jews—in convention assembled.

One cannot help thinking of the lack of good manners in Mordecai when he gave Haman the lie to all of his accusations and to all his slanders—instead of telling him that he was partly right and instead of furnishing him with statistical tables of Jewish criminals and bootlegging rabbis in Shushan; Mordecai would have achieved greater immortality if he had copied these methods of some of the Jewish leaders of 1922—but he, crude soul, simply contented himself with denouncing Haman as a Zorer Hayhudim and in the end superintended his sudden taking off.

While we do not claim any extraordinary law and sanction for this law—it is but one of the 613 (248 imperative and 365 prohibitive) laws—it is, however, one of the 613, and what right has anyone to single it out for extinction. It is indispensable for the Seder, for Kiddush, for Habdallah, etc., and is so imbedded in our law and in our liturgy that not even the alliteration, the epigrams, the bon mots of a gifted layman can dislodge it. If he can dislodge that, we would commend to his attention the urgency of reading a paper in the convention of 1923 about abolishing Kashruth. Kashruth is so much easier and more inviting, as it rests upon one single lean sentence, "Thou shalt not seethe the kid in the milk of its mother." (Note that we ignore the fact that Abraham's visitors consumed their milk before the roasted lamb.)

I never could understand why a perfectly good annual convention of the United Synagogue should be made top-heavy by reading of papers by scholarly gentlemen who prepare them during the entire year and encumber them with every conceivable favorite expression and allegory, and polish it over and over and add gloss upon gloss, so that few see the point at the time it is read—and the real business of the convention is crowded into the few remaining minutes. The paper is invariably retained by its author, who keeps on polishing, who fears to expose it either to the scrutiny of the public or to the inclemency of the weather, and it appears at a time when it is least expected and least attention is paid to it.

Has it ever occurred to this comparatively new Rabbinical Assembly that their method is wrong; that, no matter how brilliant the paper, it is not sufficient to abolish a law or ritual? Has it

ever occurred to them that they will not dare come before their congregations next Passover and submit the net results of the tenth annual convention of the United Synagogue to be their vote for the abolition of wine for religious purposes?

If this paper is submitted in good faith—and I cannot bring myself to believe it—I think the Rabbinical Assembly have laid down a program which is bound to plague them and all of their successors. If wine can in this manner be eliminated and, incidentally, Kiddush, Seder and Habdallah be thus supplanted, if not completely dispensed with, why cannot the learned professor be prevailed upon for one reason or another to take the topheavy structure of the Sabbath and the holidays and the fast days, with all their ramifications, and "read" them out of the codes and out of our liturgy? And when you have disposed of that in real genuine literary fashion, punctuated with epigrams and antithesis, why not give the coup de grace to the Sinai idea, so old and so antiquated, and triumphantly return the Mosaic Law to the Mount, where it was given to our ancient ancestors?

We have learned something from the countries and from the civilizations with which we have come in contact. If a judge makes an erroneous ruling the law of the land provides for an appeal. Sometimes the appeal goes from judge to judge or from one body of judges to another body of judges, and finally it reaches the highest court in the land. Those who take their Jewish law more seriously, those who will not abide by this decision, have thought of the idea of appealing from this grape juice decision. Those who were not so easily convinced, those who still look with reverence to the laws and customs of their fathers; those who still look for their law to the sources and not to the readers of papers at conventions, appeal from this decision of the Rabbinical Assembly to the Talmud, to the Schulchan Aruch to all the codes, to the good sense of those rabbis who dare stand up and be counted, those rabbis who have obtained their mandate, their semicha from predecessors eminently qualified to confer it upon them and who in turn have been ordained by similar bodies in the ages reaching back to the first Lawgiver. We appeal to the millions of Jews who want Seder and who glory in it, who want Kiddush and who rejoice in it, who want Habdallah and who revere it, to these millions who observe today these rites and rituals, as they were observed during the millennia. We appeal to those who will not lend aid and comfort to the enemy, who will not put words of condemnation, false and unfounded, into the mouths of our detractors.

The time has come when we might announce the new motto, "That every Jew, like every other American, stand on his own platform." We are not to be held responsible for one of our number because he has departed from the path of right. We are not responsible for him. We hand him over to the authorities, as do the others. Why not have a "rabbi" bootlegger prosecuted with the bootleggers of all nations?

And now we subjoin a list of authorities, in addition to the others above referred to, and quotations, for the examination of those who still have doubt or no knowledge as to the origin and sources of this law and of this custom. A custom long established in the Jewish code of law is tantamount to a law, even if it had no legal foundation; but this custom is founded upon law, upon the very bedrock of Jewish law:

"In our religion the laws governing such use are set out fully in sections 271, 272, 472 and 473 of the Shulhan Orach, Orach Chayim, which explain the kind of wine to be used and the occasions for such use. Section 272 specifically designates the use of old wine, Yayin Yeshon; while other parts refer to the use of Yayin Tove—good wine.

Now We Come to the Halachic Aspects* Wine is regarded as so important that a special blessing is ordained to be recited before partaking of it: "Blessed are Thou, O Lord, etc., who created the fruit of the vine." (Berachoth 35 a.) The reason given is because it is an improvement on the grape from which it has been expressed and, therefore, it should have a separate blessing. (Ib. 35 b.)

Wine is to be used for Kiddush if it can be procured; for Habdallah; for the seven blessings recited at a marriage; for the four cups of wine on the first nights of Passover; for the rejoicing on Purim; optionally, at grace after meals; and as a custom at circumcisions, when naming the child. Likewise it was given to mourners at the first meal when returning from an interment.

Kiddush Wine for Kiddush for the eve of the Sabbath should be procured, rather than a sumptuous meal, always providing that there is also bread in the house. (Orach Chaim 271:3; Pesachim 105.)

- Orach Chaim 272**
1. We do not make Kiddush over wine that has a bad odor, even if the taste and smell are of wine (nor one wine that has been exposed to air if it has lost its taste and smell.—Magen Abraham.)
 2. Wine fresh from the wine press may be used. A person may squeeze the juice of a cluster of grapes into his cup and recite the Kiddush. (But it is better to use old wine.—Magen Abraham.)
 3. But it is a religious duty to select good wine for Kiddush.
 4. White wine may be used (not, however, according to Nachmanides). The general practice is to use it.
 5. Raw wine, even if it is so strong that it will bear mixing with three times

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its volume of water, may be used for Kiddush, but it is better to dilute it first, but properly (i. e., not too much). (This does not apply to our wines, which are better undiluted.—Isserles.)

6. Wine made of raisins may be used. (But the raisins must have some sap in them without having to be soaked.—Isserles.) (And if they are so completely dry, that no moisture would exude, even if trodden, they are unfit to prepare wine for Kiddush.—Beer Heteb, quoting Rivash 69.) One must not add so much water to the raisins that after they have swelled the water would still be six times as much in volume, for then the special blessing recited over the wine would be using God's name in vain. (Shaare Teshuva.)

7. When water has been poured upon lees of wine or grape kernels, if the product is fit to recite the blessing for wine over it, it may be used for Kiddush. (See 204-5, where the principle is laid down that the resultant fluid must be more than the water poured over the lees by a third; else it is not regarded as wine.)

8. Kiddush may be made over boiled wine and over wine mixed with honey. Some differ. The practice is to make

Kiddush over such wine, even if one had other wine, but not so good.

9. Where there is no wine, Kiddush is made over bread. If a man has vowed not to drink wine, he can make Kiddush over it while others drink it—our practice in synagogues—or he can listen to another saying Kiddush. Wine should be used in the morning for Kiddush, too. (If not too dear; otherwise, other liquor may be used.—Beer Heteb.)

Habdallah—Orach Chaim 296

1. The blessings to be recited for the Habdallah are over wine, spices, light and for the Habdallah.

2. No Habdallah is recited over bread (as in the case of Kiddush.) But beer may be used, or any other liquor except water.

4. If one cannot afford wine for Kiddush and Habdallah, one should supply oneself with the latter, since for the former bread can be used.

Seder Night—Orach Chaim 472

8. Four cups of wine have to be drunk, in the right order, in the home service. And if drunk one after the other, the duty has not been fulfilled. The right

Continued on page 12

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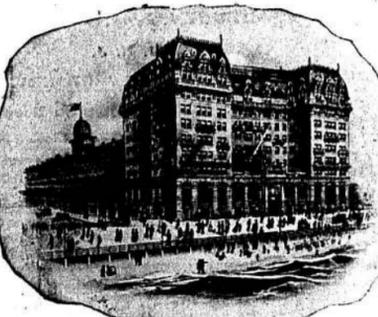
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Continued from page 11

order is after Kiddush, after the Hagada, after Grace and after Hallel.

9. The quantity is a fourth of a log, all or the greater part of which must be drunk.

10. If one does not drink wine because it injures him or he dislikes it, he must constrain himself to drink the four cups, but it may be diluted as for Kiddush. (See 272:5.)

11. Red wine should be taken in preference (if the white is not better in quality.—Isserles.) (On account of blood accusations, the rule is different now.—Ture Zahab.)

12. Boiled wine or wine mixed with pepper and honey may be used. (Also raisin wine where grape wine cannot be easily procured.—Ture Zahab.)

13. A poor man who is maintained by charity should sell his garment or borrow or hire himself out in order to procure wine for the four cups of Passover nights.

14. Women have the duty of drinking the four cups of wine and of taking part in all the ceremonies of the service on the first nights.

15. Children who are old enough to be trained in religious practice get each his cup.

The command for (Kiddush) sanctification is an imperative command which must be performed (Exod. Chap. 20, v. 8).

"Remember the Sabbath day and keep it holy."

The Talmud in Pesachim daf 106 declares that "Remembrance should be effected over wine." This, however, refers to the Sabbath day only; that the night also is meant. To that end it is written "to keep it holy," which refers also to the night.

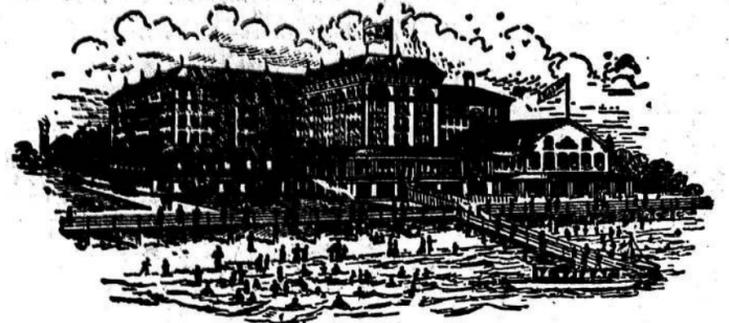
"The Kiddush is part of the Sabbath or festival evening meal, and in the absence of the latter the Kiddush is omitted. The Kiddush has been retained as part of the Maarib service, except on the first two nights of Passover, when there had never been an occasion for reading Kiddush in the Synagogue. The poor were treated on these nights with four cups of wine each, and they recited Kiddush by themselves as part of the Seder." (The Jewish Religion.—M. Friedlander, p. 342.)

"The four cups are also said to indicate our joy in reference to the four elements constituting the redemption, and implied in the four terms (Exod. VI, 6, 7), liberation from bondage, deliverance from service, redemption from all dependence on Egypt and appointment as 'the people of the Lord.' These four cups were considered of such importance for the Seder evening that the poor were provided as of right with wine for the arba kosoth (Mishnah, Pesachim X, 1). Although the number of the four cups of wine is sanctioned by the reference to the above four expressions of redemption, a fifth cup may, if needed, be interpolated between singing Psalm CXXXVI (Tosopoth, Pesachim 117b). It is customary to pour in an extra cup. The cup is called 'the cup of Elijah,' because his advent may be looked for at any time. (Comp. Mal. III, 23.) (The Jewish Religion.—M. Friedlander, p. 379.)

"May He who blessed our fathers, Abraham, Isaac and Jacob, bless all this holy congregation, together with all other holy congregations; they, their wives, their sons and daughters, and all that belong to them; those also who unite to form the synagogues for prayer, and those who enter therein to pray; those who give the lamps for lighting and wine (not grape juice) for Kiddush and Habdallah, bread to the wayfarers and charity to the poor, and all such as occupy themselves in faithfulness with

*The Jewish Concept of Wine and Its Use, by Rabbi M. Hyamson.

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the wants of the congregation."—Annotated Daily Prayer Book, by Singer-Abrahams, p. 152.

This is but one of many prayers which would have to be amended to keep step with the spirit of the times.

What the nature of the wine thus referred to was is no less certain than the fact that its use has been from the time "when the memory of man runneth not to the contrary." From the same source we also learn:

(a) That the wine used at the Passover was mixed with water, and for the reason given it was too strong, hence unfit, without dilution, to be drunk in so large a quantity. Also, when mixed with water it was considered to be more wholesome and gave less occasion for intoxication.

(c) In the Jerusalem Talmud it is ordered that the Passover service should be celebrated with red wine. And as though to prevent any mistake or use of anything else, it is also ordered that it is

necessary that it should look and taste like wine, upon which order the gloss, by way of explanation, states that it should be red, ut sit rubidus. From this fact alone it is evident that the wine comes only from the coloring matter contained in the grape skin, which is extracted during the process of fermentation.

The Passover occurred six months after the time of the grape harvest. Wine, thus used, must have been, from the nature of the case, as the above extracts prove that it was, a fermented liquor. That grapes were kept and freshly pressed especially for use at that time or that heathen methods of preserving must unfermented were resorted to is a "fond imagination," having no ground of proof whatever to rest upon and standing in direct opposition to abundant and incontrovertible evidence to the contrary.

(Continued on Page 15)

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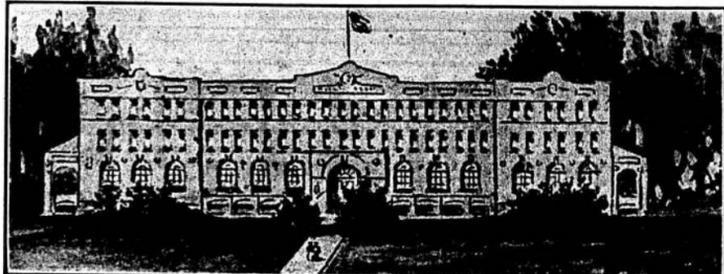
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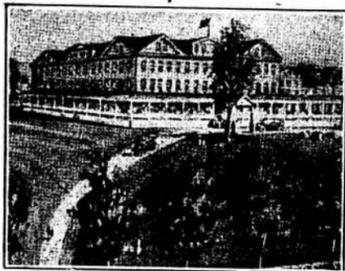
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Continued from page 12

And so matters stand in Jewish practice today.

Dr. F. Delitzsch of Leipzig, a Hebrew scholar of world-wide reputation and thoroughly versed in Jewish literature and customs, ancient and modern, writes: "What Moses Stuart affirms in the Bib. Sac. 1843, p. 508, is incorrect. The wine of the Passover has at all times been fermented wine, which, according to the prevalent custom, was mixed with water."

Professor C. W. Palotta of Vienna, competent in every respect to give testimony, writes:

"To my knowledge the question of the lawfulness of fermented wine at Easter has never been started by any Jewish doctor. No strict Jew drinks any other than wine (pesach) at the Passover, but this simply means that the wine has been manufactured under Jewish supervision. Among the many thousands of bottles of Passover wine sold in Vienna every year there has never been one of unfermented juice."

The Rev. D. Edward of Breslau, another competent witness and scholar, writes:

"In all my intercourse and negotiations with Jews for nearly forty years, and in all my acquaintance with their literature, I have never made an illusion to any such practice as the use of unfermented wine at their services or in the temple libations. The one rule they insist upon since the Captivity is that the Jews beware of nesekh wine. Their wine must be gathered and prepared by Jews, and have a certificate as ceremonially clean. If there had been any rule about the use of unfermented wine, there would have been as much pilpul (rabbinic disputation) about it as would have filled volumes."

In addition to the above, the same writer sent the following declaration from the rabbis of the Jewish Theological Seminary of Breslau, who are regarded as the most learned Jews in Germany:

"Ungegohrer Wein (Must) wird nicht als Wein betrachtet, und wurde der Pflicht Wein am Pesach-abende zu trinken nicht genungen. (Unfermented wine (must) is not regarded as wine, and would not suffice for the fulfillment of the duty to drink wine on the Passover eve.)"

The Rev. J. H. Bruhl of London writes:

"So far as can be seen from the Talmud, the Jews of our Saviour's time had no hesitation whatever about fermented wine at the Passover. Not vinous, but farinaceous, fermentation was prohibited. I do not know of any unfermented real wine. In countries which do not produce wine the stricter Jews, especially those of the poorer classes, use both for the Sabbath and the Passover raisin wine."

To these testimonies from abroad may be added the following from two of the best known Israelites and scholars in the United States, Dr. Isaac M. Wise of Cincinnati, editor of the "American Israelite" and "Deborah," and Dr. G. Gottheil, rabbi of Temple Emanu-El, New York. The former states:

"All Jews at all times have used at the Passover, not only wine and cider, but also vinegar made of wine or of fruit. In all Jewish ceremonies, as marriages, circumcisions, the beginning and close of the Sabbath, the Feast of the Passover, wine—fermented wine, and not must—has been, as it is still, in use."

Dr. Gottheil writes:

"It is proper to use fermented wine at the Passover. That is the rule. Unfermented is permitted in case the former cannot be obtained or is forbidden for sanitary reasons. So it is with mead, raisin wine and spiced wine. Where these are not obtainable any other beverage which takes the place of wine in the customs of the country may be used. These are concessions made to the force of circumstances. The Law treats invariably of wine in the ordinary sense of the word; and that it is supposed to possess the intrinsic property is clear from the provision that the celebrants of the Passover are forbidden to drink of the wine between the prescribed cups at certain portions of the ritual, lest their minds should get clouded and thereby unfit to perform the ceremonies and recite the prayers with proper devotion. Pascal wine is fermented grape juice which has been carefully kept from contact with leaven. I was reared in strictly orthodox surroundings, and have had, besides, ample opportunities of observing the customs of my brethren in many lands; yet I never heard it so much as questioned that fermented wines are lawful for use, and I am quite at a loss to account for the positive assertions to the contrary by M. Noah and the late Professor M. Stuart. It was by Christians and not Jews that this discussion was started. The rabbis did not fear that the use of the cup under religious sanction would turn the faithful into drunkards, and experience has proved that they were not mistaken."—Extracts from Jewett—Two-Wine Theory—pp. 158-165.

And in thus placing some of our facts and data before the public, we ask, in addition to the questions asked heretofore:

1. Who are they that suggested the amendment?
2. Whom do they represent?
3. How did they ascertain the popular will?
4. Where is their mandate and how was it obtained?
5. Where did they ascertain the method of changing a law of Moses?
6. What method of changing the Mosaic Law have they adopted?

7. What method of changing Minhag have they adopted?

8. Is this the only change they propose, and where do they intend to stop?

9. If they do not intend to stop, why not take all of the antique law and recommit the whole law of Moses to Mount Sinai, whence it came?

It is indeed remarkable that the Rabbinical Assembly has picked a time either to ignore our law or to treat it with disrespect when the jurists of other nations are beginning to study our law and refer to it and are beginning to quote it with reverence and respect.

William B. Guthrie, one of the great leaders of the American bar, in his brief in the Court of Appeals on the housing problem asks the Court of Appeals to follow the Talmudic Law of Hazakah, as put into practice in 1554 by delegates of the Jewish congregations of Rome, Ferrara, Mantua, Romagna, Bologna, Reggio, Modena and Venice. He also quoted from the Responsa 41 from the Sheelotu-Teshubot (Responsa) of Rabbi Meir of Padua ed. Fuerth, 1776. It appears that this regulation, prohibiting violation of the equity of tenants in possession, under penalty of excommunication, was in force throughout Italy.

Side by side with this unseemly argument, between different classes of rabbis and different schools, our Catholic neighbors have been conducting a dignified and manly campaign for the maintenance and for the respect of their law as they understand it and as they observe it—priest and layman have been standing side by side man fashion and have told the whole combination of prohibition forces, headed by Wheeler and his satellites, that they were using wine for religious purposes and proposed to continue as long as the law of the land permitted them so to do. There was no outcry by priests against "fake" priests, so-called priests, or any other qualified or modified form of priest—they were all one—and thus presented a solid front and fought their fight successfully in the Oklahoma Supreme Court against smashing the tradition and practice of 2,000 years, simply because "some priest had abused the privilege of distributing such wine." The priests who fought this damnable law in Oklahoma fought like men, as can be seen from their brief filed with the Supreme Court. As the law stood in Oklahoma, pushed through, as it was, by the Anti-Saloon League, churches could have been invaded and the priests arrested for violation of the law. Admitting plainly that the language of the law certainly included "fermented wine for sacramental purposes," the court nevertheless preferred to hold that "such fermented wine . . . could not have been intentionally legislated against." "In the ordinary transactions of life we find everywhere a clear and positive recognition of the importance and necessity of public worship and the fostering in every way possible of religious institutions. The custom of opening sessions of deliberative bodies and conventions with prayer; our laws requiring observance of the Sabbath; the various churches and church organizations which abound in every city; the multitude of charitable organizations existing under Christian auspices; the missionary societies and associations which receive general support and aiming to establish the Christian religion in every quarter of the globe—these and many other matters which might be noted are emblems of Christianity and emphasize that 'man's chief and highest end is to glorify God and fully to enjoy Him forever.' That he may do so intelligently and according to the dictates of his own conscience is the primary purpose of all Christian civilization. The general terms used in the prohibition section of the Constitution should not be construed to prevent religious worship, and in that manner defeat the very purpose of the act, which was to conserve morality and religion by preventing intemperance."

These are splendid words, and the decision which they embody settles the question for the State of Oklahoma. As a legal precedent, as a relief to a large number of citizens and as a refreshing presentation of common sense applied to legislation, the Oklahoma decision is a precious document.

We commend this fight for a principle, this legal battle for a religious ordinance or custom, to the heroic defenders of the faith, both of the Rabbinical Assembly and of the Central Conference.

Witness the anguish of soul in the following message of the Reverend Urban de Hasque, D. D., Chancellor of the Diocese of Oklahoma, awaiting final action of the Supreme Court:

"Meanwhile the priests of the diocese of Oklahoma are violating the law of the State by the mere fact that they have wine for sacramental purposes in their possession. Daily do we see our limited supply grow less, and we have hardly any means of replenishing it. We can now only pray and work for the enactment of an amendment, but the Legislature will not convene until January, 1919."

In submitting these citations and quotations I expect a perfect diapason of abuse and criticism; I expect that I will be told I rushed in where even rabbis fear to tread; they may even trace that some of my ancestors must have been liquor dealers and bootleggers; more than that, I may be told that it was supererogation on my part to discuss the question at all. Be that as it may. The citations, the quotations, the extracts, the laws, are all real, and until they are explained or repealed, no amount of abuse or calumny will change them. If I shall have succeeded in bringing to the attention of Jews throughout the United States the necessity of guarding ourselves not so

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much against our enemies as against our friends, I will feel satisfied. I do hope that lay scholars and rabbis, even if they choose to do it in mufti, or under some nom de guerre, will communicate to me their findings and their opinions gleaned from the entire field of Jewish religious literature, to the end that such an avalanche of proof be adduced and published as will impress even those who would so readily tamper with our canon, with our customs and with our fundamental laws.

The Central Relief Committee Appeals to the Orthodox Jews for the \$14,000,000 Drive

The Central Relief Committee has issued an appeal, announcing that it is co-operating with the American Jewish Relief Committee and the People's Relief Committee under the leadership of David A. Brown in the national appeal for \$14,000,000.

The Central Relief Committee has issued an appeal to the Orthodox Jews of America in which it states among other things:

"It is the sacred duty of the Orthodox Jews in America to participate in this campaign with their soul and energy to make the drive a success. The rich will give, but middle-class Jewry must also give as much as they can, and more."

"The pride of Orthodox Jews is put to the test. Let there be no accusation that the Orthodox Jews simply do a lot of talking, whereas others give material aid. Orthodox Jewry must show its brotherly feelings for the Jews in Europe, through deeds expressed in money. Let the figures speak for themselves. The total in dollars which will come from Orthodox Jews should be their spokesman. We, American Jewry, must show that we are worthy of being the brethren of the martyrs in the war countries."

"Through the darkest times, when death hovered over their heads, when they were famished, and did not have any clothing for their naked bodies, they sent their children to the Hebrew schools. The Central Relief Committee has within the last year established a cultural program to enable the Jews to give their children religious instruction. Will you help them? Will you not help so that Judaism should not be exterminated?"

"You must help the campaign; you must organize the synagogue and reach all the Jews in your communities, that they, too, should help."

"If you should not do it you will never rid yourselves of the disgrace. Let every synagogue be turned into a center for the campaign. Let the Jews from the synagogues, in co-operation with other Jews of various rank, go from house to house. No Jew should be omitted—none passed by."

"To each Jew must be given the opportunity and privilege to help—to influence every other Jew to give with a full hand and a good heart."

Respectfully,
LEON KAMAIKY,
Chairman, Central Relief Committee.

Dr. Bertalan Stiller, lecturer at the Budapest University, has passed away in his eighty-second year. He was director of the Jewish hospital in Budapest for about forty-six years. He was left a large fortune, the bulk of which he has bequeathed to Jewish schools and for the establishment of a Jewish convalescent home.

CHILDREN'S PAGE

ISRAEL AVENGED

Dear Children:

The Holy Torah now tells us how Israel was avenged upon the wicked Midianites as follows: And the Lord spoke unto Moses, saying, "Execute the vengeance of the children of Israel on the Midianites, after which thou shalt be gathered unto thy people." Rashi remarks, "Why only from the Midianites and not from the Moabites?" Because the Moabites took steps against Israel out of fear of them, lest they despoil them, or it is only said concerning them, "nor contend with them in battle" (Deuteronomy 2), but they were permitted to despoil them. The Midianites, however, took up a quarrel that was not their concern. Another reason for sparing the Moabites was, "because of the two good doves that I have to produce from them—Ruth, the Moabitess, and Nahmah, the Amonitess." And Moses spoke unto the people, saying, "Arm from yourselves some men for the army, and let them go against the Midianites, to execute the vengeance of the Lord on Midian." Although Moses heard that his death depended upon the execution of this command, still he executed it with joy and did not delay. "Anoshim," men, a title indicating that they were to be righteous men, the same was the case when he chose "Anoshim" to fight against Amalek (Exodus 17). Likewise when it is said, "Furnish for yourselves wise and understanding men 'Anoshim'" (Deuteronomy 1). "The vengeance of the Lord." It was thus termed, because he who arises against Israel is the same as if he would arise against the Holy One, blessed be He. A thousand each for every tribe, of all the tribes of Israel shall ye send to the army. Of every tribe, including also the tribe of Levi. And those were levied out of the thousands of Israel, etc. This makes known to us the praise of the Shepherds of Israel, how they are beloved by Israel. Before they heard of his pending death, what did he say, "But little is wanting and they will stone me" (Exodus 17). And yet as soon as they heard that the death of Moses depended upon the execution of vengeance against Midian, they did not wish to go until they were levied in spite of themselves. "And Moses sent them—them and Phinehas." This teaches us that Phinehas equalled them all in importance. And why did Phinehas go and not Elazar? Said the Holy One, blessed be He, the one who began the performance of the commandment, who slew Cozbi, the daughter of Zur, shall finish it. Another reason for it is, because it was fitting for him to go and

take revenge for Joseph, his mother's father, as it is said, "And the Midianites sold him, etc." (Genesis 37) (Talmud-Sotah). And whence do I know that the mother of Phinehas was descended from Joseph, for it is said of the daughters of Putiel, of the children of Jethro who "putam" fattened calves to sacrifice to the idols, also of the children of Joseph who "pitpet" overcame the seduction of his passion. Another reason because he was the anointed leader in the war. With the holy vessels, that refers to the Ark and the Plate. These were necessary because Balaam was with them and by his sorcery he caused the kings of Midian to fly and he also flew with them. Thereupon he showed them the plate upon which was engraved the name of the Eternal, and they fell down. Therefore it is said, "Upon their slain," speaking of the kings of Midian who fell from the air upon their slain. Of Balaam it is also said, "Upon their slain." In his hand (how could he take the ark and the vessels and the trumpets in his hand), but that means, "by his authority." "The five kings of Midian." Do I not see that the Holy Scriptures has named five? Then why was it necessary to mention "five"? Only to teach us that they were all equally guilty in the evil conspiracy, and that they were all equally punished. Balaam went there to receive his reward for the twenty-four thousand of Israel who fell through his advice; and as Midian went towards Israel he gave them bad advice, and said, "If when you were six hundred thousand you could not overcome them, and not with twelve thousand you are going to war upon them? They therefore paid him his reward in full, and did not reckon off anything, but they slew him with the sword. He had gone against Israel and changed his vocation for theirs, for they are not saved except through their mouth, i. e., through prayer and entreaty. And he came and took their vocation by cursing them with his mouth. Therefore they also went against him and changed their vocation for the vocation of the nations who came with the sword, as it is said, "And by thy sword shalt thou live" (Genesis 27). And the children of Israel took "Terohom" all their cities "the palaces of their priests"; another meaning is, "the residences of their princes." "And they took all the spoil." This teaches us that they were honest and righteous, and were not suspected of robbery, to take of the spoils without permission, as it is said, "And all the booty," and of them tradition says, "Thy teeth are like a flock of ewes" (Solomon's Song 6). "Even your men of-war are all righteous."

בו אהרו

SOME INTERESTING LOCAL EVENTS

Conference of Roumanian Jews—A Historical Event—Lots of Applause and Little Courage—Relief Campaign of Benefit to Local Jewry—Peace Ends Futile Controversy—New Jabotinsky Sensation Before the Public.

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The annual conference of the Roumanian Jews held this week proved to be of historic importance. Upon the same rostrum where always were heard the most vitriolic denunciations of the Roumanian Government and her policies towards the Jews—upon that same rostrum there stood now an official representative of the Roumanian Government, Prince Bibesco, who declared that the Jewish question in Roumania was solved at last, and the same audience which in former years applauded vigorously the hymn of protest and hate, sung against the Roumanian Government, now acclaimed with equal enthusiasm this spokesman of Roumania.

Is then the Jewish question in Roumania really solved? We doubt. The reports reaching us from Roumania are not quite so shocking as those of former years, it is true, but still far from satisfactory. Jewish soldiers unjustly condemned, still languish in prison. Certain Jewish organizations are still hounded and persecuted. And, although all Ukrainian pogromists find shelter and hospitality in Roumania, the Jewish victims of those pogromists are being constantly abused and mistreated.

But the conference hailed the ambassador's declaration as a living fact. Direct reports from Roumania were not considered or read and the delegates were so satisfied with the mere declaration of Roumania's spokesman that it was proposed and seriously considered whether or not it was advisable to dissolve this organization, as there seemed no further use for it.

It is true that this proposal was not adopted. Leo Wolfson pleaded for the continuance of the organization in order that there might be a watch-dog always ready to protest against things which might be. And, although this conference heeded Mr. Wolfson's plea, it is a deplorable fact which can never be retrieved that among all of the delegates there was not found one voice to be raised in protest and to present to the Roumanian ambassador the grievances which Jews of the whole world justly have against the Roumanian Government.

New York's contribution to the sum of \$14,000,000 which the Joint Distribution Committee is about to gather for the relief of Jewish war sufferers has been finally fixed at \$5,000,000.

A meeting of Jewish journalists and publishers was therefore called to consider the problem, at which David Brown, the director of the relief campaign, sketched briefly the outlook of the campaign throughout the country.

The reports are encouraging. In many places more than the allotted sum has already been gathered. New York alone is regarded with apprehension. It seems that much doubt is being entertained as to the generosity of our own Jewish men of wealth here in New York. Nevertheless, it was resolved by all present to do their utmost to insure the success of this campaign.

One fact was brought to our attention at this gathering; no less important than the work of the campaign itself.

Director Brown demonstrated by actual statistics that in every place where the work of gathering funds for the relief of war sufferers has been conducted systematically and successfully, the charitable institutions of those same localities thrived and prospered—their work was enlarged and extended as the result of the influx of new elements into the sphere of Jewish interest.

Thus the relief campaign is not only a blessing to Europe, but has brought great moral benefit to American Jewry itself. It has awakened dormant Jewish interest, it has stimulated the forces wearied in the continual grind of charitable endeavor. This alone is worth whatever money the campaign has cost us, to say nothing of its effort to alleviate the misery of overseas.

At last peace between the Order Sons of Zion and the Zionist Organization has been concluded. For years these organizations, whose principles and policies are identical, engaged in acrimonious controversies and bitter conflicts. But at last they have composed their differences. The official Zionist Organization in the past did not want to permit so much autonomy to this order, and the latter on the other hand fought bitterly to protect and conserve its freedom, democracy and all the other beautiful dreams and ideals, so popular in the very recent past.

Who won, then, in this bitter controversy? No one, and if the leaders of our organizations understood the ideals which they are supposed to represent and concerned themselves less with partisan politics, this conflict, as many others, would not have taken place.

Now the organization yielded a little and recognized the independence of this order, agreeing to accept its representatives as members of the executive committee, and the order on the other hand acknowledges the supremacy of the organization, in Zionist matters at least,

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Young Men's Hebrew Association

The coming week is a typically busy one at the Y. M. H. A. In addition to the regular program of gymnasium, evening school and club the following events are scheduled:

Friday evening, February 10, forum on contemporary Jewish problems; Rabbi Lee J. Levinger will speak on "Jewish Migrations of the Last Fifty Years."

Sunday afternoon, February 12, health forum; Dr. William Bierman will speak on "Rational Sex Living."

Sunday evening, February 12, the Knickerbocker Club, a group of young men under 21, will present an original musical comedy, entitled "Knick Knacks."

Monday evening, February 13, a Chamisho Osor Beshebat entertainment for the Junior membership will be given by the Young Judea groups which meet at the association. The program will include a play, stereopticon lecture and music.

Wednesday evening, the 15th, director's forum; Mr. Cecil B. Ruskay will give readings from the plays of Lord Dunsany.

Want Column

WANTED—An English-speaking Rabbi for a conservative congregation in a small community in Long Island. Communicate with L. I., care of the Hebrew Standard.

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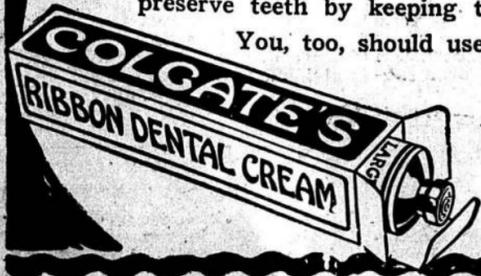
English speaking rabbi for both old and young generations seeks position (in South or West preferably) with strictly orthodox congregation. Has lectured in all European centers. For further particulars and references, apply to Rev. Dr. Philip Klein, 137 West 119th street, or Max L. Hollander, Grand Secretary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



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 "Abraham Lincoln, Man of God"
 Editor Hebrew Standard:
 The world-wide attention given the character, principles and achievements of Abraham Lincoln indicates his growing place in human reverence and affection.
 Heretofore his biographies have emphasized the various aspects of his character as politician and statesman. This viewpoint fails to bring to light the hidden secret of his abiding greatness, for he was something more than statesman, orator and patriot. In recently reading "Abraham Lincoln, Man of God," in which the author, Dr. John Wesley Hill, presents the spiritual aspects of Lincoln's character, his sustaining faith in God, his familiarity with the Bible, his love for his fellowman and his consecration to constitutional authority, it occurred to me that the contents of this book should have widespread publicity, and to this end I am sending you a volume as a Lincoln Birthday greeting, trusting that during this memorial season you may take opportunity to set forth Abraham Lincoln in this higher light in which he lived and wrought.
 Just now, in the midst of the complicated questions of readjustment, special emphasis should be given to those principles of Lincoln, relating to peace, de-

mocracy, industrial tranquillity, law and order, constitutional authority, and indeed all the great problems confronting us.
 This will contribute mightily toward a reconstruction built upon that spiritual basis discerned by Lincoln and necessary to the preservation of civilization.
 WILLIAM M. CALDER,
 U. S. Senator.
 Washington, D. C., Feb. 1, 1922.
Zionism Embraces All Shades of Israel
 Editor Hebrew Standard:
 In your issue of The Hebrew Standard of January 27, in an editorial, you state that you cannot support such Zionists who have completely and deliberately stouged off all the religious ties binding them to the House of Israel.
 Zionism is the political movement of the whole House of Israel. The word "whole" includes Jews known as orthodox, reform, atheist, etc. Palestine is known by the Jews as Eretz Yisroel (land of Israel), which includes the beliefs and opinions of all Jewry to that land. Zionism is the melting pot which will surely melt all Zionists in days to come to their religion.
 At the present and critical age it is the divine duty of the whole House of Israel to fulfill their religious goal. Zionism today is like a ship, fighting the mighty waves of anti-Semitism and anti-Zionism from within and without.

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It is no time in this critical movement to slack our hands on account of difference of religious opinions. All hands to the mast. Help! Help!
 HARRY GREENBERG.
 New Haven, Conn., Jan. 29, 1922.
 A Compliment to the Perth Amboy Y. M. H. A.

Editor Hebrew Standard:
 My business recently took me to Perth Amboy, N. J., where I had to remain for three days. Being a stranger in town, with no particular place to spend my evening, I dropped into the Y. M. H. A., and from the moment I crossed the threshold I was made to feel at home. The secretary, Mr. Henry W. Nussbaum, gave me a cordial greeting and introduced me to the members, with whom I spent a very pleasant evening, as I did my subsequent evenings.
 That evening the Perth Amboy basketball team played a team from Tottenville and were victorious. Jack Lowenkopf, the Y. M. H. A. center, was a scintillating star.
 The writer advises all visitors to Perth Amboy to visit the Y. M. H. A., where they are assured of a warm welcome. The Y. M. H. A. is now conducting a drive for funds for its own building, and may its efforts be crowned with success.
 STANLEY NADEL,
 90 Nassau St., New York City.
 Feb. 6, 1922.

BROOKLYN NOTES
Temple Petach Tikvah Notes
 The whist held at the home of Mrs. Louis Halperin, 1406 Lincoln place, under the auspices of the Temple Petach Tikvah Sisterhood, proved to be a great success.
 The Junior League held a very successful meeting. Temporary officers were elected: President, Arthur Muss; vice-president, Florence M. Storch; secretaries, Shirley Fuchs and Ada Marks; treasurer, Emanuel Halperin. A dance in the very near future will be arranged for at the next meeting.
 Rabbi Weilerstein addressed the graduates of Public School 84.
 Mr. William B. Roth, president of the congregation, was appointed chairman of the Brownsville and East New York district of the American Jewish Relief Drive.

Borough Park Junior Hadassah
 Influenced partly by Miss Henrietta Szold's invariable postscript to her Palestinian letters, "Learn to speak Hebrew," the Junior Hadassah of Borough Park is organizing Hebrew classes for girls and young women. Twelve girls have already formed a nucleus at the Tuesday evening class which meets at the Y. M. H. A. of Borough Park at 8.30 sharp.
 A previous knowledge of Hebrew is not required, but those who are acquainted with the language are taken care of also. The conversational method is used.

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BENJAMIN ANTIN
 Benjamin Antin, who represents the Third Assembly District, Bronx County, in the Assembly for the second term, was born in the Province of Kamenetz, Poldsk, Ukraine, Russia, in 1884, and came to this country at the age of sixteen as a poor immigrant boy, and, taking advantage of the opportunity which this country affords to all, he struggled for a livelihood during the day and studied in the elementary evening schools of this city for an education. In 1903 he entered De Witt Clinton High School, and after graduating he entered the College of the City of New York and was graduated from that institution in 1910 with the degree of Bachelor of Science. He then attended the New York Law School and was graduated in 1913 and was admitted to the bar in the same year, since which time he has been engaged in the general practice of the law.



BENJAMIN ANTIN

Mr. Antin has been very active in Americanization work. He has planned and organized systematic courses of instruction for adult foreigners, and during the war he was kept busy delivering lectures before foreigners and organizing Americanization campaigns, as well as serving as legal adviser on a local board. He has been a teacher in the Thomas Davidson School and Eron Preparatory School on the East Side. He was also registrar and principal of the Bronx Preparatory School. He has served as index clerk in the New York County Clerk's Office and as Regents Examiner in English in the State Education Department, Albany. During the year 1914-1919 Mr. Antin served as Examiner for the Municipal Civil Service Commission, New York City. In that capacity he made a thorough study of municipal departments, and through his efforts many improvements were made for the betterment of the city at large.

Mr. Antin has been recognized in the Assembly as one of the ablest Assemblymen. He has sponsored measures toward the betterment of the working people and has urged a system for financial aid by the State for the construction of homes, so as to relieve the present housing situation. Mr. Antin is active in civic, philanthropic and social activities and has been a leader of boys' clubs on the East Side and the Bronx. He is one of the organizers of the Jewish Big Brothers Association, and for many years has been active in that movement. He has always been ready to aid the unfortunate Jewish youth, who by circumstances fell into the hands of the law. Mr. Antin is a member of the American Bar Association, New York County Lawyers Association, Bronx County Bar Association, Federation of Jewish Philanthropic Institutions, Joseph Warren Lodge No. 933, F. and A. M.; Plymouth Lodge, Knights of Pythias; Independent Order of B'nai B'rith, Pontiac Democratic Club of the Bronx, Montefiore Congregation, Hunts Point Talmud Torah, etc.

In the past two years he has defended thousands of families in court against profiteering landlords without compensation. He has also helped many immigrants to obtain admission into this country.

The steamer America, which arrived here last week, brought with it the famous Jewish artist, Manjewitz, noted for his pencil etchings of Jewish towns in Russia. One of his drawings is on display in the Luxembourg Art Galleries. One of Manjewitz's sons was a leader of the Jewish self-defense in Kiev and was killed while at the head of his battalion while defending the Jewish section of that city during a pogrom.

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NEWS FROM CZECHOSLOVAKIA

By MEYER HENISCH

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Prague, Jan. 2, 1922.
Unbelievable though it might seem, it is nevertheless true that in one of the provinces of Czechoslovakia, whose president is well known in America as the scientist and philosopher, Professor Massaryk, there are taking place daily incidents and occurrences typical of the long past and forgotten Middle Ages. This province, Carpatho-Russia, was formerly a part of Hungary and was allotted to Czechoslovakia by the Versailles Peace Conference. It is therefore no wonder that of the 120,000 resident Jews, over 60 per cent. are non-productive proletarians, whose doom therefore is misery and privation and starvation. The enlightened, cultural and ethical Hebrew elements of the province have heretofore made it their compelling aspiration to diffuse the light of modern culture in this benighted corner and to direct the energies of the Jewish youth in the channels of productivity.

That these aims would meet with the stiffnecked opposition of the fanatical and reactionary elements of Judaism

was a foregone conclusion. Nor was it wholly unexpected that the low level of mentality and the undeveloped cultural status of the combatants would express themselves in most depraved and vulgar forms. But unnatural, because contrary to the interests of the Republic itself, was the attitude of the local government authorities in aligning themselves with the dark reactionary elements of Jewry and persecuting in the most illegal manner the democratic groups of the Jewish youth. Thus the Burgomaster of Munkatch dissolved the representative assembly of the local Jewish Kehillah in order to help the reactionary forces to retain their control in the Kehillah. He also made the question of building a Jewish hospital, for which purpose an appropriation of \$10,000 had been made, an issue of partisan politics, and does not allow the use of the buildings, expressly bought for that purpose, in accordance with the plans prepared.

The present practices of the government in Carpatho-Russia against the Zionists are reproductions of Russia and its policies in the heyday of the Czar. Without cause, rhyme or reason, there are being detained by the authorities many of the most prominent Zionist leaders in Munkatch. Dr. Spiegel, member of the Zionist Central Committee in Czechoslovakia, recently a delegate to the Carlsbad Congress, is still under constant police surveillance. The president of the local Zionist organization, Mr. Seidman, was kept in prison for several days and then was freed, his beard being retained by the authorities as a souvenir. Even the courts and officers of justice have been made tools of this systematic persecution. Civil and military courts, under the compulsion of orders from "higher up," detain in police custody men of whose innocence they are convinced, one of the judges making a public confession that notwithstanding the absence of the slightest ground for legal detention, he was bound by the instructions of the Attorney General of Carpatho-Russia.

If one has the temerity to inquire as to the basis of these inquisitorial practices, he is met with delays occasioned by the incompetence of those in power, evasions of a standardized and uniform bureaucracy, which concerns itself little with the assault upon the democratic institutions of the republic and which loves contentment and repose more than the sanctity of its citizenry. But 'tis singular that it is only against Zionists, the nationally conscious Jews, that the fury of the government is directed. As for the other Jews, peace is their portion and aid is given them to do the holy task of persecuting heretics and Zionists.

Where, then, is the central government of Czechoslovakia? Is it silent and mute in the face of these malpractices of its subordinates? Has it no power or desire to remedy the evil excesses of a bigoted and power-crazed officialdom? Here we are met with well-nigh insuperable obstacles, which make the situation almost hopeless. The federal government grants such absolute autonomy to its provinces that it often undermines the foundations of its own republic. So independent and self-governing in their local affairs are the respective provinces that it is possible for them to close up so completely all avenues of communication between Pressberg, Unguar and Prague that no report of the government abuses could

reach the Ministry of Justice at Prague. And when finally President Massaryk, on his tour of the country, came to Unguar, the local governor forbade the Zionists to hand him any memorandum and threatened them with the direct consequences if they presumed to say in their addresses of welcome aught more than the censor approved. And it is because of this repression that the local authorities were able to inform the population that the President was highly gratified at the conditions in Carpatho-Russia. Meanwhile, the conditions of the Jewish intelligentsia have become infinitely worse. More brazen have the bigots of the province become in their violation of individual rights and more intensive have the repressions of the government become against the hapless men and women whose only sin was the desire to enlighten their brethren.

North Carolina Jewish Women Organized

The North Carolina Association of Jewish Women held its first annual meeting in Greensboro, N. C., January 23-24. This association was organized last year in Goldsboro in response to a call from the Sisterhood of that city.

The object of this organization is to stimulate religious activity, awaken the Jewish conscience to its great heritage and serious responsibilities, and to ban together all its Jewish womanhood, no matter how isolated a community each may live.

At this meeting in Goldsboro in January, 1921, there were about forty people. Today, just twelve months hence, the North Carolina Association of Jewish Women has a membership of 450, and the work has just begun. Its membership drive will not be completed till every city, town and village in the State has been visited and organized, and every woman has joined the outstretched hands of her Jewish sisters in the other towns of the State. The very able State organizer, Mrs. Hattie Spier Weinberg, formerly of Newark, N. J., gives the members confidence to feel assured that this will shortly come to pass.

The special work that this organization has now under consideration is that of religious instruction. Through a religious instruction committee plans for organizing religious schools and suggested curriculums will be distributed. Another project of this committee is the establishment of a circulating religious library for use in homes and schools.

As a means of religious instruction and stimulation for the adults, there will be established in the State a lecture bureau. By this means it is expected to bring in the State the best lecturers, both men and women of American Jewry.

During the session just held, both Mrs. Felix Levy, of Chicago, and Miss Elza Wehl, of New York, brought fine messages of inspiration and proved most helpful in suggestion of how the association's ideals might be realized. But the moving spirit of this meeting and the person in whose heart and brain the idea formulated is the president, Mrs. Sol Weil, of Goldsboro, N. C. The other officers are:

First vice-president, Mrs. E. Sternberger, Greensboro; second vice-president, Mrs. K. Stein, Fayetteville; third vice-president, Mrs. Gustav Lichtenfels, Asheville; recording secretary, Mrs. J. W. Cone, Greensboro; corresponding secretary, Mrs. Julius Cohen, Goldsboro; treasurer, Mrs. S. J. Stern, Greensboro.

Members of Board of Directors: Mrs. N. Schultz, Rocky Mountain; Mrs. S. Rapport, Durham; Miss Ruth Roth, Henderson.

Abraham Manievitch, Noted Artist, Comes to America

On Monday of last week, on the steamship America, there arrived in New York Abraham Manievitch, the famous Jewish painter, who has gained a worldwide reputation. One of his paintings was bought by the French Exhibition in the Luxembourg Galleries in Paris.

Mr. Manievitch was born in Russia and after studying at the School of Arts and Crafts in Kiev went to Munich, Germany. Recently he has been in Paris. Some time ago an exhibition of his works in Warsaw created a sensation, particularly his masterpiece, "The Destroyed Jewish City." The anti-Semitic newspaper "Dva Drosna," attacked Mr. Manievitch savagely because of this picture. A son of Mr. Manievitch, who was a leader of the Self-Defense in Kiev, was killed defending his people during a pogrom.

An exhibition of Mr. Manievitch's paintings will be held in New York city at an early date.

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Relief Campaign Moving to Suc- CESS

With the New York campaign on to
raise \$5,000,000 between February 19 and
March 4, the national appeal for \$14,-
000,000, headed by David A. Brown, is
moving rapidly toward success.

Four hundred thousand dollars toward
its quota of \$1,000,000 was raised by
Philadelphia at the opening banquet of
its campaign on January 29, and the 800
workers are determined to eclipse the
Chicago record.

"Do what Chicago did" has become the
battle cry everywhere. From every part
of the country letters and telegrams pour
into national headquarters breathing
optimism and determination to over-
subscribe quotas. Even little villages
like Centerville, Iowa, to cite one in-
stance, have caught this spirit.

St. Louis, with an original quota of
\$250,000, is well beyond the \$350,000
mark; Indianapolis, when last heard
from, had passed its quota of \$125,000
by one-fifth; Milwaukee's goal of \$125,-
000 was in sight on January 30, \$100,000
having been raised by that date accord-
ing to a telegram from Chairman Salz-
stein, who added, "We're after a big
oversubscription and we'll get it."

Kansas City raised \$100,000 in the first
two days of its campaign and expects to
go \$50,000 over its quota. North Caro-
lina, originally asked to raise \$50,000, in-
creased its quota to \$150,000, and has
raised it, but is going after \$200,000.
South Carolina will not permit itself to
be put to shame by its northern name-
sake.

California is all set for its campaign,
with Los Angeles and San Francisco
vying for supremacy. On January 29,
due to the efforts of Jacob Billikopf, who
is touring the coast with Dr. Bogen,
\$60,000 was subscribed at an informal
luncheon; \$100,000 was raised in San
Francisco the same evening preliminary
to the one for \$300,000 which started
next day.

New Jersey, led by Felix Fuld, got
under way for its campaign at a meeting
held in Newark on January 27, attended
by representatives from over fifty towns
and villages. Following a stirring ap-
peal by David A. Brown, the gathering
increased the quota assigned to the State
from \$600,000—the largest ever assigned
to New Jersey—to \$750,000.

In spite of the blizzard which raged
through New England on January 28
and 29, 150 delegates from the towns and
villages of Connecticut assembled at the
Hotel Taft, New Haven, on the latter
date in response to a call from Charles
H. Shapiro, State chairman. Irma May,
who was to have married Rabbi Bernard
Cantor, killed in the Ukraine by the same
bandits who killed Professor Israel
Friedlander, was the principal speaker.
Her story of what was happening to the
Jews of Europe—the terrible things she
has witnessed—moved the gathering to
tears, and after David A. Brown had
spoken the quota for the State was
raised from \$150,000 to a quarter of a
million.

Montgomery had \$20,000 in hand on
January 28 and Mobile a like sum. The
small communities of Alabama are mak-
ing a remarkable showing. Anniston had
\$1,400 on January 29; Tuscaloosa, \$1,988
toward its goal of \$2,500; Bessemer's
handful of Jews announced \$1,137 on the
same date and was still going strong.
Opalika, Demopolis and Alexandria City
had each raised \$1,000 on that date, and
their campaigns are not over.

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Miss Stella Rosefield of Dublin, Ire-
land, has won a first prize, valued at
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