

THE HEBREW STANDARD

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Adar 10th, 5682

Issued every Friday at No. 87 Nassau street, New York, by William J. Solomon. Subscription price, \$4.00 per annum. Entered as second-class matter September 28, 1882, at the post office at New York, N. Y., under the act of March 3, 1879.

VOL. LXXIX. NO. 10.

NEW YORK, FRIDAY, MARCH 10TH, 1922.

10 CENTS PER COPY



A DAY IN SHUSHAN

A Purim Story by ELMA EHLRICH LEVINGER

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Queen Esther stood at the window of her apartments and her fair face was as pale as the pearls that lay about her throat and wreathed her shining, dark hair. Her eyes were blank with horror and her hands clenched and unclenched themselves in her great agony; yet the Jews had triumphed over their enemies.

of Haman will drag you forth even house," he told her and turned to go. But Esther clung to him weeping. "I have concealed my birth and my she spoke, for she had always been

live if my people perish!" But for all her brave words she trembled as she spoke, for she had always been

wrath if I come to him unsummoned. I do not want to die!"

She had always been a timid, gentle girl, the orphan cousin of Mordecai, destined one day to wear the crown of Persia's vast empire. Those who spoke of her in awed wisdom after the king had chosen her for his bride and queen often recalled her many acts of kindness when she had dwelt among them; this one told of finding her weeping one morning in her garden over a tiny bird that had fallen from its nest and which now lay cold and stark in her hand; another had seen her binding the torn feet of a wretched cur, which tormenting boys had driven whining to her feet; and Miriam, the old herb-seller in the corner of the market place, never wearied of the story of the girl Hadassah and the blind beggar.

"Once he stumbled in the roadside before Mordecai's house," said Miriam, "and would have fallen had she not caught him and raised him to his feet. And she bade him rest upon the doorstep and gave him bread to eat and wine to drink. It was just before the Sabbath and she had no time to go to the wine-cellar ere the sunset and the time for the evening meal was nigh. And when Mordecai rebuked her, ha ha," and the ancient woman's laugh rose high and trembling, "she looked at him with those big violet eyes of hers, and said: 'But, cousin, is it not better to feed the hungry than to keep the Sabbath?' He repeated it to my husband in the synagogue—just a child but then like a queen in her pity and kindliness."

And it was to this Esther, this tender woman soul so filled with love and pity for the helpless and weak that Mordecai told the tale of their people's peril.

"Think not that you shall escape," Mordecai warned the pale queen. "For when it is known that you are my cousin, you, too, will feel the hatred of Haman. You are a Jewess and when the day Haman has set for our death dawns, the soldiers

with its draperies of purple and its couches of ivory and gold. "You people only because it was your will," she said. "If evil come to the Jews I will not be silent. For how can I dare I face the king and his certain



HON. MILTON STRASBURGER

A leading figure in Washington, D. C., Jewry is Hon. Milton Strasburger, former Judge of the Municipal Court. He is foremost in all Jewish affairs and at the forty-seventh annual convention of District Grand Lodge No. 5, Independent Order B'nai B'rith, recently held at Greensboro, N. C., he was elected president of the District. Mr. Strasburger is an active member of the Washington Chamber of Commerce.

A look of scorn flashed over Mordecai's quiet face. "Yet you will not risk your life to save those who are marked for the slaughter?" In sudden anger he seized her arm and dragged her toward the casement. "Look in the street beyond the strong gates of your palace," he demanded harshly. "See those old men and helpless women and little children—all doomed to die on the day Haman has marked for us. They stand no little distance away, but you have keen eyes and may recognize some of them—unless your glory has blinded you and you no longer know the faces of your old friends and neighbors."

And Esther recognized many of her old friends and neighbors as they stood without the gates, waiting and praying that Mordecai should bring them good tidings from the queen.

"There is old Miriam, the market-woman," she faltered. "I remember how she used to bake me cakes and give me flowers from her garden when my dear mother died. And there is Rachel, the tanner's wife, with her baby in her arms. And poor old Seth—can that little fellow beside him be his grandson?" Mordecai nodded. "He was but a little baby when I left your house. The soldiers of Haman must not shed this innocent blood," she cried fiercely and drew herself up to her slender height as though herself defying the assassins of her people.

"A soldier's sword is without pity," Mordecai told her quietly. "Unless you go before the king and win his word that our people shall not perish the streets of Shushan will run with Jewish blood. And that blood will be upon your head because you did not risk your own life that many might live through your courage."

Esther's eyes were wide with horror as though they already beheld the massacre which was to turn the Jews' quarter into a reeking shambles. "I cannot let them die," she murmured. "I cannot let them die."

"Once," Mordecai reminded her, "once I found you weeping over a wounded dove. Once although you were a little maid you defied some rough boys who sought to stone a whining dog. Has your heart grown so hard beneath your royal robes that

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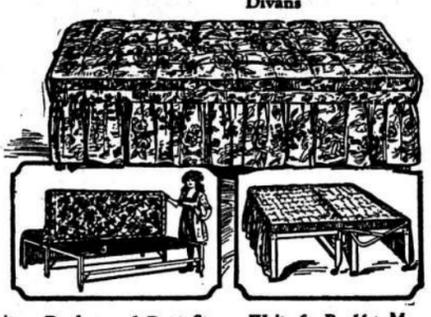
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she had raised her cousin to a place of power; above all, the king she feared had shown himself to be a loving and a gentle husband. Yet she wept, and Dinah, the little handmaid, could not comfort her.

"I grieve for Haman," Esther told her at last. "I know my cousin Mordecai would chide me for my tears, for he was a wicked man and deserved his death. But he was not wholly evil; at the banquet he spoke to me of his two youngest sons and boasted of their beauty and their skill in archery. I must weep when I think of his wife and his sons who lament his death, for he was not wicked to them."

"But, lady," said the little handmaid, "did you not hear that Haman's sons all died with him upon the gallows he had erected for Mordecai?"

Esther's heart sickened at the news, but she lived in a cruel age and she realized that no Jew would mourn that, the root and branch of such a hated house should be forever destroyed. "And it is better," she said, "that Haman and his house should die for his sins, if his blood saved the lives of our innocent people."

"Not only Haman paid the penalty," said the little handmaid, and her voice rang with pride, "not only Haman and his sons suffered for seeking to bring us low. Look into the streets, lady, and see how our people, strengthened by the might of Mordecai, are slaying and pillaging their enemies—behold how the Jews slaughter the Persians!"

Then Esther left her couch and looked from the window out across the moonlight to the street beyond the palace gates. And she covered her face with her hands at what she saw, for she was a gentle creature and the thought of blood and suffering troubled her and wrenched her heart.

"I risked my very life to go before the king that the innocent of my people might be spared," she cried, "and now the Jews in their turn shed innocent blood and take revenge upon their enemies."

In the hour of her triumph, Esther, the great queen, hid her face and wept like a little child.

Service Men to Receive Passover Leave

Officers and enlisted men of the Jewish faith in the United States army and navy will be given two days' furlough for the Passover holiday, it was announced today by Dr. Cyrus Adler, chairman of the army and navy committee of the Jewish Welfare Board.

John G. Pershing, general of the army, Chief of Staff, U. S. A., has, by order of the Secretary of War, issued the following instructions to the service:

"The Secretary of War desires, in order to permit soldiers of the Jewish faith to participate in the celebration of Passover, that members of that faith be granted furloughs for such time as necessary to permit them to be at their homes, when practicable, or at places where Seder celebrations are held, from noon, April 12, 1922, until midnight, April 14, 1922, provided no interference with the public service is occasioned thereby.

"Matzoth (unleavened bread) and haggadahs (Passover prayer books) will be distributed by the Jewish Welfare Board. Commanding officers will lend assistance to and co-operate with the representatives of this board in such distribution."

Dr. Adler has also received a copy of a similar order issued to commanding officers of all naval stations and ships by the Navy department, at the request of the Jewish Welfare Board.

Under these orders a considerable number of Jewish uniformed men will be enabled to celebrate Passover at their homes. Where soldiers or sailors are stationed too far away from their homes to permit of this, the Jewish Welfare Board will provide for community Sedarim (Passover suppers) in towns adjacent to army posts or naval stations both in the United States and the outlying possessions, and will wherever necessary arrange Passover services in the camps and stations.

Provision is also being made to arrange for the Passover celebration by disabled Jewish men in the U. S. veterans' hospitals.

Through the co-operation of commanding officers and chaplains, matzoth, haggadahs and appropriate greeting cards are being freely distributed by the board to all Jewish men.

BETH ABRAHAM
(HOME FOR INCURABLES)
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A mammoth bazaar for the benefit of the Beth Abraham Home for Incurables will take place at Palm Garden on the 13th, 14th and 15th of March, 1922.

The proceeds of this bazaar will go for a new building to be erected in addition to the present home. The purpose of our institution is to shelter the many Jewish incurables who are at present scattered throughout the various institutions of Blackwell's and other islands. The present building has a capacity of seventy inmates only, but we have about three hundred applications from unfortunates who are clamoring at our doors, waiting impatiently for admission. We have the ground, forty-two lots, and what we need now is money enough with which to start the new building, so that we may have it ready early in the summer.

The committee appeals to you for merchandise for the bazaar. If you have a heart to feel and a mind to think, help the helpless. Come to our institution and convince yourselves of the great necessity of an additional building. Our location is the most picturesque. Let us erect a building for the most needy.

COMMITTEE ON BAZAAR,
Mrs. M. W. Fershing, Chairman.

Dr. Buchler Installed as President of Hebrew Kindergarten

The Hebrew Kindergarten and Orphan Home of 35 Montgomery street, which provides maintenance for three hundred children and is one of the most popular institutions on the East Side, on February 28 unanimously elected Dr. Samuel Buchler, Deputy Commissioner of Public Markets, well known attorney, social worker and a director of the institution for the last sixteen years, as its president. The other officers elected were: L. Singer, D. J. Beirock, Mrs. R. Block and Mrs. F. Katz, vice-presidents; Mrs. M. Berkman, Mrs. J. Katz, Mrs. M. Schneider, Mr. J. Anderson, Mr. B. Golding and Mr. T. Witkin, trustees; Mr. D. Rubin, honorary secretary; Mr. M. Abramowitz, treasurer; Dr. David Robins, visiting physician; Mr. Jos. Deutsch, general manager; Mr. Samuel Leftoff, recording secretary.

On Sunday, March 5, 1922, the installation ceremonies took place, in conjunction with a banquet tendered in honor of the newly elected head of the institution.

The institution recently purchased the two adjoining houses to 35 Montgomery street, and architects are being consulted as to how to make these buildings most useful and appropriate for the purposes of the kindergarten and orphan home. This institution also has a night nursery conducted in a most efficient manner and which merits the praise of Prof. Henry Kopylick, Bird S. Coler, commissioner of the Department of Public Welfare; Dr. Morton and other health and charity authorities of the city.

Among the guests invited to the installation and banquet were: Hon. Royal S. Copeland, Hon. Bird S. Coler, Hon. S. Friedlander, Hon. F. H. La Guardia, Hon. Gustave Hartman, Emanuel Hertz, Dr. E. C. Holman, Rev. Dr. Gustav N. Hausman, Hon. H. H. Klein, Hon. Max S. Levine, Hon. Samuel Markovitch, Hon. Julius Miller, Hon. Edwin J. O'Malley, Rev. Z. H. Masliansky, Hon. Nathan Pearlman, Mr. Louis Richman, Hon. Jacob S. Strahl, Hon. Solomon Sufirin, Rev. Joseph Shlisky, Mr. and Mrs. Albert Sokolsky, Hon. Leon Weinstock, Hon. Louis Zeltner and Mr. and Mrs. John Shubert.

Misfortune Recognizes No Creed

The following letter has been received by Mr. Max Abelman, secretary, Brooklyn Campaign for Jewish War Sufferers: "Dear Mr. Abelman:—Being in full sympathy, as I am, and as I feel all others should be, with the good work in which you are actively interested, in the effort to secure funds for the Jewish war sufferers abroad, and as an expression of my appreciation of this work, please enter a subscription for \$1,000 from Mrs. Post and myself.

"Realizing the great need of the unfortunate Jews on the other side, I feel it is the duty of every individual, irrespective of race or creed, to aid in this campaign.

"Yours very sincerely,
"JAMES H. POST."

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Orange (N. J.) Ladies Give Successful Entertainment

Orange, N. J.—The Ladies' Auxiliary of Temple Shaarey Tefilo of Orange, N. J., presented their second annual musical melange at the rooms of the Woman's Club, East Orange, on Wednesday evening, March 1, and the event was crowned with success. The entertainment, which was in two acts, was staged and produced by Mr. Dan Dody and Mr. Abe Holzmann acted as musical director. One of the interesting features was the presentation of the sextet from "Flordora."

The officers of the auxiliary, to whose efforts much of the success of the affair was due, are: President, Mrs. H. B. Harris; vice-president, Mrs. M. Perles; financial secretary, Mrs. A. Barnett; corresponding secretary, Mrs. H. Kanegsberg, and treasurer, Mrs. S. Gutman.

Mrs. A. Holzmann was the efficient chairman of the entertainment committee and her associates were Mrs. A. Barnett, Mrs. D. Loeser, Mrs. C. M. Berlow, Mrs. S. Aron and Mrs. L. Whitman.

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NEWS FROM ENGLAND

Exclusive Correspondence to the HEBREW STANDARD

Lord Northcliffe in Palestine—Dr. Gollancz's Golden Jubilee—Sir Herbert Samuel Indorses Keren Hayesod Work. Anglo-Jewish Association Meets—Help for the Hospital for Jewish Incurables. Weizmann Visits Glasgow.

London, Feb. 10, 1922.

On Monday last Lord Northcliffe arrived at Gafsa and was met by a deputation of Moslems and Christians, who pointed out that the administration was being given to Jews. Lord Northcliffe asked for the names of the alleged Jewish officials, and showed clearly that the deputation had exaggerated the facts. Representing every shade of opinion, Lord Northcliffe will probably receive some twenty different deputations while in Palestine. He is being accompanied by the Times Near East correspondent. The official welcome was given by Sir Wyndham Deedes, in place of Sir Herbert Samuel, who is at present indisposed. Sir Wyndham entertained the distinguished guest at luncheon and dinner, when Lord Northcliffe met many of the leading officials. In the course of the afternoon a party visited the Jewish colony of Rishon-le-Zion, and his lordship was keenly interested to observe that large quantities of the famous wines were labeled for transportation to the United States under special license. He pointed out that on his previous visit to Palestine there was no friction between the Moslems and the Jews. He urged the exercise of tact and advised that great care should be taken in the selection of suitable Jewish immigrants.

The proposed Palestine constitution this week has been exciting comment in the press to a larger extent than has been known before, and yesterday, when the interest had about reached its head, we were allowed to see the preliminary draft prepared by the Colonial Office. The Jewish press generally warns its readers not to accept any definite statement which is issued otherwise than through the Foreign Office. It is understood that the Zionist Organization has not yet had an opportunity of seeing Mr. Churchill or of placing the official Zionist view before him, and it is not improbable that a further opportunity may be given to the unofficial Arab delegation now in this country, which has already been received by the Colonial Secretary, to offer their criticisms after they have considered the draft constitution now in their hands. The warning, I understand, against other than absolutely official statements and the like follows upon a statement in a London daily paper of anti-Semitic persuasion of what "the Palestinians have demanded," which is obviously based on the demands of the small and unofficial body of Palestine Arabs whose protracted residence in this country is the subject of some remarks in practically every journal just now.

Jews in London are heartily congratulating Dr. Gollancz on the fiftieth anniversary of the beginning of his pulpit career. To attain such an anniversary is merely a matter of living, but to attain it with the career of distinction which marks the jubilee of the Bayswater Synagogue minister is a life triumph. Dr. Gollancz has fulfilled the vocation to which he was at so early an age devoted in a particularly notable manner, whether it be as teacher, professor, scholar, communal worker or as one who labors in the wider sphere of general public effort,

carrying into all his activities the inimitable force of Jewish culture. Happily, this career is not ended, and the Jewish community can look forward to further years of activity from the learned rabbi, who is still full of vigor and endowed with no little of his erstwhile energy.

The following message has been sent by Sir Herbert Samuel to Dr. Bension, the representative of the Board of Directors of the Keren Hayesod, who is shortly going to Mesopotamia and India in order to win the support of the Jewish communities in those countries for the Palestine foundation fund: "I desire to express my best wishes for the full success of your mission in Iraq and India. The admission of Jewish immigrants into Palestine must depend upon the extent of the country's economic developments; this in turn depends upon the funds that are forthcoming for the purpose. No less important is the cultural aspect of the Jewish National Home in Palestine, and for this also it is essential that adequate resources should be supplied. If the Jewish population of the world is ready to furnish the financial means, I am convinced that the energy and enthusiasm of the Jewish population of Palestine and of those who will be added to them from other countries will succeed in creating a Palestine of which we shall all be proud, in which all sections of the population will prosper and in which Judaism will be free again to display those great qualities which made its greatness in ancient days.

Mr. Isaac Seligman, opening the proceedings of the Anglo-Jewish Association, held at the Great Western Hotel, London, last Sunday, said: "I wish to extend to our new president a hearty welcome. I am sure we shall support him in all efforts on behalf of the association. He has before him splendid examples, and if he follows them he will do excellent work." Mr. O. E. D'Avigdor (the new president) in responding said: "I shall endeavor to maintain the position of the association and shall strive after that unity in the community which we all have at heart. Dr. Haham Gaster then made a statement concerning Roumania, issuing a solemn warning regarding the effect of the circulation of statements about Roumania in certain sections of the Jewish press. They were harmful to the Jews of that country, who now had to defend themselves against the inaccuracies contained in these statements. Mr. Seligman said he had met a man from Roumania who had confirmed in the letter Dr. Gaster's recent statement on the Jews in Roumania. Their condition was now tolerable. The president then proposed the loyal addresses be presented to the King and Princess Mary. "The whole nation rejoices," he said, "in the engagement of Her Royal Highness and will congratulate itself on the fact that her marriage will not take her away from this country, where she has already devoted so great a part of her life to public service. . . . Our community yields to nobody in the sincerity of their congratulation and wishes for her happiness and that of her future husband." The proposal was unanimously adopted. The reports of the Joint Foreign and Press Committees were then considered, when in the various statements made nothing new was forthcoming at all, and the matter of Chaucer's Prioress' Tale even now

remains exactly where it was before. On the financial statement Mr. Joseph Cowen pointed out that the income of the association was below its commitments. The association, he said, could not go on living on a deficit, and he urged a consideration of the financial position.

In aid of the Home and Hospital for Jewish incurables a most successful ball was held under the auspices of the North West London Aid Society of the Home and Hospital at Queen's Hall, West. All the boxes were occupied and among those present some notable figures were remarked, including the president of the home, Sir Stuart Samuel Bart, and Lady Samuel, Sir Adolph Tuck and others. A most notable feature of the function was the remarkably beautiful dresses of the ladies, each vying with the other in its beauty and taste. Messrs. Green and Ellis during the evening gave an exhibition of their successful "slave dance," which they are performing in a revue at present running in London. "Cornelius" and his partner also gave some specialty dancing. The dance was interrupted for a little time while several useful and pretty articles, the gifts of well known tradesmen, were sold by auction by Mr. Trevor, who succeeded in gaining bids for the wares he had to dispose of amounting to nearly £700. A book containing the autographs of the leading members of the theatrical and music hall profession and well known figures in the boxing world was auctioned by Mr. Harry Green, who started the bidding at £25, obtained others up to £50 and finally bought it himself for £60.

I am informed that Dr. Weizmann's visit to Glasgow is being eagerly anticipated and elaborate arrangements have been made by the Council of the Keren Hayesod. Dr. Weizmann will arrive in the city on the 12th inst. and will be met by representative Zionist workers, and at 11 o'clock will receive a deputation from the Jewish institutions of the city. Thereafter he will be escorted to the Portland Street Synagogue, where the rabbis and ministers of the different synagogues will attend a short service at 12 noon. A reception has been arranged for the afternoon by the wardens and council of the Garnethill Synagogue, at which an address of welcome will be read. A public demonstration will take place in the evening in the City Hall, over which Prof. John Glaister, M. D., will preside. On the Monday following the lord provost and magistrates are to receive Dr. Weizmann officially in the municipal chambers, after which will follow a reception and dinner at which a representative and influential gathering will be present.

The Jewish Chaplaincy

As a result of the conference of men and women representing a large number of New York Jewish organizations held last month to consider the chaplaincy question, the committee to perfect the formation of an association met on Sunday in the Central Jewish Institute on East Eighty-fifth street. After carefully canvassing the problem it was decided that the work would be expedited by the appointment of three sub-committees, which would go to work at once upon the several branches of the work. These committees are one on Plan and Scope, another on Finance, and another on Constitution and By-laws, each to report back to the main committee very soon.

Mr. Nathan J. Miller, the well-known banker, was unanimously elected chairman, and Mr. N. Taylor Phillips and Mrs. Joseph Mayor Asher, vice-chairmen. Mr. Alexander U. Zinke was chosen secretary.

It was generally agreed that the work of standardizing, co-ordinating and supervising the work of Jewish chaplains in and about New York could be no longer postponed, and that with the interest so widely manifested by rabbis and laity the solution was in sight. Further pledges of support were offered by those present, and in view of previous pledges made it appeared that the working out of the details and the securing of the support of organizations and individuals should be carried forward promptly and broadly. The enthusiastic union of all wings in Jewry was welcomed as a most hopeful augury of lasting and immediate success.

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Orthodox and Reformers Unite in Establishing Hebrew School

The Union of American Hebrew Congregations has just opened a fourth school in New York for the education of Jewish children. The school, which will meet in the building of Congregation B'nai Zion, 498 East 135th street, will accommodate 500 pupils and will hold sessions every afternoon after public school hours.

The first of the Hebrew schools, established in the Bronx some time ago, is known as the Ezra Hebrew School. This school is the largest of its kind in the Bronx. It is now taking care daily of six hundred pupils who are instructed in Hebrew, prayer book and Jewish history. The second of the schools is housed in the Hunts Point Palace, 163rd street and Southern Boulevard, and is known as the Beth-El Hebrew School, run under the joint auspices of the Beth-El Synagogue, of 76th street and Fifth avenue, and the Union. The third school is known as the Emanu-El Hebrew School, conducted jointly by Temple Emanu-El and the Greater New York Committee of the Union. This school is at 801 Westchester avenue near 155th street, Bronx.

Congregation B'nai Zion, where the new school will be conducted, is the first orthodox Jewish congregation to take one of these schools under its wing. The Union of American Hebrew Congregations is an organization of reform Jews. "The fact that we are working hand in hand with an orthodox congregation

is proof of the fact that we are not engaged in propaganda for any section of the Jewish people," said a statement issued by the committee yesterday. "We want to educate the Jewish youth, so that they may have a greater appreciation of their spiritual heritage. We don't care in the least what kind of a synagogue they go to, so long as they go to some kind of a synagogue.

Judge Mancuso to Speak at Beth David Bazaar

Judge Francis X. Mancuso of the Court of General Sessions will deliver an address at the Beth David hospital on Saturday evening in conjunction with the bazaar now being conducted by the hospital. The committee in charge of the bazaar, which is being conducted in the new addition at Lexington avenue and 113th street, reports it has been very successful, and that if the attendance remains at the high level of the opening nights, the second week of the bazaar will bring the returns to a great deal beyond expectations.

The bazaar is to help defray the cost of erecting the addition. The new building will more than double the present capacity of the hospital and in addition provide it with two modern diet kitchens. It will cost, when entirely equipped, somewhat more than \$300,000.

A Free Loan Society is being organized at Toronto, Canada, under the auspices of Toronto Lodge, I. O. B. E.

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ITEMS OF INTEREST IN THE JEWISH WORLD

The Jewish people of Cornwall, Canada, have organized a congregation.

A congregation to be known as Temple Beth-El has been organized at Steubenville, Ohio.

The head teacher of a Jewish school at Riga was fined 100 roubles for issuing a certificate in the Yiddish language.

The fourth annual meeting of the New England Conference of Jewish Social Service Workers will be held in Boston, Mass., March 11 and 12.

After holding the office of president of the Jewish Relief Society of Cleveland, Ohio, for 28 consecutive years, Mr. G. Laufman has resigned.

Colonel Michael Friedsam, president of B. Altman & Co., has given \$5,000 to the building fund of the College of the City of New York Library.

Lord Byng, Governor-General of Canada, accompanied by Lady Byng, was a visitor to the Baron de Hirsch Institute at Montreal on February 24.

A new addition, containing sixty beds, to the Mt. Sinai hospital at Milwaukee, Wis., was opened on February 22. The cost of the addition was over \$350,000.

The organ of the administration of Bukovina has opened a campaign against the Jews, and calls on the peasants to resist Jewish influence and competition.

Dr. M. Engers of Rotterdam has been appointed rector of the gymnasium at Zwolle by the unanimous vote of the Education Committee of the Town Council.

Lieutenant Marcus S. Dewolf of Philadelphia, Pa., has been elected district commander of the Second district, American Legion, and member of the county executive committee.

Robert Robinson of Boston and Maurice Caro of Chelsea have been appointed assistant district attorneys for Suffolk county, Mass., at a salary of \$5,000 each per annum.

The Northwest Young Women's Hebrew association of Chicago, Ill., held a house-warming on the evening of March 2 to officially dedicate their new home at 2441 West Division street.

In 1921 there were 35 Jewish physicians in Palestine. There are now 150, 46 in Jaffe, 43 in Jerusalem, 19 in the colonies of Judea, 17 in Haifa and Salarra and the rest in other Jewish settlements.

A movement has been started in Boston, Mass., to have John S. Sargent's famous painting of "The Synagogue" removed from the Public Library, on the ground that the picture misrepresents Judaism.

Some Arabs in Palestine have founded an agricultural society called the "National Agricultural Society, Ltd.," for the purpose of purchasing land and developing it. The capital of the society is £E15,000.

The late Minister of the Interior, Mr. Galvanovsky, has formed a new Lithuanian Cabinet. Mr. Soloveitchik remains Minister for Jewish Affairs. The new government is very favorably disposed towards the Jews.

The recent census has disclosed that there are at present 150 Jewish doctors in Palestine, a third of them being in the service of the American Zionist Medical Unit. Non-Jewish doctors in Palestine number only eighty.

The group of agricultural workers who worked in Hulda until the end of last year have been transferred to the new Mahlul Settlement as permanent settlers there. A new group of thirty members have taken over Hulda. The new group has ploughed over 100 dunams of land, prepared 130 dunams for the cultivation of cereals and turfed 320 dunams of grass for foreign purposes. The Settlement has introduced the most modern machines and appliances for this agricultural work.

"Harkenereth," a workers' settlement, consisting of 21 men and women workers, reports a strenuous year of successful work. The settlement purchased all its cattle and equipment unaided by any outside body and built all the buildings necessary for farming. Whereas prior to the coming of the group only one small plot of land had been unsystematically cultivated, the group has now planted 150 dunams of land with Cusuarina pines, pepper and eucalyptus trees; 200 dunams have been cultivated for grain-growing purposes and 20 dunams have been used for growing vegetables to meet the requirements of the Kevuza. Preparations have now been completed for planting vineyards upon a plot of fifty dunams and old plantations of the vine are being recultivated and replanted.

The Hungarian Minister of the Interior has created a surprise by announcing that he would soon open negotiations with the Jewish leaders in Hungary to put an end to the differences between the Jews and the Christian Magyars.

On the occasion of the hundredth anniversary of the establishment of the Berlin Missionary Society it published a report stating that it was successful in the direct conversion of 3,000 Jews. The report also stated that the anti-Semitic movement greatly hampered its work.

Although a deal for the sale of the Plymouth Street Synagogue, the oldest in Worcester, Mass., was practically completed, strong opposition towards its consummation has developed and the matter will likely fall through. The synagogue was erected over forty-five years ago.

Strong opposition has developed in the New Jersey Legislature against a bill recently introduced at the request of Rev. Mr. Coon which would give school teachers the option of reading five verses daily from either the Old or New Testament. At present only the Old Testament is included in the law.

Four communal organizations of Salem, Mass., have combined and have arranged for the purchase of a lot adjoining the synagogue at Little's Lane, on which they will erect a Jewish community center. The building will be two stories high and will house various social and educational activities.

A conference of the Jewish communities in Czecho-Slovakia was held last month at Bratislava (formerly Pressburg). The conference dealt mainly with measures intended to secure a larger Jewish representation in Parliament and on the municipal bodies. Social measures were also considered.

Dr. Jacob Solis Cohen of Philadelphia, Pa., one of the most eminent physicians in the United States, was 85 years of age last week, and the anniversary was the occasion of the receipt by him of messages of felicitation from all parts of the country. Dr. Cohen is active in his practice and in general affairs despite his age.

The following congregations have recently affiliated with the United Synagogue of America: Beth-El, Utica, N. Y.; Ahavas Shalom, Portland, Ore.; Beth Israel, Providence, R. I.; Adath Jeshurun, Ottawa, Canada; Beth-El, Camden, N. J.; Tifereth Israel, New York city; B'nai Israel of Washington Heights, New York city.

During the consideration of the new bills relating to the reform of the Upper Hungarian House, the House of Magnates, several deputies demanded that representatives of the working class and the Jews be added to its membership. At the instance of the Minister of Justice, who declared his opposition to these demands, these latter were tabled without further discussion.

The Budapest Reformed Church has just published its annual report for the year 1920, in which it laments the fact, that during the current year 45 Christian Jews again resumed their national faith—the Jewish religion. According to the comments and observations of their official organ, most of those are Jews, who joined the Reformed Church during the Communist regime.

A "milk station" has been established in the Jewish quarter of the old city of Jerusalem by Mrs. Solomon, wife of Mr. Harold Solomon, Director of Commerce and Industry, for the purpose of supplying the babies with milk. At the present moment over twenty babies receive milk from the station. In addition visits are paid to the homes and advice given on nursing and feeding of the children.

Kalman Rosenberg died last week at the age of one hundred and five years in the Brooklyn Hebrew Home and Hospital for the Aged, at Howard and Dumont avenues. He had been in the institution for about four years and, so far as known, had no relatives. At times he talked about the Civil war, saying he had served with the Union forces. He had been in this country about seventy years, having been born in Poland.

After persistent representations extending over several years the ecclesiastical authorities have succeeded in gaining an important concession for Jewish children attending the public elementary schools of Amsterdam, Holland. Hitherto all schools, in addition to the other working days, were also in session on Saturdays, and in a large number of instances Jewish children who did not wish to miss the lessons on that day attended school, although for Jewish children attendance on Sabbaths was not compulsory. The City Council has now agreed to close on Saturdays all those schools where there is a large proportion of Jewish pupils.

Miss Margaret Romaine, of the Metropolitan Opera House Company, gave her services free of charge last week at a concert in aid of the building fund for a synagogue at Middletown, N. Y., in addition to which she subscribed \$200 personally to the project.

The Bar Association of Szenedine, Hungary, has elected Dr. J. Raininger, a Jewish attorney, as its president for the ensuing term of a year. Before the balloting several Christian advocates appealed for the election of the Jewish candidate as a protest against the anti-Semitic policy of the Hungarian Government, as well as to show the country that the Jews must be regarded and dealt with as free and equal citizens.

The death occurred last month of Councilor Gabriel Woolf of Newcastle, Eng., who had been in failing health for some months. He passed away in his sixty-third year. Mr. Woolf had served on the City Council for over fourteen years. He was the founder of the Jesmond Synagogue, which was opened in 1914, and had been president of that place of worship ever since its foundation. Mr. Woolf was also president of the local Jewish Board of Guardians.

Last week Rabbis Solomon Foster and Julius Silberfeld both celebrated their twentieth anniversaries as rabbis of B'nai Jeshurun and B'nai Abraham congregations, respectively, of Newark, N. J. There were appropriate exercises to mark both events.

Dr. Charles Fleischer, at one time rabbi of Temple Israel of Boston, Mass., has arrived in New York City to take up editorial work on the New York American. Dr. Fleischer was until recently a feature writer on the Boston American.

A company has been founded in Jerusalem for the purpose of quarrying stones for building purposes. Members of the company are: Mr. David Yellin, Jerusalem; Fahwi Effendi Alnashanshibi (Arab) Jerusalem; Mr. Yehezkel Greenberg, Jerusalem; Mr. Harry Fishel, New York; Mr. A. M. Slutzkin, Jerusalem; Saad Effendi Alkahalili (Arab), Jerusalem; Mr. Silman, Leeds, England; Mr. Aaron Teitelbaum, New York, and Mr. S. Blum, Philadelphia. The headquarters of the company are in Jerusalem. Its capital is £E20,000, divided into 4,000 shares of £E5 each.

A meeting was held at Brockton, Mass., last Sunday night to discuss the advisability of erecting a third synagogue in that city. There is a feeling prevalent that the two present synagogues, Agudas Achum and Anshe Sfard, are inadequate literature.

Nahlat Yehuda, which has just completed the construction of twenty-six stables and four houses, is busy with experiments in market gardening and dairying and in tobacco cultivation. A group of three Russian Jews, experts in tobacco cultivation, recently organized tobacco nurseries in Nahlat Yehuda, where the settlers are studying tobacco culture. A group of young women are engaged in market gardening and dairy produce, for which a workmen's camp on the Richon-le-Zion Rehebeth road will serve as a market. The Colonization Department has recently granted a loan of £E500 to the settlers of Nahlat Yehuda for the development of their dairy. At present there are 500 cows in the settlement. Richon-le-Zion serves as a market for the milk.

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ENGAGEMENTS

BLUMENTHAL—ADLER.—Mr. M. Adler of 355 West 119th street announces the engagement of his daughter Lillie to Mr. Marcus Blumenthal. At home Sunday, March 12, from 3 to 6.

BOROW—ARONSON.—Mr. and Mrs. Samuel S. Aronson, 624 West 141st street, announce the engagement of their daughter Beatrice to Dr. Benjamin Borow of Bound Brook and Raritan, N. J.

BRODY—GOLDING.—Mr. and Mrs. Joseph Golding, of 720 Riverside Drive, announce the engagement of their daughter Helen to Mr. S. Lawrence Brody, son of Mr. and Mrs. Nathan Brody, of 771 West End avenue.

GORDON—LEVIN.—Mr. and Mrs. S. Levin announce the betrothal of their daughter Ida to Mr. Joseph Gordon, son of Mr. and Mrs. Sam Gordon, on Sunday, February 26, 1922.

HOROWITZ—JACOBS.—Mr. and Mrs. William Jacobs of 736 Riverside drive announce the engagement of their daughter Goldie to Mr. Morris Horowitz.

WENDER—GORDON.—Mrs. Samuel I. Gordon of Edgemere, L. I., announces the betrothal of her daughter Renee Berta to Mr. Harold Herman Wender of Brooklyn.

ROSENSCHEIN.—Mr. and Mrs. David Rosenschein (nee Adelaide Naftal), 817 West End avenue, announce the birth of a boy on March 2, 1922.

BAR MITZVAH

ROSENSTEIN.—Mr. and Mrs. Maurice Rosenstein of 2062 Grand avenue announce the Bar Mitzvah of their son, Melville, at Tremont Temple, Grand Concourse, near Burnside avenue, Saturday, March 11, at 10 o'clock.

SONNEBORN.—Mr. and Mrs. Leo Sonneborn of 410 West 148th street announce the Bar Mitzvah of their son Joseph on Sabbath morning, March 11, at the Mt. Neboh Temple, 150th street and Broadway, at 10 o'clock. Reception at Wellace Hall from 3 to 6 o'clock.

WEISS.—Mr. and Mrs. Henry Weiss, of 600 West 169th street, announce the Bar Mitzvah of their son Robert Irving, Saturday, March 11, at 10 a. m. at Temple Mt. Neboh, 150th street near Broadway.

SOCIAL NOTES

The Alpha Epsilon Phi Sorority will give a dance on March 11 at the Hotel Biltmore. The proceeds will be donated to the Jewish War Relief Fund.

Mr. and Mrs. Philip Greenblatt of 217 West 110th street will celebrate their twenty-fifth wedding anniversary on Sunday, March 12, and will be at home to their friends in honor of the occasion.

Next Sunday evening, March 12, Mr. and Mrs. Bernard Samuel of Greenpoint, L. I. will celebrate their golden wedding with a reception at the Hotel McAlpin after 8:30 p. m.

Mr. and Mrs. Bernard Goldman, of Corona, L. I., celebrated their silver wedding on Saturday night, March 4, by giving a dinner and reception at Vienna Hall. Rev. Dr. Gustav N. Hausmann officiated at the ceremony.

Mr. and Mrs. Hyman Jackson of 985 Fox street, New York city, have announced the engagement of their daughter Teresa to Mr. Milton Weill. The couple will be married shortly and after an extended honeymoon will take up their residence in New York city.

A Purim masque will be given on March 15 by the Young Folk's league and the Zionist Advancement league of the Institutional synagogue, at Hollywood Hall. The proceeds will go towards the building fund.

Congregation Anshe Chesed, 114th street and Seventh avenue, contemplates erecting a neighborhood house in the near future, and in order to raise funds a monster benefit will be given at the Shubert Theatre, West Forty-fourth street, on Sunday night, March 12, at which some of the leading thespians will appear.

Mr. and Mrs. Louis Gordon and Family.

Reservations for the Seder Service must be made before the end of March.

Young lady desires full or part-time position as social or private secretary to lady or gentleman. Knowledge of Jewish communal activities; general secretarial work, four years' business experience; stenography and typewriting. Address Box 87, Hebrew Standard.

CEMETERY PLOT for sale at Salem Fields (Temple Emanu-El) near entrance, in choicest part, plot 16 by 16; also two individual graves. Will sell at a sacrifice. Address B. S., Box 79, care of Hebrew Standard.

WE REQUIRE the services of a first-class teacher for our daily Hebrew school, one who is competent to take charge of our Sunday school; must be orthodox, a good speaker and act as director of several classes; salary \$2,600. Address Samuel Kline, 18 Broadway, Kingston.

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IN MEMORIAM
 GORDON.—In fond and everlasting memory of our dearly beloved daughter and sister, Sadye Gordon, who entered into eternal life March 8, 1919 (six days in Adar). Gone, but never to be forgotten.—Mr. and Mrs. Louis Gordon and Family.

PERSONAL
 GOLDSCHMIDT—Mr. Marcus M. Goldschmidt, of No. 230 West 97th street, has returned from Chicago, Ill., where he was called last week to attend the funeral of his mother, Mrs. Gloria Goldschmidt. Mrs. Goldschmidt had been a resident of Chicago for over fifty-seven years and in her earlier days was an active worker in many Jewish causes.

Want Column
THE STUDENTS' HOUSE OF THE UNITED SYNAGOGUE
 At 405 West 117th Street, will hold Seder Service on the evening of April 12th, and will serve meals during Passover Week. Seder Service, \$2.50; Luncheon, 75 cents; Supper, \$1.00.
 Reservations for the Seder Service must be made before the end of March.

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ADATH ISRAEL (551 E. 169th St., Bronx).—This evening Rabbi Nathan H. Colish will speak.

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

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

ANSHEI EMETH TALMUD TORAH (Keap St., Brooklyn).—Sabbath morning Rabbi Yudel Elfenbein will speak on the "Philosophy, Ethics and Morals of the Menorah."

BETH-EL (5th ave. and 76th st.).—Rabbi Milton Ellis speaks Sabbath morning, Sunday at 11 a. m., Dr. Samuel Schulman will deliver a popular dis-

course on "The Jewish Problem and Anti-Semitism."

B'NAI JESHURUN (257 W. 88th St.).—This evening Dr. Solomon Lowenstein will speak on "The Jew and His Responsibility to the Community." Sabbath morning Rabbi Israel Goldstein speaks on the portion of the week.

B'NAI ISRAEL (Fourth avenue and 54th street, Brooklyn).—This evening Rabbi Goodman A. Rose speaks on "The Struggle for Survival." Sabbath morning Rabbi Rose speaks in Yiddish on "The Midrashic Interpretation of 'Amalek and the Jew.'"

BROOKLYN JEWISH CENTER (691 Eastern Parkway).—This evening Rabbi Israel Herbert Levinthal will speak on "The Synagogue and Jewish Womanhood—A Purim Sermon for the Women in Israel." Sabbath morning on the weekly portion.

EIGHTH AVENUE TEMPLE (Eighth avenue and Garfield place, Brooklyn).—Rabbi Aaron Eiseman will speak this evening on "What is Wrong With Our Generation." Sabbath morning Dr. Alexander Lyons preaches.

FREE SYNAGOGUE (Carnegie Hall).—Sunday morning Dr. Stephen S. Wise speaks on "The Truth About the Theatre."

GATES OF PRAYER (Bedford Ave. and Hewes St., Brooklyn).—Rabbi Jacob A. Dolgenas will speak this evening and on Sabbath morning.

HEBREW TABERNACLE (Broadway at 158th St.).—This evening Rabbi I. Mortimer Bloom speaks on "Haman Was Human—A Purim Sermon." Sabbath morning on the weekly portion.

INSTITUTIONAL SYNAGOGUE (37 W. 116th St.).—This evening Dr. Alexander Dushkin will speak on "Palestinean Schools." Sabbath morning Rabbi Herbert S. Goldstein preaches on the portion of the week.

MONTEFIORE (Hewitt and Marey place, Bronx).—This evening Dr. Baehr will speak on "Cancer Prevention." Sabbath morning Rabbi Jacob Katz will speak on the weekly portion.

MT. NEBOH (150th street and Broadway).—Rabbi Alexander Lyons of Brooklyn will speak this evening on "The Painful Privilege of the Jew." Sabbath morning Rabbi Aaron Eiseman preaches on "A Great Opportunity for Jewish Womanhood."

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

MT. SINAI ANSHE EMETH (17th St. and Wadsworth Ave.).—This evening Rabbi Leopold Zinsler will speak. Sabbath morning Rabbi Zinsler preaches on the portion of the week.

MT. ZION (37 W. 119th St.).—Rabbi B. A. Tintner will speak this evening on "Purim Spirit." Sabbath morning on "Prejudices."

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 "The Stage and the Pulpit." Sabbath morning, "Beaten for Light—A Purim Message."

PETACH TIKVAH (Rochester Ave. and Lincoln Place, Brooklyn).—Rabbi E. Reuben Weilerstein will speak this evening on "The Task of Modern Jewish Womanhood." Sabbath morning on the portion of the Law.

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 (Mt. Vernon).—Dr. Joseph I. Gorfinkle will speak this evening on "Back to Methuselah." Sabbath morning Rabbi Gorfinkle will give a Purim sermon.

SINAI TEMPLE (Stebbins Ave. and E. 163d St.).—This evening Rabbi Max Reichler will speak on "Haman's Scape-

goat." Sabbath morning, "Esther's Loyalty."

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 Louis I. Newman will speak on "H. G. Wells and the Wellsians." Sabbath morning, Rabbi Maurice H. Harris on "Remember."

TEMPLE ISRAEL OF WASHINGTON HEIGHTS (550 W. 181st St.).—Rabbi Morris Silverman will speak this evening on "Talking, Thinking and Doing." Sabbath morning on the weekly portion.

TEMPLE SINAI (Arlington Ave. and Bradford St., Brooklyn).—This evening Rabbi Maxwell L. Sacks will speak on "Esther—A Drama of Love and Hatred." Sabbath morning on the portion of the Law.

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

WEST END SYNAGOGUE (W. 82nd St.).—This evening Rabbi Milton Ellis will speak. Sabbath morning Rev. Dr. Nathan Stern preaches on "Lest We Forget."

WILLIAMSBURG Y. M. H. A. (Rodney St., Brooklyn).—Rabbi Yudel Elfenbein lectures this evening on "The History of the Jews in the United States."

New York State Convention of the United Synagogue

Rochester has been chosen as the city for the New York State convention of the United Synagogue which will take place on Sunday, May 7. Among the reasons that have actuated the congregations affiliated with the United Synagogue in New York city to form a branch organization are:

1. A large number of colleges in New York city the Jewish students of which are gradually drifting away from Judaism, so that some larger effort is necessary in order to keep them loyal to the traditions of their fathers.

2. Many small and large communities in the State require religious aid and guidance for their Jewish institutions.

There is a New York city branch of the United Synagogue which concerns itself mainly with the needs of Greater New York and vicinity.

MUSIC AND DRAMA

Martin Richardson, tenor, gives his first New York recital this season in Aeolian Hall, Friday afternoon, March 17.

Morton Harris, soprano, who has been heard in recital with the New York Symphony Orchestra, will give a recital at Town Hall on Wednesday evening, March 15, assisted by Isidore Luekstone.

Victor Golibart, tenor, will be heard in a debut recital at Town Hall this (Friday) afternoon, March 10. His program includes arias by Handel, Haydn and Peri and songs by Dubussy, Duparc Schumann and Brahms.

Jerome Rappaport, the boy pianist, will make his only New York appearance this season at Aeolian Hall on Tuesday evening, March 14. His program will include numbers by Scarlatti, Schubert, Mendelssohn, Chopin, Grieg, Scriabine and MacDowell, and he will conclude with Beethoven's Concerto No. 1 in C major.

At the Bronx Opera House, beginning Monday, March 13, William Harris, Jr., will present for the first time here Fay Bainter in "East Is West." The story of "East Is West" concerns a young Chinese maiden who is sold by her father to a prosperous Chinese merchant of San Francisco, and the eventual story of her life thereafter forms a colorful and interesting tale—one that would be spoiled by the telling in advance. Suffice to say the play is in three acts and a prologue, with scenes showing a love boat on the Kang Tse River in China, a wealthy Chinaman's storeroom in San Francisco, as well as a glimpse of American life as seen on Nob Hill, the exclusive residential section of the Golden Gate City. The engagement of "East Is West" is for two weeks.

Erna Rubinstein will be the assisting artist with the Philharmonic Orchestra at the Metropolitan Opera House on Tuesday evening, March 14, playing the Bruch violin concerto, No. 1, in G minor. Mengelberg's program includes the overture, nocturne, scherzo and wedding march from Mendelssohn's music to "A Midsummer Night's Dream," and "Ein Heldenleben," the tone poem, which Richard Strauss dedicated to the Philharmonic guest conductor and his Amsterdam orchestra.

Bodansky will conduct the Philharmonic performance on Sunday afternoon, March 19, at the Metropolitan Opera House. He will give Beethoven's "Eroica" symphony, a suite for orchestra, by Ravel entitled, "Mother Goose," and the "Rienzi" overture.

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At the following concert at the Metropolitan Opera House on Tuesday evening, March 21, Ernest Schelling will be the assisting artist and Mengelberg will conduct.

A notable cast of soloists has been selected by the Oratorio Society of New York to perform the great Bach masterpiece, "The Passion According to St. Matthew."

The soprano will be Olive Marshall who created a sensation at her metropolitan appearance with the society at its "The Messiah" performance last December. The contralto will be Marguerite D'Alvarez, of the Manhattan Opera Company, who sang the contralto role so successfully at the Oratorio Society's festival last spring. George Meader, of the Metropolitan Opera Company, will again have the tenor role of narrator. The role of "Jesus" will be sung by Reinold Werrenrath, who is unequalled in that part, and Charles T. Tittman, of Washington, D. C., will have the bass part.

The New York Symphony Orchestra will assist with Mr. Frederick Shattuck, accompanist for the society, at the piano. Albert Stoessel, the society's new conductor, who has made such a great success of his first season with the society, will conduct the performance which will be given at Carnegie Hall, April 13.

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The Jordan and the Cadillac were the first high grade cars to really announce new models.

2. What is the price of your car, and has it been reduced?

Jordan's reduced price sixty days ahead of all competitors doubled Jordan's production in the last quarter of 1921.

3. Have you an up-to-date body and will it be continued through 1922?

Jordan made the bevel edge body old-fashioned when he brought out the first Silhouette.

4. Is the body made of aluminum?

All Jordan bodies are of aluminum, eliminating rumbles, ripples and rust.

5. Has the car an up-to-date motor with silent chain drive?

All good cars like the Jordan must eventually have a silent chain drive as head gears are nearly always noisy.

6. What does the car weigh?

The whole tendency of modern engineering is toward lighter weight and economy to save tire, gasoline and service expense.

7. What is the wheel base?

Engineers tell us that it is impossible to properly balance a five passenger car on less than 120 inch wheel base.

8. How is your weight distributed?

Owners tell us that Jordan is the best balanced car on the road, moving constantly forward and never sideways.

9. How many miles per gallon?

In the Jordan national economy run 27 cars did 12,546 miles at 24.1 miles per gallon average.

10. What tire mileage can you show?

Jordan owners frequently report 18,000 to 20,000 miles on a set of tires.

11. What is the annual repair cost?

Jordan shop men tell us that Jordan cars are kept running with less repair expense than any they know of.

12. Is this body old fashioned and up in the air, or low like the Jordan?

Stand up beside the car and note how near the top of the body comes to your chin.

13. How does the second hand valuation of the last model you built compare with its original list price?

Dodge said it. "What will your car be worth a year from today?"

14. Has the car non-rattling, lubricated spring shackles?

The Jordan is the only car in America now equipped in this way. All the good ones should be later.

15. Are all the spring leaves made from chrome vanadium steel?

The Jordan is the only car in its price class which possesses this positive assurance of comfort.

16. Is the car equipped with Delco starting and lighting?

You can buy cheaper units throughout if you merely want to reduce the list price. If you are building for service you buy the best.

17. Are the instruments under glass?

The Jordan is the only car in its class with this important feature.

18. Are your tools in a locked compartment in the front door?

In the Jordan your wife does not have to get out of the car when you want to find a pair of pliers.

19. Are the wheels solid hickory?

Jordan has always believed that solid hickory is necessary for safety.

20. What is the crank shaft size?

The new exclusive Jordan motor has the largest crank shaft of any car built in America, except one and that is a three bearing job selling around \$4000.

21. Does the motor have a four bearing crank shaft?

The exclusive Jordan motor is the smoothest, most powerful six cylinder job for its size built in America.

22. Is the car equipped with Alemite lubrication?

Jordan not only uses Alemite instead of old-fashioned dirty grease cups, but a special system for lubricating parts difficult to reach.

23. How do you reach inaccessible parts for lubrication?

Jordan has flexible tubes for lubricating such as brake shafts. You never have to crawl under.

24. Is the woodwork of the body white ash or maple?

Jordan bodies are all of white ash because maple will not stand the weather, causing rattles and squeaks.

25. Is there a cowl ventilator?

The Jordan cowl ventilator keeps the forward compartment cool—operated by a twist of the wrist from the driver's seat.

26. Is the car finished in optional colors?

Jordan colors have always been optional.

27. Is the Crane Simplex velvet finish provided?

Jordan was first to introduce this aristocratic finish in a medium priced car. No polishing—no scratches show.

28. How is the top fastened to the windshield?

Jordan slotted bracket and nut relieves Jordan owners of that annoyance.

29. Is there a real horn?

When you press the Jordan button it sounds like a regular automobile.

30. Is the manifold designed for low grade gas?

Many wonder why the Jordan is so economical.

31. Is the top of the new clear vision type?

Jordan was first to use the new type without the old fashioned extra bows.

32. Is the car equipped with new fashioned nicked barrel lamps, or are they of the old half egg shape type?

You will find the Jordan type of lamps only on the custom jobs. Others will have this type later.

33. Does the car have fenders as beautiful, attractive and strong as the Jordan?

34. Is there a lock on the transmission?

35. Are the curtains carried in the doors?

36. Is the car equipped with Marshall cushion springs?

37. Is every nickel plated part on a foundation of brass? Is every exposed nut and bolt rust proofed?

38. Is there a shut off cock on the gasoline line?

39. Is the upholstery of hand buffed leather?

40. Is the transmission and emergency brake lever long and within easy reach?

41. Is there a compartment back of the front seat?

42. Is the car equipped with demountable rims?

43. Is there any provision for carrying an extra tire?

44. Is the wiring on the car protected at every point of contact with metal by the use of rubber grommets?

45. Is the radiator carried in a cradle like the Jordan so as to prevent leaking?

46. Is the motormeter a man size or boy size?

47. What is the price of the Sedan or Brougham, and what equipment is provided?

48. Is there a step light?

49. Is there a windshield cleaner?

50. Is there a carpet in front?

51. Is there a clock on the dash?

52. Is there a vanity case?

53. Is the windshield rain proof and is it built into the cowl or just bolted on?

54. Is there a special arrangement for lubricating the clutch without removing the floor boards?

55. Are you prepared to enter into a competitive demonstration against the Jordan?

56. Will you allow me to drive your car over the roughest streets at the same speed I do the Jordan?

57. Will you allow me to pick one hundred names from your list of owners and will you mail them any letter I may write at your expense?

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Entered as second class matter September 28, 1882, at the post office at New York, N. Y., under the act of March 3, 1879.

Friday, March 10th, 1922 : : Adar 10th, 5682

Purim is here. Celebrate it rejoicingly, soberly, Jewishly.

Our readers know that Tuesday next is Purim, and they do not forget the day!

The American Jewish Committee, having invited a number of national Jewish organizations to affiliate in membership with it, we now find that five Jewish fraternal societies, two associations of Jewish women and two minor institutions have accepted its invitation. It is to be hoped that such adhesions will make the committee more fully and truly representative of American Jewry.

Our readers were not misled by a report in *The New York Times* to the effect that this journal had received four thousand dollars from the estate of the late Jacob H. Schiff. We did receive four dollars, in payment of a year's subscription due from Mr. Schiff, but this does not mean that four equals four thousand. Our neighbor's compositor made a slight error—that is all!

The death of Jacob Rosanes, professor in the University of Breslau and observant Jew, removes another of the scant company of distinguished Jewish mathematicians of the present day. Rosanes was worthy to stand with the greatest in his specialty, and made a number of substantial contributions to knowledge. He was not so widely known, perhaps, as Sylvester or Georg Cantor, but upheld the banner of leadership in the domain of mathematics by Jews in his own, humble way.

Our contemporaries, here and abroad, do well to welcome Pope Pius XI's accession to the supreme headship of the Roman Catholic Church, and we heartily join with them in wishing him a long and successful pontificate for the general good of the human race. During the rule of his predecessor, the Roman Church took up a very definite position in respect of Zionism, a position which did not commend itself to the approval of our people. Whether the new Pope will continue or reverse the policy of Benedict XV., in this regard, is a matter for the future to determine.

We read in *The Nation* of this city that the Jewish department of the Russian Commissariat of National Minorities has investigated the details concerning recent pogroms against Jews in Russia. Its conclusions are restrained. It finds that 150,000 Jews were killed outright in the Ukraine and in White Russia a similar number died of wounds and epidemics, and 1,000,000 were robbed, plundered and deprived of their means of subsistence. Each locality where a pogrom occurred is taken up in turn and the local situation summarized. Each particular pogrom is referred back to its motivating cause and the blame allocated where it belongs. By this method it is possible to arrive at some notion concerning the unexampled severities inflicted on the Jews of Russia. The further inquiry concerning preventive measures against a repetition of such horrible outrages should now be prosecuted.

Sabbath begins at 5:42 p. m. Tetzaveh, Par. Zachor. Ex. 27:20—30:10. Deut. 25—17:19. Prophetical reading, I Sam. 15:2—34.

JEWISH CALENDAR

5682

1922

Table with 2 columns: Jewish Holiday and Date. Includes Purim (Tuesday, March 14), Rosh Chodesh Nissan (Thursday, March 30), First Day Pessach (Thursday, April 13), Seventh Day Pessach (Wednesday, April 19), Rosh Chodesh Iyar (Saturday, April 29), Lag B'omer (Tuesday, May 16), Rosh Chodesh Sivan (Sunday, May 28), First Day Shabuoth (Friday, June 2), Rosh Chodesh Tammuz (Tuesday, June 27), Fast of Tammuz (Thursday, July 13), Rosh Chodesh Ab (Wednesday, July 26), Fast of Ab (Thursday, August 3), Rosh Chodesh Ellul (Friday, August 25).

* 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.

THE JEWISH SCHOLAR

THE Jewish scholar—we have it on the authoritative word of Prof. Max L. Margolis, a Jewish scholar in the true sense of the word—is he whose every fibre of heart and mind is knit together with the destinies of the Jewish people and with Judaism. This is the whole law; the rest is but commentary.

It is well that every now and then we are supplied with exact definitions of Jewish terms. We hear much, for example, of Jewish philanthropists who say they contribute to every worthy Jewish cause, but, as a matter of fact, fall immeasurably short of the proper performance of such men. And politicians of the Jewish faith hold themselves out as firm adherents of the causes represented by our community when, to tell the truth, they are only "joiners" in the brief interval before each general election. So it is with some of those called Jewish scholars. They are wedded to studies adding to the sum total of human knowledge, in departments which may or may not belong directly to the domain of Judaism. They are called Jewish scholars because by the accident of birth they are Jews.

We are not prepared to recognize any scholar as a Jewish scholar unless, indeed, he is a Jew. This means, as Prof. Margolis well said, that the every fibre of heart and mind of such a man is knit together with the destinies of the Jewish people and with Judaism. For us to include him within the list of great names in which this community takes deep and justifiably deep pride the man must avow and live up to his membership of the House of Israel.

There is an outstanding reason why such an inelastic rule shall be applied to the Jewish scholar. It is because the Jewish scholar is endowed with the qualities to make of him an intellectual leader of his people. *Noblesse oblige*. Such a man, equipped with the potentialities of leadership, must set a stirring example to the rank and file of Jewry.

It is well that this ideal of the Jewish scholar be reformulated in this day and generation. We have been lulled into loose thinking and looser acting. Our standards must be set up anew, and set up unmistakably in consonance with our undying traditions and with what is really the genius of Judaism.

WILL ZIONISM FAIL?

TAKING as his text the announcement that the British Government are considering a constitution for Palestine, the terms of which have not yet been revealed, an Anglo-Jewish writer exhaustively discusses the question, Will Zionism fail? He is a dyed-in-the-wool Zionist, for which reason he frankly states that his hope is that Zionism will succeed. But in his contemplation of the disparate tendencies of Jewish, even of Zionist, life, he beholds a great and threatening danger to the ultimate success of the movement.

In point of fact our writer is very pessimistic over the outcome of Zionism. He finds a lack of unity of purpose, a lack of loyalty, a lack of discipline, a lack of the sense of obligation to a great cause, a lack of the essential ability to suppress one's self, in the Jewish people. Consequently Zionism is foredoomed to failure because the Jews, and more notably the Zionists, are not seized with the will to have it realize its objects. Criticism of Jews by a Jew like this is as old as our race and faith. The important consideration is, Whether this writer has touched the depths of the problem revolving about the final success or failure of the Zionist movement?

There can be no doubt that it were infinitely better for the fortunes of Zionism if all Jews willingly and wholeheartedly gave it the full measure of their support. Because of this defect Zionist leaders have never been able to speak for and in the name of a united Jewry. But we strongly doubt if Zionism is ultimately to be wrecked for such a reason. If the movement is to fail it will be because of the Palestinian aspects of the Zionist movement, where situations quite other than that involved in Jewish unity or its lack are operating.

We do not for a moment say or feel or believe that Zionism will fail. We have a high hope in the ability of the present leadership in the movement to solve the problems with which they are confronted. Indeed, we feel reasonably sure that these problems will be solved satisfactorily in the end. But in any discussion of the question of the failure of Zionism we must agree on our premises, we must know and understand the causes, if any, underlying Zionist hesitancy and Zionist mistakes.

The Union of American Hebrew Congregations has opened its fourth religious school for Jewish children in this city. This is housed under the roof of Congregation B'nai Zion, an Orthodox synagogue of the Bronx. We regard this as a welcome step toward communal unity—a step, be it added, in the right direction. The union is a Reform organization; this particular congregation is Orthodox. That the union should be willing to accept the hospitality of an Orthodox synagogue for one of its schools shows that it means to bring its work for Judaism in line with traditional requirements wherever possible, and that the synagogue in question houses this form of activity of the union implies equally that nothing detrimental to the Orthodox position will follow therefrom. Hence we look upon what has taken place between the Union of American Hebrew Congregations and the Congregation B'nai Zion of the Bronx as a happy augury for true union in American Israel. Such a rapprochement between two sections of our people is an encouraging sign of the times, and we are glad, indeed, to hail its arrival with words of gladness. No matter how much the Union of American Hebrew Congregations has in the past departed from the true path, as we behold this, in the present instance it has acted wisely, properly and in accordance with the best and highest interests of our common faith.

THE PURIM PARTY

"They eat the lambs out of the flock, and the calves out of the stall; . . . they drink wine out of bowls: but they are not grieved for the affliction of Joseph." (Amos vii, 4-6.)

EAT and drink and be merry! Why don't you? Purim has come! Purim, the time of rejoicing. . . .

The cup is filled to the brim, and on the beading surface gay little bubbles dance. They dance, and then burst—gaily. How gay is the life of these dancing little bubbles, and how gay is their death. Ha! this is living, living up to the hilt, living according to the only possible human ideal—to live and die in effervescence! Oh, what more do you want? To lead a bubble-life, merry, many-colored, and short: above all, short! To be cradled and coffined in a bubble, empty but joyous, and full with this hollowness that successfully mimicks fullness—oh, you joy-killer, what more do you want? Look at the women who hold the slender stem of the cup, do they want anything else? Look at the men who grasp the slender waist of the women, while madness leaps in their drunken eyes, do they want any more? What ails you, why is your brow clouded? Quaff the cup, while it lasts! Why don't you?

The dishes are heaped with viands of all sorts, why do you not touch them? Here is life that has died that life might live, that you might live. Why do you not eat? Why do you behave so queerly? And did those poor beasts that were dragged to the slaughter-house, to bleat or boo their last in helpless agony, not know that they were dying in order to batten your flesh, the flesh of a creature higher in the scale of creation than themselves, so that they might die happily? And is not this the law of existence under these bland, non-committal skies, that life feeds on life, and the whole world is turned into a house of carnage, where martyrdoms and tawdry heroisms are manufactured wantonly, to fan the pride of both the dying and the surviving, and to declare life glorious where such things can be? Why be moody? Look at this company of dainty ladies and prosperous gentlemen, who gorge themselves with the meat of stalled oxen—do they seem to think that something is wrong in this glorious scheme? Why not join this glad company? Eat! Fill yourself as they do? Why don't you?

Eat and drink and be merry! Why don't you? Purim has come: the time of gladness. Do you not know that, on such a day as this, merry-making and feasting is a—what do you call it?—a *Mitzvah*? * * *

Every once in a twelvemonths he comes around and visits the homes of the children of Israel in all the lands of their dispersion. Merrily, merrily, in his jingling cap, playing the fool and prancing about, with many a bright quip on his ready lips and many a laugh-provoking jest for young and old, he, the ancient jester, who most cleverly hides his ancient locks beneath his motley cap, and his ancient woe behind his silvery laughter, would come to the Ancient People to beguile it into a spell of merriment and momentary rollicking. And the old-time Jew, listening at the Synagogue to the age-old tale of a world's hatred of his people, and of a world's determination to put an end to his obnoxious race, would know that he was being beguiled into gladness, so that he too might taste of the rare experience of rejoicing, of course, in his usual, legalistic, prescribed, routine way: but he would yield to the blandishments of the Jester, from sheer sense of duty, or, perhaps, from a deeper wisdom? Who knows?

Perhaps, the old-fashioned Jew understood. Perhaps, he knew that there is a wisdom behind the Jester's folly, past the knowing of men; that there are tears behind his winking eyelids, past the seeing of mortals: oh, that behind the laughter and the jest there are groanings that cannot be uttered. Perhaps, the tragi-comedy is still profounder: the Jew was having his own little joke on the Jester, making believe that he was enjoying the annual Purim-jest, and laughing himself into concealed weeping over this sad mimicry of gladness so cleverly staged! What can be funnier—or sadder—than fooling the Fool? And what can be more brilliant, more appealing to the keen Semitic mind, than so intricately to interweave the strands of comedy and tragedy; that no one, certainly no outsider, should ever be able to disentangle the snarl of bright and dark threads?

So much for the old-fashioned Jew. His modern descendant? Latter-day Jacob, since he has taken to imitating Esau, if he does not exactly, as Heine bitterly sang, rave like his brother, the Biblical "blond beast", he certainly has become commonplace like Esau. The subtleties of the Jewish soul—what does he care about them, and how can he grasp them? It is a *Mitzvah*, and a good *Mitzvah* at that: eat and drink and be merry. Why not? * * *

Why not? Because of the grim Purim-party over there. . . . Who is the Jester over there, and who has spread the terrible banquet table loaded with wasted lives and maimed limbs? Death with his full-toothed grin. Death with his ruthless bony hands. And there is never any want for lack of gruesome courses, of miseries unpaintable because so dark, of horrible diseases and scourges, of agonies and quakings and shriekings that furnish the music; and every jest means a life snuffed out, and every prank means a pogrom, and every quip a burial-alive on a wholesale scale. And Death, the Jester, laughs. . . .

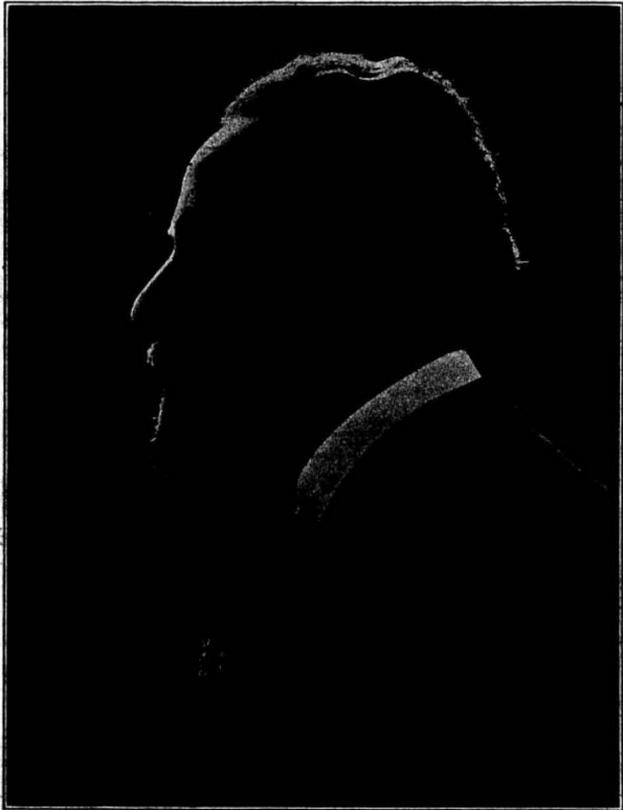
And four hundred thousand homeless hungry men and women, shivering and naked, tramp all over Europe in unspeakable despair and degradation, to find a resting place. And three hundred thousand weazened orphans stretch their feeble arms sometimes in a last appealing gesture, but in vain. And dainty ladies and prosperous gentlemen do not care. But Death laughs. . . .

Ladies and Gentlemen, on with the dance! Purim has come! But, oh, God of Israel! how long will this Purim-party last? JOEL BLAU.

PERSONALITIES

REFLECTING on the generosity of the theatre folk we strike upon the personality of Bert Levy, the stage cartoonist. You probably don't know it, but since Levy returned to New York, last August, preparatory to filling his engagement at the Hippodrome, he has appeared around a hundred times at charitable affairs where admission was charged. That is an honorable record and a heavy bolster to a fine repute for the theatre.

musty volumes in the *chevras*, feel no quickening of the pulse, for Jerusalem has never been anywhere but in their faithful hearts. To see the deeply marked sorrow-scarred faces of those grand old men intent upon their beloved books is to get a glimpse of another world—a world of resignation and repose. Within earshot of the war-frenzied crowds of Broadway one may stand among the bowed figures engaged in study and prayer. As one gazes, the sordid walls of the poor tenement room fade from sight and in their stead are seen



BERT LEVY

Bert Levy came to this country from Australia about twenty years ago. He came here with little more than his pen and pencil, and looked about for the first step of the stair to fame. He tackled the newspapers and was successful in selling a series of "Ghetto Sketches," which run for about three months in the Sunday edition of the "Times."

In these sketches Levy did the drawings and I. L. Brill the accompanying text. Brill now edits the English page on the *Tageblatt* (The Jewish Daily News), and knows the various duties of a newspaper backwards, having had a hand in all of the local Jewish papers at one time or another—including the *Hebrew Standard*. We suppose neither Levy nor Brill suspected their future development. They were, both comparatively young then.

Some of Levy's early drawings of the ghetto were also reproduced in the *Hebrew Standard*. These drawings and stories are not now available, but not long ago Levy published an illustrated sketch of Jewish impressions which will be interesting to reprint as indicative of the work that brought the artist his first notice. It follows:

"Leaving the crowded, flag-be-decked streets of upper Manhattan to enter the peaceful atmosphere of the numerous schools of Jewish literature on the east side entails a violent contrast in emotions. 'Palestine Regained,' 'Jerusalem Wrested from the Turks,' shout the boys as they dash with their papers among the teeming pushcarts of the ghetto.

"Delightfully oblivious of all this excitement are the venerable students of the Talmud who, poring over the

the Wailing Walls of Jerusalem, or some ruin of the Holy City, a more fitting background to the rabbinical figures so strangely out of place in hustling America. The great passion for the dead and gone reflected in the Rembrandesque faces of the aged students lend to their lives a grandeur which the uptown tourist would never suspect. Behind many a shabby-looking little store are *chevras* where congregate the type of Jewish scholars that make the heart of the writer and artist glad.

"Gray-haired, bewiskered, sad, old men, many of whom have tasted the bitterness of life—yet such is their faith in the Almighty that they cling to the praying shawl and Bible to blot out the memory of a *Kishenev*, their lives of prayer and study amid abject poverty giving the lie to the fallacy that the Jew lives only for business and money.

"The interpretation of a difficult passage from the Talmud or the coining of an epigram is as food and drink to the wise old students and there is not an ill in their lives that cannot be soothed, or a blessing that cannot be acknowledged by a quotation from their beloved book.

"In strong contrast to their fathers and grandfathers are the children of these men. 'Modern America,' with its opportunities for all has torn them from the religious atmosphere and sent them uptown to become the lawyers, the artists and the actors.

"The Jewish comedian of the vaudeville theatres who nightly sets the audience shrieking at the Yiddish idioms is, in nine cases out of ten, the son of a scholar, though the glamour of Broadway and success claims him, in his heart of hearts he is a

Jew and never forgets his people. He will tell many a story of his people to his gentile friends, imitating and exaggerating their many characteristics. But he refuses to hear a gentile do the same thing. After all, the comic Jew of the American stage is but an imaginary sketch."

A few years after his arrival, Levy went into vaudeville with a novel act called "The Artist's Dream," which may be still familiar to you. The machine necessary for projecting his drawings on the screen he invented himself. He appeared first at Keith's Union Square, now rebuilt into a movie house, and has been a headliner ever since. For the past few years he has been seen at the Hippodrome, where he has entertained millions.

The idea of whistling while sketching he probably got from his cousin, Alfred Whelen, who came here from Australia at about the same time. Whelen was a popular comedian who made a great success of a song called, "I Can Say 'Truly Rural'" and whistling a Straus waltz while removing his top hat, Inverness coat and kid gloves, was a part of his act.

The war brought tragedy into the lives of both Levy and Whelen. Both men had only sons who both gave their lives for the Allies in the Great War.

Of all stage folk who can claim allegiance to us, Bert Levy is one of those who keep closest to the family. The impressions which he writes of at every available opportunity he really feels. As a further outlet for his Jewishness he has written quite a number of stories on Jewish themes, not precisely master-works, but sincere efforts. Lately it was rumored that one of these stories had been accepted by a Broadway manager for stage production.

* * *

One cannot be too sure nor too careful when one bears the responsibility of the printed word. We remember some years ago we were besieged by the attentions of the brother of a genius. The genius was a young girl, a violinist. And as the gentleman in question became more arduous so did we begin to feel more distant, for prodigies are not among our loves. We did our best to forget the budding genius and succeeded for the length of three years. But now we are brought to a sequel. The prodigy was really a prodigy, it seems, and is actually destined for artistry, for she has won the Kubelik-Sevcik scholarship in a keenly contested competition and Sevcik has taken her away with him to Europe, to teach her the elements that make a Heifetz.

We are glad to make amends. So become acquainted with Miss Sadie Gottlieb, and anticipate the coming of a new—will it be?—Russian violinist.

Sadie Gottlieb was born in Brooklyn. Victor Kuzdo, himself a pupil of the great Auer, was her first teacher.

Miss Gottlieb then was transferred to Leopold Auer. Previous to her professional tuition Sadie's musical career was somewhat mature. It is said that at the age of three she already showed signs of talent. She was also favored in a genius way by being one of a poor family. The Gottliebs lived in East New York, which is just one graduation from the Eastside.

At the age of four, Sadie appeared at a concert at Bethoven Hall, on the East Side. She made an impression and through the efforts of some generous people—Mr. Leo B. Bernstein may be signaled out as one of them—Sadie was advanced in her art.

tested, together with a thousand In January of last year she con-

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other aspirants for the Kubelik-Sevcik scholarship. She won. She also won three other prizes at the Ithaca Conservatory of Music. He predicts for her a great future and believes his prediction will be fulfilled in but a year or two.



PROF. SEVCIK AND SADIE GOTTLIEB

Sevcik became immensely interested in the young woman and when he left for Europe two weeks ago he insisted that she accompany him in order that she may continue her

There are not many great woman violinists. Miss Gottlieb will be very welcome to the concert manager if she turns out to be all that Sevcik says she will.

(Continued on page 11)



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CHILDREN'S PAGE

PURIM MASKS

A Short Story
By MOLLIE GOLDBERGER

Would King Ahashuerus without a Queen Esther to accompany him have any historical significance at a Purim Masquerade?

Howard Weinstein decided that he would not and, therefore, persistently refused to attend the annual Purim Masquerade at the Y. M. H. A. in this state of royal insignificance. Somehow or other he could not possibly get anybody to act as his queen on this occasion. His friends, however, were not easily daunted and Weinstein was finally compelled to succumb to their pleas, on condition that one of them should supply him with a queen as early in the evening as discretion would allow. Thus they set out Weinstein as Ahashuerus, one friend as Mordecai, and the other as Haman.

Revely was at its height as the three entered the spacious decorated room in which historical personages moved noisily about. Hamans and Mordecais chatted and laughed affably together. Esthers and Vashtis ceased to be rivals for kingly affections. All the guests were masked unrecognizably. Before stepping into the hilarious throng, Weinstein and his friends also paused to don masks.

"Say," remarked Weinstein, as he surveyed the numerous couples getting ready to whirl away in dance to the strains somebody was playing. "I do not see any unattended Queen Esthers about, do you? I'm afraid I'm doomed to be queenless tonight."

"Nay, my lord," replied the gaily-clad Haman. "your royal will shall be done. I behold a prospective queen yonder, near the piano."

Weinstein followed his friend's glance and saw a slender figure in white and silver, whose fair hair was encircled by a pearl tiara. At her side stood another girl in light blue and the two talked and laughed together. Both wore white masks.

"Looks promising," assented Weinstein, eagerly. "Do you know her?"

"I think I do," replied his friend, "but identities do not matter tonight, since we are all masked."

And, indeed, identities did not seem to make any material difference on Purim, for in less than five minutes the king was quite at ease with his newly-acquired queen. He found himself wondering who she was. There was something strangely familiar about her voice and her gestures. Yet there were few people he knew at these clubs.

"Tell me," he urged, after they had danced together, "won't you raise your mask the tiniest bit, and let me get a glimpse of your face? It seems to me I have heard your voice somewhere before."

"Now do play fair," she warned, shaking her head firmly, "no masks removed until the signal."

Weinstein laughed cynically. "How true to life—these masks. If we would only remove them in our daily intercourse with our fellow-men. We

engage in the practice constantly, but tonight, I suppose, it is legalized."

Queen Esther shook her head. "You are very pessimistic about human nature, King Ahashuerus," she spoke disapprovingly now. "But do you think such feelings are in harmony with Purim's unrestricted gaiety?"

Weinstein shrugged his shoulders and replied quickly:

"Indeed, you are right, Queen Esther. I shall remain silent for the rest of this frivolous evening on the subject of human frailties. May I have this dance with you?"

After the dance they again resumed their conversation, but Queen Esther noticed that her companion was not as communicative as he had been.

"Are the affairs of the kingdom weighing heavily upon thy mind, my lord?" she queried with mock solemnity as he silently regarded a laughing group whom a hilarious Haman was entertaining. "Probably the humble counsel of thy Queen may aid thee in solving thy weighty problem. O pardon me," she concluded, laughingly, "kings in those days were not accustomed to asking their queens for advice, were they?"

"But must we stick to historical accuracy tonight?" asked the king in return.

"Not judging by this assemblage," she waved her hand toward the merry makers.

Weinstein felt more sure than ever that he had seen that gesture somewhere.

"Well," he replied, hesitatingly, "this is neither the time nor the place to philosophize, but there is an incident which occurred in my life some time ago, and of which Purim always makes me reminiscent. Hence, my thoughtfulness tonight."

Esther nodded encouragingly. He continued:

"But this is a night of gaiety and frolic. We should not recall the unpleasant. Shall I bore you very much if I tell you the story?"

Esther insisted upon hearing it and led the way to a secluded corner of which the revellers had not yet taken possession.

"This may seem like a confession," he began, as he seated himself at her side. "Well, it is one—partly. About three years ago, while still a college student, I made the acquaintance of a very intelligent young lady at one of our fraternity dances. Our interests had much in common and we speedily became very close friends. On one subject, however, we differed. That was religion."

Queen Esther moved slightly and adjusted her tiara.

"A quite common situation," she volunteered.

"Yes," he continued. "She, as well as I, had been reared in a traditionally Jewish atmosphere. She had adhered strictly to traditional ceremonial observances. I, in what I considered my enlightened reasoning had no use for them. You see, my newly-acquired knowledge of scientific theories had given me an exaggerated view of the powers of the human intellect, and I rejected the religious beliefs that seemed incompatible with them."

"Also a situation facing many of our young students," Esther added again.

"Yes, those who lose their moorings," replied Ahashuerus. "I became a universally-tolerant deist. You see, I still believed in some sort of a God, but not in one who must be served through ceremonial observances."

"Well, my friendship for the young lady continued. One evening—it was the night before Purim—I was visiting at her home. Her father was the 'Baal Koray,' or official reader, at the synagogue, and his family yearly attended his reading of the Megillah. My friend—let us call her Miss M.—asked me to accompany them. I complied, though I would preferably have spent the evening elsewhere. Yet I bore it for her sake."

A hilarious Haman passed them noisily and rattled a "Grega" in their direction. Esther laughed and Ahashuerus continued his narrative.

"On the way home from the synagogue—he spoke slowly now, as though this part of the narrative were particularly significant—"I made a fatal blunder. I passed some sneering remark—I cannot now recall exactly what it was—about the folly of the whole religious procedure and its superficial ceremonialism. I had never before expressed my views on religion so freely to her, and I realized my mistake immediately. Our friendship ceased from that moment, although we met casually a few times more."

Esther adjusted the white mask that concealed her features and asked slowly:

"Did you consider your Miss M. an intolerant, narrow-minded ignoramus?"

Ahashuerus laughed.

"Well, I probably did at the time, but I understand now."

"Soon after this incident war was declared. I went to a training camp with our college unit, and before long we were sent across. It was here that I began to change. Science and what I knew of Nature's relentless processes were no comfort to me during long, weary hours of lying in trenches. I needed comfort and faith and for it I turned to God, not to scientific evolution."

"One particular occasion clinched the matter. We were stationed in a small French town. Pesach was approaching. I had been wounded and was not of much use anyway. A Jewish family in the town had befriended me and invited me to spend the Seder nights with them."

He paused a moment. When he continued there was an emotional note in his voice.

"Well, details are unnecessary. But as I sat at that table and watched the head of the family, a dignified old patriarch in appearance, conduct the Seder service, a dormant spark from out of my youth awoke within me and I fancied myself many years back, at the table of my father. My thoughts traveled again to Miss M. and I hung my head for the insult I had so foolishly expressed that Purim night."

"This may sound like a movie tale," he added as he neared the end of his story, "but remember that the setting had been prepared by the long hours in the trenches and the initial spark had been kindled by my early home training. I am today, without adhering to petty details, an observant Jew."

"Well, enough." He rose from his chair. "I think I have bored you exceedingly. However, I tried to find Miss M. when I returned, but I could not locate her at her old address. I should like very much to apologize and tell her of my experience. Perhaps she would forgive me my rudeness that Purim night."

A red-and-yellow Haman whose appearance might well have classed him as a court jester sauntered up to them as they rose.

"O kingly two," his voice had a mock dignified ring, "in a few minutes the bell shall toll 12 o'clock. At the twelfth stroke the lights will go off. In the one brief second until they are turned, on again—all masks off."

They agreed laughingly to this decree as Haman bowed and passed on to tell the other groups.

A hush of expectancy fell upon the hilarious throng as the first stroke of the bell was heard. As the twelfth drew near many hands were lifted to masks so as to be ready to remove them. The twelfth stroke tolled. Lights went out. In a second they were on again. Weinstein stared in blank amazement at the revealed features of Queen Esther.

"Miriam—you?" he exclaimed. "And did you know all the time?"

"From the time you began the story, yes," she confessed smilingly. "And, may I add," she continued genially, "that your rudeness that Purim evening has been forgiven?"

Weinstein was still amazed.

"And I tried so hard to locate you when I returned," he murmured.

"Well, your quest is over, O King," she continued, smiling pleasantly.

"Say, Weinstein," friend "Haman" burst in upon them, "hurry up and escort Queen Esther into the next room for the costume review. Prizes are to be awarded in a few minutes."

"Thanks, Joe," retorted Weinstein, with a significant smile at Miriam, "one prize an evening is quite enough for an average young man."

The Parliamentary Committee decided in favor of the Jewish claim that the faculty of Jewish knowledge at Kovno University should be termed Jewish and not Semitic. The committee also decided that all nationalities which form more than 10 per cent of the population (including the Jewish) should have a ministry to manage their own affairs. The Jewish National Council was also empowered to deal with the Jewish religious as well as national affairs.

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Mrs. Levinger Addresses Menorah Alumni

Alumni

"Jewish Life as Material for Fiction" was the subject of a most interesting talk given by Mrs. E. E. Levinger at the last meeting of the Menorah Alumni. Mrs. Levinger is the author of "The New Land" and other books. She outlined very clearly the various phases of Jewish life that may be used as topics for stories. It was interesting to note how many errors in detail an author may make if not sufficiently acquainted with Jewish life and customs. For example, Mrs. Levinger told us of a story in which the author tells of an orthodox Jewish mother whose great desire was to place a wreath on her son's grave.

Mr. Drachman, the president, spoke of the Jewish Relief drive, and it was decided that the Menorah Alumni take an active part in the work. He also gave a brief summary of the work and growth of the Menorah Alumni the past half year.

The next meeting, to be held March 16, at the Stockton Chambers, 306 West 109th street, at 8:30 p. m., will be a Purim celebration. The committee has arranged an elaborate program which promises to be both entertaining and instructive. After a discussion on the significance of Purim, all attempts at seriousness will be temporarily laid aside and the evening's program of "Purim Pranks" will begin. Jewish dialogues, after the manner of the old Purim players; vocal and instrumental music and community singing of typical Jewish songs are some of the features planned. Refreshments will be in keeping with the Purim spirit and dancing will follow. All college graduates are welcome.

B'nai Jeshurun Notes

There is a busy time ahead for the B'nai Jeshurun community. On Tuesday afternoon, March 7, there was a meeting of the Mothers' association, at which the children of the religious school presented a rehearsal of their Purim program. The temporary officers of the Mothers' association are: Mrs. William F. Wolfe, president; Mrs. Willy Levy, secretary, and Mrs. A. Lustgarten, treasurer.

On Thursday afternoon there was a meeting of the Sisterhood and Women's Auxiliary, at which Mr. Louis Levitsky, the director of the B'nai Jeshurun Center, delivered a very interesting and instructive lecture on "Ivanhoe—Its Jewish Characters." On Thursday evening there was a meeting of the Young Folks' league.

On Sunday morning the children of the religious school will have their Purim entertainment. In addition to the play and recitations, which will be presented, there will be an address delivered by Mr. David Steckler, chairman of the school board. On Sunday evening there will be a Purim masque for and by the religious school children.

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On Monday evening, March 13, Mr. Cecil B. Ruskey will give a dramatic reading of Andreyev's "Anathema," to which everybody in the congregation, as well as outside of the congregation, is cordially invited. On Tuesday evening the Bible class meets as usual. The subject will be: "Why observe all traditional Jewish holidays?" On Wednesday evening, March 15, the lecture in the series, "Jewish Contributions to America," will be on the subject: "The Princess of Philadelphia—a Jewess."

Women's League of United Synagogue to Celebrate Purim

Encouraged by the success of the Chanukah tea at the Hotel Pennsylvania, the Women's Activities Committee of the New York Branch of the United Synagogue has again arranged a get-together of its affiliated Sisterhoods. This time it is to be a Purim meeting at Temple Anshe Chesed, 114th street and Seventh avenue, on Thursday afternoon, March 16, at 2 o'clock.

A very fine program has been arranged; it will include addresses by Mrs. Joshua Piza, president and founder of the New York Guild for the Jewish Blind; Mrs. Prof. Dr. Badt, who is here on a visit from abroad, and the Rev. Dr. Jacob Kohn, rabbi of Anshe Chesed Congregation. Mrs. Amelia Morgenroth, the well-known dramatic coach, will give dramatic readings, and violin selections will be given.

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Continued from Page 9

Our operations this week will take a turn for the lighter variety of comic opera. This branch teems with opportunities for us so we have no difficulty in our selections. We had a reference to Kubelik in the preceding paragraph. This leads us easily to the gentleman who acted as Kubelik's accompanist, Rudolph Friml. In current history Friml is the composer of "The Blue Kitten," a production of the Selwyns (of whom we might also speak).

Friml comes from Bohemia. He was born of merchant parents and became a musician without immediate financial prospects. When Kubelik came to America, Friml came with him as accompanist. Introduced to Broadway via Carnegie Hall, Friml began to take the road to prosperity. For some years he lived precariously from his efforts at teaching and work for publishing houses. At that time there was flourishing very successfully the team of Hoschna and Harbach. Carl Hoschna was a light opera composer—also a Bohemian—and Harbach, or Auerbach, as he was then named, was a writer of light opera books. The pair had written "Madame Sherry," and the success of this work had set them hastily at work on other light operas. Then Hoschna died suddenly and Harbach was left single. The book of "The Firefly" had been written so he set about looking for a possible collaborator. He found Friml, Arthur Hammerstein, the producer of "The Firefly," gave Friml a hearing at his studio one afternoon, very doubtful of the result, but before that afternoon ended, the association of Harbach - Hammerstein-Friml was formed. There followed "The Firefly," "High Jinks," "Katinka," and other like works which placed Friml well in the income tax return class as well as a very profitable proposition for music publishers and organ grinders. JOSEPH KAYE.

Rabbi Finkelstein a Benedict

On Sunday, March 5, Rabbi Dr. Louis Finkelstein, of Congregation Kehilath Israel of the Bronx, was married to Miss Carmel Bentwich, daughter of Herbert Bentwich, a well-known London barrister and prominent in Jewish communal affairs. The ceremony took place in the auditorium of the Jewish Theological Seminary which was beautifully adorned for the festive occasion and was completely filled by the relatives and friends of the bridal pair.

The celebrants included Rabbi S. I. Finkelstein, of Brownsville, father of the bridegroom; Rabbi Gordon of Lomz, Poland; Professors Hyamson, Marx and M. M. Kaplan of the Seminary; Rabbi Goldman of Cleveland, who traveled specially to take part in the Simcha of his boyhood friend and fellow-student; Rev. N. Goldsmith, cantor of Kehilath Israel and Rabbi Fleischer of Bayonne. An interesting feature of the occasion was the Ketubah, beautifully written and ornamented by the bride. The witnesses were Drs. Hyamson and Marx.

A reception followed the memorable ceremony in which at least 300 persons participated, and later in the day the relatives and most intimate friends sat down to the wedding dinner which was served likewise in the auditorium of the Seminary.

Temple Israel of Washington Heights

Last Friday evening Mr. Emanuel Hertz made an appeal on behalf of the war sufferers and the audience responded by subscribing \$1,500.

A Purim entertainment will be given on Saturday evening March 19. The children will present a musical comedy under the direction of Mr. Sam Ward, and "The Dream of Purim" will be given under the direction of Mrs. Fox. Cantor David Putterman will sing, and Arthur Lichstein, assistant concertmaster of the Philharmonic Orchestra, will play the violin.

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NEW WEST SIDE Y. M. H. A. DEDICATED

Made Possible Through the Magnificence of Mrs. Leah Buttenwieser

The new building of the West Side Young Men's Hebrew Association, 225-27 West Thirty-fifth street, was dedicated last Sunday night. The building is the gift of Mrs. Leah Buttenwieser, and will be known as the Laemmlein Buttenwieser Branch.

The formal presentation to the Young Men's Hebrew Association was made by Joseph L. Buttenwieser, son of Mrs. Leah Buttenwieser. It was accepted on behalf of the Y. M. H. A. by Harry L. Gluckman, acting president of the West Side Y. M. H. A.

In connection with the ceremonies, the Rev. Dr. Nathan Stern dedicated the Moses Crystal Library and a tablet to the memory of the late Laemmlein Buttenwieser. Justice Irving Lehman, president of the Jewish Welfare Board and president of the 92nd Street Y. M. H. A., presided at the dedication. Rabbi Samuel Levy pronounced the opening prayer, and among those who delivered addresses were Felix M. Warburg, Simon Gottschall, Philip Liberman and Charles P. Kramer. Rabbi S. L. Hurwitz spoke eloquently of the obligations of the older residents of the community, and urged them to give their wholehearted support to the association which had been dedicated to the fostering of a strong Jewish spirit among the youth. He spoke in Yiddish. The Y. M. H. A. Choral Society sang a number of Jewish folk songs under the direction of Mr. A. W. Binder.

life of Laemmlein Buttenwieser. Mr. Buttenwieser spoke in part as follows: "You are indeed to be congratulated upon your wise decision to place in the midst of this growing Jewish population a building which will be devoted to the perpetuation of Jewish ideals and to the development in our young men of a finer Judaism and a truer Americanism."

"May I assure you that neither filial pride nor the desire to exalt a loved one who has passed away in animating me when I subscribe to all that you have said concerning my father, and may I add that his life is a fine example of the combination of Jewish and American principles. He left Germany in 1854 and did what I would heartily commend to all immigrants and especially to all Jewish immigrants and their offsprings, namely, to sever completely their allegiance to the country they leave and, remaining strong and true to the faith of their fathers, become ardent and patriotic Americans. Let them by all means bring with them their rich heritage of the past and weave into the composite fabric of American citizenship the bright, strong, silken thread of their unbounded optimism, their indomitable energy, their imperishable faith. Then will there be developed that fine type of American Jew, loving liberty, pursuing justice and attached to his religion and to this republic with a fervor and a devotion that shall make both forever safe against attack from without and against perfidy from within."

"It is especially fitting that my mother should have selected the Young Men's Hebrew Association as a suitable memorial to him who devoted all the years of his life to the acquisition of knowledge and then to the imparting of that knowledge to the youth of two generations. May the structure you here are dedicating this day realize the high hopes

and a comprehensive community program. While designed to meet primarily the needs of the community in which it is located, it will also furnish in so far as possible special activities for Jewish workers employed in the vicinity. The officers and directors follow: Harry L. Gluckman, acting president; Louis J. Chamansky, vice-president; Lois C. Levison, treasurer; Miss Annette Crystal, recording secretary; Benjamin J. Buttenwieser, Sydney O. Crystal, Simon Gottschall, Miss Frances Goldman, Charles P. Kramer, Israel Kutner, Mrs. Harold M. Lehman, Mrs. Max L. Levenson, Philip Liberman, Miss Yetta Malina, Edgar J. Nathan, Jr., Miss Edna K. Phillips, Milton M. Samuels, Mrs. Lena Schapiro, Mrs. Rebecca Seigle, Rev. Dr. Nathan Stern, Rev. Dr. Elias L. Solomon, Louis J. Treuhaff, Harry Weinberg; Maxwell Lewis, executive director.

Bernard A. Palitz—An Appreciation

Mr. Bernard A. Palitz, general agent of the Baron de Hirsch Fund, died suddenly while at his post Thursday, March 1, at 20 Maiden Lane, N. Y. Mr. Palitz entered the field of Jewish Social Service in 1900. Previous to that he was director of the Temple College in Philadelphia and he left his position there for no other reason but because he determined to dedicate himself for service among his own people. He accepted the modest post of bookkeeper in Woodbine, where the organization of growing financial transactions demanded more than a mere accountant. He did not limit himself, however, to the task that he undertook, but entered heart and soul in the endeavor to solve the most complicated problems which this unique settlement experiment presented. In a short time he was working hand in hand with the late Prof. H. L. Sabsowich whom he followed as his leader, and gave up all he had in him to help the realization of the ideals which required earnest devotion and self-sacrifice. Mr. Palitz actively participated in the development of the Agricultural School, promoting industries in the colonies and was especially absorbed in the establishment of the best possible system of education for the children of the new settlers. The promulgation of real Americanism and the formation of a separate borough giving a political autonomy to Woodbine, was one of the principle achievements in which Palitz played a prime role.

When Prof. H. L. Sabsowich was promoted as general agent of the Baron de Hirsch fund, Mr. Palitz succeeded him as superintendent of Woodbine and subsequently joined him by accepting a position at the headquarters, and here again he did it because he knew that his services here were most needed. With the death of Prof. H. L. Sabsowich, Mr. Palitz was appointed his successor and served as general agent of the Baron de Hirsch fund for the last seven years. He was not only an efficient administrator, a person with a broad vision and great initiative, but a man whose character was beyond reproach, whose devotion to the cause was unlimited, whose love for humanity had no bounds. Those who knew him intimately can say without fear of contradiction that during his entire service, for twenty-two successive years, no one ever saw Bernard Palitz lose his patience, heard him raise his voice in anger, speak negatively of anybody or do anything that could raise suspicion as to the purity of his motives. Modest, unassuming, indefatigable in his labors, never trying to be conspicuous, he quietly, patiently and modestly performed his duty, never thinking of himself.

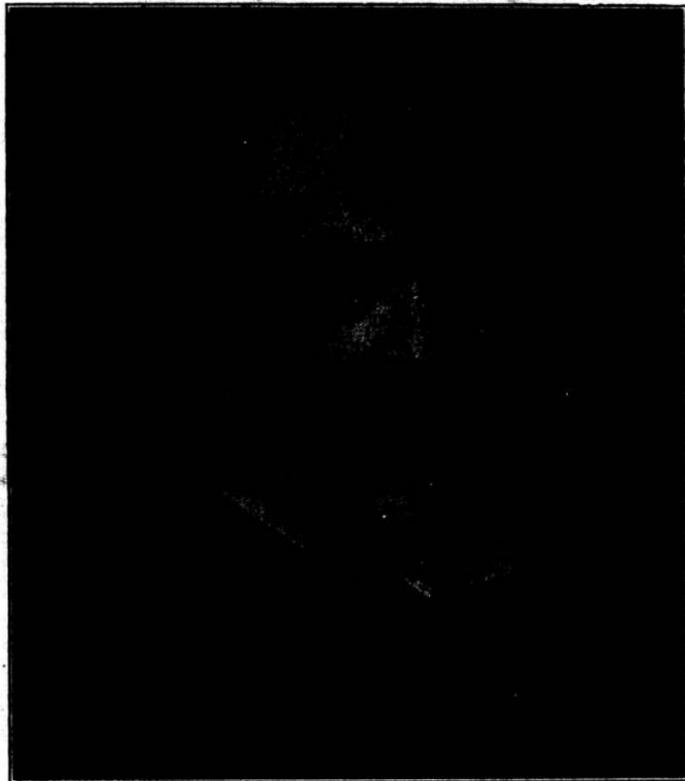
Mr. Bernard Palitz was by no means a man who created his own theories. He was a deep reader, a patient observer interested in every phase of Jewish life, rejoicing in the joys of his people and sharing their sorrows. At present, Jewish social service in the United States is going through a critical period of readjustment. Now, more than ever, mechanical efficiency, personal appearance and even professional preparedness must be subordinated to the more important and basic qualifications, and emphasis must be laid on character, integrity and devotion. Palitz was a living example of what a real Jewish social worker must be. His death is a great loss to the entire cause.

BORIS D. BOGEN.

Anti-Zionist Agitation Menace to Anglo-American Jewish Friendship, Declare the Lloyd George Organs

London (Jewish Press Association).—Of the entire English press, the papers friendly to Lloyd George are the only ones defending and supporting Zionism. Condemning the agitation as destructive of the highest interests of the British Empire, they sound a note of warning against the continuance of this pernicious propaganda, which could have no other result than the alienation of the sympathies of Jews all over the world, especially those of America—a consequence pregnant with danger to the interests of England. Furthermore, the honor of the English people is pledged to carry out the full spirit and intent of the Balfour declaration, and England cannot afford at this time to dishonor its pledged word.

Outside of the Lloyd George press, such as the "Daily Chronicle," "Globe," etc., the entire English press is still filled with hostile, anti-Zionist articles—the product of a vigorous Arab propaganda conducted here.



JOSEPH L. BUTTENWIESER

Justice Lehman in his address said, in it would have only been a monument of brick and stone, but Mr. Buttenwieser part: "We have been enabled to purchase this building by the great generosity of Mrs. Buttenwieser. If Laemmlein Buttenwieser had been merely a man who had amassed a great fortune, was not a man who tried during his lifetime to amass wealth. He was a man who devoted his best years to service among boys and girls, young men and women. He was a teacher, primarily of young American Jews and Jewesses, and what he has done lives on in the memory of those whom he taught, and serves as an inspiration to all who know of his career and achievements."

Mr. Simon Gottschall, who was largely instrumental in the progress of the West Side Y. M. H. A., made the opening address, in which he described the origin and development of the association. After speaking of the efforts of the young people of the neighborhood to found a Y. M. H. A., and the assistance that was rendered by the 92nd Street Association and the Metropolitan League of Y. M. H. A.s, he said:

"In June, 1921, our beloved friend and associate, the late Mr. Moses Crystal, advised me that he had found the ideal home for the association, the building in which we are meeting tonight. We had no funds at that time, but as a result of a conference that was held in Mr. Felix M. Warburg's office, and at which Judge Lehman, Mr. Crystal, Mr. I. E. Goldwasser and myself were present, plans were laid to purchase the building, and Mr. Warburg in his characteristic generous way offered the initial contribution of \$10,000. Then Mrs. Laemmlein Buttenwieser came forward with the very generous gift which made possible the acquisition of this excellent structure."

Mr. Joseph L. Buttenwieser, the son of the late Laemmlein Buttenwieser, presented the building in behalf of his mother. He was introduced by Judge Lehman, who paid a great tribute to the

and purposes of the donors and, of the Young Men's Hebrew Association that it may become as you, Mr. President, so properly portrayed, not a mere monument of brick and stone, but a living and vitalizing memorial and, true to the aims of its parent organization, a dynamic social centre whence shall radiate influences that ennoble and uplift and build what in these times of storm and stress and social unrest is needed more than ever—characters, strong, noble, virtuous and true to the hopes, the aspirations and the mission of our time-honored faith and of this our beloved country."

Harry L. Gluckman, acting president of the West Side Y. M. H. A., accepted the building on behalf of the association. He expressed the gratitude of the directorate and the membership body to Mrs. Buttenwieser for her very generous gift, and pledged the association always to strive to emulate in the association program the life and ideals of Laemmlein Buttenwieser. After outlining the program of work that would be undertaken by the association, he said:

"Of all the sections of the city none was in greater need of such an institution than the West Side. Here there was communal homelessness; not a single institution to house neighborhood activities, to house neighborhood organizations; no provision made to meet the social and recreational requirements of the young people; not a single institution especially promoting and providing systematic Jewish and civic training. This association will endeavor to meet these needs, and is intended to become the center not alone for the young people, but for the older men and women as well."

The building is a three-story structure, comprising a well-equipped gymnasium and showers, game rooms, social parlors for young men and young women, an auditorium, the Moses Crystal Library, and a number of class and club rooms. The activities will include lectures, entertainments, concerts, club meetings, educational work, gymnasium classes, ath-

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THE FEAST OF PURIM

By HERMAN JACOBSON

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He who has ever been privileged to spend Purim in the East European Pale is not likely to forget it so easily. Purim in our childhood days in the Pale was the holiday of holidays. Everyone let himself go royally, magnificently. The Talmudic advice to drink on that day till one did not know the difference between "Blessed be Mordechai" and "Cursed be Haman" always effected a point of universal cheer, glorious and superb.

Even in the synagogue the decorum of the rest of the year was all but pitched overboard. The children brought along rattles and Hamanklopfers. The more sanguine of the men provided themselves with boards and planks. And at every mention of the word "Haman" the assembly let go an uproar that shook the rafters. They rattled. They clapped. They pounded. The more cheery souls marked the word "Haman" on the soles of their boots and thumped and stamped till the name of the arch Judenfresser was ruthlessly effaced.

We sang, we danced, we marched round the Almemar, making merry. And the joy of it burst through windows and spread to the furthestmost nooks of the town and thawed the chilliest crust off the gloomiest face.

The streets were filled with sunshine and cheer! Poor children and servant maids ran around with sparkling eyes, holding in their hands covered plates full of sweetmeats, "Hamantaschen," candied "Krepchen," and what not—Salachmones. Purim players in gorgeous masks of Oriental Merry-Andrews made the rounds of the town dignitaries to enact their side-splitting farces. Perhaps to the sophisticated of our world today their exploits look the mere imitations of tenth rate buffoonery, but to us children they were the most superb harlequins that ever lived. I doubt whether any American child has ever been so enraptured with his favorite circus clown as we were with our Purim-spieler. The boys and girls exchanged clothes and ran around the streets singing and shouting; visiting shops and homes, crying:

"Heut is Purim,
Morgen is aus;
Gebt mir a Groschen
Und yogt mich heraus."

For the grown-ups, too, it was "a day of feasting, of joy and of sending portions to one another and gifts to the poor." Even the town water-carrier managed to contribute half a shekel to charity and to celebrate the Purim feast with the pomp and ceremony of an Oriental potentate. Even the most austere dignitary did not mind on Purim the town wag fetching him a poke in the ribs. Indeed, it was a day of joyous license for all—delicious, superb.

No wonder even those Talmudists who held that Purim was not a regular "Yom-tob" conceded that the Book of Esther shall never be forgotten and the Feast of Purim be observed when many another holiday shall have disappeared.

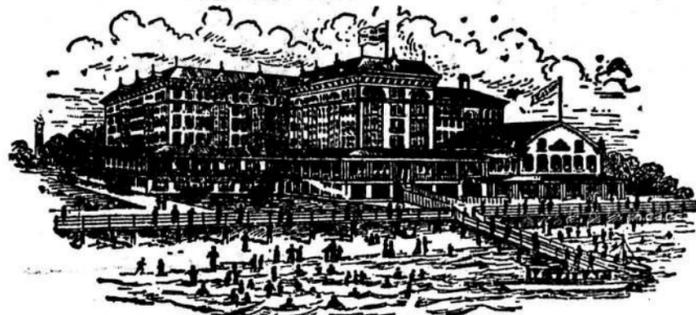
Our joy at hearing the Megillah read can hardly be equalled. The story, though known to all of us, never lost its freshness and spellbinding interest. We felt every episode as if it were happening to ourselves. The story—the Book of Es-

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ther—has many versions, but the one found in the Megillah, which we knew best, runs somewhat like this:

A great Persian king, Ahaseurus (presumably Xerxes, who reigned in the fifth century before the common era and with whom most students of Greek history are well acquainted) gives a gorgeous feast at Shushan, his capital. The place is decorated royally; looped garlands and festoons of the choicest flowers; costly hangings of blue, green and white, fastened with huge silver rings to fluted marble columns of prodigious dimensions, whose friezes reach to dizzy heights, where they lose themselves in brooding shadows. Beds of gold and silver stand upon mosaic floors fantastically inlaid with white, blue, black and red. The guests drink the choicest wines out of huge cups of gold, engraved and embossed with marvelous cunning. A feast upon a vast scale, full of Oriental pomp and pageantry.

On the seventh day, as usual among men in their cups, there must have commenced a bragging debate about the beauty of their wives, and the king, apparently to make good an extravagant boast, orders that his favorite wife, Queen Vashti, be brought before him—undraped. Though she, too, had given a feast, as a woman, she none the less retained her head, and flatly refused to meet his demand.

The refusal arouses consternation in the male quarters. Horror of horrors! Mutiny! Rebellion! And the wise ones counsel drastic measures as a warning to the rest, so that in the future "all wives shall give to their husbands honor, both to great and small and every man shall bear rule in his house."

And, in true Oriental fashion, the lady's head is forthwith chopped off.

But when the king sleeps off his cups he bethinks himself of his folly and turns to his wise men again. Never at a loss for advice, they tell him to send out his eunuchs to scour his vast domain for all the beautiful maidens, among whom one would no doubt be found worthy to take the place of the decapitated queen.

Now there is a Jew named Mordechai, an exile from Jerusalem, living in the capital, who has with him a cousin named Esther (a myrtle), a girl of extraordinary beauty, who, according to the Talmud, never grew old. After hiding from the king's searchers for four years she is finally taken to the palace, "and the king loved Esther above all the women and she obtained grace and favor in his sight more than all the virgins, so that he set the royal crown on her head and made her queen in the place of Vashti."

Mordechai is sitting in the gate of the palace to keep in touch with Esther and accidentally overhears two chamberlains plotting to murder the king. He communicates the plot to Esther, who lays it before the monarch in her cousin's name. The chamberlains are beheaded and the court secretary is ordered to enter the episode into the records, giving due credit to Mordechai. But, according to the Talmud, Mordechai, being a Jew, the secretary forgets the last part of the royal order.

At the same time a man named Haman is promoted to the highest office of the state, the office of Grand Vizier, and the king accordingly orders that all his subjects kneel to Haman. But Mordechai

Continued on Page 14

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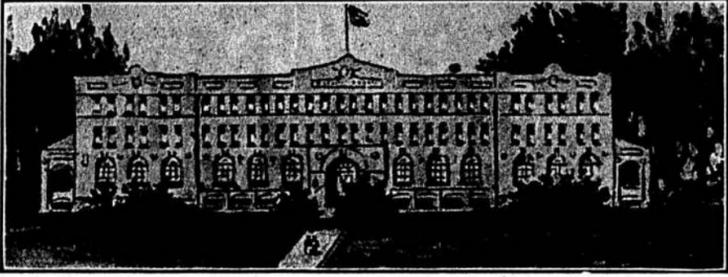
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JOSEPH D. WEIL
WINGDALE, N. Y.**THE FEAST OF PURIM**

Continued from Page 13

would neither kneel nor bend nor bow, and thus arouses Haman's anger. But Haman "thought scorn to lay hand on Mordechai alone . . . and . . . sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus," a characteristic of all Jew-baiters, from Pharaoh the Chariot Maker to Ford the Tin-Lizzie Mechanic.

In accordance with the superstitions of the time, Haman casts "Pur, that is the lot," to learn the most auspicious day for the destruction of the Jews. Then he lays a plan before the king: "There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws; therefore, it is not for the king's profit to suffer them. . . . If it please the king, let it be written that they may be destroyed." Ahasuerus waves his hand: ". . . do with them as it seemeth good to thee." And messages are at once dispatched to all the king's provinces, instructing the inhabitants to set upon the Jews on the day the Pur had shown auspicious—the fourteenth day of Adar.

When Mordechai hears of the decree he rends his clothes and goes out into the city in sackcloth and ashes, crying bitterly. A loud lamentation is set up among the Jews not alone in the capital but throughout the king's vast dominion.

However, Mordechai is not content with fasting and lamentation alone. He immediately sends a copy of the decree to Esther and tells her to go to the king at once and intercede in behalf of her people. But Esther cannot do so for two reasons: The king had not yet been made acquainted with the fact that she is a Jewess; and court regulations decree death upon any one who appears before the king without having been called—unless the monarch holds out the golden scepter to him. She wavers. But Mordechai sends word: "Think not of thyself. If thou holdest thy peace at this time . . . shall deliverance arise to the Jews from another place, but thou thy father's house shall be destroyed." She notifies him that she is ready to go and implores that all the Jews in Shushan fast for her "and if I perish, I perish." And she goes before the king.

The moment he sees her he is smitten with her beauty and he holds out the scepter to her: "What is thy request? It shall be given thee even to half of the kingdom." But she is too much the diplomat to tell him her request at once, and invites him to a banquet. At the banquet she withholds it again and invites him to another banquet, together with Haman. Haman feels himself greatly elated over the invitation, being a parvenu, yet is downhearted over the fact that this Jew Mordechai would not kneel to him. In a gust of chagrin he turns to his wife Zeresh for advice. She counsels to erect a high gallows and hang the Jew at the first opportunity when the outbreak against the Jews would take place on the day decreed. He cheerfully takes her advice and has a gallows erected.

But one night the king is tossing about sleepless and, as a remedy orders his secretary to read to him the state records. (Apparently our Congressional records are not the only state records which possess the quality of putting their readers to sleep.) And "it was found written" (though the secretary had forgotten to write it down) that Mordechai the Jew had reported about the plot of the two chamberlains. The king becomes agitated and asks to send up to him the first man who happens to be present about the court; and Haman happens to be the man. He turns to his Grand Vizier: "What shall be done unto the man whom the king delights to honor?" Haman, thinking that he himself must surely be the man, suggests that a grand pageant be given in his honor. The king thereupon orders that a pageant be given Mordechai, who was to ride a fine horse, Haman leading.

When the ceremony is over and Haman returns home with downcast countenance, his wife pours a bit of oil on the flame: "If Mordechai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt surely fall."

At the banquet, when the greater part of the ceremonies are over, Esther turns to the king in the presence of Haman: "If I have found favor in thy sight, O king . . . let my life be given me at my at my petition, and my people at my request. For we are sold, I and my people, to be destroyed, to be slain and to perish."

The king cries with anger: "Who is he and where is he that durst presume to do so?" And Esther points to Haman. While the monarch is still de-

bating what to do with the culprit one of the chamberlains is there with a ready advice: "Behold the gallows which Haman hath made for Mordechai!" And the king waves his hand: "String him up!"

Mordechai is now made Grand Vizier and he goes forth in royal apparel of blue and white and gold; and messages are dispatched to all the king's provinces to reverse the order of the decree. And there is great rejoicing among the Jews, "all the rulers of the provinces and the lieutenants . . . and officers of the king helped the Jews . . . who did what they would unto those that hated them . . . but on the spoils laid they not their hands."

Then Mordechai and Esther wrote to the Jews "that they should keep the fourteenth day of the month of Adar . . . yearly," as a day to be known as Purim, in commemoration of the casting of the Pur, or lots, by Haman; "a day of feasting and joy, and of sending portions one to another and gifts to the poor."

This is the story, in brief. Purim is thus a holiday dating back to remote antiquity. Indeed, it is said to have preceded even the story of Esther, upon which it is supposed to be founded. A writer in the Jewish Encyclopaedia says that the Book of Esther was very likely written in an attempt to explain the origin of the Festival of Purim rather than being the origin itself. Frazer, in his "Golden Bough," that treasure-house where almost all the traditions, customs and holidays of the human race are explained in the light of recent investigation and criticism, argues that Purim is a secular holiday which we Jews have acquired in exile; and is a modification of the holiday known throughout the ancient world as the Saturnalia, when for a day all the social ranks were reversed, the servant taking the place of the master and the master taking the place of the servant. It was a day of feasting and of drinking and merry-making, riotous and sensual. Men and women exchanged each other's garments and drank and feasted and ran about the streets reeling and staggering and shrieking and yelling, playing the most foolish pranks upon each other, often resulting in the most serious injuries. It was a day when the whole ancient world threw all restraint to the wind and in many instances sank lower than the brute.

If so, if Frazer and the modern Biblical criticism upon which his contentions rest are right, then is the Book of Esther even a greater tribute to Jewish genius than if it were the historic record most of us are accustomed to take it. Nothing short of superhuman inspiration could have conceived the idea of turning that annual day of riotous brawling, of licensed profligacy, that carnival of bestial lewdness that in many instances characterized the Bacchanalian orgies of the Saturnalia as practiced by the non-Jewish world in ancient times—into a festival of superb beauty, innocent joy, and charity. If so, then is the story of Esther one of the world's greatest marvels of art—and is to serve as a model for the greatest artists and creators how to turn the coarsest and most bestial part of man's nature into the finest and most beautiful by means of art.

To be sure, in the Russian Pale we knew nothing about Frazer's "Golden Bough" and modern Biblical criticism, or for that matter, even about the Jewish Encyclopaedia. But we enjoyed this beautiful festival none the less because of it. May be more.

Sinai Temple Notes

The children of the Religious School will give a Purim entertainment on Sunday afternoon, March 12. The Sisterhood will hold its annual Purim ball on Tuesday evening, March 14, at Hunts Point Palace.

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A Correction

Through an error credit was not given to the International Film Co. for the photograph of Douglas Fairbanks and Mary Pickford used in last week's Hebrew Standard.

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GREEN KILL PARK, one of the best-equipped summer camps for adults in the country. It will open its 1922 season Friday, May 25th, under the management of

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RELIEF DRIVE LAGGING

Reports at the rally of workers for the relief drive held at the Hotel Pennsylvania last Monday night indicated total subscriptions up to that time of \$2,800,000.

At the Monday night meeting, four more teams, with combined quotas of \$121,500, reported themselves "over the top," making eleven that have exceeded their quotas. The largest was the millinery team, Abe N. Adelson, captain, which announced that it had raised the \$50,000 allotted to it. Daniel Nicoll, publisher of the Evening Mail, captain of the publishing and advertising team, with a quota of \$35,000, reported \$38,000 on hand. S. Liss, captain of the team representing the laundry industry, reported that his men had raised \$35,000 at a single meeting, \$10,000 more than the quota. The other team was that of the sponging industry, with \$1,500, with Morris Garfunkel and Isaac Crystal as joint captains.

The following cable was received by Felix M. Warburg, chairman of the Jewish Joint Distribution Committee, from James N. Rosenberg, European director of Jewish relief:

"This is may last word for the New York campaign. I believe my knowledge of European conditions justifies my sending this message. I am profoundly convinced that American Jews owe it to themselves no less than to European Jewry to give their fullest support to the European Relief Campaign because of the terrible results to our own children as a portion of the world's Jewry if the younger generation of European Jewry is to grow up deserted, uncared for and uneducated. The normal dis-

integration resulting from lack of education, forced pauperism and living a nomadic existence on the streets amid indescribable conditions of filth and squalor are producing generations of Jews that will bring home to every Jew in the world the appalling consequences of this neglect.

"The only means of avoiding this result is through the work now being conducted by the Jewish Joint Distribution Committee with American funds.

"We have not sent a single message exaggerating by one word actual existing conditions. My reports have been based uniformly on accurate field reports and my own observations. I do not wish in this greatest humanitarian work in the history of Jewry to make an appeal on selfish grounds, but American Jews must face facts and recognize that support of this campaign is a matter of self-preservation to Jewry, a paramount duty to ourselves.

"My deepest thanks to your magnanimous leadership, guidance and inspiration in the work we are endeavoring to carry on in Europe."

The following telegram was sent by David A. Brown, chairman of the National Appeal to all zone and State chairmen following Monday night's meeting:

"Meeting New York Campaign Committee last night. Unanimously agreed campaign should be continued one week or such time until entire quota raised. To date New York State has raised \$3,650,000, with New York City only partially complete and many cities in the State still to be heard from. Looks now as though New York will join the balance of the country by raising its full quota. I know that this is the most encouraging news I could send you at this time."

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Keren Hayesod Reports Big Drives Under Preparation

Keren Hayesod drives, comparable in magnitude to the Jewish Relief drives, are reported by New York Keren Hayesod headquarters to be under preparation in Chicago and New York. The leaders express confidence that the Jews of these two greatest American cities and largest Jewish communities in the world will respond to the appeal for the rebuilding of the Jewish homeland in Palestine, despite the fact that it comes close upon the heels of the appeal for the Jewish war sufferers in Eastern Europe.

In New York the campaign preparations are in charge of Judge Henry J. Dannenbaum of Houston, Texas, who reports that he has already succeeded in enrolling a considerable number of volunteers who will canvass individual Jews. A list of 100,000 names and addresses of individual New York Jews is under preparation, and quotas from this list are to be assigned to every volunteer. Judge Dannenbaum also expects substantial assistance from the Women's Committee under the chairmanship of Mrs. Richard Gotthel. This committee reports that it has had a most unique and successful "Palestine afternoon tea" at the Hotel Pennsylvania, New York, on Monday afternoon, March 6.

In Chicago the local Keren Hayesod forces have been strengthened by the arrival of two of the leaders from New York. They are Peter J. Schweitzer, chairman of the National Keren Hayesod Administrative Committee, and Morris Rothenberg, who is a member of the administration of the Zionist Organization of America. Mr. Schweitzer is expected to bring actively to the Keren Hayesod drive a number of influential Jews in Chicago. Mr. Rothenberg is reported to be an experienced organizer and man of affairs in addition to being an effective speaker. Another speaker from whom a great deal is expected in Chicago Keren Hayesod circles is Dr. Alexander Goldstein, who is a member of the Sokolow delegation.

H. U. C. Dormitory Fund Passes \$100,000 Mark

One hundred thousand dollars have been raised by the National Federation of Temple Sisterhoods, which is seeking funds to build a dormitory for Hebrew Union college, Cincinnati, the training school for reform Jewish rabbis. The total sum to be raised is \$250,000.

When news was received at campaign headquarters in Cincinnati that the \$100,000 mark had been passed, preparations for the construction of the dormitory were begun. A committee of five was appointed to confer with the architect and get detailed plans and estimates, and a telegram was sent to campaign chairmen in 248 cities, informing them that work had been started and urging that they complete their quotas.

Mr. Victor Rosewater, former publisher of the Omaha "Bee" and ex-Congressman, has been appointed publicity director for Philadelphia's Sesqui-Centennial Exposition in 1926.

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BROOKLYN NOTES

Temple Petach Tikvah Has Annual Banquet.

The annual banquet of the members of Petach Tikvah will take place March 19, in the grand ballroom of the Petach Tikvah Auditorium, which has recently been completed. The dinner committee consisted of Messrs. Samuel Seiderman, Herman Pashen, Abraham Halperin, Abraham Schulman, Joseph Krinski, Harhan Halperin, Morris Halperin. A card party and sociable will be held March 25 in the auditorium of Petach Tikvah. There will be refreshments and prizes and dancing will follow.

Rabbi Ashinsky Now Installed in Brooklyn

Rabbi Aaron M. Ashinsky, since 1901 leader of the orthodox wing of Pittsburgh (Pa.) Jewry, has been installed as rabbi of the Beth Shalom Congregation, South Fifth street and Marcy avenue.



RABBI A. M. ASHINSKY

Rabbi Ashinsky has had an interesting career. He was born in February, 1866, in the town of Raigrod, Lomza, Russia. He studied in preparation for the ministry at various Yeshiboth and he received official ordainment for the rabbinate at the age of 19. In 1886 he came to America, settling first in New York for a few months. Subsequently he officiated at the Beth Israel Congregation at Syracuse, N. Y. For seven years later he was the leading rabbi in Detroit, Mich. Upon leaving Detroit he went to Montreal, Canada, where for six years he was the religious leader of the United Orthodox Congregations. He also acted as government chaplain for the Province of Quebec.

In December, 1901, he came to Pittsburgh to answer the call of the Beth Hamedrosh Hagodol and the Beth Jacob congregations, the oldest orthodox houses of worship in Pittsburgh.

Rabbi Ashinsky is the founder of the Zionist movement in Canada. He first advocated the rebirth of Jewish National Life during the time of the first Congress at the entry of Theodore Herzl into the life of the Jew. In Pittsburgh he was closely affiliated with the Zionist district since its inception. He was one of the early sponsors of the Dorshai Zion Society. Together with Rabbi Abramovitz, of St. Louis, Rabbi Ashinsky founded the Mizrahi Zionist Organization of America in 1913.

When the Provisional Committee for General Zionist Affairs was organized in New York in 1914, Rabbi Ashinsky was elected a member, representing the orthodox wing of American Jewry until the committee ceased to function.

All Anti-Semites Aligned With Arabs

London (Jewish Press Association).—At the monster anti-Zionist mass meeting staged this evening in Hyde Park, under the auspices of the Arab delegation, every prominent and noted anti-semitic, including the converted Jew, Professor Margolies, took an active part. It is a striking confirmation of the charges long made, that anti-semitism was merely a mask for anti-Jewishness. Remarkable consistency and loyalty to principle! Anti-semites defending and pleading for the Semitic Arabs.

Jewish Artist in Vienna Dead

Vienna (By mail—Jewish Press Association).—David Kahn, a well-known painter and extreme orthodox, died here last week, having attained the age of 61 years.

The deceased achieved special distinction by his genius of portraiture. Among Jews he was doubly popular, because of his strict piety and religious devotion. All through his life he observed every principle of orthodoxy, never failing to attend the synagogue for the morning and evening prayers, during the week-days, as well as during the Sabbath and holidays.

FRIEDLAND, ANNIE.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Annie Friedland, late of the County of New York, deceased, to present the same with vouchers therefor, to the subscribers, at their place of transacting business, at the office of Morrison & Schiff, their attorneys, at No. 320 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 11th day of September, 1922.
 Dated, New York, the 6th day of March, 1922.
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CORRESPONDENCE
One of the Submerged
Editor Hebrew Standard:—Your correspondent chanced to witness the meeting at Englewood, N. J., last Sunday, called for subscriptions to the Fourteen Million Relief Fund. The Jewish population of Englewood hardly reaches the three-numbered figures, out of which the greater portion was conspicuously absent from that important gathering, yet the formidable sum of thirty-three thousand dollars was raised and volunteer committees were formed to double the donations.

promises likewise to make a shining light in Israel. A student at both London university and Jewish college, he was awarded numerous scholarships for both secular achievements and Hebrew knowledge. Israel is not widowed (Jeremiah LI, 5).
NACHMAN HELLER.

New York Section C. J. W.
The next regular meeting of the New York Section Council of Jewish Women will be held on Tuesday, March 21, at 2.15 p. m., at Central Synagogue, Fifty-fifth street and Lexington avenue. Mr. S. K. Ratcliffe, special correspondent of the "Manchester Guardian," will speak on "America and Britain—The Old Relations and the New."
A reception, exhibition and tea will be held on Tuesday, March 14, from two to five p. m., at Council House, 74 St. Marks place, to which all interested are invited.
The New York Section will be the hostess section of the New York State Conference, Council of Jewish Women, at its annual meeting to be held April 2 and 3 at West End Synagogue, 160 West Eighty-second street. The New York State Conference comprises all the eighteen sections within New York State. Mrs. William D. Sporborg is president, Miss Sara X. Schottensfels is secretary.
The program will consist of an open meeting with prominent speakers and music, Sunday evening, April 2, at 8 o'clock, West End Synagogue, to which all members and their friends are cordially invited. Men will also be welcome. A reception and refreshments follow this meeting. Members will also be welcome at the business sessions and round table discussions on Monday, April 3, beginning 9.30 a. m., at West End Synagogue.

Thirteenth Annual HIAS Meeting on March 12
The thirteenth annual meeting of the Hebrew Sheltering and Immigrant Aid Society of America will take place on Sunday afternoon, March 12, at 2 o'clock, at the Hias building, 425-437 Lafayette street. Mr. John L. Bernstein, the president, will render a report of the society's activities here and abroad and a number of addresses dealing with the HIAS work will be delivered.
This is the first annual meeting to be held in the new building.

Full Text of Herbert Samuel's Letter on Immigration to Palestine
The Hebrew Standard has succeeded in obtaining the full text of the letter addressed by Sir Herbert Samuel, High Commissioner of Palestine, on the subject of immigration into that country to Dr. Bension, a representative of the Board of Directors of the Keren Hayesod, who recently left for Mesopotamia and India in order to win the support of the Jewish communities in those countries.
Sir Herbert Samuel expresses the view that the admission of Jewish immigrants into Palestine depends not only on the extent of the country's economic development, but also on the "cultural aspect of the Jewish National Home in Palestine." He wishes full success to Dr. Bension in his mission for the Keren Hayesod. The full text of Sir Herbert's letter follows:
High Commissioner's Office, Jerusalem, December 12, 1921.

Dear Dr. Bension:
I desire to express my best wishes for the full success of your mission in Iraq and India.
The admission of Jewish immigrants into Palestine must depend upon the extent of the country's economic development; this in turn depends upon the funds that are forthcoming for the purpose. Not less important is the cultural aspect of the Jewish National Home in Palestine, and for this also it is essential that adequate resources should be supplied. If the Jewish population of the world is ready to furnish the financial means I am convinced that the energy and enthusiasm of the Jewish population of Palestine and of those who will be added to them from other countries will succeed in creating a Palestine of which we shall all be proud, in which all sections of the population will prosper, and in which Judaism will be free again to display those great qualities which made its greatness in ancient days.
Yours very truly,
(Signed) HERBERT SAMUEL.

At Buckingham Palace last week King George invested Mr. Percy Coleman Simons, chairman of the London County Council, and Sir Alexander William Prince with the insignia of Knight Commander of the Royal Victorian Order and the Order of the British Empire, respectively. He also conferred the honor of knighthood upon Mr. Landon Ronald.

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Riverside Synagogue Established
—Rabbi Edward Lissman to Head It
A new congregation has been created and incorporated under the title of "Riverside synagogue," for the Jews of the immediate vicinity of Broadway, between 100th and 116th streets, where no Jewish religious institution exists at the present time. Rev. Dr. Edward Lissman, founder and former rabbi of the Hebrew tabernacle, is the founder, and the members under his present charge are extremely enthusiastic about the necessities and duties of Riverside synagogue.

Several thousand dollars have been subscribed for the initial expenses, and a hall to conduct services has been engaged at 250 West 108th street. Rapid progress is being made, so that the new congregation may enter into its much-needed ministrations without loss of time, and it is confidently expected by the executive board that the dedication of the temporary quarters may take place the latter part of this month. As soon as the building is occupied, registration for pupils will ensue, and every effort will be made to stimulate religious zeal in the neighborhood.
A large number of members have already enrolled in the congregation, and a sisterhood and other kindred societies are in course of formation. The services will be "Conservative Reform," and seats will be free to the public.

Mt. Neboh Temple Notes
Judge Thomas C. T. Crain of the Court of Special Sessions delivered an address on the topic, "The Individual Responsibility in Government," before the Young Folks' League last Thursday evening. This is one of the lectures given by the Educational Committee of the League.
The Sisterhood planned a very elaborate "Shelach-Monos" social afternoon. It was held on Wednesday afternoon in the auditorium of the Temple. A very elaborate musical program was rendered, consisting of the following, The Brahms Club, under the leadership of Mr. Leo Braun, with Mrs. Leo Lewison at the

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Rabbi Tintner's Trip for Relief Work

The Rev. Dr. B. A. Tintner, having been invited by the communities of Georgia and Tennessee in charge of the relief work for the suffering Jews in the war zone to open their drive at Atlanta, left New York City Sunday morning and made his first appeal at Atlanta on Monday night, March 6. This session was presided over by the Governor of the State. During the week Rabbi Tintner also spoke at Athens, Albany and Brunswick, Ga., and Chattanooga, Tenn., and will return in time for the conduct of his services at Temple Mt. Zion, 37 West 119th street, this (Friday) evening.



RABBI B. A. TINTNER

Rabbi Tintner is also a chaplain at Gouverneur and Harlem hospitals in this city, and had been in war service for about three years, engaged in the discharge of his chaplaincy duties to the boys of our faith. Until a few months ago Dr. Tintner had been working as chaplain under the supervision of the Jewish Welfare Board, and only on account of his excessive duties in connection with Mt. Zion Congregation was he compelled to cease in this kind of welfare work.

The congregation of which Dr. Tintner is rabbi has been making splendid progress in the past few years. Immediately after he had left Congregation B'nai Jeshurun, Rabbi Tintner foresaw the possibility of creating an organization that would answer the needs of men and women of conservative tendencies. Since Temple Israel has removed to the Broadway section of the city, Mt. Zion has made its influence felt upon the lives of those Jews and Jewesses who are eager to worship in a modern and intensely Jewish manner.

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Bridgeport, Conn., March 6.—Connecticut is setting the pace for the rest of the country in giving to the \$15,000,000 Jewish Relief Fund, which is considered all the more remarkable because of industrial conditions here.

"I believe the State of Connecticut already leads the United States in the amount of its gifts per capita. If you go to \$500,000, there is no question of it, and if New York city should give in the same proportion, her gift would be something like \$16,500,000."

British Cabinet Minister Assails Zionist Foes

"Palestine may be lost to England, but not to the Jewish people," declared Sir Alfred Mond, at a meeting in Oxford, England, last week. "The political alternatives are possible," he said. "Either England will carry out the provisions of the mandate to create in Palestine a Jewish National Homeland, or she will be compelled to relinquish her rights over Palestine and ask the League of Nations that a government other than Great Britain should be granted the mandate for Palestine."

Advertisement for Dr. Barnett L. Becker, Optometrist and Optician. Includes an illustration of eyes and the text: "To See or Not to See is not the problem we are trying to solve. To fit glasses so that you will see clearly with the utmost ease and comfort is the task we have assigned ourselves. And we are living up to it and giving service and complete satisfaction."

BECK, MORRIS.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris Beck, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Leon B. Ginsburg, No. 132 Nassau Street, Borough of Manhattan, in the City of New York, on or before the first day of May, 1922, next.

PATTERSON, BENJAMIN.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Benjamin Patterson, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of S. Albert Lowenstein, her attorney, at No. 280 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 17th day of March, 1922.

GERSTLE, SOPHIE JACOBS.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sophie Jacobs Gerstle, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Stroock & Stroock, No. 141 Broadway, in the City of New York, on or before the 15th day of April, next.

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ATLAS, SAM.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sam Atlas, late of the County of New York, deceased, to present the same with vouchers therefor, to the subscriber, at his place of business, at No. 27 Rutgers Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 27th day of June, 1922. at 10 o'clock, New York, the 23d day of December, 1921. LOUIS ATLAS, Administrator. CHARLES S. ROSENBERG, Attorney for Administrator, Office and P. O. Address, 27 Rutgers Street, Borough of Manhattan, New York City.

KAHN, BERNARD F.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bernard F. Kahn, also known as Benjamin F. Kahn, late of the County of New York, deceased, to present the same with vouchers therefor, to the subscriber, at his place of business, at No. 261 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 25th day of August, 1922. ALBERT H. KAHN, Executor. SAMUEL W. LEVINE, Attorney for Executor, Office and P. O. Address, 261 Broadway, Borough of Manhattan, New York City.