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What Are Ladies Coming To?

A Mrs. Cohen Story by ELMA EHLRICH LEVINGER

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"Nu," admitted Mrs. Cohen grudgingly "nu, even if my Carrie did knock the policeman down, it wasn't her fault, and them people that are saying all over town she smokes cigarettes from morning till night just feel bad cause they aint got it good like her and want to make me trouble in my old days. My Carrie's always been a little strong-minded but she's got a good heart."

The ladies of the Sewing Circle nodded like so many mandarins and I dutifully followed suit although I hadn't come in time to hear the slanders that had aroused Carrie's mother to her defence. I burned to ask a question or two, but it doesn't look nice for a rabbi's wife to be too inquisitive. The price of her last tailored suit and the formula she gives her baby and the number of eggs she uses in preparing Spanish Custard for the rabbinical Shabbas table are common property: but she herself must not be given to gossip. But Lucy Stern, Mrs. Cohen's closest crony, was not forced by professional reasons to be painfully diplomatic and she bluntly asked the very questions I was dying to put myself.

"Why did Carrie knock down a policeman?" she asked. "And since when has she been smoking cigarettes? I never heard that part of the story. Only I can believe anything of that girl! She never looked at a boy when she was going to high school and always stuck her nose in a book when I come over to see you. No wonder she started sewing her wild oats as soon as she got grown up and went to work in New York!"

"If you'd give me time to get a word in edgewise, Lucy," answered Mrs. Cohen with icy politeness, "I'd tell you how she got in trouble. And her business with the policeman aint nothing against her character. She just knocked him down."

"But how—why?" The Sewing Circle seemed actually to smack its lips in anticipation of this unusual bit of gossip.

"It was like this." We waited breathlessly while Mrs. Cohen threaded her needle with provoking slowness. "Mine Carrie and her husband went down to hear that Mrs. Sanger or what ever they call her talk about not having babies. Nu, if young people that aint been married more than a few months

aint got no modesty nowadays and want to let everybody know it, it's not my place to marry. Anyhow the

him to mind his own business. And home and have a few children your- he got fresh and said something self.' And he laughed and real nasty about women minding their business and said, 'I've got six—or my wife

down. She was sorry the next minute. She's like me— she got kinda temper but she's over it in no time. Why, she even helped him up and asked him if he was hurt. And then he had the chutzpah to arrest her and Herbert had to bail her out. But Carrie didn't mind: she said it was'nt no more expensive keeping her out of jail than paying her card debts, like my Minnie's husband always has to do. So Minnie stopped nagging her. Anyhow, it costs Herbert's money, so I guess Carrie can get arrested as often as she wants to!"

"But the cigarettes!" timidly prompted little Mrs. Rosenfelt. "Somboddy was saying at the Temple Friday night that your Carrie smoked so much that she was a regular dope fiend and had to go to some sanitarium to be cured of it. Of course, I said—"

"If a cat sneezes in this town' everybody says the whole family's got the flu," exploded Mrs. Cohen. "If people have to talk about you behind your back why do they have to tell lies for—aint the truth always bad enough? My Carrie hates to smoke, but she's got to—just to keep peace in the family."

"You see, its like this with Carrie. Like Lucy says she always was a good girl, terribly quiet and fond of reading and never looking at a boy. And then she met Herbert by the settlement when they was both working there and he made her get married and settle down. She didn't want to do it. Chiefly account of his family. Not that there was a thing wrong with Herbert's people," hastily, "but you know what crazy ideas mine Carrie always had. She says she's a Socialist and she's bobbed her hair and she says if she has any children and it's a boy she'll name him Lenine, when I want him called Isadore after her poor papa Selig. But nowadays children think they know it all and they aint got no respect for their parents."

Again the group nodded like so many mournful mandarins and again I nodded with them. And this time there was no hypocrisy in my attitude for I too smarted from the disrespect of the growing generation. Only that morning my five-year-old had wrenched the scissors from my hand after I had tried in vain to cut him a free-hand chariot. "Aw,

police stopped the meeting and when mine Carrie was going out, one of em gave her a push, and she told and staying home and having children instead of going to meetings all the time. And Carrie said: 'You go to answer him, so she knocked him



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A PILGRIMAGE TO PALESTINE

A group of American Jews, sailing on the S. S. Arabic for Palestine, where some of them will make their future home.

The patriarchal gentleman in the left centre of the group is Rabbi Samuel I. Andron who goes to make his future home in Eretz Yisroel. A more extended account of Mr. Andron's departure appears on another page of this issue.

you can't cut nothing," he had declared loftily "I'll show you how we do it at my kindergarden."

"Young people think we don't know nothing," Mrs. Cohen echoed my thoughts. "Anyhow, Carrie objected to Herb's people 'cause they was rich and fashionable and always changed their clothes for dinner in the evening and that 'ud wear a middy blouse to the opera if you'd let her and never know the difference. But they got married, anyhow, like people always do, and she got kinda fond of his people. Especially Herb's mother. She's a very nice woman and she aint got it a bit big in her head even if her husband did make so much hides and leather during the war, he don't know what to do with his money. And she's got I don't how many hired girls but she can go in the kitchen and cook a grand dinner from noodle soup to tart—Carrie told me so herself. As soon as I heard that I was satisfied. I knew Carrie was getting into a grand family and maybe her mother-in-law could train her even if I never had no luck with Carrie myself, though Minnie and Elsa are good housekeepers, and my Jake's as neat as a girl and when he was living at home you ought to see how he used to clean up his own room on washday when I was helping mine Ella clear up breakfast so she shouldn't poke over her washing all day. Yeh, I thought sure Carrie 'ud learn nothing from her mother-in-law."

"Mothers-in-law always do make trouble," commented Lucy Stern, blissfully unconsciously at the moment that she herself held membership in the condemned class.

"Not always," Mrs. Cohen contradicted with unusual tolerance. "I know I'd get on grand with my Jake's wife, if she didn't act so snippy if I dared to open my mouth. I just told her the other day not to let little Mildred go to the movies so much—it made her nervous, and what do you suppose she had the chutzpah to say. She told me she had to send the child some place to get rid of her when she was at her card club, but if I'd rather, Mildred could spend the afternoon with me once in a while. The chutzpah of some people! That child's got her nose in everything and the last time she came to see me, it was raining and she tracked all over mine Ella's kitchen and Ella just scrubbed it and made an awful fuss. I aint had enough trouble in my life, I should lose a good shicksha yet just on account of Jake's wife wanting to get rid of her children. But that's the way a daughter-in-law always tries to take advantage of you, if you let 'em."

"But Carrie's mother-in-law—?" I prompted gently. "She's too up-to-date," snapped Mrs. Cohen, as she viciously broke her thread. "When a young woman like you or mine Carrie gets crazy ideas, we say, 'Nu, they're only young once—so let them be meshugga when they want to!' But a woman with three children like Carrie's mother-in-law—it's honestly a shame for the neighbors.

"You see, when mine Carrie was living down in Greenwich Village and wearing red blouses that looked terrible on her and she called them smocks, she tried one time to smoke a cigarette like lots of the women do down there, just to show that she wasn't afraid of nothing. But she didn't care to do it, and, anyhow, Herb never smoked, so she felt sort of cheap, I guess, asking him to pass her the matches at the supper table, and she was glad to give it up. Herbert said she just had to, when they made up their minds to move up town and they went to live with his folks till their apartment got all furnished.

"His people got a grand place uptown—I saw it when I was in New York. One of them high buildings that don't like nothing outside and are fixed up like a turkish bath inside downstairs and push buttons in every room if you want to call a shicksha in a hurry. I told Carrie's mother-in-law when she bragged to me about it, mine Ella could hear me yelling all over the house and I didn't need no extra bells as long as my lungs held out. And furniture! Everything complete and the kitchen was all white like a hospital and such grand chairs in the parlor; you bet, if I'd live there I'd make the family sit in the dining room all the time. Nothing showey, you know, but terribly rich.

"Herbert's mother was awful nice and entertained a lot for mine Carrie, but the poor girl didn't feel a bit comfortable. Herbert talked so much about how perfect his mother was and how she brought him up: Carrie didn't dare cross her legs or set her elbows on the table or nothing. It was like being in jail.

"And one night Herbert and his father went to the Club and Carrie was in her room reading and she smelled smoke. It got awful strong and she was afraid the new shicksha was smoking, maybe—the one they hired just to wait on the table and open the door and clean the silver and things like that. I told Carrie if she worked for me, I'd oser send out my washing like Herbert's mother to the laundry I'd give the girl something to do in her spare time. Anyhow Carrie went sniffing down the hall and thought she'd warn the girl, poor thing, before she lost her place; but the three shicksas

was all out and she began to get scared something was on fire. And when she went in her mother-in-law's room to tell her, it smelled terrible in there and—" here Mrs. Cohen paused for the dramatic effect she so dearly loves.

"You don't mean to say the old lady was smoking, do you?" gasped several voices.

"I wouldn't call her a lady," sententiously. "Sure, when she saw it was only Carrie, she got off the bed where she was laying all dressed up in lavender silk pajamas like a young girl and a crazy lace cap on her head, and laughed and said she took up smoking a few years ago, but was scared to let on to Herbert 'cause he always was so fussy and thought she was just right and she didn't like to shock him. Especially in front of Carrie, 'cause once he said to her, 'Mama it's a pleasure to live with a girl like Carrie who's so up-to-date but aint got no bad habits like the women all have nowadays,'

"And Carrie's mother-in-law laughed, and said as long as Carrie caught her at it and wasn't shocked, she was going to smoke right out in front of Herbert, but Carrie 'ud have to keep her company and then he wouldn't dare to say nothing. And, sure enough, the next night after supper, she just passed a silver case to Carrie right before 'em all at dinner, and said to the shicksha, 'Martha, didn't I tell you to put on matches with the coffee?' I guess poor Carrie was so embarrassed, she wanted to sink to the floor, but she couldn't say nothing, 'cause she didn't want to tell the old lady that it wasn't right to smoke cigarettes and make trouble between Herb and his mother. So she took one, too, and smoked it, and then she smoked another just to keep her mother-in-law company. But she had to stop after a while 'cause she wasn't used to it and the smoke gave her a headache, but her mother-in-law kept on smoking in the front room till bedtime and afterwards Carrie was sure she smelled smoke in the hall. Wasn't that terrible. An old woman with three grandchildren acting as wild as them high school girls act nowadays, but you excuse them 'cause they're young and they'll get over it.

"As soon as they got living alone again Herbert made Carrie stop smoking—and she did after dinner when he was around; but I guess she always smokes when she is with his mother, just to humor the old lady. And she gave Carrie a beautifully cigarette case just like hers for a birthday present and just forced her to take dancing lessons and is always learning her to mix cocktails or something else that wont do anybody any good. An old woman with three grandchildren—I don't know what ladies are coming to! Shh—there comes mine Ella with the coffee. What that shicksha don't hear she cant tell to nobody else's shicksa over the back fence. Yes, Mrs. Kramer," in a suspiciously interested tone as Ella appeared with the tray, "I think it ought to snow before morning."

First Anniversary of Sag Harbor Hebrew School

Sag Harbor, L. I., March 12.—The first anniversary of the Hebrew school organized last year has just been celebrated. For many years the want of a Hebrew school had been deeply deplored and through the efforts of several earnest members of Congregation Adas Israel the present Talmud Torah was established with Rev. A. H. Baum as the principal. There is a daily attendance averaging 50 pupils, in addition to which there is a Sabbath school and Sunday morning sessions. The destinies of the school are looked after by an efficient board headed by Herman Greenberg and associated with him are Messrs. A. Frohlich, S. Raff, Morris Myer and L. Crowitz. The ladies' auxiliary also co-operates. Its president is Mrs. Morris Myer, and Mrs. Herman Greenberg is the secretary.

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COUNCIL OF JEWISH WOMEN

For four days, beginning Thursday, March 9, and ending Sunday evening, March 12, Council sections from the following cities gathered at San Francisco to discuss common problems and undertakings: Bellingham, Wash.; Spokane, Wash.; Calgary, Alta., Can.; Edmonton, Alta., Can.; Fresno, Cal.; Los Angeles, Cal.; Butte, Mont.; Phoenix, Ariz.; Portland, Ore.; San Diego, Cal.; Seattle, Wash., and Tacoma, Wash. Mrs. M. C. Sloss, as president of the conference, presided throughout the sessions. Mrs. Julius Baer, president of the local section, greeted the visiting delegates.

During the conference, on Council Sabbath, Mrs. S. M. Blumauer of Portland, third vice-president of the Council, occupied the pulpit of Temple Shearith Israel and Mrs. Harry Sternberger of New York city, executive secretary of the Council, occupied the pulpit of Temple Emanu-El.

At the second session addresses were delivered by Mrs. Anne Godfrey, educational representative for the Naturalization Bureau; Miss Jeannette Wrothenberg, on "Development of Immigrant Aid Work in Los Angeles"; Dr. Caroline Mail, "The Council's Reconstruction Work in Europe"; Mrs. Harry Sternberger, executive secretary, "Developing Womanhood's Power"; Mrs. S. M. Blumauer and Cyrilla Perlman Lindner, organizer in Americanization, New York State.

After the Council Sabbath services a luncheon was arranged at the University of California, at Berkeley, with the Berkeley Alliance of Jewish Women as hostess. Mrs. Max Loewenthal of Oakland and Dr. Rudolph I. Coffee of Temple Sinai, Oakland, co-operated in arranging for the entertainment of the delegates. President Barrows of the University was a guest and delivered a brief address. Mrs. Harry Sternberger spoke on "The Major Task of Minorities." Addresses were also made by Rabbis Rudolph I. Coffee, Martin A. Meyer and Jacob Nieto of San Francisco, Mrs. M. C. Sloss, president of the conference, and Mrs. Julius Baer, president of the San Francisco section.

The local section and the Temple Emanu-El entertained the visitors and delegates at a breakfast on two different occasions. Mrs. Louis B. Hertz, national chairman on legislation, entertained at a tea at the St. Francis Hotel and Mrs. Julius Baer was hostess at an informal supper at her home. To conclude the conference a concert was arranged at the Century Theatre, with Miss Sophie Braslau, contralto of the Metropolitan Opera Company, as soloist.

Letters and program suggestions from national chairmen were read and acted upon. Section reports were presented and local problems and plans for extending the activities of the conference were formulated.

Mrs. Bert H. Printz of Youngstown, O., chairman of the Council's Committee on Finance, attended the sessions. A message of greetings was received from Miss Rose Brenner of Brooklyn, president of the Council of Jewish Women.

Many sections of the Council of Jewish Women are presenting the playlet "Council's Every Girl" during the months of March, April and May in connection with special programs. This playlet was written by Mrs. Elmer E. Eckhouse of Newark, N. J., and has just been reprinted by the Council.

Monday, March 20, has been set aside as Employment Day by the American Legion, to care for 700,000 veterans who remain unemployed, according to figures it has made public. The Council of Jewish Women is extending its co-operation and is urging its 202 sections to similar assistance in relieving this undesirable situation.

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NEWS FROM ENGLAND

Exclusive Correspondence to the HEBREW STANDARD

Palestine Immigrants—Orthodox Jews and Zionism—Lord Beaverbrook on the Jews—Jews and Englishmen—Sir Herbert Samuel Indisposed—Dr. Weizmann Visits Glasgow—Palestine Question in House of Lords.

London, Feb. 20, 1922.
In reply to Sir Harry Brittain in the House of Commons yesterday, Mr. Churchill said the principle governing the policy of immigration into Palestine is that the number of immigrants at any time shall be adapted to the economic capacity of the country to absorb them. It is not possible to give exact figures. In accordance with the above principle, seven classes of immigrants are permitted to enter the country, provided there are no objections on other grounds to the admission of particular individuals.

The Chief Rabbi informs the "Times" that the following message has been sent to Lord Northcliffe by the head of the world's Mizrahi movement: "The Mizrahi organization, comprising a quarter of a million orthodox Jews, protests against the irresponsible and unrepresentative three men who stated that orthodox Jewry opposed Zionist aims. The whole of orthodox Jewry is one in its desire to rebuild Palestine as the national home of the Jewish people."

The last issue of the "Sunday Express" contained an article on the Jews by Lord Beaverbrook. It was heralded with all the pomp of the preliminary puff as though it were certain to solve once and for all the vexing questions associated with the Jews, and set at rest forever the Jewish problem. It seems that this article is to be but the first of a series, although there was nothing in the article itself to indicate this. The "Jewish World" in commenting upon this article says that it cannot congratulate his lordship on what he has produced so far. It says it manifests as shallow a piece of reasoning on the subject as it has ever come across, and a really remarkable ignorance concerning unquestioned facts. It appears, however, to have one virtue—it is an article on the Jews in the general press that cannot be said to be anti-Semitic. The main point of the article appears to be that "there is such a marked recrudescence of feeling against the Jews." Examination of the question is confined to this country. He mentions three Jews as the particular objects of anti-Semitic raving in this country—Trotzky, Edwin Montagu and Lord Reading. He mentions another name, that of Bela Kun, whose Jewish origin has been times without number repudiated, and by none more energetically than by its holder himself. Lord Beaverbrook dismisses the argument that there would be no anti-Semitism were these various gentlemen non-existent, saying that this would lead to anti-Semitism against some thirteen million Jews because of the alleged defects of three. He also dismisses the question concerning Jewish financiers and their entirely illusive power of money as another possible cause of anti-Semitism in England. He, in fact, says that the joint stock banks are far more Scottish in complexion than Jewish. He appears to assign the cause of the present feeling against the Jews to Zionism, but he adds that this ought not to be. "If the cause then is not religion or business, what is it?" Says Lord Beaverbrook: "Politics—a racial policy known as Zionism. The

war," he continues, "has made a great revolution in the Jewish position in Europe. Before 1914 Zionism was regarded as an amiable fad, and a general sympathy was felt for the downtrodden members of the race in Germany, Austria and Russia. Now the attack is based on the idea that the establishment of the Jewish protectorate in Palestine immediately gives the Jews all through the world a kind of dual citizenship. The Jewish press comments on this dual citizenship at some length, saying, inter alia, all this argument as to the effect of Zionism on the Jews who do not go to Palestine to settle is nonsense, and to speak of the fear of a resulting dualizing of the sentiment of citizenship in all Jews because some elected to become citizens of a Jewish commonwealth is even worse nonsense."

The Pall Mall Gazette the other day contained a letter from some person signing himself George Lewis, asking "What has happened to Bonar Law, and why does Lloyd George put Jews in everywhere?" Through the columns of the same paper he received the following reply: "To the first part of his query I would refer him to 24 Onslow Gardens, S. W. 7 (Mr. Bonar Law's address). It would appear that he writes the letter either out of sheer ignorance or out of childish prejudice. If it is the latter reason, then anyone with a grain of common sense will leave him to his fate. If it is the former, I submit to him the following reasons:

- "1. Because Jews are as much human beings as others, and English Jews are as much Englishmen as English non-Jews.
- "2. Because Mr. Lloyd George chooses his men for their brain power, and he chooses Jews for the simple and obvious reason that he could not find the 'goods' elsewhere.
- "3. Because he had not met George Lewis before he made his choice."

In a subsequent issue of the "Gazette" Mr. Bingham Carré replies to the latter statement, commencing by saying that most average Englishmen would be inclined to contest the statement that English Jews are as much Englishmen as English non-Jews, and also that Mr. Lloyd George could not find the "goods" elsewhere than among Jews, continuing by saying: "Taking the second of them first, while 'brain power' is undoubtedly of great importance, it is a commonplace that other qualities, such as generosity and fair play, which are held in highest esteem in this country, and in which the Jew is for the most part notably deficient (I write as far as possible without bias against the Jew, being a firm adherent to the Anglo-Israelite belief) are of prime necessity for those in authority. Every English schoolmaster and school-boy knows this. Then with regard to the first statement, that the truly 'assimilated' Jew, to use Max Nordau's expression, may be apparently as English in his sympathies and as patriotic as any true born Briton, is amply proved by the noble example of Lord Beaconsfield. Yet, with all my admiration for that (in many respects) great man, I use the word 'apparently' advisedly here. It so happened that during the whole period of Lord Beaconsfield's ordering of the affairs of this country no occasion ever arose in which our policy was in violent conflict with the interests of any section of Jews

the world over. But, supposing such an occasion had arisen, on which side would . . . Lord Beaconsfield have been found?"

He continues to quote race, bringing forward his point, "Once a Jew, always a Jew." In China there has existed for centuries a community of Jewish descent—assimilated surely by this time, yet religiously preserving their own customs. He also finds further arguments, all in the same strain, to illustrate his points.

A message comes from Jerusalem dated February 14, referring to Sir Herbert Samuel, saying that since his return from Egypt, three weeks ago, he had been confined to his room suffering from an affection in the throat and neck. The report, however, does not consider his illness to be serious, and says that there has been a distinct and steady improvement within the last few days. The official medical bulletin issued on the date of the message says that the progress of the High Commissioner is very satisfactory.

Since my last letter Dr. Weizmann has visited Glasgow and fulfilled his several engagements there. Following the program which had been so carefully arranged beforehand amongst the Glasgow community, he was escorted to the South Portland Street Synagogue, where a brief service was held and addresses of welcome were delivered. In the afternoon, as had been arranged, Dr. Weizmann was the guest of the council and members of the Garnethill Synagogue at a reception given in his honor. He was presented with an illuminated address in recognition of his great achievements in the Zionist cause by the Rev. E. P. Phillips. In the course of his reply Dr. Weizmann said that he could never understand the fear and suspicion with which certain Jews looked on others who wished to go to Palestine. It was malicious to presuppose in this a dual nationality. Those who went to Palestine would be as good Palestinians as those Jews who remained, say, in England would be good Englishmen. In commemoration of his visit a few of the prominent Jews in Glasgow contributed to a check for £500, which was duly handed to him. In the evening he addressed a public meeting in the City Hall and on Monday attended social functions, one of them as the guest of the Lord Provost and the Magistrate.

Replying on behalf of the government to a series of questions by Lord Sydenham, the Duke of Sutherland pointed out in the House of Lords on Tuesday last that Palestine was not in the ordinary position of occupied enemy country, as it was never intended that the country should be returned to Turkey. In addition, the British Government was intrusted with the administration of Palestine by the Supreme Council, with the condition that it would implement the Balfour Declaration to establish a Jewish National Home in Palestine. The obligation imposed on the government by the conditions under which Palestine was intrusted to it made it necessary for the government to initiate a policy of selected Jewish immigration up to the economic absorptive capacity of the country. The introduction of Hebrew as a third official language in no way infringed on the existing rights and privileges of the inhabitants, but, on the other hand, it facilitated the work of administration by providing a medium of expression among Jews of many nationalities resident in Palestine.

Ohab Zedek Talmud Torah

The Purim festival of the Ohab Zedek Talmud Torah, 18-22 West 116th street, will be held Sunday morning, March 19, at 10 o'clock at the Regun Theatre. The program will consist of songs in Hebrew and English, a Purim sketch, "Judaism's Triumph," specially written for the occasion, in which the senior pupils will take part; Purim magic and Purim movies. Mr. and Mrs. Herman Frank will present each child with a gift in honor of their daughter's marriage.

The officers of the Talmud Torah are: Moritz Neuman, president of the congregation; Herman Frank, chairman; Simon Kaplan, vice-chairman; Morris Solomon, treasurer, and Lazarus Shapiro, secretary.

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New York Women Volunteer for Keren Hayesod Campaign

Over two thousand New York women crowded into the ballroom of the Hotel Pennsylvania on Monday afternoon, March 6, at a "Palestine Afternoon Tea," arranged by a women's committee of which Mrs. Richard Gottheil is chairman, and after listening to a number of speakers, including Vladimir Jabotinsky and Judge Henry L. Dannenbaum, volunteered their services as active campaigners in the Keren Hayesod drive to take place in Greater New York, beginning April 17. The report states that a considerable number of women could not be accommodated owing to lack of space.

The "Tea" was arranged by a special committee of New York women and representatives were present of a large number of the most prominent sisterhoods and organizations of Jewish women in New York. Mrs. Richard Gottheil presided and one of the speakers was Manya Schohat, a representative of the Palestine Workingmen's Federation, who delivered a message from the Chaluzim and Chaluzoth (men and women pioneers) in Palestine. "They ask nothing for themselves," said Miss Schohat. "They ask everything for Palestine."

Vladimir Jabotinsky dwelt on the success which has been achieved in Palestine in the cultivation and production of various products. "Palestine wheat, Palestine oranges, Palestine grapes," he said, "are the best in the world. There will easily be room for at least five or

six million Jews in the country when it is fully developed, without displacing any of the present inhabitants. Our Chaluzim are hungry with a great hunger that only you can satisfy. Theirs is not hunger of the body. Theirs is a hunger of the spirit. They look to you with a hunger for more work, a hunger for greater production, a hunger for your understanding of the great task in which they are engaged. In the name of that hunger, as the ambassador of a great cause, I come to you, a great people, and ask for a great response."

Judge Henry J. Dannenbaum, who is chairman of the New York Campaign Committee, dwelt on the role the Jewish woman has played in conserving the Jewish spirit throughout the ages of the dispersion. "She who has made the Jewish home a model," he said, "she can make a model Jewish Homeland. She who has planned and toiled and sacrificed for her own children, she will plan and toil and sacrifice for the children of Israel."

Corner Stone for Temple Israel to Be Laid

The corner stone of the new temple and community center being erected on Ninety-first street between Broadway and Amsterdam avenue for Temple Israel will be laid on Sunday afternoon, March 19, at 3 p. m.

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של חמץ

ITEMS OF INTEREST IN THE JEWISH WORLD

A young Judea Society and a Junior Hadassah Club have been formed at St. Joseph, Mo.

Temple Sisterhoods of Georgia and Florida have formed a district federation.

A woman's auxiliary has been formed to Brockton Lodge, I. O. E. B., Brockton, Mass.

Heer Arie Bos, a young coreligionist, has won the billiard championship for the Netherlands.

Mr. Emanuel Eller, assistant Corporation Counsel of Chicago, Ill., is a candidate for Municipal Court Judge.

The rabbis in Lithuania have been recognized as officials of the State. They will also receive salaries from the State.

A Jewish doctor has been forced to resign from a hospital in Berlin for refusing to fight a duel with an anti-Semite.

The Rumanian Government has issued a circular to the authorities, instructing them not to harass the Jews during the elections.

Several local philanthropists and community welfare workers have decided to organize a Jewish business school in Jerusalem.

Rev. David L. Rudofsky, one of the most widely-known orthodox rabbis in Central New York, died at his home in Utica last week.

A Hebrew high school is being organized in Springfield, Mass., under the direction of Rabbi Samuel Price of Beth-El Congregation.

A branch of the Karen Hayesod has been formed at Jamaica, L. I. Representatives of over forty Jewish organizations were present at the initial meeting.

Last week sessions were begun by the Chicago (Ill.) Jewish Teachers' Normal School. There will be advanced classes for the study of Hebrew, Jewish History and Literature.

The Rev. David Hirsch, B. A., has been appointed by the London County Council a manager of Groups II and IV of their schools in the city and East End districts.

Isador Kadis, superintendent of the Federation Jewish Charities of Milwaukee, Wis., since 1898, has resigned and will direct the Chicago Karen Hayesod drive in Chicago.

Despite the order of the Polish Government to permit telephone conversations in Yiddish, the Warsaw telephone authorities still decline to act in accordance with their instructions.

Although the Polish Government permitted citizens of other national minorities to take their oath in the army in their own language, Jewish soldiers were prohibited from doing so in Yiddish.

The rector of the Lemberg Polytechnic received a Jewish deputation which complained to him against the exhibition of anti-Semitic placards in the institution. The rector agreed to remove them.

Rabbi M. M. Feurlicht, of Indianapolis, Ind., has been unanimously reelected president of the Children's Aid Society of that city, with which he has been actively connected for the past seventeen years.

Through the representations made to the school board by Rabbi I. L. Freund a movement to introduce Bible reading and religious prayers in the Pensacola (Fla.) High School has been discontinued.

Leo Kahn, banker and merchant of Morgan City, La., is dead at the age of fifty-six. Mr. Kahn was president of the local congregation and also conducted the services since the death of his predecessor.

The fifth annual conference of Chicago Rabbinical Association will take place on March 19-20. The program will include a reception to Dr. Julius Morgenstein, president of the Hebrew Union College, of Cincinnati.

The ex-Ministers Haller and Friedrich, in addressing a meeting at Budapest recently, said that the policy of persecution of the Jews would not solve the Jewish problem, and that pogroms did not help Hungary.

Leon L. Kahn, well-known theatrical man of San Francisco, where he had lived for the past forty-six years, is dead at the age of sixty-four. Kahn operated three big theatres in San Francisco, one in Santa Cruz, and was planning the building of three more to add to his chain.

Rabbi Jesse Bienefeld, of the Shaarai Torah Congregation, of Worcester, Mass., has received a call to head the Adath Yeshurun Congregation of Syracuse, N. Y., which is now finishing a handsome synagogue.

The William Stix Memorial Library has been dedicated at St. Louis, Mo. The library is housed in the William Stix Public School, and is the first Public Library Branch to be established in a St. Louis public school.

Among the innumerable gifts which Princess Mary received on the occasion of her wedding was a handsome wrought article made in the Jerusalem Art School, Bezalel, the gift of the Palestine Government officials.

The reform Jewish congregation in Ocala, Fla., has been reorganized and a religious school instituted. Rabbi George Benedict of Tampa, Fla., will visit the congregation periodically pending the selection of a permanent rabbi.

The annual report of the Union of American Hebrew Congregations shows that the affiliated congregations have a membership of 36,000. During the year 1921 fifteen congregations, with a total membership of 5,273, joined the Union.

Congregation Beth Israel of Houston, Tex., is to build a new synagogue. A site valued at \$20,000 has been donated by Messrs. A. and H. Levy and Miss H. Levy and \$44,000 was subscribed at a special meeting called to consider the project.

The Congregation Mishkan Israel, of New Haven, Conn., will hold a celebration on March 25 to commemorate the twenty-fifth year of the present synagogue and the eighty-second anniversary of the institution of the congregation.

William Thalheimer, a well known resident of Louisville, Ky., whose death was recorded last week, served for two terms as a member of the Board of Trustees of the Louisville Public Library. Some years ago he was appointed a colonel on the Governor's staff.

A Jewish soldier was arrested in Vilna by a gendarme for speaking Yiddish. At the police station he was badly beaten. As a result of the injuries inflicted on him he was subsequently removed to the Military Hospital. The victim complained to the authorities, who promised to inquire into the matter.

The Hebrew Sheltering and Immigrant Aid Society of America has established a permanent office in the Olympic Building, 3 Tremont Row, Boston, which will serve as the society's financial department for the State of Massachusetts. J. H. Goldstein has been made chief supervisor of this department.

Lord Allenby's 91-year-old mother sent to the colonists of Rishon le Zion, as an expression of her esteem and regard, the portrait of her son, painted by one of England's foremost artists. In her letter accompanying this gift she expresses her profound pleasure and gratitude to the colonists for their sincere and cordial reception of her son during his tour of Palestine.

An organization of Roumanian Jews in America has been recently formed, with the avowed purpose of raising a monument in the memory of ex-President Roosevelt, which is to be presented to the Roumanian Government. Dr. P. E. Siegelstein, of New York, and Mr. Freund, of Chicago, are the leading spirits in the organization.

On the occasion of the thirty-fifth anniversary of Rabbi Max Heller's ministry last week, Sinai Temple of New Orleans, La., presented him with a purse of \$3,500. The recipient asked the permission of the donors to utilize the gift for any purpose he chose, and then announced that he would use it to start the subscription for the erection of a new synagogue.

A Teachers' Exchange and Registry has been established by the Educational Group of the Federation of Jewish Charities of Philadelphia. Dr. Cyrus Adler, president of Dropsie College, and acting president of the Jewish Theological Seminary, is at the head of this group, and the Registry is one of the few among its kind among Jewish teachers and Jewish schools in this country.

Mr. Albert Pontremoli has been elected a member of the French Academy of Fine Arts, one of the five sections of the Institute. Mr. Pontremoli, who was born in Nice, is a talented architect, and in 1890 was awarded the "Grand Prix de Rome" for architecture. He is a teacher at the School of Fine Arts, and has designed a large number of magnificent palaces and monuments. The new academician is a member of the Committee of the Jewish Board of Guardians in Paris, of which his fellow-academician, Baron Edmond de Rothschild, is president.

OFFICIAL FIGURES REFUTE SLANDEROUS IMMIGRATION STATEMENTS

Thirteenth Annual Meeting of Hebrew Sheltering & Immigrant Aid Society of America—Service Rendered to 803,203 Persons

The thirteenth annual meeting of the Hebrew Sheltering and Immigrant Aid Society of America was held on Sunday afternoon, March 12, 1922, at the HIAS building, 425-437 Lafayette street, New York City. This was the first annual gathering to take place in the society's new home, which was dedicated on June 5, 1921. The large auditorium was filled to capacity and it was found necessary to hold an overflow meeting in the synagogue of the building.

Mr. John L. Bernstein, president of the society, occupied the chair. The proceedings were opened with prayer by Rabbi Herbert S. Goldstein of the Institutional Synagogue.

Mr. Bernstein presented a general report upon the society's activities here and in Europe; Mr. Harry Fischel, the treasurer, the financial statement, and Mr. Albert Rosenblatt, chairman of the membership committee, a report of the membership growth of the organization.

Addresses were delivered by Mr. Leon Kamaiky, vice-president; Judge Leon Sanders and Mr. Jacob Massel, members of the board of directors. Messrs. Kamaiky and Massel, who were the society's first commissioners in Europe, discussed the activities abroad and Judge Sanders dealt with the problems at hand.

At the outset of his report, Mr. Bernstein discussed the 3 per cent. law. He said:

"Due to an outcry against immigrants, the after-effects of the war, and in consequence of a general hysteria of fear that the country would be overrun by hordes of aliens, the immigration restrictionists succeeded in having passed by Congress what is known as the 3 per cent. immigration law. We, who believed that no danger was threatening the United States from an avalanche of immigrants; we, who knew by the infallible test of history that immigrants benefited America, just as America has benefited them, opposed the bill. We saw in its passage the great hardship which will be inflicted upon the immigrants; we foresaw the impossibility of setting up an administrative machinery which would function justly and righteously. The bill was a hasty measure and unscientific.

"The 3 per cent. law would have ceased to function on June 30 of this year, but, by a resolution adopted by Congress, it has been extended to June, 1923."

Mr. Bernstein then dealt with the character of Jewish immigration to this country, in view of the fact that Jewish immigrants had been most violently assailed. In this regard he said:

"There arrived during the year 1921, 107,300 Jewish immigrants. This was not a haphazard stream of immigration. They were immigrants who either had to come here so as to be reunited with their breadwinners, or their breadwinners had to leave this country. We lay emphasis upon this phase of the situation. The words 'reuniting families' may have become tiresome by repetition, but it is a fact that the Jewish immigration was a reunion of families.

"Out of a total Jewish immigration of nearly 107,300, 490 were deported. A large number of the deportees were sent back because of excess quota. Not one of these Jewish immigrants was deported for immorality, criminal tendencies or anarchistic tendencies. In 1920 the number of deportations was only 12, out of 65,000 Jewish immigrants who arrived at the port of New York, and then, too, there was not one deportation for immorality, criminal tendencies or anarchistic tendencies. Why then, this continued outcry against the Jewish immigrants?"

Continuing his analysis of Jewish immigration into the United States, Mr. Bernstein quoted from the Annual Report of the Commissioner General of Immigration to the Secretary of Labor for the fiscal year ended June 30, 1920, which contains the most striking refutation of the attacks that have been launched against Jewish immigrants. Mr. Bernstein said:

"According to the official statistics, there arrived in the United States from July 1, 1920, to June 30, 1921, 119,036 Jewish immigrants—52,710 males and 66,326 females. Of these, 17,616 were boys under 16 and 17,059 girls under 16, or a total number of children of 34,775. The number of married women was 20,303. The number of widows was 4,159. The total number of single females from 16 years and above was 24,596. The total number of single males was 21,947. Let us analyze these figures and see what they mean. Out of the total number of Jewish immigrants 83,733 individuals were destined to their husbands and fathers or brothers and sisters in this country. Many married men were destined to their children; 116,566 Jewish immigrants out of a total of 119,036 were destined to relatives; 1,781 went to friends and only 689 went neither to relatives nor friends.

"Of the 119,036 Jewish immigrants who sailed for this country from July 1, 1920, to June 30, 1921, only 1,195, a trifle over 1 per cent., were deported. Why were they deported? Some for diseases, some because they were likely to become public charges, some because they did not have the proper passports; but not one

for being 'anarchists or entertaining or affiliating with an organization advocating anarchistic beliefs,' and not one for being a pauper.

"These figures speak more eloquently than any words of mine can. They tell the unchallengeable story of the desirability of the Jewish immigrant, the material in the future, as it has been in the past, of good loyal American citizenship. These are the facts, and they are given here because it is our desire that they should be known far and wide, so that the misrepresentations and slanders may be run to earth. We ask no exceptions in favor of the Jewish immigrant. We demand, however, that he shall not be discriminated against."

Mr. Bernstein declared that what is needed is "an intelligent and humanitarian viewpoint of immigration. We have no objection to immigration laws, but these laws must not be dictated by an artificially created sentiment and by hysteria, due to agitation and to misrepresentation of the facts. We of HIAS are more than anxious to see a carefully thought out immigration policy adopted. Hitherto we have had what may be termed a fit and start policy."

After briefly referring to the European activities abroad, which he declared would only continue so long as European Jews were enabled to care for their own, Mr. Bernstein quoted interesting activities in regard to the society: 803,203 individuals here and abroad were served by the various departments of the society.

In 26,947 cases \$7,264,706.78 was sent for relatives in Europe.

68,255 letters, 14,456 telegrams, 1,364 cables were received and replied to.

155,690 individuals were given information in person.

15,488 individuals were given information by phone.

65,820 affidavits were filled out and sworn to.

34,761 of the Jewish immigrants arriving at the port of New York were handled by the Ellis Island bureau.

18,562 Jewish immigrants by the Boston branch.

3,264 by the Philadelphia branch.

350 by the Seattle branch.

122 by the San Francisco branch.

69,296 Jewish immigrants, out of a total number of 107,300, or 55 per cent. of the total number of Jewish arrivals in this country, were in receipt of some service, either from the home office or one of the branches of the society.

8,759 immigrants and wayfarers were sheltered at the home.

144,156 meals were served.

2,624 baskets of food were distributed to immigrants who went out of town.

383 steamers were met.

14,146 immigrants were received at the HIAS home and distributed from there.

12,953 applicants for first and final citizenship papers received the service of the Department of Education.

2,405 applicants for work were placed.

Mr. Bernstein announced that "as another step in our efforts to save the funds transmitted by residents in this country to their relatives abroad," the Hebrew Sheltering and Immigrant Aid Society of America has been instrumental in securing a state charter for the HIAS Immigrant bank, which will begin operations in the near future.

Mr. Harry Fischel, the treasurer, reported that the income for 1921 amounted to \$763,079.16, as follows: General fund, \$435,461.31; building fund, \$131,718.52; and emergency fund, \$195,899.33. The total expenditures amounted to \$1,022,523.83, leaving a deficit of \$319,444.67. Mr. Fischel made a very strong plea for a larger support.

Mr. Albert Rosenblatt, chairman of the membership committee, reported that in

1921 the number of individuals and organizations paying annual dues had reached the total of 135,874. In addition thereto, 35,901 individuals and organizations had made one-time donations and 5,356 individuals and 220 organizations had contributed to the building fund, making the aggregate number of contributors to the society 177,351. The largest number of members and donors are in New York City, the figures being 84,495.

The following directors were elected for a term of three years: Morris Afosky, Aaron Benjamin, Joseph E. Eron, Harry Fischel, Isaac Heller, Abraham Herman, Isidore Hershfield, Phillip Jaches, Alexander Kahn, Howard S. Levy, Nathan Roggen, Israel Silberstein. For a period of two years: B. Charney Vladeck. For a period of one year: Samuel Rottenberg, Nathan Schoenfeld, Morris Weinberg.

The following were re-elected members of the advisory board: Hon. Abram L. Elkus, Rabbi Simon Glazer, Hon. Adolf Kraus, Louis Marshall, Dr. N. Mosessohn, Hon. Hugo Pam, Hon. Oscar S. Straus, Dr. Stephen S. Wise.

Purim Celebration at B'nai Jeshurun Center

The Young Folks League held a Purim social where, besides the music and good time, there was in evidence the "Gragers." The Junior girls celebrated the festival by visiting at the Hospital for Crippled Children and with gifts and in other ways brought to them cheer. Needless to say that the unfortunate children were delighted with their visit. The young ladies felt happy for giving "Shalach Monos" in this fashion. They felt that they could celebrate Purim themselves with a clear conscience of having made Purim more real to others.

The Children's clubs held a Purim masquerade, where were represented the great characters in Jewish history, besides those that enter in the Purim story.

A very interesting Purim program was presented by the school children for the religious school mainly, although many of the parents availed themselves of the opportunity. When the program, which consisted of contributions in dramatics, music, shadowgraphs, was over, each of the children received a "Shalach Monos," which seemed to have been well received. The teachers also celebrated by having a very enjoyable Purim social.

Rabbi Andron Leaves to Make His Home in Palestine

Among the notables who sailed on March 8 on the Arabic en route to Palestine was Rev. Samuel I. Andron, who accompanied by his wife, intends to make his future residence in Palestine.

Rabbi Andron, who is 68 years of age, has lived in this country for the past 30 years, and during his stay was foremost in the institution of educational centres. He was the founder of the Rabbi Jacob Joseph School of this city, which office he held for 14 years until succeeded by Mr. Julius J. Dukas, when he became honorary president and chairman of the Board of Education.

The Talmud Torah Tifereth Israel of East New York was also founded by Rabbi Andron, and he remained its president until the present beautiful edifice was completed, after which he resigned. He was also the founder of the Talmud Torah Shearith Israel of the Bronx, and only relinquished the presidency recently, owing to his impending departure.

Rabbi Andron is a great Talmudist and well versed in secular matters, and is pious to a degree.

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ENGAGEMENTS

BRÖVERMAN-MISHKIND.—Mr. and Mrs. I. Mishkind of 527 West 110th street, New York, announce the betrothal of their daughter, Cecilia Sarah, to Mr. Fred S. Broverman, son of Mr. and Mrs. M. Broverman of 314 West 100th street.

BRUSTEIN-HAFT.—Mr. and Mrs. Jacob Simon Haft of 1854 Seventh avenue announce the engagement of their daughter, Blanche Sarah, to Mr. Max Brustein, son of Mr. and Mrs. Samuel Brustein of Borough Park.

FISCHBEIN-SOLLENDER.—Mr. Herman Solleder of 65 East 122d street announces the engagement of his daughter Minnie to Mr. Sidney Fischbein of Newark, N. J.

HELFAND-JANDORF.—Mrs. Bertha Jandorf of 41 Convent avenue announces the betrothal of her daughter, Natalie Lucille, to Alfred Helfand of Brooklyn.

HOROWITZ-RAVITCH.—Mr. and Mrs. Joseph Ravitch of 166 West Seventy-second street announce the engagement of their daughter Miriam to Saul Horowitz, son of Mr. and Mrs. Meyer Horowitz.

LIBERMAN-LEVENTHAL.—Mr. and Mrs. Joseph I. Leventhal of 674 West 161st street announce the engagement of their daughter Bernice to Mr. Abraham Liberman of Brooklyn, N. Y. Reception, Sherry's, Sunday evening, March 19.

MANN-BRAND.—Mr. and Mrs. Isaac F. Brand of 120 East Ninety-fifth street announce the engagement of their daughter Edna to Harvey T. Mann. At home Sunday, March 19, from 3 to 6.

PHILLIPS-HEYMAN.—Mr. and Mrs. David Heyman of 657 West 161st street announce the engagement of their daughter Essie to Harry D. Phillips of New York.

SOSS-DAVIDOWITZ.—Mr. and Mrs. David Davidowitz of 600 West End avenue announce the engagement of their daughter Ethel to Mr. Henry Soss.

MARRIAGES

BARTELSTONE-SIEGMAN.—Miss Mollie Siegman to Mr. Max F. Bartelstone at the residence of the bride, No. 24 Beekman place, on Sunday, March 5, by Rev. Dr. Adolph Spiegel.

EISNER-KRIMS.—Miss Bessie S. Krims to Mr. Irving Eisner, on Sunday, March 5, by Rev. Dr. Adolph Spiegel at his residence.

FRIEDMAN-ISAACS.—Mr. and Mrs. Edward A. Isaacs announce the marriage of their daughter Rita to Jack Friedman of Long Beach, Cal., on March 6, 1922.

KAPLAN-GORDON.—Miss Nettie Gordon to Mr. Michael Kaplan by Rev. S. Seidman.

NAGER-SEDWITZ.—On Tuesday, March 7, Mr. Louis Nager to Miss Mollie Sedwitz, daughter of Mr. and Mrs. Jacob Sedwitz of 310 Convent avenue, at the Hotel Savoy, by Rabbi Joel Blau, assisted by Cantor Kleinert and choir.

SHAPIRO-FOSTER.—On Thursday, March 9, Julia Farrand Foster of 604 St. Nicholas avenue was married to Lewis M. Shapiro of 1302 Tower avenue, Superior, Wis., at the home of the officiating minister, Rabbi Aaron Eiseman.

TACK-KORNHOUSE.—Miss Gertrude Kornhouse to Mr. Samuel Tack on Sunday, March 12, by Rev. S. Seidman.

VAN DEUSER-TENSER.—Miss Mildred Tenser to Mr. Raymond J. Van Duesern, on Sunday, March 12, 1922, by Rev. Dr. Adolph Spiegel at his residence.

WEILL-JACKSON.—Mr. and Mrs. Hyman Jackson of 985 Fox street announce the marriage on March 5 of their daughter Teresa to Mr. Milton Weill of New York city by Rev. Dr. Edward Lissman.

BIRTHS

MINTZ.—Mr. and Mrs. Jack Mintz (nee Sue Freedman) of 25 Claremont avenue announce the birth of a son on March 8, 1922, at Stern's Sanitarium.

ROSENBAUM.—Mr. and Mrs. Irving I. Rosenbaum of 1454 Grand Concourse announce the birth of a son on March 10 at Dr. Fitch's Sanitarium, Bronx.

SCHWARTZ.—Dr. and Mrs. Henry J. Schwartz (nee Lillian Sameth) of 985 Tiffany street announce the birth of a daughter at Lebanon Hospital, March 10, 1922.

TOLKOFF.—Mr. and Mrs. Jack Tolkoff (nee Henrietta Jacobs) of 201 West 112th street announce the birth of a son on Saturday, March 11, 1922, at the Bronx Maternity Hospital.

IN MEMORIAM

RAPHAEL.—In loving memory of my beloved husband, Julius J. Raphael, who departed this life second day Purim, 1903. His memory will remain ever green: AMELIA RAPHAEL.

OBITUARY

LOUIS.—Mrs. Minnie D. Louis, who for half a century has been to the fore in all local Jewish and charitable movements, died suddenly of heart disease at her home, No. 9 Livingstone place, on Sunday morning. She was in her eighty-first year.

Forty-two years ago Mrs. Louis founded the Louis Downtown Sabbath School, which eventually evolved into the present Hebrew Technical School for Girls, and which was within a stone's throw of her residence. She was a charter member and one of the original founders of the New York Section, Council of Jewish Women, and was active in many other organizations.

Mrs. Louis had an excellent literary bent and contributed to many publica-

tions, including this journal. Only a few months ago a stirring poem from her facile pen was published in The Hebrew Standard.

The funeral took place on Tuesday morning from the Hebrew Technical School for Girls.

SOCIAL NOTES

In honor of the Bar Mitzvah of their son Lawrence, Mr. and Mrs. Charles Siegel Levy held a reception last Sunday evening at their home, 811 Riverside Drive.

Mr. and Mrs. J. J. Benedict of No. 310 West 112th street, who are at present at the Breakers, Atlantic City, N. J., celebrated their fortieth wedding anniversary on Sunday, March 12.

Substantial proceeds have been turned over to the Children's Welfare League of the East Side Jewish Center from the successful benefit card party given by Mrs. J. B. Perles at the Hotel Hamilton, 143 West Seventy-third street on the evening of Thursday last.

Spurred on by its success, the committee in charge of the charity bazaar for the Beth David Hospital extended the bazaar through this week, instead of closing on Wednesday, as originally planned. The closing days of the bazaar will be marked by special sales of all the merchandise remaining. In addition, a series of special surprise features has been arranged for every evening. The bazaar is being held in the recently completed addition to the hospital at Lexington avenue and 113th street.

Recent New York city arrivals at the Hotel Ellisberg, Lakewood, N. J., are: Mr. and Mrs. Harry Rubin, Mr. and Mrs. Hyman Rubin, Mr. and Mrs. A. Fuhs, Mr. and Mrs. Frank Gerstein, Mr. and Mrs. Al Gerstein, Mr. and Mrs. Morris Goldstein, Mr. and Mrs. H. Goldstein and child, Mr. Sol Sussman, wife and family, Mr. and Mrs. Charles Lavine, Mr. and Mrs. A. Frydberg and child, Mr. and Mrs. Joseph P. Mandelbaum, Miss Rita Long, Miss Estelle Meyer, Mr. M. Mayer Baker, Mr. and Mrs. Jacob Kayovitz and son, Mrs. R. Henner and daughter, Mr. and Mrs. Frank Slater, Mr. Joseph Slater and Mrs. L. Cracovaner.

IN THE SYNAGOGUES

ADATH ISRAEL (551 E. 169th St., Bronx).—This evening Rabbi Norman Salt will speak on "That Which Purifies."

AGUDAS ISRAEL (Seneca and Myrtle Aves., Brooklyn).—This evening Mr. Albert D. Schanzer, president of the Brooklyn Big Brother Association, will speak. Sabbath morning Rabbi Joseph Sarachek will preach on the weekly portion.

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 and Morals of the Red Heifer."

B'NAI JESHURUN (257 W. 88th St.).—This evening Rabbi Israel Goldstein will speak on "Back to Methuselah." Sabbath morning Rabbi 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 "Rabban Jochanan ben Zakkai." Sabbath morning Rabbi Rose speaks in Yiddish on the Midrashic interpretation of the weekly portion.

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

FREE SYNAGOGUE (Carnegie Hall).—Sunday morning Dr. Stephen S. Wise will give the second of the addresses on "Great Jews and What They Taught."

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 "When Shall We Be Civilized?" Sabbath morning on the weekly portion.

INSTITUTIONAL SYNAGOGUE (37 W. 116th St.).—This evening Mr. Meyer Dvorker will speak. Sabbath morning Rabbi Isidor Goodman preaches on "Thy God, Oh Israel!"

KEHILATH JESHURUN (121 E. 85th St.).—Rabbi E. L. Solomon has returned after several weeks' absence and will preach this Sabbath.

MONTEFIORE (Hewitt and Marcy place, Bronx).—This evening Rabbi Jacob Katz speaks on "He Who Gets Slapped." Sabbath morning Rabbi Katz will speak on the weekly portion.

MT. NEEBOH (150th street and Broadway).—Rabbi Aaron Eiseman will speak this evening on "The Blessings of Education." Sabbath morning, on "Our Enemies."

Temple Beth-El

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Sunday Morning at 11:00
Discourse by DR. SCHULMAN
"WHO IS CHARITABLE?"

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

MT. SINAI ANSHE EMETH (117th 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 "Play Censorship." Sabbath morning on "Mysteries."

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 "Has Prohibition Improved the Moral Tone of the Community?" Sabbath morning, "The Contagion of Goodness."

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

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

SHAARI ZEDEK (Putnam Ave., 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 "Darwinism and Judaism." Sabbath morning, "The Prophet Isaiah."

SINAI TEMPLE (Stebbins Ave. and E. 163rd St.).—This evening Rabbi Rudolph Grossman will speak. Sabbath morning, Rabbi Max Reichler will preach on "The Soul's Back Yard."

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

TEMPLE EMANU-EL (Fifth Ave. and 43d St.).—Dr. Joseph Silverman speaks Sunday morning at 11.15 on "Is It Morally Right to Be Rich?"

TEMPLE ISRAEL (96th St. and Central Park West).—This evening Rabbi Louis I. Newman will speak on "Prohibition and Moral Breakdown in America." Sabbath morning, Rabbi Maurice H. Harris on "Vicarious Religion."

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

TEMPLE SINAI (Arlington Ave. and Bradford St., Brooklyn).—This evening Rabbi Maxwell L. Sacks will speak on "Jew or Hebrew, Which?" 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.

WILLIAMSBURG Y. M. H. A. (Rodney St., Brooklyn).—Rabbi Yudel Elfenbein lectures this evening on "The Modern Religions and Their Articles of Faith."

An Encyclopedia of Sephardic Jews to be issued by Vienna (Jewish Press Association).—Sephardic students at the University of Vienna are planning to issue an encyclopedia dealing with the life of the Sephardic Jews. The work will embody a detailed study of the Sephardic Jews throughout the world, their history, language, political and religious sects, etc. Many prominent Sephardic scholars have promised their co-operation in the compiling of this interesting work.

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The Swiss Parliament, after a long and acrimonious debate, has adopted a bill making school attendance compulsory for Jewish children on the Sabbath and Jewish holidays. The Socialist and Communist Deputies voted against the bill, pointing out in the course of their addresses against it that the entire proposal, though made in the name of education, was merely a subterfuge for anti-Semitism.

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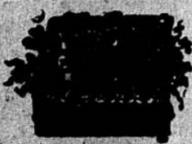
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with the purpose of the stage, to reform the theatre. If they cannot get enough clean plays, let them go out of business rather than deluge the public with dirt. Commercialism should not blind the impresario. His task is to entertain, edify, amuse, instruct, uplift the public. If he can do that at a commercial advantage, well and good; if not, let him take heed. The press, the home, are the great forces to challenge the modern stage to remove its immoral planks. We say to the theatre, as was once said to a physician: "Heal thyself." If you do not, you may fall into the hands of agencies that will heal you with a vengeance.

Noted Zionist Engineer Coming to the United States

Pinchus Ruttenberg, a noted hydraulic engineer, famous for his plan to harness the water power of the Jordan River in Palestine, left London last Friday for America, according to a cable received by the Zionist Organization of America. Mr. Ruttenberg's plan, which would revolutionize industry in Palestine, has the support of the World Zionist Organization, Baron Edmund de Rothschild and the Zionist Economic Council, of which Sir Waley-Cohen is the head. While coming to the United States in the interest of his plan, Mr. Ruttenberg will assist in the work for the Keren Hayesod, which has already appropriated \$200,000 for the development of water power in Palestine.

Mrs. Marilla Guttman, wife of Dr. Adolph Guttman, rabbi emeritus of the Temple Society of Concord of Syracuse, N. Y., died last week at her home in New Haven. Mrs. Guttman spent the better part of her life in Syracuse, where she was active in philanthropic work, serving as president of the Visiting Nurse Association, and also as treasurer of the Syracuse Memorial Hospital. She was the founder and twice president of the Syracuse Section, Council of Jewish Women, and a charter member of the Temple Society of Concord Sisterhood.

MUSIC AND DRAMA

Mlle. Alice Verlet, the Belgian prima donna of the Grand Opera in Paris, a lyric-coloratura soprano, who made her American debut in New York some years ago, later sang with the Chicago Opera and who has toured the United States and Canada in concert since then, will give a song recital at Carnegie Hall this (Friday) evening, March 17. She will then sail for Europe to fulfill concert and opera engagements in France and Belgium, but she plans to return to America next season. Mlle. Verlet's program will include Mozart's Batti-Batti (from "Don Giovanni") and aria from "Il Pastore," Grieg's Sur les Rocks et les Fjords and Ragnild, Tchaikowsky's Pourquoi, Debussy's Les Cloches and His Romance, Paul Vidal's Ariette, Charles Bordes' Dansons la Gigue, Massenet's Alleluia (from "Le Cid"), Rossini's Tarentella.

Through the courtesy of the Messrs. Lee and J. J. Shubert and Al Jolson, there will be a gala benefit performance of Al Jolson and his entire Jolson Theatre company in "Bombo" at the Century Theatre next Sunday night, March 19, for the New York campaign for Jewish War Sufferers. For so worthy a cause Mr. Jolson decided that not only would he appear in behalf of this great campaign, but he would give the entire performance of "Bombo," and the Messrs. Shubert immediately placed the much larger Century Theatre at the disposal of the New York Campaign for Jewish War Sufferers for this benefit performance. Accordingly, Al Jolson and his Jolson Theatre company will move out of the Jolson Theatre to play a "one-night stand" in New York.

It is expected that this gala benefit performance will yield a tidy sum for the Jewish war sufferers, materially aiding the New York campaign to obtain its full quota in this big drive for humanity.

Mildred Faas will make her New York recital debut on the afternoon of March 20 at Town Hall. This young soprano was born in Philadelphia, where she began her musical studies, later going to Berlin, where she worked with Frank Clark and with Raymond Muhlen in London. She has appeared as one of the soloists for the past five years at the Bach Festival in Bethlehem. She will sing a seldom heard aria from Bach's "Peasant Cantata," and Conrad Bos will play for her.

Margaret Keyes, contralto, will give a song recital at Town Hall on the evening of March 20. She will sing seven songs of Brahms, including the "Zigeunerlieder," and opens her program with arias by Gluck, Salvalor Rosa and Paisiello.

Bachaus gives his fourth piano recital at Town Hall on the evening of March 24.

A pianist well known to New Yorkers, Ernesto Berumen, will give his annual recital at Aeolian Hall on March 30. Mr. Berumen is not only well known as a recitalist and concert artist, but also for his connection with the La Forge-Berumen Studios. The artist received much of his musical training at the Conservatory of Music in Leipzig, Germany, and from the great Leschetizsky. His successful New York debut took place at Aeolian Hall about four years ago. Mr. Berumen's program for this recital promises to be an unusually interesting one.

A debut piano recitalist, William Juliber, will claim the attention of the

critics at Aeolian Hall on March 30. Mr. Juliber's studies have been pursued for a great part in New York under Mrs. Tapper, and for some time past has been associated with Manfred Malkin.

Nina Koshetz, prima donna soprano of the Chicago Opera Company, is to give her annual recital at Town Hall on Easter Sunday afternoon, April 2. As formerly, Mme. Koshetz's program will include many interesting and unusual songs that are sure to prove of interest to lovers of the "out of the ordinary" recital program.

Probably no combination of play and player has so caught the fancy of the American theatre-going public in a decade as has Fay Bainter in "East Is West," which will be presented by William Harris, Jr., for the second and last week, beginning Monday, March 20, at the Bronx Opera House.

Mr. Harris has surrounded Miss Bainter with an unusual supporting company, including Ralph Locke, Frederick Howard, William Tennyson, Albert Berg, Robert Harrison, Leonora von Ottinger, Maria Namara and others of equal importance.

As a matter of information, no one will be seated after the rise of the curtain till the end of the prologue, as the action begins immediately.

"Getting Gertie's Garter" will be the succeeding attraction.

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 "THE GREEN GODDESS"

WEEK—APRIL 10
 "THE GOLD DIGGERS"

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1. Is this a new model and will you guarantee that it will be continued through 1922?

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 motometer 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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News Photo.

"THREE LITTLE MAIDS" AID HOME FOR INCURABLES

A monster Bazaar was held at Palm Garden, last Monday, Tuesday and Wednesday, for the benefit of the Beth Abraham Home for Incurables. An attractive feature was the tea room in charge of Helen Rabinowitz, Mildred Hoffman and Cele Jacobs (left to right), who are shown in Oriental costume.

NEWS FROM VIENNA

Anti-Semitic Cabinet Officer Dismissed. Palestine Work Being Continued. Committee Appointed to Continue Research Work in Palestine—Great Philosopher Dead—Yiddish Theatre Sets High Standards.

Exclusive Correspondence to The Hebrew Standard.

Vienna, Feb. 3, 1922.

Austria's sad situation did not hitherto prevent the German nationalists practicing their wild annoyances, and if, nevertheless, Austria finds some confidence with the allies it is not on account of the nationalists. The first cabinet Schober, which was dismissed some days ago, had as minister of internal affairs one of the greatest anti-Semites, Herr Waber. This "politician" who, perhaps, would be worthy to be the head of a market-town in the Tyrol, represented and discredited the Austrian internal politics. Thousands of Jews who, according to the peace treaty of St. Germain, have a right to become Austrian citizens, have been deprived of these rights by him, and their option petitions were refused en bloc. As he has ceased to be minister it is now the affair of the Austrian Government to fulfill the peace treaty of St. Germain.

The former residential part of Vienna, the brightness of which was once proverbial, looks more and more like a decay of riches. The noble palaces are still standing, life and labor fills her walls, but it is only the desperate struggle of the shipwrecked. It is no wonder that the old, venerable Jewish community is influenced by this whirlpool of impoverishment, and so menaced in its existence. The Jewish community, with the glory of centuries, is forced to appeal to the public, as it does not know how to support her institutions, synagogues, and hospitals, and how to pay the officials. That it could come so far in a city with a Jewish population of about 300,000 souls is due to the old system of the assimilating vestry, which has always combated the reform propositions of the Zionist minority. The old franchise estranged from the com-

munity thousands of Jews and withdrew her sources of revenue, which would mean a recovery. The present assessment of taxes is really ridiculous and spares the rich so as "not to estrange them from Judaism." The Zionist members of the Board of Directors have worked out a program with the tendency to make a community in which all members, together with the same rights, must have the same duties regarding the community and her social and cultural arrangements, which means that the opposition is working in order to prevent this plan. In a letter which has been published in a Viennese newspaper, the Jews are summoned to retire from the community and to be a confessionless union before the law until the possibility of separation is given by ways of law. In the meantime these people are bidden to pay no community duty. One sees that these gentlemen are not particular with their means. Better without confession than a democratic community!

The work for Palestine, in which also the Mizrachis take part with praiseworthy zeal, is going on very well. The propaganda for the Keren Kajemeth has already brought very good results, and in spite of the bad situation the contributions for the national funds are very respectable. The Zionist organization of women in Austria, which has recently been constituted, is a sign of the awakening national spirit. The co-operation of the Jewish women for the Palestine work will be a great impulse. The Jewish home will think and work for Palestine.

An event of great importance is the creation of the Committee for the Promotion of Scientific Research Institutes in Palestine, by the untiring Chief Rabbi Chajes. At the constituting session many prominent representatives of the Jewish scientific world were present. In his opening speech Chief Rabbi Chajes spoke of the regeneration of the Hebrew language, which is fruitifying the Hebrew school work. He gave a retrospective view of the steps taken for the opening of the Jewish university in Jerusalem, and spoke of Professor Einstein's proposition, who at first would like to see the interior works of the research institutes. For the erection of

medical-chemical research institutes an organization of 6,000 doctors has been created in America. Baronet Edmond Rothschild has given £10,000 for the chemical institute, which will be first opened; the other money came from some Jews in Shanghai. He asked the Viennese learned men to lend the great work their moral and material support. It was also determined in this session to elect a central committee, which shall be organized in professional groups and which shall work in agreement with the Berlin committee. On this central committee were elected: Chief Rabbi Chajes, Aulic Councillor Frankfurter; the university professors Pick, Ehrmann, Gomperz, Braun, Neumann, Weinberger; university teacher Deutsch, Dr. Anton Lieben, and university teacher Dr. Nathan Korn.

It is the first time that Zionists and non-Zionists are on the same platform in Vienna, and it is gratifying to see how the Palestine work is dear to all Jews, no matter of which party they are. Perspectives are opening, which lead to a better future and which give us the hope that all Jews will meet in a joint camp.

The economical situation of the Jews shows signs of going down. Important social urgency-work must be done, which absorbs all powers. Refugees from the Ukraina, American emigrants, Chaluzim who are traveling through, and pogrom orphans must be supported. The great work of Mrs. Anita Muller, who is now known everywhere, need not specially be named. Her work is a bliss for the suffering Jews and her institution has become so large that a staff of employes and officials' only difficulty is able to work up the agendas of the day.

The spiritual Vienna has had heavy losses in the last few days. The great philosopher, Joseph Popper-Lynkeus, who was a true Jew, died. He left his most wonderful library, his only and greatest treasure, to the Jewish nation. His memory will always live. The celebrated painter, Isidore Kaufmann, has also gone from us. His creations are well known from many exhibitions and from many reproductions. Now David Kohn has followed, the excellent painter of Jewish types and the ingenious



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draughtsman. He has been a faithful Jew and a benevolent, noble man, who has devoted his spare time to the education of assiduous youths.

For half a year Vienna has a Jewish theatre of high level. The "Freie Judische Volksbuhne" has gained a name far over the borders of our country. This theatre has an excellent ensemble, whose plays remind of the best time of the Russian theatre. The chief actors, Mr. Isaak Deutsch and Ben Zwi (Baratow), as well as Mrs. Weintraub-Graf, have shown great art in pieces by Pinski, Gordin and Richter. When Ben Zwi is playing the little theatre is crowded by those of the poorer quarters who estimate high art. Celebrities such as Schnitzler, Beer-Hoffmann and others are often seen there.

The Jewish youth of Vienna has found out what an excellent thing for physical and spiritual invigoration sport

is. A large number of gymnastic, tourists' and football clubs are fighting for the honor of the Jewish name. In the first row there marches the "Hakoah," which already gained the championship and only recently has successfully played in Switzerland. The "Hakoah" has energetically repelled occurring anti-Semitic tendencies at work and has contributed much that the coarse-fellows nuisance comes to an end.

BEN ELIE.

Among the Warsaw anti-Semites there is a movement on foot to organize a film producing corporation for the release of anti-Semitic propaganda by means of special pictures produced for that purpose. Finding the greater portion of the moving picture industry in the hands of Jews, they are skeptical as to the probability of success, and are therefore agitating for the complete expulsion of all Jewish influence from the sphere of the theatre.



Borden's Kosher Milk and Cream for Passover

We beg to announce to all Jews that for this coming Passover we will deliver KOSHER PASSOVER MILK AND CREAM. We have made all the necessary arrangements so that the milk and cream will be bottled and the cows milked under the supervision of inspectors with the certificate of Chief Rabbi SOLOMON E. JAFFE. He will strictly enforce that the bottling and the milking shall be performed absolutely in accordance with the Jewish dietary laws.

The inspectors will be at the Borden's plants the whole week of Passover, from which the Kosher milk and cream will be shipped. Each inspector must seal the bottles of milk and cream. By so doing the milk and cream is strictly Kosher, so that the most pious Jew may use it for Passover. All utensils as bottles, cans, etc., which are used for Passover are absolutely Kosher.

Send your order to Borden's or order your Passover milk and cream from a BORDEN'S DRIVER. Write a postal card or telephone 7961 Cortlandt, or any BORDEN'S Station. Remember, BORDEN'S KOSHER PASSOVER MILK AND CREAM costs no more than their regular bottle milk.

The Certificate of Chief Rabbi SOLOMON E. JAFFE

I proclaim to all Jews that Borden's bottled milk and cream, with my certificate on every bottle of milk and cream, is Kosher for Passover, because I have installed inspectors, most pious and God-fearing Jews, on all Borden's plants from where Kosher milk and cream is to be shipped, that they shall supervise at the milking of the cows and the bottling of the milk and cream, so that there is no doubt that the milk and cream so produced under my certificate is Kosher, for Passover for all the most pious Jews.

SOLOMON ELCHANAN HALEVY JAFFE, of New York.

Dated, 4th day of the week, 18th day of the month of Tebeth of the year 5682



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GRADE A PASTEURIZED This is how each bottle of Borden's Kosher Milk for Passover must appear.



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SOME INTERESTING LOCAL OBSERVATIONS

Just and Unjust Charges Against New York Jews—Uncouth Illiterates as Millionaires—Their Children—The Danger—Jewish Men of the Theatre and Jewish Publicity Craving.

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At the first of the series of banquets arranged by the American Jewish Relief Campaign Committee in New York, Mr. Jacob M. Loeb of Chicago, one of the wealthiest Jews in America, featured as the orators of the occasion, startled the assembled diners by delivering a vitriolic denunciation of the sins of omission and commission of which New York Jewry was guilty. Citing various tables of statistics to sustain the major premise of his address, Mr. Loeb proceeded to decry, in picturesque and vigorous language, the nonchalance and apathy of New York's Jews to the suffering and misery of their compatriots abroad.

But his indictment based upon the statistics consulted by him is not altogether just. True it is that here in New York reside almost half of all American Jews. But it is equally true that we have here considerably more than half—it would almost seem to be 100 per cent.—of all Jewish poverty and misery obtaining in America. Surely, in no other Jewish community in America are there so many and so great a proportion of needy unemployed and disease-stricken Jewish families as here in New York. There are many prosperous and flourishing Kehillahs throughout the length and breadth of the land which neither possess now nor are in need of a single charitable institution. New York, on the other hand, has a countless number of various kinds of charitable institutions, with an annual budget for their upkeep staggering in its magnitude. And notwithstanding this great number of local institutions, the Jews of New York are in addition called upon daily to give special offerings for the aid of some exceptional case requiring immediate and special attention.

As a general rule, New York Jews are by no means delinquent in the performance of their duties to their fellow-brethren in need. But we have in our midst a great number of wealthy Jews who contribute little if anything to Jewish communal and social activities.

There are some who have grown wealthy and have waxed fat and who live solely to please their own desires and to serve their own needs. Crushed is every human impulse in their breasts. Dead forever is every generous instinct or sentiment that may ever have troubled their smug complacency or disturbed their ego-centric contentment. Invariably these are immigrant families newly made rich, who in their hours of adversity received little support or sympathy from others, having had the ill-fortune to come in contact with other cynical and self-centered individuals, such as they have become now, and their experiences have so embittered them, so poisoned the well spring of altruism and philanthropy that their egoism has become so dominant and compelling as to make impossible any deed of selfless kindness on their part.

Again, we have with us a large group of wealthy Jews who are devoid of the semblance of culture or education.

In our personal experience we're acquainted with a wealthy Jewish shoe manufacturer who carries a bank account of several hundred thousand dollars in one of the East Side banks—he does not even know enough to invest, his money in government bonds, an invest-

ment which is not only safer, but is more remunerative than his present one—who is compelled to rely upon his wife to sign his name to any document which may require his signature in the various deals that he consummates.

And this is no isolated instance. We know of many others who differ from the one we have just spoken of only in the degree of their wealth and the comparative level of their illiteracy.

Speaking of this type of Jews, it is interesting to observe one of them who, having amassed a fortune of over a million dollars, has retired from all active business efforts—he is only about 40 years of age—engaged for himself an orthodox Jew as an instructor and has commenced the study of the alphabet, having the ambition to become a proficient scholar in the Talmud. Subjecting himself to the constant influence of his new father confessor, the Melamed, he has become strongly orthodox, as well as somewhat more sympathetic with and responsive to the needs of his fellow Jews.

But even if the Jews of this class that we have just spoken of were kindly disposed and ready to help their poor Jewish brethren abroad, they are always blessed with children, native born and reared in the American atmosphere. These are far removed in spirit and mind from all things Jewish, and they make sure that their parents, who because of their illiteracy are dependent upon their children for any light or information, know nothing about all the activities in the present relief campaign.

This brings us to the most important accusation leveled against us by Mr. Loeb: "New York Jews are unneighborly," he said. The Jews here, in this modern desert called New York, are aliens and strangers one to the other. Everyone is concerned in his own interests only and senses no responsibility to anyone else. If it is possible to dupe the other, to commit some fraud upon him which may be against the law, then let it be done by all means. What matter is it to us that injustice reigns supreme? Let him who is aggrieved seek redress from those in authority, but let him not seek our moral support or sympathy.

That is the grave condition of New York Jewry. It lacks two elementary things—the moral atmosphere of social and collective responsibility and the proper educational system to inculcate such correct principles and ideals.

It is possible, through a systematic organization of all New York Jews, to create the atmosphere of moral responsibility whereby one would regard himself answerable for the other's welfare. In addition to that, it is absolutely essential that our children be no longer compelled to grow and live in a world without God or ideals, a soulless atmosphere filled only with the spirit of pleasure seeking and self-gratification.

Dr. Straton, a minister of the gospel, conspicuous because of his anti-Semitism, has recently attacked bitterly the moral status of the American theatrical world, taking advantage of the opportunity to charge the Jewish influence, which, according to his statement, dominates the theatrical business of America, with the responsibility for the moral degradation and depravity existing in that profession.

Mr. Brady, a well known theatrical magnate, a non-Jew, who was present on this occasion, not only defended the theatrical profession against the charges made by Dr. Straton, but also minimized the alleged dominance of the Jewish producers' control in the theatre.

And, indeed, his statements are true. The number of prominent Jewish actors and actresses is relatively small, and even as leaders in the industry the share

of Jewish participation is much less than is generally believed.

It is a fact, however, which cannot be gainsaid that among our Jews there exists much of the "theatrical" tendency. There is a certain type among us which seeks every way and means of achieving notoriety, of posing in the limelight of publicity and occupying a place in public print far out of proportion to its importance.

This tendency has manifested itself most depraved and degenerate exhibitions during the last few years in a striking and unique manner. For example, over a year ago New York was startled by the notorious "Elwell" murder mystery. While the police were straining every fiber of their organization to unearth this mystery a Jewish young man named Cohen declared himself to be one of the murderers. Further investigation, however, disclosed that his declaration was absolutely false and that it was only for the purpose of obtaining public notoriety that he made the self-incriminatory declarations which he had made.

So it has been with the recent Taylor murder. Again the police are baffled in their search, and again another young man, named Fields, charges himself with complicity in the crime. Again the police disbelieve him and again this would-be self-confessed murderer is a Jewish young man.

These are but the outer manifestations of the notoriety mania which grips Jewish life. In its mildest forms it is seen in the instances of many Jews who always make public pledges of large contributions to the various charitable enterprises, whether they be the relief campaign or the Keren Hayesod, but who never pay the pledges made by them. It is but to see their names in public print that they are so generous in their promises. As soon as their purpose is achieved their promises are relegated to the realm of the forgotten past.

And whether it be this latter, perhaps innocent, form of our sensationalism, or its most diseased manifestation, as that of the Cohens and the Fields, it is fundamentally the same in character, namely, a psychopathic and unhealthy condition, dangerous to the life and health of Jewry.

And the cause of this is again the same failure and lack of a moral atmosphere, and the same fatal defects in our Jewish instruction.

It is, therefore, absolutely necessary that we wage unceasing warfare against the germs of this Jewish disease of "theatrical sensationalism" in their every-day affairs of life. Let us triumph over this psychopathic condition and we will have no need of fearing any anti-Semitic agitation which may be waged against the Jewish men of the theatre.

There are in New York today 25,000 Sephardic Jews, who are divided into three groups: 1. Jews who come from Arabia. 2. Those who come from Greece and Greek provinces. 3. Those who come from Morocco and Persia. These three groups have little interrelation between themselves and are further subdivided into many other provincial and parochial divisions.

This is the explanation for the absolute impotence of the Sephardic Jews in the American Jewish life. They are absolutely without any representation in the great Jewish organizations of this country, and they have not one institution or organization of their own which should be known and occupy a place in the life of the New York community.

The greatest number of these Jews are poor and occupy themselves with the most menial labor. It is not a rare thing to find among them street bootblacks, many of them the grandchildren of the formerly haughty and proud Sephardim. To help this disorganized and inco-

herent section of Jewry ought to be the sacred duty of the entire New York Jewish Kehillah. Surely, there is much need among them for all sorts of charitable institutions, such as hospitals, orphanages, nurseries, etc. But as one of their most intelligent members tell us, these Jews refuse to accept any charity, for it is regarded by them as a disgrace to seek and to receive the aid of philanthropy. There is one thing, however, which they would not consider beneath them to accept, and that is the provision of schools for children as well as for adults, in which they should receive not only instruction in the language of this land, but also vocational training and guidance. Unfortunately, however, there is no one sufficiently interested to initiate such a project. They themselves do not require or demand it, and, therefore, there is no one willing to take the responsibility and burden of such enterprises.

It is true that we have here a large Sephardic synagogue whose members are long domiciled here, some of whom are men of wealth, culture and influence, and they would indeed be able to accomplish much among their Sephardic immigrants. But they do it not. A sort of Oriental idleness seems to dominate them and we never hear of their aggressive initiation of important and vital work in communal and social life.

But even though these Jews are derelict in their duty, the remainder of the great New York Jewish Kehillah are by no means freed thereby from their moral duty and responsibility towards these unfortunate Jewish brethren. There is here a sphere of activity for all phases of local Jewry, which cannot be neglected. The Jewish trade unions, as well as the orthodox and reformed elements, must immediately assume this burden and discharge the full measure of their duty towards these semi-barbaric compatriots, in order that the universal interest of the entire American Jewry may not be tarnished with the ignominy of faithlessness.

These men and women come from an entirely different culture and environment. Their concepts of morality and ethics, of the relation to the home to family life, are very different from those which obtain among us. Among some of them the idea of vendetta is as deeply rooted here as in their native lands in

And there are many other reasons why the New York Jewish Ghetto should immediately interest itself with these Jews. But why "reasons" They are our brethren; they are poor and ignorant and need our help. And though they themselves do not know it, we know that we can help them, and, therefore, we ought to and must help them.

Several Roumanian Jews in America have concluded that it is their duty to gather a fund for the purpose of erecting a monument in Roumania to the memory of ex-President Roosevelt—a large, beautiful and gorgeous exhibition of art which shall be an ornament to Roumania and an honor to America and its much lamented ex-President.

An organization for the achievement of this purpose has already been formed, the leading spirits among its members being Jews. And soon an appeal is to be issued to all Roumanians in America to send their contributions for this undertaking.

And we would not deprecate and belittle the political significance of this contemplated project. In all of his public life the late Mr. Roosevelt distinguished himself by his manly and vigorous denunciations of the Roumanian persecution of Jews. And now that the Roumanian Government is endeavoring to satisfy and rectify the grievances of its Jewish citizens, it is fitting and proper

that a monument be erected there in the memory of the former American President, that they, the citizens of Roumania, may ever be confronted with the memory of the illustrious statesman who ever was their friend, even in his protests against their intolerable practices. For his demands for justice to the Jew were made as much for the benefit and in the interests of Roumania as for the sake of the Jews there.

But we cannot see why the American Jews who are active in this drive should deny or hide their Jewishness. Why should not the committee declare publicly that this entire plan is conceived and managed by the Roumanian-American Jews? It is obvious that the Roumanian Gentiles here will contribute little if anything to this monument. They are few and insignificant in number and will be little interested in this monument, the political import of which has been written above. On the other hand, if there be no such political significance attached to it, what is the sense and meaning of this phenomenon that Roumanian-born Americans should suddenly be moved to dedicate a monument to Roosevelt to be sent to Roumania?

"Jews Owe You Eternal Gratitude," Weizmann Writes to Balfour

London (Jewish Press Association).—Dr. Weizmann, president of the World Zionist Organization, sent a warm and fervent letter of congratulation to Arthur Balfour, whom the King had signally honored recently in conferring upon him the order of Knight of the Garter, the highest decoration within the power of the King. In his letter Dr. Weizmann wrote: "The Jews of the world owe you a profound debt of gratitude for the sincere friendship, unflagging zeal, staunch and loyal devotion, which you have ever manifested towards their aims, hopes and aspirations. The Zionist executive voices the sentiments of all your Jewish friends and admirers in felicitating you upon your high honor and signal achievements, as well as in wishing you many years of continued public service in these critical hours of human destiny. May Providence endow you with wisdom and understanding in helping in the guidance of Britain's ship of state."

Jewish Surety Corporation of Palestine Organized

Berne (Jewish Press Association).—A Jewish Assurance Corporation to operate in Palestine exclusively was organized here last week. It is to have a capital of 4,000,000 Swiss francs, and will ultimately engage in all branches of surety activities in the field of business. For the present, however, it will confine itself to fire and burglary insurance.

One of the largest surety companies of Germany is interested and associated in this new corporation, and a prosperous future is anticipated.

Co-Operative Palestine Building Association Organized

Vienna (Jewish Press Association).—The international bureau of the "Agudath Israel" has founded a new co-operative association for the building of dwelling houses in Palestine.

Shares of stock totaling £15,000 are to be issued for subscription, the greater share of which has already been underwritten.

This society was founded at the suggestion and earnest recommendation of Messrs. Bialer and Wyadislowsky, the "Agudath Israel" representatives, recently returned from Palestine.

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The hotel will be open for inspection on May First and bookings may now be made. Until May First address: WINKLER'S HOTEL, LAKEWOOD, N. J.



Edited by J. P. Solomon, 1882-1900.

בני ישראל ויהושע ושלום

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Friday, March 17th, 1922 : : Adar 17th, 5682

The Zionist Organization of America is putting forth every ounce of energy it possesses or controls to secure a large and widespread response to its drive for members. This is the best answer to its critics.

Our friend, A. Rosenthal, the editor of the Modern View, has issued a little pamphlet, "A Modern View of Shakespeare's Shylock." Its burden is that Shylock is not a Jewish villain, the devil incarnate, but a man with all of a man's virtues and faults. And the faults of Shylock, as Shakespeare drew the character, were of his age, not of the human being himself nor for all time. Mr. Rosenthal has written interestingly and informatively on a literary subject of perennial appeal.

Ludendorff, first quartermaster-general of the late armies of William Hohenzollern, has been so busy as an author ever since Armistice Day, 1918, that it is not surprising to find him now high in the councils of the German anti-Semites. Despite the deserved downfall of Prussianism, and all that this hated outlook on life implies, Ludendorff still stands the incarnation of Prussianism and the devoted adherent of all that is opposed to the Germany of today. Naturally, therefore, he is regarded by the anti-Semites as their heaven-sent leader. Equally naturally, since the German Jews are not afraid to fight, the new "war" against Ludendorff will be carried on and won by the German Jews and anti-Semitism become thoroughly discredited in its own soil.

Writing in the Jewish Times about our recent criticism of Rabbi David Philipson for declining to participate in the Cincinnati welcome to Nahum Sokolow, Charles H. Joseph says: "when they (men like Sokolow and Weizmann) come to a community on a special mission and are avowed spokesmen of a movement (Zionism) with which other Jews do not sympathize, it becomes then a question whether these Jews should place themselves in the position of giving the public the impression they are Zionists." To which all we need say is, Nebbich! It would have "injured" Rabbi Philipson if the non-Jews of Cincinnati had looked upon him as a Zionist! A "fat lot" these people care whether Rabbi Philipson is Zionist, anti-Zionist or non-Zionist!

Something must be wrong with the Jewish community in England. Every little while its peace is disturbed by attacks on several of its prominent representatives from sources outside of the community. The attacks have now continued for some dozen years, and as a totality comprise the arsenal of British anti-Semitism. The highly-placed Jews who are almost invariably singled out for attack in this particular are Lord Reading, the Viceroy of India, and Edwin S. Montagu, the Secretary of State for India. What there is in the careers of these two distinguished men which easily lends itself to such a purpose we cannot say. It is true that British Jews are attacked by British anti-Semites for sins of omission and of commission, and that Lord Reading and Mr. Montagu are the lay-figures to register the burden of these attacks. Have they been too successful to suit the average stolid Britisher, not of our community? Or, what is the reason? The difficulty is here, and say what one will, it still remains to be removed.

Sabbath begins at 5:48 p. m. Ki Thissa and Par. Parah. Ex. 30:11-34:35. Num. 19. Prophetic reading, Ezek. 36:16-38.

JEWISH CALENDAR

5682

1922

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

* Also observed the day previous as Rosh Chodesh.

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

A COMMENTARY ON MR. STRATON

WE are now fully persuaded that Rev. John Roach Straton's wild attack on such Jews as are connected in one way or another with the American theatre was the result primarily to attract attention to himself. He had not carefully or intelligently digested his facts; in truth, either not knowing or utterly disregarding the exact state of affairs concerning the participation by American Jews in the contemporary work of the stage, Mr. Straton hurled a furiously feeble onslaught against them. He must have been surprised that his refutation and complete confusion followed almost immediately.

But this is not all. Later developments demonstrate that Mr. Straton, the hitter, has been hit himself at this time. Dr. Robert Stewart McArthur, his predecessor in the pulpit of Calvary Baptist Church, announces his withdrawal from membership of the organization because of his just and comprehensible resentment at Mr. Straton's methods of acquiring publicity. And then, Rev. John Haynes Holmes of the Community Church launches an attack against our contemporary stage and points out its deficiency as a moral force and leader. Mr. Holmes need not be rescued from the charge of harboring anti-Semitic sentiments; we know of no living man in the Christian ministry who is fairer toward Jews than Mr. Holmes. Therefore, having regard to Mr. Straton's denunciation of the Jew as a force in the theatre today, we closely examined the particulars of Mr. Holmes' castigation of the stage. We found not one jot or tittle of evidence in Mr. Holmes' representations to support Mr. Straton in his savage and unbridled criticism of the Jews. There must be something wrong with our stage, else why should Mr. Holmes have criticized the theatre? But the blame for the defects is not ascribable to the Jews, else Mr. Holmes would have manfully said so and Mr. Straton would have derived some comfort in his indefensible position from this ally. Time was when a clergyman of Mr. Straton's inclinations and notions could have set down this town "by the ears" and borne the victory. But that time has passed and will never return. Mr. Straton was desirous of getting "first-page" notice and was willing to obtain it at the cost of falsely attacking the Jews. He has his notice, but it is hardly what he sought.

THE SCHIFF ESTATE

THE executors of the late Jacob H. Schiff rendered a commendable public service in communicating openly the details of the appraisal of the estate of the deceased communal worker. Naturally, this community is deeply interested in the affairs of him who was, in his lifetime, its most affluent member. The appraisal shows that Jacob H. Schiff left a gross estate in the State of New York, and thus subject to the law which prescribes the taxation for inheritances, of more than thirty-five million dollars. This is truly a gigantic sum for an individual to possess, and it reflects abounding credit on Jacob H. Schiff's ability in amassing wealth. For, he came to this country in early youth with only his native ability and no capital. He was the architect of his own fortune.

The estate of Jacob H. Schiff, however, is not circumscribed by the amount we have just stated. The trust funds which he created total some eight million dollars in addition, and it is probable that he gave away during his lifetime other vast sums. So that the current estimate of fifty million dollars as his wealth is fully justified.

There is much opportunity for ethical discussion in the case of the Schiff fortune. The vast proportion of his wealth in the forms of tax-free securities represents one phase of this subject. The very meagre proportion of charitable bequests, only one million, three hundred and fifty thousand dollars, represents another. Concerning the former, it is probable that the Schiff record will have a vital influence in shaping future legislation in respect of tax-exemptions. Concerning the latter it is true that man has the right to will his wealth as he pleases and that his family and dependents have undoubted precedence over all others.

But we confess to a feeling of grievous disappointment that Jacob H. Schiff, notable public figure and communally-spirited man as he was, should have allocated only a paltry part of his great estate to philanthropic purposes. We said as much when we discussed his will at the time the document was filed. We repeat our assertion now, when the morphology of his fortune is exhibited to public gaze. Certainly, Jewish tradition marks out a course to be pursued by our rich men which is quite different than was followed by Jacob H. Schiff in his will.

The English High Court of Justice, in its divorce division, recently held once more that a marriage ceremony celebrated in Russia in accordance with the rites of our faith by the parties thereto, being Jews and residing in that country, is a valid marriage there and will be recognized as such everywhere throughout the world. This decision but enforces the ruling and position of English and American courts of justice in this regard. So long as the Russian marriage is celebrated according to the laws of Russia it is a valid marriage before the courts of this country and the British Empire. It is true that Russian marriages are occasionally formally registered and that marriages in this country and in the British Empire to be valid must uniformly be registered. In case, however, the Russian marriage is not registered, it is, nevertheless, valid, registry in Russia not being absolutely essential to validity. The marriage is fully valid even though the only documentary evidence thereof is embraced in a ketubah. As we have said, this ruling of the court is not novel, but has abundant authority to support it. It is important, of course, to have so vital a point in human relations settled beyond question.

THE POWER OF THE UNCONSCIOUS

"And Moses knew not that the skin of his face shone." (Ex. xxiv. 29.) MOSES knew not that the skin of his face shone with celestial light. While men looked wonderingly at him, and gazed awe-struck at the sign of the divine in a mortal countenance, he went about wholly unconscious of the miracle that transformed his entire aspect. True greatness is always unconscious of its power. The power of the great is unconscious power: it is the power of the unconscious.

Pride lies very near to any human achievement, and is apt to vitiate it. Nothing can be truly great, except it be without a vestige of vanity, of petty self-insistence. In all things great and true and beautiful, Self must be left behind as something overcome. It is by the overcoming of the Self that all human work is made to approach the divine pattern of the Ideal. For the standard by which things are judged, the invisible measure by which they are made to conform to the highest, lies not in the Self, it lies outside and above it. Man is not the measure of all things, until he ceases to be just himself, conscious of his personal desires, and becomes more-than-himself, becomes the superman. When man can create out of himself the superman, then he can create all else. And the superman is created not by super-egotism but by the ruthless slaying of the ego. He is great who can be cruel, terribly cruel, to himself: he, who like Moses, can cry to God: "Blot me out of thy book which thou hast written!" He who is cruel to himself is tender-hearted enough to carry vicariously all the sins and sorrows of the world. We need men who are tender-hearted enough to slay their own Self, compassionate enough to die a thousand deaths so that others may live a thousand lives.

Indeed, the greatest work is that which proclaims the worker. God's world proclaims God. Every high achievement, in any field of creative endeavor, is the expression of an elect personality. There is no art for art's sake, there is but art for the artist's sake. What is valuable in a piece of art is precisely the vision of the artist, the traces he has left in his work of himself, of his inmost life. We chase the magic deer of beauty, and are oft baffled by its elusiveness, not only to find that the true beauty of the world is in the living souls. The glimpses of grace and grandeur that play hide-and-seek with our hungry eyes, when in their eager hunt they rove all over creation, we readily catch, after they have sifted through the illumined vision of an elect personality. Personality is the great secret of creation. Personality is the seal of truth; the sanction of goodness, and the sign of beauty. All the worlds and all the systems rotate around personality. To produce one personality, all ages are in travail. 'Tis the last word of History, as it is the first word of creation—Personality!

Are we then confronted with a contradiction? All great work requires unconsciousness of Self; all great work is the expression of the Self: both these truths appeal to us as incontrovertible. Yet they seem contradictory. Self-obliteration and self-revelation seem mutually exclusive. The answer is: they on'y seem, in reality they are not contradictory. In fact, they are related to one another as cause and effect. They alone who can forget themselves can truly reveal themselves. They alone who are unconscious of themselves can cause others to become conscious of them. For the Self that is worth revealing is the Self that is deeply locked in unconsciousness, and, therefore, by Unconsciousness alone shall it be known. The Self is the Unconscious. He is the Great Stranger who has sought refuge in the inner shrine of your being, and who would ever work mightily when the gaze of your eye is averted from him. Look at him too bodily and brazenly, and he will retire deeper beyond your reach and range, or he will seek sanctuary elsewhere: look away from him, stop embarrassing him with your conscious management and irksome regimentation, and he will with timid mien come out of his hiding-place and take charge of you almost unbeknown to yourself. Then hidden powers will well up from those hidden depths where the Stranger dwells, in sweet and simple unconsciousness; powers that are all the more powerful because unconscious: for it is ever the unconscious power that throbs with the power of the Unconscious.

Unconsciousness enhances all the powers and graces of the soul. It makes the strong stronger; it makes the truth more trustworthy; it adds a touch of charm to every manner of handsomeness, whether of the body or of the spirit. If the large creative processes must be without objectionable traces of self-consciousness, it is because any interference with the creative process brings to the surface the petty, narrow, uncreative self. Creativeness is measurably enhanced by springing from the source of the Unconscious, and being both in essence and in method wholly unconscious. But what is true of the higher reaches of the spirit is equally true of the everyday household virtues. Charity, benevolence, diligence, honesty; in short, everything which in the human character appears fair, may be only a form of busybody bluster. Humility may turn into its opposite: no one can say, I am truly humble! Physical beauty, too, is at its best when unconscious: children, normally, are most beautiful because upon them lies the fresh bloom of unconsciousness.

Upon all of God's creation this sweet unconsciousness is poured out like a benediction. The sun in its glory bears no traces of overbearing egotism; it does not seem to know that its face shines. The flowers that bloom in the meadow have faces like little children, and they know not with what celestial beauty their faces are aglow. God's world is full of these blessed Shining Faces that are radiant with a light not their own. Out of the deep places of the earth there wells up a Power making for truth and beauty and right, that blooms here and shines there, that everywhere burst into radiance and surpassing grace: until the whole world bears this sweet aspect of a Shining Face that knows not itself yet shines on above the wondering faces of men. JOEL BLAU.

PERSONALITIES

WE will this week interest ourselves—and perhaps you too—with two “welcome strangers.” One of them is comparatively a stranger and the other somewhat more familiar, but both have put “Welcome Stranger,” Aaron Hoffman’s play, prominently on the theatregoers’ map. In America this play, with the worthy aim of raising us in the esteem of our neighbors, was popularized by George Sidney, and in England the same service is being rendered by Harry Green, and it is these two whom we beg to introduce to you more intimately than you could know them from merely across the footlights.

Personally our enthusiasm for “Welcome Stranger” does not run high. It is a dish of saccharine mush cooked by a chef who has a sensitive finger on the pulse of popular taste.

seum suggested a change. Men of the world that they were now to become, Greenfield and Heyman did not take long to arrive at “Hennessy and Gibbons,” and so they were announced that night.

The next day, however, brought repentance, and Hennessy and Gibbons were discarded in favor of Lou Herbert and George Sidney. After various appearances in vaudeville and the like Sidney teamed with Harry Von Tilzer, the song writer, and these two remained together four years in a comic act.

At this time A. H. Woods was preening his wings for a managerial career and took on Sidney for a play named “The Yellow Kid of Hogan’s Alley.” The Yellow Kid went on tour and collapsed four weeks later in a Pennsylvania village. Sidney was stranded many a time before he

easily takes the centre of the picture at all times. He plays the role of the drummer intruding into the affairs of a hostile community with fine expressiveness and radiates such kindly and genial feeling that he charms his auditors and carries the play over to them. That is a good actor’s art and must be appreciated, but we are afraid that Sidney has come to look upon Isidore Solomon as a latter-day Messiah, bringing the gospel of our nobility to prejudiced ears. And as George Sidney and Isidore Solomon are inseparably attached to each other, why the messianic burden sometimes seems to change shoulders.

Harry Green, who is acting in “Welcome Stranger” with great success in London, is a New Yorker. He was intended for a lawyer’s office and for three years studied at the College of the City of New York. But while studying law he already had his eye on a stage career and played vaudeville acts at local theatres in the afternoons and evenings.

Green is better known to us through his vaudeville sketch, “The Cherry Tree,” written by Montague Glass. This playlet, with its unique character, George Washington Cohen, was highly successful, and Green really became a star with it. Harry Green can also claim the honor of having been the first, with his teammate, Fisher, to dramatize “Potash and Perlmutter.” Before the stories in the *Saturday Evening Post* were made into a play Green and Fisher had taken one of the stories and worked it into a sketch, using their own lines. It is said that this sketch gave Glass the idea for the second act of “Potash and Perlmutter.”

Previous to “The Cherry Tree” Green appeared in revues both here and in England. The success of George Washington Cohen brought him a contract for an eight weeks’ appearance at the English “music halls,” and while there with this sketch he was given the role of Isidore Solomon in the English production of “Welcome Stranger.”

Harry Green is only twenty-nine years old and he has been on the stage since he was thirteen. But even for sixteen years he has piled up a considerable record of achievement.

Samuel Rzechewsky, the wonder boy, who has won 1,492 chess games out of a total of 1,500 played in this country since his arrival eleven months ago, is now studying at the Rabbi Isaac Elchanan Seminary in New York. Whether to be a rabbi or just to acquire a little more knowledge to his store Samuel has not yet decided. He is nine years old.

After being ten days in the seminary the boy astonished Rabbi Bernard Revel, the president of the seminary, and the faculty. He was given six pages of the Talmud to study, which is work for four weeks for bright boys of sixteen or eighteen. Samuel knew these six pages by heart in four days. His teacher began the study of the Bible with him, beginning with Jeremiah. In an hour the boy quoted entire sentences by heart after hearing them but once. He was put into a class of boys of seventeen and had to be taken away and given tuition in special hours because the class could not keep up with him. He speaks Hebrew and Yiddish perfectly, and English he mastered after eighteen single-hour lessons.

A New York newspaper interviewed this child. Read his answers: “Are you going to be a rabbi?”

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“I am studying to be a rabbi because I want to know all that the rabbis know. It is possible that I may be finally ordained. If I am I can say that I will not be a rabbi for money. I shall be a rabbi for the love of being one. I cannot reconcile money with being a rabbi.”

“You lost eight games out of 1,500. Why did you lose them?”

“Because it was very late and I was sleepy.”

As it was said that the boy was studying music (singing) with the

And we would not be at all surprised if we were to be of the same opinion.

In one of the issues in which our sporting instinct asserted itself we wrote that there were very few professional baseball players, and were able to give only one lone example, we think. Now news comes that there is another—so far as we know. He is Simon Rosenthal, who has been signed up, it is reported, by Manager Duffy, of the Red Sox, and has gone South with the team.



GEORGE SIDNEY

But, of course, Messrs. Sidney and Green have nothing to do with Mr. Hoffman’s muse. They did and are doing a very fine job of their roles and are entitled to every respect for their work.

Sidney has come into stardom by devious ways. As Samuel Greenfield he first saw the light of day on New York’s East Side, and for a great many years thereafter the East Side was the base of his activities. His theatrical debut was made in the old Miner’s Bowery Theatre. It was “Amateur Night,” and Sammy Greenfield faced the proposition of the hook from the wings or a barrel of flour from the smiling manager. He did his stunt bravely and received the barrel of flour. Encouraged by this mark of Thespian favor, but not yet wholly convinced of his talents, the young man went to work in a hat factory and earned unromantic money until the urge came again.

This time he burned his boats behind him and became a professional actor. He formed an alliance with another aspirant named Lou Heyman and received an engagement at the Harlem Museum, another old-timer among New York theatres. “Greenfield and Heyman” sounded rather awkward, so the manager of the Mu-

at length achieved some solid success and a regular salary with a musical show in which he created a character called Busy Izzy. He remained with the play three years, after which he used the same character in other productions, as is the custom with burlesque comedians.

“The Show Shop” gave Sidney the opportunity of a Broadway appearance. For the first time he put away Izzy’s beard, derby and accent and played a straight part. He was liked and thought he had embarked on his career proper, but when “The Show Shop” closed he waited six months for another engagement and had to resort again to Busy Izzy.

With a Broadway experience to commend him, Sidney soon climbed back into regular plays, appearing latterly with Fannie Brice in “Why Worry?” He was successful but the play was not, and Sidney was not heard of again until “Welcome Stranger” appeared. Even then he came unheralded, and it was only after the newspapers gave him the credit for a great personal success as Isidore Solomon that Sam Harris, who produced the play, put his name in electric lights and George Sidney became finally a star.

In “Welcome Stranger” Sidney



SAMUEL RZECHEWSKY

opera baritone, Joseph Schwartz, he was asked whether he cared to be an opera singer. He replied:

“I love singing. I heard the music of Caruso and Cantor Rosenblatt. I think I can sing also. Mr. Schwartz says he will teach me. I shall do my best. I really think I will be able to sing well.”

Here is a mixture of self-confidence that amounts to almost presumptuousness. But here is also a striking phenomenon—a most brilliant mind, one that teaches and experienced laity alike have seldom heard the like of.

Samuel is famous and lauded the world over. He is everything, from a worldly viewpoint that an ambitious youngster and fond parents can hope for. But he also gives rise to some interesting conjectures. There is something so uncanny, unnatural, about so much cleverness in so young a body that we are moved to ask you, who are planning the future of your young hopefuls, would you give thanks if your youngster turned out to be another Rzechewsky? We asked this same question of a young mother as she was cooing a love song to a gurgling baby. She drew back in terror. “No, no!” she cried, drawing the child close to her. “Not for my Googy!”

Rosenthal showed his goods extensively in amateur baseball in Boston and was known as exceptionally promising. So much so that a party named “Stonewall” Jackson, announcer at Fenway Park, Boston, sang a long ode of praise into Hugh Duffy’s ears, with the result that Simon is now booked for professional baseball in the outfield division.

Our Friendly Informer reprimanded us. “You have been off the Trail for some time. Run short of material?” And then he whispered: “See Kenneth MacKenna, of ‘The Nest.’”

True enough. “The Nest” is a popular play and MacKenna is one of the popular players in it, and Kenneth MacKenna is—yes, and his name is Mielziner. Further, he is a grandson of Prof. Mielziner, for many years, and at the time of his death acting president of the Hebrew Union College at Cincinnati.

The Scotch have already an international representative in the person of Johnny Dundee, the Italian. Now another nationality has been added to the land of the heather and haggis.

JOSEPH KAYE.

CHILDREN'S PAGE

CITIES OF REFUGE

Dear Children:

The Holy Torah tells us here of the safeguards that were provided for the protection from avengers of one who unfortunately took his neighbor's life unwillingly. And the Lord spoke unto Moses saying, "Speak unto the children of Israel and say unto them, When ye have passed over the Jordan unto the land of Canaan, then ye shall appoint unto yourselves proper cities, that they be cities of refuge for you; and thither shall flee the man-slayer who killeth any person at unawares, and these cities shall be unto you for a refuge from the avenger; that the man-slayer die not, until he have stood before the congregation for trial, and the cities which ye shall give, shall be six cities of refuge unto you." "This teaches us," says Rashi, quoting the Talmud and Sifri, "that although Moses set aside three cities on this side of the Jordan during his life, they did not become cities of refuge until Joshua chose three more in the land of Canaan." Three of these cities shall ye give on this side of the Jordan, and the three other cities shall ye give in the land of Canaan; cities of refuge shall they be. Although in the land of Canaan there were nine tribes, and here only two and a half, he gave an equal number of cities, because in Gilead there were many murderers, as it is written Gilead is become a city of workers of wickedness, is full of traces of blood (Hosea 6). The Sifse Chachomim explains it thus: "The cities of refuge were only intended to protect the unwilling slayers, how then could they protect murderers? But it means that in Gilead there were many murders who could not be convicted because there were no witnesses to their crime, therefore the Almighty caused them to meet their death at the hands of unwilling slayers who had to have these cities for their protection. And if he have smitten him with an instrument of iron, so that he die, he is a murderer; the murderer surely be put to death." The Torah does not speak here of one who slew unwillingly, but one who intended to slay, and comes to teach us here, that if he kills anyone with anything, that thing must be of a degree that it can kill; as it says everywhere—"wherewith he may die," meaning of a kind to cause death, excepting iron, for it is revealed and known before the Holy One, blessed be He, that iron can kill, be it ever so small, even a needle. Therefore the Torah did not mention what kind in connection therewith by saying, "wherewith he may die." And it is said in the twenty-third paragraph, "Or with any stone wherewith a man may die, without seeing him, we know

that it treats of the unwilling slayer, hence here it treats of the deliberate murderer." And if he has smitten him with a stone, which one can take in the hand, wherewith he may die, because it is said in Exodus, chap. 21, "And one smite the other with a stone," and it does not tell what kind of a stone, would we judge him guilty if he smote with any sized stone, no matter how small? Therefore it is said here "wherewith he may die." Or if he have smitten him with an article of wood, because it is said in Exodus, chap. 21, "And if a man smite his servant, or his maid, with a rod, and he die lest we think, any kind of a rod, therefore it is said here, 'with an article of wood, wherewith he may die,' it must be sufficiently large and heavy to cause death." The avenger of the blood himself shall slay the murderer; when he meeteth him, even in the very city of refuge. Or (if he has smitten him) with any stone wherewith a man may die, without seeing him, and he has let it fall upon him, hence the Rabbins has taught, if one whilst descending kills the other accidentally, he is exiled to the city of refuge, but if whilst ascending, he is not exiled (Talmud—Makoth). And he (the accidental slayer) shall abide in it (the city of refuge) until the death of the high priest, because the function of the latter is to cause the Schechinah (Divine Presence) to dwell amongst Israel and to lengthen their days, and the murder comes to cause the Schechinah to depart from Israel, and he shortens their lives, he is therefore unworthy of being in the presence of the high priest. Another reason is because it was the duty of the high priest to pray that such an accident shall not happen during his lifetime. Who hath been anointed with holy oil—literally—"who hath anointed him," hence the Rabbins infer that if the high priest died during the man-slayer's trial, before a decision was given and they appointed another in his stead, after which he was sentenced to be exiled to the city of refuge, he should return to his home, at the death of the second high priest (Talmud—Makoth). But if the man-slayer should at any time pass the boundary of the city of his refuge, and the avenger of the blood should find him and kill the man-slayer, he shall not be guilty of blood. It is just as though he killed a dead man who has no blood. And these things shall be unto you for a statute of justice, throughout your generations in all your dwellings, hence we learn that a Synhedrim should exist in other countries as long as there is one in the land of Israel. Whoever it be that killeth a person, according to the testimony of witnesses, shall the murderer

be put to death, who can testify that he killed him wilfully and after being warned not to kill. And ye shall not render unclean the land which ye inhabit, in the midst of which I dwell. Do not cause me to dwell therein in its uncleanness, for I, the Lord, dwell in the midst of the children of Israel, even whilst they are unclean the Schechinah is amongst them. And there came near the chiefs of the divisions of the family of the children of Gilead, the son of Machi, the son of Menassoh, and they spoke before Moses, and before the princes, the chiefs of the divisions of the children of Israel; and they said the Lord hath commanded my lord to give the land for an inheritance by lot to the children of Israel; and my lord hath been commanded by the Lord to give the inheritance of Zelophchad, our brother, unto his daughters, and if they become the wives of any of the sons of the other tribes of the children of Israel, then will their inheritance be taken from the inheritance of our fathers and be added to the inheritance of the tribe where among they may be married. Because her son inherits her, and the son is ranked according to his father's tribe. And whenever the jubilee shall be to the children of Israel, hence Rabbi Judah said, the jubilee is destined to cease. And whenever the jubilee shall be, this means, this is not like a sale that is restored to the seller at the jubilee as the inheritance is never restored, even at the jubilee, it will not revert to its tribe, and it will be added to the inheritance of the tribe where among they may be married. And Moses commanded the children of Israel, by the order of the Lord, saying, "The tribe of the sons of Joseph has spoken well." Every daughter that inheriteth any possession out of any tribe of the children of Israel, whose father had no son, shall become the wife unto one of the family of the tribe of her father. And Machla, Tirzah and Choglah, and Milcah and Noah, the daughters of Zelophchad, became the wives of the sons of their uncles. Here the Torah places them according to their age, for they married accordingly, and elsewhere they are mentioned in accordance with their wisdom. This teaches us that they were all equally worthy.

בן אהרן

BROOKLYN NOTES

Purim Entertainment at Congregation Mt. Sinai

A Purim Entertainment and Dance will be held at Congregation Mt. Sinai, 305 State street, on Sunday evening, March 19, 1922, at 8 o'clock, for the benefit of "the Hebrew and religious schools.

In addition to an elaborate program of musical numbers and recitations suitable for the occasion, a Purim play, entitled "The Awakening," written and coached by Miss Mollie Goldberger, one of the teachers of the school, will be presented. Special features of the program will be an illustrated lecture by Rabbi A. Basel, and a minstrel sketch by two of the pupils of the Sunday school.

Congregation Mt. Sinai went "over the top" in the last War Sufferers' Drive! Under the able leadership of Rabbi Basel the congregation exceeded its quota considerably and handed a very substantial sum over to the Drive Committee of Brooklyn.

Temple Sinai Activities

The Young Folk's League of Temple Sinai, of Brooklyn, will conduct their annual ball at the Waldorf-Astoria on Saturday evening, March 18.

Due to the presentation of two Sefer Torahs that have been presented to Temple Sinai, a Siyum Hatorah will take place Sunday evening, March 26. The dedication of an Oron Hakodesh used for morning and evening services will also take place on that evening.

An elaborate program was given last Sunday evening at the celebration of the Purim Festival held under the auspices of the Sisterhood. Two pre-run Broadway films were followed by a sketch entitled, "The Floral Shop," by the boys and girls of Temple Sinai. Dancing closed the evening, and a pleasant time was enjoyed by all.

Immigration Laws Restrict Industrial Removal Office Work

The annual report of the Industrial Removal Office for the year 1921, which has just been made public shows that its activity was limited in like degree as that during the years succeeding the outbreak of the World War—1914. Nevertheless, 231 individuals were removed to improved conditions in 36 different cities. In view of the restrictive immigration laws and the continued disturbed industrial conditions, only reunion and request cases were sent.

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Mt. Neboh Temple Notes

The "Shelach Monos" celebration of the Sisterhood was held last Wednesday afternoon in the auditorium of the temple. Almost 700 women were present. An address was delivered by Bolton Hall and a very elaborate musical program provided a very interesting afternoon. Mrs. David E. Goldfarb presided. On Thursday afternoon, 200 baskets of groceries were distributed to as many destitute families for Purim. Enough groceries to last a full week were in each basket. Mrs. Leo Gross was in charge of the distribution committee.

The campaign for the Jewish War Relief conducted by the congregation ended with the allied organizations of the Temple raising nearly \$15,000. The children of the religious school contributed \$1,000, the Sisterhood about \$3,000 and the congregation the remainder. This does not include sums contributed by members of the Temple through trades and industries, which were considerable. The congregation itself from its treasury contributed \$1,000. Rabbi Aaron Eiseman and Charles Siegel Levy were the chairmen of the committee. Mr. and Mrs. Samuel Fein were very earnest workers and succeeded in raising a large portion of the money.

Rabbi Eiseman will deliver an address at the musicale of the Temporary Shelter for Jewish Children on Thursday evening, March 23, at the Hotel Pennsylvania.

The Purim entertainment of the religious school will be held at the Hamilton Theatre on Sunday morning, March 26, at 10 o'clock. Children to the number of 150 will participate in a very elaborate musical revue. Miss Ray Bayles has charge of the production.

Rabbi Eiseman and Dr. Henry Morgenthau, president of the Hebrew Union College, were guests at a dinner given by Mr. and Mrs. Horace Newman last Thursday evening at their home, 605 West 141st street.

Johnny came home from Sunday school quite thrilled by the lesson.

"It was all about the Midnights," he said.
"The what?" asked his father.
"The Midnights," repeated the boy.
"Teacher told us how Gideon fought the daylight out of 'em in no time."—Boston Transcript.

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Jewish Students Pogromized in Warsaw

Warsaw (Jewish Press Association—By Mail).—In the evening commercial high school there are staged frequent assaults upon the Jewish students of the school. A section of the Polish students has organized itself into a compact and coherent fraternity, which awaits the exit of the Jewish students from school and then brutally assaults them. The protests made by the students to the dean of the school have proved fruitless, and many Jewish students have ceased to attend the school.

Mr. Samuel S. Fleisher of Philadelphia, Pa., has purchased the Church of the Evangelists, a gem of ecclesiastical architecture, and which he proposes to preserve as a museum and art gallery. It is the intention of Mr. Fleisher to utilize the church in connection with his remarkable free art school, adjoining the structure, at Eighth and Catharine streets. The church, which has one of the most beautiful and artistic interiors of any similar structure in the country, will be saved as a relic. It will be devoted to cultural purposes and will be in so far an adjunct of the adjoining Graphic Sketch Club as to be used for musical affairs, drama, art exhibitions and lectures on cultural topics.

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People
Have
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"Reform or You Will Be Reformed," Wise Warns Theatre Producers

Rabbi Stephen S. Wise, in his address before the Free Synagogue Sunday, made known that he had appealed in vain as a fellow Jew to A. H. Woods, producer of "The Demi-Virgin," to withdraw the play in the interests of decency and for the good reputation of his race.

Rabbi Wise said that the theatre had become an acute moral problem, and that he spoke as a friend and patron of the theatre rather than as its enemy. Dr. Straton he believed to be an honest man, he said, although he did not think Dr. Straton had been wholly fair and reasonable in his attitude.

"Most unfair is it to deal with the theatre as if it were in any real sense a Jewish question," he said, referring apparently to Dr. Straton's charge that the theatres and plays are controlled by Jews. "Jews do good things in the theatre, and fair things and bad things, but Jews can never afford to do that which is evil."



RABBI STEPHEN S. WISE

"What are the facts about the theatre of New York today? In it there are being presented many good, wholesome, clean, worthwhile plays, some plays which are not uniformly bad but spottily suggestive, such as two of the Belasco productions, and some plays that are vile beyond words.

"The Demi-Virgin" is not a play at all. It is just theatrical filth, gutter garbage of the foulest, rankest kind. As I sat through a performance I thought of the degradation of a great art, that of the theatre; the humiliation of a calling, that of the players, and the deep, damning insult offered to a people by its presentation. I would not have the author and producer tarred and feathered, because even pitch may be defiled."

Mr. Wise then told how he wrote to Mr. Woods, but received no answer. In his letter he said, in part:

"Either the theatre will be reformed from within—that is to say, by the authors, producers and players and ourselves—or it will be reformed from without, despite all the evils which outward revision or reformation will be bound to entail. The theatre today is driving us into State control, and State control means censorship. Bad as it is, censorship will come, as it ought to come, unless a great and instant change comes over the spirit of them that control the theatre and over us who give it life and sustenance.

"Censorship would in many ways be undesirable, but if 'Demi-Virgins' and 'Crossing the Rubicon' cannot be kept out of Broadway theatres in any other way, then I, for one, shall welcome censorship; and work for censorship, and do what in me lies to make censorship inevitable.

"Censorship, it is true, may do no more than drive dirty and salacious plays under cover, or under ground—which is exactly what ought to happen to them. Let them be bravely repressed and driven into the dark, festering corners of vice if they cannot be wholly suppressed. Prohibition came, in part, as it ought to have come, because distillers and brewers insisted upon the inviolable rights of the saloon. The theatres will fare as did the saloon if the same policy of madness tempered by malignity prevail in the councils of the theatre."

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Montagu's Resignation Sensation of the Day

London (Jewish Press Association).—The resignation of Edward I. Montagu, the Secretary for India, has caused a marked sensation in the entire British Empire. The whole public press is clamorously demanding and insisting upon the immediate resignation of Lord Reading, the Viceroy for India, who was responsible for the startling telegram sent to the British press demanding the revision of the Treaty of Sevres and the

return to Turkey of many of its former possessions. The anti-Semitic journals published the headline, "Two Jews Violated the British Constitution." To satisfy the demands of the telegram sent by the Indian Government would necessitate the return of Palestine to Turkey. This is declared to be impossible in the editorial of the Daily Chronicle, a semi-official organ of the government, since Palestine has already been pledged to the Jews. Montagu has always been conspicuous by his anti-Zionist attitude, ever maintained in the British Cabinet's deliberations.



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Protect Us From Our Friends

Editor Hebrew Standard: I have watched patiently the pitiful exhibitions that have been made by those who in their profound learning and august authority have sanctioned the proposed union with infamy—the "amalgamation" between the Union of Orthodox Jewish Congregations of America and the so-called "United Synagogue." That this "amalgamation" would ever be brought about I have no fear. I knew that for several reasons it could not be. But what was most painful to me was the fact that the very suggestion of "amalgamation" could ever be made. This is shameful. This is treason.

The question presents itself, Would they be so ready for "amalgamation" if the Orthodox Union were strong? Did they seek this step because they felt themselves growing weaker? It would seem so. And yet they are largely to blame if the Orthodox Union exists merely on paper. What have they done to resuscitate it? By their statements published in the Hebrew Standard they have proved themselves totally unfit to lead Orthodox, even nominally; they must retire. They have committed a terrible crime against Orthodoxy. They have disqualified themselves; no longer can they speak grandiloquently in the name of Orthodoxy. Requiescat in pace.

We dare not, we can not "unite" with Schechterianism or any other damnable "ism." No relief lies in this direction. There is but one God, and there can be but one Judaism. The sooner we understand this, the better it will be for us. The only policy that Orthodoxy can pursue is complete and absolute separation all along the line. We must again—and that at once—reassert and re-establish those walls and barriers that set off our fathers from unfaithful and disloyal descendants of Jews.

The so-called "United Synagogue" is the incubator of Schechterianism. How can any one who has at heart the highest interests of Judaism look for a moment with equanimity on the prospect of "union" with these un-Jewish forces? Even Moses Hyamson became a teacher in the Seminary only on the express condition that he should have nothing to do with the "United Synagogue."

Schechterianism is a schism, a sect. Schechterians are Jews by birth, perhaps, but not by their daily life; they are not working, upstanding, dependable Jews. These traitors have deliberately broken away from the House of Israel and formed a new division with new conceptions, though they still designate themselves as Jews. Bernard Drachman himself wrote not so long ago that Schechterianism (he styled it "Conservatism") like Christianity, Mohammedanism and Cincinnati Reform had grown out of Orthodox Judaism and had no authority, that it was merely a sect. These creatures can't pluck up enough courage to take the complete jump to Cincinnati; they prefer to travel a bit slowly, by easy and comfortable stages, meantime disguising themselves. They lack guts. Everybody who has truth in his soul must abhor these sniveling hypocrites, Ugh!

And their "Rabbinical Assembly" (save the mark!) solemnly has "paskened" that we shall get along on grape juice. Orthodox Jewry will of course give heed to these "rabbinical" lights. The oracle hath spoken. By their braiding these asses reveal their identity. Silence in their case would seem to be the better part of wisdom.

One Schechterian bumpkin ingeniously suggested that to this proposed "amalgamation" be added the Agudas Yisroel! A very pretty thought. We can fancy him licking his chops. Suffice it to say that it is utterly unthinkable. It is really astonishing that such a thought could for a moment be entertained. These people, in their indecent disregard of principle, will stop at no insolence; it is outrageous.

Instead of advocating "amalgamation," the obvious thing was to put new strength to the Orthodox Union, which was founded more than a score of years ago.

A campaign for a union of Orthodox synagogues has been launched by G. Bublik of the Tageblatt. He has gone at this proposition—which is nothing new—with zeal: editorials and special articles have been struck off, interviews with rabbis and laymen have been published. The matter is really staggering in its difficulty, but there is a good chance that he will succeed, even if on a minor scale. It is noteworthy that he doesn't even mention the "United Synagogue." It is plainly beyond the pale, and Orthodox Judaism is not concerned with it.

But there is a fly in the ointment. Mr. Bublik seems fondly to anticipate that this new Orthodox Union will be a very convenient means of helping the "Keren Hayesod" and like devilry. He smacks his lips when he thinks of the good work that might be done for the movement

called "Zionism." Perhaps this is the "nigger in the wood pile." Does this explain his whole interest in this campaign that he is so feverishly pressing? That the new Orthodox Union would ever be prostituted to such a purpose is impossible. Zionism of late, especially since the observations of Lord Northcliffe, and the criticism of Sir Stuart Samuel, Nordau and Marmorek, and the opposition of the Agudas Yisroel, is distinctly below par. This awful bluff and colossal humbug is at last being properly exposed. Zionist propaganda certainly constitutes the big menace today to Jews and Judaism. A union of Orthodox Jewish synagogues, if it rightly interpreted its mission, ought to set its face like flint against this heresy of heresies. Such a union should steer clear also of Mizrahi, who are the foolish dupes of the wicked Zionists. Such a union should deem it a glory and a privilege to enroll itself under the beautiful banner of the only worth-while organization in Jewry—the Agudas Yisroel.

Only this week a petition was presented to the Legislature of Massachusetts that the painting by John Singer Sargent entitled "The Synagogue" be removed from the Boston Public Library. Many people came to the hearing to testify to their "outraged sensibilities" hat resulted from this dastardly "attack" on the fair name of Israel. The arrangements were handled very well. The master of ceremonies presented a noble Schechterian who evidently labored under a heavy strain; we also had the doubtful pleasure of listening to a raw youth from the Cincinnati rabbinical factory, who considers himself to be a man of great importance—a preacher in the Reform sect in Boston—who spouted for all he was worth. And there were others who harangued; there was fervid oratory galore, which at times descended into vulgarity and p'ahos. In short, everybody had a chance to wallow in the limelight. Oh, it was exhilarating; the noble chests swelled with pride, Jewry was being vindicated with a vengeance.

To one who knows, the scene was deliciously funny. The majority of those who spoke, and the majority of those whom they claimed to represent, are daily violating every law on the Jewish calendar; by their deliberate and public violations of the law they are doing their noble part towards breaking the synagogue. And yet, it is this very element which rushes valiantly to the defense of the synagogue, when they imagine that its honor is assailed. Faithful Jews were conspicuous by their absence, for they realized the absurdity of the whole inspired agitation over such a trivial matter. They know that actions in life alone will determine the "triumph" or "downfall" of the synagogue. These people who came to the hearing are simply the victims of that super-patriotic "Judaism" that they have imbibed from Zionism. It has unbalanced them, poor dears. We must in the new Orthodox Union zealously guard against such ridiculous demonstrations, such pathetic outbursts. Ours must be a deeper loyalty.

The Union of Orthodox Jewish Congregations of America will become a fact sooner or later—this much is clear. What is also clear is that it must not be made a cat's paw for Zionism; what is equally clear is that the old leaders have forfeited our confidence and respect by their brazen betrayal, by their attempt to deliver us over to the enemy. They must step down; new leaders must be found to take their place. The Union, I repeat, must not be made an appendage to any party or institution or group of men. The Agudas Yisroel is, of course, a different matter—it is not a party or section. It is Orthodox Judaism in organized form. The luminaries of Jewry direct its course.

The Passover holidays can be utilized to bring the project of the Union to the attention of the people. The first convention should be held in New York early in May. Then and there the basis can be laid (Lord knows it is high time) for solid, constructive, complete Jewish endeavor

JACOB HELLER. Dorchester, Mass., 2 Adar, 5682.

Anti-Semite Editor Sentenced to Prison

Lodz (Jewish Press Association—By Mail)—Tchajewsky, the editor of the local daily "Razvov," known for his Jew-baiting, has been sentenced to one month's imprisonment for his criminally libelous attacks against the Jewish scholar and teacher, Mr. Bilichowsky. In a bitter and denunciatory editorial in his paper he accused Bilichowsky of being a Bolshevik propagandist, seeking to inculcate into his pupils the teachings of Bolshevism and adoration and reverence for Lenin and Trotzky, the patron saints of the Russian Revolution. At the trial these charges were found to be false, and the sentence of the editor followed.

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Jewish Deputation to the League of Nations

Constantinople (Jewish Press Association).—A deputation sent by the Jewish Kehillah of Dardanelles, en route to Geneva, to present its petition to the League of Nations, has arrived here. Its aim is to request the League to protect its rights in the treaty which is about to be concluded with Turkey in the same manner as it is intended to protect the rights of Christians there. It therefore suggests that the term "Non-Mussulmans," instead of that of "Christians," be used throughout in the treaty.

While stopping here the deputation was received by the British High Commissioner, and if the assurances of the British representative be a criterion of that government's position before the League, the success of the deputation is practically assured.

This question is of momentous significance to all Jews of Turkey, past or present. According to the armistice conditions, the Turkish government obligated itself to indemnify the Christian population for all the damage it has suffered during the war. But it is only just that the Jews also receive the same indemnity, as in all special war time decrees and restrictions promulgated by the Turkish government the term "Non-Mussulmans" and not that of "Christians" was employed.

And Jews of Dardanelles were the greatest sufferers. During the ill-fated Gallipoli expedition several thousands of Jewish families were, together with the Christian inhabitants, expelled from the city, and their homes and possessions were confiscated. When the armistice was concluded the Christians were permitted to return and their homes were restored to them, but the Jews were at first refused the right of returning to their homes. The Chief Rabbi of that time then secured an interview with the British Admiral Calthrop, who signed the armistice terms on behalf of the British Government, and reminded him of the many acts of service which he as Chief Rabbi rendered to Britishers in Turkey during the war. He called the admiral's attention to his efforts on behalf of Mr. Mizzi, a British citizen, securing the latter's ultimate and final release, and also to the semi-official requests made of him by the British Government to intercede on behalf of British war prisoners. All this prevailed upon the admiral, and he ordered the local authorities to permit the repatriation of the Dardanelles Jews. The right of their return to their homes was provisional, however, and it is to secure the permanence of their rights which the deputation is now seeking.

Purim Celebration of N. Y. Branch United Synagogue

The Women's Activities Committee of the New York Branch of the United Synagogue arranged for Purim entertainments in a number of Settlement Houses on the lower East Side. At the College Settlement, on Sunday morning, March 12, there was an entertainment at 11.30 consisting of Purim recitations, songs, etc. Every child received shalach monos consisting of candy, figs, nuts, haman taschen, etc. In the evening the story of Purim was told to the junior clubs, ranging in age from 14 to 16. A unique feature of the evening's entertainment was Mr. Varon's recital of the Purim story, illustrated by lightning sketches made with crayon and pencil. On Tuesday afternoon, March 14, at 4 o'clock, the pupils and the parents were entertained by a Purim play, songs, recitations, etc. Every child also received shalach monos.

The Purim festival of the affiliated Sisterhoods of the New York Branch of the United Synagogue took place at the Temple Anshe Chesed, Thursday afternoon, at 2 o'clock. The speakers were Mrs. Joshua Piza, president and founder of the New York Guild for the Jewish Blind; Prof. Dr. Badt, who is visiting America from abroad, and Dr. Jacob Kohn. Mrs. Amelia Morgenroth, the well-known dramatic coach, gave a number of selected dramatic readings, and the music was furnished by Miss Florence Stern, violin virtuoso, a pupil of Prof. Leopold Auer and Victor Kuzdo. Mrs. Machnes, the magnificent contralto, who has just returned from abroad, gave several vocal selections. The Anshe Chesed Sisterhood entertained all guests with refreshments and a social hour.

"Zionism a Blessing to Palestine," Says Churchill

London (Jewish Press Association).—In his speech before Parliament, Winston Churchill reiterated the government's determination to continue its present policy with regard to Palestine, which, he asserted, was the only policy possible to pursue. Every effort will be made to improve the quality and character of the immigrants, to help in the rebuilding of the country. Zionism is a blessing and will increase the material prosperity of the land.

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MICHAEL E. REIBURN

Michael E. Reiburn, who has represented the Twenty-second Assembly District, New York County, in the Assembly for the past two terms, was born in New York city, September 12, 1893. He was educated in the public schools of this city, from which he was graduated and entered the Eastern District High School of Brooklyn, and upon completion of his course he entered Syracuse University Law School. He was graduated in 1915 and was admitted to the bar in the same year, since which time he has been actively engaged in the general practice of the law.



MICHAEL E. REIBURN

Mr. Reiburn, during the time he was at Syracuse University, won the first prize as champion orator of New York State in the New York State Peace Oratorical Contest.

Mr. Reiburn is a member of a number of organizations and societies, including Mount Nebo Temple, Jewish Memorial Hospital, Composite Lodge No. 819, F. & A. M.; Sigma Alpha Mu, Phi Alpha Tau, Delta Sigma Rho, I. O. O. F., Independent Order Brith Abraham, Regular Democratic Club, Twenty-second Assembly District; Hungarian Benevolent Society, Central Club, Modern Woodmen of America.

Silver Jubilee of Rabbi Grossman Celebrated

A three-day celebration was begun last Friday evening of the silver jubilee of the Rev. Dr. Rudolph Grossman as rabbi of Congregation Rodeph Sholem, Lexington avenue and Sixty-third street. There was a large audience and speeches of felicitation were made by Rabbis Clifton Levy, who is president of the New York Board of Jewish Ministers; Maurice H. Harris, Nathan Krass and Nathan Stern.

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The chairman was Hon. Henry M. Goldfogle, president of the congregation.

There was a special service on Sabbath morning, with addresses by Rabbis Joseph Silverman and Samuel Schulman, and an "Anniversary Hymn," written for the occasion by Miss Annette Kohn. More than 650 members gathered Saturday evening at a dinner in the Commodore Hotel. On behalf of the Board of Trustees, Henry M. Goldfogle presented to the rabbi a check for \$5,000; for the Sisterhood of the temple, Mrs. Meta Deiches gave a gold watch. Jacob S. Berlinger, for the Men's Association, gave the rabbi \$1,500 in a leather wallet, and he received from the gift fund of the Women's Association a check for \$500. Simon Ellinger, on behalf of the Religious School Board, gave a gold-headed cane and a gold-handled umbrella. Lawrence W. Schwartz, representing the Junior League, presented a solid gold fountain pen and a solid gold pencil in a beautiful leather case. Miss Hattie Gluck of the faculty of the Religious School, on behalf of the teachers, handed to the rabbi a set of solid gold cuff links studded with diamonds.

Alfred D. Lind, one of the trustees officiated as toastmaster and the speakers were Judge Samuel D. Levy and Rabbi Alexander Lyons.

Sunday afternoon there was a pageant and a tribute to their rabbi by the pupils of the Religious School.

Fashion Show to Help Orphans

That the difference in skirt length or kind of material employed in the making of a gown or a dress should be made to yield profit in order to support an institution housing over two hundred orphans is perhaps the most original way that women's desire for change of fashions has ever been used. The Israel Orphan Asylum, of which Judge Gustave Hartman is president, is taking care of over two hundred orphans at both of its homes, its country home being at 111-119 Straitar avenue, Arverne, L. I., and the other at 274-280 Second street, city. As the institution is not endowed, it has been founded and supported by people of small means of the neighborhood.

Its president has, with the help of others, arranged several gigantic affairs this season, the first of which was the one held at Madison Square Garden on February 25 and the second of which is the Fashion Show at the Knickerbocker Theatre on Sunday evening, March 19.

Al Jolson, Lenore Ulric, Irving Berlin, Marilyn Miller, Leon Errol, Doris Keane, Frank Fay, Dolly Sisters and others will take part in the all-star performance which will be given in conjunction with the show. America's leading fashion houses will exhibit their newest creations as well as their imported models from Paris. The children of the institution, in combination with professional theatrical children, will give a pageant showing costumes, past and present, of all na-

tionalties. This part of the program promises to be one of the most interesting features, as it will have not only artistic value, but great historical meaning. All the profits from this affair are going towards the building fund of the institution. The institution is not in a position to house as many children as are brought to it. It is, therefore, necessary that extensions be built at both the Arverne and New York homes.

British to Guard Palestine

Washington (Jewish Press Association).—Renewed assurances that the British Government will adhere to the principles of the so-called "Balfour declaration" respecting Palestine were given by Sir Auckland Geddes, the British Ambassador, last week, to a delegation representing the Zionist Organization of America.

Among other things the delegation referred to disquieting rumors of threatened outbreaks in Palestine.

In reply Ambassador Geddes assured the delegation that Great Britain would unflinchingly adhere to the policies laid down in the Balfour declaration. He said that the British Government would do its utmost to maintain law and order, and expressed the belief that there was no less cause for alarm than at any other time since the occupation of Palestine by the British.

He further said that unrest in Palestine was of complex origin, but he would refer to two important causes—the general unrest that prevails in the Islamic world, not less than elsewhere, and the uncertainty about the status of Palestine due to the delay in the confirmation of the British mandate for that country. In his opinion, recent events in the Near East, as well as the forthcoming conference, to be held this month to consider Near Eastern problems, would, in all likelihood, tend to remove the causes of unrest, and do much to assure stability in Palestine.

Jewish Deputy Would Compel Jews to Violate Their Sabbath

Warsaw (Jewish Press Association—By Mail).—At an open session of the Seim Labor Commission, Deputy Dootlinger, the radical representative of Jewish civil service employees, delivered a vigorous address against the pending bill under consideration which would permit the lengthening of the hours of work in factories and department stores. One of the reasons assigned by him for his opposition was the effect of the present restrictive law upon the Jews in Poland. The working hours being shortened, the Jewish merchants are forced to keep their establishments open on Saturdays, which serves to free the Jewish population from their superstitions and fanaticism.

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Mrs. J. L. Andron, Prop. Phone, 2141 Far Rockaway.

Large Loans for Palestine to Be Floated

London (Jewish Press Association).—An official announcement of two large financial enterprises in Palestine is expected shortly.

The first venture is a purely Zionist enterprise. It is a substantial loan, which Baron Edmund Rothschild, the well known financier and philanthropist

of Paris, is to make to the Zionist Keren Hayesod. The payment of this loan is contemplated in the Keren Hayesod funds which it is expected to receive from America.

The second is a loan which the Palestine Government is to float among the Jewish and non-Jewish population of Palestine in order to cover its budgetary deficit and to provide it with funds for its fiscal governmental operations in Palestine.

Samuel Untermyer Appeals for Keren Hayesod

Judge Henry J. Dannenbaum, chairman of the New York Keren Hayesod campaign, announced the receipt of the following message from Mr. Samuel Untermyer:

"As Americans, fostered on the dauntless spirit of the Pilgrim Fathers, we are proud to do our utmost for the great pioneer enterprise of rebuilding the Holy Land. This is a task which calls for boldness and zeal and which involves us in personal hardship and sacrifice. It is a great historic venture whose beginnings are full of obstacles and difficulties, but whose end will influence the course of the Jewish people, and indeed the destiny of humanity.

"For centuries the Holy Land has lain neglected, her children in exile, her bosom bruised by ignorance and neglect. She has been calling to us and we have been powerless to answer. Our hearts have bled with grief and we have had nothing to console us but hope.

"Today the action of Great Britain and of the principal powers of the world, backed up by the expressed sympathy of past and present Presidents of the United States and of the United States Government, have made it possible for us to build again the Holy Land and establish there a homeland for the Jewish people. Our grief and our hope must now be translated into action, lest the glorious opportunity which, once again presents itself should be allowed to slip by. I have spoken of the sympathy of the President of this great republic and of our government for the Zionist cause.

"This expressed good will merely reflects the American spirit of this democratic movement. For our cause is rooted deep in the hearts of the masses of our people. The success of the Keren Hayesod, the instrument for the practical realization of the aims of our movement, will bring much needed relief to our suffering brethren and relief of a constructive kind, immediate in its effect and permanent in its nature. It will bring added dignity and prestige to our race. And, above all, our leaders are never weary of declaring that our purposes are certain to result in benefit to all mankind. Every American Jew will appreciate the fundamental democracy of the Zionist movement and the unselfishness of its aims, because these are traits which are traditionally American.

"The distressing facts of Jewish life in Eastern and Central Europe which have been presented to the Jews of this city during the War Relief drive should make every thoughtful Jew turn his eyes to Palestine as a permanent home of peace and happiness for our brethren. Temporary relief must be combined so long as necessary, but the necessity will cease only when new conditions are created. And sad experience has shown that the conditions cannot be built in the lands of persecution. Palestine is the only promise on the horizon.

"The practical method for the accomplishment of these great objects is the Keren Hayesod. The Keren Hayesod, or Palestine Foundation Fund, is receiving the support of influential American Jews regardless of theoretical beliefs or party affiliations, because its work is first and foremost of a practical character. If the Keren Hayesod can provide the conditions suitable for Palestine's agricultural development and expansion and a settlement on the land in happiness, prosperity and safety of tens of thousands of Jewish families, it will be content to leave the working out of controversial and theoretical questions to the rising Palestinian population.

"The Keren Hayesod must receive a donation from every Jewish family that can possibly be reached. This will call for hard work and real sacrifices on the part of our committees. At this moment of grace, I may say critical, import, I am sure the Jews of New York will respond generously and with enthusiasm."

"The Government Supports Jewish Self-Defense in Palestine," Declares Churchill

London (Jewish Press Association).—The British administration in Palestine has distributed 900 rifles among Jewish colonists for their self-protection," declared Winston Churchill, the Colonial Minister, in Parliament.

A series of interpellations with reference to the government policies in Palestine had been brought into Parliament, but Churchill declined to answer them at this hour, declaring himself ready to answer only the interpellation with reference to the government's attitude to the Jewish self-defense organization for their self-protection, to which he made the above answer.

Hadassah's Birthday Celebration

Hadassah's Jubilee, its tenth anniversary, is being celebrated by its chapters throughout the length and breadth of the land during this Purim week. The forms of festivities vary; some chapters are holding banquets and balls to raise money for the Hadassah Medical Organization in Palestine; some are presenting educational programs so that Jewish communities may learn what and how Jewish women in America are contributing to the rebuilding of the Jewish Homeland in Eretz Yisrael; some are initiating membership drives, so that more women may be given the opportunity of a stake in reconstruction. All chapters, though, are pledging themselves and arming themselves with a determination to make the next decade richer in numbers and in achievements.

Hadassah inspired the creation of the Medical Organization, which has transplanted Western standards of medicine unknown in the East before; through this elaborate network of hospitals, clinics, infant welfare stations, field hospitals has come the impetus to concentrate on sanitation without which a country cannot have healthy growth. Hadassah's interest and contributions for the Jewish orphans of the Holy Land have gone to the very root of the future of a nation—the child. By the establishment of a Nurses' Training School, the first of its kind in that part of the world, Hadassah has introduced a new profession into Palestine.

Young People's League to Debate

The New York Branch of the Young People's League has proven exceptionally active. Of the utmost importance are the arrangements that are being made for the Passover Dance, which will take place on April 16, in the grand ballroom of the Hotel Astor. This will be the first time the members of the Young People's Societies will have an opportunity of meeting in a social way and joining in a special celebration of the Passover festival.

Of unique interest is the debate that will take place between Young Israel, of Brooklyn, and the Young People's League, of the Anshe Chesed, on Sunday afternoon, March 26, at the Anshe Chesed Synagogue. The subject of the debate is, "Resolved, That the Jewish People Begin Missionary Work Among Non-Jews." Young Israel will uphold the affirmative, and Anshe Chesed is sponsoring the negative. The debate will be followed by a dance.

Strike of "American Fruit Growers" in Petach Tikvah Unsuccessful

Petach Tikvah (Jewish Press Association—By Mail).—In the large American fruit cannery, built here by the "American Fruit Growers, Inc.," there broke out recently a strike for higher wages. The strike was unsuccessful, however, as the employers could threaten and cow the strikers with the use of Arab labor, which is much cheaper than white labor. Besides this, the strikers were by no means united in their demands.

The sole result of this unsuccessful, abortive strike is the first formation of a cohesive workers' organization, which it is intended to strengthen for possible future conflict with the employing interests.

Want Column

Rabbi graduate of conservative seminary Dr. of Philos., desires a position with a Hungarian congregation. Speaks Hungarian, Jewish and English. Address "Dr. C. D.," care of Hebrew Standard.

WANTED—A set of the Jewish Encyclopedia in good condition. Also a copy of the Standard Book of Jewish Verse. Please give details as to price, etc. Address P. M., Box 352, care of Hebrew Standard.

Will board girl 10 years old in American Jewish family. Call or write Harris, 5 Maple avenue, Rahway, N. J.

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KUHNBERG, DAVID.—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 David Kuhnberg, 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 Louis L. Quasha, their attorney, at No. 41 Park Row, in the Borough of Manhattan, City of New York, on or before the 20th day of September, 1922.

Dated, New York, the 10th day of March, 1922. ESTHER KUHNBERG and JOSEPH KUHNBERG, Administrators.

LOUIS L. QUASHA, Attorney for Administrators, Office and P. O. Address, No. 41 Park Row, Borough of Manhattan, New York City.

LEVY, ERNEST M.—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 Ernest M. Levy, 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 M. S. & I. S. Isaacs, their attorneys, at No. 52 William Street, Borough of Manhattan, in the City of New York, on or before the 25th day of September next.

Dated, New York, the 14th day of March, 1922. EDGAR A. LEVY, THEODORA G. LEVY, JACOB STEIN, Executors. M. S. & I. S. ISAACS, Attorneys for Executors. No. 52 William Street, Borough of Manhattan, New York City.

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"WHAT IS JOY?" By REV. EZEKIEL JACOBSON "The Soul's calm sunshine, and the heart-felt Joy." - Pope: Man is the merriest, the most joyous of all the species of creation. Above and below him all are serious. He, to the best of his power, has secured the final stake, has a perennial fountain of joy within him. He is satisfied from himself. Joy, wholly from without, is false, precarious and short. From without it may be gathered, but like gathered flowers, though fair and sweet for a season, must soon wither and become offensive. Joy from within is like smelling the rose on the tree; it is more sweet and fair; it is lasting and, I must add, immortal. The joy resulting from the diffusion of blessings to all around us is the purest and sublimest that can ever enter the human mind and can be conceived only by those who have experienced it. Next to the consolation of divine grace it is the most sovereign balm to the miseries of life, both in him who is the object of it and in him who exercises it. The noblest spirits are those which turn to heaven, not in the hour of sorrow, but in that of joy; like the lark, they wait for the clouds to disperse that they may soar up into their native element. A man would have no pleasure in discovering the beauties of the universe, even in heaven itself, unless he had a partner to whom he might communicate his joys. Joy is a prize unbought and is freest, purest in its flow when it comes unsought. No getting into heaven as a place compass it. You must carry it with you, else it is not there. You must have it in you as the music of a well-ordered soul, the fire of a holy purpose.

An unchanging state of joy is not possible on earth as it is, because evil and error are here. The soul must have its midnight hour as well as its sunlight seasons of joy and gladness. Still, the mercy of the Lord is shown as much in the night as in the day. It is only in the night that we see the stars. Worldly joy is like the songs which peasants sing, full of melodies and sweet airs, and he who selfishly hoards his joys, thinking thus to increase them, is like a man who looks at his granary and says "Not only will I protect my grain from mice and birds, but neither the ground nor the mill shall have it. And so in the spring he walks around his little pit of corn and exclaims, "How wasteful are my neighbors, throwing away whole handfuls of grain!" But autumn comes, and while he has only his few bushels their fields are yellow with an abundant harvest. "There is that that scattereth and yet increaseth." Worldly joy is like the songs which peasants sing, full of melodies and sweet airs. Religious joy has its sweet air, too, but they are augmented to harmonies, so that he who has it goes to heaven, not to the voice of a single flute, but to that of a whole band of instruments, discoursing wondrous music. I will sing unto the Eternal whilst I live, I will sing praise unto my God whilst I exist. (Psalms, 104-34). Those who joy in wealth grow avaricious; those who joy in their friends too often lose nobility of spirit. Those who joy in sensuousness lose dignity of character; but those who joy in liberty - i. e., that all should do as they would be done by - possess the happiest of joys. It is a solid joy no one can barter away. Exceedingly few possess it. He who to the best of his power has secured the final stake has a perennial fountain of joy within him. He

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is satisfied from himself. "Sorrows," says Lord Bacon, "by being communicated grow less and joys greater." "And, indeed," observes another, "sorrow, like a stream, loses itself in many channels; while joy, like a ray of sun, reflects upon a man from the breast of a friend." There is true enjoyment in that friendship which has its source in the innocence and uprightness of a true heart. Such pleasures do greatly sweeten life, easing it from many a bitter burden. Happy are the moments when sorrow forgets its cares and misery, its misfortunes; when peace and gladness spring up upon the radiant wings of hope and the light of contentment dawns once more upon the disconsolate, unfortunate and unhappy heart. Our whole life is temperate between sweet and sour, and we must all look for a mixture of both. Some have abundance and rejoice in it; some competency and are content; some having nothing have a mind desiring nothing. And yet it is the duty of every one to extract all the happiness and enjoyment he can without and within him. There are joys which long to be ours. God sends ten thousand truths, which come about like birds seeking inlet; but we are shut up to them, and so they bring us nothing, but sit and sing awhile upon the roof and then fly away. The best of people will now and then meet with disappointment, for they are inherited by mortality. It is, however, the better philosophy to take things calmly and endeavor to be contented with our lot. A contented mind is the greatest blessing a man can enjoy in this world; and if in the present life his happiness arises from the subduing of his desires, it will arise in the next from the gratification of them. - Addison.

Convention of Jewish Merchants at Briske Briske (Jewish Press Association - By Mail). - At the recent convention of Jewish merchants of Lithuania and White Russia there were present ninety delegates, representing seventy industrial cities now under Polish control. Various reports upon the economic status of this land, and especially that of the Jewish population, were submitted and carefully considered. Special emphasis was laid upon the systematic persecution of Jewish tradesmen by local officials, and appropriate resolutions of protest against such practices were adopted by the convention. All through the proceedings of this convention there were present officials of the Polish Government, who assured the delegates that due consideration will be given to their grievances and complaints. Last Sunday afternoon, under the auspices of the Ex-Service Men's Non-partisan League of Massachusetts, a square at the corner of Spring and Chambers streets, Boston, Mass., was dedicated to the memory of Benjamin Rutstein, who was killed in the Argonne Forest in October, 1918, while a member of the Eighty-second Division. Rutstein was born in that vicinity and up to the time of his enlistment was a well-known newsboy in Newspaper Row.

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Public Men Who Participated in Theatrical Appeal

One of the most interesting features of the Jewish Relief Appeal throughout the city has been the campaign conducted in the theatres by the Theatrical Committee, under the direction of E. F. Albee, of the Keith Vaudeville Circuit, and Mr. Grant Allen, formerly general manager for Sir Herbert Tree. This appeal was made in association with the Speakers' Bureau, which has been directed by Rabbi J. Max Weis, of the Free Synagogue of Washington Heights. The audiences have responded generously to the three-minute appeals made by the speakers and thousands of women and young girls assisted in the collection, under the chairmanship of Mrs. Simon Frankel.

One of the speakers reported that as he spoke of the children who were suffering, an aged woman in the audience cried out, "Let them die." The speaker, S. Steintal, a salesman, left the stage and went into the audience and appealed to them to rebuke this heartless sentiment. As the speaker walked down into the audience, they demanded that the one who had voiced this thought be put out. The audience applauded as the speaker challenged the woman and asked her how she would feel if they were her children and the people threw bills into the boxes of the collectors.

Men and women of all walks of life have been speaking in the theatres downtown. Nikolai Balleff, of the "Chauve Souris," has made a direct appeal at every performance, and his touching stories have touched the hearts of his audience. Other actors who have been speaking, include Al Jolson, Willie Collier, Joseph Cawthorne, Ernest Truex and Allan Dinehart. Jack Dempsey, the world's heavyweight champion, has been appearing in a tender role, asking people to give for deeds of mercy.

Rabbis, dentists, lawyers, judges, salesmen, directors of public institutions and many others have taken part in the theatrical appeal. They have included the following:—Rabbi Joel Blau, Rabbi Maurice Eisenberg, Dr. Harold Korn, Ex-Judge William Carter Crane, Assistant Corporation Counsel Montrose Strassburger, A. Lincoln Krohn, director Y. M. H. A., of Washington Heights; Joseph Berlin, superintendent Day and Nursery, of Harlem; David Weshner, S. Steintal, Mrs. Alexander Kohut, of the Council of Jewish Women; John L. Bernstein, president of Hebrew Sheltering and Immigrant Aid Society; Assistant Corporation Counsel Charles Horwitz, Jerome A. Myers, executive director, Constitutional League of America; Harold Fields, executive director, League of Foreign Born Citizens; Herman Roth, Henry Clay Greenberg, Isidore Davidoff and Israel Thurman.

"Expel the Chaluzim From Palestine," Says Northcliffe

London (Jewish Press Association).—In a cable which he sent to be read at a monster mass meeting to be held on March 2, in protest against Zionism and its workings, Lord Northcliffe declares: "Expel every undesirable, i. e., the Chaluzim, from Palestine. They are a menace to the peace and security of the Holy Land. Stop all Jewish immigration into Palestine for the present."

As a result of Lord Northcliffe's attitude, there is being waged a bitter and powerful campaign of hate and misrepresentation against Zionism. The columns of the "Daily Mail," a Northcliffe organ and one of the most powerful English publications, are filled with letters, telegrams and editorials denouncing Zionism as a menace to England's welfare.

Yiddish Prohibited in China

Harbin (Jewish Press Association).—The last session of the Jewish Kehilla representatives in this city was disturbed by the entrance of police, who demanded that the business of the meeting be conducted either in Chinese or some European language, Yiddish being prohibited by the authorities. Dr. Kaufman, the president of the Kehilla, asked the cause of this action and was told that since there are many Bolsheviks among the Jews the police were obliged to keep informed of their activities and it was, therefore, necessary for all meetings to be conducted in some language which they could understand.

Dr. Kaufman protested in the name of the Kehilla against this action of the police and sent copies of the protest to high Chinese officials and to the various European consuls in the city.

Zionists Defeated at Kehillah Elections in Beirut

London (Jewish Press Association).—At the recent elections to the Kehillah Executives in Beirut, Syria, the Zionists suffered a complete defeat, the leaders of the anti-Zionist groups being elected to the executive. The majority in the executive, however, is still Zionist.

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By RABBI MOSES J. FELDMAN
Los Angeles, Calif.

In these days of marching, triumphant Zionism, participated in by practically all elements in modern Israel, while backed by the political powers that be, an unbiased, nay, in fact, an enlightening inquiry might pertinently be proposed as to the attitude taken up by the leading Rabbis of the former generation, vis-à-vis the then sprouting stem of Zionistic endeavor. Did they obstruct or encourage? Did they oppose or extend a welcome? To my mind it is a question of no small interest and value, in view of the definite misconceptions which to a large extent still prevail in this regard. The general notion is that the Zionist movement in its early stages found no countenance whatsoever from the rabbis who clung to the traditional yearning after and belief in a personal Messiah, be the interval as wearying, dreary and protracted as it may.

Indeed, this frame of mind was reflected in the cynical aloofness and even contemptuous skepticism evinced by the vast majority of Jews whose lives were implicitly lived under the spiritual aegis of those rabbis. If, however, they were traditionally consistent in remaining content with a Zionism of passionate prayer and lamentation, they were strangely incorrect in assuming that their contemporary spiritual guardians were as unresponsive to the new orientation and awakened sense of collective virility as they themselves were. And, just as the devotees of whatever system of life, or creed, or thought often act contrary to its true behests, even so did our brethren misapprehend and misrepresent the spirit of Jewish tradition as embodied in the Talmud and kindred literature, and consequently misjudge the distinguished, guiding spirits among the rabbis of their day, as far as the problem of their national rehabilitation was concerned. For it was none other than Rabbi Zevi Hirsch Kalischer, an eminent orthodox rabbi of Thorn, Prussia, and a pupil of the renowned Rabbi Akiva Eger, to whose

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pioneering efforts is due the establishment of the first colony in Palestine, known as "Mikveh Israel" (Hope of Israel). Upon which another noted orthodox rabbi, Samuel Mohliver, was a prominent factor in the forming of the society "Lovers of Zion," from which, according to all accounts, the present Zionist movement, with its outspoken nationalist aspiration, grew and expanded.

Nor were they mere solitary figures from amidst their own ranks. We find the most noted orthodox rabbis of Russia, Poland, Germany and England during the latter half of the nineteenth century commending the work of those two yeoman rabbis in unqualified terms of praise and gratification. Much of their common-sense arguments, written from thirty to forty years ago, in favor of supporting the platform of the "Lovers of Zion," are striking for the modernity of outlook and breadth of view that inspire them.

Forsooth, they might suitably be represented to the average synagogue-goer in the form of up-to-date editorials, for his needed edification.

Yet, their live, practical instinct was not allowed to be the final arbiter, steeped as they were in the maze of argumentations and philosophizings of the shrewd architects of Jewish tradition.

And the main object in penning these lines is to show how the rabbis referred to succeeded in bolstering up, at least to their own satisfaction, their approving attitude with quotations from the Talmud and Midrashic works. The following is a random selection of some such hyperbolic yet highly significant dicta which emphasize the transcending or comprehending worth of Palestine to the Jew. The translation is original, free and explanatory, whilst the text and context of almost every passage are suitably noted, as a contrast to the method pursued by the dry plagiarist:

(1) "One should always dwell in Eretz Israel, be it in a town the majority of whom are non-Jews, rather than outside of the Holy Land even if the town be inhabited mostly by Jews, for he who dwells in Eretz Israel implicitly acknowledges God, whereas he that dwells in the Diaspora may be compared to him who does not worship the Lord."

This hardly need be taken to mean that a Jew's residing at a particular point of the compass is the sole criterion or index as to his pious leanings or religious disposition. We should not be scared away by hyperbolic or symbolic tinkle. Let us rather make these two deductions: First, that the true Jew may be relied upon to give a good account of himself as a social being and citizen even amidst a majority of non-Jews; and, secondly, that divorced from the national soil, even the most conscientious Jew necessarily lacks, qua Jew, a distinctive element of Jewishness. His milieu may be composed of Jews, yet not be conducive to high characteristic Jewishness of feeling or yearning.

(2) Similarly, "said Rabbi Joshua to his son, seekest thou the Shechina (Divine Presence) in this world, then engage in the study of the Law in Eretz Israel!"

In modern parlance the Jewish spiritual genius can develop and blossom best in the land of Israel's birth. All of which is, of course, reminiscent of Achad Ha'Am's theory of cultural Zionism or his exposition thereof and insistence thereon.

(3) A remarkably sweeping statement repeated in various places, is the following:

"The duty of rehabilitating Eretz Israel is equal in worth to the entire Law." Yet this, too, may be understood from the angle indicated above.

(4) A startling stroke of exegesis together with a weird wistfulness is revealed in the comment made by the Midrash Yalkut upon the verse: "And thou shalt not defile the land in which ye dwell, etc.," which reads:

"Says the Lord, would that by all means my people were in their own land even though they defile it!"

(5) Conceived in the same spirit, Rabbi Meir declares: "He who resides in Eretz Israel and punctually recites the Shema morning and eve and converses in the Holy Tongue, will inhabit the world to come."

(6) Paraphrasing the verse, "And ye shall dwell in safety in your land," the belief is expressed that,

"Only in your own land will ye dwell in safety; outside of it safety will not be yours," which assertion represents one of the directing under-currents of the Zionist movement.

(7) Rabbi Jochanan homiletically ren-

ders the Solomonic maxim: "Better is a dry morsel of bread and contentment therewith than a house full of strife's sacrifices," as follows:

"The first half may be applied to Eretz Israel, where even if one is reduced to eating bread and salt daily he is, however, a sure candidate for the world to come; while the contrasting half might refer to the Diaspora where evil and unrighteous appropriation are ever rampant." Evidently he did not foresee the Arab disturbances fomented with such ominous intent.

(8) "The redemption of Israel will materialize little by little." In other words, the mills of the Lord grind exceeding small.

(9) The following allegorical paraphrase, too, is typical of the Midrashic method. The verse in question is taken from the inimitable Song of Songs: "Awake, O north wind, and come thou south; blow upon my garden that the spices thereof may flow out!" And the prediction is made: "The winds are destined one day to dispute with one another, the North saying, I will gather in the exiled; the South wind replying, I will gather in the exiled. The Holy One, blessed be He, will then make peace between them, both finally deciding to enter through the same door," i.e., to shoulder the one great task unitedly. Most beautifully and pitifully put.

(10) "The gathering of the Exile will be marked or ushered in by the following stages: The soil will first yield its produce unto Jewish hands; other blessings will follow and finally the advent of the son of David."

(11) Applying to futurity Ezekiel's glowing prophecy anent the "mountains of Israel," where, he affirms, "ye shall shoot forth your branches and yield your fruit to my people Israel, for they are at hand to come," Rabbi Abba is of the opinion that such a consummation—when repeated after the lapse of centuries—"will be the surest indication that the end of the Golus has arrived." Both this and the preceding prognostication give point to the resounding plea of our Zionist leaders to exert our best efforts with the aim of reclaiming and cultivating the maximum extent of land within our legitimate reach.

(12) "He who mourns the downfall of Jerusalem will duly participate in its rejoicings." A righteous, but a pathetic hope, indeed!

(13) The air (or atmosphere) of Eretz Israel maketh one wise," which is, of course, very gratifying when allied to virtue and uprightness.

(14) Yea, even the Halachic or legalistic domain has been invaded under the compelling pressure of that patriotic passion. Eschewing a certain Halachic scruple, the Talmud (Gittin 8'b) expressly says:

"When one purchases a house in Eretz Israel from a non-Jew, the latter may be requested to draw up the bill even on the Sabbath day." This is the sole exception to the general precautionary rule enforced by the Rabbis, not to delegate to a non-Jew on a Sabbath day that which the Israelite himself may not do on that day.

(15) Now comes a word of comfort, finely deduced from Jeremiah's lament in that, illustrious Jerusalem "has become like unto a widow." Runs the discriminating comment: "Like a widow, and not an actual widow; that is, like a woman whose husband has gone on a protracted voyage across seas, but who will ultimately return to her."

(16) As, though unconscious of the not infrequent contradictions met with throughout the length and breadth of Bible land, Rabbi Joshua ben Levi discovers one such (among many) between one of the mystic, Messianic hallucinations of Daniel, where he beheld, "in a vision of the night one like the son of man come with the clouds of heaven and reach up to the ancient of days, whilst they brought him near before Him," and, on the other hand, that poetic fancy of Zechariah's, which represents the redeeming king of Jerusalem as "lowly and riding upon an ass." For the first simile would seem to denote speedy fulfillment or swiftness of execution, while the latter would imply a weary, monotonous laggardness.

How then, are these two prophecies to be reconciled? By a simple expedient. Says R. Joshua: "Which of the two is to take place depends upon the merits or demerits of Israel." Surely a logical, moral principle, ever to be borne in mind. By our merits and by our merits alone will "Judah be saved and the Redeemer come unto Zion," meaning, of course, the merit of action as well as of aspiration; the merit of strenuous endeavor supplementing our fond, firm faith in the all-encompassing justice of our Heavenly Father!

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MIZRACHI HATZOIR NEWS

The zeal and enthusiasm of the re-organized Mizrahi Hatzoir was duly and in its broadest phase shown at the last Mizrahi Hatzoir leaders meeting, held at the Mizrahi Hatzoir headquarters, 140 East Second street. The meeting was profitably devoted to the question of educational programs for all Mizrahi Hatzoir groups. It lasted over four hours, and with the exception of the time which was devoted to Mincha and Maariv services, every minute of that time was taken up with serious reports, comments and discussions.

Conditions are most encouraging and highly promising. All the groups show their best on their particular conditions. Highly among the intermediate clubs ranks the junior Tifereth Mizrahi. They seem closely to follow in the footsteps of the wise. They successfully imitate the senior Tifereth Mizrahi, and as such are the pride of the organization. Their activities are thoroughly religiously Jewish. They arrange lectures, classes in Hebrew, and a class in "Kitzur Shulchan Aruch." They are also successfully publishing a club paper. In practical Zionist activities they are also not in the background. Each member pledged for the Keren Hayesod, and also generously and wholeheartedly donated for the Colonial Bank.

General programs for all clubs have been mapped out, which will be elaborate and educational. They will be mainly based on three principles: viz, Religion, history and current events.

After all discussions, thoughts were turned to leaders and their education. In regard to that, a leaders' training group was successfully started. All leaders and prospective leaders will meet regularly to receive lectures on methods and psychology of club leadership. The committee on arrangements of the Leaders' Training group consists of the following: Mr. Sparker, chairman of leadership; Mr. Karp, educational secretary of Mizrahi Hatzoir; Miss Podvitz, chairman of literary program; Miss Pinta, Miss R. Gross, Mr. Bock and Mr. A. Finkelstein.

All Mizrahi Hatzoir groups are eagerly looking forward toward the monster get-together and Purim entertainment to be held at the Institutional Synagogue, 37 West One Hundred and Sixteenth street, on the afternoon of Sunday, March 19. Thanks to Miss Pinta, chairman of social committee, all preparations were made and completed. Through her untiring efforts, tickets have been distributed, program arranged, and nothing but these few days between now and the 19th remain in the way of the great Mizrahi Hatzoir event.

New Officers of Ladies' Society of Talmudical Institute Installed

The installation of the officers of the Ladies' Society of the Talmudical Institute of Harlem, 10, 12 and 14 West 114th street, took place on Wednesday, March 1. The following were installed: Mrs. J. Richman, president; Mrs. S. Stavisky, first vice-president; Mrs. M. Sterman, second vice-president; Mrs. S. Golding, third-vice president; Mrs. A. Suderov, fourth vice-president; Mrs. Dora Shapiro, treasurer; Mrs. A. Fellerman, assistant treasurer; Mesdames J. Lunitz, B. Wartels and A. I. Pearlstein, honorary vice-presidents; Mesdames J. A. Bernstein, E. Breakstone, W. Karon, J. Greenberg, T. R. Kaplan, J. Golding, A. Marrus and B. Breitbart, trustees.

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Theodore Roosevelt, Jr., Assistant Secretary of the Navy, who is the honorary president of the Roosevelt Society of the Mt. Vernon Y. M. H. A., has forwarded one of his favorite pictures of his illustrious father as a gift to the society. The picture is on public exhibition at the Mt. Vernon Public Library.

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FINANCING OF PALESTINE

By ISRAEL COHEN

A few days ago the London house of Rothschild invited subscriptions for a loan of a little over one and a half million pounds on behalf of the Chilean Government. The public response was so prompt and liberal that the lists had to be closed an hour and a half after they were opened...

The amount so easily raised corresponds almost exactly to the budget adopted by the Zionist Congress at Carlsbad for the development of Palestine during the ensuing twelve months. It was the largest budget ever discussed or passed by a Zionist Congress...

But, although the Congress had decided how this money was to be spent, it knew quite well that the money was not yet available. It had budgeted not upon any existing hopes. 'Surely,' it was argued by one eloquent speaker after the other, 'the Jewish people, which has been longing and praying for the redemption of Eretz Israel, will help us with overflowing coffers to achieve our century-old ideal.'

The lists that were opened in all countries as soon as the Congress was over are still open, and he would be a bold prophet who would predict that the re-

quired amount is likely to be over-subscribed even after the lapse of twelve months. The Zionist executives, who are burdened with the anxious task of raising the money, would be happy if the amount subscribed even approximated to the figures of the budget. But they are not in the position of the government of Chile. They have no vast territory at their disposal; they cannot impose taxes upon obedient subjects; they cannot levy customs and dues; they have no wealthy resources; they cannot offer an attractive rate of interest, and they have not the assistance of a great Jewish banking house. Nor do they appeal to any mercenary sense in calling upon the Jews to subscribe to the Palestine Budget; they appeal solely to his sentiment, to his idealism, to his love for the country where his nation was born and his traditions were created. If they succeed in getting what they need even at the end of a year, their accomplishment will be just as worthy of note as the triumph of the Chilean Government in getting much more than it wanted in an hour and a half. For it will show that the Jews throughout the world are prepared to make a sacrifice for the realization of their ancient aspirations, and that Palestine will be made again in the present what it was in the past—the land of Israel.

The support that has been given since the Balfour Declaration by the Jews of all countries has in itself amounted to an impressive total, but measured by the conditions and requirements of the Jewish restoration it falls very far short of what is needed. The money hitherto received has been devoted to making good the ravages of war, to the repairing of homes and farms, to the systematic provision of medical care for the sick, to the helping of the poor, the orphans and the aged, to the maintenance of a large and model system of education, to the purchase of new tracts of land for fresh settlements, and to the introduction of selected immigrants who are the forerunners of still larger groups for the building up of the Jewish homeland. But what has hitherto been done has been merely to prepare the way; the great task of construction, comprehensive, many-sided, laborious, still awaits accomplishment. And to effect this not even twenty times as much as has been subscribed already could prove even enough.

Unfortunately, with the exception of a few centers, there has been a noticeable relaxation of support during the past year. Special reasons can be easily adduced: the diversion of energy and attention by differences within the world organization, the temporary weakening of confidence through the delay in the ratification of the British mandate, and the general prevalence of economic distress. But it is impossible to assert that these factors have been responsible entirely for the slackening or diminution of support, even though they may account for a good deal of it. Perhaps the greatest emphasis has been laid upon the economic factor. We have been repeatedly told that in these hard times in England, for example, when a taxpayer has the utmost difficulty to meet the State's demands, let alone his own household requirements, it is impossible to expect any appreciable contribution for the cause of Palestine. But has such distress seized upon all sections of the Jewish community? There is ample proof to the contrary, for in the year 1921 there were at least thirteen members of the community who died leaving each a fortune of over £100,000.

Now it may reasonably be assumed that the testators administered their fortunes charitably as well as profitably, but it is indeed surprising to find that only one of them, in drawing up his last will and testament, thought of Jerusalem and left money for Palestine. That one was Mr. Albert Cahn, who bequeathed £1,000 for the Palestine Restoration Fund. All the others doubtless prayed regularly for the rebuilding of Zion and often fervently exclaimed: 'If I forget thee, O Jerusalem, may my right hand forget its cunning!'—but when it came to the division of their earthly goods, their solemn oath lay unremembered. And yet they all passed away at a time when they must have heard of the needs of the Land of Israel and when they could have made rich provision for its aid without any loss to themselves. Perhaps some of their lucky heirs may make amends and give an offering to sanctify, if not to perpetuate, the memory of their own benefactors. At any rate, these cases show—for they represent but a fraction of the Jewish wealth in this country—that if little was given last year it was not because there was no money available. It was rather because there was an excessive and unreasonable degree of self-restraint. But Palestine will never be built up on this basis. Let Jews only display self-denial to the extent that their forefathers did in former generations, and then the prayers that have been offered up throughout the exile for the rebuilding of Zion will gradually approach fulfillment. Let them only contribute to the Palestine Foundation Fund and the foundations of Palestine will be well and truly laid.

LEVY, ADOLPH.—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 Adolph Levy, 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 Isaac Schlesinger, 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 Sidney Rosman, their attorney, at No. 165 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 20th day of September, 1922. Dated, New York, the 11th day of March, 1922. JACQUES LEVY, JR., Executor. LEE, ARON & WISE, Attorneys for Executor, Office and P. O. Address, 7 Dey Street, Borough of Manhattan, New York City.

BECK, MORRIS.—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 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. Dated, New York, the 15th day of October, 1921. LEON B. GINSBURG and BENJAMIN LEWIN, Executors. SLAVIN & LEICHTMAN, Attorneys for Leon B. Ginsburg, Executor, 132 Nassau Street, Borough of Manhattan, New York City. SAMUEL N. FRIEDMAN, 135 Broadway, Borough of Manhattan, New York City; and KORNBLUTH & POLLACK, 27 East 23d Street, Borough of Manhattan, New York City, Attorneys for BENJAMIN LEWIN, Executor.

RAFF, BERMAN.—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 Berman Raff, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business in the office of their attorney, Samuel B. Pollak, No. 63 Park Row, Borough of Manhattan, in the City of New York, on or before the 28th day of April, next. Dated, New York, the 17th day of October, 1921. BETTY RAFF, ISADORE A. RAFF, Executors. SAMUEL B. POLLAK, Attorney for Executors, 63 Park Row, City of New York.

LUBARSKY, ABRAHAM E.—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 Abraham E. Lubarsky, 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 Joseph B. Boudin, his attorney, at No. 110 West 40th Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 10th day of May, 1922. Dated, New York, the 1st day of November, 1921. SAMUEL ZECHNOWITZ, Executor. JOSEPH B. BOUDIN, Attorney for Executor, Office and P. O. Address, 110 West 40th Street, Borough of Manhattan, New York City.

YOUNG, SOL.—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 Sol Young, 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 Jacob Newhouse, his attorney, at No. 22 William Street, Borough of Manhattan, in the City of New York, on or before the 1st day of June, 1922. Dated, New York, the 4th day of November, 1921. ADOLPH HOCHSTIM, Executor. JACOB NEWHOUSE, Attorney for Executor, Office and P. O. Address, 22 William Street, Borough of Manhattan, New York City.

ESBERG, MOSES.—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 the estate of Moses Esberg, 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 Messrs. Kantorowitz, Esberg and Behr, No. 320 Broadway, Borough of Manhattan, New York City, on or before the 1st day of July, next. Dated, New York, December 20th, 1921. BENJAMIN ESBERG, Administrator. KANTOROWITZ, ESBERG and BEHR, Attorneys for Administrator, No. 320 Broadway, Borough of Manhattan, New York City.

JACOBS, ABRAHAM L.—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 Abraham L. Jacobs, 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 A. L. & S. F. Jacobs, their attorneys, at No. 30 Broad Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of April, 1922. SAMUEL F. JACOBS, HARRY ALLAN JACOBS, Executors. A. L. & S. F. JACOBS, Attorneys for Executors, Office and P. O. Address, 30 Broad Street, Borough of Manhattan, New York City.

ROSENTHAL, HARRIS.—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 Harris Rosenthal, 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 Aaron A. Felnerberg, their attorney, at No. 220 Broadway, New York City, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 5th day of July, 1922. Dated, New York, the 28th day of December, 1921. ISRAEL H. ROSENTHAL, ISAAC L. PHILLIPS, ANHIE G. PHILLIPS, Executors. AARON A. FELNERBERG, Attorney for Executors, Office and P. O. Address, 220 Broadway, Borough of Manhattan, New York City.

LOEWENSTEIN, SALOMON C.—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 Salomon C. Loewenstein, 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 Gustavheimer, Siegfried & Meyer, their attorneys, at No. 27 William Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 4th day of August, 1922. Dated, New York, the 14th day of January, 1922. MAX LOEWENSTEIN, SIEGFRIED H. KAHN, LILLIE LOEWENSTEIN, Executors. GUSTAVHEIMER, STRASSER & MEYER, Attorneys for Executors, Office and P. O. Address, 27 William Street, Borough of Manhattan, New York City.

GINSBURG, SAMUEL.—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 Samuel Ginsburg, 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 Glaze & Fine, his attorneys, at No. 217 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 13th day of May, next. Dated, New York, the 5th day of November, 1921. MAX GINSBURG, Administrator. GLAZE & FINE, Attorneys for Administrator, Office and Post Office Address, No. 217 Broadway, Borough of Manhattan, City of New York.

SCHIFF, GUSTAVE H.—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 Gustave H. Schiff, 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 Sidney Rosman, their attorney, at No. 165 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 10th day of July, 1922. Dated, New York, the 28th day of December, 1921. MADELINE H. SCHIFF, LOUIS WECHSLER, CHARLES H. HEINHEIM, Executors. SIDNEY ROSSMAN, Attorney for Executors, Office and P. O. Address, 165 Broadway, Borough of Manhattan, New York City.

SCHLESINGER, ISAAC.—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 Isaac Schlesinger, 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 their attorney, Simon F. Wayne, No. 290 Broadway, Borough of Manhattan, in the City of New York, on or before the 11th day of September, next. Dated, New York, the 37th day of February, 1922. RAY JACOBSON, MAURICE F. SCHLESINGER, Executors. SIMON F. WAYNE, Attorney for Executors, No. 290 Broadway, Borough of Manhattan, New York City.

STEINFELDER, ROSALIE J.—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 Rita J. Steinfelder, 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 Epstein & Axman, their attorneys, at No. 175 Fifth Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 30th day of March, 1922. Dated, New York, the 16th day of September, 1921. ROSALIE H. STEINFELDER, RUTH A. SCHLOSS, HATTIE E. WOLF, Administratrices. EPPSTEIN & AXMAN, Attorneys for Administratrices, Office and P. O. Address, 175 Fifth Avenue, Borough of Manhattan, New York City.

BLUMENTHAL, 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 Blumenthal, 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 Maurice B. & Daniel W. Blumenthal, their attorneys, at No. 35 Nassau Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 10th day of April, 1922. Dated, New York, the 24th day of September, 1921. MAURICE B. BLUMENTHAL, SIMON B. BLUMENTHAL, DANIEL W. BLUMENTHAL, CHARLES S. BLUMENTHAL, BERTHA BLUMENTHAL, and EDWIN EPPSTEIN, Executors. MAURICE B. & DANIEL W. BLUMENTHAL, Attorneys for Executors, Office and P. O. Address, 35 Nassau Street, Borough of Manhattan, New York City.

SCHUEER, HERMAN.—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 Herman Schueer, 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 their attorneys, Kurzman, Frank, No. 25 Broad Street, Borough of Manhattan, City of New York, on or before the 25th day of July, 1922. Dated, New York, the 12th day of January, 1922. ALVIN J. SCHUEER, SADIE S. STEIN, JACOB H. SCHUEER, THERESA SCHUEER, Executors. KURZMAN & FRANK, Attorneys for Executors, Office and Post Office Address, 25 Broad Street, Borough of Manhattan, New York City.

FLEISCHMANN, SIMON.—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 Simon Fleischmann, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Samuel S. Blagov, her attorney, at No. 215 Montague Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 11th day of April, 1922. Dated, New York, the 28th day of September, 1921. KLARA SELIG, Executrix. SAMUEL S. BLAGOV, Attorney for Executrix, Office and P. O. Address, 215 Montague Street, Borough of Brooklyn, New York City.

FEINSTEIN, BARNETT.—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 Barnett Feinstein, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Joffe & Joffe, her attorneys, at No. 141 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 25th day of April, 1922. Dated, New York, the 14th day of October, 1921. JOFFE & JOFFE, Attorneys for Administrator, Office and P. O. Address, 141 Broadway, Borough of Manhattan, New York City.

FELDMESSER, BERNAT.—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 Bernat Feldmesser, 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 Max Stelndler, their attorney, at No. 116 Nassau St., in the Borough of Manhattan, in the City of New York, State of New York, on or before the seventh day of August, 1922. Dated, New York, the 3d day of February, 1922. HENRY FELDMESSER, LOUIS WOHL, LOUIS BORGENICHT, Executors. MAX STEINDLER, Attorney for Executors, Office and P. O. Address, 116 Nassau Street, Borough of Manhattan, New York City.

AARONS, LOUIS V.—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 Louis N. Aarons, 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 Benjamin Bernstein, her attorney, at No. 299 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 12th day of July, 1922. Dated, New York, the 29th day of December, 1921. LOUISE AARONS, Administratrix. BENJAMIN BERNSTEIN, Attorney for Administratrix, Office and P. O. Address, 299 Broadway, Borough of Manhattan, New York City.

UNGER, SIMON.—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 Simon Unger, 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 his attorney, at No. 51 Chambers Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 30th day of March, 1922. Dated, New York, the 12th day of September, 1921. JAMES S. UNGER, Executor. MANFRED NATHAN, Attorney for Executor, Office and P. O. Address, 51 Chambers Street, Borough of Manhattan, New York City.

KRAUS, JOSEPH.—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 Joseph Kraus, 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 Rose Weiss, their attorney, at No. 110 West 40th Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 28th day of August, 1922. Dated, New York, the 17th day of February, 1922. CHARLES RECHT, JULIUS C. KRAUS, Executors. ROSE WEISS, Attorney for Executors, Office and P. O. Address, 110 West 40th St., Borough of Manhattan, New York City.

ROSENTHAL, JOSEPH.—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 Joseph Rosenthal, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at its place of transacting business, at the office of Bernard Warner, its attorney, at No. 53 William St., in the Borough of Manhattan, in the City of New York, State of New York, on or before the 18th day of August, 1922. Dated, New York, the 3d day of February, 1922. THE EQUITABLE TRUST COMPANY OF NEW YORK, Executor. LOUIS WEINER, Attorney for Executor, Office and P. O. Address, 52 William Street, Borough of Manhattan, New York City.

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 thereof, 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. ABRAHAM BEAVER, VICTOR BEAVER, Executors. MORRISON & SCHIFF, Attorneys for Executors, Office and P. O. Address, 320 Broadway, Borough of Manhattan, New York City.

GERTSLER, SOPHIE JACOBS.—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 Sophie Jacobs Gerstler, 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. Dated, New York, the 28th day of February, 1922. RALPH JACOBS, SOLOMON J. JACOBS, HENRY H. GERTSLER, Executors. STROOCK & STROOCK, Attorneys for Executors, 141 Broadway, Borough of Manhattan, New York City.

COHEN, PAULINE.—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 Pauline Cohen, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, 230 Grand Street, in the City of New York, on or before the 1st day of October, next. GIBBS & GIBBS, Executrix. JACOB RUTZ, Attorney for Executrix, No. 230 Grand Street, New York City, N. Y.

MARCUS, FRANCES.—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 Frances Marcus, 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 Herman Lubetkin, his attorney, at No. 347 Fifth Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 21st day of April, 1922. Dated, New York, the 14th day of October, 1921. DAVID FRANK MARCUS, BERTRAM N. MARCUS, Administrators. HERMAN LUBETKIN, Attorney for Administrator, Office and P. O. Address, 347 Fifth Avenue, Borough of Manhattan, New York City.

LUBLING, HENRY.—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 Henry Lubling, 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 Leon R. Ginsburg, her attorney, at No. 132 Nassau Street, Borough of Manhattan, in the City of New York, on or before the first day of May, 1922, next. Dated, New York, the 18th day of October, 1921. IDA LUBLING, Executrix. LEON R. GINSBURG, Attorney for Executrix, Office and P. O. Address, 132 Nassau Street, Borough of Manhattan, New York City.

MORGENSTERN, MICHAEL.—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 Michael Morgenstern, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of O. E. Droege, her attorney, at No. 47 West 42d St., in the Borough of Manhattan, in the City of New York, State of New York, on or before the 2d day of May, 1922. Dated, New York, the 37th day of October, 1921. LENA MORGENSTERN, Administratrix. O. E. DROEGE, Attorney for Administratrix, Office and P. O. Address, 47 West 42d Street, Borough of Manhattan, New York City.

BLUMENTHAL, ALFRED.—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 Alfred Blumenthal, 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 Wise & Seligberg, their attorneys, at No. 115 William Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 10th day of May, 1922. Dated, New York, the 20th day of October, 1921. GUSTAV BLUMENTHAL, EDWARD E. SPITZER, Executors. WISE & SELIGBERG, Attorneys for Executors, Office and P. O. Address, 115 William Street, Borough of Manhattan, New York City.

FLAXMAN, JOSEPH.—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 Joseph Flaxman, 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 Robert C. Birkenhain, their attorney, at No. 43 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of May, 1922. Dated, New York, the 5th day of November, 1921. THEODORE K. MCCARTHY, ABRAHAM FLAXMAN, Temporary Administrators. ROBERT C. BIRKENHAIN, Attorney for Temporary Administrators, Office and P. O. Address, 43 Broadway, Borough of Manhattan, New York City.

FREED, PHILIP.—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 Philip Freed, 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 their attorney, Bernard Pollak, No. 63 Park Row, Borough of Manhattan, in the City of New York, on or before the 28th day of April, next. Dated, New York, the 17th day of October, 1921. SAMUEL B. POLLAK, WILLIAM H. LEE, NATHAN RITTER, Executors. BERNARD POLLAK, Attorney for Executors, 63 Park Row, City of New York.

OPPENHEIM, FANNIE.—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 Fannie Oppenheim, 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 his attorneys, Moss, Marcus & Wels, No. 233 Broadway, Borough of Manhattan, in the City of New York, on or before the 4th day of May, 1922. Dated, New York, the 25th day of October, 1921. JACOB LIPPMAN, Surviving Executor. MOSS, MARCUS & WELS, Attorneys for Surviving Executor, 233 Broadway, Borough of Manhattan, City of New York.

HYMES, FANNIE.—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 Fannie Hymes, 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 said estate, at No. 140 Broadway, in the City of New York, on or before the 1st day of July, next. Dated, New York, the 12th day of December, 1921. GUARANTY TRUST COMPANY OF NEW YORK, Executor.

SILVERSTEIN, SHEVA.—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 Sheva Silverstein, 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 Morrison & Schiff, his attorneys, at No. 320 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 31st day of March, 1922, next. Dated, New York, the 14th day of September, 1921. MAX SILVERSTEIN, Executor. MORRISON & SCHIFF, Attorneys for Executor, Office and P. O. Address, 320 Broadway, Borough of Manhattan, New York City.

BROWER, MAURICE.—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 Maurice Brower, 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 Ruge & Saxe, his attorneys, at No. 165 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of August, 1922. Dated, New York, the 10th day of January, 1922. MAX LOEWENTHAL, Executor. RUGE & SAXE, Attorneys for Executor, Office and P. O. Address, 165 Broadway, Borough of Manhattan, New York City.

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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 thereof, to the subscriber, at his place of transacting business, at the office of Charles S. Rosenberg, his attorney, 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. Attest, 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 thereof, to the subscriber, at his place of transacting business, at the office of Samuel W. Levine, his attorney, 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. Dated, New York, the seventh day of February, 1922. ALBERT H. KAHN, Executor. SAMUEL W. LEVINE, Attorney for Executor, Office and P. O. Address, 261 Broadway, Borough of Manhattan, New York City.

MOSLER, MOSES.—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 Moses Mosler, 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 Lind & Pfeiffer, their attorneys, at No. 46 Cedar Street, in the Borough of Manhattan, in the City of New York, on or before the 25th day of September, 1922. Dated, New York, the 23 day of March, 1922. JENNIE C. MOSLER, EDWIN C. HYMAN, GUSTAVE M. GOLDSMITH, Executors. LIND & PFEIFFER, Attorneys for Executors, Office and P. O. Address, 46 Cedar Street, Borough of Manhattan, New York City.

RUBIN, SOLOMON.—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 Solomon Rubin, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at his place of transacting business, No. 874 Broadway, in the City of New York, on or before the fourteenth day of August, 1922. Dated, New York, the sixth day of December, 1921. MORRIS RUBIN, Administrator. CHAS. S. ROSENBERG, Attorney for Administrator, 874 Broadway, New York City.

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