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BLONDY

A Sketch from Real Life by JOSEPH PARVIN



It is June—the season when life is astir in a myriad way; when the sap in the plant and the red blood in the veins are cursing under high pressure of creative energy, bringing forth blossom and fruit, health and vigor amid the sunshine of love and the music of joy.

How fortunate are those children of creation, who feel the thrill of the reviving touch of Nature's hand, and who, in obedience to her call, respond with vigorous activity, receiving their reward in the full enjoyment of life according to the inherent capacity and power of self-expression of each.

But, alas! there are those whose misfortunes it is to fall victims to latent destructive forces that obstruct Nature's creative work and undermine life's very process in every form. There, for instance, is the pest-stricken plant with its drooping head; there is the withered flower, whose sickly roots failed to bring the nourishing sap to its stem and petals; there is the dry skeleton of a lifeless tree, with its branches bare and leafless, presenting an ugly appearance amid the gladsome sights of blossom and fruitage of Spring and summer.

And there is the saddest of instances where the harmony of Nature is harshly disturbed by discord; when physiology is reversed into pathology, elimination is obstructed and elimination retarded, with the result that the joy-giving process of life is turned into a source of pain, a burden of suffering.

The most painful sight is the tragic figure of a human being broken in health and in spirit. It is a source of humiliation to proud man—the crown of creation—to view a human scrap-heap.

It is midnight—a June night. On an iron cot, in a poorly furnished bed-room of a tenement house, in that part of Brooklyn known as Brownsville, a young girl lies awake. Her wan face looks touchingly pathetic in the dim light of the partly turned off gas jet. Twice a victim of influenza and pneumonia that kept her for many long and dreary weeks in the hospital and left her a sufferer from a complication of after-effects, the poor girl (whom we will, for convenience sake, call "Blondy"), in the bloom of her youth, is in the pitiable condition of an invalid—weak,

anaemic, and nervous, with the light heart, driving sleep from her weary eyes. Because of repeated attacks of ravashing disease and consequent whole terms at a stretch, she had to

ready impoverished system. For three years her physical economy had been run at a deficit, the outgo being in excess of the income; the wear-and-tear of cell and tissue (especially nerve tissue) greater than the repair. But this unfortunate state didn't, in the least, affect her ambition regarding a High-school course, with that of college to follow. She had the brains to graduate a year ahead of the usual time, instead, her graduation was a year and a half delayed. This was, of course, a bitter pill for her to swallow; a stab in the pride of Blondy, conscious as she was of her ability to do better. It was also a setback in a material sense, in as much as it prolonged her dependence on her poor parents. At first, this step-child of Fate bitterly complained of, and frequently cried over, her lot. Ill-housed, ill-clad, ill-nourished, with but thin, poor blood sluggishly coursing in her veins, she grumblingly plodded along the path which she had hoped would be strewn with roses, but which was hedged in by thorns instead. But mind and spirit, when present in sufficient strength, are independent of the ills of flesh, and youth will dream rosy dreams amid the graves of its dead hopes. As time wore on, Blondy (who is a real living being in flesh and blood, and not an imaginary heroine of fiction) became reconciled to her trying situation and devoted herself to her studies, utterly ignoring physical pain and conditions due to the penury of home life. She stood the hardships of long-distance travel to and from school in all sorts of weather, changing and waiting for cars, and often coming home chilled to the bones; she did her home-work while tormented by a hacking cough; she wrote prize-essays when consumed by fever; and had occasional snatches of poetic inspiration, writing free verse and little tales a la Lord Dunsany.

Thus, in spite of lost whole terms and belated promotion, Blondy won a place of honor on the school records, and her class-mates came to look up to her as "freshies" look on a proud "senior." She concentrated her efforts on her favorite studies—English Literature, Latin and French, especially English; and at last, with the new term at the beginning of 1920, she was promoted to the graduating class. With grad-

work twice as hard to make up for lost time, and the extra exertion and strain still further depleted her al-



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THE CHIEF RABBI AT THE ROYAL WEDDING

The Chief Rabbi and Mrs. Joseph H. Hertz were among those who attended the recent Royal wedding. They are shown arriving at Westminster Abbey.

ing at poor Blondy's sick, palpitating High-school course had been to her,

uation in sight, the struggling girl-student's spirit rose within her; the small, flickering flame of hope flared up anew in her hard-trying soul, casting a bright light on her future; and her rich imagination brought her train-loads of building material for her air-castles. Blondy realized, though, that air-castles, unlike "castles in the air," must rest on a solid foundation of concrete accomplishments, however ethereal the superstructure may be; so she doubled her zeal in the work of laying that foundation—the completion of her High-school course. But, alas! doubling her zeal at this state of her broken health was equivalent to cutting into half the scanty remnant of her strength.

It was February, 1920. Poor Blondy had contracted a bad cold on top of another protracted cold that lay chronically in her bronchial tubes, and she was confined to bed. There was nothing unusual about it. To be sick became a habit with Blondy; equally was her habit of neglect; that's how she acquired a two-story cold. Hacking cough, stitching pain in the side, and a temperature above the normal were, at this time, exceedingly annoying; but there was a prize-essay to be written, and a gold medal as the first prize, and she, Blondy the oldest "senior" in the graduation class. How could she ever walk through the Halls of Erasmus without that mark of merit on her breast? This thought was firmly fixed in her mind, waiting for a chance to be acted upon.

The last day for turning in her literary effort was almost upon her, and our ambitious aspirant to the first prize hasn't even hit upon a theme for her essay, because of that confounded cold, which, instead of letting up, as she expected it would, was getting aggravated. Blondy felt that if she waits another day, her chances for writing such a composition, as she knew she could, would be gone. This being the first important literary contest of the graduation class, which, after long and painful delay, she had just entered, how could she drop out of it? Yet it looked, or rather felt, as though she would have to. As the day wore on, her condition was getting worse. Partly because she was an unmanageable-patient when sick at home, stubbornly refusing to submit to treatment; and partly because sickness with her became a state of mind, such medicine as she did consent to take did her no good. Towards evening her temperature rose perceptibly, her pulse was running a race with the heart. There she lay helpless, inert, consumed by fever. But one thought was ever present with her—she must write; tomorrow is the last day for entering the contest.

The handles on the face of the

ticking clock on the old bureau were slowly moving past the midnight hour. Blondy opened her eyes; a strange feeling permeated her whole being; the fever has left her; her mind was clear, but strangely alert; waves of thoughts, in picture form and picturesque, were gently breaking over her; there was her essay—theme, subject, title, et al. And it all seemed so familiar. Did she dream of it? She felt moved by a power within (or a power from without—whichever it was, let psychology decide); a power that defies physical pain, overrides material conditions, sweeps away walls of obstruction, and overflows space and time—the power of inspiration. Lightly she half lifted herself out of bed, hastily stretched out two tremulous arms, pulled out a little side-top drawer of the small, old bureau at the opposite wall, and got her binder with loose-leaf paper and the fountain pen, which her little brother had bought for her as a birthday gift on the money he earned during the Christmas vacation. Too weak to sit up unsupported, she propped herself up with pillows, and with a flourish wrote the ready title: "A DREAM ON THE SEA."

The night wore on; the whole house was wrapped in sleep; Blondy alone was awake and astir in mind and in spirit. With her thin face aglow with an inward light, with her chestnut-hair loosely falling over her shoulders, she was rapidly moving her pen, to and fro, across the paper without halt. Like a continuous stream, lines were flowing from under her pen-point; colorful word-pictures splashed over page after page. Picturesque scenes, now grandiose and terrible, now beautiful and fascinating, followed each other in kaleidoscopic variation before the inspired writer. She was no more the girl confined to the sick-bed, worrying over the possible loss of her chances in the first contest of the last term. She was abroad, carried on by an irresistible power into a vortex of vigorous activities in a far-off land, in a far-away future, witnessing the accumulative marvelous results of centuries of human development—the appearance of an ideal type of men and women, who have conquered disease and banished poverty from the earth.

Thus through the late hours of the night, Blondy was sailing on the wings of imagination. For hours her mind reigned supreme, exercising full control over the body, banishing all pain. For a few brief hours, Psyche was mistress, and Physicus the menial servant. These hours were to Blondy full of unmarred pleasure of the purest kind. All thought of prize and honor has vanished. The mere experience of the gentle touch of the magic wand

of Psycho—the spell of inspiration, was happiness itself. Ah, if only it would last!

But Physicus, the proletariat, having become class-conscious of being exploited, revolted, and the word "Finis" on the last page brought Blondy back to her narrow bed-room. Her face was aglow with the light of exultation, as though she has just returned from an adventurous journey which she greatly enjoyed. Putting the cap of the fountain pen over the pen-point, and closing the binder, she dropped her head on the pillows, and in a half-sitting, half-lying position, surrendered herself to Morpheus, the arbiter in the strike proletariat Physicus has declared.

Two weeks later, while in the throes of pneumonia in one of the hospitals of Brooklyn, news reached Blondy that her essay was awarded the second prize—a silver medal. But Blondy wasn't interested in second prizes. "It is all because of these confounded ills flesh is heir to—it is they that spoil my best work," she said complainingly to her father by her bed-side. The body is no good; I wish I were all spirit.

"Not so, my child," said the father to her; "a healthy mind in control of a healthy body, is the normal state Nature intended to maintain."

Weeks in the hospital, and many more weeks confined to bed at home, with two relapses in close succession, and hemorrhages, caused by a rupture of blood-vessels in the throat, resulting from the strain of continuous violent coughing—all these afflictions, break-downs and outbreaks, have left poor Blondy in the pitiable condition of an invalid—her last ounce of strength exhausted, the few red-blood corpuscles in her enaemic circulation devoured by disease-germs, her nerves shattered to the point of painful irritation, and the dimly flickering light of hope going out from her troubled soul.

It is after midnight in July—the sweltering season in the crowded city, where every building is a furnace, every flagstone a heater, and everybody is stewed in his own sweat, amid clouds of ill-smelling fumes that rise to heaven as incense to the gods of crowded-city-civilization. On her iron cot, wakeful as usual at nights, Blondy is tossing. And as she lies there, peering into the gloom, scenes of the last graduation day in her High-school—scenes to witness which, to be one of the participants of which, was denied her—appear before her in their full brilliances, as she knows them to be, as she read of in the papers. There is the familiar auditorium, packed with people, the happy graduates, the heroes and heroines of the day, in the front rows. The program begins with a recital on the organ, famous in the High-school world; the deep-toned sounds swelling and floating through space, creating an atmosphere of solemnity. This solemnity, in turn, is followed up by an attempt at official dignity in the starched-and-ironed patriotic speeches made by the honorable guest, who was invited to preside, and by other important personages. Then comes the address by the principal, listened to by the entire audience with respect, and is followed by a brilliant program, consisting of musical numbers, playlets, orations, and the oratorical valedictory. The entire student audience is in a state of boisterous happiness, lustily applauding all and everything. This applause increases in vigor and volume, when the two most important features of graduation day are reached—the awarding of prizes and distribution of diplomas. Here are the girls of the exclusive literary club, of which she, Blondy, was a member, and which was under the direct leadership of their most beloved teacher, Miss M., whose book of poems she has as a present direct from the author. The club has captured some prizes, all girls have taken

diplomas, all have been presented with flowers by their parents and friends. How their faces are beaming with happiness, as they gather around their teacher and leader, embracing and congratulating each other. Miss M., in joyous excitement, thrusts her pug nose high in the air, in her pride over the fine showing of her pet club. Blondy sees herself in a distant, isolated corner, watching the happy scene. She too, is proud of her club and glad for the girls; but somehow she feels stung, her heart contracting with pain—are they so selfishly happy as to have forgotten her completely? Presently she hears one in the group say: "Poor Blondy! What a pity she isn't here today!" "Yes, she would surely have carried off a prize, and thus added honor to our club," remarks Miss M. with a toss of her head.

The vision of the scenes of graduation day disappeared, leaving Blondy more depressed than before, alone in the gloom and oppressive air of the sultry night. Like a flock of black crows, dark thoughts flopped down on her, pecking at her aching heart. Three times she was nearing the happy goal of her ambition—graduation day, and every time the cruel hand of fate, or more proper, the hand of cruel circumstances rudely held her back. Struggling with sickness, she had lost whole terms of the school curriculum, but each time she won back her place of honor, and, at last, she stood inside the sacred portals of the graduating class. One short term of but a few months separated her from the happy day, when, by some miracle, the gates of the Barnard college campus would be opened to her. But this dearly cherished hope was not allowed to blossom into flower; it was nipped in the bud by the frost of adversity. She was once more overcome by invisible foes that waylaid her on the road to success and barred her further progress. What evil spirit is thus cruelly persecuting her—a poor, helpless girl? Was it the accident of her having been caught by the influenza epidemic three years ago that determined her lot? Was it the pneumo-cocco germ, as the doctors learnedly love to call it, that ruined her last chances for reaping the final results of her labors and struggle? No, no! Dangerous enemies to health and life they surely both are—the fite and pneumonia; but Mother Nature stood by her, as she, the weak girl, fought them, each separately and both together, and conquered them. What then was it that for three years was eating at her vitals, paralyzing her energies, and destroying the results of her untiring efforts? Fate? But what is fate, but another name for circumstances. Who is, or what is, responsible for these cruel circumstances? Why was she deprived of the enjoyment of health and the joy of youth that should, by the very order of Nature, be hers? Why should her path through the entire High-school course have been so thickly strewn with thorns, and she, incapacitated for any other work, and urged along by aspiration, should have fallen by the road-side exhausted, without having accomplished that, which alone made life worth while for her? Wherein

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lies the cause of all her trials and tribulation? Now she sees it quite plain—plainer than she ever saw before—there are two who are responsible for all of her troubles: One is that old witch—POVERTY; and the other is no one else but her father, her own father! It is he who, against her repeated protests, harbored that mean, ugly witch in the house. Yes, in the last analysis, the whole responsibility rests on father. A man who has children to care for and to make happy, has no business to keep company with Poverty, not even for the sake of Muse.

Ah, if only she could go to the Berkshire hills for recuperation, breathe the pure air of the hill-tops, and feast her eyes on the green verdure and the flora in full summer bloom! If only she could escape, for a while, at least, the nerve-racking noises and the shockingly ugly sights of the city, and find rest in the tender lap of Nature! How pleasant it would be to wander in the woods, gathering wild flowers, listening to the songs of the happy birds, or lull in a hammock and doze under the drowsy buzz of the bees! How dull and effectless this dust—and smoke-covered old metal ceiling—the city sky! How exhilarating 'twould be to gaze into the blue dome of the real heavens that spread over the hill and dale! How soul-soothing it must be to dream in the soft rays of the silvery moon, or listen to the whisper of the twinkling stars, while breathing the balmy air, and feel the quieting restful effect of the undisturbed silence of the night!

But, alas! it was given to her to wish and to yearn only, while gratification and fulfillment were denied her. And so here poor Blondy, step-child of Nature, victim of adverse circumstances, is tossing in the oppressive gloom and stifling atmosphere, gasping for a breath of air. Looking through the darkness, she discerns the deformed, gaunt form of the ugly old witch—Poverty, who, staring at her with copper eyes, steals nearer and nearer to her bed-side, and with claw-like bony fingers seeks to clutch at her throat. Help! Help!

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NEWS FROM ENGLAND

Exclusive Correspondence to the HEBREW STANDARD

Palestine Questions in the House of Commons—Ilford and the Jews—Dr. Weizmann in Edinburgh—Union of Jewish Women—Jew in Inter-Varsity Sports—Jewish Lads' Brigade in Competition.

London, Feb. 27, 1922.

During the last week a number of questions relating to Palestine were asked in the House of Commons. In reply to a question by Mr. A. Baldwin Raper as to whether, as stated in the Palestine press, Messrs. Jabotinsky and David Yellen were implicated in the importation of arms into Palestine, Mr. Churchill said that he had no knowledge of such reports. He was awaiting a full report on the incident from the High Commissioner. Mr. Churchill made the same reply to a question put by Lieutenant Colonel Assheton-Pownall as to whether the arms confiscated in Palestine had been destroyed. Mr. Churchill in a written reply to Sir W. Joynson Hicks said he would make a full statement of policy in Palestine when he presented the Middle Eastern estimates to the House. A similar reply was made to a question asked by Captain Viscount Curzon as to whether the Arabs had been consulted as to their country being made a National Home for the Jews. In reply to a question by Mr. L. E. Malone as to what developments were taking place with regard to oil in Palestine, Mr. Churchill said that no concessions to bore for oil had been granted to any companies or groups since the British occupation. Mr. Raper asked if His Majesty's Government was pledged to assist the Zionists in establishing a Jewish state in Palestine. Mr. Churchill, answering, said that the pledges of the government were contained in a letter addressed to Lord Rothschild by Mr. Balfour in November, 1917. In replying to further questions he said that members of the Advisory Council in Palestine were all nominated by the High Commissioner.

The High Commissioner had reported that two Arabs were sentenced to fifteen years' penal servitude in connection with the November riots, but that since the sentences had been reduced to one year and six months, respectively.

A writer to the Ilford "Recorder" complains that Ilford, having passed from the condition of a rural village to that of a prosperous town, the "spadework," as he calls it, having been done by "Britishers," as soon as it is beginning to return to the "Britishers" something for their labors, "swarms of Jews swoop down and buy up the property right and left." Then the writer goes on to say that during three months of last year 200,000 aliens arrived on our shores, besides "fresh droves every month" which are being brought in by the Jewish Immigration Societies. Commenting upon this letter, the "Jewish World" treats the matter very sarcastically, and says: "Even if they were brought in by aeroplane they would still figure under the Board of Trade returns as aliens entering this country, and the silly man further thinks that all the aliens so registered belong to an Asiatic population, which is, we suppose, another expression for Jewish. A man who can be so astute as to imagine that the 200,000 aliens arrived here in England as recorded by the Board of Trade are all

Jews places himself outside the ambit of reasonable argument."

It is not to be supposed that the "Jewish World" would have troubled with the matter at all were it not that he goes on to suggest that the Ilford Hospital should refuse Jewish patients. He tells us that he has looked in the Medical Directory and the number of Jewish doctors is a negligible one. "We were quite unaware that the handbook in question differentiates in point of religion," says the "Jewish World," "between the various medical men whose names it records, but it is consoling to find one branch or vocation of which it is not alleged it is overrun by Jews. The genial correspondent, however, goes on to observe: "While our gallant young men and women are training for the strenuous work of doctors and nurses, able-bodied Jews and Jewesses are lending money, etc." And he might have added a "European Native" (which he signs himself) is utilizing his time in writing vicious bosh. Still, he would have the Ilford Hospital admit Jews, but only in proportion as Jews supply medical and nursing staff. The Ilford "Recorder" somewhat squashes this correspondent by remarking that Ilford, after all, contains only a handful of Jews and, being inhabitants, they are as entitled to hospital treatment as any of the rest of the denizens of that eastern suburb.

Dr. Weizmann visited Edinburgh and was entertained at lunch by the University Jewish Society. In reply to the toast of his health, Dr. Weizmann said that the Balfour Declaration had been brought about by years of hard work. The war had abruptly stopped Jewish development in Palestine, but it was historically correct to say that the Jewish pioneers and Jewish effort and achievement in Palestine had actually produced the Balfour Declaration. The settlement in Palestine was the best answer to the argument against Zionism. Dr. Weizmann later addressed a public meeting in the Livingstone Hall.

A conference of the Union of Jewish Women was held last Sunday at the West Central Jewish Girls' Club. The president, Mrs. Eichholz, presided at the morning session, and in submitting her report of the past year's activities said that by means of representatives of affiliated societies, by the formation of branches in many districts of London and in the provincial communities and by correspondence in various parts of the world, the union had become a center for the interchange of thought on matters affecting English Jewesses all over the world. She paid a tribute to the work of Miss Halford, the retiring secretary, and to the members of the committee. The Chief Rabbi gave some impressions gained from his pastoral tour in the Dominions. Addresses on provincial Jewish problems were delivered, following which there was a discussion. The afternoon session included an address on "Woman's Part in Public Life," delivered by Mrs. Henry Fawcett, J. P., LL. D. The subject of other addresses were "Religion in Girls' Clubs," by the Hon. Lily Montagu, and "Confirmation for Girls," by Mrs. F. G. Joseph.

The famous international athlete, Mr. Harold M. Abrahams, continues to bring honor to his race. He was largely re-

sponsible for his side winning in the intervarsity sports at Cambridge last week. He won the 100 yards in 10 1-5 seconds, the long jump, clearing 22 feet 1 inch, and tied for the first place in the high jump.

Twelve companies of the London Jewish Lads' Brigade took part in the banner competition held last week at Camperdown House. The standard of efficiency displayed was very marked, the performance of the six leading companies reaching a high level of excellence. Additional interest was lent to the occasion by the fact that it was the first parade of the lads in their new equipment. The Hammersmith Company gained the premier award, the Brigade Banner and the Jewish World Cup. A notable spectator of the contest was Colonel Campbell, D. S. O., inspector of physical training at Aldershot, who had been brought into contact with the brigade through its having won the Prince of Wales' Shield. Colonel Campbell addressed the boxing team. Colonel Sir Frederick Nathan, the brigade commandant, watched with interest the struggle for supremacy among his London units.

COUNCIL OF JEWISH WOMEN

During the months of February and March a sight conservation campaign was promoted by the council's Sub-committee on Blind, of which Mrs. Joshua Piza of New York City is chairman. In many cities throughout the country the sections of the Council of Jewish Women have taken the initiative in this educational work, which received the very hearty co-operation of every civic body. The successful results are indicated by the following newspaper reports:

Under the auspices of the Council of Jewish Women "Conservation of Sight Week" will be observed in Springfield from March 18 to 25. Miss Sarah Ebner is the general chairman and has arranged for special meetings to be held at the different schools and Wittenberg College. The observance of the week has been set aside by the National Sub-committee on Blind. The object is to teach the various communities to take better care of the eyes, to remove existing dangers and to care for defective vision, especially in school children.

On Thursday, March 23, Dr. D. W. Hogue will speak at the St. Joseph and St. Raphael schools and Dr. F. A. Hartley at the St. Bernard school on Tuesday, February 21. Dr. C. L. Minor will talk on the care of the eyes to students of the Springfield High School in the auditorium on March 21, while Dr. J. C. Easton will speak to students of Wittenberg College on March 24.

A motion picture "Eyes of Youth," or either another picture, "Opportunity," will be shown at the Regent Theatre at a date to be announced later. It is hoped to make an annual campaign and to carry it out each year on a more elaborate scale.

Plans are being made to establish a permanent committee in the city, after the campaign is over, to further carry on sight preservation.

The campaign for the conservation of sight, inaugurated by the York section, Council of Jewish Women, has been fairly launched. Dr. M. C. Wentz will talk to the high school pupils at the opening session on Friday morning. The school nurses will give daily talks, beginning with the eighth grade pupils today, and will cover all the buildings of the city. The campaign will close next Friday. Placards with admonitions and instructions as to prevention of eye trouble and care of sight have been posted in public places.

Under the chairmanship of Mrs. Ernst Rauh, the Council of Jewish Women have planned to take the lead in a city-wide observance of sight conservation week, March 18 to 25. An informational campaign designed to educate the public on preventable causes of impaired eyesight will be the chief feature of the week's campaign.

Many sections have reported a series of lectures throughout their communities and the presentation of the films, "Youth" and "Opportunity." The following sections presented the films before audiences in synagogues, factories, schools and clubs: Little Rock, Fort Wayne, Minneapolis, St. Louis, Jamaica,

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This successful campaign has been acclaimed as one of the most significant achievements in education of the American public on the problem of sight conservation.

According to the figures of the last census, the number of the Jewish population in Galicia, especially East Galicia, has diminished considerably. The Jewish population now constitutes only about 8 per cent. of the entire population, whereas before they constituted over 13 per cent.

Irish Club Gives \$654

For Jewish Relief Fund

A gift of \$654 "from the Irish to the Jews" was turned over to Judge Rosalsky of the Court of General Sessions last week by Thomas M. Farley, acting for the Thomas M. Farley Association, No. 369 East 62d street. It goes to the Jewish relief fund for war sufferers in Europe.

"We raised the money at a meeting last night," Mr. Farley said. "Every penny of it is a voluntary contribution, and it is all from Irishmen. Today (St. Patrick's Day) is a good day to contribute."

Arab Delegation Appeals to Christian Fanatics

London (Jewish Press Association).—The Arab Delegation is utilizing the atmosphere created by Lord Northcliffe's reports on Palestine conditions to infuriate the fanatic Christians.

Jamal, one of the members of the delegation, in the course of an address to the 1900 Club, asked whether all the rejoicing among Christians when Allenby entered Jerusalem and freed it from the Turkish yoke is to have been in vain, since the Holy City is being handed over to the very people who crucified Christ.

Hias Re-elects Bernstein

At a meeting of the Board of Directors of the Hebrew Sheltering and Immigrant Aid Society of America, held at the Hias building, 425-437 Lafayette street, New York, the following officers were elected for the ensuing year: President, John L. Bernstein; vice-presidents, Leon Kamalky, Max Meyer-son, Albert Rosenblatt, Jacob Massell, all of New York; Howard S. Levy, Philadelphia; Isaac Heller, Boston; Israel Silberstein, Baltimore; Harry K. Wolf, San Francisco; Leo J. Schwabacher, Seattle; Adolph Copeland, Chicago; treasurer, Harry Fischel; honorary secretary, Joseph E. Eron.

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של פסח

ITEMS OF INTEREST IN THE JEWISH WORLD

A Hebrew Free Loan Association was formed at Glens Falls, N. Y., last week.

The synagogue at Watertown, N. Y., was badly damaged by fire last Friday afternoon.

A Young Women's Hebrew Association was established last week at Gloversville, N. Y.

Anti-Semites at Budapest have placarded the city with posters, calling upon the mob to attack the Jews.

Members of the New York City Police Department contributed \$4,527 towards the Jewish War Relief campaign.

The Organization of Jewish Women in Roumania is establishing a temporary farm for Chaluzim near Bucharest.

Mayor Van Noort of Passaic, N. J., has appointed Simon H. Glass as a member of the Board of Education.

A Young Men's Hebrew Association has recently been formed at Glen Cove, Long Island, by 50 young men of the city.

A Sisterhood has been organized by the ladies affiliated with the Congregation Shaari Zedek of St. Petersburg, Fla.

Chicago (Ill.) Elks have broken a precedent by electing William J. Sinik as Exalted Ruler for the third successive term.

The Hebrew Ladies' Relief Society and the Hebrew Ladies' Aid Society, of Camden, N. J., have united after 12 years of rivalry.

Members of the Progress Club of Passaic, N. J., are interesting themselves in the formation of a B'nai B'rith lodge for that city.

At a concert given in Buffalo, N. Y., last week, by Rev. Mordecai Herschman, \$1,500 was netted for the Israel Orphan Home of New York City.

Jacob Ben Ami has temporarily left the English stage and is at present appearing in Chicago in the Yiddish version of "The Idle Inn."

At the request of the Jewish Communists at Witebsk, the local courts of justice have agreed to recognize Yiddish as an official language.

Erection of a new cottage at Los Angeles, Cal., to cost \$25,000, is planned by the First Los Angeles Consumptive Relief Society of Cleveland, Ohio.

Several of the Jewish quarters in Jerusalem have declined to pay the municipal taxes until they are adequately supplied with street lamps.

Congregation Beth Israel of Gadsen, Ala., laid the cornerstone for a new synagogue on the 8th inst. The local lodge of Masons assisted in the ceremonies.

A minister's portfolio was recently offered to the Jewish deputy, Malach, at Salonika. Mr. Malach was, however, compelled to decline for private reasons.

Mr. A. C. Ratshesky, former head of the Federated Jewish Charities, has been elected chairman of the Boston (Mass.) Metropolitan Chapter, American Red Cross.

The Jewish community of Vilna has been granted the right to impose a tax on kosher meat for the purpose of raising funds for the payment of the salaries of rabbis.

Professor Fernand Vidal, a member of the French Academy of Sciences and the Academy of Medicine, has been appointed a member of the Swedish Academy of Science.

Mr. Solomon J. Solomon, R. A., the noted artist, has been commissioned to paint the portrait of Viscount Lascelles, whose marriage to Princess Mary was recently celebrated.

Pawtucket Lodge Independent Order B'nai B'rith, of Pawtucket, R. I., is remodeling a building on Jackson street, which will soon be opened as a permanent home for the lodge.

Rabbi Jerome Mark was installed as spiritual head of Temple Beth-El of Knoxville, Tenn., on Sunday, March 5. The installation address was delivered by Rabbi Jacob H. Kaplan of Cincinnati.

Several wealthy Russian Jews who were formerly associated with Russian shipping interests have recently arrived in Palestine, planning to settle there permanently. They brought with them experts and other officials to investigate the prospects of forming a maritime shipping corporation in Palestine, which should connect it with neighboring and more distant lands. The proposed organization will request special concessions from the government to aid in the development of the shipping industry.

The Hungarian Minister of Education has confirmed the order for the dismissal of the Jewish teachers and governors of schools in Budapest, despite the fact that some of the latter were life-governors.

The Kadimah Congregation of Springfield, Mass., are completing a handsome new synagogue, and it is hoped to have it open for the Shabuoth holidays. The building is being erected at a cost of over \$80,000.

The death is reported at London, Eng., last week of Mr. Joshua Moses Levy who was chairman of Jews' College, a prominent member of the Board of Deputies and vice-president of the Schechita Board.

The Young Men's Hebrew Association, located at Delmar near Grand avenue, St. Louis, Mo., has been reorganized and will be known as the Jewish Community Center. The building will be entirely remodeled.

Mr. and Mrs. Morris A. Haas have been appointed superintendent and matron, respectively, of the Orthodox Old Home at Cleveland, Ohio. Mr. Haas at one time served as cantor of the B'nai Jeshurun Congregation.

Mrs. Ida K. Holstein, who passed away at Cleveland, Ohio, last week in her seventieth year, was one of the organizers of the Infant Orphans' Home and an active worker in every women's organization in the Forest City.

The Middletown (N. Y.) Hebrew Association has petitioned the local Board of Education to grant permission to use one of the rooms of the public schools after school hours for its work, pending the erection of a building of its own.

The parliamentary committee has finally decided to accord national rights to all minorities in Lithuania. Minorities comprising not less than five per cent. of the population will have a ministry to conduct their own affairs.

At a very largely attended meeting last week the members of Temple Beth-El of Fort Worth, Texas, unanimously refused to accept the recently tendered resignation of Rabbi George Fox, who has been with the congregation for the past 12 years.

A reception was tendered Judge Max Levy of Newport, R. I., last week, in honor of his recent elevation to the district court bench. Judge Levy has been an active worker for many years, principally in connection with the Touro Congregation.

The Sokolow delegation, consisting of Nahum Sokolow, Col. J. H. Patterson and Dr. Alexander Goldstein, was officially received by Mayor Thompson of Chicago at the City Hall on Wednesday morning, March 15, and given the hospitality and freedom of the city.

Rabbi Samuel Mayerberg of Dayton, O., has organized a weekly class in Jewish history and religion for the Jewish students of the Miami (O.) Military Institute. Twelve Jewish boys are receiving instruction and their number is often augmented by non-Jewish cadets.

Disquieting reports come from Jerusalem concerning the serious nature of Herbert Samuel's illness. It is reported that a specialist from Vienna has been invited to leave for Palestine to treat the High Commissioner, but it is not yet known when and whether he shall be able to do so.

At a conference of representatives of musical organizations and choirs in Galicia a central union of all these local units was decided upon and formed. Mr. Alfred Flahn, who has achieved distinction and fame in the direction and management of large symphony orchestras, was elected president.

Herbert Samuel, the British High Commissioner to Palestine, has appointed a special commission to investigate the condition of factory workers and other artisans, in order to help them in the sale of their products at home and abroad. Arabs and Jews are co-operating in the work of this commission.

The Spanish and Portuguese Congregation of Manchester, Eng., and its daughter congregation in South Manchester, have honored Rabbi H. Pereira Mendes of New York, their former minister, by appointing him honorary Rabbi Emeritus, and have invited him to draw up a plan of religious education.

Several wealthy Jews of Bucharest came to Jerusalem last week to establish their home there. They brought with them all their capital, amounting to millions of marks, and intend to engage in the commerce of trade, especially that of import and export. They are now building a new suburb, here in Jerusalem, where they are to live in the comfort which their means afford.

Raul de Gounsborg, director of the opera at Monte Carlo, recently produced "The Song of Songs," with Yvonne Gall as the Sulamite Queen and M. Anseau as King Solomon. The music of "The Song of Songs" the director claims to have uncovered in an ancient Hebraic book found in a village of Tartar Russia.

The Congregation Mishkan Israel of New Haven, Conn., held a special service last week in commemoration of the 25th anniversary of the opening of the present edifice. When the synagogue was built 25 years ago there was a mortgage of \$84,000 upon it, which has now been cleared. The congregation was established 82 years ago.

Owing to the lack of accommodations, especially those of an up-to-date hotel, many tourists now visiting in Palestine will not stop to visit the many historical places of interest centering in and about this city, nor to admire the scenic beauty of this vicinity. In the very near future, however, there is to be opened on Mt. Carmel a large and modern Jewish hotel, which will not only be a good business investment, but will also be a blessing to the community.

A Hebrew gymnasium of the same rating and program as the German gymnasiums is to open at Berlin in the near future. The necessary funds for this school have already been gathered among the Hebraists and Zionists, and the only remaining thing to be done is the organizing of the faculty and the other administrative personnel.

Benjamin Feniger, a former newsboy and one of the founders of the Newsboys' Protective League of Cleveland, Ohio, who rose to be a successful lawyer, died at his home on Friday, March 10, at the age of 42. Feniger was appointed by Mayor Tom L. Johnson as police prosecutor under Newton D. Baker, then city solicitor.

Sisterhoods of the National Federation in Iowa, Nebraska and Missouri organized themselves into a district group at a meeting in Kansas City, Mo., last week. Delegates were present from the four St. Louis Sisterhoods, Kansas City, St. Joseph, Mo.; Sioux City, Ia.; Des Moines, Ia.; Davenport, Ia.; Lincoln and Omaha, Neb., and the Sisterhood of Joplin, Mo.

The Israel Guardian Orphan Asylum was organized at Troy, N. Y., Sunday by members of the local Young Men's and Young Women's Hebrew Association. The society will care for Jewish orphans.

Several Turkish conscripts of Jewish extraction came recently to Palestine, and complained bitterly of the Turkish government's attitude and policy to the Jewish population. In the province of Angorod the government confiscated all the possessions of the Jews, pillaged the synagogues and conscripted the Jewish youth for participation in the present war with Greece.

The Jews of Cedar Rapids, Ia., met on February 22, 1922, and banded themselves together as a permanent group dedicated to organized religious worship. The new congregation took the name "The Congregation of Judah," and immediately entertained a project for erecting a synagogue. The policy of Congregation of Judah will be conservative. Two lots to be used as a building site for the new synagogue were presented to the congregation by Mr. Charles Schoen and Mr. Philip Leibsohn.

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ENGAGEMENTS

EISNER-BERGER.—Mr. and Mrs. Simon Berger of 292 West Ninety-second street announce the engagement of their daughter Anita to Mr. Jesse A. Eisner of 305 West End avenue.

MARRIAGES

LEWIS-LEWIN.—Mr. and Mrs. Samuel L. Lewin announce the marriage of their daughter Abigail Lucille to Samuel Lewis, at Hotel McAlpin, Sunday, March 19, by the Rev. Dr. B. A. Tintner.

BIRTHS

BLUM.—Mr. and Mrs. Julius Blum (nee Frances B. Malach) of 667 West 161st street announce the birth of a son on March 15, 1922.

BAR MITZVAH

FREEDMAN.—Mr. and Mrs. Henry Freedman of 610 West 150th street announce the Bar Mitzvah of their son Edward, Saturday, March 25, 1922, at 10 a. m., at Temple Mt. Nebo, 150th street and Broadway.

IN THE SYNAGOGUES

ADATH ISRAEL (551 E. 169th St., Bronx).—This evening Rabbi Norman Salt will speak on "The Presence of God."

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SOCIAL NOTES A domino party will be held tomorrow (Saturday) night in the vestry rooms of Tremont Temple, Bronx.

Arab Delegation Demands Postponement of Mandate Decision London (Jewish Press Association).—The Arab delegation in London has published in the London "Times" an open letter to the English people, demanding that the mandate over Palestine be not officially ratified until a commission of investigation had been sent to Palestine, as requested by Lord Churchill during his stay here.

Temple Beth-El FIFTH AVENUE and 76th STREET FRIDAY at 5:30 P. M. Sabbath Morning Services at 10:15 Sermon by DR. SAMUEL SCHULMAN Sunday Morning at 11:00 Discourse by DR. SCHULMAN "The Real Religion of the World's Workers"

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Busy Times at the 92nd Street Y. M. H. A. On Friday evening, March 17, Rabbi Lee J. Levinger, executive director, spoke at the Temple Anshe Chesed. Rev. Dr. Elias L. Solomon spoke at the Young Men's Hebrew Association. Rabbi Levinger will speak at the Brooklyn Jewish Center this evening.

HEBREW TABERNACLE (Broadway at 158th St.).—This evening Rabbi I. Mortimer Bloom speaks on "A Reply to John Roach Straton." Sabbath morning the weekly portion.

MONTEFIORE (Hewitt and Marcy place, Bronx).—This evening Dean Somers speaks on "Thinking Through." Sabbath morning Rabbi Jacob Katz will speak on the weekly portion.

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

TEMPLE ISRAEL (96th St. and Central Park West).—This evening Rabbi Maurice H. Harris will speak. Sabbath morning, Rabbi Louis I. Newman on "Is There a Spiritual Revival in America?"

Temple Beth-El FIFTH AVENUE and 76th STREET FRIDAY at 5:30 P. M. Sabbath Morning Services at 10:15 Sermon by DR. SAMUEL SCHULMAN Sunday Morning at 11:00 Discourse by DR. SCHULMAN "The Real Religion of the World's Workers"

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Women's Keren Hayesod Committee to Hold Conference

Following its splendid achievement of getting 2,500 Jewish women to participate in the "Palestine Afternoon," the Women's Keren Hayesod Committee, headed by Mrs. Richard Gottheil and Mrs. Fradelle Willner Haskell, is organizing its forces in order to take an active part in the Keren Hayesod Campaign.

On Monday afternoon and evening, March 27, the committee has arranged for a conference of all of its workers at the Pennsylvania Hotel. It is expected that about 1,200 women, who have enrolled as volunteers at the "Palestine Afternoon," will take part in the conference.

One of the most indefatigable workers

among the women is Miss Eva Leon, a veteran Zionist who has rendered meritorious service in various branches of Zionist activity. Miss Leon is one of the founders of Hadassah. She was the first to begin practical hygienic work among the Jewish women in Palestine and took the first American Jewish nurses over to Palestine.

In previous campaigns to raise money for Palestine, Miss Leon greatly distinguished herself. Among Zionist women she holds the record for raising the largest sums of money for the Palestine Restoration Fund. In Chicago, she was instrumental in securing from a certain group \$2,780 annually for five years towards hygienic work in Jerusalem. Miss Leon holds a decoration from the French Government as Officer d'Academie.

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Give While You Live

Editor Hebrew Standard:

Your editorial on the Schiff Estate appears to me captious. It recalls to my mind a phrase in the will of a Louisville philanthropist, Nathan Bloom, made public more than thirty years ago, to this effect:

"I leave no bequests to charities or public institutions; my children know what my practice has been, and will doubtless aid the causes which have been dear to my heart."

It is a question whether it is not better to give generously of your wealth before the time of which the Psalmist spoke when he said, "When he dies he will not take everything with him," than to give what can no longer be of service to you. That question is for each man to decide: Shall I give outright, or shall I bequeath?
ARTHUR A. DEMBITZ.
Philadelphia, March 19, 1922.

"The Schiff Estate"

Editor Hebrew Standard:

The tone of the editorial on "The Schiff Estate" in the previous issue of The Hebrew Standard should not be accepted as representing the feeling of the Jewish people. The general feeling toward this exponent of philanthropy is a denial of the arbitrary assertion that Jacob H. Schiff by his will had violated any Jewish traditions. It may be true that a greater part of his vast fortune might have been allotted to charity, but owing to his extreme generosity and love for charity during his lifetime, it is far more probable that more was not left to charity because of the decedent's wish to preserve the capital of the estate that the heirs might carry on the noble work for which their ancestor became a figure of love in the hearts of his Jewish people. Mr. Schiff always donated from his income; he wished his heirs to donate; and to enable this the capital was left to heirs and not to charity. Is not this view more charitable than to declare the will violative of Jewish traditions?

Mr. Schiff was a Jew heart and soul, whose generosity was always marked through his life; who contributed enough to charity during his lifetime to be regarded by his own people as the God of givers and who was worshipped as the standard bearer of Jewish feeling. The pious maxim, "Judge not lest ye be judged," is altogether lost sight of in the gentle criticism of a great giver whose lips are sealed and who is unable to defend himself against an unjust criticism. Why should the spirit of a dead man who during his lifetime did great deeds suffer rebuke at the hands of an ungrateful organ because the decedent's principal, "while I live I give," did not survive him? Perhaps if Mr. Schiff did not achieve a reputation as a philanthropist a single word of criticism might not have been uttered had he failed to donate as much as a shilling to charity. But because he was a leader in the world of philanthropy during his life he became a slacker to Jewish tradition on his death when he allotted to charity the meager sum of nearly a million and a half dollars.

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afford it, do during their lives what Schiff has done during his; charity will then have received its full quota and the nude thanks to Jacob H. Schiff for what he has done to charity would be clothed with more appreciation than can be found in the words that knock on his coffin for more.

MAURICE MENCHER.
New York, March 20, 1922.

Rabbi Isaac Bick in Distress
Editor Hebrew Standard:

The undersigned committee appeals to the townsmen and women of Medgibosh, Mohileve, Bar and surrounding neighborhoods in the State of Podolsk, Ukraina, to extend their generous financial support for Rabbi Isaac Bick and his family.

You are well aware of the great service rendered by the famous rabbis of the Bick family, and of the great moral influence they exercised upon all sections of the Jewish community, and especially upon the young generation.

Rabbi Isaac Bick, who filled the rabbinical post in the towns of Medgibosh and Mohileve, is, as you well know, famous, not only for his rabbinical erudition and for his sterling qualities of character, but he is also famous for his secular learning and for the tremendous influence for good that he is exercising among the young.

From letters that many of us have received from him we learn that he and his family have suffered a great deal as the result of the disorder that prevailed and is still prevailing in the Ukraine. One of his sons has fallen a victim of one of the pogroms which Rabbi Bick and his family have gone through. They have suffered and are still suffering the most terrible privations, and it was only from the extraordinary efforts that were made by his friends and followers that he and his family were given an opportunity to escape from the Ukraine, and they are now in Roumania waiting for our financial assistance to come. And come it must, as quickly as possible!

Rabbi Bick, in addition to his rabbinical and secular learning, is also an excellent orator. If those who know and admire him will come quickly to his assistance, we are confident that we shall be able to save him and his family from complete ruin, and we earnestly and fervently appeal to you that you lend us a helping hand in this undertaking, and we trust that this, our appeal, made in the name of the United Societies of Medgibosh and Mohileve, will meet with your immediate response. Checks may be made payable to Mr. Joseph Baron-dess; treasurer, 80 Maiden Lane, New York City.

The United Medgibosh and Mohileve Rabbi Isaac Bick Reception Committee. Herman I. Diamondstone, President Medgibosh Relief Society, Chairman. Joseph Baron-dess, Treasurer. M. Fox, Secretary of Mohileve Society, Secretary.

Can a Club Have a Worth While Purpose for Its Existence, Get Along Without Cliques and Clans and at the Same Time Can It Be Conducted on Principles Strictly Democratic?

Editor Hebrew Standard:—
In a city the size of New York, offering as it does innumerable opportunities for entertainment, for recreation and for social contact, the prevailing opinion still seems to be that opportunities for forming worth-while and enduring friendships of the highest ideals are few and far between.

The reason seems to be due not to the scarcity of clubs, organizations, societies and other groups, the majority of which, as a rule, cater to one class, one creed or one certain faction and are organized for the accomplishment of one particular aim, but to the need of worth-while friendship clubs which would raise the bars and eliminate factions, admit the finest types of young men and young women, who are intellectually inclined, no matter who they may or may not be, and bar the ordinary run of members of other clubs whose membership duties in their own estimation consist of attending one or possibly two club meetings during the year and paying their dues.

In a worth-while club those accepted as members are accepted because they have expressed their intention of spending time and energy to make of the club what it aspires to be—worth-while in every respect; every member is an active member, finds happiness in service, and with his or her own thoughts and ideas help to shape the policy and to determine the meanings of worth-while in the highest sense and how to plan and accomplish its ideals. It is not a finished product until the last member has been accepted and the quota has been reached. Such a club should reach a degree of perfection in friendship and idealism, depending upon each individual member of the club. Such a club should make the spring and summer ideal ones for its members. Such a club is now in progress of being formed. Those of the readers of The Hebrew Standard who may be interested are advised to communicate by mail with the writer.

A. BORNSTEIN.
152 W. 42d Street, New York.

An Appeal From Germany

Editor Hebrew Standard:

The Talmud Torah Citizens' and Preparatory School of Hoechberg is now in existence 82 years. Much labor and effort and trouble were required for this. Well known Jews have devoted their life's work to its upkeep. It offers the only opportunity for Jewish education to a large community. For many years the institute has had a bitter financial struggle for its existence. Hitherto the hope was indulged that a better time

was in sight, but with the rise in the price of money and commodities this seems not to dawn. Hence the school appeals to Jews in America for financial support. The American dollar is worth a great deal in Germany, and therefore a small contribution will help a worthy object.

Direction of the Talmud Torah Citizens' and Preparatory School:
S. STEINHAEUSER, Principal.
Hoechberg, near Wuerzburg, Bavaria.

MUSIC AND DRAMA

Erna Rubinstein, the talented young girl who created such a sensation when she made her New York debut recently with the Philharmonic Orchestra under Mengelberg's baton, will give a violin recital on Saturday afternoon at Carnegie Hall. Lalo's "Symphony Espagnole," the Adagio from Sphor's Second Concerto, Tchaikowsky's "Serenade Melancholique," Hubay's "Mazurka de Concert" and Paganini's "Hexentanz" will comprise the program.

A testimonial performance will be given at Gabel's 116th Street Theatre in honor of Harry Gabel, manager, and Jerry Cohen, treasurer, on Monday evening, March 27, at which time Max Gabel and Jennie Goldstein will appear for the first time this season in Franz Molnar's "The Devil."

As an added attraction a one-act play-let entitled "Divorce on Installment" will be offered by the entire Gabel's all-star cast.

"Getting Gertie's Garter," by Wilson Collison and Avery Hopwood, will be A. H. Woods' offering at the Bronx Opera House, week beginning Monday evening, March 27. Walter Jones, Dorothy Mackaye, Wanda Lyon and Adele Rolland are the principal farceurs. Mr. Woods, the two authors and the leading players have been so intimately identified with a certain kind of theatrical entertainment, of which "Getting Gertie's Garter" is said to be a consummate example, that a lengthy description of the piece is hardly necessary to theatre-goers familiar with "Ladies' Night," "Up in Mabel's Room" and other popular farces.

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GETTING GERTIE'S GARTER

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Check All Cars by these Fifty-Seven Questions

Everyone knows that henceforth motor cars will be bought on the basis of actual value.

Use this list to check all cars by the Jordan standard. It will help you determine their real worth.

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 wind of the wind from the driver's seat.
26. Is the car finished in optional colors?
Jordan colors have always been optional.
27. Is the Crane Simplex velvet finish provided?
Jordan was first to introduce this aristocratic finish in a medium priced car. No polishing—no scratches show.
28. How is the top fastened to the windshield?
Jordan slotted bracket and nut relieves Jordan owners of that annoyance.
29. Is there a real horn?
When you press the Jordan button it sounds like a regular automobile.
30. Is the manifold designed for low grade gas?
Many wonder why the Jordan is so economical.
31. Is the top of the new clear vision type?
Jordan was first to use the new type without the old fashioned extra bows.
32. Is the car equipped with new fashioned nicked barrel lamps, or are they of the old half egg shape type?
You will find the Jordan type of lamps only on the custom jobs. Others will have this type later.
33. Does the car have fenders as beautiful, attractive and strong as the Jordan?
34. Is there a lock on the transmission?
35. Are the curtains carried in the doors?
36. Is the car equipped with Marshall cushion springs?
37. Is every nickel plated part on a foundation of brass? Is every exposed nut and bolt rust proofed?
38. Is there a shut off cock on the gasoline line?
39. Is the upholstery of hand buffed leather?
40. Is the transmission and emergency brake lever long and within easy reach?
41. Is there a compartment back of the front seat?
42. Is the car equipped with demountable rims?
43. Is there any provision for carrying an extra tire?
44. Is the wiring on the car protected at every point of contact with metal by the use of rubber grommets?
45. Is the radiator carried in a cradle like the Jordan so as to prevent leaking?
46. Is the motormeter a man size or boy size?
47. What is the price of the Sedan or Brougham, and what equipment is provided?
48. Is there a step light?
49. Is there a windshield cleaner?
50. Is there a carpet in front?
51. Is there a clock on the dash?
52. Is there a vanity case?
53. Is the windshield rain proof and is it built into the cowl or just bolted on?
54. Is there a special arrangement for lubricating the clutch without removing the floor boards?
55. Are you prepared to enter into a competitive demonstration against the Jordan?
56. Will you allow me to drive your car over the roughest streets at the same speed I do the Jordan?
57. Will you allow me to pick one hundred names from your list of owners and will you mail them any letter I may write at your expense?

Jordan stands ready for a detailed competitive test with any automobile selling within \$500 of its price. Jordan stands ready to meet any committee of engineers or experts to examine the Jordan car and test it against any automobile made. You will be convinced by a test of this kind of the real value that lies in the Jordan car.

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SOME INTERESTING LOCAL OBSERVATIONS

Relief Fund Drive Unsuccessful—Leaders Are Responsible—The Keren Hayesod Campaign and Its Prospects—Crisis in Congress Movement. (Copyright, 1922, by National Jewish Press Association, Inc.)

The "Relief Drive" has finally ended. The "campaign" which was to demonstrate the solidarity and idealism of American Jewry has come to a close, but what a disappointment it has been to its guiding spirits! The sum allotted to New York City has in no wise been approached. And of the sum which has been officially announced as subscribed, a great share consists but of "paper" promises, the value of which is subject to much doubt. The responsibility for this comparative failure of the drive is attributable in part to the apathy of our native Jews, and the unsympathetic and half-hearted response made by our immigrant Jews. But the chief cause of the failure is the well nigh universal derangement of economic stability and security, particularly in the "Jewish" industries.

A measure of responsibility for its failure, however, is chargeable to the managers and directors of the drive. True it is that they worked selflessly and intensively for its success. Without reserve have they harnessed their energies in a concentrated effort, sparing neither time, capacity nor wealth to realize the full measure of triumph for this vital endeavor of altruism. Consummate was their skill in perfecting a harmonious and comprehensive machine of organization for it. Still we dare assert that in a measure theirs is the responsibility for the "not successful" campaign.

They did not possess the will to do and dare. Woefully lacking was that sustained, unalterable and uncompromising determination which knows no obstacles and acknowledges no defeat. A striking resemblance is to be found between their vacillating tactics and propaganda, on the one hand, and that of the "Jewish holdup man," who starts forth with a fierce determination to plunder and pillage, but who, at the approach of his "prey," has not the heart to commit violence, timidly asking his intended victim for a "light."

This campaign was opened by a fiery declaration of faith enunciated by our incomparable Louis Marshall, who spoke of a figurative revolver leveled at those feelingless "men of wealth" who come not to succor their brethren in their hour of need. In the same exalted tone of determination did Judge Otto Rosalsky address another gathering, in which he threatened the effectuation of a social and commercial boycott against those who closed their ears to the cry of hopeless despair from abroad. Then came Mr. Loeb of Chicago to lash with scorpions the Jews of New York for their disgraceful and miserable unconcern for their fellow Jews—the innocent victims of war.

These words heralded a new epoch in the history of Jewish relief campaigns. No longer was the appeal to be made to the charitable impulses of the community. Rather was it to be presented as a bill, a sacred debt of honor, the fulfillment of which was to be requested and demanded.

Such tactics merited and received the whole-hearted approbation of all. At last, it was hoped, a new vision of duty and service was to be ever presented to the eyes of Jews. Again was to be impressed and revived the consciousness of Jewish unity and communalism in America. Once more was to reign the

concept that "to be a Jew meant to be a volunteer in all struggles for Israel." Tragic, however, is the fact that these thunderous and militant declarations were never reduced from their ethereal abode, and soon disappeared even from that realm of the metaphysical. For these same leaders, who spoke like the prophets of old, reproving, rebuking and exhorting their people to ascend unto heights of new vision and duty, carried forth the banner of the "relief campaign" along the old, well-trodden pathways and according to the former practices and principles of begging and pleading with the tender and soft-hearted of the "Rachmonim-B'nai-Rachmonim."

Take, as an example, the elaborate appeal made to Jewish school children to solicit from their parents small change which they were to contribute for the unfortunate war victims.

Although such an organization of youth, has an undoubtedly favorable psychological effect upon the children, disastrous is its effect upon the parents and the matured. For they were transformed from the attitude and atmosphere of solemn duty into that of charitable philanthropy—the sphere of the individual whim and caprice.

Definite quotas were set for each industry; but no one has yet dared determine the quota of each individual Jew according to his own wealth and income.

And so marked have been the executive acumen and talents of our latest relief campaign organizers, that had they dared to chart the unknown sea of collective responsibility—demanding of each individual according to his means—they would have surely succeeded. And aside from the financial success there would have been the greater victory of the spirit—the establishment of a new moral concept of collectivism, the majesty of which could not at present be appraised.

Now that the "relief drive" has ended we are about to swing into that of the Keren Hayesod. Not \$5,000,000 but \$3,000,000 is demanded of New York. And it is sought to carry forth the principle of assessment—the levy of a duty rather than the gathering of alms.

Sincerely do we hope that success might crown this enterprise. And we are confident that it will succeed, if the Zionist leaders manifest as much devotion and executive skill as that which we admired on the part of the leaders in the receding "relief campaign."

The provisional committee for the call and revival of the Jewish Congress has held another conference to consider the question of convening an All-American Jewish Congress.

And at last a decision has been definitely reached, that the Congress should convene on the 21st day of May. But even those issuing the call sense the tragic situation in which the Congress idea is now situated. Democratic elections of delegates are out of the question for the present. Delegates will therefore be elected, not by the people, but by the various organizations. And even the doubt is entertained whether the results will be happy ones. A. S. Shomer, the father of the Congress idea in America, has withdrawn entirely from the movement. Morris Rothenberg, the young, energetic and enthusiastic president of the committee, has resigned. Rabbi Stephen Wise has been elected to succeed him, but has not yet given his assent to this honor which would be thrust upon him. In the meanwhile he has suggested that the name "Congress," so significant and portentous, be dropped and that of "Conference" placed in its stead.

Pathetic, indeed, is the bewilderment in the ranks of the Congressists. Absent are that glow of enthusiasm, inner conviction and faith in its triumph, which are indispensable to the life and fruition of so great an idea as the Jewish Congress.

To be deplored, indeed, is this unhappy condition. The "Congress" ought not to die. At least it does not deserve the slow and tedious death which it is receiving. Such a status of stagnation only retards its possible revival at a more auspicious moment in the future.

The following commonplace sensations of one day's doings in public print, are typical of the story which the American press carries from day to day:

A well-known Jew of Newark, named Wilkowsky, was so visibly affected in drawing an "ace" while playing poker that he died of the shock.

A 17-year-old boy named Karp has shot a wealthy manufacturer, in whose factory he had worked recently until his discharge. But it appears that the fatal shot was the result of a mistake, as he had intended to shoot another man—a fellow employe, who was instrumental in his discharge.

Another Jewish young man by the name of Ezekiel Katz was suddenly seized with the mania of stopping young women in the street and seeking to disrobe them, seeming to derive a peculiar and perverted pleasure therefrom.

Still another, an ex-soldier, became obsessed with the idea that he was charged with the sacred duty of waging a holy war of extermination against the anti-semitic organization, the "Klu Klux Klan," and mounting a hastily improvised platform in the street, issued his call for volunteers in the new crusade.

In the public print of the very same day there were still other facts which were far from complimentary to the Jewish name. Thus there was broadcast the story of the Jewish impostor, who posed as an American officer, being brazen-faced enough to visit the President under the guise of the uniform.

Then, again, there was the story of several Jews who conceived a unique plan and special organization for defrauding Mutual assurance and insurance companies.

And still many more and similar items of public print could be cited as typical illustrations and symbolic lessons of our daily Jewish-American life.

True it is, that the press does not mirror the whole truth of life—this applies even to those journals and dailies considered clean and trustworthy. The function of the press is to speak of the uncommon and exceptional—the rare occurrences of life. These individual Jews, of whom we have spoken, who were featured for the moment in public print, are but exceptions, little reflecting the character of our Jewish communal life. The great bulk of Jewry toils industriously and conscientiously to earn its livelihood, and is alien to the spirit and practice of gambling, fraud, murder and rapine.

Yet, even though these instances of one day's press are but a rare coincidence, that at one time so many events in which Jews play so unsavory a part, should come to pass, are instructive and laden with messages which we might do well to heed.

Reflect upon the significance and import of the strange fate which befel the innocent victim of an exuberance of joy at his pastime—a game of cards. It is by no means a strange phenomenon nor a rare occurrence. Naturally, the victims, in all such instances, are afflicted with heart disease, who must avoid all emotional excesses or stren-



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uous exercise tending to undue excitation. But it invariably is the impulse of individual gain and personal acquisition which so excites them as to result in death.

We have not yet heard of a single instance that the joy of unusual success in raising and obtaining money for some public use and need, such as the Keren Hayesod or the Jewish Relief, should so strongly and seriously affect the wells of emotion of any Jewish soul. When the great news of the Balfour Declaration came, evoking a flood of joy from the fountain of American Jewry, or in the first days of the Russian Revolution, when happiness at the overthrow of Czarism reigned unchallenged, undisturbed and supreme, there was no instance, to our knowledge, of any one becoming so moved by the intensity of feeling as to fall a victim to his own emotion. And we are safe in assuming that even among Zionists and Russian Jews in America there are some to whom sudden emotional excess is dangerous and fatal.

Not that we would have the vain and purposeless sacrifice of any human life in such hours of great joy; but we would emphasize the obvious lesson, that for the sake of individual gain of filthy lucre an American Jew will become so deeply moved and overwhelmed with joy that death results, while on the other hand, even in an hour of great idealistic ecstasy one will be enthused, it is true, but never more than is good for his health.

So it is with the type of our psychopathic individuals who rise into the limelight. In the environs of the old world Jewish obsession and mania would express itself in an extremism of fanatical piety and devotion; seldom, if ever, would it take the form of homicidal passion and violent predilection.

'Tis, therefore, for us to learn that these unnatural and insane manifestations are but symptomatic of the abnormality and derangement of the entire Jewish life in America.

Relief Campaign Leaders to Meet in Detroit to Hear Final Report and Honor Brown

Fifteen hundred invitations are going out for a conference of national State and local leaders in the campaign to raise \$14,000,000 for the relief of the Jewish war sufferers, for a conference in Detroit, on Sunday, April 9, to receive the report of David A. Brown, which will deal in detail with the tremendous tasks involved in this great and successful humanitarian effort.

The conference, which is expected to last all day, will be held at the Hotel Statler; and the last session will be a testimonial dinner to Mr. Brown, which will be participated in by hundreds of his fellow-townsmen as well as by all of the out-of-town visitors.

During the course of the conference, Mr. Louis Marshall, Mr. Felix M. Warburg and Col. Herbert H. Lehman will outline the program of the Joint Distribution Committee with special reference to child-care, reconstruction, rehabilitation, refugee-welfare, sanitation, credit loans and the problems of the Ukraine. Plans will also be presented for discussion for expanding the work of the Joint Distribution Committee.

This will be the first time that the leaders in the great relief campaign, which is just drawing to a close, will have met in conference since the memorable one held in Chicago on September 25-26 last, at which it was decided to go on regardless of economic and financial depression.



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 SOLOMON ELCHANAN HALEVY JAFFE, of New York.

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



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



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



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THE CENTENARY OF OUR GREATEST SINGER

By HERMAN JACOBSON

(Copyright by the Author)

The world is commemorating the first centenary since it has caught sight of the rays of our greatest star—the publication of the first volume from the pen of Heinrich Heine. It is fitting, therefore, that we Jews—especially we young Jews—turn, if but for a moment, to one of the most momentous episodes of his life—his baptism. To the young Jew who knows the sad atmosphere of the ghetto and the glitter beyond its walls few episodes are as magnificent as the tragic episode of Heine's conversion.

Though "a star that dwells apart," as a baptized Jew, Heine represents a type—a type of Jewish youth who in many European countries embrace the religion of the dominating race because they are weary of the martyrdom of being Jews. They, too, are confronted with the same difficulties that drove Heine to the baptismal fount.

With respect to his conversion, Heine started life with a handicap: He had received practically no religious education in his childhood. His mother was a woman of rational turn of mind, seeking the guidance of Voltaire rather than the guidance of Moses. His father succeeded in slipping through life without the guidance of either. To offset the little he had gleaned from his Jewish surroundings he was sent to school to a Jesuit convent, where he was often found vehemently praying in front of the agonized wooden crucifix over the gate: "Oh, thou poor divinity, thou poor brother in affliction, help me remember the verb irregularia." Here he was taught by French monks of doubtful faith. Of Hebrew, one writer says, he knew the declension of the verb "pakad." Another writer says that it was "katal." Very likely both authorities are right, and let us grant him credit for two verbs, without further bickering. Of real Judaism he knew practically nothing till he came to Berlin, in his early twenties.

Referring to his baptism a number of years later, he said: "At that time I myself was a god, and none of the positive religions had more value for me than another. I could wear their uniform only as a matter of courtesy, on the same principle that the Emperor of Russia dresses himself up as an officer of the Prussian Guards when he honors his imperial cousin with a visit to Potsdam."

It is true that this is the utterance of many a man even after receiving the most orthodox religious training in childhood. But this utterance is the utterance of philosophy, not of conduct. One may be excused for guessing that had Heine received a sound religious education in childhood he would have saved himself the agonies baptism subsequently caused him—though he might have entertained the same philosophic ideas which he did.

II

But lack of religious training was not all. Throughout the poet's childhood the Jews of Rhenish Prussia enjoyed the freedom accorded to their non-Jewish neighbors. But with the defeat of Napoleon at Waterloo they were thrust back into the Dark Ages. The Chinese wall surrounding the ghetto, which had begun crumbling during the few years of liberty, was securely patched up again. Jews were again forbidden to walk the pathway. They were again forced to keep to the middle of the dusty road with the horse and the ox. The most venerable rabbi, the greatest Jewish scholar could again be humiliated by the dirtiest non-Jewish urchin, who had only to cry, "Yud' mach mores!" and off had to go the Jew's hat. If these humiliations were not enough, Prussia was about to begin castrating every third Jewish male child.

No wonder the poet was so impressed with Napoleon, the liberator of his race. Years later he said: "A terrible destiny has already overtaken the three greatest enemies of the Emperor: Londonderry has cut his own throat; Louis XVIII has rotted away on his throne, and Professor Saalfeld is still professor at Gottingen."

III

There were many other forces which drove him to the baptismal fount. The most important of these was his peculiar position in his own family. He was considered a hopeless failure, depending for his livelihood upon an uncle who thought him a "dummer bub." Worse yet, Heine was in love with the daughter of this selfsame uncle. She smilingly condoned the infirmity of a child for which there is no help. But she made it understood that he need not give himself any trouble, being an unreliable provider. He made up his mind to succeed—but at what? Business? He tried it and made an awful failure of it. Medicine—the only profession open to Jews after the fall of Napoleon? He detested the profession. His flesh recoiled at the touch of scalpel and saw. Law? Yes, that was the most wonderful profession. It would make him independent of his autocratic uncle. The girl would be overwhelmed by hearing everybody addressing him "Doctor Heinrich Heine" and would change her opinion of the incompetent clerk in her father's counting house.

But the Doctor of Laws degree could not be had by a follower of Moses—the greatest lawgiver that ever lived—that privilege being reserved for those professing Christianity.

Yet had a fellow to profess only, what was to keep one from living his life as he saw fit, whatever he professed? Why, even the most brilliant leader of his day, Edward Gans, the former member

of the Verein fur Cultur und Wissenschaft des Judenthums, was professing Christianity.

Still he hesitated. Still he doubted. His mental and psychic anguish at this period assume somewhat of a cosmic magnitude. The problem proved too much for the delicately attuned nervous system. How could he take such a step? Yet, just beyond it was a career, independence, freedom—and Amalia.

At last he gave way. Shortly before receiving his degree he received baptism in a little Lutheran church near the University of Gottingen. The whole ceremony was the veriest child's play to him. He writes to Moses Moser: "From my way of thinking you can well imagine that baptism is an indifferent affair. I do not regard it as important even symbolically. I shall devote myself all the more to the emancipation of the unhappy members of my race. Still I hold it a disgrace and a stain upon my honor." Apparently fate, like a heartless fancier who blinds his nightingales to make them sing the sweeter, smote him the more furiously with "great sorrows from which to fashion his little songs."

IV

From now on this disgrace and stain upon his honor prey upon him. While he was studying at Gottingen Amalia married another man. His Jewish friends, some of whom urged him to take the step, now turned a cold shoulder. His Christian friends began to ridicule him. The burdens of a baptized Jew were even more onerous than those of a Ghetto Jew.

He became melancholy, depressed, and had to go to the sea to run away from himself. Returning to Hamburg, he slung the mess of pottage for which he had sold his birthright into the ditch. He would have nothing to do with the law. For, a while he found consolation in Doctor Salomon's thundering sermons against baptized Jews. But it did not last. He turned on Jew and Christian alike and began to mock, to jibe, to revile, dragging into the slimmest muck the things both hold most dear. In his obscenity he became a Luther and a Voltaire rolled into one. He cried: "Judaism is not a religion, it is a misfortune!" "When common sense ends, Christianity begins." Some few years later, when asked whether the rumor of his enemies was true that he had become a Catholic, he snapped: "If thy right hand offend thee, cut it off, and if thy right eye offend thee, pluck it out, and if thy reason offend thee, turn Catholic!" Occasionally he took refuge in humor and wit and described a "little pawnbroker stewing in hell and crying that it was hotter than was his due, while the fiends kept swinging buckets of icewater on his head to make him feel the refreshing benefits of baptism."

But he soon becomes dreadfully serious and cries out: "I do not measure time by the yard nor do I need a priest to promise me mortality. I shall have lived all I want when I am done here on earth. Heaven can grant nothing better!"

Then he began to minimize the difference between Jew and Christian, classifying all men either as Greeks or Hebrews, depending on whether their philosophy of life was based on "the goodness of beauty" or on "the beauty of goodness."

No philosophy, no reasoning calmed him, however. Yet, in his outlook on life, in his reflections he still remained a Jew. Later in life when lying alone on his "mattress grave" for weeks on end, he groans, "My enemies accuse me of being this and being that; whereas in reality I am only a poor old Jew sick unto death."

Furthermore, when he was in Paris, though a favorite star in the galaxy of the greatest in the firmament, he chose to frequent Jewish gatherings. Though most welcome in the midst of Balzac, Victor Hugo and other non-Jewish celebrities, his most intimate friends were Jews—Meyerbeer, Ludwig Boerne (with whom he subsequently quarrelled) and other Jews.

While shriveling up on his "mattress grave," he took to the study of the Bible and began to feel a profound reverence for Israel's great, Moses became his favorite. He considered him the greatest statesman, artist and law giver that ever lived. He never ceased marveling over the superhuman wisdom that fashioned a compact nation out of a few pastoral nomads. The Heine who had worshipped for a time the Greek ideal of life went back to the days when, like a Maccabean, he flung himself into the liberation wars of humanity, saying: "I know not if I merit that my coffin be decorated with a laurel wreath. However much I have loved Poesy, she was ever to me only a holy toy or a consecrated means for heavenly ends. It is rather a sword that they should lay on my coffin, for I was ever a brave soldier in the emancipation wars of humanity."

As he advanced in age he began to discern the true significance of the men in the fold he had deserted. He writes: "I have never spoken of them"—the Jews—"with sufficient reverence. I now perceive that the Greeks were only handsome youths. But the Jews were always men—powerful, stubborn men, not alone in the days of yore, but even at the present day, in spite of eighteen centuries of persecution and misery. I have since learned to know them better and to value them more highly; and if pride in one's descent were not always a foolish contradiction, I might feel proud of the fact that my progenitors were men of the noble house of Israel, that I am a descendant of those martyrs

who have given a God and a morality to the world, and who have combatted and suffered on all the battlefields of thought."

However, the wit and the tragedian took turns in him. On his death bed he murmured when asked whether he thought God would forgive him: "What else will he do? That is his business."

But when left to himself and to his sober moments he sings:

Keine Messe wird man singen,
Keinen Kadish wird man sagen—
Nichts gesagt und nichts gesungen
Wird an meines sterbetag.

PALESTINE FROM DAY TO DAY

(The items below are gleaned from various news reports that come out from Palestine. They indicate in no uncertain terms the general progress of the country.)

The Palestine Immigration Department has received information from Trieste that as a result of representations made to the Italian Ministry that the quarantine of twenty-one days in Trieste for emigrants arriving from Poland and the Ukraine be done away with, an official notice has been published by the Italian Government reducing the term of quarantine at Trieste from twenty-one to twelve days, the period of the quarantine to reckon from the day the immigrant crosses the Polish frontier. At Trieste all clothes and personal belongings of the immigrant will be disinfected; all immigrants will be vaccinated and examined by a special doctor before embarkation. Only those who are passed as free from disease will be allowed to proceed.

A Medical Committee (Vaad Ha-Brit) for Palestine is being called into existence by the Palestine Zionist Executive, according to a report of the News Bulletin of the Palestine Zionist Executive. The committee is to consist of nine members, three to be selected by the Palestine Jewish Medical Organization (sic?), one by the Kupat Holim, two by the Vaad Haleumi and three by the Zionist Organization. Its work will be of the greatest importance, as it will express the views of experts, who will give their opinions on all medical, sanitary and hygienic questions.

An arbitration board was recently set up in Jaffa, with the acting Governor as chairman, for the purpose of fixing the lighterage rates for goods arriving in the port of Jaffa. In view of the general fall in prices and in freight rates, this arbitration board has been entrusted with the task of revising the present lighterage rates. It is expected that the new rates, which have been confirmed by the High Commissioner, will, when introduced six months hence, mean a reduction of 50 per cent., as compared with present rates.

Grevath Saul, a colony which was almost depopulated during the war, is showing marked progress in its attempts at rehabilitation. New houses are being built, among them a Yeshiva, on which a group of seventy chaluzim is working. Dairy farming has been begun and it is expected that the whole neighborhood will be supplied with milk from the farms of the colony. New building and agricultural societies such as the Boneh Bayeth (the Builders) and the Bayeth V'gan (House and Garden) have been organized. The colony is situated in a very favorable place at the top of a hill and is certain to become an important center of Jewish colonization in the near future.

The settlement of Beth Erech, which is situated on the Sea of Kinnereth, has been chosen for the site of a garden city which is to be built next year. This settlement has so far confined itself to agricultural pursuits. It is interesting to note that sometime ago an ancient subterranean system of cistern and water pipes was discovered, which has since supplied Beth Erech with water from the Wadi, passing not far from the seashore. This group of chaluzim working in Beth Erech has been utilizing this ancient water system for the purpose of irrigating the land of the settlement under cultivation.

The Workers' Settlement in the colony of Baer Tuvia (Castina) will shortly be recognized and its work developed and extended. Baer Tuvia was founded by the Chovevi Zion more than thirty years ago. Hitherto the progress of this colony has been seriously hampered by the paucity of colonists and an inadequate water supply. This Workers' Settlement (Kevuza) has been in existence for more than nine years and for the last five years has been entirely self-supporting. During the last few years the Kevuza has been working at a profit and has been able to make good the deficit incurred during the early stages of its work. The Kevuza needs more land in order to be able to develop on healthy lines.

In an official communication the Postmaster General for Palestine advises that arrangements have been made with the Khedivial Mail Company to convey mails from Haifa to Beyrouth by sea. The efforts of the Postmaster General to establish telephone communication with Syria have failed, owing to the fact that the French authorities are not yet prepared to consider the scheme.

The Jerusalem Haarez reports that the Arab boatmen of Jaffa, who led the attack on the Immigrants' Home in Jaffa in May and subsequently refused to land any Jews in Jaffa, have now sent a letter to the Governor of Jaffa in which they promise to render satisfactory service in the landing of Jewish immigrants. They express their desire to atone for their action in May and ask that, whenever possible, immigrants should not be sent to Haifa, but should be given every opportunity of landing in Jaffa.

News from Palestine tells of the arrival there on January 9 of Ahad Ha'am, accompanied by his wife and son. He was met at the Ludd Station by a large committee of prominent Palestine Jews representing the various Jewish organizations of the country. The committee was headed by Mr. Ussischkin. A great reception was tendered Ahad Ha'am on his arrival in Tel Aviv. He intends to make Palestine his permanent home.

The noted British labor leader, Ramsey Macdonald, was tendered a reception by the Jewish labor organizations in Jerusalem. After hearing reports of the progress made by Jewish laborers in agriculture, in road building, in the educational field and the Palestine Workmen's Bank, Macdonald expressed the opinion that the way of the Jewish laborers in Palestine leads to proper social foundation, since it was based on so many different methods.

The "Nevi Shanon" Society, which was founded for the purpose of building houses in Tel Aviv and enabling people with small means to buy houses on the installment plan, has just made a purchase of land, on which it expects to begin operations at once. The society has a membership of 400. It has already received a loan of £E6,900, as well as building materials, on credit, to the value of £E2,000.

Good progress is reported in the settlement in Gan-Shmuel. The orange groves this year have produced satisfactory crops. The olive trees have yielded 76 tins of oil; 300 dunams of land have been sown with winter cereals. The settlers have engaged an expert in agriculture and have increased the number of beehives to twenty-five.

A purchase of land from the Palestine Land Development Company has been made by Mr. Goldstein of Terra Haute, Ind., on behalf of the Beth Defus, organized in America by Mr. Leon Zolotkoff, the editor of Dos Yiddishe Folk,

for the purpose of erecting a large modern printing plant in Palestine. This company hopes to begin building operations in the spring of this year.

A metal button factory has been established within the past two months by two immigrants from Poland who have had experience of button-making in Warsaw.

The Department of Commerce and Industry of the Government of Palestine reports that a visit of inspection was made by a representative of the department to the Rechoboth silkworm industry conducted by Mr. Sevi. Mr. Sevi has successfully experimented this winter with the India silkworm which thrives on the locally-grown castor oil leaves. Further investigations and experiments will be necessary before this industry can be placed on an economic footing.

The National Structural Supply Company, an American corporation organized to carry on building operations in Palestine, has now opened a factory in Tel-Aviv for the manufacture of cement blocks, tiles and troughs. The factory, which will be considerably enlarged during the year, at present employs about twenty hands, and is capable of producing daily 6,000 bricks, 600 tiles and 2,000 blocks.

During January the number of unemployed in Jaffa, which at one time had reached the total of 600, fell to 365, 358 of which number were immigrants who had just arrived in the country. Building work, which is shortly to be undertaken by the "Nevi-Shanon," the "Dorochow" Settlement and other building societies, reported in previous issues of the New Palestine, will, it is hoped, absorb all those who are at present unemployed in Jaffa.

The "Dorochow" Settlement in Jaffa is in possession of 300 dunams of land of the Yir-Ganem and hopes very shortly to purchase another 200 dunams. Small holdings have already been allotted to individual members. The Department of Public Works, connected with the General Workers' Organization, will be responsible for the building of houses on the settlements. It is expected that a house of two rooms and a kitchen will cost about £300. Fifty dunam of land belonging to the settlement will be given to an agricultural group for grain cultivation. The Keren Hayesod recently made a loan to the settlement for building fifty houses.

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The resignation of Edwin S. Montagu as British Secretary of State for India is by and of itself not a matter which concerns the community as such. Yet Mr. Montagu's incumbency of this important and responsible post was made the occasion for repeated and dastardly attacks on the fair name and fame of Jewry, especially the British section thereof. It is not too much to say that the British school of anti-Semites was brought to flourish through the presence of Mr. Montagu in the cabinet in charge of Indian affairs. Now that he has resigned his office all but his inveterate enemies admit that he gave India a splendid and notable administration. It remains to be seen whether his resignation will have the welcome effect of ending anti-Semitic attacks on us out of so specious a motive.

Some years ago the Jewish Historical Society of Illinois came into being. For a time it put forth certain evidences of activity. It marked a Jewish monument in the city of Chicago suitably and announced that it intended to cultivate intensively its own special field. Its leading spirit was one H. L. Meites, and he succeeded in gathering about him a group of distinguished Jewish leaders of Chicago. Now we learn that Mr. Meites, having conquered Chicago and the whole of Illinois and being about to issue the history of the Jews in that State, may consider the formation of a Jewish Historical Society of Wisconsin. Good, say we. The more societies to study the Jewish past in this country that we have the more obvious the distinction which will then rest on American Jewry. Incidentally Mr. Meites would do well if he established his Illinois association firmly and creditably before he takes up the task of founding its Wisconsin rival.

We are indebted to *The American Israelite* for information concerning the proposal advanced by Jacob H. Schiff and his associates who subsequently became interested in the Jewish Theological Seminary to remove the Hebrew Union College from Cincinnati to New York and to endow the latter with a substantial sum of money. This information serves but to confirm us in our idea that the Jewish Theological Seminary, while its acceptance of the endowment proffered by Schiff and company raised it for the time being, but for the time being only, above material cares, was in the process of reorganization to which it was thus subjected, literally selling its birthright for a mess of pottage. Had the Jewish Theological Seminary not been metamorphosed from an Orthodox into a conservative institution, the Rabbinical College of America need not have been established and the wealthy and influential Orthodox members of our community of the last twenty years might well have done as much for it as Schiff and company at the time accomplished for the material side. And even though the Jewish Theological Seminary was reorganized, this did not prevent the creation of the Dropsie College. In the creation of rabbinical colleges we incline to the view that the fewer we have of these the better, for then the community can concentrate its force and attention on one or two of these institutions for their advantage. Now we behold our community supporting five or even more of such institutions with disparate results.

Sabbath begins at 5:56 p. m. *Vayekhel and Pekude. Par. Hachodesh Ex. 35:1-40:38. 12:1-20. Prophetic reading, Ezek. 45:16-46:18.*

JEWISH CALENDAR

5682

1922

ROSH CHODESH NISSAN.....	THURSDAY, MARCH 30
FIRST DAY PESSACH.....	THURSDAY, APRIL 13
SEVENTH DAY PESSACH.....	WEDNESDAY, APRIL 19
ROSH CHODESH IYAR.....	SATURDAY, APRIL 29
LAG B'OMER.....	TUESDAY, MAY 16
ROSH CHODESH SIVAN.....	SUNDAY, MAY 28
FIRST DAY SHABUOTH.....	FRIDAY, JUNE 2
ROSH CHODESH TAMMUZ.....	TUESDAY, JUNE 27
PAST OF TAMMUZ.....	THURSDAY, JULY 13
ROSH CHODESH AB.....	WEDNESDAY, JULY 26
PAST OF AB.....	THURSDAY, AUGUST 3
ROSH CHODESH ELLUL.....	FRIDAY, AUGUST 25

* Also observed the day previous as Rosh Chodesh.

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

THE RELIEF DRIVE

It is over. For upwards of three weeks, not counting the preliminary season of intensive preparation, New York Jewry was incessantly and insistently reminded and prodded that it was on trial. Orators of every sort and condition he'd up the community to its own gaze, as it were, and predicted dire retribution if the community should fail to redeem itself.

The community has redeemed itself. Our readers will recall that this was our prediction at the opening of the great drive for Jewish relief moneys. New York has done its duty in this regard by itself and by the rest of the country.

But while we are pleased that New York Jewry has redeemed itself, we cannot accord our community unmixed credit for what has been accomplished. An accomplishment of this nature which is obtained through cajolery, flattery, threats, indignant vituperation, downright criticism, is only half an accomplishment. The Italian says, *Bis dat qui cito dat*, and New York Jewry has given neither twice nor quickly.

Our defenders will not be slow to point out that the task devolving on our community was stupendous. It was all of that. Five million dollars at any time is a gigantic sum to secure for eleemosynary purposes. Under the conditions prevailing here and throughout the country at this writing, to secure this money represented a herculean, almost a super-human, problem.

Well, the community has redeemed itself with the exercise of a little patience and with the necessary pulling and tugging. So this should end the matter. But not all the Jews who could and should have contributed to the result reached in the name of New York Jewry were enrolled. Their dereliction of duty is indefensible and inexcusable.

With the lessons the community has undoubtedly learned through the present incident our communal economy should undergo revision. We should take stock of our people, separate those upon whom we may count from those who are backsliders. And then our workers should confine their attention to the latter class, and by dint of steady application convert this entire community into a real communal force for good.

The American Relief Administration, which carries on the work initiated by Secretary Herbert Hoover, has opened a food remittance department in its local office. Here foodstuffs may be purchased for delivery to needy persons in Russia. Inasmuch as we have just learned that fifteen million persons, among whom there must be many Jews, are in great and immediate danger of succumbing by starvation in Russia, the action of the American Relief Administration is notable.

We were reminded of a well-worn tale when perusing the editorial notes in *Israel's Messenger*, of Shanghai, for February 10. A teacher in a Jewish school in the East of Germany was catechizing his pupils. He put all sort of questions, some wise, others the reverse, to his youthful charges, for he had a high opinion of their average precocity. Finally he met his mark. He asked one of the youngest of the boys to tell him: How many "feet" a beetle has. And the boy blithely responded: "Heavens! teacher, you have a lot to worry about." Here is *Israel's Messenger*, which sought to solve the riddle of our editorial identity, and failed, now worrying itself as to the identity of certain frequent and prominent contributors to *The Jewish Chronicle* of London. All we can say is, East of Suez!

We were glad to read in a recent issue of the *Free Synagogue Bulletin* the "testimony" (we believe this is the word in the cant beloved of Mrs. Eddy's followers) of a former Christian-Science-Jewess. She had become a Christian Scientist because she knew absolutely nothing about the faith into which she had been born. She now confesses that only a Jew or Jewess who knows absolutely nothing about the Jewish religion would become a Christian Scientist. She is "absolutely" correct. Jews enter Christian Science for two great reasons: First and foremost, because of their appalling and engulfing ignorance of the tenets, the practices and the traditions of their own faith; secondly, because our people are oftentimes woefully neglected by their own spiritual leaders. Of course the ignorance is a greater inducing cause than the neglect, but the two motives cover practically the entire situation. Why such a condition ever came about or was not immediately corrected surprises us.

Our readers noted the recent departure of a Palestine pilgrimage per the steamship *Arabic* of the White Star Line. This steamship company desires the patronage of observant Jews departing on such journeys, and in the case of this pilgrimage not only made proper provisions for a scrupulous compliance with our dietary laws by its culinary department, but placed a special dining-room on the ship at the disposal of the "pilgrims." The usefulness of such a special dining-room is obvious, thereby the "pilgrims" were able to *bensch* before and after their meals without attracting the curious attention of the other passengers on the ship. Now the White Star Line is not the only steamship company making appropriate provisions for *kashruth* in the case of Jewish passengers. Many other lines are following its example. We learn, however, to our amazement, that only a few applicants for passage on ocean liners have demanded *kosher* food, and the steamship companies are surprised, too, that having instituted this departure so few of their patrons should take advantage of it. Probably it is not generally known, or if known not understood, that the steamship companies have made proper and adequate provision for *kashruth* for Jewish passengers. And the lines are only too glad to accommodate their Jewish patrons in this respect if the latter will but make their wants known to them.

THE MINISTRY OF BEAUTY

"And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen." (Ex. xxxv, 25.)

POOR as was the little desert sanctuary, erected by a people without power or pelf, it was not to be without its adornment of fine spun and richly embroidered hangings: blue, and purple, and scarlet, and dazzling patches of pure white. The dainty fingers of the Israelitish women, who were gifted not alone with wise, but with tender hearts, saw to that. And thus, the little tent, first effort of a newly awakened race, showed, in the energetic pursuit of the plan of building, signs of masculine strength and determination, and, in its decorations and ornaments, the deft feminine touches of beauty and grace. The desert sanctuary ministered to the sense of right in the human breast; it symbolized the divine longing in the human soul: but it was not without the ministry of beauty; it tokened that many-sidedness of the human spirit which seeks to express itself in more than one attribute—in right not alone but also in beauty, in justice not alone but also in love, in harmonies moral not alone but also physical. And all these tokenings-forth were made possible only by the combination of the male power of execution with the female grace of decoration.

And our good God, who is the perfection of all harmonies, of whom we speak as both Father and Mother with equal reverence, attributing to Him all that is most sublime in the double nature of humanity, did not omit, in building His world-sanctuary, the feminine touch of beauty and grace. He did not build this universal sanctuary on the masculine principle of power alone, but also on the female principle of beauty: nay, He raised the sturdiness of power into the graciousness of beauty. And thus, after chaining the worlds to one another with invisible bonds, causing suns and stars to whirl about in orderly succession and with tremendous power, laying the foundations of the earth and anchoring the mobile sea-waves to their sandy bed, fastening the mountains down into eternal immobility, as emblems of the imperturbable poise which is Infinitude's own, He did not neglect to look after the embroidery work and the tapestry. This vast weave and texture of creation, powerful and indestructible as it is, is not without delicate and dainty touches of ornamentation such as might have proceeded from beneath the gentle caressing fingers of a fairy delighting to weave the spell of her invisible presence around the hard materiality of this world of dust and death! Thus is the sky curtained with blue, and every dark night is a purple coverlet softly wrapt about this vale of mortality, and every dawn is slashed with scarlet, and every sunset is aflame with blazing colors all matched with consummate artistry. And there is nowhere such embroidery as the starry embroidery of the night, and of the flowery mosaic of the meadows, or the jewelled studding of speckled bird-breast and butterfly wings! Thus, in the tabernacle of this world, God's ministry of power yields graciously to God's ministry of beauty, and we see in God the mighty builder and wise designer not alone but also the tender-voiced artist and master-poet.

Whatever attributes of God we are able to observe in and through nature are revelations of and by Him for our use and imitation. Divine realities are human possibilities. God's rich life in the world is there for us to appropriate and make our own. At least, it is for us to try to attain to such measure of the divine fulness as is possible for us. What is actual in God stands always before man as a remote possibility after which to aspire. Therefore, no man should be satisfied with any single manifestation of the divine, but, as the rabbis say, should seek to appropriate as many of the godly attributes as will make for the life abundant. So, if God is not only a God delighting in goodness but also taking pleasure in beauty, and if His essence, far from being exhausted in any one thing, finds fulfilment in all that makes the world fair, we too should seek the fulfilment of our lesser nature in beauty as in right, in love as in justice. Moreover, the wonder of God's world governance is that here power is never separated from beauty, nay, that here power struggles up into beauty. Only in our world are the two oft separated. Yet, the meaning of both is one and the same: the same harmonious arrangement of particles that makes possible the exertion of creative energy on a stupendous scale makes possible that outflowing of order which we call beauty. Power is the drama of order; beauty is the poetry of order.

And nothing can so testify to the divinity of the world than the presence of the poetry of order over and above the moving drama of order. That these flying, jostling, rushing dust-motes that are inconstant motion, unseen by the human eye, should struggle up into the static harmony of beauty; that beauty should be present where power might have sufficed, and become as it were the crown and diadem of power; nay, that out of the dust and its stress a gracious spirit should arise to turn dust itself into a sheer background into which love and delight may weave their airy pattern: this is the sign of God on earth, this His seal and signature of everlasting truth. Where God is there must be beauty, where beauty is there must be God!

And the highest is this: that beauty is the sole means of reconciliation between the world and the soul. How often does the universe wound us! How deeply humiliated are we by the vast indifference and wayward infection in the midst of which we are compelled to live and die! How often are we slain, and resurrected only for new agonies! How often tormented beyond endurance and revived only for new indignities! Where is our balm if not in beauty? But this world is beautiful beyond compare: and there is bliss in one fleeting glimpse of beauty; and there is peace in one brief moment of respite beneath the hushed wings of the night; and it is a beautiful world to live in, to struggle in, to weep in; yes, and it is a beautiful world to die in.

JOEL BLAU.

PERSONALITIES

THE present has been one of the most disastrous seasons that the Jewish stage has known in New York in a long time. That, at least, is the rendering of the situation given by the theatrical men. Play after play has gone into the discard, and even such staple fare as the Second Avenue burlesques and musical pot-pourris have been also given the cold shoulder by a seemingly indifferent public. This year has, of course, been a bad one for the theatre in general, but to a detached observer it appears that in the case of the Jewish theatre the drought has served to reveal one of its most glaring deficiencies—a lack of dramatic technique in play construction. Whatever evils may have overtaken the general stage this season the troubles of the Yiddish theatre are traceable to this defect.

In former years, when a multitude of coins always jingled pleasantly in one's pocket and the wallet grew a double chin, the patrons of the Jewish theatre were not fastidious. The bulk of Yiddish theatregoers are still of former generations and have not become too unduly impregnated with the spirit of finesse, which is the paramount virtue of the English stage. They had their favorite player, a tear-exciting situation, long *entr'actes* for neighborly communion, and were content. A newer class of audience favored "literary" works, and in that case the name of a popular writer and a proper measure of morbidity were enough to attract.

But now money is a valued possession and people examine with a new critical sense that what they would purchase. They rake a list of plays back and forth many times before they decide to buy the tickets, and they see that play, which they are sure to enjoy. And unfaillingly that play is one which tells an interesting story in a consistent and sustained manner. And thereby has the great fault of the Jewish play been discovered. There rarely is a Yiddish play which tells an interesting story consistently and sustainedly.

Jewish playwrights of talent and sincerity of purpose, with two exceptions, are writers in general. To write a play means to them the same formula as writing an article or a sketch. There is about all forms of Yiddish literary composition a spirit of improvisation. Not often is there evident a studied method. This impromptu form the writers have also applied to their plays. The idea comes first and is presented through four acts with sundry trimmings. Never does the playwright find it necessary to understand that the stage play is a specific form of art and must be built as logically and carefully as an architect builds a house. Almost all of the world's successful dramatists, saving possibly the Russian, have made the theatre their exclusive study and field. They think the theatre, they live the theatre. They may be able to produce an occasional literary work in other forms, but these productions are negligible. The one product their reputation rests on is the play. To Yiddish playwrights the play is a sideline, both in study and in writing. If the idea around which they write their play is exceptional and powerful enough to sustain interest through the acts it succeeds.

A season of financial depression was necessary to drive home to the Yiddish theatre its most obvious fault. But—has it been driven home? * * *

One might think that if the playwrights lacked play technique the producers might possess it and remedy their productions by judicious advice for rewriting. But the producers, of whom the actor-managers are the only group worth taking into consideration in this connection, are as incompetent as their playwrights. Perhaps worse. They can act by virtue of instinct. But there is no culture and knowledge to back the instinct. When they do make changes it is to set off their own personality the better, which sometimes helps the play. But when the change comes from altruistic motives, then the final nail is driven into the play's coffin.

We spoke above of two exceptions among Yiddish playwrights. To our way of thinking they are Jacob Gordin and Peretz Hirshbein. Both these men had and have, respectively, the theatre as their chief literary interest. Gordin's work shows a studied technique; Hirshbein has technique by instinct—a remarkable case.

All the plays of Hirshbein that were produced were successes, and will remain so unless they are translated into other languages, as witness the fate of the English version of "Idle Inn." Hirshbein is too Jewish to admit of transplanting. Each of the Hirshbein plays we have seen are perfect in construction. There is the idea, there is plot—slight, but sufficient for the needs of the play; there is the sustaining interest from act to act, there are the contrasting characters, there are climactic situations, there is the consistent telling of the story. "Die Puste Kretchme," "A Farvorfen Vinkel" and "Gruhne Felder" are idylls of dramatic folk stories that will live through succeeding generations in glory.

Gordin's plays are more prosaic than Hirshbein's. Play technique is more evident with Gordin than with Hirshbein. His plays are built methodically, with a full sense of dramatic values. He knew the theatre perfectly and he knew his audiences perfectly, which after all is the bounden duty of a playwright to know. Through his technique he developed plays of striking power; through his natural gifts as a writer and his idealism he made these plays of lasting value. No season goes by without some presentations of Gordin's plays, and it is safe to assume that no future season will go by without the acting of a Gordin play. This is the reward of understanding one's medium.

Practically every play produced this season by Maurice Schwartz at the Yiddish Art Theatre this season was capable of being made into a successful play. Outstanding among these was "Rags," by Leivick, and "Landsleit," by Benstein. "Rags" ran eight weeks because of the ardent enthusiasm of Editor Cahn of the *Forward*, but it was far from a success. Yet by a little skilled rewriting it could have been made into a splendid masterpiece of Yiddish dramatic literature. "Landsleit" is another case in point. It may have been developed into a charming and very entertaining comedy, but neither author nor producer knew how.

A season of financial depression was necessary to drive home to the Yiddish theatre its most obvious fault. But—has it been driven home? * * *

It seems that we are on the point of discovering another genius of the canvas. Mrs. Elma Ehrlich Levinger, whom all readers of English-

Jewish periodicals know through her short stories and playlets, sent us the following:

"Among the most prominent exhibitors at the Whitney Studio Club last month was Peter Krasnow, a young Russian artist, whose pictures claimed attention not only for their unusually strong originality, but for their essential Jewishness as well. Even in his free landscapes one feels the narrowness of the Ghetto. Although his figures in 'Recitation' and 'Lailoh' might be considered symbolically, they immediately suggest stories of Jewish exile and Jewish despair. The more realistic studies of the factory town and wharves breathe the same indignation against the master of the sweat-shop slaves as animates so much of our Yiddish literature, while the study of 'Market Day Near Brooklyn Bridge,' for all its color and animation, is touched with sadness. For the tragedy of the *golus* has entered Mr. Krasnow's soul and because he is a true Jew and a true artist he gives the world his tragic vision intensified through beauty."

Peter Krasnow is a new name to us. But on Mrs. Levinger's recommendation we must bring this Russian artist more prominently before our readers in a future issue. * * *

We are reminded by the preceding paragraph of the sequel to the cases of Rubin and Kolnik, two Rumanian artists who exhibited at the Anderson Galleries and elsewhere in New York. Rubin has returned to Rumania while Kolnik went to Palestine via Japan and the Orient. The artists sold enough pictures to pay for the expenses incurred in exhibiting them and to provide for the passage money and incidentals. A somewhat sad commentary on the hopes which Rubin and Kolnik brought to this country with their pictures. But the spirit of this sequel is thoroughly in keeping with the impression that the two men carried away with them from America. They are cured of the gold-paved-streets legend associated with this country abroad. We suppose that their opinion of American artistic appreciation has remained unchanged. * * *

It is a sad commentary, but in spite of the humiliations to which the artists were put to realize the little they did in money, the blame is about equally divided. America is not a paragon country of artistic appreciation, but the finest appreciation, if it is sincere, hardly embraces an unnatural art as that shown by Rubin and Kolnik. * * *

Very few of us take to the profession of tumbling. Acrobatics require too much ridiculousness in posture. Thus great is our surprise to learn that according to evidence furnished the English Royal Archaeological Institute Salome's hobby was not dancing, but tumbling. Faithful readers will remember our expose some time ago of Salome's relation to us. Therefore this item will be interesting to them. The institute presents facts that all the old illuminated parchments associated with the famous young woman show her posing as an acrobat. * * *

So here we acquire a representative of another calling, thereby completing the ever-narrowing points of the cycle. * * *

One of the most affecting items of news we have heard in a long time is the one which reports the gathering of the Rothschild family in Frankfort on the occasion of the ninetieth birthday of the Baroness Mathilde von Rothschild. On the 8th of March there gathered around the baroness her children, grand-

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children and great-grandchildren, who came from all parts of the world to be with her on this memorable day. To add to her happiness the city of Frankfort made the aged lady an honorable citizen in acknowledgment of her numerous acts of benevolence.

But what particularly interested us was that around that festive birthday dinner table sat the owners of fifty billion gold marks. Approximately ten billion dollars! Where does Rockefeller come to be in our company? * * *

William Gustavson, the well-known bass, now with the Metropolitan Opera, has sung until recently at the Agudath Jeshorim Temple, in East Eighty-sixth street, New York. This information will naturally obviate the necessity for further explanations to you. Gustavson achieved a reputation principally through his singing in oratorio and at concerts, and it was somewhat of a surprise to music lovers to see him go into opera. The Metropolitan has entrusted him with some important roles this season, among them being King Mark in Wagner's "Tristan and Isolde," an inordinately difficult work to sing, even though we say it in the year 1922; the King in "Lohengrin" and the King in "Aida." * * *

We suppose that you have guessed it at one time or another—if you are possessed of the true smelling-out instinct—that the renowned jazzist, "Frisco," had an Hebraic manner about him. It is quite true. Frisco is known privately as Louis Joseph. It all came out when it was made public that the dancer was suing Constance Talmadge for \$100,000 damages on the grounds that in her latest photoplay, "Polly of the Follies," she had copied his dance. Mr. Joseph claims that he is the originator of jazz; that his act is so individualistic that to have another copy it is to do him injury to the amount of a hundred thousand dollars.

But whether Frisco gets his balm or not, we suspect that there is rejoicing in the press departments of both Miss Talmadge and the complainant. JOSEPH KAYE.

GOVERNOR WINTHROP'S JEWISH STAFF OFFICER

Speaking of Governor Beekman Winthrop, of Rhode Island, Colonel Roosevelt said to a friend: "I was pleased to find he is surrounding himself with men of all race stocks that show themselves to be real Americans. Winthrop has an adjutant on his staff who is a Jew. He's a bright young fellow who's come along on his merits. At dinner the other night two of the most prominent party men there hardly spoke to him. I remarked to Winthrop that it was as caddish a thing as I had ever seen. He said, 'you ought to be around and see how many petty things of that kind I have to put up with.'"

THE COHEN COLLECTION OF EGYPTIAN ANTIQUITIES

The first collection of Egyptian antiquities which came to this country was that of Mendes I. Cohen of Baltimore, a veteran of the War of 1912, who in 1832 made a Nile voyage in his own sailing vessel from Damietta to Wady Halfa and return.

Mr. Cohen believed himself to have been the first traveler to unfurl the flag of the United States on the Nile, and he was quite possibly right, as the United States did not have even a consular agent in Egypt until 1832. He bought the greater part of his collection of 680 numbers at Thebes in 1832, but added to it at the sale in London in 1835 of a collection which had been formed by the British consul-general to Egypt, Henry Salt, then deceased. Cohen's collection remained in his home in Baltimore and was not publicly exhibited from the time of his return to this country in 1835 until 1884, after his death, when it was given by his nephews to the Johns Hopkins University. The collection is wholly unpublished, unless it be that some of its pieces from the Salt estate were described previous to or at the time of the sale in 1835, but a catalogue is now contemplated for the near future. As late as 1849 Mr. Cohen's Egyptian material, described as "a small but choice cabinet," was still the only assemblage of Egyptian objects in this country which could be termed a "collection."

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BRESSLER TAKES HIS PROPER PLACE

A Human Interest Story
By A. H. FROMENSON

Whenever someone describes New York's Jewry as a leaderless community I get a mental picture of the smile of pity that frames itself on the lips of a fairly good number of individuals—a young army, in fact. I hear them saying:

"Where has this poor ignoramus been all of these years that he has never heard of me?"

That is one of the real difficulties of the Jewish community of New York. We have "in our midst" so many who admit, nay, insist, that they are "the leader." That no one follows them is of no consequence. It's enough that they, themselves, know.

I have seen them come and seen them go—I have seen them standing in the full glare of the spotlight which they have turned on themselves, and then disappear into the eternal dark. And I have seen their places taken by others who have strutted on the stage of public life for a brief space, and the tragedy-comedy of their disappearance.

And I have seen other men emerge. I have seen men rise by the force of their personality, by their steadfastness of conviction, by their ability to sway large masses, and move them by their own inspiration, by their own devotion, by their own eagerness to serve and by their own self-sacrifice.

But these men whose rise I have witnessed do not regard themselves as "leaders." They do not seek the plaudits of the crowd, and some, whose names will come to mind immediately, have been reviled by the unthinking masses at the instigation of demagogues, who, always, are ready to tear down all who may stand between them and the throne.

But these men have survived every attack, outlived every demagogue and remain the outstanding figures of a community, which, in its very nature, cannot and never will have a real leader in the sense that he will be followed by a majority of the Jews of New York.

But whether Jewish New York, because of its vastness, because of its divergence of view on questions of Jewish philosophy, or Jewish aspiration, can ever have a leader, it is rich with outstanding personalities.

How Men Are Valued

And I have witnessed the rising of one, not blessed overmuch with money, not gifted with eloquence that sways masses, yet rising to take his place among the foremost figures in New York's Jewry. I have witnessed the rise of David M. Bressler. I have seen him take his place among the outstanding personalities of Jewish New York. He comes by his new position not as a matter of ambition, not as a matter of self-seeking, but because New York has learned that men are to be valued not by the size of their bank accounts, not even by the extent and magnitude of their generosity, but by their willingness to give themselves to a cause.

I have known David M. Bressler for a goodly number of years. My acquaint-

tance with him dates back to the time of the first Kishineff massacre. In those days he was a social worker. That was not the career he had marked out for himself. But fresh from law school he had come under the spell of a truly great Jew, Leo N. Levi, whose life was dedicated to Jewish service. And the young law graduate tore up his sheepskin and became the manager of the Industrial Removal Office. I don't know how many years Bressler held that position, but I know that thousands of immigrants were given a better opportunity to enjoy the blessings of America because Bressler persuaded them to make their homes away from New York.

And I remember the time when Bressler suddenly came to the conclusion that he owed it to himself to get out of social service. But when Bressler resolved to "get out" he didn't reckon with himself. He didn't reckon with that mysterious something in his soul that has made it impossible for him to stay out of social service.

I don't know how many money-raising campaigns, for one Jewish purpose or another, Bressler has participated in during the past eight years, but I do know that in all of them he has come forward of his own accord and given fully, freely, generously of his time, his effort and his remarkable organizing ability. And when the campaign to raise \$14,000,000 this year for the relief of the war-suffering Jews of Europe was broached, I am sure that Bressler immediately determined that he would answer the call, and that his answer would not wait on the order of his asking. But I am equally sure that back in November, 1921, Bressler had no idea that in the New York campaign he would be the dominant figure. Bressler doesn't think in terms of dominance—he thinks in terms of service.

The "Little Men" Are Big Men

The service that he can render, and the service that others can render.

"It's wonderful the way men have been coming forward in this campaign," he said to me one day at headquarters when we got a few minutes when we could talk of things other than detail and plan. "The real service by men who can so ill afford it is the thing that impresses me. Always we have the loyal service of men like Louis Marshall, like Felix M. Warburg, like Col. H. A. Guinzburg, like Judge Otto A. Rosalsky, like Herbert H. Lehman, like Samuel C. Lamport, like Cyrus L. Sulzberger. But we have come to expect it of them. I am thinking of the so-called 'little men'—the men in moderate circumstances, the men whose business depends on their own personal attention. The way they have been coming forward has been the most beautiful feature of this campaign. Against their sacrifice the biggest check that we have received is as nothing."

There were men in this community who had been watching Bressler—who had been observing him at close range. They had come to know his ability; they had come to appreciate his keen sense of service. And when the discussion began as to who should be placed at the head of the New York campaign, upon whose shoulders should be placed the terrible responsibility of leading it to success, I was not at all surprised that always the discussion veered back to Bressler.

Persuaded Against His Own Judgment

I am sure, from what I know of Bressler, that when the news was conveyed to him that he had been chosen, his soul quaked. None better than he knows the story of previous campaigns for this purpose of New York City. None better

than he knows what a titanic task it is to set free New York's genuinely generous impulses—clogged as they are by the vastness and the far-flung distances, the stone walls of social, geographical and economic differences that separate one group of New York's Jewry from another. But—there being no other willing to undertake this appalling responsibility, and his own sense of service being so keen, he was persuaded against what he must have thought at the time was his own better judgment. And now those who persuaded him against his own hesitations, against his own self-depreciation, are congratulating themselves on their own good judgment.

Because, even if at the time this is being written New York has not reached its full quota (though hope is high), the campaign must be written down as a success. The one outstanding fact that in this campaign contributions have been secured from over 70,000 individuals makes this campaign that has just ended one of the greatest feats of organization that has ever been achieved in the history of American Jewry. And it was Bressler who sounded the keynote of 100,000 contributors.

I know, from my many talks with him, that when he sounded that slogan he did not hope for its fulfillment. But it was an objective toward which to work.

"If by any chance a hundred, or a thousand, or even ten thousand men should come forward and subscribe the



DAVID M. BRESSLER

whole of the \$5,000,000 we are striving for, I would regard this campaign as a failure," he said one day. "It isn't merely the money—it isn't only the help that this will mean to our people abroad that we must think of, all important as that is. We must also think in terms of New York. We must think of what this campaign can be made to mean for all of the communal enterprises of this city," he explained.

Campaign an Enrollment of New York's Jewry

"All of New York's Jewish institutions suffer from the fact that we don't know who New York's Jews are and where they are. If we could only find out who and where they are—in other words, if we can have listed the names of 100,000 men and women who have contributed to this fund, it will open vast possibilities for our institutions. There are thousands and thousands of Jews in New York who can and want to give liberally to our institutions. But life in New York is difficult, and as it is lived by most, it does not bring them into contact with all of the fine work that is being done here, and they have no means of knowing what the needs are.

"This campaign is an enrollment of the Jews of New York," he went on. "It is our opportunity to set down their names, their addresses and their response to the Jewish appeal."

In this utterance you will find the explanation for some of the things that were done during the height of the campaign. It was a searching out of the Jews of New York, and finding them. Over 70,000 individual contributions have been listed in this campaign as against 26,000 in the campaign of 1920. And this remarkable achievement—the finding of the Jews of New York—is due entirely to the plan of organization and canvass devised by David M. Bressler, with the assistance of such men as Michael A. Stavitsky, field director of the Jewish Welfare Board, and Samuel A. Goldsmith, head of the Bureau of Jewish Social Service, who were among the very first to come to David M. Bressler with offers of voluntary service, and who have been on the job from its very beginning to the very end.

The Ideal of Service and Its Votaries

And it was of these men, and men like Rabbi Max Drob and Rabbi J. Max Weis, Joseph Bach, Rabbi Isaac Landman, Hon. Julius Miller, William Mitchell, Hon. Louis Gibbs, Rabbi Lee J. Levinger, Nathan Miller, Cyrus Sulzberger, Jos. Gutman, Dr. L. J. Ladin, Henry M. Toch, H. H. Pinder, Wm. Goldman, Herman Lissner, Morris Asinoff, Harry E. Wasserthal, Dr. I. Hirschfeld, Horace Saks, Jacob Siegel, Hon. Leopold Prince, Hon. Max Levine, Harry Golden, Maynard Miller, Truly Warner, Tobias Wolfson and B. S. Moss, and of such women as Mrs. Henry Moscovitz, Mrs. S. S. Prince, Mrs. A. L. Bretzfelder, Mrs. A. H. Goodman, Mrs. Rose Morganstern, Mrs. Sara Paul, Mrs. Gus Braun and Mrs. Moses Hyamson, and of a great many others like them that Bressler was thinking, when on another occasion he said:

"The ideal of service has had a beautiful manifestation in this campaign. There are some who say that New Yorkers are callous, indifferent, self-centered. It isn't true. Man for man and woman for woman the Jews of New York are just as warm-hearted, are just as devoted and just as generous as the Jews

of any other city. When you consider all of the difficulties which these splendid people had to overcome, and how persistently they 'carried on,' regardless of the tremendous amount of sheer physical labor they had to put in in order to show results, you will appreciate how hard it is for me to find words to express my gratitude.

"But where are these so-called leaders of our; the persons who want the public at large to believe that it is they who are doing the things that are really being done by others, and who think that they confer a great boon on the community by permitting the use of their names?"

"The Jews of New York are going to estimate these people at their real worth. And service will be the basis of this test—not merely the amount of money one gives."

Bressler's Local Pride

Bressler ignores the criticisms that have been leveled against New York during the course of this campaign. He has a great deal of local pride, and he feels that "New York has generally done its duty—has always assumed its fair share of responsibility."

"I feel that when this campaign is at an end—that when we have drawn in all of the loose threads—it will be found that New York has met its obligation in this campaign also," he said. "The momentum that we have attained is so great that even after the official closing of the campaign money will be pouring in—money that we could have gotten sooner if only there had been a sufficient number of volunteers to go after it while the campaign was on. There are, after all, very few shirkers in New York's Jewry. This our workers discovered during the course of their efforts. They were cordially received most everywhere, and the percentage of refusals was amazingly small. And every mail brought hundreds upon hundreds of contributions."

Brooklyn Finds Itself

"And this is true also of Brooklyn, which ran an independent campaign and did a splendid piece of work on its own account," Bressler continued.

"In doing this Brooklyn's Jews made our task in Manhattan very much easier—by nearly 33 per cent., I should say. This was the first time that Brooklyn had an independent war relief campaign, and the men who insisted upon it and put it over so splendidly have every reason to be proud of the outcome. I am referring especially to Judge Mitchell May, Judge Edward Lazanski, Nathan S. Jonas, Walter N. Rothschild, Louis J. Firuski, Max Abelman and Louis Brenner. There, too, the campaign was a searching out and finding the Jews, and I am sure that if the campaign in Manhattan is going to redound to the benefit of our local institutions, the campaign in Brooklyn will be of equal benefit to the institutions in that borough."

In my various conversations with Bressler I found him willing to talk about everything and everybody except himself and the work that he did to make the campaign a success.

Of Everyone But Himself

"It is mainly due to the impassioned pleas of Louis Marshall that the Jews of this country were aroused to this magnificent effort," he said one day. "No one could remain unmoved by his eloquence; no one could remain unmoved as he pictured to his audience at the initial conference in Chicago, and at the score or more of meetings Mr. Marshall has addressed since then. And I am grateful to him for the manner in which he supported every step that was taken in the New York campaign, and for all that he has done to bring about its success."

And at another time Bressler spoke of Felix M. Warburg's tireless efforts. "Not once has Mr. Warburg declined to do anything I have asked him to do," Bressler declared. "I have transformed him into a spellbinder, and have called on him to address all sorts of meetings. And every time I gave him an assignment he filled it. That's the sort of thing that counts and it is no wonder that Mr. Warburg is so beloved by the Jews of New York, and of the country, for that matter."

When Adjectives Fail

But if one wants to hear an eloquent Bressler he must get him to talk about David A. Brown. And in talking about this remarkable man Bressler has the same trouble that most of us who have come into contact with him suffer from: we run out of adjectives so soon.

"There is one of the finest, the most extraordinary, the most unselfish human beings I have ever had the good fortune to work with," is part of one Bressler rhapsody on the subject of David A. Brown. "His energy, his resourcefulness, yes, his genius, his daring, coupled with a keen regard for ethical values in leading the effort to raise \$14,000,000 throughout the United States to such a splendid success fills me with amazement."

"It was a corpse that was handed to him in Chicago. The Jews of this country had been told that the campaign of 1920 would be the last. And when it was decided that there must be another the country at large was at the lowest stage of financial depression. Yet he took this corpse, and by the exercise of that magic which is his own, he made of it a living thing pulsating with pity and eager to do its utmost for the sake of our suffering people abroad.

"It's a joy to work with him. Unlike most men who are forceful and positive in their methods, he is always eager that the other fellow shall get credit. Service is the keynote of Brown's philosophy, and the giving of himself for the sake of others. To the New York

campaign he was a tower of strength and inspiration, and I am grateful to him for the splendid manner in which he placed all of his remarkable qualities at our disposal."

In the Very Front Rank

However, it is not my purpose to be Bressler's Boswell, though I do think that his mental processes as they have revealed themselves to me in occasional conversation during the campaign, are extremely interesting because without the power of a checkbook, without demagoguery, but by his ability, by his great willingness to serve—to give of himself—he has at last taken his rightful place among the leading personalities of Jewish New York. And if service is the test—then David M. Bressler's position is in the very front rank.

Journalists and Rabbis Pledge Their Support for Keren Hayesod Drive in New York

On Tuesday, March 14, at the Hotel Brevoort, Jewish journalists gathered at a luncheon, and with Judge Henry J. Dannenbaum, chairman of the New York Keren Hayesod campaign, as toastmaster, they pledged their newspapers and individual services to support the campaign for the Keren Hayesod which is scheduled to begin in New York on April 16.

On Wednesday evening, March 15, a gathering was held of a number of the most noted orthodox rabbis and pulpit orators under the chairmanship of Rabbi Meyer Berlin. Rabbi Berlin is in charge of the Speakers' Bureau of the New York Keren Hayesod campaign. The rabbis and orators present pledged themselves to deliver sermons on the Keren Hayesod in their synagogues and to give their services as speakers during the campaign. Among those present were Rabbis A. M. Ashinsky, Samuel Buchler, Bernard Drachman, B. L. Levinthal, M. Z. Margolies, H. Masliansky and A. Yudelovich.

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**MADAME BERTHA KALICH:
AN APPRECIATION**

By M. F. SEIDMAN

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Bertha Kalich has, because of her artistic genius, become the most popular Jewess in America. All America—the Gentile world as well—cherishes and admires her superb dramatic brilliance and qualities, which have made her, excepting the divine Sarah Bernhardt, whose spirit is far from Jewish, the one great and outstanding light among the Jewish actresses of the whole world.

Were she of the non-Jewish world she would have been constantly featured as the theme of all types of serious and lighter articles and essays. Not only her art, but her private life as well—her mundane interests, her relations to her fellow beings, her ideas, dramatic tendencies and ideals—yea, even her pets, all things associated with her name would be repeated again and again, so as to satisfy the curiosity of the public and its concern in all matters pertaining to its idol.

So have I been privileged to see her act, in her divine and inimitable manner, the various roles which she has played on the stage during the last few years. Needless to say that her creative dramatization of her characters and climaxes always left me a confirmed and fanatical adherent of her great artistic genius.

But the noblest display of her character which I ever saw was given me once at a wholly unexpected occasion, when she listened for the first time to the reading of a new play by its fond and aspiring parent—a play designed for her, but wholly lacking in artistic merit and talent.

A very dear friend of mine, a young and ambitious writer, asked me to arrange a visit with Madame Kalich, so that he might read to her a new play written by him—his first endeavor in the field of drama, hoping to interest her in its presentation and seeking to hitch the wagon of his fortune to the star of her genius. And so it was arranged.

On the evening appointed we both repaired to her dwelling, our hearts full of doubt and misgiving, but our fears and questionings were soon allayed by the friendly and cordial receptions accorded to us by Madame Kalich and her daughter, Miss Spachner.

And though she realized at the outset that the play was not for her, there was in it the germ of life—the kernel of a virile and exhilarating idea—which thrilled and enthralled her, and thus we were given the boon of an artistic feast and literary repast which come but seldom to bless and exalt human ken.

At the table board, where tea was served, a general discussion concerning religion and nationalism arose, in which we all participated. Miss Spachner displayed a scholarship and profundity of thought far beyond the average—a chip of our own inimitable Bertha Kalich.

We were astonished to find these ladies who were, we admitted, master artists, quoting at the same time with perfect facility and ease, the famous sociologists and historians: Graetz, Renan, Harnack, Ached-Ha'am, Hume, Cornell and others. Still more striking, however, were the catholicity of understanding the universality of concept, the youthful freshness of her viewpoint, as well as the originality and inventiveness of their manner of expression—ever temperamental and dynamic.

Madame Kalich indulges in no trifling and mirthful witticism or anecdotes. And the facetious story she told us of her experience with a Boston clergyman, in whose eyes she found favor, and who wrote her a lengthy letter urging her to accept the Christian faith, only served to show her depth of loyalty and devotion to her own people, her faith, and her ideals.

To appreciate and understand her is to know and live in the presence of not only a great artist, but also of a great human spirit and national patriot—a jewel in the crown of Israel's glory.

New York Jewry Responding to Keren Hayesod Appeal

Over 1,000 volunteers have already been secured in the effort to obtain 5,000 volunteers in the coming Keren Hayesod campaign. Last week was the initial period in the "Volunteer Drive," and the results have been gratifying. Jews all over the city are responding to the appeals which the Zionist organization and various other central organizations have sent out to their memberships.

In every section of the greater city meetings are being held for the purpose of volunteer enrollments. Prominent Jews in every locality are coming into the work, realizing that funds must be supplied to Palestine if the Jewish homeland is to be built there.

The following volunteer meetings are to be held within the next two weeks:

A meeting has been called for the Colonial Mansion, Bath Beach, for March 28, and one for P. S. 164, Borough Park, for March 29. Mr. Jabotinsky will speak on the East Side on March 30. On April 2 Mr. Jabotinsky and Rabbi Berlin will speak at the Institutional Synagogue, 37 West 116th street.

On April 4 a meeting will be held in South Brooklyn, and one in the Education Alliance, East Broadway, at which Dr. Syrkin and Mr. Rudansky will speak. On April 5 Mr. Jabotinsky will speak in South Brooklyn. On April 6 there will be another meeting in Borough Park.

Mr. Jabotinsky will speak at the Hebrew Education Society on Sunday, April 9, and another meeting has been called for the Harrison Street Temple, South Brooklyn, for that date.

August Heads Washington Heights Zionists

The members of Zionist District No. 10 held their election on Wednesday, March 15, and elected Mr. Robert August chairman for the ensuing year. The other officers elected were: Mr. Alexander Bernardic, vice chairman; Mr. Charles Zenker, second vice chairman; Mr. Elias Preiss, treasurer; Mr. William Fondeler, secretary.

It is the purpose of the district to build up a strong organization on Washington Heights, and amongst the things to be featured will be lectures, social affairs and activity for the Keren Hayesod, along with other activities for Zionist purposes. Business meetings will be held every Tuesday night and open meetings the final Tuesday of the month, when a large program will be arranged for.

Palestine Development Work Satisfactory

Mr. Sol Rosenbloom, treasurer of the Palestine Development Council, arrived in Jerusalem on March 8 and has since cabled that satisfactory progress is being made with the organization of the Central Bank for Co-operative Institutions in Palestine.

Messages have also been received from Mr. David W. Simons, of Detroit, who is spending the spring in Palestine and studying conditions there in the interest of the work of the Palestine Development Council.



MME. BERTHA KALICH

Among us Jews, however, such is not the case. If one does venture to write concerning Madame Kalich it is regarding her acting and no more. Her private life is regarded as immune from the public gaze. But surely it is fitting and proper, yea, of the highest interest, to bring to light the private life and traits of such a character. An artist must be understood. To understand one it is necessary to know him or her—to be familiar with every minutest detail of his or her experience, in order to have the key to unlock the mysteries of one's creative genius and art.

And Madame Kalich in her most intimate phases of life is indeed a personality of compelling interest. A character at once possessed of the dignity and grandeur of nobility and yet free from all affectations and snobbishness—of profound scholarship and vigorous temperament, rich in fancy and sublime in her imaginativeness, blessed with a keen analytical mind tempered with the naivete of youth, she is one of those rare gems of mankind, compounding in an unique and balanced harmony all of life's radiant diversities of emotion and feeling—a being of whom it may be truly said: "There's the content of life, the fullness of human character."

Often have I been privileged to engage in personal conversation with this unique character, and though none of them was of the character of a formal interview for the press, I remember each of them distinctly—so dominantly interesting was each of them. None related to the petty and tawdry plots of the "theatre politic." All of them were in regard to serious and profound problems of life—spiritual and ethical considerations of the manifold phases of the drama, literature, religion, philosophy, sociology, etc. And whether I found myself in accord with her or not, I always carried off a heightened and profound respect for the depth of her mind and the brilliance of her faculties of thought and emotion.

Presently the subject of our visit was broached, and the playwright began to read his piece, presenting in turn his characters and situations. At first Madame Kalich was nervous and restless, but gradually she seemed to become interested and attentive, as though some inner fire were gradually diffusing its glow over her entire being, arousing latent and dormant emotions, stirring her into dramatic intensity and fervor—as though she were on the stage, the focus of all eyes, minds and hearts.

She makes comments, observations, she indicates wherein and in what manner certain scenes should be revised. The role designed for her—she plays it already.

Now she is an enraged tigress consuming her prey, and then she becomes as mild as a blushing maid caressing and fondling her lover. Here she is—nervous and trembling, gasping for breath, as though the atmosphere of her artistic creativeness and spirit had been made too rarefied by the author, repressing and stifling the cumulative intensity of her soul vibrant with feeling and emotion.

And then the climax. No longer is she a personal auditor, but an impersonal abstraction caught in the vortex of dramatic intensity. A brooding universal spirit hovering everywhere, she plays no longer her own role, but responding to the pulse beat of every other character, she feels, understands, yea, lives the life-emotion of each role, an artist-soul realizing the gamut of all life's whirlpool of feeling and emotion.

Thus passed the hours, filled with exhibitions of artistic climaxes, interspersed with apt and pertinent observations, reflections, soliloquies and general comparisons with the choicest gems of the world's art and universal literature.

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CHILDREN'S PAGE

DEBARIM

Dear Children:
The time had now come for Moses to make his farewell address to Israel, for he was about to depart this world, and this entire address is called "Debarim," meaning "words" known as the Book of Deuteronomy. These are the words which Moses spoke. "Because they are words of reproof," says Rashi (they are called Debarim) inasmuch as he enumerated here all the places where they provoked the All-Present, but in honor of Israel, he only intimates their faults, but does not speak of them openly. To all Israel, Had he reproved only part of them, those who were in the market would say, you heard so and so from the son of Amzani and ye did not make such and such a reply. Had we been there we would have answered him. Therefore, he gathered them all together and said to them, "You are all here, whoever has a reply to make let him make it." In the wilderness. They were not in the wilderness but in the plains of Moab. Why, then, does it say "In the wilderness"? Because they provoked the Lord in the wilderness by saying, "Would that we had died in Egypt" (Exodus 16). In the plain. Where they had sinned through Baal Peor in Shittim, in the plains of Moab. Opposite Suph—because they rebelled on the "Yam Suph"—the Red Sea, for when they reached the Red Sea they said, "Is it because there were no graves in Egypt, etc." (Exodus 14). Likewise when they came out of the sea, as it is said, "And they rebelled at the sea, even at the Red Sea" (as explained in the Talmud, Erkin) (Psalms 106). Between Paran, and Tophel and Laban, Rabbi Jochanan said, "We searched throughout the Scriptures and could not find places called Tophel and Laban, but it signifies that they 'tophlu' cast aspersions upon the manna which was 'laban white, for they said, 'And our soul loathes this miserable bread' Numbers 21). He also hints of their deeds at the wilderness of Parau, when incited by the spies. And Chazeroth. In the dissension of Korach (Sifri). It means also, he said to them, "You should have profited by the lesson of the punishment inflicted on Miriam in Chazeroth, on account of slander, and yet you spoke against the All-Present." And Di-zahab. He reproved them for the calf they made because they had an abundant of gold (Di Zahab. As it is said, "And (I) multiplied for her silver and gold, which they devoted for Biale (Hosea 2). It is a journey of eleven days from Horeb. "See," said Moses to them, "what ye have caused." There is no shorter way from Horeb to Kadesh Barnea than by the way of

Mount Seir, and even this takes eleven days, and ye traversed it in three days. (As it said, "And it came to pass in the second year, in the second month, on the twentieth day of the month, etc." (Numbers 10) and on the 29th of Sivan they sent the spies from Kadesh Barneo, deduct the 30 days that they spent in Kibroth Hataavas, where they ate the meat for thirty days, and the seven days they spent in Chazeroth where Miriam was shut up, we thus find that in three days they made that entire journey). So eager was the Schechina (Divine Presence) to bestow your coming into the land, and because he has sinned, he caused you to journey around Mount Seir forty years. And it came to pass in the fortieth year, in the eleventh month, on the first day of the month. Hence we infer that he did not reprove them except when nearing death. From whom did he learn this? From Jacob, who did not reprove his sons except when nearing death. He said, "Reuben, my son, I will tell you why I did not reprove you all these years, that you might not leave me and go to my brother Esau." And for four reasons does a person not reprove another, except when nearing death, in order that he should not reprove him and again reprove him, and that his neighbor might not see him and be ashamed, etc. (Sifri). Joshua, too, did not reprove Israel except when nearing death; also Samuel. As it is said, "Behold, here am I, testify against me" (I Samuel 12). Also David, his son Solomon. After he had smitten Sichou, the king of the Emorites. Moses thought, if I will reprove them before they will make a partial entry into the land, they will say, "What right has he to reprove us? What good did he do us? He only came to find fault and invent excuses, because he has not the power to bring us into the land." He therefore waited until after he had caused Sichou and Og to fall before them, and gave them their land as an inheritance, and then he reproved them. Sichou, the king of the Emorites, who dwelt in Chashbon. Even if Sichou had not been powerful, but he dwelt in Cheshbon, he would be hard to conquer, because it is a strongly fortified country, and if it was another city, and Sichou dwelt there, it would be hard to conquer, because this king is powerful, how much more difficult when the king as well as the city are powerful. On this side of the Jordan, in the land of Moab, began Moses to explain the law. In seventy languages he explained it to them. "Rav lochem Shebeth." "Ye have tarried long enough." The Medrash says, "Rav lochem," much greatness was conferred upon you because you tarried at this mount. Here you have made the tabernacle, the candle-

stick, and the (holy) vessels. Ye have received the Torah; ye have appointed Synhedrin, rulers, of thousands and rulers of hundreds. Behold, I have given up the land before you." Ye see it with your own eyes. I do not speak from supposition or hearsay. Go in and take possession. No one will dispute your claim, and you do not need to go to war. Had they not sent the spies they would not have needed weapons. The land which the Lord hath sworn to your fathers, to Abraham, to Isaac and to Jacob, to give it unto them and their seed after them. Why does he repeat their names? Only to show that each patriarch is worthy, by himself, to inherit the land. And I said unto you at that time as follows. Why "as follows?" Moses said to them I am not speaking of my own accord, but at the bidding of the Holy One, blessed be He. "I am not able alone to hear you." Is it possible that Moses was unable to judge Israel? He who brought them out of Egypt, divided for them, the Red Sea, caused the Manna to fall, and the quails to fly in the camp, was not able to judge them? But thus did he tell them, the Lord your Eternal, hath multiplied you. He made you greater than your judges; he took the punishment away from you and placed it upon your judges. Thus also did Solomon say, for who would be able to judge thee, thy great people (I Kings 3). Is it possible that he of whom it is written, "He was wiser than all men" (I Kings 5), should say, "Who would be able to judge?" But thus said Solomon, "The judges of this nation are not like the judges of other nations of idol worshippers, who, if they judge, and slay, and smite, and strangle, and wrest judgment, and rob, it is nothing, but I, if I award money to one on a wrong verdict my life must pay the forfeit." As it is said, "For the Lord will plead their cause, and despoil the life of those that despoil them" (Proverbs 22). Behold ye are this day as the stars of heaven. Were they indeed as the stars of heaven? Were they not only six hundred thousand. Why then, "Ye are this day?" Ye are comparable to the day, everlasting as the sun, the moon, and the stars. May the Lord make you a thousand times as many more as ye are. Why did he add, "And bless you as he hath spoken to you?" Because they said to him, "Moses, thou place a limit on our blessing." Long since did the Holy One, blessed be He, assure Abraham, "So that if a man can number, etc." (Genesis 13). He answered them, "This blessing is my own, but He shall bless you as He hath spoken to you."

Religious Education in Daily Life

By DR. DAVID PHILIPSON
Cincinnati, Ohio

Unless the home supplements the teachings of the religious school, the task of the religious educator is made indescribably difficult, if not well nigh ineffective. Most religious schools have sessions of only two hours per week. In some exceptional cases more time than this is given, but, on the other hand, there are many churches whose Sunday schools meet but one hour each week. When one considers that the secular school has five or six hour sessions five days in each week, the woeful disproportion becomes at once clearly apparent. Hence the claim that the home must remedy this disproportion would seem to be unanswerable. If religious training is at all worth while, it ought to be made greatly worth while, and not be simply a makeshift. The reading of fine religious literature by the children and the youth at home under the supervision of caring mothers and fathers is the greatest aid to the religious educator. This would bridge the divorce between Sunday school and daily life, now so painful. It would demonstrate strikingly that religious instruction is not only for Sunday, but for every day of the week; that it is not only a church matter, but a concern of daily life. Daily home reading from the Bible with current comments will familiarize the growing youth with the contents of this supreme world classic and banish the present amazing unfamiliarity with the Bible that even our college youth so frequently displays. Further, so much fine religious literature (not of the vapid, goody-goody Sunday school variety of an earlier generation) is now being put forth by high class publishers that discriminating parents will find little difficulty in selecting good reading for their children along these lines. This is indeed a consummation devoutly to be wished. If such a sympathetic co-operation between the homes and the religious schools can be established, the present distressing situation will largely disappear.

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not only a pious duty for the faithful but an educational end for the cultured and the socially minded. Libraries, private and public, ought to be well supplied with such literature. Churches and Sunday schools ought to be equipped with well selected collections of such books. Time was when every home possessed at least a Bible and a Josephus and a few selected books of religious import. That was the time of healthy religious interest. To restore this interest and the benefits of religion can best be accomplished by the reading of books to supplement the preaching and the formal educational activities of religious organizations.

Want Column

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Dated, New York, the 22d day of March, 1922.
JOHN L. BERNSTEIN, Attorney for Administrator.
JOHN L. BERNSTEIN, Attorney for Administrator, Office and P. O. Address, 5 Beekman Street, Borough of Manhattan, New York City.

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Zionist National Executive Meets

At a meeting of the National Executive Committee of the Zionist Organization of America, held Sunday, March 5, at the Hotel Pennsylvania, it was decided, among other things, that the next annual convention of the Zionist Organization be held the end of June in the East; that a special conference of Zionists be called, within a month, for the purpose of considering matters pertaining to the present situation in Zionism arising out of the organized propaganda that is being carried on by the opponents of the Jewish national cause. A committee was appointed to work out the program for this conference.

The meeting was opened at 11 a. m. and was presided over by Mr. Lipsky. Mr. Lipsky read a number of communications from the London Executive bearing on Palestine and on the political situation. He also reported on the progress made in the establishment of an immigration bureau in the United States, the object of which will be to facilitate the emigration of Jews from Eastern Europe to Palestine with the aid of their relatives in America. Mr. Harry Sackler, assistant general secretary, submitted a report on the membership secured in January and February, 1922, which showed an increase over the membership secured in 1921 for the same period. In a discussion that followed it was appointed out how important it is for the Zionist Organization at this time to have a strong membership. The members of the committee pledged their full co-operation in the increase of the membership. At the afternoon session, the agreement to be entered into between the Zionist Organization of America and the Order Sons of Zion was adopted with a number of amendments. Under this agreement the order will be a constituent part of the Zionist Organization of America, maintaining, however, its identity as an organization. The order will have representation on the National Executive Committee of the Zionist Organization of America, and will be entitled to send delegates to the Zionist convention on the same basis as Zionist districts.

Mr. Goldberg reported on his trip to Washington, where he conferred with a number of Senators and other officials and with members of the British Embassy in Washington. He also reported that arrangements have been made for members of the Administrative Committee to meet in conference Sir Auckland Geddes, British Ambassador to Washington, on Wednesday, March 8.

Dr. David de Sola Pool, recently returned from Palestine, who had been invited to be present at the meeting, reported on conditions in Palestine. Dr. Pool gave an interesting account of the Palestine situation. He expressed the belief that concerted action on the part of all Zionists was essential at this moment, when the opponents of Zionism are massing all their strength to frustrate Jewish aspirations in Palestine.

Wine for Passover Not to Be Curtailed

Ralph A. Day, Prohibition Director for New York State, has denied the report from Washington that there was to be a curtailment of the withdrawals of sacramental wine for the observance of the Passover by the Jewish people, which begins on the night of April 12. O. H. Greager, chief assistant to Mr. Day, has been placed in charge of the dispensing of the sacramental wines, and he said yesterday that, instead of curtailing the supply of sacramental wines, the department is more liberal than ever before, and that fully one-fourth more wine is being let out now than this time last year. He explained this partly by the fact that the Jewish congregations have grown tremendously in the last year.

"I believe it is the policy of the department," Mr. Greager continued, "that all the wine necessary for sacramental purposes be released. Only in a few instances are we cutting down on the amount asked by the rabbis. It is on the basis of the number of families in a congregation that we allow the withdrawal of wine for sacramental purposes."

Mr. Greager said that every precaution was being taken to prevent the diversion of any of the wine to bootleg channels.

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Bronx Y. M. H. A. to Present "Milestones"

The Thalian Dramatic Society of the Young Men's Hebrew Association of the Bronx will give a presentation of

"Milestones" on Sunday evening, March 25, at the Morris High School, 116th street and Boston road. "Milestones" is by Edward Knoblauch and Arnold Bennett, and enjoyed a well-merited popularity when originally presented at the Liberty Theatre about ten years ago.

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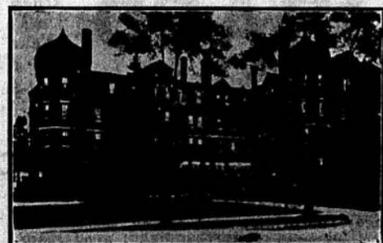
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CORNERSTONE LAID FOR NEW TEMPLE ISRAEL



(NEWS Photo)

Daniel P. Hays (foreground), president, laying the cornerstone of Temple Israel Synagogue in upper Broadway

The cornerstone of the new home and community center of Temple Israel was laid Sunday, March 19, at 3 o'clock, with simple but impressive ceremonies. Ninety-first street between Broadway and Amsterdam avenue was thronged with hundreds of congregants and friends of Temple Israel, and distinguished representatives of several New York congregations were present.

Cantor Hyman Newmark, over forty years cantor of the congregation, opened the occasion with a Biblical selection and then led the audience in the singing of "En Kelohenu." Rabbi Maurice H. Harris, the beloved leader of Temple Israel for forty years, spoke of the progress of the congregation, its former homes on 116th street, 125th street and the beautiful edifice on 120th street and Lenox avenue, which it occupied for many years. He took as his text the words: "Build ye yet statelier mansions, O my soul." Mr. Samuel Weil, for many years president of Temple Israel, and still one of its foremost leaders,

delivered a few remarks and then, on behalf of the congregation and its board of trustees, presented a silver trowel to Mr. Daniel P. Hays, for nearly thirty years president of the temple. Mr. Hays spoke eloquently of the future of the synagogue, and affirmed that the erection of a splendid temple and community center on the very highway of the metropolis was ample proof that the Jewish community of New York was eager to develop its latent spiritual resources. Hon. Samuel Greenbaum, Judge of the New York Appellate Court, delivered an address wherein he spoke of the perfect concordance of Americanism and Judaism and described the synagogue as the "home of the Jewish spirit." After a prayer by Rabbi Louis I. Newman, associate rabbi of Temple Israel, the exercises were concluded with the singing of "America."

The new synagogue and community center will be on a site of 130 by 100 feet, and will be ready for worship next September. G. Richard Davis is the builder.

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JOSEPH D. WEIL WINGDALE, N. Y.

supervising the work of the new building. Cantor Jassen, assisted by the temple choir, rendered a number of very interesting Yiddish and Hebrew folk-songs. The dinner served at a reunion to all the members of the temple, and was marked by a spirit of good fellowship and sociability which augurs well for the future work of the temple.

The new auditorium of the temple is one of the most magnificent Jewish communal structures ever erected. This building, which will house the congregation's manifold activities, is a three-story building erected on a plot 80x150 adjoining the temple proper, and contains light, airy classrooms, social rooms for the men and women of the temple, club-rooms for the junior organizations, a gymnasium which will soon be equipped with the most modern apparatus, and a beautiful ballroom. Mr. Roth, the president, pointed out how this building will serve all the educational and social needs of the congregation. With its rapidly increasing membership, the educational and social work has grown so rapidly that this new building has become a necessity to carry on the work.

The Junior Congregation of Temple Petach Tikvah will hold a dance Saturday evening, April 1, in the new auditorium.

Oel Yitzchock Synagogue Now Under Way

The chairman of the building committee of Temple Isaac Oel Yitzchock announced at the last meeting of the congregation that the contracts to build the new Talmud Torah and Synagogue at Nos. 554-558 Prospect place, between Franklin and Classon avenues, had been given out. The contractors have already started work on the new building.

The new synagogue will have a seating capacity for fifteen hundred people. The basement will have several classrooms to be used for a Talmud Torah, where Hebrew will be taught to children and others. The basement will also be devoted to religious, educational and creational needs of the orthodox Jews of this section. There will be a large auditorium and ballroom, for which the congregation and its auxiliaries have planned many lectures and dances.

Many prominent speakers will be present at the laying of the cornerstone ceremonies, date to be announced shortly. An active campaign has been started by the congregation and its auxiliaries to get the much-needed funds to complete the building.

Jewish Young Folks' Societies Unite to Further Palestine Foundation Drive

On Sunday afternoon, March 12, representatives of fifteen Jewish young folks' societies met at the Williamsburg office of the Keren Hayesod, 42 Graham avenue, and perfected an organization to insure the success of the coming campaign of the Palestine Foundation Fund Drive that will take place April 17 to May 7, inclusive. Among the organizations represented were Young Israel of Brooklyn, Young Israel of Williamsburg, Auxiliary to Chauncey Street Synagogue, Y. M. and Y. W. H. A., Tikvah Israel, Williamsburg Auxiliary Pride of Judaea Orphans' Home, Kadimah Center, Jaffa Club, Brooklyn Zionist Association, Young Zionist Organization, Sons of Zion, Zionist District No. 29. The following officers were elected: Chairman, Mr. Max I. Cohen; secretary, Miss Miriam Raphael; executive committee, Ed Haft, Rose Lefkowitz, David Dobin, Lawrence Meyer, Mr. A. M. Goffman, Mollie B. Schneider.

Cantor Jassen to Give Benefit Concert

Rev. Abraham Jassen, well known cantor of Congregation Petach Tikvah, will give a concert at the Jewish Community Center, Flatbush, on the evening of April 1, for the benefit of the Orphan Protective Asylum of 133 Herkimer street, which will use the funds derived from the sale of tickets to bring over fifty orphans from Europe. Besides Cantor Jassen other artists to appear will include Rev. Dr. S. Friedman, Mr. and Mrs. S. Levine, Pauline Latkofsky and May Weber.

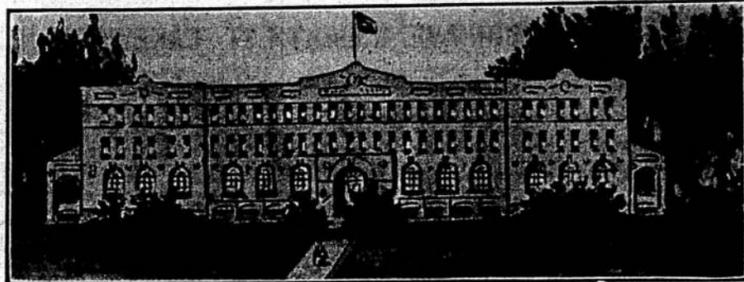
The officers and active workers of the Orphan Protective Asylum are J. Cohen, president; M. Turman, H. Cohen, Mrs. M. Yuchtman, Mrs. Buchner, Mrs. R. Ford, Mrs. A. Assek, Mrs. Lust, Mr. Yampolsky and Dr. Shlossman. Mrs. Samuel Lapidus is the manager.

To Aid Jewish Home for Convalescents

A whist and dance will be given by the women of the Brooklyn Jewish Home for Convalescents, at Albermarle Palace, Monday evening, April 3. The money realized will be used towards erecting a home for women patients discharged from hospitals whose homes are not suitable for their proper recovery from illness. Members will do everything possible to restore the health, strength and courage of their unfortunate sisters before discharging them from the home. Efforts will also be made to find them proper employment.

WINTER RESORTS—SULLIVAN COUNTY, N. Y.

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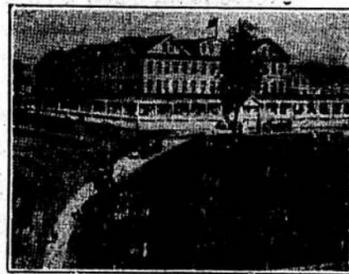
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Brooklyn Jewish Centre

Rabbi Lee J. Levinger, director of the 92d street Y. M. H. A., will be the speaker this evening. Rabbi Levinger, who was the Jewish chaplain attached to the 27th Division in France during the late war, will speak on "The Young Men's Religion."

Friday evening, March 31, Rabbi Israel H. Levinthal will speak on "The Synagogue and Christian Science," and on April 7, for the closing lecture of the season, Rabbi Levinthal's topic will be "The Synagogue and the Workingman."

Bazaar to Benefit Hebrew School.

The Hebrew School of Williamsburgh, located at Rodney and South First streets, opened a bazaar on March 19, which will continue (Sabbath excepted) until next Sunday night. The proceeds of the bazaar are to be used for finishing the new building, which, even now in its uncompleted state is able to give a Jewish education to a thousand children daily.

All the merchandise on sale at the bazaar has been donated.

BROOKLYN NOTES

Temple Petach Tikvah

The Sisterhood of Temple Petach Tikvah is conducting a series of Jewish literary afternoons which are held every alternate Tuesday at 2:30 p. m. in the study of the temple. On these afternoons Rabbi B. Reuben Weilerstein delivers a series of Bible talks. The next literary afternoon will be held on March 28.

The new auditorium of Temple Petach Tikvah was formally dedicated Sunday morning, March 19, 1922. Over 300 children of the Sunday and Hebrew schools of the temple participated in the exercises. After the singing of the Star Spangled Banner, Hatikvah and the Petach Tikvah song, followed by an invocation offered by Rabbi B. Reuben Weilerstein, Mr. David Schneider, chairman of the Building Committee, presented the golden key of the building to President William B. Roth. Mr. Roth addressed the children of the schools as well as a large number of members and friends.

In behalf of the Hebrew school, Master Sydney Katz delivered a Hebrew address, while in behalf of the Sunday

school Esther Koppelman of the confirmation class delivered a greeting in which the children pictured their expectations in the new building. The children's choir, conducted and trained by Cantor Jassen, sang several selections of Hebrew and Yiddish folksongs.

On Sunday evening, March 19, 1922, the seventh annual dinner of Temple Petach Tikvah was held, an event which crowned the dedication exercises. The magnificent auditorium of the building was filled with over 500 diners, members and their families and friends of the congregation. The affair was unanimously declared the most brilliant held in the history of Temple Petach Tikvah.

The toastmaster of the evening was Mr. Samuel Seiderman, chairman of the dinner committee. After-dinner talks were delivered by Rabbi B. Reuben Weilerstein, President William B. Roth, Secretary Abraham Halperin and Mrs. Simon H. Kugel, president of the Sisterhood. During the course of Mr. Roth's address resolutions were presented to Mr. David Schneider, chairman of the building committee, and Mr. Jacob Abrahams, vice-chairman of the building committee, for their untiring efforts in

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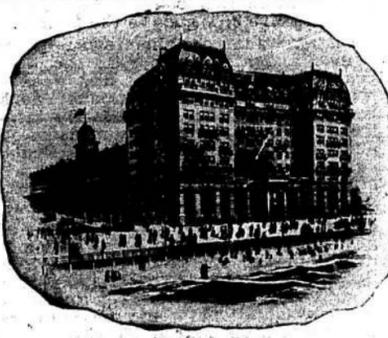
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Peni-El Notes

During the recent drive for war relief Congregation Peni-El of Washington Heights has distinguished itself to a remarkable degree. Under the captaincy of Mr. Benjamin Berlinger, secretary of the congregation, it has raised the liberal sum of thirty thousand dollars.

The women's division of the temple was headed by Mrs. Nathan Hirsch, under whose energetic leadership six thousand dollars were raised. A band of earnest workers, who canvassed this neighborhood, made this remarkable result possible.

The children of the religious school raised by their own efforts over two hundred dollars.

The Young Folks' Organization will hold an affair at the Wallace Hall on March 26, in aid of the war sufferers.

The Sunday School held a most successful Purim entertainment at the Floral Garden. The huge audience present enjoyed the performance of the talented children very much.

The annual theatre party of the congregation will take place on April 4, at the Longacre Theatre; the play to be given is "Thank U."

As the winter season is drawing to its close, it is in place to mention the large attendances that fill the synagogue to capacity week by week, without sign of diminishing.

Plan Another Palestine Pilgrimage

Another "Palestine Pilgrimage," similar to that which sailed on March 8 on the SS. "Arabic" when the first "Palestine Pilgrimage" left for the Holy Land, is being planned by Mr. George M. Hyman, 52 East Tenth street, New York City.

Many tourists contemplate going to Palestine this spring, and arrangements are being made to facilitate the journey of these and other independent tourists, who will visit Palestine in the fall in connection with trips to Europe during the summer months.

The tourist movement to the Holy Land this year is so great that it has become necessary for Mr. Hyman to remain here in order to make arrangements for subsequent parties to participate in the "Palestine Pilgrimage" for the other Jewish festivals such as Succoth.

United Hebrew Brothers to Celebrate

A concert to commemorate the success of the New York campaign for the relief of the Jewish war sufferers will take place at the Town Hall, 121 West Forty-second street, on Sunday, March 26, at 7:30 o'clock, under the auspices of the Order of the United Hebrew Brothers. Admission will be free and the speakers will include Judge Otto A. Rosalsky, Edward Mandel, Judge Max S. Levine, Dr. Stephen S. Wise, former Judge Leonard A. Snitkin and Cantor H. Hyman of Brooklyn. A program of special interest has been arranged, including Regina Frager, soprano; Saul Roselle, baritone; Max Bratt, tenor; Emanuel Hirsh, violinist, and Mildred Cowan, pianist. The grand master of the order, Mr. Meyer Greenberg, will preside.

Cornerstone Laid for New Tremont Hebrew School

The cornerstone of the new Tremont Hebrew Free School at No. 1786 Washington avenue, the Bronx, was laid on Sunday afternoon with ceremony, including speeches by prominent rabbis and by city officials. There was a parade of school children down Washington avenue.

Among the speakers were Borough President Henry Bruckner, Register Edward Polak, County Judge Louis D. Gibbs and Municipal Justice Harry Robitzek. The building will replace that at No. 484 East 173d street and will be used as a synagogue, school and Jewish community center for the neighborhood.

Mt. Neboh Temple Notes

The Purim Entertainment of the religious school will take place on Sunday morning at 10 o'clock at the Hamilton Theatre. An elaborate musical revue will be given by 150 children of the school, with a number of specialties.

The Mt. Neboh Sisterhood held a charity whist for the benefit of the Jewish relief fund last Monday afternoon in the vestry rooms of the temple.

J. L. ROTH & SON

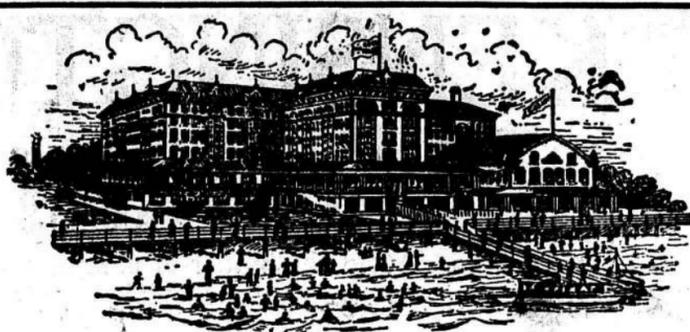
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Will open her hotel at Park Street and Riverside Boulevard, Long Beach, L. I., formerly known as Abell Inn, May 1st, 1922.

Winter Season, HOTEL AMIGO, San Antonio, Texas

NORTHCLIFFE'S PREDICTIONS OF DISTURBANCE IN PALESTINE ADD FUEL TO THE FIRE, SAYS NATHAN STRAUS

Mr. Nathan Straus issued the following statement when asked to comment on Lord Northcliffe's predictions of grave disturbances in Palestine:

"I was astonished when I read Lord Northcliffe's reports about conditions in Palestine. I have the highest admiration for him and I expected that his visit to the Holy Land would result in his enthusiastic support of the movement to rebuild Palestine in the spirit of the Balfour Declaration. Lord Northcliffe was one of the most influential and ardent advocates of the Zionist cause and he was helpful in connection with the historic Balfour Declaration, which pledged England in favor of establishing in Palestine the National Jewish Home, without infringing the rights of the other inhabitants of the Holy Land. As a man of great wisdom, he saw the significance of such a measure not only for the Jewish people but for the whole world. And therefore my wife and I are all the more grieved by the nature of his claimed statements and analysis



HON. NATHAN STRAUS

of conditions in Palestine. Lord Northcliffe's prediction of grave conflicts between the Arabs and the Jews threatens to add oil to the flames that have been fanned by unprincipled persons who make their living as agitators and who stop at nothing in their propaganda, which has already resulted in riots and murder. Lord Northcliffe's statements are used by these agitators to create further racial antagonism and hatred. The Arab masses are credulous and easily misled by these unscrupulous propagandists, who are surely not interested in the welfare of the Arabs. To anyone who knows Palestine it is clear that the interests of the Arabs are closely linked with the interests of the Jews, and my people are ready to make the greatest sacrifices to rebuild Palestine, to regenerate its culture and its industries, and to improve the land in every way. I know that the Jews throughout the world are prepared to help, and it is self-evident that the more prosperous Palestine will be, the better it will be for the entire population—Jews, Christians and Arabs alike.

"I have just received word from Palestine to the effect that Lord Northcliffe's visit there was very brief, and that he unfortunately received a one-sided impression of conditions from some intriguers and mischief-makers, from certain Arab and Jewish delegations who were not really representative and who must have distorted the facts. But I realize the serious consequences to feel certain that when Lord Northcliffe

which these reports lead, he will use his great influence as a publisher and statesman to advocate peace, mutual understanding and good will in Palestine. This is surely the time for all important and influential men everywhere to talk and promote peace, in order that the world may, after all, be readjusted and stabilized; that it may recover from the terrible wounds of the war.

"My deep interest in Palestine is of long standing. Whatever I have done in the way of relief in the Holy Land, I have done without discrimination. I have aided the Arabs as well as the Jews, and have on various occasions made separate contributions for the relief of the needy among the Arabs. The relief that was sent by the Jews of America to Palestine during the war, on the American cruiser 'Vulcan,' of which I was the largest contributor, was distributed among the destitute population of Palestine, regardless of race or creed.

"I am sure that the Arabs will be greatly benefited by the efforts of the Jewish people to rebuild Palestine, and their prosperity will grow, together with the growth and development of the Holy Land.

"The Balfour Declaration of justice to the Jews endorsed by the Allied powers, is a definite pledge to the Jewish people, and England does not treat her pledges as 'scraps of paper.' The Balfour Declaration has also met with the genuine sympathy of the fair-minded American people, as expressed on various occasions by ex-President Wilson, President Harding, prominent Senators and Congressmen, and many distinguished educators.

"Let us all unite in preaching 'peace on earth, good will to man.'"

To Let 2,400 Aliens Enter the Country

Washington (Jewish Press Association).—The House has passed a resolution under which approximately 2,400 aliens admitted temporarily to the United States prior to March 7 in excess of the 3 per cent. quotas of the restrictive immigration law would be permitted to remain in this country permanently. The measure now goes to the Senate.

Charges that certain steamship companies and alien groups in the United States were "corrupting and debauching" the immigration service were made by Representative Box, Democrat, of Texas, who opposed the measure. He declared conditions were particularly shocking at the Ellis Island immigration station.

Representative Johnson, urging passage of the resolution, said it would grant relief in certain cases which had arisen in the operation of a "new and untried" plan for the restriction of immigration. Most of the 2,400 aliens temporarily admitted would be subject to deportation on March 23 if the relief resolution was not enacted, he said.

The Senate Immigration Committee has begun work on the House bill to extend for another year the 3 per cent. immigration quota law, but deferred action for a few days to obtain additional information from the Department of Labor.

The committee postponed a vote on the bill of Senator Harris of Georgia to prohibit all immigration for five years and on the bill of Senator Robinson to make permanent all temporary excess quota immigrants.

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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.

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Social Service at B'nai Jeshurun Center
 B'nai Jeshurun Center is actively participating in many branches of social service. The Sisterhood affiliated with the federation is doing its share of communal service. The Ladies' Auxiliary meet all day Monday to sew for the needy and there is no charitable cause in which the ladies of the congregation are not ready to do their part when their attention is but called to it.
 The Young Folks' League is doing service of a different kind. They have taken an active part in the organization of the National Young People's League of the United Synagogue and continue to be one of its strongest societies. They are at present busy themselves to bring the first great Passover celebration and dance to a successful issue. Several of their members are leading some junior clubs in the center and thus rendering signal service in the field of extensive Jewish education. This work calls for a great deal of patience and Jewish sympathy and an understanding of the needs of Jewish education.
 There is in B'nai Jeshurun Center a group of young ladies entirely devoted to practical philanthropic work. Under the direction of one of the members of the Young Folks' League they make regular visits to hospitals, orphan asylums and spend their time making the unfortunate children more happy. On Purim they brought Shelach Monos and cheer to the Jewish children at the Hospital for Joint Diseases. Each week they go to a different institution, thus becoming more familiar with this element of communal service and with its needs.
 A group of young men at B'nai Jeshurun are taking a similar interest in Jewish settlement work. They also in order to become acquainted with various branches of service are making a tour of the different kinds of institutions that interest them. They are shown the organization of the places they visit and thus gain an insight into the work-

ings of Jewish communal organizations. We look forward to these young men and young ladies to take a leading part in Jewish communal service and help establish Jewish life here on a most desirable basis.

Rabbinical Assembly Aiding Seminary
 The Rabbinical Assembly of the Jewish Theological Seminary is completing its plans for the raising of \$100,000 in annual subscriptions for the Jewish Theological Seminary of America.
 The growth of the Seminary and the Teachers' Institute of the Seminary in the past few years has naturally entailed additional financial burdens. Last year there was a decided deficit which was covered by Mr. Louis Marshall, but at the last meeting of the Rabbinical Assembly when Dr. Cyrus Adler, acting president of the Seminary, pointed out the needs of the institution and that an additional \$100,000 in annual subscriptions were necessary if the Seminary is to continue its work, it was unanimously decided that this work be undertaken.
 Rabbi Louis M. Epstein, president of the Rabbinical Assembly, appointed Rabbi Israel Herbert Levinthal of Brooklyn, chairman of the Campaign Committee. The committee consists of rabbis and laymen that are being appointed throughout the country. A large number of communities have already responded and expressed themselves as ready to begin the work when the word is given.

Institutional Synagogue Inaugurates Employment Bureau
 A movement has been started for a regular employment bureau for Sabbath observers for the Jews in Harlem, under the auspices of the Institutional Synagogue. For this purpose an official family fund is pledged for the purpose of placing ads in the daily papers.

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Zionist Organization Calls Special National Conference in Philadelphia

The Zionist Organization of America announces the convening of a special national conference, to be held in Philadelphia on Sunday, March 26, "in order to report in full on the present status of the movement and to confer with representatives of the Zionist Organization with regard to the necessary steps to be taken to deal with the situation, as well as to secure their co-operation in carrying out the program that may be formulated."

Telegraphic instructions were sent yesterday to 365 Zionist districts throughout the country ordering the immediate election of delegates to the conference. In addition to the regularly elected delegates, the following organizations have been invited to participate in the conference: The Mizrahi, the orthodox wing of the Zionist movement; the Poale Zion, the Order Sons of Zion, Hadassah, the Zion Commonwealth, Young Judaea, the Intercollegiate Zionist Association, the American Jewish Physicians' Committee, the Zionist Society of Engineers, the Palestine Committee, and the Zeiri Zion.

Among those who have been invited to attend the conference are Nathan Straus, Samuel Untermyer, Mr. Justice Louis D. Brandeis, Judge Julian W. Mack, Dr. Stephen S. Wise, Dr. Harry Friedenwald of Baltimore, Prof. Richard Gottheil, Judge M. Strassburger of Washington, Emil Berliner, Captain Julius I. Peyser, Dr. Samson Benderly, Dr. Judah L. Magnes, Dr. N. Ratnof, Jacob Billikopf, Judge William Lewis of Philadelphia, Prof. David W. Amram, Herman Bernstein, and members of the Zionist National Executive Committee. A conference will be held at the Hotel Adelphia, and will open at 10 a. m. on Sunday and continue for the rest of the day.
 The call for the conference is issued in the name of the Zionist Administrative Committee, consisting of Louis Lipsky, Morris Rothenberg, Judge Henry J. Dannenbaum, Peter J. Schweitzer, Herman Conheim, Abraham Goldberg and Louis Robison.

Borden's Non-Sectarian Policy
 In accordance with their policy of aiding all good causes, irrespective of creed, Borden's Condensed Milk Co. has made a substantial contribution to the fund now being collected for the relief of Jewish war sufferers.
 Borden's Condensed Milk Co. has always made it their policy to eschew race or religion in every way, and this policy holds good in its employment division as well as in the distribution of its bounties.

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YOUNG JUDAEA NOTES

Although Young Judaea is handicapped financially and it is forced to curtail its activities, yet the publication of the Leaders Handbook has continued. This book represents twelve years of activity in the Jewish educational field. These years were years of experimental work; finding out the best plans to do educational work in clubs and to ascertain the best method of giving needed material to the leaders in the best possible form. When completed the Leaders' Club Book will contain programs for every holiday of the year; weekly programs; for Junior, Intermediate and Senior clubs; educational material to be used in connection with the programs; courses for the training of leaders and numerous sets of recitations, orations, poems and guides for the study of history, religion and Zionism. The book has been compiled with the idea that it should become an indispensable guide to the leaders of the club and an invaluable asset to all people interested in Jewish educational work.

There have already been issued the Rosh Hashanah and Chanukah envelopes and this week the Young Judaea Week program and the Purim envelopes will be sent to the leaders. In addition, two of the weekly programs have been prepared and are ready for use. It is our hope that before the next Young Judaea convention the entire book will be completed. By the presenting the programs to the leaders in this handy form we are certain not merely to raise the standard of the leaders in regards to the amount of Jewish knowledge, but also to advance the goal set by the club, because the club will be more capable and better informed in the methods of presenting Jewish programs and also in conducting clubs.

During the past few months a great deal has been heard of the desire of the Jewish people in emphasizing Jewish education. As an educational organization of great importance to the American youth Young Judaea is now testing the loyalty of American Jewry. The membership campaign for Young Judaea will take place this month, and the call will be sounded throughout the entire United States, not merely for Young Judaeans to respond to the call of the organization, but also for the old Judaeans to lend a helping hand in a financial manner, so that its good work cannot only continue, but that its scope should be broadened.

The League of Nations Takes Hand in the Citizenship Middle of Austrian Jewry

Vienna (By mail—Jewish Press Association).—The Austrian government has received an inquiry from the secretariat of the League of Nations with reference to the many complaints made to it against the Austrian Government's treatment of its former Jewish citizenry. In the reply which it made to this inquiry the government declares that this question was not within the province or concerns of the League of Nations. The government further points to the severe economic condition in which the country found itself and the necessity for adapting its policies to the crisis, through which the country was passing. As there had been a cabinet shake-up the last few days, and in place of the former Minister of the Interior, the anti-semitic, Dr. Wachner, Dr. Shober, a liberal and progressive, now holds the portfolio of the Interior, it's hoped in Jewish circles, that there will be a radical change in the government policies in this matter.

Jewish Colonists Found a Bank to Help Their Own Children to Colonize

London (Jewish Press Association).—Jewish colonists in Palestine have decided to found their own agricultural co-operative bank, with a capital investment of £100,000. Shares of capital stock in the bank each of the value of £5 are to be sold among the colonists now in Palestine. The prime and dominant purpose of this contemplated bank is to aid the grown children of the colonists to buy for themselves land and to cultivate their own farms. It is expected that the bank will establish liaison with the various existing national and Zionist institutions, in order to obtain their financial and moral support.

Dr. Wood Will Address Foster Mothers' Association

The next regular meeting of the Foster Mothers' Association of America will take place on Monday, March 27, at 2:30 p. m., at Hotel Astor. Mrs. Phillip Simon will preside and Dr. Thomas D. Wood, professor of physical education at Columbia university, will speak on "Making the World Safe for Children."

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THE JEWISH TITLE TO PALESTINE

A STRIKING DEFENSE OF THE ZIONIST CAUSE

By ISRAEL COHEN, LONDON

It may perhaps seem superfluous in the third decade of the twentieth century to justify our title to Palestine, since the greater part of civilized humanity has always looked upon this country as the historic home of the Jewish people. But as the small but busy group of anti-Zionist scribes in England has lately been calling this title into question, it is worth while examining and rebutting their statements. Their endeavor to show that Palestine cannot be regarded as the national home of the Jewish people is the latest maneuver in a systematic and insidious campaign which clearly aims at the revocation, or at least the revision, of the Balfour Declaration. If they can prove that the Jews held sway over the country only for two or three hundred years in remote antiquity and have left no trace behind them, they fondly believe they can persuade the British Government that its policy is based upon a fallacy and that the consequence will be a radical change. They have already employed all manner of controversial devices. They have tried to prove—though in vain—that a conditional promise made in 1915 to the Sheriff of Mecca must be applied unconditionally to themselves. They have endeavored to alarm the British taxpayer about the enormous cost of Palestine to the treasury. They have drawn a doleful picture of "the sweepings of the ghettos of Central Europe" that are being daily "dumped" on the shores of Palestine. They have discovered that the ultimate and sinister aim of the Jewish restoration of Palestine is to establish a tyrannical Judaocracy over the entire world. But all these arts and devices have failed. The British Government remains true to its pledge, and Mr. Balfour has emphatically reaffirmed the declaration that bears his name. So now the anti-Zionist propagandists assume the serious mien of professors of ancient history and essay to show that to speak of Palestine as a Jewish land is nothing more than a polite fiction.

This historical maneuver can be met from time to time in the columns of the Morning Post; it is found in a pamphlet issued by a Palestine Arab Committee in New York; it is repeated in an article by Mr. Shibley Jamal, the secretary of the Palestine Arab Delegation in London, in a recent issue of Eastern Europe; it is contained in the article by Mr. Vivian Gabriel, a late official of the Palestine Government, which appears in the distinguished pages of the Edinburgh Review for January; and it is reiterated ad nauseam in the speeches by members of the Palestine Arab Delegation. Now wherein does this maneuver consist? It consists in whittling down the Jewish occupation of Palestine merely to the period from the reign of King David to the fall of Samaria, a period of about two hundred and fifty years, and in arguing that if the Jews are justified in basing their claim to Palestine on the strength of this comparatively brief sojourn, then the Arabs, who once occupied a great part of Spain for a longer period, have an equal right to reclaim possession of that country, and similarly the Italians, the descendants of the ancient Romans who once ruled over Britain, have a right to become masters of this country once again. As Mr. Gabriel, who, despite his Jewish name, is obviously the Spiritus rector of this anti-Jewish propaganda, says in the Edinburgh Review: "The Jews' historic claim to Palestine is a very slender one. They were there nearly 3,000 years ago for not so long as the Romans were in Britain, or the Arabs were in Spain, or the English were in France. They were driven out, but left no mark of culture or art in the same way as these others."

This pseudo-historical argument is based upon misleading data and a false analogy. It would probably be futile in this age of rationalism to base the Jewish claim to Palestine upon the promise of the Almighty to the patriarch Abraham, although this is accepted as sufficient warrant not only by believing Jews but also by millions of believing Christians. We must needs confine ourselves to the evidence of history. And what do we find? That the occupation of Palestine by the Jewish people extends from the conquest by Joshua to the destruction of the Second Temple by Titus, a period covering about fifteen hundred years, even if we allow for the short interval of fifty years between the fall of Jerusalem and the decree of Cyrus permitting the return of the Jews to Palestine. Now, fifteen hundred years of comparatively uninterrupted occupation of one territory is no mean record, which few nations in Europe can equal or excel. It is not quite fifteen hundred years, for example, since the English pirates under Hengest and Horsa landed on the shores of the Isle of Thanet and opened up the first chapter of English history. That period, therefore, is surely long enough to justify the Jewish claim to Palestine.

But it is not so much the number of centuries that the Jews lived in Palestine that constitutes their claim as the fact that they acquired and developed their nationhood in that country. It was there that they were welded into a nation, there that their racial characteristics were formed, there that their language, literature, religion, culture, customs, ideals, traditions were fashioned and fostered; there that their kings ruled, their prophets taught, their

psalmists sung; there that they created that imperishable and unparalleled monument of moral wisdom and religious inspiration—the Bible. Palestine was everything to the Jews as a nation, for it made them a nation; and the Jews were everything to Palestine, for it was they who made it the Holy Land. That is why, from the moment of their exile, throughout the centuries of their dispersion, they have remained indissolubly linked with it in hope, memory and ideals, their longing for a return and a restoration animating all their religious celebrations and enshrined in all their prayers. Did Spain ever mean as much to the Arabs or Britain to the Romans? Did the Arabs first become a nation in Spain or did the Romans evolve their religion in Britain? To the Arabs the occupation of Spain by a section of them was merely a romantic episode, the conclusion of which left their national home in Arabia and their people quite intact. And as for the Romans, the sojourn in Britain of their warriors did not affect their national status and destinies in the least. But as for the Jews, Palestine was their national home, and they cannot resume their national life in all its fulness except within its borders.

In support of his contention Mr. Gabriel says that the Jews "left no mark of culture or art" behind them. As the Jewish occupation ceased 1850 years ago it is not surprising if, after the successive incursions of Romans, Saracens, Turks and others, most Jewish monuments and buildings have been levelled to the ground, although archaeologists have recently brought many interesting remains to light. But far more important than any mark of "culture or art" in stone or marble is the Bible itself whose influence is incomparably more extensive and beneficent. The Arabs, however, have been living in Palestine from the Middle Ages to the present day. What "mark of culture or art" have they bestowed upon the country? Nothing but the Mosque of Omar, which was erected 1200 years ago. But the Jews within a couple of years have outstripped the Arabs, for at a recent exhibition of art held in the Tower of David by the Pro-Jerusalem Society, the number of Jewish exhibits—all produced in the country, exceeded those of the Arabs by a proportion of about ten to one.

Now what is the exact nature of the Jewish claim to Palestine? Is it a claim for the possession of the whole land, or for land that is owned and occupied? We have never made any such pretension, although if the Jewish National Home is to have a chance of satisfactory development, it should at least be given some of the waste and ownerless lands. Our main claim is for the right to reconstitute our national home in the country, and this we shall exercise without causing the least injustice or injury to any of its present inhabitants. We do not enter it to displace or evict a single person, but simply to occupy its vast unoccupied areas. We do not propose nor have we the right or wish to dispossess a single farmer or landowner; but we are willing to buy every square meter of land that we need for our settlement. Our coming has increased the value of the soil to such an extent that the Arabs are receiving for their property five or six times as much as they did before the war, and perhaps ten or twenty times as much as they paid for it themselves. Was there ever a national claim to land that was exercised more benevolently and profitably towards those who dispute it?

The historic connection of Jewish people with Palestine is recognized in the text of the draft mandate, and is given as the ground for reconstituting therein the Jewish National Home. "Historic connection" may not be the same thing as "historic title," but the claim that we advocate is also something different. It depends in the long run for its realization, much more upon the support of the Jewish people than upon any political conditions. If the Jewish people is resolved that our claim to Palestine shall be made good, then it must show that it honors and vailes it, for otherwise it is of little avail. And the most practical way of proving that it values this claim is by contributing promptly and generously to the Keren Hayesod.

Hadassah Will Hold Rummage Sale

The Hadassah of New York City, which is the official women's Zionist organization, will hold its second annual rummage sale on the week of April 24. The purpose of this sale is to provide food, clothing and education for more than three thousand orphans in Palestine, poor little kiddies who are homeless, parentless, and without the loving care that comfortable Jews in New York lavish on our cherished little ones.

Those in charge of the sale would like to receive donations of salab's old clothes, china, linens, bric-a-brac, etc., and Jewish merchants are especially requested to send out-of-date and shop-worn merchandise. Packages may be sent to Hadassah, 55 Fifth Avenue, and if the articles are too large to forward Hadassah will send for them by phoning Mrs. Edward Jacobs, Riverside 0404.

The People of the Book

By DR. E. N. CALISH

President Central Conference of American Rabbis, Richmond, Va.

Language is the expression of the soul of a people, and literature its permanent record. Books are the building blocks of humanity's cathedrals of thought and emotion. The foundation stones, the wall and roofs are made up of the books dealing with religious and spiritual themes. The mere possession of them is a good thing, but acquaintance with them is finer; the study of them still finer.



RABBI E. N. CALISH

One of the proudest titles of the Jewish people is that they have been called "The People of the Book." While this Book itself is the greatest expression of humanity's soul and has been the world's best seller always, yet it is not all. It is the fountain head whence gushes the stream that fertilizes the fields of the human heart the world over. One need not drink at the fountain head alone. One can dip into its waters of life as they are canalized into many volumes of religious literature. These waters of life should be in every house to quench the thirst of the spirit and to sustain the strength of the heart. There is no greater cheer, no sweeter comfort, no calmer courage, no nobler or deeper peace than that gathered from them. They should be purchased and read and made a vital part of every family's life, a treasure shared by all.

A rabbinic maxim says, "The study of the Torah before all things." Torah embraces all religious law and literature. The observance of this rabbinic maxim is more necessary today than it ever was.

Jewish Policeman Attacked by Arabs

Jerusalem (Jewish Press Association—By Mail).—Three Arabs attacking several Jewish passersby were surprised in their work by a Jewish policeman who sought to protect the innocent and helpless victims of the assault. Enraged at this interference, one of the Arabs sought to plunge a knife into the heart of the policeman. Fortunately, several policemen came to his rescue and arrested the Arab pogromists, who are awaiting trial.

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State Convention of Jewish Women in New York City

At the last triennial convention of the Council of Jewish Women, held in 1920, the New York Section advocated for the second time the establishment of State organizations, and its suggestion was adopted by the convention. The New York State Conference organized in April, 1921, and held its first meeting in Albany as the guest of that section. The second annual convention will be held in New York City with the New York Section as the hostess section, and the West End Synagogue with its Sisterhood and women's organizations has thrown open its hospitable doors.

On Sunday afternoon, April 2, there will be a reception, tea and registration; this to be followed by a dinner to the delegates with Mrs. Irving Lehman, president of the New York Section, as hostess. At 8 p. m. there will be a meeting in the synagogue open to the public. There will be addresses and music, after which the audience will be the guests of the West End Synagogue Sisterhood. Monday, April 3, beginning at 9.30 a. m., will be devoted to round table discussions and reports of State section presidents. There will be a number of prominent speakers leading and taking part in the discussions.

Nearly 200 delegates and alternates are registered. They come from Albany, Brooklyn, Elmira, Glen Cove, Gloversville, Jamaica, Mountandale, Mt. Vernon, New York, Richmond Hill, Rochester, Schenectady, Syracuse, Utica, Woodridge, Yonkers, Staten Island and Amsterdam. The officers of the State Conference are: Mrs. William Sporborg, Port Chester, president; Mrs. Abraham Arons, Brooklyn, vice-president; Mrs. Benjamin Alexander, Richmond Hill, recording secretary; Mrs. Benjamin H. Thanauser, Albany, treasurer; Mrs. J. H. Galinn, Utica, auditor, and Miss Sara X. Schottenfels, New York, corresponding secretary. Mrs. Max L. Levenson is chairman on local arrangements. Mrs. Herbert Shamberg is chairman on information and her committee is composed of Mesdames W. Fisher, C. Manheimer and Max Waterman. Mrs. I. A. Samuels is chairman on supplies and her committee is composed of Mesdames Henry Abrahamson, Simon Ascher, Abraham Stern, Ben Strauss and Martin Strauss. Miss Carrie Levy is chairman on lost and found and her committee is composed of Mrs. Belle Belmont, Miss Florence Bernstein and Miss Hannah Kramer. Mrs. R. M. Seligman is chairman on credentials and her committee is composed of Mesdames Henry Abrahamson, Hyman Gips, H. Jarecky and Ed. Wessel. Mrs. P. N. Aronson is chairman on reception and her committee is composed of Mesdames D. P. Hays, D. Doernberg, H. Glauber, I. Freedman, S. Gottschall, Henry Meyers, Fred Nathan and Oscar Straus. Mrs. May V. Fischer is chairman on program and her committee is composed of Mesdames William Colin, G. R. Davis, Jacob Loeb and S. Lowenstein. Other chairmen are Mrs. William Singer, Mrs. Charles Stein, Mrs. N. Taylor Phillips, Mrs. Joseph Blum, Mrs. G. R. Davis, Mrs. Samuel Raisler, Mrs. Sylvan Cohn, Miss Irma Hahn, Miss Sara X. Schottenfels, Mrs. Meyer Mann, Mrs. Robert Weil, Mrs. Samuel Bijur, Mrs. Nathan Straus, Miss Edith Levy, Mrs. J. M. Asher and Mrs. Henry J. Bernheim.

The Shaare Zedek Hospital of Jerusalem

Mr. Jonas Marks has arrived here from Jerusalem in the interests of the general Jewish Hospital, "Shaare Zedek," Jerusalem, an institution second to none of its kind in Palestine. Owing to past war conditions in Europe it has been very difficult for this institution to keep open its door, although it would be a calamity if help were not forthcoming since it is the only Jewish hospital in Jerusalem that will take cases of contagious diseases.

The institution has the indorsement of Sir Herbert Samuel, Lady Samuel, Norman Bentwich, Prof. Gottheil, Dr. Freidenwald, Dr. Judah L. Magnes, Mrs. Magnes, Henry Morgenthau, Otis A. Glazebrook, Dr. D. DeSola Pool, Baron Felix de Menasche, Capt. Ralph Harari, Mrs. Samuel I. Hyman and Mrs. Alfred E. Kornfeld.

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Religious Literature for a Secular Age

By DR. MAURICE H. HARRIS Temple Israel, New York

We live in a secular age. People do not read the Bible, Commentaries, the "Imitator," the devotional and sacred literature that comprised so much of the reading of the faithful of two generations ago.

Yet the religious forms a not unimportant part of modern secular literature. We meet its problems in a new context even in what, from a conservative standpoint, might rashly be called the irreligious. We meet it in the "Undying Fires" of H. G. Wells; in "Back to Methuselah" of Shaw; in "President Emeritus Eliot's "Twentieth Century Religion"; in the idealism of Henri Bergson, and also in the attempt of the hour to harmonize the conclusions of evolution with fundamental beliefs in classic faiths. We note in all of these modern books a dissatisfaction with materialism, with utilitarianism, and with mechanical theories of the universe. They have been tried and they have been found wanting, and the modern, even though he may call himself an agnostic, is groping for something better. We note this particularly since the war that undermined the faith of some and deepened the faith of others. We see it in the momentary revival of spiritualism—a desire to reach out into the unknown beyond.

In this state of disturbed emotions, in a demoralizing tendency—the war's aftermath—we see the vital importance of religious leaders directing the reading of the age into the right channels in a way to stimulate the noblest aspirations. We must seize this hour to present the perennial spiritual truths in the inspired writings of the past, but through the medium of modern thought. Modern religious literature must take into account the science and philosophy of today if it is to be read by the very sophisticated generation growing up in our homes and passing through our colleges.

It calls for the ripest judgment, the most reverent handling and the mastery of new conditions to present convincingly those eternal verities that ever have been and ever will be the saving of the human race.

Palestine will Be Colonized Like America, Declares Jabotinsky

At a meeting of a committee of 200 Jewish business men of the downtown section of New York, who have organized themselves to co-operate in the coming Keren Hayesod drive, Vladimir Jabotinsky declared that Palestine will be colonized by essentially the same methods as the American continent was colonized by the white races of Europe. He referred to the role which, in his opinion, private initiative played in the colonization of America, and which he believes it will likewise play in the colonization of Palestine.

He declared further that the difference in the problem which private initiative faced in America and which it has to face in Palestine is that, whereas in America private initiative found the fundamental necessities for starting a new life ready to hand, in Palestine these fundamental necessities have to be first created. He declared that these necessities, like sanitary conditions, education, fuel, etc., would not be undertaken by private initiative and must, therefore, be supplied out of "public capital." To supply those necessities, he declared, was the purpose of the Keren Hayesod or Palestine Foundation fund.

ROSENFELD, SIGMUND 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 Sigmund L. Rosenfeld, 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 B. Goodstein, his attorney, at No. 1457 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 27th day of September, 1922.

BLUMENTHAL, ALFRED 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 Alfred Isaac Blumenthal, 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 David L. Well, his attorney, at No. 51 Chambers Street, in the City of New York, on or before the 9th day of October next.

NEUMAN, SAMUEL.—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 Samuel Neuman, also known as Samuel Joseph Neuman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at his place of transacting business, at the office of Benjamin H. Wickes, his attorney, at No. 362 Fifth Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 27th day of September, 1922.

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.

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, in the City of New York, on or before the 20th day of September, 1922.

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 subscriber, at his place of transacting business, at the office of A. L. & S. F. Jacobs, their attorneys, at No. 7 DeY Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 20th day of September, 1922.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912. Of the Hebrew Standard, published weekly at New York, N. Y., for April 1, 1922.

1. That the names and addresses of the publisher, editor, managing editor and business managers, are:—Publisher, William J. Solomon, 87 Nassau Street, New York; Editor, William J. Solomon, 87 Nassau Street, New York; Managing Editor, none; Business Manager, none.

2. That the owners are:—(Give names and addresses of individual owners, if a corporation, give its name and the names and addresses of stockholders, owning or holding 1 per cent. or more of the total amount of stock.) William J. Solomon, 87 Nassau Street, New York.

3. That the known bondholders, mortgagees and other security holders owning or holding 1 per cent. or more of total amount of bonds, mortgages or other securities are:—(If there are none, so state.) None.

STATE OF NEW YORK. OFFICE OF THE SECRETARY OF STATE. This certificate issued in duplicate, hereby certifies that the Eastern New York Wet Wash Laundry Co., Inc., a domestic stock corporation, has filed in this office on this 3d day of March, 1922, papers for the voluntary dissolution of such corporation under section 221 of the General Corporation Law, and that it appears therefrom that such corporation has been dissolved with said section in order to be dissolved.

BECK, MORRIS.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris Beck, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Leon B. Ginsburg, No. 123 Nassau Street, Borough of Manhattan, in the City of New York, on or before the first day of May, 1922, next.

RAFF, BERMAN.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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.

LUBARSKY, ABRAHAM E.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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. Roudin, 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.

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.

ESBERG, MOSES.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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. Kantrowitz, Esberg and Behr, No. 320 Broadway, Borough of Manhattan, New York City, on or before the 1st day of July, 1922.

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.

ROSENTHAL, HARRIS.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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. Feinberg, his 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.

LOEWENSTEIN, SALOMON C.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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 Gugzenheimer, Strasser & 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.

GINSBERG, SAMUEL.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Ginsberg, 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.

SCHIFF, GUSTAVE H.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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 Rossmann, his 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.

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 Schlessinger, 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, Sampson H. Wayne, No. 290 Broadway, Borough of Manhattan, in the City of New York, on or before the 11th day of September, next.

SCHLESINGER, MAURICE 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 Maurice F. Schlessinger, 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, Sampson H. Wayne, No. 290 Broadway, Borough of Manhattan, New York City, on or before the 11th day of September, next.

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 Eppstein & 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.

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 28th day of April, 1922.

SCHWEITZER, HERMAN.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Herman Schweitzer, 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.

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 B. Eisiger, her attorney, at No. 215 Montague Street, in the Borough of Brooklyn, in the City of New York, State of New York, on or before the 11th day of April, 1922.

FEINSTEIN, BARVETT.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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.

FELDMESSER, BERNAT.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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 Steindler, their attorneys, at No. 116 Nassau St., in the Borough of Manhattan, in the City of New York, State of New York, on or before the 7th day of August, 1922.

AARONS, LOUIS N.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis N. Aarons, 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 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.

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 subscribers, at their 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.

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.

SCHIFF, GUSTAVE H.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Gustave H. Schiff, 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.

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 their attorney, Sampson H. Wayne, No. 290 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.

ROSENTHAL, JOSEPH.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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 Louis Werner, its attorney, at No. 52 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.

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

COHEN, PAULINE.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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.

MARCUS, FRANCES.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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.

LUBLANG, HENRY.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Lublang, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at place of transacting business, at the office of Leon B. Ginsburg, his 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.

MORGENSTERN, MICHAEL.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Michael Morgenstern, 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 O. H. 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 22 day of May, 1922.

BLUMENTHAL, ALFRED.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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. 15 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.

FLAXMAN, JOSEPH.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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. Birkhahn, their attorney, at No. 42 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.

FREED, PHILIP.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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, State of New York, on or before the 28th day of April, next.

OPPENHEIM, FANNIE.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Fannie Oppenheim, 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, State of New York, on or before the 28th day of April, next.

OPPENHEIM, FANNIE.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Fannie Oppenheim, 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, State of New York, on or before the 28th day of April, next.

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.

BROWER, MAURICE.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against 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 their attorney, Sampson H. Wayne, No. 290 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.

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