

# THE HEBREW STANDARD

## America's Leading Jewish Family Paper

Nissan 16th, 5682

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

VOL. LXXIX. NO. 15.

NEW YORK, FRIDAY, APRIL 14TH, 1922.

10 CENTS PER COPY



## BABY GETS A BUNTING

By ELMA EHRlich LEVINGER

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Young Rabbi Rosenhorn was painfully ill at ease. When one is a very young rabbi it is not difficult to confuse him; and under the circumstances even a hardened veteran might have flushed under Mrs. Kordinsky's colorful phrases.

"Nothing aint too good for a man like you, Doctor," her voice raising high and penetrating with emotion. "First you get my Raphael back when he wants to run away and then you tell the doctor by the Settlement to come and make my Chayim good in his throat and then—"

"Ye—yes," with an agonized glance down the aisle, where certain of his flock were already advancing to bestow their Friday night blessings. Dave Rosenhorn wasn't a snob, but he didn't care to have his somewhat snobbish congregation gather about him, while Hannah Kordinsky from the wrong side of town, socially speaking, poured out her almost tearful gratitude. "I'm glad I've been able to help you a little with all your troubles."

"I don't get often to come to schul, Doctor," with a hitch to the red sweater that just failed to cover her ample person, "and you can't blame me. Honest to God, when I get them five kids to bed, I'm ready to drop on the bed and go to sleep myself without taking off my shoes. Anyhow, on Friday when I do my Shabbas cleaning and bake a little extra, maybe, for Shabbas and fix my fish and my chicken." From somewhere under the sweater she produced a bundle wrapped in newspaper. "Just a bit of Challah," she made her offering humbly. "It came out grand this week and I didn't know if your wife had luck with hers. How is she feeling now, Doctor?"

"Fine, fine—and come and see us sometime," with a warmth more professional than personal. "She would have come to see you when your little boy was sick, but she isn't going out much herself nowadays."

"Don't I know, Doctor," with a nod of infinite satisfaction. "God should give it, she comes through it all right and you'll live to see the baby under the chuppah, like my poor father Selig used to say. And when the baby comes, even if my Raphael aint making much with his

junking—the roads are so bad now (present. You got it coming to you, because I wrote a threatening letter and the farmers getting stingier Doctor, after all you done for our or two to that poor devil of a every day—even if we aint got a family." husband of hers and made him come

need. And there's no way to stop her."

Young Rabbi Rosenhorn was right. The grateful Mrs. Kordinsky was among the first of the stream of visitors that invaded the house several months after, laden with presents for the new baby. She stayed entirely too long and her chatter together with the wailing of her own six months old baby clawing at her breast gave Mrs. Rosenhorn a headache, but as the rabbi's wife she was used to suffering from the tender mercies of the congregation. She even felt a tinge of conscience at her ingratitude, when Mrs. Kordinsky triumphantly displayed her offering, a shockingly expensive baby bunting. Eva Rosenhorn gazed from the wrap, quilted pink silk with white chiffon lining, to the donor's shabby coat and her squinting baby's well-worn shoes.

"It's very beautiful—really too lovely for my baby," she faltered.

"Nothing aint too good and expensive for your husband's baby," declared Mrs. Kordinsky. "When my poor Schlemiel (her most intimate term for her husband) forgot to come home, didn't your husband write him to come back quick or get arrested? So as soon as I knew you were going to have a baby, I said: 'I'll get that baby a present nobody needs to be ashamed of—I'll get it a Baby Bunting.'" She leaned over the bed and wistfully touched the shimmering lining with one of her large work-hardened hands. "I aint never had nothing nice for none of my babies," she stated it as a fact, rather than a grievance. "Nothing nice or nothing new. Secondhand things we got junking. With a Schlemiel like him and all them kids, we're lucky to have enough to eat without buying new clothes."

"Maybe the next baby—" suggested the rabbi's wife kindly.

"God forbid!" piously. "Shut up, can't you?" this to the squirming baby, "I guess I got to be going, he's so restless. Well, I hope your baby 'll wear my present in good health and enjoy it."

The rabbi's son and heir never wore the festive pink Baby Bunting. The congregation on the whole had acted with generous thoughtfulness and the little fellow's wardrobe contained at least a half dozen wraps to say nothing of innumerable blankets



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### SCION OF FRENCH ROTHSCHILD FAMILY HERE

Baron James Henry de Rothschild, son of the French head of the famous international banking family, has arrived in this country, where he purposes making his home for the next two years studying American banking methods.

cent in the house, I'll pawn my featherbed I brought over from the old country to get your baby a nice "And she'll do it," mourned the back when he thought he needed a rabbi, after he had presented the vacation, she'll spend her last cent tribute of Challah to his wife. "Just on some fool trifle our baby won't

# Andrew Geller

## FASHION-FOOTWEAR

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"It's a pity some of these people who gave only a dollar to the war orphans didn't send these warm things where they were really needed," commented the young mother. "And that poor junkman's wife! I wanted to give it back to her own baby, but I didn't dare. Maybe I can do something for her some other time."

"Baby Buntings cast on the waters," quoted the rabbi, who was perhaps just a shade too frivolous for the profession—in private.

He spoke more truly than he dreamed. The next year when Mrs. Stern was receiving congratulations, flowers and presents of rattles, booties and hoods to celebrate the advent of Junior Cohen, red-faced and howling into this vale of tears, the rabbi's wife thriftily looked over her stock of unused baby clothes before sending her present. "I have to be careful," she told herself, "that I send her something nobody in the congregation gave me. Something from out of town. Ah—the Baby Bunting that Mrs. What-you-call-her gave me! She'll never visit Miriam Stern in a hundred years." Her eyes shone with malicious pleasure for she was less forgiving than her suitable husband. "Miriam's always bragging about her new car or their three maids and she sent me a bib that didn't cost her fifty cents. I'll show her a poor rabbi's wife knows how to give decent presents," she declared vindictively as she wrapped the dainty pink garment in fresh tissue paper and enclosed a card inscribed "with all the love in the world."

"I think the rabbi's wife must be going crazy," commented Miriam Stern to her five closest friends who had come to see the little darling and proclaim him the very image of his father. "Look what she sent Junior. It must have cost ten dollars, anyhow, at Bright's—it came in their box. The idea of her sending such an expensive present when they need every cent he makes to live on. No wonder he's

always thinking that he needs a larger salary. I believe in people living within their income. Besides Junior's things are all blue and I can't let him wear it."

"Take it down to Bright's and change it for something else," advised Hattie Corman. "I saw some awfully dear play-yards in their nursery department the other day. Get one of those."

"Junior's nursery is already furnished," loftily. "Well, I'll exchange it for something—a baby needs so many things."

She was very indignant after her first shopping excursion and confided to Hattie Corman just what she thought of the rabbi's wife. "I never thought she could be so deceitful. And her husband a rabbi, too! Down at Bright's they said they hadn't sold those silk Baby Buntings with hood for the last three years. She must have got it for a present herself and put it in one of their boxes. I'd like to send it back to her."

"Get away yourself," was the pragmatic suggestion. "Tell somebody out of town."

"That's just what I'll do. My brother's wife is expecting a baby and I'll have to send something. I hate to send anything expensive—she's such a cat! But I'll not spend any money on her with this around. I'll send it in Bright's box, too; she knows they're the best shop in town and think I paid a lot for it. Maybe, then, she'll let poor Joe send me a decent anniversary present for a change."

Mrs. Joe, happy with her new baby, also red and squirming and deluged with presents, looked over the silk and chiffon gift with scornful eyes. "Just like Miriam to send me a heavy wrap in summer," she told her husband. "And by next winter Marjorie won't be able to get into it. What will I do with it?"

"Give it away the next time you

need to send a baby present," suggested her husband. "Try to save a dollar or two for a change."

"I know what I'll do to show that cat I'm just as smart as she is," decided Miriam's affectionate sister-in-law. "I'll send it back to Morristown by the next mail. I just got a card from Bessie Schwartz—another girl baby. And they wanted a boy so bad this time, poor thing! Well," briskly. "I'll send er this sweet little gift and I don't care whether she can use it or not—I don't owe her anything. The snippy party she gave for me the last time I was in Morristown! And she'll be sure to show it to Miriam"

"Don't babies get a lot of foolish presents?" sighed little Bessie Schwartz to her mother. "Here's another Baby Bunting—a beauty, too. But I never put them on the babies—I believe in keeping their heads cool and these wadded hoods are terribly hot. What'll I do with it?"

"You ought to be glad to have more than your baby needs, instead of complaining," her mother told her severely. "That poor Mr. Kordinsky was around schnorring again yesterday. They've got another baby—a seventh, I think—and not a cent to have a Brith. I gave him a quarter."

"Another boy!" Bessie's tone was a little envious. "I bet they need a lot of things. Did he ask for clothes?"

"Anything we've got. I told him I'd ask you to make up a bundle when you get stronger."

"I'm strong enough now." She folded the pink silk wrap decisively. "I'll send them this bunting and—"

"Send them some of the older girls' things," warned her mother. "I wouldn't give them such an elegant thing like that coat. Poor people like that!"

"It doesn't hurt a poor baby to have a decent coat once in its life either," Bessie answered sententiously.

Friday night again—but for once the Kordinsky kitchen was not carefully swept and no Challah stood upon the table. For Rose, twelve years old, the eldest daughter of the house had been busy washing and helping her father sort junk, to say nothing of cooking for the younger children, to put the house in its wonted order for the Sabbath. But Mrs. Kordinsky did not scold her. She was too busy admiring the latest baby as he lay upon her arm, sweltering in the glory of a pink Baby Bunting. "I knew I'd get one for one of the kids, if I had enough babies," sighed Mrs. Kordinsky, happily.

### 80 Members in "\$1000 Club"

The "\$1000 Club" idea introduced in the campaign is catching fire. There are club members in every section of the city, and with the opening of the campaign the club announced a membership of 80. The club workers are confident that before the end of the campaign there will be 250 members in the club.

Mr. Samuel Untermyer is chairman of the "\$1000 Club" of the Keren Hayesod. The following members have already been enrolled: Israel Grabelsky, Boris Grabelsky, E. Gottfried, H. E. Goodstein, Philip Goldberg, Jacob Goell, Chas. Goell, Michael Furst, Harry Fischel, Herman Conheim, Elias A. Cohen, Choleff Bros., E. Cedar, L. Buchmann, Leopold Blumberg, Morris Biennestock, Mr. Barnett, G. Ball, Mrs. C. O. Baker, Joseph Zubow, Chas. Zenker, David Werbelowsky, A. Werbelowsky, Louis Weiss, Philip Wattenberg, Samuel Untermyer, Irwin Untermyer, B. Titman, Alvin Untermyer, I. Unterberg, Mr. Tishman, Isaac Tampowsky, H. Susskind, David Surdut, Mrs. R. W. Sundelson, Myer Soloff, Sol. Smilin, Bernard Semel, Jefferson Seligman, Peter J. Schweitzer, Michael Salt, Reuben Sadowsky, Samuel Rottenberg, G. S. Rothe, Louis Robinson, Nathan Reznikoff, Joseph Premsky, Jos. Polstein, Morris Polsky, Max Phillips, Adolph Nathanson, A. Moskowitz, Simon Minskoff, Mr. Mindlin, I. Matz, Louis Marshall, Philip Masliansky, Bernard A. Marcus, J. J. Lubell, Charles Lindner, Nathan Lieberman, Adolph Lewisohn, Jules Lamchen, Felix A. Lacks, Morris Kulock, Max M. Koven, L. Kehlman, Abraham Kaplan, Michael Jelin, M. Jarcho, Max Greenfogel.

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### UNITED SYNAGOGUE ACTIVITIES

Arrangements for the New York State Convention of the United Synagogue are being completed. The sessions will open Sunday morning, May 7, at Rochester, in the synagogue of Congregation Beth El. There will be two business sessions, morning and afternoon. The Sisterhood of the Congregation Beth El will serve luncheon to the guests and delegates, and in the evening the congregation is arranging a banquet in honor of the out of town delegates.

The Philadelphia Branch of the United Synagogue arranged a Purim Ball for the Jewish students of the University of Pennsylvania. The Ball was donated by Mrs. Jennie Stern, a member of the Branch, and refreshments were served. About 500 young men and women attended.

The Young People's Congregation which was organized by the Branch is proving very successful. The synagogue is filled at the services. Amongst the speakers are: Rabbi Max D. Klein, the President of the Branch; Rabbi Harry S. Davidowitz, Rabbi Samuel Fredman, Dr. Julius H. Greenstone, Mr. Louis E. Levinthal, Hon. Henry A. Braude, Mr. Joseph Gross, Rabbi Simon Fyne, and Judge William M. Lewis. The plans for the Students' House have been completed. The House will contain dormitory facilities for seventy men, a cafeteria accommodating several hundred, a synagogue, social rooms, lecture hall, and meeting rooms.

The New York Branch plans to arrange a Passover Celebration for the delinquent children kept at the Shelter of the Society for the Prevention of Cruelty to Children, Sunday evening, April 16, at 6 o'clock.

A Cantor and Choir is being sent to Sing Sing to take part in the Passover celebration for the prisoners, under the auspices of Dr. Jacob Katz.

The work in the settlement houses, under the direction of Mrs. Samuel Spiegel, chairman of the Women's Activities Committee, has been modified so that regular classes for the children are conducted at the Clark House, College Settlement and the University Settlement.

The date of the Annual Meeting of the New York Branch has been set for the 14th of May. It will take place at the Jewish Theological Seminary and will consist of two sessions, morning and afternoon, and luncheon will be served at 1 o'clock.

A number of camps both for boys and girls have been endorsed by the United Synagogue of America. The food served in these camps will be in accordance with the Dietary Laws, and a general Jewish spirit will be maintained by the religious instructors, the saying of grace after meals, and morning and evening services, and special Sabbath services.

Plans are being made to open summer schools in a number of summer resorts both in the mountains and at the seashore.

The following additional congregations voted to affiliate with the United Synagogue of America:

- New Adas Yeshurun, Montreal, Quebec, Canada,
- Young People's Synagogue, Minneapolis, Minn.
- Temple Emanuel of Port Richmond, S. I.

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# NEWS FROM ENGLAND

Exclusive Correspondence to the HEBREW STANDARD

### Jewish Board of Guardians' Report. English Tourists for Palestine—Mr. Ramsay Macdonald's Tribute to Sir Herbert Samuels—Narrow Escape of Lord Reading—King's Appreciation of Jewish Soldiers—Zionism in Parliament—Opening New Class Rooms in Hampstead Synagogue.

March 24, 1922.

The annual report of the Jewish Board of Guardians has just been issued, dealing with the sixty-third year of its history. The report denominates the year under review as probably the most difficult and anxious in the whole history of the institution. As is known, the board had to face a deficit of nearly £20,000 and an unexampled demand for its assistance. Up to the present it has happily been able to weather this storm. It has obtained increased support from the community, and at the same time the demands upon it fell off in the last quarter of the year, but, however, the board is not yet clear of its difficulties. At the end of last year an additional £16,500 deficit had accumulated, and with the present economic conditions and consequent unemployment in this country, it can easily be seen that its prospects are by no means rosy. There is, of course, considerable headway still to be made in popularizing the board in the sense of gaining for it a wider and more extended support. At the present time there are only 3,000 subscribers on the books of the institution, and this, it may be pointed out, is drawn from a population of well over 200,000, representing some 40,000 families. Even if a certain proportion of the aggregate population is allowed, as too poor to subscribe at all, there must be many hundreds of families who are quite able to give at least something to this institution. It is understood that the current year will see considerably more activity on the part of the board in this respect.

Apparently Palestine is becoming in the true sense of the word a "health" resort. And taking it for granted that the country prospers and is made convenient for tourists, it is likely to claim its regular quota of visitors year by year one gathers from recent correspondence in London. One of the latest persons to determine to go there is Mrs. Leopold de Rothschild, who, however, is doubtless bent on a sadder but no less sacred mission than that of seeing the land. It is announced that she will travel in company with her sister, Mrs. Sasson. Incidentally it may be mentioned that Mrs. de Rothschild has always been a strenuous opponent of the Zionist movement, and rumor had it at one time that she was prominently responsible for the issue of the now famous 1917 manifesto signed by Mr. D. L. Alexander and Mr. Claude Montefiore on behalf of the deputies and the Anglo-Jewish Association.

Addressing his supporters at Talbot some short time ago Mr. Ramsay Macdonald, in the course of his speech, paid a high tribute to Sir Herbert Samuel. He said: "In Palestine I found that during the war our government authorized the High Commissioner to tell the Arabs that if they would join us and fight against the Turks we would establish an Arab kingdom and would give subsidies of £5,000 monthly and £20,000 cash down. At the same time we were

telling the Jews we would make Palestine a home for the Jews and facilitate immigration, which would ultimately give the Jews a majority in Palestine. We also came to a third agreement with France to divide Syria, Palestine and Mesopotamia between France and ourselves as part of the spoils of war. These three pledges diametrically opposed to each other were given, and the High Commissioner in Palestine is trying to maintain our honor, prestige and authority under conditions such as these." The "Jewish World" editorial cannot agree, they say, "that the three pledges mentioned by Mr. Macdonald are, as he says, 'diametrically opposed to each other.'" They think that the pledges, given good will on all sides, might well be adjusted to mutual satisfaction. In fact, that journal has always shown itself very favorably inclined to a conference between the Arabs and the Zionist Organization, and they now say that they are convinced that such a meeting would form at least the first step to mutual adjustment of all contending interests in Palestine.

A late advice from India states that the Earl of Reading, who is spending a few days at Jaipur, had a thrilling escape from death while tiger shooting last Saturday. The party, says an Allahabad correspondent, were hunting a thick covert composed of reeds ten to fifteen feet high when the dry vegetation was set on fire. Terrified elephants stampeded and the beaters made a dash for safety. The fire burned itself out quickly and a tigress was discovered in a small oasis left by the flames. The frightened animal dashed towards Lord Reading at full speed. The Viceroy emptied both barrels and wounded the tigress, who dashed back to her cover, ultimately to be shot by Major Carey-Evans, who is the son-in-law of Mr. David Lloyd George.

The organizer of the British Jewry Book of Honor sent a copy of the work to His Majesty the King, and this week received a letter in acknowledgment, which reads as follows:

"Dear Sir, I have laid before the King, 'The British Jewry Book of Honor,' which you have been good enough to send for His Majesty's acceptance. In conveying to you the King's thanks for this remarkable volume, I am commanded to let you know how glad His Majesty is to have this splendid record of the services rendered by the Jews of the empire; it will be a welcome addition to his library of books in connection with the great war. The King did not fail to notice the many names on the roll of honor, and His Majesty was impressed with the long list of those who won decorations, including five recipients of the Victoria Cross.

"Yours very truly,  
"CLIVE WIGRAM."

The question of Zionism was the other evening again raised in the House of Lords, when Lord Raglan asked whether the Rutenberg scheme had been sanctioned by the government, whether the owners and occupiers of the land affected approved of the scheme, and whether the government accepted any responsibility for it. Replying, the Duke of Sutherland said that the Rutenberg

scheme was the most substantial, practical contribution so far made by Judaism to the restoration of prosperity in Palestine. The whole working of the thing was put under government control and supervision, but the government did not propose to accept any financial responsibility for the scheme. The fullest provision had been made for the rights of the owners of the land affected, but they had not been directly consulted in the matter. Mr. Rutenberg and his friends did not propose to employ only Jewish labor on the works. The scheme would benefit Jews and Arabs alike. It would be the duty of the government to maintain public order and to protect these and all important public works. Lord Raglan then asked whether the unemployed Jewish immigrants in Palestine were being formed into labor battalions; if so how these battalions were being employed, at what rates, and from what funds they were being paid. The Duke of Sutherland in replying to this question, said that in July last year it was decided, as far as possible, to replace Egyptian labor by Palestine labor on army work in Palestine. The Palestinians had, therefore, taken the place of the Egyptian labor corps. No additional cost was involved. The High Commissioner and the Palestine Government were fully alive to the possible economic dangers of unrestricted Jewish immigration. The present restrictions were severe, and their severity had been increased by a recent decision under which all applications from intending immigrants, of what might be called laboring classes, had to be referred to the Palestine Government in the first place. The latter would decide whether the proposed immigrant could be admitted without danger of unemployment.

On Sunday last, Mr. Frank I. Lyons presided at the consecration of the new classrooms attached to the Hampstead Synagogue. The Revs. A. A. Green and W. Stoloff conducted a brief religious service. Mr. Lyons, in the course of his address, expressed the hope that with the better accommodations now available, the classes would meet more frequently, and that the children of a larger number of members would attend. He also made an appeal for a fund for the beautifying of the synagogue. The chief rabbi said that the new building was the finest of the kind in the metropolis. He emphasized the teaching of religious discipline as the main function of the classes.

## In Preparation for a Permanent American Jewish Congress

The announcement of the reconvening of the American Jewish Congress in Philadelphia, beginning May 21, 1922, has been accepted with interest and enthusiasm by all who realize and appreciate the necessity of a central authoritative and representative organization of American Jewry. In every Jewish community throughout the entire union enthusiasts for the congress idea are busily engaged arranging and preparing for the local convention, the main purpose of which will be to elect representatives to the coming sessions of the congress.

Local electing conventions are to take place in every community in the United States. These conventions are called by the local congress committees, if such exist, or by any other Jewish organization. In each community each and every local organization is invited to participate by sending delegates. Each organization is entitled to at least one delegate. If its membership numbers more than fifty it is entitled to one delegate for every fifty members.

Greater New York, which is entitled to 100 representatives to the congress, has been subdivided into twelve districts. In each district a separate electing convention will take place. To this convention each Jewish society, congregation, lodge, Zionist district, camp, mutual benefit society, union, branch and other organization may send delegates. Out of the delegates to the electing conventions will be elected the number of representatives to the congress allowed for that district.

The dates and places where the various district conventions in Greater New York will take place follow:

First District: The convention of the First District, which includes all that part of Manhattan known as the Lower East Side, from the river to Houston street, and is entitled to 12 representatives, will take place at Clinton Hall, 151 Clinton street, on Wednesday, April 26, 8 p. m.

Second District: The convention of the Second District, which includes all that part of Manhattan from Houston street to Twenty-third street and is entitled to 15 representatives, will take place at the Hias building, 425 Lafayette street, on Sunday, April 23, 2 p. m.

Third District: The convention of the Third District, which includes all that part of Manhattan from Twenty-third street to 110th street and is entitled to 11 representatives, will take place at the Central Jewish Institute on Tuesday, April 25, 8 p. m.

Fourth District: The convention of the Fourth District, which includes Harlem, from 110th street, and Washington Heights, and is entitled to 11 representatives, will take place at the Institutional Synagogue, 34 West 116th street, on Tuesday, April 25, 8 p. m.

Fifth District: The convention of the Fifth District, which includes all of the Borough of the Bronx and is entitled to 18 representatives, will take place at the Bronx Jewish Institute, 1511 Fulton avenue, near East 171st street, on Sunday, April 23, 2 p. m.

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Sixth District: The convention of the Sixth District, which includes all of Staten Island and is entitled to two representatives, will take place at the Hebrew Educational Alliance Building, Canal street, S. I., on Tuesday, April 25, 8 p. m.

Seventh District: The convention of the Seventh District, which includes Williamsburgh, Ridgewood and Greenpoint and is entitled to eight representatives, will take place at the Beth Moses Auditorium, 404 Hart street, near Stuyvesant avenue, Brooklyn, on Monday, April 24, 8 p. m.

Eighth District: The convention of the Eighth District, which includes Brownsville, East New York and Central Brooklyn and is entitled to 10 representatives, will take place at the Stone Avenue Talmud Torah, 400 Stone avenue, on Saturday, April 22, 8 p. m.

Ninth District: The convention of the Ninth District, which includes Borough Park and Flatbush and is entitled to five representatives, will take place at the Temple Emanuel, Forty-ninth street and Fourteenth avenue, Borough Park, on Wednesday, April 26, 8 p. m.

Tenth District: The convention of the Tenth District, which includes South Brooklyn, Bay Ridge, Bensonhurst and Coney Island and is entitled to four representatives, will take place at Congregation Agudath Achim, 320 Forty-seventh street, on Monday, April 24, 8 p. m.

Eleventh District: The convention of the Eleventh District, which includes Long Island City, Astoria, Flushing, Maspeth, Jamaica and all other parts of Long Island and is entitled to two representatives, will take place at the Temple Israel, Hillside avenue, Jamaica, on Wednesday, April 26, 8 p. m.

Twelfth District: The convention of the Twelfth District, which includes Far Rockaway, Edgemere, Arverne, Rockaway Beach and Rockaway Park and is entitled to two representatives, will take place at the Derech Emuno Jewish Community Center of Arverne on Monday, April 24, 8 p. m.

## Society for the Advancement of Judaism

Services and meetings are held at 41 West Eighty-sixth street and the traditional character of the services is maintained. Ever Saturday afternoon at 5 o'clock Rabbi Kaplan speaks on "Jewish History," and on alternate Wednesday evenings at 8.15 Rabbi Kaplan will address a group of young men and women on "Vital Questions of the Day."

A weekly forum is held and recent speakers were Dr. J. L. Magnus, who spoke on "The Jewish Soul" and "The Jewish Conscience," and Dr. S. Benderly who took as his topic, "Constructive Work in Palestine."

Under the leadership of Dr. H. M. Kallen conferences are held every Monday evening at 8.15 to discuss "The Jewish Question and International Politics." On April 3 the subject was "Critical Historic Factors Determining the Present Position of the Jewish Question," and on

April 10—"The Jewish Position in Europe and America." Further topics announced are, April 17, "The Position in Palestine," and April 24, "Realism and Romance in Jewish Policy."

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## ITEMS OF INTEREST IN THE JEWISH WORLD

Jewish residents of Rutherford, N. J., are planning to erect a Talmud Torah.

The Italian government has appointed Mr. Tonfany to be its consul in Warsaw.

Dr. Eugen Taubler has been appointed professor at the University of Zurich, Switzerland.

A drive is now in progress to raise funds for a new synagogue to be erected at Bennington, Vt.

A Hebrew speaking society, to be called "Ivriah," has been organized at Hartford, Conn.

A monthly Jewish publication called "The Hebrew Student" is now being issued at Bombay, India.

Ground will be broken May 1 for a new Jewish Centre to be erected in the Flatbush section of Brooklyn.

The German organ of the chemical industry advocates closer commercial relations between Germany and Palestine.

The rector of the Vilna University has expressed himself in favor of opening a faculty for Hebrew, with Jewish literature.

The Austrian government has appointed Mr. M. Schwartz as its consul in Palestine. Mr. Schwartz is an active Zionist.

The new Jewish National Council for Lithuania consists of fifty persons. It is headed by Dr. Brutzkus and Advocate Finkelstein.

Governor McRae of Arkansas has named Rabbi Emanuel J. Jack of Little Rock State Director of Americanization and chairman of the newly created Honorary State Board of Americanization. Dr. Jack was Director of Americanization in the State of California at the beginning of the World War, later going abroad, where he spent ten months.

## Help the Unfortunate Children of the Hebrew National Orphan House

Dear Friends and Brethren:

Every year with the coming of spring, we are ready to receive our beautiful Passover Holidays. It is customary among us Jews, not alone to beautify our homes, but to dress ourselves and all the members of our family, in new and beautiful clothes.

We have at the present time, in our home at Tuckahoe Road, Yonkers, New York, 325 orphan children, who are not as fortunate as you and I. Most of them have never known their parents. Some have no father, some have no mother, and quite a number have neither father nor mother.

And yet, they too are human. They require as much attention as our own children. They too anticipate the Passover Holidays, and would love to receive new clothing, new shoes, etc. But while we are anxious to make them happy and supply them with everything they desire, we unfortunately lack the funds to do so. We, therefore, appeal to you to send us your contribution which will enable us to make all our children happy and contented. I am sure that the Almighty will multiply your donation to us many times over, and give you long life, so that you may help those that need help.

Our Institution is an honor to the Jewish community in New York and elsewhere. Please help us to maintain our reputation and extend our activities, so that the Hebrew National Orphan House will be known in every city and State in the Union.

Respectfully yours,

**B. REICH, President**

ALEX. GOLDBERG, General Manager

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Rev. William P. Mayer, of Denver, Colo., has been elected Rabbi by the Sons of Israel Association of Colorado Springs, Colo.

The annual report of the Federation of Jewish Philanthropies of Toronto, Canada, shows that \$61,669 was disbursed last year.

The Jewish members of the municipality of Warsaw have raised a protest against the production of anti-Semitic plays in the theatres.

The Corsicana (Tex.) Jewish community is planning to build a country home in which to hold all the social affairs and dances of the members.

An art exhibition was recently arranged in Vilna. The pictures on exhibition were made either by or for the Jewish school children of the city.

The anti-Semitic Hungarian organ, "Szedi Uj Nemzedek," has been fined 2,000 kronen for libeling the president of the Szegedin Jewish community, Dr. S. Biedl.

A New London (Conn.) branch of the Hebrew Women's Home for Children of Hartford, which is now a State institution, was successfully launched last week.

A charter has been issued by the Secretary of State to the First United Jewish Society of the neighboring villages, Jeffersonville and Kenoza Lake, Sullivan county, N. Y.

The Buenos Aires Relief Committee sent to the Executive of the Jewish World Relief Conference 63,000 francs for the purchase of seeds for the South Russian Jewish colonies.

I. J. Aschlem of San Francisco, Cal., has just completed twenty-five years as grand secretary of District Grand Lodge No. 4, I. O. E. B., which embraces the lodges of the Pacific Coast.

The Polish anti-Semitic press has made a severe attack on the Lithuanian Jewish Communal Conference, held at Kovno, for its resolution in favor of a union between Vilna and the Lithuanian State.

Max Cohan has been elected captain of the 1922 University of Denver Baseball team. Cohan has the distinction of being the first Jewish student ever elected captain of a college team in the west.

The Jewish leaders at Warsaw have made representations to the Ministry concerning the new measures against Ukrainian Jewish emigrants in Rovno. The Minister promised to consider the matter.

The Jewish Community House at Cleveland, O., founded by the I. O. E. B., has come into possession of the Young Men and Women's Hebrew Association, which has secured it as permanent headquarters.

Increased attendance at the recently established Jewish Day School, Corona Heights, L. I., has necessitated a larger teaching force. One hundred and thirty pupils are enrolled, and the school is growing daily.

Mr. Take Jonescu has issued a statement on the Jewish problem in Roumania. He gives it as his opinion that the government should subsidize the Jewish schools and recognize the Jewish communities.

After a long service in the Cantorate the last few years of which were spent with the House of Israel Congregation, Utica, N. Y., Rabbi Nathan Engel will leave this field of activity on May 1 to enter into business.

The Jewish community at Cork, Ireland, lost a valuable member last month in the passing away of Mr. Louis Herman. He was an ardent Zionist and was president and later treasurer of the Cork Zionist Association.

Dr. C. S. Myers, C.B.E., F.R.S., will resign his Cambridge (England) Professorship of Experimental Psychology as from June next, to devote himself to the work of the National Institute of Industrial Psychology.

Dr. Isaac Husik, who has been a member of the faculty of the University of Pennsylvania for some years, was last week elected by the trustees of this institution to a full professorship in the department of philosophy.

In 1872 Nathan Potsdamer of Philadelphia went on the road as traveling representative of a New York glove manufacturer. He has just rounded out fifty years of successive travel, in which time he has made but one change in his business connections.

The complete lists of those elected in the recent elections show that one Jew (Mr. Weisselberg) has been elected to the Senate, and seven Jews, Messrs. Berkowitz, Filderman, Lerner, Pistiner, Samuelovitch, Stern and Straucher, to the Chamber of Deputies.

Congregatin Ohabel Shalom of Boston, Mass., has concluded plans for the erection of what will be the largest synagogue in New England. The new structure will be at the corner of Beacon and Kent street and when completed will cost over \$350,000.

Mr. M. I. Duparc, of Amsterdam, Referendary to the Dutch Ministry of Education, has received the honor of Commander of the Legion of Honor from the French Government. Mr. Duparc has held other government posts, notably at the Ministry of the Interior.

A Jewish deputation recently visited the Polish Minister of Education and laid before him the problem of the Jewish students who had matriculated in Russia, and were not allowed to continue their studies in Polish universities. The Minister promised to consider the matter.

Henry Krollk, whose death is reported from Detroit, Mich., where he resided for over fifty years, was one of the most beloved and best-known men of the State. He was for a number of years vice-president of the Beth-El Relief Society and a trustee of Temple Beth-El.

The High Commissioner Sir Herbert Samuel will arrive in England at the end of April in order to confer with His Majesty's Government on pending questions concerning Palestine. He will be accompanied by Lady Samuel, and proposes to return to Palestine at the end of June.

Philo Jacoby, a noted figure in San Francisco Jewry, marksman of world renown and for years editor of "The Hebrew," which he founded in 1863, died last month after an illness of over a year. He was eighty-four years of age. Coming to San Francisco in 1859 on a clipper ship, he first followed the printers' trade. As a boy he became fascinated with marksmanship. With a keen eye for the target and a determination to excel, he forged ahead until he attained a position as one of the world's greatest crack shots. He participated in matches throughout the United States and abroad, often shooting before crowned heads. He won more than 100 medals, thirty-six trophy cups and a championship belt.

At the dedication of the Stanley Mastbaum Memorial Building at the Eagleville (Pa.) Sanitarium for Consumptives last week it was announced that there was still \$33,000 due on the building, which cost \$83,000 to erect and equip. Before the meeting was over the entire amount was subscribed by friends of the late Mr. Mastbaum.

On the occasion of his retirement the employees of the Shell Company and the associated companies under the control of Lord Bearsted (formerly Sir Marcus Samuels) made him a presentation as a mark of their esteem. The presentation consisted of a check to the value of £3,619 19s., which Lord Bearsted has devoted to the endowment of a bed in his name in the London Hospital.

Temple B'nai B'rith of Los Angeles, Cal., which is the largest and oldest congregation in the Southern California metropolis, has purchased a site at Witshire and Hobart boulevards. The congregation now worships in the downtown section of the city, and will move in order to keep pace with the exodus towards the suburbs. The synagogue when built will include all modern institutional features.

In view of the recent Sunday laws enacted by the Latvian parliament, an appeal has been issued by the Rabbis for a stricter observance of the sabbath, that the enemies of Israel might not gloat over its surrender. At the same time a special fund is being raised to give financial and material assistance to those who find themselves in dire straits during the period of their adjustment to the new law.

The death recently occurred at Ballarat, Australia, of Solomon Marks at the advanced age of seventy-four. At the time of his death he was president of the Ballarat Congregation of the local Jewish Philanthropic Society of the local branch of the Anglo-Jewish Association, and also of the Ballarat Benevolent Asylum. He was the oldest member of St. John's Masonic Lodge and a past deputy grand master.

The Chinese police at Harbin recently banned the meeting scheduled to be held by the Jewish Women's Club of this city—an organization which has existed for the last 15 years, concerning itself with charity work exclusively. A meeting of the "Zeire Zion" was recently given similar treatment, and it appears that the Chinese police are pursuing a systematic policy of hampering the work of Jewish organizations and institutions.

The Board of Governors of the Hebrew Union College have appointed Dr. Jacob Mann of Baltimore Professor of Jewish History and Literature to fill the chair made vacant by the death of Dr. Gotthard Deutsch. Dr. Mann, who is one of our foremost Jewish scholars, was born in Galicia in 1889. He went to London and completed his education in London University and Jews' College. He received the degrees of B. A., M. A. and Litt. D. from London University and the degree of Jewish Minister from Jews' College. In November, 1920, he came to America.

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**ENGAGEMENTS**

**GAINSBORO — ROGERS.** — Mr. and Mrs. Nathan Rogers, Hotel Manhattan Square, announce the engagement of their daughter May to Mr. Herman Gainsboro.

**KAPLAN — SIESEL.** — Mrs. Augusta Siesel of 611 West 141st street announces the engagement of her daughter Ruth to Mr. Harry Kaplan, son of Mr. Simon Kaplan.

**KAUFFMANN — LESSER.** — Mrs. Ray Lesser of 165 Audubon avenue announces the betrothal of her daughter Helen C. to Dr. Sidney S. Kauffmann, son of Mr. and Mrs. Charles Kauffmann. Reception Hotel McAlpin, Sunday, April 23, 3 to 6. No cards.

**KOHAN — LEVY.** — Mrs. Bessie Levy of 1366 St. Nicholas avenue announces the engagement of her daughter Lillian to Mr. Henry Kohan of New York.

**MARKOWITZ — ROSENBERG.** — Mr. and Mrs. David Rosenberg of 515 West 138th street announce the betrothal of their daughter Anna Helen to Mr. Leo Markowitz.

**SCHNEIDER — BIRNBAUM.** — Mrs. Kate Birnbaum of 24 Mount Morris Park West wishes to announce the engagement of her daughter Pearl to David Schneider. Reception at Hotel McAlpin Sunday night, April 23.

**MARRIAGES**

**BARUCH — FRIEDLANDER.** — On Wednesday, April 5, 1922, Miss Juliette Friedlander to Mr. Joseph Baruch, at the Ritz Carlton, Rev. Dr. Adolph Spiegel officiating.

**BERNSTEIN — FREIMARK.** — Charles Bernstein to Clara Freimark, of No. 530 West 159th street, at the home of the bride, by Dr. I. Mortimer Bloom.

**COHN — COHEN.** — Mrs. Sarah Cohen of 608 West 189th street announces the marriage of her daughter Florence to Harry M. Cohn on Sunday, April 9, 1922, at the home of the officiating minister, Rabbi Aaron Eiseman.

**FEINBERG — GOLDSTEIN.** — Mr. and Mrs. Louis Goldstein of No. 597 Sheffield avenue, Brooklyn, announce the

marriage of their daughter Irene to Mr. Harry Feinberg on February 22, 1922.

**FLEISCHMANN — BLOOM.** — Mr. and Mrs. Isidor Bloom of 1090 St. Nicholas avenue announce the marriage of their daughter Ruth Lillian to Mr. Herman Fleischmann on April 2.

**FELDMAN — GOETZ.** — On April 2, 1922, at the residence of the bride, No. 1322 Prospect avenue, Estelle Goetz to Albert Feldman, by Rev. Dr. Adolph Spiegel.

**FISCH — LOND.** — Mr. and Mrs. A. Lond announce the marriage of their daughter Clara to Hyman Fisch on Sunday, April 9, 1922, at the Talmud Torah Toras Moische. Rabbi Aaron Eiseman performed the ceremony.

**FRAENKEL — BERNSTEIN.** — Mr. and Mrs. B. H. Bernstein of 1864 Seventh avenue announce the marriage of their daughter Rose to Mr. Julius Fraenkel, on March 28, 1922, at Chalif's. Rev. Herbert S. Goldstein officiated.

**GROTSKY — SHAPIRO.** — Mr. and Mrs. Simon Shapiro of 720 Riverside Drive announce the marriage of their daughter Jeanne to Edward I. Grotzky, on April 5, at Hotel Gotham, New York.

**GORCEY — RING.** — Irving Gorcey to Olga Ring, of No. 381 Edgecomb avenue, by Dr. I. Mortimer Bloom.

**GREENFIELD — KAHN.** — Miss Lena Kahn to Mr. Samuel Greenfield, Saturday, April 8, by Rev. S. Seidman.

**HIRSCH — PEARCE.** — Mr. Robert Hirsch to Miss Edith Pearce, of No. 215 Audubon avenue, at the home of the groom, by Dr. I. Mortimer Bloom.

**JACOB — COHEN.** — Isaac Jacob to Sarah Cohen, of No. 500 West 171st street, at the home of the bride, the ceremony being performed by Dr. I. Mortimer Bloom.

**JACOBY — SHENBERG.** — Mr. Elliott Jacoby to Miss Anna Shenberg, daughter of Mr. and Mrs. Peter Shenberg, of 511 West 139th street, on Sunday, April 9, at the Wallace Hall, by Rabbi Joel Blem.

**KAPLAN — EVERT.** — Miss Anna Evert to Mr. Nathan Kaplan, on Saturday, April 8, by Rev. S. Seidman.

**KRAUS — LIPSUS.** — Gustave Kraus to Charlotte Lipsius, of No. 1111 South-

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ern Boulevard, at Diamond Palace, by Dr. I. Mortimer Bloom.

**LANDAU — ADELSTEIN.** — Morris Landau, of Leonia, N. J., to Gertrude Lillian Adelstein, of No. 560 West 160th street, at the home of the bride, by Dr. I. Mortimer Bloom.

**PEYSER — GOLDBERG.** — Mr. and Mrs. Abraham Goldberg of 56 Fort Washington avenue announce the marriage of their daughter Florenc to Kaufman L. Peyser on Tuesday, April 4, 1922, at the Hotel Savoy. Rabbi Aaron Eiseman performed the ceremony.

**QUAIT — ROSE.** — Mr. and Mrs. Armin Rose of 535 West 163d street announce the marriage of their daughter Wilma to Mr. Max B. Quait, at the Savigny, April 2, 1922, by Rabbi Max Drob.

**RAYMOND — STERNHEIM.** — Miss Helen Sternheim to Mr. Harry Raymond, by Rev. Dr. Adolph Spiegel on April 1, 1922.

**ROSENBERG — FOX.** — Mr. and Mrs. Raphael A. Fox announce the marriage of their daughter Ida to Benjamin Rosenberg on Tuesday, April 4, at the home of the bride, 100 St. Nicholas avenue, by Rev. Dr. Jacob Kohn.

**SCHEINBERG — SPECTOR.** — On Saturday, April 8, 1922, Miss Yetta Spector of 1835 Eighty-first street, Brooklyn, to Abraham Scheinberg, at the home of the officiating minister, Rabbi Aaron Eiseman.

**SOLOMON — HUSCHULD.** — Sylvia Huschuld to Mr. Harry Solomon, on Saturday, April 4. Rev. S. Seidman officiated.

**BAR MITZVAH**

**LACHMAN.** — Mr. and Mrs. A. Lachman of 270 Concord avenue announce the Bar Mitzvah of their son Herbert on Sabbath morning, April 15, at 10 o'clock at Mt. Neboh Temple, 150th street and Broadway.

**CARD OF THANKS**

The Ladies' Malbish Arumim Society of the Uptown Talmud Torah distributed several hundred suits and pairs of shoes to the poor and orphaned children of the Uptown Talmud Torah on Sunday, April 2. A vote of thanks is extended to the committee which took part in the distribution, Mrs. Joseph Cohen, president.

**BIRTHS**

**MENCHER.** — Mr. and Mrs. M. A. Mencher (nee Caroline Wagner), announce the birth of a daughter on Friday, April 7, at Lakewood, N. J.

**NAGEL.** — Mr. and Mrs. Sam Nagel (nee Marlon Altman), announce the arrival of a son at Bruno's Sanitarium on April 5.

**SCHACHAT.** — Mr. and Mrs. Alfred Schachat (nee Levin) of 644 West 173d street announce the birth of a daughter April 7.

**SLIFKA.** — Mr. and Mrs. Hermann Slifka (nee Birdie Warburg) announce the birth of a daughter, April 7, at Misericordia Hospital.

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 Among the many interesting arrivals here displayed (some from Paris, some from elsewhere) are frocks, costumes (the latter consisting of frock with matching cape or coat) and coat-and-skirt suits; all of them new, all of them knitted (of wool or artificial silk), and all of them smart in the ultimate degree.  
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### Annual Meeting of the Talmudical Institute of Harlem

The Talmudical Institute of Harlem will hold its annual member meeting on Sunday afternoon, April 16, at 2:30 o'clock, in the Auditorium of the Institution, 10-12-14 West 114th Street, New York City, when the President, Mr. Jacob Lunitz, will read his annual report.

The principal address of the afternoon will be delivered by Rev. Dr. Moses Hyamson. The other speakers will include Rabbis M. H. Margulies, M. Sterman, A. I. Schochatowitz, Ph. Jacobs, Ph. Kosof, B. Pearl and K. Borodkin.

There will be an interesting exhibition of the work of the Hebrew and English Departments, and the pupils' choir will render several selections.

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### Jewish Students Capture Honors

The honor list for students in the College of Arts and Pure Science of New York University is led by Arthur Hirschfeld, a freshman from Dickinson High School, Jersey City. His average for the half term that he has been at New York University is 83 per cent. Hirschfeld is the outstanding representative of the New Jersey schools. It is noteworthy that the majority of the men on the honor list are from the borough across the bridge. The city of New York has but one honor man, Leonard Kautner, of East 17th Street.

The honor men in the senior class are: Michael Reicher, 81.77 per cent.; Theodore Bisher, 80.47 per cent.; Julius Silvers, 79 per cent. Mitchell Fisher leads in the junior class with 81.77 per cent. Lester Demons is in second place with 81.20 per cent.; Joseph Morse is third with 80.64 per cent. as his average for the last three years.

In the sophomore class Julius Haberman leads with 82.70 per cent.; Harold Payot is second with 81.60 per cent., and Leonard Kautner is third with 80.80 per cent. In the freshman class Arthur Hirschfeld is the only Class "A" man.

### No Funds for Jewish Orphanage

Wilna (Jewish Press Association).—In its annual fiscal budget the city government appropriated but \$60,000 marks for the Jewish orphanage in the city.

A Jewish deputation, headed by Dr. Wigodsky, visited General Makushetzky, burgomaster, and pointed out the inadequacy of the appropriation, requesting that reconsideration of the matter be had, and that at least 2,000,000 marks be provided for the needs of the Jewish orphans. The general refused to comply with the requests made of him, and stated that the financial condition of the city made impossible any further aid for the Jewish orphanage.

### Laughed on the Street: Seven Days in Prison

Wilna (Jewish Press Association).—Jewish laughter in public is forbidden. In Warsaw there are certain public avenues where Jews are prohibited from promenading; in Wilna, where they must not laugh.

Four Jewish students of the evening high school "Morris Wintchevsky" passed this street in their return from school and dared to laugh aloud. They were immediately arrested as violators of the law, tried before a court of justice, and sentenced to seven days in the city prison.

### MUSIC AND DRAMA

Bronislaw Huberman is to give his fourth and last New York recital at Aeolian Hall on Saturday afternoon, April 22, at 3 o'clock. Paul Frenkel at the piano.

Charles Dillingham announces that the last week of "Get Together," the current pageant at the New York Hippodrome, beginning with Monday's performance, the marvelous Hippodrome entertainment having at that time almost achieved the four-century mark—397 performances will have been given when

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the big playhouse closes its doors for the summer Saturday night, April 22. Perhaps no other Hippodrome entertainment has afforded as many and as varying features as has "Get Together" and the last tonight will see no departure from that policy. The radio-controlled torpedo-boat, demonstrated by its inventor, Edward F. Glavin, will be retained as a special added feature until the season ends. This remarkable machine shows in a clear manner the wonderful uses of the principle of radio control, and indicates to what extent the science of radio may lead in the amusement field. The interest in the radio "band" has been such that Mr. Dillingham has granted permission for parties from technical and high schools to go upon the stage and watch its maneuvers during the performance, this being the first time that such a departure has been permitted in the Hippodrome.

A memorial service for Matten Ben-Zion, composer, was held last Monday night at Carnegie Hall, instead of the symphony which Ben-Zion had written and planned to conduct. It would have been the first appearance of Ben-Zion as a conductor.

He had planned to produce his symphony, "Palestine," with an orchestra of eighty pieces. The sudden demand for advance payment by the musicians, which he was unable to meet, and the efforts to raise the money ended in a collapse which resulted in his death by heart disease Saturday night. Maurice Samuel, chairman of the memorial, said: "Ben-Zion abandoned a brilliant career opened in the Gentile world that he might devote himself to the Jewish people. He had only one purpose, one inspiration—the Jewish people and Jewish music. We come tonight, not to hear the symphony 'Palestine,' as we expected, but to be inspired by a dead leader. The evening is not one of entertainment but of inspiration at the font of a dead genius."

For next week there will be presented at the Bronx Opera House the comedy drama success, "Lilies of the Field," which comes to the Bronx after a season's run at the Klaw Theatre, Manhattan. "Lilies of the Field" is from the prolific pen of that famous dramatist, William Huribert, and depicts a bit of everyday life in an amusing manner and with strong dramatic moments. The original cast and production will be seen during the Bronx Opera House engagement.

"Lilies of the Field" deals with that class of women who "toil not nor do they spin" but are "arrayed in glory" by the wealth of other women's husbands.

For the week of April 24 Margaret Anglin will be seen in her success, "The Woman of Bronze."

Dezso D'Antalfy, composer and organ virtuoso, with Maria Samson, lyric soprano, assisted by Louis Rozsa, baritone of the Metropolitan Opera Company, will give a joint recital at Aeolian Hall on Saturday afternoon, April 29. Mr. D'Antalfy will play several of his own compositions, among which "Drifting Clouds," "Rural Merrymaking" and "Christmas Chimes" will be heard here for the first time. He will also play several numbers by Bach, Reger and Beethoven. Miss Samson will sing several arias and songs, including two Hungarian numbers by Mr. D'Antalfy—"The Parting of the Ways" and "Fluttering Leaves." Mr. Rozsa will include in his numbers the Monologue from "Othello" and a new Hungarian song by Mr. D'Antalfy, "Sikos a ho" (Tobogganing).

## Want Column

Family going abroad June 1. Would like business man to share my beautiful furnished, four-room apartment for one year or more. Riverside Drive near 116th Street. Address L. H. T., care of Hebrew Standard.

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WEEK—MAY 1

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# WHAT ARE WE JEWS IN AMERICA DOING TO PRE-SERVE JUDAISM?

By JUDGE OTTO A. ROSALSKY

It has been and is held as a fundamental truth that religion is the only solid basis of morals, and that moral instruction not resting on this basis is only a building upon sand. This first great commandment teaches man that there is one and only one, great First Cause, one and only one proper object of human worship. This is the great, the ever-fresh, the overflowing fountain of all revealed truth. Without it human life is a desert, of no known termination on any side but shut in on all sides by a dark and impenetrable horizon. Without the light of this truth, man knows nothing of his origin and nothing of his end.

And when the Decalogue was delivered to the Jews, with this great announcement and command at its head, what said the inspired law-giver? That it should be kept from the children? That it should be reserved as a communication fit only for mature age? Far, far otherwise. And these words which I command thee this day, shall be in thy heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house and when thou walkest by the way, when thou liest down and when thou risest up.

These noble sentiments did not fall from the lips of any prelate, clergyman or rabbi, nor were they spoken in any church, temple or synagogue; they were delivered in a temple of justice—the Supreme Court of the United States—by a great statesman and lawyer—Daniel Webster—whose name will live and remain green in the memory of mankind until "languages are dead and lips are dust."

Again at the laying of the cornerstone of the addition to the Capitol at Washington, Webster said: "Man is not only an intellectual but he is also a religious being, and his religious feelings and habits require cultivation. Let the religious element in man's nature be neglected, let him be influenced by no higher motives than low self-restraint, and subjected to no stronger restraint than the limits of civil authority, and he becomes the creature of selfish passion or blind fanaticism. On the other hand, the cultivation of the religious sentiment represses licentiousness, incites to general benevolence and the practical acknowledgment of the brother-

\* An address delivered at the Beth David Synagogue, Miami, Florida, Friday evening, March 17, 1922.

hood of man, inspires respect for law and order and gives strength to the whole social fabric, at the same time that it conducts the human soul upward to the author of its being."

The Father of our country has said: "Reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles." "True religion," said Burke, "is the foundation of society. When that is once shaken by contempt the whole fabric cannot be stable or lasting."

The necessity for brevity does not permit my quoting other great men who, imbued with religious fervor, felt that



HON. OTTO A. ROSALSKY

religion is the most efficient of all factors in human society. It provides the highest conception of life, it makes for better character, it safeguards virtue and promotes the largest measure of happiness in this mundane life.

After the tyrant, Hadrian, had left Judea in a state of desolation, with the very life almost crushed out of Judaism, and during the period when the Jews were driven and dispersed among the various peoples of the earth, it was the religious schools that served as a "breakwater against the flood of bar-

barous, ignorant and ungodly cultivation which surged about them."

It was largely through the influence of the schools that the Jews were able to keep up their national aspirations and to them we owe the sacred Talmud and other literary works. We have inherited a priceless spiritual treasure—Jewish religion and tradition.

The question naturally arises, what are we Jews in America doing to preserve and develop Judaism, to inspire our children with an appreciation of things Jewish, to inculcate in them a desire to study Hebrew, to promote their observance of the tenets of our faith, and to make them feel that it is their duty to guard and protect our Torah, so that they shall keep alive the religion for which our fathers have made so many bitter sacrifices.

The persecution of the people of the book presents the saddest tale of human cruelty and suffering. To prevent the defilement of the Torah, the Jews have been subjected to all sorts of sickening brutalities, oppressions and massacres.

Lecky, referring to the trials of the Jews, said: "The heroism of the defenders of every other creed fades into insignificance before this martyr people, who for thirteen centuries confronted all the evils that the fiercest fanaticism could devise, and the infliction of the most hideous sufferings rather than abandon their faith. . . . But above all this, the genius of that wonderful people rose supreme. While those around them were grovelling in the darkness of besotted ignorance; while juggling miracles and lying relics were the themes on which almost all Europe was expatiating; while the intellect of Christendom enthralled by countless superstitions, had sunk into a deadly torpor, in which all love of inquiry and all search for the truth were abandoned, the Jews were still pursuing the path of knowledge, amassing learning and stimulating progress with the same unflinching constancy that they manifested in their faith."

Had the Jews been a people like others they would, like the powerful Carthaginians, have become extinguished with the end of their State. Had they been a religious community bound by some local sanctuary and with no outlook, they would have been exterminated or have perished for want of a living spirit.

How great is the marvel of the sur-

vival of the Jew! The secret of his survival is "the spiritual ideal to which he is dedicated."

His tenacious adherence to the Torah has kept up his spirit to fight for religious liberty, and for a righteous social order.

The disordered condition of the world today more than ever requires in human beings a renewal of the spirit of the Bible.

Mankind needs a new birth of the spirit of righteousness which shall lead to true brotherhood and unification. To my Christian brethren let me say, "back to the church," and to my Jewish brethren, "back to the synagogue."

Your distinguished fellow townsman, William Jennings Bryan, is rendering a great service to the cause of humanity in his excellent lectures on religion. We need more piety in this world and less materialism. "The law of thy mouth," cried the Psalmist, "is better for me than gold and silver!" "For the reason," comment the ancient rabbis, "that gold and silver, material ambitions, drive man out of the world, while the Torah, spiritual idealism, secures for him both this world and the world to come."

The increasing disregard for law which pervades the world, the growing disposition to substitute the wild and furious passions, in lieu of the sober judgments of the courts, clearly indicate the need for a religious revival on the part of the members of every creed.

Unfortunately, there are today in this country hundreds of thousands of children—both Christian and Jewish—who do not receive any religious instruction whatever. They are growing up without any religious training, and without the influence of any of those noble ideals which pious people cherish so highly.

A few brief years will pass and these ignorant boys and girls will become men and women. What then? Can America look these facts in the face with equanimity? This is a most distressing situation. It shows how indifferent, how culpably negligent the parents have been in the religious education of their children. The neglect of the young is fraught with the most frightful consequences.

Instead of being permeated with love for religion and its observance, they are likely to become fitting soil for the most dangerous and noxious influences. Let the minds of children be occupied with religious sentiment, then the menaces that surround them will leave them unscathed.

I wonder whether the people of America realize the significance of the estrangement from religion of this large army of children. Their falling away from the faith of their fathers is a phenomenon that has caused great misgivings among the leaders of all religious bodies. The public interest in the matter of religious education arises from the fact that nothing replaces, nor indeed can replace the abandoned faith.

If there had been established more religious schools to meet the needs of the many neglected children of every faith, it would have been unnecessary to extend the activities of the protectories and reformatories for the delinquent. The religious school is the preventive institution. The protrectory or reformatory is the correctional institution.

In the religious school the moral principles of the boy and girl are developed; in the protrectory or reformatory effort is made to repair what care in the first instance would have obviated. A dollar spent in the upbuilding the moral principles of the youth would save ten, which otherwise might be required, in order to undo the evils which their neglect has produced.

While it is true that religious and educated persons may transgress the law and that religion may not be a panacea for crime, nevertheless, my experience in the administration of the criminal law for more than a quarter of a century has proved that religion is a potent influence and a moral force against the commission of crime, and statistics tell us that the great majority of those who are guilty of wrongdoing have had little or no religious instruction.

The religious school—whether you call it by the name of the Jewish Center or Young Men's Hebrew Association—has been the mainstay of Judaism. The Talmud Torah is the only medium at our command to inspire Jewish youth with devotion to our religion, and to implant in them a burning zeal to defend it against all encroachments. Through the religious schools thousands who might otherwise have lapsed into irreligion have preserved their loyalty to our faith, and today many of them are active in Jewish communal life throughout the country.

The religious school is one of the most forceful agencies for the development of good citizenship. It is there that the child learns that obedience to governmental authority is indispensable to the promotion of the prosperity of the nation. It is there that the child is imbued with the lofty spirit of our country.

The religious school implants in the Jewish youth love for his country and the desire to promote its welfare and to take part in the work of national progress even to the extent of giving up his property, aye, his life, in its defense.

The need of the hour in American Jewry today is that it shall bestir itself to establish more religious schools, more Jewish Centers, and more Young Men's Hebrew Associations. Build more religious schools! The task is no small one, but the fruits of our efforts will be manifold in their blessings.

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During the past few years a significant communal step has been taken in grappling with this all-important problem. Throughout this country, in every city and town, we are establishing religious schools—Jewish Centers and Young Men's Hebrew Associations, and through these institutions we shall be enabled to preserve a vital Judaism adjusted to special conditions of American life. In these institutions Jewish education is supplemented by Americanization, social, recreational and communal activities.

These centers embrace the synagogue, religious school, kindergarten, auditorium, gymnasium, swimming pool, club rooms for the young and their parents, and dining rooms.

These institutions draw and attract the old and the young every day in the week. Parents and children are brought constantly in close contact. Through the medium of lectures and addresses parents are made to realize and appreciate the responsibility that they owe to their children to instill in them religion, and the parents themselves are made to feel how indispensable it is to have a religious and moral spirit pervade their homes, so that the instruction which their children receive in the religious schools should not be nullified through the negligence or indifference of the parents. The immigrants are Americanized, and a real effort is made to harmonize Jewish concepts and forms of practice with American standards.

These institutions seek to meet the social needs of the Jew and Jewess, to provide for their mental, moral, physical and spiritual development, so that they may become contented and useful citizens of the Republic. Through these institutions the exotics are taught the true meaning of liberty, justice and equal opportunity. They are told that the opportunities which America opens to the children of the early settlers of this glorious and beneficent country are equally within the reach of themselves and their children, and they are impressed with the fact that to achieve success it is essential to live up to religious and ethical standards. In this way we succeed in making out of them wholehearted, loyal and uncompromising Americans.

Here we teach them that Judaism and Americanism are not incompatible, but go hand in hand, and that Jews who live up to religious ideals are therefore better Americans and are respected by their fellow citizens of other faiths.

The principal burden of my talk this evening is that you should undertake the building of a Young Men's Hebrew Association. There should be no delay in the erection of a modern building to conduct the activities which I have enumerated. You owe it to yourselves, your children and to your fellow citizens of other faiths. In doing God's work do not engage in it upon a discount basis, but give unstintedly, as in that way you will do the greater good for society.

Where churches, temples and religious institutions are to be found, there will you find people who believe in the Fatherhood of God and the Brotherhood of Man.

Bear in mind that without a Center, Young Men's Hebrew Association or religious school the synagogue cannot thrive. The school is the feeder of the synagogue.

During the week it has been my privilege to attend the service at your synagogue. I was deeply touched and impressed with the genuine effort on the part of your Rabbi and of a few of the leaders of this community in building Jewish life here, so that the children shall remain within a Jewish atmosphere, and that when the elders have

Continued on Page 15

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Edited by J. P. Solomon, 1882-1906.

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Friday, April 14th, 1922 : : Nissan 16th, 5682

A member of the London Liberal Jewish synagogue believed that sermons are effete and anachronistic, but found few or none to share his view. If the sermons were eliminated from the ritual of Reform synagogues at home or abroad, what would be left of their "ritual?"

The Provisional American Jewish Congress has issued The Index, dated March, 1922, designed to publish the results of the work of The Bulletin, formerly published by the American Jewish Congress. It observes similar ends and should possess those interests in common with the Jewish movement in ample measure.

The ICA, ever sighing for new "worlds" to conquer and on which it may dispense the vast income from the millions at its command, has discovered novel "fields" for its "usefulness" in Chile, Peru and Bolivia. We never knew there were enough Jews in any of these countries to make it worth while for the ICA to pay any attention to them.

Again we must chronicle regretfully the passing of a great and internationally famous Jewish scholar. This time it is Professor Margulies, chief rabbi of Florence, who is called to the Academy on High. He was truly a leader of Italian Jewry, religiously and intellectually, and all Jewry throughout the world is much the poorer for his loss.

Anglo-Jewry is making satisfactory progress with its problem of creating a Jewish war memorial as a part of which its scheme of ecclesiastical government and training for the ministry is to undergo revision. From the point of view of enhancing the dignity of the Anglo-Jewish ministry we must wish well to any such scheme. The bane of Anglo-Jewry for countless years now has been the impossible position of its ministers. If this situation were satisfactorily amended and at the same time the Orthodoxy of Anglo-Jewry preserved unimpaired we would rest content.

In consequence of our recent remarks on the will of the late Jacob H. Schiff a number of our readers rushed into print to remind us that our views did not, unfortunately, coincide with theirs. We were glad, it goes almost without saying, to give space in our correspondence columns to their effusions, for we are fair toward and tolerant of all opinion which is seriously uttered. To show our readers, however, that in other quarters, wholly unrelated to us, our opinion found a cordial echo, we quote the following recent editorial remarks from The Jewish World, of London:

The will of the late Mr. Jacob Schiff shows that he possessed the gigantic sum of nearly £7,000,000 sterling. That is probably the largest amount ever left by any Jew on record. During his lifetime Mr. Schiff must have given away another large fortune, and by his will he was able to dispense for public services close upon a quarter of a million sterling. Yet that great sum was but some one-twenty-eighth part of his possessions! Still, it cannot be forgotten that men leaving millions have frequently left not an iota to purposes other than those connected with their own immediate families, while some have devised handsome legacies away from their families, but to private beneficiaries only. Mr. Schiff then by almost every standard did nobly with his money. Yet we cannot help thinking that none of those relatives who personally benefit under the terms of his will would have very severely suffered had he devoted at least the traditional tenth to objects of public concern.

Sabbath begins at 6:15 p. m. Third Day Passover. Ex. 33:12-34:26. Num. 28:19-25. Prophetic reading, Ezek. 36:37-37:14.

JEWISH CALENDAR

Table with 2 columns: Date (1922) and Day (1922). Rows include SEVENTH DAY PESSACH, ROSH CHODESH IYAR, LAG B'OMER, ROSH CHODESH SIVAN, FIRST DAY SHABUOTH, ROSH CHODESH TAMMUZ, FAST OF TAMMUZ, ROSH CHODESH AB, FAST OF AB, ROSH CHODESH ELLUL.

\* Also observed the day previous as Rosh Chodesh.

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

INTOLERANCE

WE are certain that right-minded and broad-thinking people all the world over will champion the act of the Rev. W. S. Abernethy, pastor of Calvary Baptist Church of Washington, where President Harding worships, in eliminating all references to Jesus of Nazareth from the prayer with which he opened the great Washington Conference on the Limitation of Armament last November. That prayer formed a fitting prelude to the momentous tasks for the peace and security of the world which devolved upon that body, and only now has the agitation started by narrow sectaries against Mr. Abernethy become known to the general public.

In answer to the criticisms of the circumscribed pietists who took it upon themselves by tongue and pen to castigate this pastor for the broad spirit of tolerance which he undoubtedly then and there exhibited, Mr. Abernethy pointed out that inasmuch as the conference was attended by Buddhists and by followers of Confucius it could not be considered a Christian body, and hence a reference to Jesus of Nazareth in his opening prayer would have been strikingly inapposite.

This community has a full measure of sympathy for the position of Mr. Abernethy in this instance. In fact, our position among the inhabitants of the United States is exactly the same as Mr. Abernethy's in face of his critics. We who are not among the so-called followers of Jesus of Nazareth, by our very presence therein, render any body other than Christian; and when one remembers that the fundamental law of this country sets up no established church and draws no distinctions between the members of one religious denomination as opposed to those of another, what becomes of the irresponsible claim, advanced by the same purblind sectaries as ventured to criticize Mr. Abernethy, that this is a Christian country?

The intolerance exhibited by the critics of Mr. Abernethy is a sorry spectacle. His critics should exude tolerance and, instead, show nothing but the mean and petty sides of themselves. That Mr. Abernethy needed a reminder to make him delete the name of Jesus from his prayer is not to his discredit; in the final analysis he exhibited the proper spirit, which counts, and his "little" critics only make their own case worse by their ignoble attacks.

Latterly there has begun to appear in Chicago a weekly publication called The East and West: A Journal for Thinking Jews. In form and contents it reminds us of The American Jewish Chronicle, formerly of this city and now happily defunct for many years. Perhaps the resemblance is accidental. At all events the editor of the new periodical is Dr. Samuel Max Melamed, who also presided over the destinies of The American Jewish Chronicle when it was alive.

Within the two or three decades prior to the beginning of the World War the public opinion of Jewry was distinctly favorable to the Turks. For the rulers of the Turkish Empire, as well as the entire Mohammedan population of that country, had scrupulously refrained from visiting acts of oppression and persecution upon the Jews dwelling within their territories. The Turks' treatment of the unfortunate Armenians, however, was such as to evoke the unsparing condemnation of all civilized peoples, and the outcome of the World War for Turkey may thus be regarded as her condign punishment.

At a dinner held last month in London Dr. Moses Gaster, the "stormy petrel" of Anglo-Jewry, took occasion to point out how little honor is paid to Jewish scholarship in that community. "If a Jewish minister were ever seen by the late Dr. Adler (the chief rabbi) studying at the British Museum," said Dr. Gaster, "Dr. Adler saw to it that his days of study were quickly put to an end." It was unkind of Dr. Gaster to lay this charge against a dead man who cannot defend himself, but from all we have heard and seen of Anglo-Jewry in the past two or three decades we must say that there is a foundation of fact to Dr. Gaster's criticism.

We were surprised to find The Jewish World exulting editorially over the departure of Edwin S. Montagu from the office of Secretary of State for India in the present British Cabinet. Our London contemporary finds that Mr. Montagu, while he nominally remains a Jew by religion, has had nothing whatever else to do with his coreligionists, and accordingly seizes its present opportunity to read him a severe lecture for his bitter and persistent opposition to Zionism. Hence The Jewish World in this episode aligns itself with the British anti-Semites—for the ousting of Mr. Montagu from the government was in the final analysis due to manifestations of anti-Semitism—for the sake of Jewish Nationalism. Thus it blindly disregards allegiance to Judaism as a religion, which is, if we mistake not, the first and most important criterion whereby a man shall be judged as a Jew. And the vice of the position of The Jewish World is rendered apparent by an apt comparison: Were Sir Alfred Mond, for example, to quit the British Cabinet under similar circumstances we should doubtless behold The Jewish World shedding copious tears of regret because, in sooth, Sir Alfred is fairly Orthodox in respect of Zionism. Of course, he may still nominally be a Jew (?) by religion, but in his case, who raised his children in the Anglican way, the "nominally" is very attenuated.

THE SIGN ABOVE THE DOOR

"And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." (Ex. xii. 13.)

THE sign above the door is the blood of sacrifice. When we read this text our mind is naturally led back to that night of doom and gloom in which the icy clutch of death held Egypt in its relentless grip but spared the homes of the low-born slave only because of this—the token of blood above the door, this sacrificial sign of mercy and everlasting compassion. It gleamed there above the door of the lowly huts, it shone out of the encircling darkness of the fateful night, it rose above the shone, there death was balked. For where there are sacrifice and the capacity for sacrifice, there is the promise of eternal life.

When we read this text, and the spell of our storied past is upon us, we cannot but behold therein, as in a clear crystal, the life of our people through the ages. We see before us the dark Ghettos of Europe, with their swarthy walls and dingy streets, their crowded homes and squalid shops, and everywhere, at every house or hovel, the Sign above the Door, the sacrificial blood. Only instead of the blood being shed vicariously by a sacrificial lamb, Israel himself was the lamb of sacrifice, the perennial Paschal Lamb, whose blood marked the lintels and the doorposts as of old in Egypt. The perennial Paschal Lamb, I say, for is it otherwise today in this so-called enlightened age, in Russia, Poland and the Ukraine? Everywhere the ineffaceable Sign above the Door.

They say the Jew is a marked man. Marked he is, they say, for evil. For is he not the Christ-killer bearing the eternal stigma of shame on his person, bearing the Cain's-mark of eternal banishment upon his deicidal brow? Marked he is for the hatred of a world, for scorn and exile, a wanderer on the face of the earth branded with his own unspeakable guilt. We say, the Jew is a marked man, who must turn the universal opprobrium into a pledge of obligation. For there are other things beside nobility which oblige! Therefore, must the Jew be a better man than the son of any other people, because of the badge of shame fastened upon him by an unjust world. And this is for us the sacrificial token, that we must live up to a higher standard for the sake of the unblemished name of the Jew—and this is the Sign above the Door. Whether we or they speak about this Sign, this fatal token of Jewish destiny, it is apt to be regarded in a sinister light, as an ill omen, an augury of nothing but misfortune. Yet, in this text of ours, the Sign above the Door is an omen of good: for wherever the Sign was there was the prophecy that Israel would live forever.

When, at the Seder table, the little child asks the traditional question: "Mah-Nishtanoh? Why so different?" it does not know, and often its elders do not know, what the question implies. On the face of it, the child merely asks for information about the peculiar dishes on the board, about the peculiar observances of the night of watching. It seldom dawns even on the mature minds that the real question is not why these details of ritual are so different, but why is our whole life so different? Why have we of all nations been singled out for this peculiar destiny: to be the butt of a world's ill-will, to be the victim of every form of cruelty and tyranny? The child verily asks the riddle of our career as a nation, the terrible query of our history. Terrible is the query, terrible with the pain of Jewish hearts, dark is the riddle, dark with the misery of Jewish lives, and very few can give the right answer. For we are apt to demand a pleasant answer, an easy and comfortable solution. But there is no pleasant answer; there is but a heroic answer; and this heroic answer is—the Sign above the Door, the mystic token of the self-immolation of a nation.

Sacrifice is the token and assurance of our survival as a nation. By sacrifice a nation lives, by comfort a nation perishes. All the comfortable and prosperous nations of antiquity have disappeared, simply because they were too prosperous to endure, too strong not to be overpowered by their own might. Israel survives by that weakness which spells strength. For a nation is always more than a nation, or if not, it is less than a nation: it is only a crowd. A nation is an idea—an idea organized in flesh and blood. For when mortals wish to express an idea, they devise a spoken symbol for it. But when God wishes to express an idea, He creates for it a living symbol, He sets up a nation that shall be the breathing embodiment of that idea. God wished to say the word Beauty, and He created the Greeks. He wished to say law, and He created the Roman people. But when He wished to speak the word Righteousness, nay; the name of all names—God: He called Israel to its world-task. Now, it is by the power of the idea alone that any nation can survive: thus Israel survived; by the idea of the good for which it is the living symbol, the created Word of God.

An idea, however, requires sacrifices. Not only is it true that historically all great ideas had to struggle for their persistence and ultimate victory, and that they grew strong by the very resistance they had to meet and overcome; but that ideas by their very nature have their vitality in the sacrifices brought in their behalf. It is as if the life-blood of an idea ran in the veins of those who are willing to shed it for righteousness' sake. Therefore, when the blood of the believer is spilled his belief lives. Crush the prophet to the earth and his message will arise from the dust to bless the earth.

A heroic answer this is to the question of the Jew, but inevitable. Much as we should like to save Jews, it is still more important to save Judaism, to save the idea which the Jew is. Not numbers are our concern so much as the type, the eternal spirit, the Sign above the Door. And as we on this Passover open our door, to welcome the eternal Genius of the Jew, shall we not pause awhile to see whether it is still there, this token of sacrifice, this ancient Sign above the Door? JOEL BLAU.

PERSONALITIES

ONE of the most important steps for artistic development in America has been taken by a group of devoted men in New York who have proposed the erection of a municipal musical and dramatic institute, financed partly by the city and partly by private contributions. The idea is beyond the theoretical stage, in that the Mayor has approved the plan and it was decided that the city acquire the property on which the building will be erected.

Without being at all vainglorious about it we can tell you with pardonable pride that the men who originated the plan and were most active in its propagation belong to us. The leaders, from the evidence at hand, are Philip Berolzheimer and Otto H. Kahn.

Mr. Berolzheimer is one of the greatest music lovers that New York possesses. He is officially the City Chamberlain, a post that his business experience as one of the owners of the Eagle Pencil Company, has well fitted him. But Mr. Berolzheimer

ing the city. And Mr. Leonard Lieb-ling, the editor of the *Musical Courier*, helped out nobly. "A piano in every criminal's home," quoth Mr. Lieblich, "is a joy and peace forever." This logic was evidently irresistible to his Honor, for after asking for assurance on the subject of music versus crime he agreed to the proposition.

The funds for the erection of the institute and for its maintenance will be derived from an amalgamation of the moneys collected for a war memorial, which has now been abandoned, with various other collections and presumably also with the Julliard Foundation. The balance will be asked of the people. And if the latter is done the success of the project is assured. For the sooner the proponents of public institutions get away from rich men's donations and appeal directly for the dollars and cents of the common mortal the sooner will their plans be realized. It is easier to get a million dimes than hundred-thousand-dollar checks.



PHILIP BEROLZHEIMER

goes out of the borders of his official duties in his service to New York. It is due to him that municipal band concerts in the parks have been increased, and many are the concerts for the people that are held entirely at the expense of the Chamberlain, although it would hardly be politic for the city rulers to say so. These wise rulers, who are at present engaged in bitterly censoring the McMonnies statue, "Civic Virtue," because they conceive a couple of allegorical Loreleis to be a slur upon womanhood, have as deep an insight into music as they have in sculpture, but they say: "Here is Berolzheimer, a fan on music. If he wants to spend his money on it, we should worry," and they let Mr. Berolzheimer have his own way with his music schemes. Besides his municipal music activities Mr. Berolzheimer is the donor of many scholarships for music students, mainly for students of the organ. He is himself a good organist and has installed in his home a fine pipe organ.

Mr. Kahn's career, when he is not in his office at Kuhn, Loeb Co., is rather well known. There are few artistic enterprises in this country with which his name is not connected in one capacity or another. He is also a finished tactician. In arguing for the furtherance of the institute plan he impressed upon Mayor Hylan the fact that music soothes the savage breast, this being in connection with the present crime wave that is delug-

The aim of the institution will be to create a centre where a music conservatory and a dramatic school will be combined with auditoriums for the presentation of opera and drama and various lectures, thus forming a most vital instrument for artistic culture.

One musical turn leads to another, so we will mention the fact that we were much impressed with a page in a recent issue of *Musical America*, where, in A. Walter Kramer's review section, the pictures of three members faced us all in a row. They were Samuel Gardner, Lazar S. Wiener and Harold Eisenberg. Gardner is the celebrated violinist; Wiener is a new arrival among our composers, and Eisenberg is a violinist and teacher.

Mr. Kramer has nothing but praise for the works of each of these gentlemen. Gardner's piece under discussion is a new composition, "Slovak," published by Carl Fischer, for the violin, which Mr. Kramer recommends that Heifetz, Zimbalist and Elman take up. Wiener wrote three songs, "Lament," "I Would Tell How I Love Thee" and "The Star," published by G. Schirmer, the first of these songs being subtitled "Hebrew Melody," and Mr. Eisenberg (whom we suspect of being someone else) has published "The Art and Science of Violin Playing," Volume I, which Mr. Kramer calls a monumental work and of paramount interest to every violinist.

In reviewing Mr. Wiener's "The

Star" Mr. Kramer likens its opening measures to "Eili Eili," which, he says, "we are told is a folk tune and not the composition of a New York composer on the East Side who popped up and claimed its authorship after Kurt Schindler had arranged it for concert use."

As we were personally responsible for the above-mentioned "popping up," we feel that we are called upon for a few words. First, we are weary of having to take up the cudgels in defense of Jacob Sandler, the "East Side composer," so frequently since the "Eili Eili" controversy was precipitated by us about four years ago. We would be quite content to let "Eili Eili" remain a folk song, as we would be satisfied to let "Home, Sweet Home" and "Suwanee River" be folk songs if people so wished it. "Eili Eili," by virtue of its wonderfully appealing and simple melody, bears all the characteristics of a folk song, and as its author can reap no financial reward from it at this late day we would say to the musical savants who bear the weight of ponderous learning—and perhaps a little stubbornness?—upon the question, "gentlemen, have it your way."

But each time we meet the bowed figure of Mr. Sandler trudging wearily along with a bundle of advertising copy and proofs under his arm, delivering and picking up, as the case may be, and look into his pale, thin face, with the wisps of gray hair edging out of his felt hat we reflect that about the only joy this old man has left in life is the thought that he is being accepted as the composer of "Eili Eili." Then we simply must draw a sighing breath and decide to continue to do whatever we can for Mr. Sandler.

So let us here say—or, rather, repeat—that Mr. Sandler claimed "Eili Eili" long before Kurt Schindler arranged it for the Schola Cantorum and long before Sophie Braslau sang it. He claimed it while it was a part of a Jewish melodrama and forgot it when the melodrama went to the storehouse; forgot it when he dropped out of his theatrical and musical activities and went down with his advanced years to the position of a store clerk and occasional synagogue choir leader. There was no reason for remembering it; he never went to concerts and never mixed in musical circles, and it must be admitted that "Eili Eili" did not cut much of a figure in the musical world until celebrated singers and instrumentalists took it up in the last half-dozen years. When the song became so noted that its repute penetrated the little Bronx apartment where its composer lived, then Mr. Sandler remembered "Eili Eili" and claimed it.

We would also like to state—repeat—that we have in our possession the original manuscript of "Eili Eili," written on paper yellowed with age, which we tore out of the scribbled score of the play for which it was written some twenty years ago. The original song varies but slightly from the versions generally used today, and if any of the opponents of Mr. Sandler's claim can produce proofs of the song's conception dating back further than this it would be very interesting to make them public.

Recently there has been rather an amusing angle to this case. Mr. Boris (he spells it Bores) Thomashevsky, the East Side musical comedy producer, claimed some weeks ago that he was the author of the words of "Eili Eili," but even he gives Mr. Sandler credit for the musical setting.

We might as well make this an all-music issue by acquainting you with the activities and personalities of some other musical folk who are topical subjects at this writing. The

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fact that Ernest Bloch, the director of the Cleveland Institute of Music, has made of this institution a success is interesting to record. We have had occasion to speak of Mr. Bloch before. If you are as faithful readers as we believe you to be you will doubtless remember our recounting the story of this Swiss-Jewish composer's adventure in this country; how he was brought over here to conduct the orchestra for Maud Allen and was left practically stranded. Mr. Bloch's forceful personality turned his unfortunate experience to good advantage and he soon acquired fame with his orchestral compositions.

But this still left one side of the

Romberg, without whom no Shubert operetta or musical comedy is complete. Together with Jerome Kern and Louis Hirsch the triumvirate is formed who dictate the final musical policies on Broadway.

Romberg is a graduate of the University of Vienna and carries the degree of civil engineer. But he was also a musical amateur, and in time music superseded engineering and he gave himself over to Victor Heuberger for instruction in harmony and counterpoint. After his discharge from military service in Austria he became a professional musician.

When he came to New York, Romberg did what Oscar Strauss did in Vienna—he decided to make a living



ERNEST BLOCH

question unanswered, and Mr. Bloch took to teaching theory, composition and orchestration, of which he is one of the modern masters. He taught these subjects at the David Mannes School in New York, then taught privately, and lately was appointed director of the Cleveland school.

Mr. Bloch has now made Cleveland a magnet for music students, and so large has been the influx of eager students that it was found necessary to inaugurate a special summer session at the institute. For this summer season Mr. Bloch will give five courses in theory and pedagogy. His associates in the vocal and instrumental courses will be Giulio Silva, voice; Beryl Rubinstein, piano; Andre de Ribaupierre, violin, and Edwin Arthur Kraft, organ—a noted ensemble.

Ernest Bloch is one of the few men in America today to whom an ambitious student can go for an advanced study of composition and orchestration. In his own works Mr. Bloch is a modern, yet he is a modern who has something vital to say and knows how best to say it. His harmonic schemes are magnificent and his orchestra coloring is both dazzling and appealing. A pupil with something in him who takes a post-graduate course under Bloch will come out ready to express himself.

After all the serious musicalities we have spoken of it will be a pleasant change to introduce Sigmund

from music. He began to write popular pieces. He got his experience by working in cafes and orchestras, including the famous Beaux Arts Cafe, and the story runs that while he was leading the orchestra at the latter place one evening he was spoken to by Harry Carroll, the popular-song writer, who inquired why he did not play some good music, and jocularly named some of his own compositions as falling into that category. Answered Romberg: "I could write better music than that overnight." At this a voice was heard: "If you do I'll publish it." The owner of the voice was Joseph W. Stern, the publisher. Romberg sat down that night and wrote two compositions—"Some Smoke" and "Leg o' Mutton"—and Stern published them. That began Romberg's career.

After this he joined the Shuberts, and except for a little flier of his own into the managerial field with Max R. Wilner, the Shuberts have kept him ever since.

Current productions for which Romberg has written the music are "Bombo," the Al Jolson piece, and "The Blushing Bride." As collaborator and "fixer-up" his name is also on the programs of "The Rose of Stamboul" and "Blossom Time."

Having now whetted your interest in the wealthy musicians we will in an early issue acquaint you with Messrs. Kern and Hirsch, other members of the same class division.

JOSEPH KAYE.

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**THE CUP OF ELIJAH**

**A PASSOVER STORY**

By MOLLIE GOLDBERGER

With a deep sigh, Reb Shemuel closed the bulky, time-worn volume of Talmud over which he had been poring for hours, and removed his gold-rimmed spectacles. He placed the book on a small, shaky table at his right and opened the window at which he sat. The incessant din of Allen street suddenly forced itself into the dingy, barely furnished, though scrupulously clean, room.

It was early spring. Even Allen street had caught some of the balmy exuberance in the air. Its manifestation was in groups of noisy, laughing children, who danced ecstatically to the monotonous jingling of a hand organ in the paper-littered street before Reb Shemuel's door. A shrill voice from a nearby stoop called to one of the children. The periodic clattering of an elevated train as it rumbled across the dusty structure that blotted out God's blue sky from Allen street drowned the laughter of the children, the sound of the hand organ and the woman's voice. But the children danced on. They were not disturbed by the elevated. It had been their lullaby at night and their alarm clock in the morning. It was part of the restless, rumbling, monotonous rhythm of Allen street life. So the children danced on.

Reb Shemuel sighed again. Within his heart there was gloom, deep and impenetrable. Had he lost his trust in God—that faith which three score and ten years of study and devotion to the Torah had bound inextricably about his heart strings? No, his faith was unquestioning. But there were times—

"Shemuel, look." The voice of his aged Sarah, who sat silently looking upon the tumult below from the other window, suddenly broke upon his thoughts. "Look," there goes Reb Shloime carrying his 'matzos' and wine for Pesach." She pointed out a stooped, shabbily clad figure shambling along under a burden of bundles. "Everybody said he would not have enough money after the illness of his wife for matzos. Did he have to get help from the Kehillah?"

Reb Shemuel knew Reb Shloime had to accept charity.

"And what if he did?" There was an angry note in his reply. "Is it a sin to be poor?" He arose from his chair at the window. "Is it a transgression to take help from the Shul?"

Had Sarah looked at Reb Shemuel at that moment she would have been puzzled by the pained expression on his wrinkled face. But she did not.

"Shemuel, will they bring our matzos and wine today?" Sarah asked a few minutes later, as Shemuel was passing out on his way to the "Beth Hamedrash" for "Mincha."

"Did I not tell you the boy would bring them tomorrow after he has taken the things over to the Shul?" Shemuel's reply was impatient. Sarah remained silent.

"Chassidim" rarely speak at length to the wives, and Reb Shemuel was a "Chassid." The sages promised "Gehennom" to those who discoursed with their wives when they should have been studying the "Torah," and Reb Shemuel ran no risks. Besides, the question of "matzos" and wine was his concern. He passed silently out.

Reb Shemuel, for all his taciturnity, loved with a tender affection his gentle, smiling, shadowy Sarah, whose pale, wrinkled face shone genially from the snowy kerchief that encircled it. She was the one ray of cheer in his lonely old life. She recompensed him for the children he had buried in the little cemetery far back in Russia, and also for those who had drifted off into other cities and forgotten their old parents save for an occasional letter. Her presence made the dingy, cheerless three boxlike rooms in the dilapidated Allen street tenement a home for him. But he rarely spoke to her of those things.

It was because he loved Sarah that Reb Shemuel kept from her the reason the necessities of Pesach had not yet arrived. Never should she, the wife of Reb Shemuel, who had been honored and respected as the "Shochet" and "Talmud Chachum" of the community for over twenty-five years, know that he had not a dollar in the world forty-eight hours before the first Seder. Accept aid from the Kehillah? He—Reb Shemuel? No, never.

His sight had been failing him during the past few years. The exacting regulations of Jewish ritual forbade any slaughtering by a "Shochet" whose vision could not guide the knife unerringly. Reb Shemuel had ceased to be a "Shochet." He had taken to selling Hebrew books, but had not succeeded very well. In his home now there lay some very valuable old texts he had been trying to sell to a wealthy man in the neighborhood. But the transaction had failed—only a week before Pesach! He had been worried—desperately worried—lest the community, which still regarded him as a "Baal Habayis," should find out his dire straits. But God would show him a way!

When he returned from the synagogue that evening, Reb Shemuel found Sarah sitting at the shaky old table with the red cloth and tenderly polishing a gold watch and chain by the unsteady flicker of the small flame above her head. Near the watch and chain stood a massive silver cup of rare design.

"For Yom Tov, Shemuel," she explained with a faint smile. "Here," she moved the cup toward him, "polish Elijah's cup as you do every year before the Seder." Reb Shemuel did not reply. He sat

down mechanically, stroked his long white beard a moment, and regarded the cup. Then he took some of the soft cloths that lay on the table and began to polish it tenderly. Sarah went into the tiny, uninteresting kitchen to prepare the evening meal. As Reb Shemuel continued to polish the tarnished surface of the cup, its exquisite engraving of Biblical figures and inscriptions were slowly and more distinctly revealed. At even intervals around the cup tiny silver birds with silver wings outstretched were poised for flight. From the beak of each dangled a tiny silver star. In the center of each star twinkled the finest diamond. Reb Shemuel sighed reminiscently as he fondly held this relic of former prosperous days. The cup he had received from his father. Then, each year, it had been a whim of his to add something of value to it. Thus he had added the birds, then the stars and then the diamonds. That was his own mystic way of glorifying the Prophet-Guest for whose hospitable reception this cup had always been set aside. How he had always gloried in removing the cup of Elijah from its soft cotton wrappings and polishing it in readiness for the Seder! But now—

Sarah had entered again and returned to her watch and chain. Reb Shemuel frowned. Woman's vanity! They were at the brink of poverty—of disgrace. And Sarah polished the golden ornament she always pinned so proudly on her only black satin dress when they went to "Shul" on Yom Tov. But as he looked at her he softened. Should he begrudge her the one relic that bound her to a once happy past. The watch had been a bridal gift from her mother in Russia. No, for all the world he would not deprive her of her watch and chain.

"Shemuel, are you finished?" Sarah was asking him to come into the kitchen and partake of the frugal repast' on the table.

"A little while more, Sarah." Reb Shemuel's voice was low. It shook a little, too. He was now polishing the gilt interior of Elijah's cup. Even as he rubbed it gently he seemed transported far away to Russia, back in the remote past of his boyhood days. He saw his father, a venerable patriarch, seated in kingly dignity at the Seder table. He heard him read in a clear, triumphant voice the victorious exodus of Israel from Egypt. The children gasped as he spoke of the miracles God had wrought for His chosen people. That same cup of Elijah stood on the table, but without its little birds and stars and diamonds. The door was opened for the Prophet-Spirit Elijah. The children sat in awed silence. No corporeal form entered. Yet they seemed to feel a spiritual presence. They looked to see if the wine in Elijah's cup had not been become lower. But it had not.

Reb Shemuel smiled as he recalled one Seder and its dire consequences. He and his brothers had joined in a mischievous prank with some of the boys at the "Cheder." When the door was opened to admit Elijah, one of the youngsters, an orphan boy, who had no Seder and no home, was to scamper into Shemuel's home clad in a ghostly white sheet and make hideous noises. The plan had worked to perfection. But Shemuel remembered the result vividly, though sixty years had passed.

Another Seder stood out in Shemuel's shadowy recollections of childhood. The crops had failed in the little Russian frontier village. The peasants were in dire want. Many had no matzos and no Seder for Pesach. Shemuel's father was the owner of a large estate. Hunger had not yet invaded his home. Shemuel remembered well how, when the door was opened to admit the wandering spirit of Elijah, his father called out: "Enter, all ye needy, and eat." A group of shabby, hungry peasants had shuffled in pleadingly. The family had gone away from the table and left these strange guests to eat their fill. Shemuel had looked puzzled, until his father explained to him that this was the real significance of opening the door to admit Elijah, the champion of the poor and the needy. It is the moment when the more fortunate is to invite his needy brother to join him at the Seder feast.

"Shemuel, are you coming?" Sarah's voice came impatiently from the kitchen. See, your coffee is already cold."

Reb Shemuel lingered just a minute more. He replaced the cup into its box. Suddenly he stopped. He arose quickly. What was this insane idea some fiend was dangling in his mind? The cup? No, rather he would— But God would show a way. He went into the kitchen.

But the morrow came and God had not yet shown a way. Reb Shemuel's head was bowed as he walked slowly back from morning services at the "Beth Hamedrash." The last blow had fallen. He had hoped to approach Reb Eleazer, the "Gevir" of the community, for a confidential loan, a "gemiles chesed," until after Pesach. But then he had heard the man speak of some scoundrel whom he had lent money without security, and now the man was gone! Never again would he lend money without security, not even to his own brother! Reb Shemuel was in despair. The only alternative lay in asking the "Kehillah" for charity. He suddenly raised his head. Security? What fiend was again tempting him with that diabolic idea? He walked on faster.

He came to his own stoop. Two slovenly dressed women, arms laden with Pesach bundles, sat in judgment on a neighbor.

"Such a life on me, as she needs matzos from the Shul," one stated, emphatically shaking her head. "You should see the way she goes dressed." "Yeh," the other affirmed. "You can't

(Continued on page 16)

**Here and There in Russian-Jewish Colonies**

Riga (Jewish Press Association).—Prosperity has visited the Jewish colony of Ingiletz, with the result that it has enlarged and extended its social and communal activities. An additional or-

phanage—the third in the colony—has been opened, with accommodations for 50 children. A much needed institution—a maternity hospital—has been finally established, and a new agricultural school, with an acreage of 100 acres, has been opened, to afford practical and scientific training to the youth of the colony.

In the colony of Kriewaug, however, the economic conditions are well nigh intolerable. The colony had been pogromized, and now the returned soldiers find no work or sustenance. Unless immediate aid is extended to this colony it will disintegrate and cease to be a distinctive colony of Jewish agricultur-

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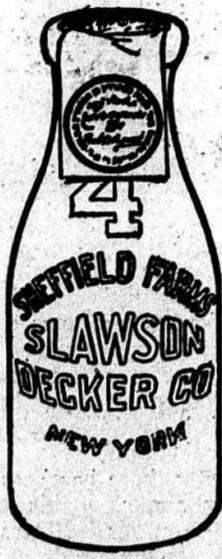
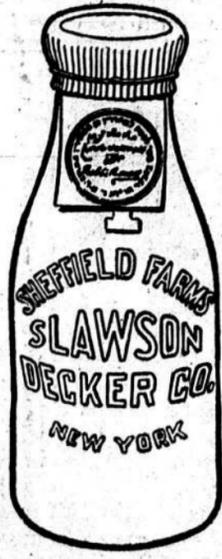
All the cans, bottles and utensils are new, and all Jews, who are very particular all the year round, as well as during the Passover Holidays can safely use Sheffield's Milk without hesitation.

Watch and examine the bottles for my signature, which will be found on the label under the cover. Every bottle must have my initials, כ.ר.ן as reproduced here, on the bottle.

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CORRESPONDENCE

Orthodoxy and Zionists in Palestine  
Editor Hebrew Standard:

Since I wrote you events in Palestine have taken an ominous turn. Not so much as far as the general security in the country is concerned as with respect to the opposition aroused by the proceedings of the "Assefess Haniwcharim." This august body is supposed to represent the Jews of Palestine; it claims to be entitled to legislate for them; to preserve their privileges and to constitute a democratic body of "elected leaders." The term Zionists and Non Zionist may be conveniently left out in Palestine. All Jews there are Zionist. The proudly independent orthodox Jew, the officially recognized religious Jew and the religiously indifferent Jew, all live for Zion in Zion. Of course they are not all members of the Zionist organization. They are not all "technical" Zionists. They are rather divided into what may best be termed: the historic and the unhistoric group. The Jewish religion as a particular mode of life as the powerful stimulant in all their actions, the others are doctrinaires, both of the mild and virulent type, who would relegate religion into the recently opened Archaeological Museum in Jerusalem and who believe in the possibility of creating a Judaism without "encumbrances of the past," i. e., a Judaism degraded to the level of some popular ethical fad.

The historic group boasts of a considerable number of far-seeing personalities, most of whom are born Palestinians. It comprises the Sephardim, the Ashkenasim, the Bucharah Jews, the Kook party and the now famous Agudas Israel group. The unhistoric group is a product of the after-Balfour-Declaration period. Some of them are older officials of various Zionist institutions like Dr. Ruppim, Levontine, etc. The majority, however, are recent arrivals from the Gulus.

East is East and West is West, the twain shall never meet! Whereas Gulus Jews still cling to the idea of the Zionists forming the modern statesmanlike factor in the upbuilding of Erez Israel, Zionists (I mean "technical Zionists") at this very moment are compelled to admit their inability at bringing order into the chaos of Palestine. Palestinian Jews have, in an unmistakable yet not less decisive manner declared their non-confidence in the "Assefess Haniwcharim." It was a child born in the stress of ruthless warfare. It was an offshot of mistaken reform activities.

At the recent conference of that Jewish parliament all conservative parties, a few sprinklings of "conservative" Jews notwithstanding, were absent, their empty seats protesting more loudly than their likely occupants could ever have done.

The "Assefess Haniwcharim" is in fact nothing more than an association for mutual self glorification and mutual self destruction. It really depends only on changing political conditions, which of these two aims are put to the foreground.

The recent conference, however, by some inexplicable freak of temper on the part of its members, made a bold attempt at recapturing the confidence of Palestinian Jews. Its meeting place, according to Palestinian newspapers to hand, was the beautifully decorated hall of the Hebrew theater. As if to emphasize the sympathy of modern Zionism for all that is good and beautiful in other literatures, the walls were still adorned with some darling pictures of Zola's "Nana" \* \* \*

A few minutes after the meeting was declared open, the depressing spectacle of the entire "Right" having again absented itself from the conference had to be officially taken notice of. All orthodox Jews of Palestine had failed to send their delegates; the Sephardim were rebellious; the valiant orthodox diehards led by Rabbi Sonnenfeld were supported by Rabbi Kook's party and the Misrachim. The principle of the Agudas Israel had been recognized: was to deny an artificially created body the right to do away with religious principles according to their imported European notions.

The Misrachim, for the first time perhaps in recent history, thus voted against their leader, Mr. Pick, who was one of the officials of the conference.

But I will, with your permission translate some caustic comments of a correspondent to a leading Zionist paper. They are indeed precious in their simplicity and genuine sympathy:

"Mr. Yellin opens the conference. After referring to the dead of the year he expresses his deep regret at the absence of the orthodox parties. The agenda of the conference he declares to be (1) organize, the "Assefess Haniwcharim" as representatives of the Yisshuw both in dealings with the Government and the Zionist organization; (2) to put into practice the resolutions adopted at the conference a year ago; (3) to prepare the agenda for the next conference." It was clear that Mr. Yellin had proposed something no assembly could ever hope to do. The representatives of the "old Yishub" would never acquiesce in Mr. Yellin declaring them "wards in chancery" and good naturedly offering to settle their affairs.

"Mr. Abisher complains at the fact that the people take no notice of the Assifah. Mr. Ben Gurion attacks the Wa'd Hal'umi for having foisted upon them a new Chief Rabbinate without consulting the people beforehand.

Mr. Ben Awi offers very remarkable criticism. He severely condemns the inactivity of the Wa'd: "The Jews with the 'Paless,' the scholars of the Meoh Shorim district have done more for Palestine than all of you. It is they who are on good terms with both the Arabs and the English. What have you done in that direction?"

Mr. Ben Awi had no easy task. He was often interrupted yet his party threatened to leave in a body should he not be permitted to continue his speech.

With almost prophetic fire he shouts at his adversaries: "We, my friends and myself, shall watch over the doings of this assembly. We shall not permit you to work here for your radical tendencies. This body must be representative of all Israel and preserve all that is holy to us. You have not fulfilled our expectations. \* \* \* Why are you treating with contempt our orthodox brethren? Without them we should not have been here today. They were our best 'Chaluzim' sacrificing their all for the Yishub and it is your bounden duty to find the way of peace and to co-operate with them. Whether it is right or wrong, Christian peoples think that it is orthodox which forms the cement of Judaism. \* \* \* Just see! Three orthodox Jews, representing the independent group, which is led by a popular Rabbi (Rabbi Sonnenfeld) call on Lord Northcliff to place their views before him and it has a greater effect than all our interviews. \* \* \* Mr. Rubbinowitz deprecates violent criticism coming so late. He strongly supports Mr. Ben Abi's demand for a peaceful understanding with the orthodox group. A real peace with them is needed, not a make believe affair.

Mr. Bogratschow has a severe duel of words with Dr. Mossinsohn. Mr. Bussagli, a very respected member of the Palestine Community, says: "You gentlemen have constantly made it impossible for all Palestinian parties to co-operate with you. You have excluded us from the beginning. Now you start beseeching us to come to your assistance. We shall try to induce our friends, the orthodox, to reconsider their refusal to co-operate with you. \* \* \*

Now, Mr. Editor, I am a member of the Agudah. Yet it pains me grievously to see fellow Jews, be they Zionists or non-Zionists, suffering on account of their intolerance and their failure to take a lesson from Jewish history. The Zionists in Palestine, i. e., the Zionist officials there have been openly accused, by people of their own organization and their own outlook of life, to have mismanaged, to have badly underestimated the potential assets orthodox Jewry there would have been able to offer them. The one sided malevolent interpretation of the Northcliff incident by the Zionist Press Bureau has come to light at last. Mr. Gedaliah Bubluk, the well known Misrachi, has vigorously criticized the methods of the Zionists in Palestine in forcing upon the powerful orthodox parties there various schemes which they could never adopt without sacrificing their religious principles. He cites the instance of the "Suffrage for women" campaign and the attempt to undermine the authority of the Jewish courts of law by organizing the now departed "Mishpat hashalom."

It was in this atmosphere of distrust and attempted disorganization of the traditional life in Palestine that Agudas Israel alone among all the parties in the Holy Land refused to give up their independence.

Agudas Israel is not a party merely. It represents all that is best in the orthodox Jewish ranks. The Misrachim are slowly coming round to the idea of independence. Many of their leaders are only badly informed having been lulled into security by Zionist propaganda. The more vigorous spirits among them have either divested themselves of their compromising attitude (to give only one instance, Rabbi Epstein, formerly a distinguished leader of the Misrachi in U. S. A. is now an active member of the Jerusalem Agudah) or are taking up a position that tends to become the closest understanding with the Agudah. Agudas Israel believes in the renaissance of Judaism through a renaissance of the Jewish conscience. Agudas Israel counts upon every one to give its aims a careful, sympathetic hearing.

The aims of the Agudah are the aims of Judaism retold.  
Dr. ELIESER BOROWSKI.  
Cleveland, Ohio, April 9, 1922.

Questioning the Divine Authority of the Pentateuch  
Editor Hebrew Standard:

I write you because we are living in times when loyalty to the Bible teachings, based upon belief in their Divine authenticity, must be strengthened.

In a recent issue of your journal Dr. Harris is reported as saying: "While many of the laws contained in the five books are ascribed to Moses, they belong to a much later day. This very book of Deuteronomy was compiled in the days of King Josiah, some six hundred years after the death of Moses, when the nation of Judah was reaching its close."

The authenticity and the Divine authority of the Pentateuch are both here questioned.  
For, if there has been any alteration or interpolation; if the phrase, "And the

Lord spake unto Moses, saying," is to mean nothing, because "in a much later day" laws which the Lord did not speak unto Moses were interpolated; if the many references in the Pentateuch and elsewhere in the Bible, to Moses' writing laws in a book are to mean that he left no authentic code, then Faith is undermined, our Jewish religion can be impugned and our separatism will speedily be abandoned.

As to the book of Deuteronomy being compiled in the days of King Josiah, how is it that we read (II Kings xvi. 6) that King Amaziah, who reigned almost exactly two hundred years before him, observed the command not to slay children for the sins of their fathers, a command found in Deuteronomy (xxiv. 16) only. The parallelism of the language used in II Kings with the language used in Deuteronomy is also worthy of note.

In the former it is "But the children of the murderers he slew not, according to that which is written in the book of the law of Moses, wherein the Lord commanded, saying, the fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every one shall be put to death for his own sin."

In the latter it is, "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every one shall be put to death for his own sin." The similarity of phrases can hardly be accidental.

We may also note that Joshua (see Ch. viii. 30-35), who lived some eight hundred years before King Josiah, observed instructions found only in Deuteronomy (xxvii. 4-13) as "written in the book of the law of Moses," a phrase twice repeated in that short passage (vv. 31-34).

In Deuteronomy (xxxii. 24-26) we read, "And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites who bare the ark of the covenant saying, Take this book of the Law and put it in the side of the ark of the covenant, that it may be there for a witness against thee." Then why say that "this very book of Deuteronomy was compiled in the days of King Josiah some six hundred years after the death of Moses?"

It is certain that the book of Deuteronomy was a written book in existence before Joshua took the leadership, and centuries before Josiah reigned.

If "many of the laws contained in the five books ascribed to Moses belong to a much later day"; if "the book of Deuteronomy was compiled some six hundred years after the death of Moses," then the value of the Pentateuch is undermined, and we need not wonder if the sons and daughters of our faith by birth, leave our faith for Unitarianism, for Christian Science or intermarry with Christians.

H. PEREIRA MENDES.  
Vienna, Austria, March 23, 1922.

The Origin of Christianity  
Editor Hebrew Standard:

I claim:

(1) That the idea of the Christian Trinity was taken from the ancient Egyptian system of trinity-gods and that the said idea is a corruption of Moses' teachings about the Spiritual Creator of matter. That the theory of the Trinity is positively and utterly in contradiction with the Lord's commandment: "Thou shalt have no other gods in addition to (or besides) Me," as given to the children of Israel at the Mount of Sinai. (The commandment was given in the presence of all the

three million Jews who went out of Egypt under the leadership of Moses, and was transferred by them from father to son, and from generation to generation, till the present day). That the above commandment in combination with the prescriptions, such as: "Take ye therefore good heed of your souls (which are infinitesimals of the Divinity), for ye saw no manner of similitude when the Lord spoke unto you at Horeb out of the midst of fire," and "Know therefore now and keep it in your mind that the Eternal is the God in the heavens above and upon the earth beneath; there is none else" Deuteronomy iv-15-39), and "What thing soever I command you (in the matter of the purity of the religion) shall ye observe; thou shalt add nothing there, and thou shalt not diminish therefrom" (Deuteronomy xiii-1), takes away all sense of the Christian claim that the Trinity was, or could ever have been, predicted by Isaiah, or by Moses himself. (2) That Jesus Christ, if there really was a Jesus Christ, lived amongst his Jewish coreligionists and died amongst them, without producing anything extraordinary. (This is proven by the fact that the Jews never recorded any miracles for the time Christ was supposed to have lived). That the Christian religion was created not by Jesus Christ as alleged, but by the several other Jews, whom the Christians are calling Apostles. That the Apostles were no prophets, and whether their object was to create a religion which might serve as a step-over to the Jewish belief in the Spiritual Creator of matter, or not, the said Apostles acted without authority whatever.

(3) That the claim about Christianity having been a positive factor in our civilization is contrary to everything we understand under the name of history.

(4) That the wish of the Christian clergy of the dark ages, that the Hebrew text of the Bible should be destroyed (History of the Jews by Heinrich Graetz) so that future generations might not discover that the Vulgate Latin translation of the same is full of forgeries, cannot be executed any more.

(5) That the spreading of the Christian religion over Europe was accomplished by the sword and fire (evidently in agreement with the alleged prescription of Jesus Christ that a sword be brought between father and son); and that the said spreading, has therefore nothing to do with the merits or demerits of the religion, or of its founders.

(6) That a saying as "Love your enemies" has no practical value, especially for peoples who enjoy in the practice of Holy Inquisitions and similar orgies; and that the said alleged prescription of Jesus Christ can certainly not be compared with Moses' prescriptions about having one law for the stranger and for the one born in the country. Moses' prescriptions such as "Congregation, one statute shall be for you and for the sojourning stranger; a statute forever in your generations, as ye are so shall the stranger be before the Lord" (Numbers xv-15), which prescriptions were made laws in Israel did, indeed, stand up till now, and will stand up till the end of time, as a great monument of honesty, of wisdom, and of justice, to the human race.

(7) That the Jewish religion, that is the belief in the Spiritual Creator of matter, Who is Omnipotent, and Whom we cannot understand at present, because our morals and our intellect are not sufficiently developed yet for this high purpose, is the only religion which is in agreement with common sense, and is therefore adapted to become the religion of the human race.

(Continued on Page 18)



Borden's Kosher Milk and Cream for Passover

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

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

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

The Certificate of Chief Rabbi SOLOMON E. JAFFE

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

SOLOMON ELCHANAN HALEVY JAFFE, of New York.

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



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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# CHILDREN'S PAGE

## A RIFT IN THE CLOUDS

Dear Children:

The heavy hand of doom that had rested upon the children of Israel was now lifted up. There was a rift in the thick clouds that had shut out the sunshine. And the Lord said unto me, as followeth, said Moses unto the Israelites, "Ye have traveled long enough around this mountain; turn yourselves northward." "They were told," says Rashi, "to turn on the east side from south to north, their faces toward the north, thus they were walking on the east side, and thus it is said in the eleventh chapter of Judges, 'And they came from the rising of the sun to the land of Moab.' And the people command them saying, 'Ye are passing by the border of your brethren, the children of Esau, who dwell in Seir; and they will be afraid of you; therefore take ye good heed unto yourselves.' And what is that heed? Do not contend with them, for I will not give unto you of their land, even so much as a foot's breadth. That means, I do not allow you to put one foot upon their soil without my permission."

The Medrash says, "You cannot go there until that day will come of which the prophet Zechariah spoke" (chap. 14). And his feet will stand upon that day upon the mount of Olives, because unto Esau have I given Mount Seir for an inheritance—through Abraham. The land of ten nations have I given to him; seven of these for you, and the Kenite, the Keizzite and the Kadmonite; that is, Ammon and Moab and Seir, the latter to Esau and the other two to the children of Lot as a reward to him for accompanying Abraham in Egypt, because he was silent when Abraham said of his wife, "She is my sister." He therefore considered him as his son. Food shall ye buy of them for money, that he may eat, etc. For the Lord thy Eternal, hath blessed thee, therefore, do not conceal His bounty and show yourself poor, but show yourselves rich.

And we turned and passed the way of the wilderness of Moab. We turned our faces toward the north going by the eastern side. And the Lord said unto me, "Do not attack the Moabites, nor contend with them in battle." They were only forbidden to battle with them but they inspired them with terror and appeared before them armed. Therefore it is written, "And Moab was greatly afraid of the people, because they were despoiling them." But concerning the children of Ammon it is said, "Do not attack them nor contend with me in any manner whatsoever, as a reward for the modesty of their mother who did not make known their origin, as did her elder sister who called her son Moab, for I will not give thee

of their land any inheritance, because unto the children of Lot have I given. As for an inheritance, the Emim in time past dwelt there, etc. And Rephaim were also they accounted, etc. This means, perhaps you suppose that this is the land of Rephaim which I have given to Abraham because the Emim who are Rephaim dwelt therein in times past, but these are not the same, for these Rephaim I have driven out before the children of Lot, and have made them dwell there in their stead. As Rephaim were also they accounted equally with the Anakim, because every one who sees them, "yaday misrapoth," "his hands become weak."

They are called "Emim" because "emotham," because, "the fear of them" is upon the people; likewise in Seir dwelt the Chorim in times past, but the children of Esau drove them out ("iroshim" in the present tense) to indicate, "I have given them strength to continue driving them out."

And also the hand of the Lord was against them (the generation doomed to die in the wilderness) to hasten to destroy them within the forty years, that they cause not their children to delay yet linger in the wilderness. So it came to pass, when all the men of war (over twenty, who went to war) were spent by dying from the midst of the people "vaydaber." That the Lord spoke unto me, but since the spies were sent until then, it is not said "vaydaber" but "vayomer." He said, "to teach you that during the entire thirty-eight years that Israel was under a ban, the Divine word was not united with him (Moses) in a loving expression, face to face, with cheerful deliberation." To teach you that it is only for the sake of Israel that the "Schechniah" (Divine Presence) rests upon the prophets. Thou art passing this day by the border of Moab, etc. And then comest night opposite the children of Ammon, hence it is known that the land of Ammon is towards the northern side. As the land of Rephaim was it also accounted. Rephaim dwelt therein times past, but they are not those whom I gave to Abraham. And the Avvim who dwelt in open terms, etc. The Avvim are of the Philistines, for with them are they reckoned in the Book of Joshua, as it is said (chap. 13), "The five lords of the Philistines, the Gazzathites and the Ashdodites, the Eshkelonites, the Gittites, and the Ekronites; also the Avvim." And because of the oath that Abraham gave to Abimelech, the Israelites could not take their land from them, so I brought upon them the captorim, who destroyed them, and dwelt in their stead, and now ye are permitted to take it from them.

This day will I begin to put the dread

of thee and the fear of thee upon the nations that are under the whole heaven. The Talmud says, this teaches us that the sun stood still for Moses on the day that he made war upon Og, and thus it became known under the whole heaven. And I sent messengers out of the wilderness of Kedemoth unto Sichon, the king of Cheshbon, with words of peace. Although the All-Present did not command me to call to Sichon for peace, I learned it from the wilderness of Sinai, from the Torah "She Kodmoh Colam" which existed before the world was created, for when the Holy One, blessed be He, came to give the Torah to Israel, he brought it to Esau and Ishmael, although it was revealed to him that they would not accept it, still he made overtures of peace to them, therefore, I also, made overtures of peace to Sichon. It may also be expounded thus, from the wilderness Kademoth. From thee who hast preceded the world have I learned this: You might have sent one stroke of lightning to burn up Egypt, instead you have sent me from the wilderness to Pharaoh, gently saying, "Let my people go." As the children of Esau have done unto me. This does not refer to telling them pass through their land, but to selling them food and drink. Until I shall pass over the Jordan. This refers to, "Let me pass through thy land."

בן ארבע

## Publisher of New York Times in Palestine

In a special correspondence to the New York Day, published on Sunday, April 2, Mr. Zalman Kutler, Jerusalem correspondent of that paper, tells of an interview he had in Tel Aviv with Mr. Adolph Ochs, publisher of the New York Times. Mr. Ochs, he says, was kind enough to give him a whole hour in which he discussed with him Palestinian problems. The following, which is translated from the Yiddish, was authorized by Mr. Ochs, according to the statement of the correspondent:

"\* \* \* Of course," said Mr. Ochs, "I am not a Zionist. What I have seen in Palestine has not made me an avowed Zionist. But I can no longer be the anti-Zionist I was before I visited Palestine, although even now I do not believe that it is necessary or even possible to create a Jewish state in Palestine. I believe, however, and I am convinced in that, that those who do believe in the necessity and the possibility of creating a Jewish state in Palestine deserve no criticism and, far less, condemnation. Their belief, their sincere Jewish devotion and idealism, coupled with hard labor, sacrifice of careers and often of their very lives, their devotion and idealism, in my opinion, deserve the greatest respect and consideration."

"I am convinced that there is not a Jew who has been to Palestine and has seen what has been accomplished here, who can fail to be proud of the fact that he is a Jew."

"I must tell you," continued Mr. Ochs, "that I don't remember a single instance in my life which has given me so much satisfaction and pleasure as my visit to Palestine."

In answer to a question, as to what will be his attitude towards the work of reconstruction in Palestine, Mr. Ochs said: "You know that my paper, the New York Times, is an American paper, not a Jewish paper, nor a party organ. It follows, naturally, that I cannot give too much space to Palestine and to American problems. First, and foremost, the columns of the New York Times must be devoted to world problems and to American problems. One thing, however, I can assure you, that every article that will report on the progress of Jewish achievement in Palestine will be published in my paper. I myself expect to write an article for the Times on Tel Aviv. Tel Aviv is one of the remarkable achievements of Jewish constructive work in

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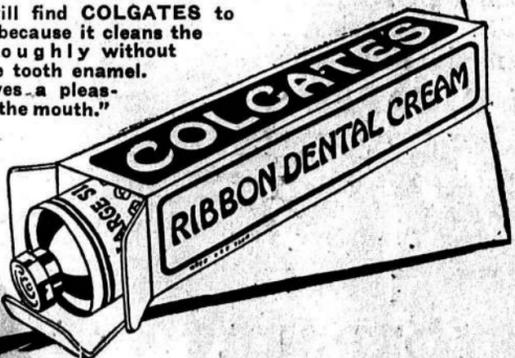


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Continued from Page 8

passed their earthly existence, their children shall be prepared to carry on God's work with the same indomitable will and fervor as their fathers.

You have a beautiful synagogue, but it requires more than brick, steel, wood and cement to keep these walls together in order that Jewish religion shall flourish and not decay; it requires that the souls of the men, women and children shall be dedicated to the service of God. Unless this be done you are only going through an idle ceremony when you perfunctorily attend the service.

Rabbi DeSalo Stein, in his sermon last Friday evening told you that God does not coerce one to observe the tenets of His faith; that in the sanctuary dedicated to God He will only dwell among you, if you will willingly and wholeheartedly observe His faith.

"And the Lord spoke to Moses, saying, 'Speak unto the children of Israel, that they take for me an offering; of every man whose hearth maketh him willing, ye shall take my offering.'"

Do you appreciate what little God asks of mortal man and, unfortunately, how grudgingly we respond?

The Jewish people have been the first to give religion to the world. Through its prophets it became a Prophet People.

How much does civilization owe to us? Paul Goodman, in his preface to "The History of the Jews," has made this significant statement: "If we take away the Jews from the realms of thought and life—if we imagine that there had not existed those who gave birth to the spiritual, ethical and dogmatic forces of Christianity; that Mohammedanism, the Arabian replica of a militant Judaism, had never seen the world; that we knew nothing of those and other Hebraic influences, which, in name, substance and action, have repeatedly changed the course of history—then both Eastern and Western civilization would appear to us beyond recognition."

Aside from the remarkable history of the Jews, is it not your sacred duty to dedicate yourselves to carry the banner of Judaism and to revitalize it so that it will bring unto you and your children the largest measure of happiness in this life and in the life to come?

The history of the women of Israel abounds in examples of sincere devotion to Judaism. What sacrifices they have made to preserve the faith and to keep it intact are well known to every student of history. What Deborah, Hannah, Esther, Donna Grazia Nasi and Catalina Terongi have done to uphold the Jewish religion should move and inspire their sisters of today.

The House of Israel must necessarily depend upon the women to develop the proper Jewish influence in their homes and to do their share toward the unfolding and accomplishing of the true purpose of religion. Let us hope that you good women will do your duty and also rededicate yourselves to Israel's ancient faith and that you will assist in the promotion of Jewish ideals and thus prove yourselves an honor to your people and a blessing to mankind.

I have been told of the excellent organization which the women have formed under the name of the Beth David Auxiliary Society, and of the splendid work that you are doing along spiritual, moral and financial lines so as to maintain the synagogue and other activities. I wish personally to congratulate you for evidencing such a noble spirit. You are true "noshem chayolis"—women of worth.

My Brethren:—You are living in one of the finest spots in America. It is God's paradise. The Almighty was very generous to this section of the world. Here you enjoy the security of your lives and homes under a government where liberty and justice are the keystones. Here both you and your children enjoy all of the opportunities to achieve fame and success in every field of endeavor. Here you enjoy the blessings that flow from prosperity and contentment.

During the world upheaval you did not feel the poignant sting of the catastrophe that has everwhelmed our brethren across the seas, to whom the end of the war has brought no surcease of suffering. There still looms up before us in this country the picture of Israel in Eu-

rope. It is stained with the blood of hundreds of thousands of Jews, victims not only of the pitiless cruelties of the great war cataclysm, but of the horrendous massacres and brutal pogroms. It depicts the millions of men and women, old and young, bowed with grief and suffering; mothers with their babes clinging to their breasts, children and orphans—a vast army of the innocent and unfortunate, suffering the extremes of exposure, disease, hunger and despair. They fight on, living in stables and shacks because of the devastation of their homes; thousands of them are falling on the highways, exhausted at last by their suffering, to die, unless we make haste to save them.

In this picture you will observe the ruined and desecrated synagogues, the hospitals destitute of medicines and equipment, the defiled daughters of Israel, and messengers of death stalking everywhere, ready and eager to embrace our unfortunate brethren, unless we hasten to help them.

This picture is not complete without bringing to the forefront the 300,000 Jewish war orphans, starved, naked, diseased and neglected. What a terrible plight! How intense must be their suffering! It is too horrible, too distressing, too ghastly to relate! Can we afford to permit these little ones to become physically enervated, to grow up in ignorance and to become estranged from their faith? Unless proper provision is made for them they will perish or become fitting soil for all base influences.

The sufferings of the Jews during the reign of the Egyptian Pharaohs and under the Assyrian, Persian, Babylonian, Roman and Spanish kingdoms hardly overshadowed the suffering of the Jews today in Eastern and Central Europe.

When the armies were on the battlefields engaged in frightful strife there was no way of ascertaining the magnitude of our problems, but today we have a clear appreciation of the present desperate needs which must be met by American Jewry.

Our efforts must be directed to save the orphans, to assist the 400,000 refugees, to provide medical aid, to engage in reconstruction and cultural work and to afford Russian relief.

From everywhere in Europe the eyes of our brethren are turned to us in America, because they know we alone can help them, if we but will. Who stand so near to them? Who more keenly appreciate their privations and the utter uncertainty of their fate than the Jews of America?

Many of you here this evening have tasted from the bitter cup of cruelty and intolerance which was your unfortunate portion in the benighted lands of Europe from which you fled to save your lives. You know what cruelty and suffering

mean. It is an act of Providence that you are here. You might have been in their places. No one who knows of the conditions abroad can be unmoved to the piteous supplications for help coming from your own flesh and blood. Who is there among the Jews that can close his eyes, stop his ears and shut his purse in Israel's great crisis? If there be any Jew in this city who has plenty and who fails to do his full duty in proportion to his means, he is guilty of moral murder. We must do our duty in accordance with the command in Deuteronomy: "If there be among you a needy man, one of thy brethren, . . . thou shalt not harden thy heart, nor shut thy hand from thy needy brother; but thou shalt surely open thy hand unto him. . . ."

I know that there are men in this city who are noted for possessing hearts containing well springs of pity from which there always flow sympathy and compassion toward the distressed, and that they have never been derelict in answering the call of the needy, whether of our own or of other faiths.

If the men whom the Almighty has blessed with wealth will set a splendid example by giving generously, it will have a stimulating influence upon others and inspire them to give unstintedly of their means.

I am sure that you men and women of this synagogue will spontaneously come forward and bend every effort within your power so that you will achieve a result that will redound to the credit of our humanity.

The help of everyone is needed. The contributions of all are urged. The task is enormous. The need for which it is undertaken is the most momentous in Jewish history. We must not fail. No effort can be too strenuous, no sacrifice too great. Let the spirit of service penetrate the heart of every man and woman of this synagogue, in order that this labor of love and mercy and charity shall not be in vain.

**Jew Murdered — Doctors Were Afraid to Minister to Him**

Jaffa (Jewish Press Association).—M. Atalofsky, a merchant of this city, was shot by unknown assassins in the Arab section of the city.

Upon the arrival of the police, a call was sent out to a number of Jewish doctors to come to attend the dying man. As it was late in the evening, however, they all refused to come to where the wounded lay, as the section was considered unsafe for any Jew. When the police finally succeeded in removing the victim to the hospital, he was already dead.

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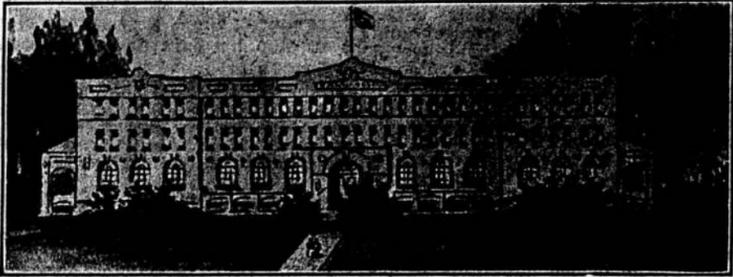
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A Touch of Jewish Labor—Arab Villagers and Workmen Not Opposed to Jews—Jewish People Will Pursue Quest of Palestine "in the Face of All Obstacles."

By J. Ramsay Macdonald

Nowhere can one study the eternal conflict between age and youth, the new wine and the old bottles, better than in these regions. In Egypt, it is seen in the old familiar form of the tutored demanding freedom from the tutor; in Palestine it arises from a conflict between two civilizations brought into contact by immigration. Zionism has blown over the dry bones of Judaism, and once again the faces and the feet of many Jews are turned to Zion. I have talked to them here in the immigrant encampment on the sandy shore of Jaffa just off the sea; in Jerusalem, waiting for something to do, or on one or another of the many committees of settlement; in tents on the slopes of Gilboa, reclaiming the waste spaces; by the Sea of Galilee, where they are making roads and bridging the Jordan. One afternoon as I was crossing the Plain of Esdraelon, close to the spot where Saul fought his last fight and fell before the Philistines, I was met by a country cart and jolted over some mile or two of unmade road to one of these new Jewish camps at Nuris, on the northern slopes of Mount Gilboa. Just beyond the spring where it is said Gideon selected his army of the three hundred men who "lapped of the water with his tongue as a dog lappeth," I found their tents. Most of them were in the fields, but the anvil in the smithy was clanging, saws and planes were going in the carpenter's shop, through an open door I saw a dentist at work, and in the kitchen pots and pans were rattling.

wind. There are still the Sanhedrin (?) and the Pharisees in Judaism, and the Arab magnate is naturally unhappy. The latter had dreams of a kingdom of his own, and I fear that the Jew, in his enthusiasm, has not always been too tactful. At best, the position is delicate, and powder and matches are lying dangerously near to each other. The Arab villager, if left alone, and the Arab workman, also if left alone, would give but little trouble. The villager will soon be helped in a hundred ways by the new colonists; the townspeople, as in Nabius, ask for a Jewish woman doctor, whom the town magnates will not allow to settle; the workmen are having their wages raised when they come in contact with Jewish labor. For the Jew, who is working for a new Erez-Israel that will be a fulfillment of prophecy and will still the long wallings of his people, knows that Arab standards of comfort will not do. So decisive is the competition of Arab low-paid labor in roadmaking, railway and building work, that the funds of the Zionist Organization have to be drawn upon to supplement the wages of Jewish workmen, or make good losses on Jewish contracts that have had to be taken at rates which could not sustain Jewish conditions. Fortunately the conciliator, as well as the mischief-maker, is at work. In places like Tiberias one finds committees of Moslems, Christians, and Jews working for co-operation and peace, promoting schools and other movements to bring the sections together. One has a very soft spot in one's heart for the Arab nationalists who, for but a brief moment, were allowed to dream of a great kingdom in which Palestine was included. The Arab has been played with, and we come badly out of our transactions with him. But in this land there is something which is greater than our schemes. I have gone from Dan to Beersheba, and day after day this something has grown upon me. For one brought up in Jewish or Christian tradition, this is the holy land, a land which reveals itself as an idol that is seen in the dim light of a sanctuary, a land which seems to have been one's dwelling-place for many generations. No power on earth can take from this land its magic attractions for its people. I have seen their remnants droning their prayers by the Walling Place, kissing its broken stones, and lighting their flickering candles of hope and faith on its ledges; I have seen the countless graves in the Valley of Jehosaphat wherein lie the hosts of this chosen people drawn hither from every land to wait for the judgment which they have been told is to take place there; I have seen the living, the youth, the believers, planting the waste places and adorning the land as a bride is adorned by gifts from the bridegroom. These things are evidence that in the heart of Judaism there is a love, and that in the Jew's mind there is a quest, which he will pursue in the face of all obstacles, and through wearily long generations until the prophecies of his ancient teachers and of his own heart have been fulfilled.

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Rebuilt, redecorated and refurnished; and now equipped with every known comfort, convenience and sanitary improvement. Luxurious lobbies, spacious verandas, large airy and light rooms with or without baths, single or en suite. Jewish dietary laws strictly observed. Unsurpassed cuisine. Daily concerts. New York office: I. & M. Realty Co., 16-20 W. 34th St., Phone Penn. 6898-6899.  
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Open all the year round. Accommodates 50. Picturesquely situated 2,400 feet above sea level. This modern hotel is unsurpassed. Has every latest city improvement. Every amusement—dance hall, fishing, etc. Hungarian Kosher Kitchen, under the personal supervision of the proprietor. Fresh vegetables from our own farm, consisting of 50 acres. Rooms large and airy; no overcrowding.

(Continued from page 15)

(8) That all those peoples who have been, or are at present, attacking the Jews and persecuting them, on account of religious causes, are vulgar creatures, who have no moral right to live on our globe; neither do those creatures have a right to expect that their souls should ever return to the place with the Divinity where the souls of the seed of the original man, or men, were taken from, and to where all souls are supposed to eventually return. Can any of the Jewish, or non-Jewish, readers of the Hebrew Standard prove that the above claims, or some of them, are wrong or exaggerated?

ISRAEL N. PRENOVICH.  
New York, April 9, 1922.

### IN THE SYNAGOGUES

ADATH ISRAEL (551 E. 169th St.).—Dr. Maurice Eisenberg will speak this evening on "The Real Shylock." Rabbi Norman Salt will preach a memorial sermon on the eighth day Passover.

ANSHEI EMETH TALMUD TORAH (Keap St., Brooklyn).—Sabbath morning Rabbi Yudel Elfenbein will speak.

BETH-EL (5th ave. and 76th st.).—Dr. Samuel Schulman preaches Sabbath morning, Sunday, at 11 a. m., Dr. Schulman will deliver the closing popular discourse of the series, and will speak on "The Right and the Duty of the Jew in Christendom."

BROOKLYN JEWISH CENTER (691 Eastern Parkway).—Rabbi Israel H. Levintal will speak Sabbath morning. Memorial services Thursday morning.

FREE SYNAGOGUE (Carnegie Hall).—Sunday morning Dr. Stephen S. Wise will speak on "Despised and Rejected of Men."

HEBREW TABERNACLE (Broadway at 158th St.).—This evening Rabbi I. Mortimer Bloom speaks on "A Glance at News of the Week." Sabbath morning on the weekly portion. Tuesday evening, "Beyond Egypt." Seventh day Passover, "Who Would Be Free?" Wednesday evening, "The Springtime of the Soul." Memorial services will be held on eighth day Passover at 10.30 a. m.

MT. NEBOH (150th St. and Broadway).—Rabbi Aaron Eiseman will speak this evening on "A Real Resurrection." Sabbath morning, "Sweetness and Bitterness." Memorial service, seventh day Passover.

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

MT. ZION (37 W. 119th St.).—This evening Rabbi B. A. Tintner speaks on "A Spiritual Awakening." Sabbath morning, "Passover Hope." Seventh day, Passover "Crossings." Memorial service will be held eighth day.

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

PENI-EL (W. 147th St.).—Rabbi Joel Blau will preach Sabbath morning on "The Cleft in the Rock."

RIVERSIDE SYNAGOGUE (250 W. 108th St.).—Dedicatory services will be held this evening at 8 p. m. Short addresses will be delivered by prominent rabbis and lay men.

S.H.A.A.R.I ZEDEK (Putnam Ave., Brooklyn).—Rabbi Harry Weiss will speak this evening, Sabbath morning, and seventh day Passover.

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

TEMPLE EMANU-EL (5th Ave. and 43rd St.).—Sunday at 11:15 a. m. Dr. Joseph Silverman speaks on "What Passover Means to Jews and Christians."

TEMPLE ISRAEL (96th St. and Central Park West).—This evening Rabbi Louis I. Newman will speak on "The Twentieth Century Religion." Sabbath morning Rabbi Maurice H. Harris will preach. Dr. Harris speaks seventh day Passover on "Message of Hope."

TREMONT TEMPLE (Grand Concourse and 180th St.).—This evening Rabbi L. A. Mischkind speaks on "The Sin of the Flesh." Sabbath morning Rabbi Mischkind preaches a sermonette. Tuesday evening, at 8.30, "Dancing for Freedom." Seventh day Passover, "Manna."

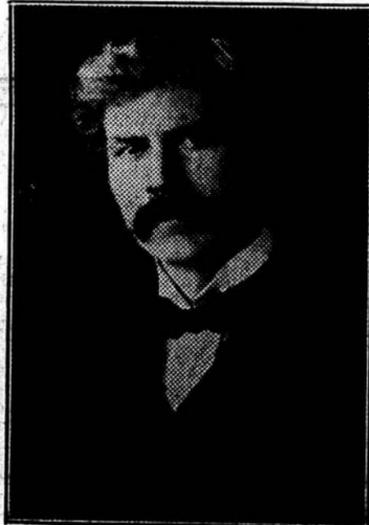
ZICHRON EPHRAIM (157 E. 67th St.).—Rev. Dr. Bernard Drachman preaches eighth day Passover on "Remembering."

WASHINGTON HEIGHTS CONGREGATION (508 W. 161st St.).—Rabbi Max Drob preaches Sabbath morning and seventh day Passover.

WILLIAMSBURG Y. M. H. A. (Rodney St., Brooklyn).—Rabbi Yudel Elfenbein lectures this evening.

### Institutional Synagogue's Fifth Anniversary

The fifth anniversary of the Institutional Synagogue will be celebrated by a number of events. On Sunday evening, April 16, there will be a Seeyam Hatorah, when the Scrolls of the Law in memory of the late Louis Levine will be presented by his parents, Mr. and Mrs. Samuel Levine. In addition there will be a celebration for the young people of the neighborhood on the same evening under the auspices of the Zionist Advancement League, the nucleus of the Institutional Synagogue. On Sabbath morning, April 22, a special anniversary sermon will be delivered. The celebration will close with a banquet on Sunday evening, April 23, in the building of the synagogue, 37-43 West 116th street.



J. RAMSAY MACDONALD

The community consisted of 150 persons, selected from those who, as members of the Labor Corps, had worked on road-making for twelve months. They had settled upon a large piece of land between the railway and the top of the hill, part of which is a swamp and all of it practically out of cultivation. There they are planting 14,000 eucalyptus trees of sixty varieties, 4,000 pines, 500 cypresses, 10,000 olives together with apple orchards, vineyards, tobacco plantations, and orange groves; they are starting nurseries for the supply of plants, especially trees; they are digging and preparing the land for cultivation; they believe they are re-laying the foundations of a new Zion.

The land belongs to the Jewish National Fund, and can never become private property; various bodies supply the necessary capital; the community supplies the devotion. Most of the members have been Socialists in some country or another, and at some time or another most of them have got weary of barren controversies on "the class war" and such things (in any event, in Palestine, it is no issue). They snort at Bolshevism; they want to do something. In other words, one finds in operation here the Law of Leviticus and the precepts of the Prophets joined to Western Socialism, and carried out not by politicians and revolutionists but by believers. Some have smiled at me when I have asked if they were to build a synagogue before they built a school, but I thought of them as I sat at the well where Christ talked with the Woman of Samaria. Of course, that creates some difficulty. Neither does the old Hebrew nor the Arab notable care for this inrush of searching

## PARKER HOUSE

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Overlooking beautiful Kennebunk River. Seashore and country. Fishing, Bathing, Boating, Canoeing, Dancing. Accommodates 100. Make reservations now. For booklet and rates, address—  
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NOW UNDER JEWISH OWNERSHIP-MANAGEMENT

Mrs. Joseph Rosenberg, formerly proprietress of THE MARLBOROUGH HOTEL, BELMAR, N. J., announces that she has purchased this beautiful hotel, famed as the most elaborately furnished and delightfully situated hotel on the North Jersey Coast, and will open it for the reception of guests on May 25, 1922.

MONMOUTH BEACH INN affords a rare combination of country and seashore, and is cooled by refreshing ocean breezes. All rooms are outside rooms and unusually large, have hot and cold running water, and nearly all are with private bath. Long distance telephone and passenger elevator to all floors. Bathing pools as well as surf bathing. Three tennis courts on hotel grounds; golf course adjacent; music and dancing. Unsurpassed cuisine. Make your reservations now for Decoration Day. Open for inspection May 15, 1922. Until then address 1501 Cortelyou Road, Brooklyn; Tel.: Flatbush 7130. Booklet sent upon request. MRS. JOSEPH ROSENBERG, Proprietress.

## HOTEL GIRARD

305-7 6th Ave., Asbury Park, N. J.  
Two Blocks from Beach. 307 Sixth Avenue, ASBURY PARK, N. J.  
All Modern Conveniences. Running Water in Rooms. Best Hungarian Cooking. High Class American-Jewish Family Hotel. L. J. MILLER, Prop.

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Open all year; within easy commuting distance; the winter and spring seasons are particularly delightful with sunny days; beautiful country surroundings; good roads for walking, driving and motoring; homelike comforts and conveniences; large, airy rooms; running water; spacious veranda; sun parlor, steam heat, electric lights; excellent meals in accordance with Jewish dietary laws; moderate rates. Write for booklet. Phone Fairfield 273F-21.  
M. GROSSMAN, Prop.

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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  
Closing Discourse by DR. SAMUEL SCHULMAN  
"Right and the Duty of the Jew in Christendom"

WINTER RESORTS—ATLANTIC CITY, N. J.

**GROSSMAN'S HOTEL**  
New Jersey Ave., Near Beach, Atlantic City, N. J.  
**STRICTLY KOSHER**

Announces a Substantial Reduction in Rates, Effective September 18, 1921.  
GROSSMAN'S HOTEL is the Foremost Hotel in Atlantic City Catering to Jewish Clientele.

Located in the centre of amusements. Modern equipment. Courteous service. Open surroundings. SEA WATER supplied to all bathrooms. Always open. Booklet. Bus meets patrons at station. For terms, communicate with JOSEF GROSSMAN.

MOST BEAUTIFUL AMERICAN-KOSHER HOTEL

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Rock Island Avenue, near Boardwalk

HAS THE BEST FEATURE OF ATLANTIC CITY  
HOT AND COLD SEA WATER IN ALL BATHS  
Seder Services for Passover. Dancing. Attractively Appointed Solarium  
Overlooking Beautiful Lawn. Open Surroundings. Rooms with Ocean View.  
WM. MALAMUT, Proprietor.

ON OCEAN FRONT, FIREPROOF

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Unusually attractive during Autumn and Winter Seasons. Rates greatly reduced.

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American and European plans.  
NEW GOLF CLUB PRIVILEGES.  
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Make Your Passover Reservations Now

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**STEIN'S ROYAL PALMS HOTEL**

124 S. MARYLAND AVE., (Near Beach). ATLANTIC CITY, N. J.

Most modern hotel, newly renovated, redecorated and improved. Running water and heat in all rooms. Jewish dietary laws strictly observed. Home comforts. Open all year. Special rates for Passover. Bell Telephone 6884. H. STEIN, Prop.

MR. S. BERMAN, Prop.

PHONE 3398 W.

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**ADELPHIA HOTEL** Oriental and Victoria Avenues

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HOTEL

**PIERREPONT**

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It gives me great pleasure to announce that all alterations, which include running water in all rooms and private ocean baths are completed. The entire kitchen has been changed and all cooking will be strictly modern-Jewish and under the personal supervision of Mrs. Fisher. The rates are back to pre-war prices. A request will bring full information. Thanking you for past favors, I am sincerely, HERMAN FISHER, owner, for a quarter of a century, Philadelphia's leading caterer. Dancing every evening. One of the first Atlantic City hotels equipped with wireless telephone.

**SIDKOFF'S HOTEL**

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Strictly Kosher. Centrally located. Large rooms, each with hot and cold running water. Private baths. Entirely redecorated and refurbished. Homelike surroundings. Reasonable rates. Passover bookings now being made. J. B. SIDKOFF, Prop.

**HOTEL DAVIS** St. Charles Place (Near Beach) Atlantic City, N. J.

Mrs. Yetta Davis, formerly of the New Ardmore Hotel, announces that she has acquired the beautiful Davis Hotel at 171 St. Charles Place. Every room with bath. Newly furnished. Jewish dietary laws strictly observed. Open all year. Make Passover reservations now. MRS. YETTA DAVIS, Prop.

*DAVIS*

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The old, reliable Mrs. G. Davis announces that the New Seabright Hotel has been renovated, redecorated and furnished and is equipped with all the modern, sanitary improvements and appliances. Large, airy rooms. Hot and cold running water in every room. Unsurpassed table in strict accordance with Jewish laws. Special rates for Passover. MRS. G. DAVIS, Prop.

HOT AND COLD SEA WATER BATHS, ELECTRIC LIGHT CABINETS AND SWEDISH MASSAGE  
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OPEN ALL YEAR ATLANTIC CITY, N. J.

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OUR SPECIALTY

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The management looks after every detail to satisfy all patrons who visit this eating place from all over the globe.

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Now making Passover reservations. Observance in accordance with Ritual with Seder, and Strictly Kosher. Hot and cold running water in all rooms. Phone 3172-J.

**SOME INTERESTING LOCAL EVENTS**

Distressing Poverty in New York—The Tragedy of Struggling Immigrant Artists—A Newspaper in Name Only—The Diminutive Chess Prodigy and Expert Politicians

(Copyright, 1922, by National Jewish Press Association, Inc.) Reports from the organizations now distributing "Matzoth" for Passover to those in need, indicate more than 5,000 families to whom such aid was given, to permit them to observe the rigid requirements of the Jewish law.

And this by no means represents the full number of our local poor who have not the necessary funds to celebrate properly the holiday. Many indigent families are ashamed to admit their distress; and they far outnumber those who openly admit their inability to provide for themselves, seeking the aid of organized charity.

This gives us a vivid picture of the distressing poverty obtaining in our Jewish centers in this city, and further explains why all relief campaigns recently conducted in this city have been unsuccessful.

Speaking of poverty and need in our city, it would be well and proper to consider one particular and specific section of our large Jewish ghetto, which had thus far failed to attract the attention of even the Jewish press.

We have here in New York a remarkable and striking colony of young Jewish artists, who have come but recently from abroad to seek fortune and fame in this land of opportunity.

Fascinated and impressed by the dominant political and economic role which America occupies in the sphere of world relations, since the last world war, thousands of Jewish young men and women, exempted from the operations of the restrictive percentage quota immigration law, because of their profession—that of the fine arts—have left the home of their youth to establish themselves in this land of power and prestige. Undismayed at the obstacles of alienage, buoyed up with the eternal hope and optimism of youth, they come to this continent to seek and find sympathy, encouragement, recognition, honor and wealth.

Unfortunately for them America is by no means a fertile soil for the budding genius. For the works of art of recognized masters—especially those of deceased artists—American patrons of art are ready to pour forth treasures of gold. But America is reluctant to assume the responsibility and burden of being its own art critic—that unenviable task is reserved to the ancient lands of historical and cultural traditions in Europe to whose superior judgment it is ever ready to bow in humility and acquiescence.

What a tragedy it is in the lives of these young artists! They come here full of hope and courage—laden with the sublime artistic ideals of the dreamer and the seer; but are compelled for their existence, to become pelled to obtain the food and clothing

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Near the beach and new Convention Hall. Strictly Kosher. Open all year. The leading hotel in the heart of the city. The management announces that special preparations have been made for the coming Passover, and Seder services, in strict accordance with the dietary regulations, will be conducted by a Rabbi. The hotel is newly decorated and refurbished. All modern conveniences. Steam heat and running water in every room. Make your reservations for Passover now. Reasonable rates. Tel. 3201-J. J. SHUMAN, Prop.

**BERMAN'S STRATMORE HOTEL**

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Hot and Cold Sea Water Baths.

We are now open for business. The house has been newly renovated and improved. Hot and cold running water in rooms.

The Stratmore's wholesome home cooking, which is strictly in accordance with the dietary laws and has become a by-word among visitors, will still prevail under the supervision of Mrs. Berman.

Special Seder service as usual. Special rates for the Passover Holidays. Phone, 1538. BERMAN'S STRATMORE HOTEL.

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Maryland Ave. and Beach Atlantic City, N. J.

Open all year. Newly furnished and decorated. Equipped with all improvements. Elevator from street floor. Sun parlor. Rooms single or en suite with or without bath. Running water in every room. Write for rates. B. HEVESSY, Owner and Prop.

mere shop drudges and day laborers. The aspiring musicians, who dreamt of blessing mankind with compositions of divinest art, are driven by the inexorable law of necessity to play jazz in the cheapest coffee-houses, throttling, suppressing and killing the remaining vestige of the artist soul in them.

But even these alternatives are not open to all. Indeed, it is the few fortunate ones who are privileged to do even work of such character. Many of them live a life of misery and distress compared with which their experience in their native land was a paradise.

If there is to be any addition to New York institutional life, it would be most fitting that it be an organization of our wealthy Jews, who in co-operation with our recognized and popular artists, would provide the necessary means of aiding young struggling artists in their hour of—

Let our New York Jewry associate itself with that of Berlin, Paris, London, and other large European cities, in fulfilling this sacred duty which we all owe to our needy youth of talent and latent genius in their early days of artistic and creative endeavor.

A new Jewish daily has appeared on the streets of the Jewish ghetto. It is named "Freiheit," founded by our extreme left Socialists, and guided by former members of the "Forward" staff.

Though wholly out of sympathy with the ideas which it propagates we acknowledge the inalienable right and privilege of each group in society to express publicly its opinions and ideas.

A newspaper, however, must be more than a means of propaganda. It must fulfil and satisfy definite needs and desires of its readers, and this, we regret to state, the Freiheit is not in a position of doing at this time.

Though we are of the opinion that

there is no room at this time for a new Jewish daily of such tone and character, we would be pleased, indeed, to find our judgment mistaken, and to witness a prosperous growth of this latest addition to the Jewish press world.

The longer the paper exists—the larger the number of its subscribers and readers grows—the more restrained will be the tenor of its policy and program. For the masses are never as extreme as their leaders, many of whom are but demagogues, capitalizing mob credulity and inflammability for their own ends. Continued existence with the resultant moderation would make this paper a valuable organ of public opinion.

Samuel Razechewsky, the Jewish boy-chess-prodigy, has been presented by Representative Siegel to President Harding in the presence of whom he demonstrated his genius by playing simultaneously against fifteen opponents.

Young Samuel is now a New York resident and a pupil in the Yeshiba Rabbi Isaac Elchanan, where he manifests his brilliance of mind and genius in the sphere of talmudic scholarship as well. During this last visit to Washington, he has met and conquered, in the bloodless warfare of chess, the leading personalities in Washington officialdom, among them the party spokesman in Congress.

It is a happy coincidence that our boy wonder visited Washington at the time when there is pending before Congress the resolution pledging the American government to support Jewish aspirations for a homeland in Palestine.

The moral import and psychological effect of this Jewish boy's presence in Washington will, we are sure accomplish more for favorable action upon the pending resolution than all the concentrated lobbying of our Zionist dignitaries and stellar lights.



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**THE BAYLE** 212 SO. MASSACHUSETTS AVE., Near Beach Atlantic City, N. J.

Strictly Kosher. Wholesome home cooking. Hot and cold running water in each room. Tel. 4067-W. Make your reservation now for the coming Passover. MRS. J. JACOBS.

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ON THE OCEAN

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MR. AND MRS. MESNER

Take pleasure in acquainting their many friends and patrons and the general public that they have purchased THE HOTEL STRAND, which they will conduct as a high class all-year-round family hotel. The hotel is now being refurnished and redecorated and every device making for comfort is being installed.

THE HOTEL STRAND will be open for the coming Passover and Seder services will be conducted by a Rabbi. The dietary laws will be observed in the most exacting manner. Make your reservations at once.

(Continued from page 12)

never tell now. Them what needs help ain't got the noive to ask. And the 'Azas Ponim—he gets."

Reb Shemuel passed quickly into the dimly lit hall.

"Shemuel—the matzot? I don't know why I am so worried. I—these were Sarah's first words to him as he entered.

Reb Shemuel's expression was tortured.

"They will be here at 3 o'clock today, Sarah." His voice was colorless.

"And the wine?" Sarah persisted.

"The wine, too," came the same colorless response.

Reb Shemuel sat down at the window. The wind was there again with his diabolic temptation. Just for this one year's Seder! But would Reb Shemuel live to another Seder? He could—

"Shemuel, I have not ordered a chicken yet. I have no—"

Sarah gazed unbelievably at Shemuel. He tore himself from the chair, rushed to an old trunk in the corner and took out a little box.

"I forgot, Sarah," he explained. "I pulled off one of the little stars from Elijah's cup when I polished it. I'll give it to the jeweler and order the chicken on the way back." Sarah returned to the kitchen. Shemuel passed out.

That afternoon they brought the mat-

zot and the wine and the chicken Reb Shemuel had ordered.

"Shemuel," Sarah haltingly approached the stooped figure that sat poring over a bulky volume, "I—may I—can I have some more money?"

"Yes, Sarah, all you want." Shemuel's hand twitched as he handed Sarah a bill. Yet he smiled faintly.

"I want to buy a new white tablecloth. I can't bear to put Elijah's cup on that old one. I—"

Reb Shemuel closed his eyes a moment. Then he nodded his approval. Sarah passed out on her errand.

It seemed to Reb Shemuel hours—interminable hours—that he sat thus, gazing unseeingly at the "Erev Yom Tov" crowds on Allen street. Suddenly two familiar figures crossed his vision. One was his wife. The other was the wife of Reb Eleazer. What were they?—Oh, he remembered now. They sat next to each other in Shul on Rosh Hashanah and Yom Kippur. And, besides, Reb Eleazer had promised to keep his secret. The two turned the corner into Delancey street. Where were they going? To buy more Yom Tov bargains, Reb Shemuel decided, and turned to his Midrash.

The preparations for Pesach were almost at an end. Sarah was setting the table for the Seder. Reb Shemuel was getting ready for "Shul."

"Shemuel, what about the—?" Shemuel anticipated Sarah.

"The cup? Yes, I will get it on my way." Shemuel glanced furtively at Sarah. Was she really smiling?

He put on his shabby coat, brushed carefully in honor of Yom Tov. He kissed Sarah tenderly on the forehead. Sighing, he passed into the street. How would he return without—? Oh, the rumble of that elevated! How it grated on his shattered nerves!

Services at the "Beth Hamedrash" did not last long that night, for the Seder awaited the worshippers at home. Reb Shemuel had not spoken to Reb Eleazer. He had purposely avoided him. Now he passed slowly, almost haltingly, along the paper littered streets. There were few pedestrians. Allen street and its environs had withdrawn indoors to celebrate Israel's exodus from Egypt. Lights gleamed in the windows of tenements, hideously irregular in the silvery moonlight. Where the tumult of the market place had raged but a few hours ago Reb Shemuel could now hear his own re-echoing footsteps. He lifted his eyes to the stars—those very stars that had shone for Israel on that miraculous night. A torrent surged in his bosom. He would—he must—tell Sarah the truth. She would understand.

As in a daze he ascended the irregular flight of stone stairs into the gloomy hall. A fear suddenly clutched him. His hand was at the knob. He trembled. His lips formed a prayer. He entered the room—his eyes partly closed.

"Gut Yom Tov, Shemuel," Sarah came to meet him with outstretched arms. He dared not look at her, but he was aware of her fresh white kerchief and her stiff white apron. He had not moved.

"Come, Shemuel." She drew him gently forward, standing between him and the Seder table she partly hid from view. "Come, my 'Melech,' take your place."

"But, Sarah, I have—I have not the—"

The moment for confession had come. His tongue clove to the roof of his mouth. Words refused to come. Suddenly Sarah stepped to his side. The Seder table stood in full view. On Shemuel's right, as always, stood—Elijah's cup!

Shemuel passed his hand over his brow.

"Sarah—I—when—?" Shemuel gasped unbelievably.

"I know, Shemuel, I know all." Sarah patted his trembling, wrinkled hand assuringly. "Eleazer's wife took me to see the cup her husband had bought. She did not know it was ours. When I saw it—Oh, Shemuel why didn't you tell me?" There was a sob in her voice.

"Poor Sarah!" Shemuel murmured, patting her gently. "Where did you get the money?" He was still as in a daze.

Sarah laughed softly. Yet, her face twitched a little.

"I—I pawned my watch." She spoke softly, yet firmly. "Reb Eleazer did not want the money at first, but I thought it was best, and—"

Reb Shemuel stood bewildered. He gazed at the Cup of Elijah, more resplendent than ever in the shimmering candle rays. Then he looked at the devoted Sarah. With a sob he gathered her frail form into his arms.

"Sarah, you are—you are"—his voice broke and Sarah felt some tears fall upon her face—"an 'eshes chayil'—the priceless jewel the Psalmist sang of long ago!"

## \$15,757,000 NOW IN HAND FOR JEWISH WAR RELIEF

David A. Brown, Who Directed the Recent Campaign, Says Total Will Be \$18,116,836

Detroit, Mich., April 10.—\$15,757,000 in cash or pledges have already been raised in the United States for Jewish war relief in the campaign which began last November, and David A. Brown, national chairman, in the report which he made at the "victory conference" of the American Jewish Relief Committee, held here last night at the Hotel Statler, estimates that the grand total will be \$18,116,836. This, said Mr. Brown, is the greatest total ever attained in any fund-raising campaign ever had in this country. It represents a per capita of \$5.80 by the three million Jews of the United States, made during a period of economic depression, as against a per capita of 3 in 1917-1918, and \$4 in 1919-1920, when prosperity was at full tide. Chief honors were awarded by Mr. Brown to North Carolina, whose total of \$147,000 represented a per capita of \$50 from every Jewish man woman and child in the State, with Connecticut which has raised \$360,000, or two and one-third times its original quota, ranking second. New York State has already raised \$4,850,000 toward its quota of \$5,000,000. Of this sum New York City has already received \$2,205,000 in cash, including \$400,000 from Brooklyn. Chicago has raised \$1,836,000, New Jersey, up to date, \$748,000, Baltimore \$518,500, Washington, D. C., \$110,000 twice as much as in any previous campaign. Indiana raised \$330,000, Minnesota, \$325,000.

Other States have raised the following amounts:

- Alabama, \$94,043; Arkansas, \$78,925; California, \$600,000; Colorado, \$125,000; Delaware, \$25,550; Florida, \$30,000; Georgia, \$200,000; Idaho, \$10,000; Illinois (exclusive of Chicago), \$150,000; Iowa, \$100,000; Kansas, \$35,000; Kentucky, \$150,000; Louisiana, \$150,000; Maine, \$25,000; Massachusetts, \$50,000; Missouri, \$442,000; Michigan, \$265,325; Minnesota, \$325,000; Mississippi, \$50,000; Nebraska, \$88,950; New Hampshire, \$15,000; North Dakota \$50,000; Oklahoma, \$50,000; Ohio, \$558,000; Oregon, \$75,000; Pennsylvania, \$1,625,000; Rhode Island, \$110,000; South Carolina, \$78,000; South Dakota, \$50,000; Tennessee, \$60,000; Texas, \$213,500; Utah, \$20,000; Vermont, \$12,500; Virginia, \$155,000; Washington, \$40,000; West Virginia, \$22,000; Wisconsin, \$10,000.

sin, \$178,000, and Wyoming, \$47,000. Canada has raised \$100,000.

To attain these results 11 zone conferences, 48 State conferences and 500 community and State-sectional gatherings were held beginning last November. Mr. Brown reported, with the result that practically every part of the country, from the largest and most populous centers, to the States containing sparse Jewish populations were reached.

### Resolution to Aid Zionists in Congress

Washington (Jewish Press Association).—A resolution expressing the hope that Palestine would be restored to the Jews as a national homeland was introduced in the House last week by Representative Hamilton Fish, Jr. of New York. The resolution read:

"Whereas, the Jewish people have for many centuries believed in and yearned for the rebuilding of their ancient homeland, and

"Whereas, owing to the outcome of the World War and their part therein, the Jewish people, under definite and adequate international guarantees are to be enabled with due regard to the rights of all elements of the population of Palestine and to the sanctity of its holy places, to create and recognize a national home in the land of their fathers, therefore, be it

"Resolved, by the House of Representatives, the Senate concurring, that the Congress of the United States hereby expresses its profound satisfaction in that outcome of the victorious war, which promises the building up of a new and beneficent life in the Palestine, rejoices in this act of historic justice about to be consummated, and on behalf of the American people commends an undertaking which will do honor to Christendom and give to the House of Israel its long denied opportunity to re-establish a fruitful Jewish life and culture in the ancient Jewish land."

### Free Synagogue Institutes "Hirsch" Library

In connection with the Sunday morning service of April 9 at the Free Synagogue, at which Dr. Emil G. Hirsch of Chicago gave the address on "The Sermon on the Mount," Dr. Wise made an appeal on behalf of gifts for the establishment of a "Samuel and Emil G. Hirsch Library" of the Jewish Institute of Religion. The response of those present ensures the beginning, without delay, of an adequate library of the institute, of which Dr. Hirsch is to be honorary president and visiting professor of theology.

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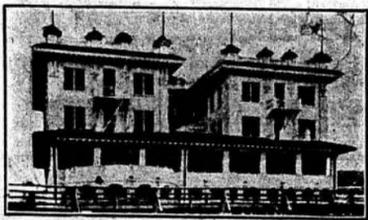
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**Council Leader Demands New Interpretation of Jew**

Miss Rose Brenner, of Brooklyn, National President of the Council of Jewish Women, urges the need for a new interpretation of the Jew to his fellow-citizens in America, in a recent article contributed to "The Jewish Woman." Referring to present tendencies in journalism and drama, Miss Brenner declares:

"It has become increasingly evident that there is need for a new interpretation of Judaism and the Jew to America. As we study the literature, the journalism, the drama of today, we are convinced that the Jew we there see depicted is not the Jew as we have known him; and conversely, the Jew as we know him, and Judaism as we love and follow it, seem altogether unfamiliar to the mass of the American people. Several years ago I was invited to address the graduating class of a large public school in New York city. One of the teachers present expressed her surprise that I "spoke English without an accent." Nor could I blame her for an impression which she might very well have received from a perusal of the stories and sketches of our own Montague Glasses and Fanie Hursts.

"Fortunately, the Potashes and Pearlmutters have not usurped all the interpretive functions. Here, again, the Council reasserts itself as the great interpreter. Just as the council has enabled the immigrant Jewess to become an intelligible and intelligent part of her American community, so it has given to our native-born American Jewesses the opportunity to translate their precious Jewish inheritance into terms of American service.

"This, then, is the compelling opportunity for the council's interpretive influence. Through the medium of our civic contribution shall the council reinterpret the Jew and Judaism to America. America will not go back to the pages of the Bible and the sayings of the sages to learn of the Jew and his faith.

"Rather, and rightly, America knows the Jew and Judaism through us as we

appear in street and train, in shop and theatre, at meeting board and conference room.

"Thus is made evident at once our opportunity and our obligation. Ours is the privilege of making manifest to the land we love, the land of our adoption, many of us as the land of our own and our father's birth—that Judaism is still a contributing force to the work of social justice and righteousness, that it is no alien faith, but is wrought with the foundations of our government, that the Jew is part and parcel of American citizenry, contributing through his zeal for justice, his ardor for education, his reverence for law, to all the highest purposes of our country. Our mighty organization, with its 45,000 members, is devoted to the cause of social betterment through religion, education, philanthropy and civic achievement.

"Let us not delegate to the unauthorized and irresponsible the task of interpreting us to our country and our fellow-citizens. Let us understand ourselves and make clear to others that, as the council has, for over twenty years, been found competent to interpret America to the Jew, so it is competent to continue with its work, equally vital and important of interpreting the Jew and Judaism to America."

**Americans with Capital Settle in Palestine**

The Palestine Bureau of the Zionist Organization of America reports that between February 10 and March 20, fifteen persons secured visas for Palestine, through the Bureau. The decrease from the usual number of thirty or forty a month is due to the fact that February is not considered a good month for traveling and March is too near the Passover holiday.

Of those who went, one man had \$200,000; two had \$5,000; one had \$4,000; one \$3,000, and the rest \$2,000. They all intend to establish themselves permanently in Palestine.

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**BROOKLYN NOTES**

Surprise to Miss Freedberger  
 A "Sweet Sixteen" surprise party was tendered Miss Natalie E. Freedberger, daughter of Mr. and Mrs. Henry Freedberger, at her home, 766 Putnam avenue, on Saturday evening, April 1. The party was well attended by a host of Miss Freedberger's friends, among whom were the Misses Hannah Klein, Ehther Jackson, Maybelle J. Levey, Henriette Degen, Julia Biaw, Ethel Sacks, Henriette Krout, Frances Cohen, Muriel Wimpie, Hinda Weinstein, Gelta B. Horwitz, Gertrude K. Heflich, Muriel Deboben, Clare Brown, Mildred Lyons, Edna Voit, Esther Mirick; and Messrs. Milton H. Klein, Milton Berfein, Alfred Ginsburger, Morton Strauss, Marks J. Waldbaum, Robert Gray, Milton Marks, Irving Krout, Nat. Greenberg, Maurice L. Handler, Leslie Handler, Aaron Brown, Leo Freedberger, Stanley Bogart, Arnold J. Meyer, Berthold Sachs, Walter Marcus, Harold Brown, Jack Blumstein, Dick Bellen, Melvin Levy, Melvin J. Bogart, and Leopold K. Freedberger.

**Oel Yitzhock Synagogue to Be Opened in June**

Philip Kornstein, chairman of the Building Committee, announced at the last meeting of the congregation that the synagogue at Prospect place and Clason avenue, now being constructed by Congregation Oel Yitzhock, is far advanced and that the building will be ready for services for the holidays Shabbath.

The congregatin has started a campaign for building funds. The Young Folks' Chapter and the Ladies' Auxiliary of the congregation will take a very active part in helping to raise the money.

A Campaign Committee, consisting of the following, is making a drive for new members: Harold J. Marcus, chairman; M. Cohen, M. Shanber, A. L. Kay, J. Kapelman, Phillip Kornstein, Morris Weiner, David Stark, Marcus Levine, B. Singer, M. Verblow, Rev. A. Fischer, Samuel Bass, M. M. Reich.

**SOCIAL NOTES**

Mr. and Mrs. Joseph Eisenberg and Mrs. Otilie Hyams, of No. 268 West 94th street, are celebrating the Passover holidays at their summer home, the Herbert Cottage, 541 Brier place, Wave Crest Far Rockaway, L. I.

Final arrangements have been made by the Young People's League of the United Synagogue of America for its Passover Festival Dance in the Grand Ballroom of the Hotel Astor on the evening of April 16. Among the patronesses and boxholders are: Mrs. Irving Lehman, Mrs. Solomon Schechter, Mrs. Samuel Spiegel, Mrs. D. De Waltoff, Mrs. Louis Gottschall, Mrs. Martin Strauss, Mrs. S. Reutlinger, Mrs. C. Z. Laubheim, Mrs. David Kass, Mrs. Israel Goldstein, Mrs. Samuel Cohen, Mrs. Mark Hurewitz and others.

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## ANOTHER BAUMANN STORE TO BE OPENED

The beginning of May will mark another important event in the business career of S. Baumann & Bro., one of the foremost retail furniture organizations in New York City, whose history goes back sixty-eight years to 1854, when Albert Baumann opened a small furniture store and cabinet shop on Third avenue near Thirty-fourth street. At that time merchandising methods were very different from those pursued by modern merchants. But even in those days, Albert Baumann laid the foundation of the present great and reputable business through progressive sales methods and honest merchandise—a policy which the S. Baumann & Bro. organization has steadfastly maintained through its long, successful career. As a logical result of this policy other branches followed quickly. One was on Twenty-third street near Fifth avenue, another at Nineteenth street and Eighth avenue, and still others at Forty-sixth street and Eighth avenue, Eighteenth street and Sixth avenue and Seventy-sixth street and Third avenue.



## THE NEW BRONX BAUMANN STORE

In 1892 the present main store of S. Baumann & Bro. was opened at Sixth avenue and Fifteenth street. Incidentally the launching of this store marked a new era in furniture merchandising in this city, the success of which is attested by the fact that today this store is one of the largest retail establishments in New York City devoted exclusively to house furnishings.

Three years later, in 1895, another store at Eighty-fourth street and Third avenue was added to the chain. And now, on or about May 1, the newest of the S. Baumann & Bro. stores will open its doors at the junction of Third and Brook avenues at 160th street, the Bronx.

This newest member of the S. Baumann & Bro. store family will completely occupy a beautiful corner building just completed on Third avenue at 160th street, directly opposite the Bronx County Court House, and will be an ornament and credit to the borough, representing as it does the last word in retail store construction and fittings.

These three stores are under the direct supervision of Mr. Samuel Baumann, son of Albert Baumann, founder of the firm, who maintains an active interest in their merchandising and buying policies. Speaking of the new store, Mr. Baumann said: "Thousands of our customers who make their homes in the great borough of the Bronx have for years urged us to establish an S. Baumann & Bro. store in the Bronx, which would be convenient to them and where they could do their home furnishing under the same ideal conditions that prevail in our other stores. At last we have found a Bronx home worthy of the needs of our customers and friends in that borough and of the complete home-furnishing stocks for which we are known."

Mr. Baumann as head of S. Baumann & Bro. has spent his entire life in the furniture business. In his early training he received the benefit of the experience of Albert Baumann, his father, and by his constant application and effort he developed his knowledge of merchandising until today he is acknowledged to be one of the foremost retail authorities in the country.

## Dr. Irvine Will Address Jewish Women

The next regular meeting of the New York Section, Council of Jewish Women, will be held on Tuesday, April 18, at 2:15, at the Agudath Jeshorim Synagogue, No. 113 East Eighty-sixth street, on which occasion Dr. Alexander Irvine will deliver an address on "English Authors I Have Met."

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## League of the Jewish Youth to Give Evening of Jewish Music

A song festival, consisting of synagogue chants, home songs, classic songs, theatrical songs, Palestine songs, Yeminite Jewish chants, which will be sung in this country for the first time, and community folk singing, will be given on Sunday evening, April 16, at the Town Hall, by the League of the Jewish Youth, in honor of Pesach, the festival of Jewish freedom.

The songs, which have been especially assembled by the league, include the best of the various types of Jewish music. They will be sung by the League City Choir, which has attained a reputation as the interpreter of the best in Jewish music. A solo, "Hear, O Israel!" from the "Elijah" of Mendelssohn, will be sung by Anna Lapidus, a member of the League City Choir; Mr. Siegfried Phillip will sing traditional Sephardic melodies; and Samarriloff will give violin solos of Yeminite Jewish chants.

The Jewish women of Brisbane, Australia, have organized for the special purpose of sewing and knitting clothes for the unfortunate war and pogrom orphans of Ukraine. Great enthusiasm for this work is shown by all, and much practical help is expected from the new organization.

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(NEWS photo)

**MT. SINAI HOSPITAL OPENS THREE NEW BUILDINGS**

After dedicating Mount Sinai's new \$3,000,000 buildings in Fifth Avenue Sunday, Dr. S. S. Goldwater (right), the Superintendent, held an informal reception for those most prominent in raising funds for the new building.

Impressive services marked the dedication Sunday of three new buildings connected with Mt. Sinai Hospital representing \$3,000,000.

The Blumenthal Auditorium, in which the dedication ceremonies took place, was given by Mr. and Mrs. George Blumenthal, in memory of George Blumenthal, Jr. A children's pavilion, with twenty beds, dedicated to the memory of Lewis Einstein and Milly Einstein

Falk, was the gift of Henry L. and Cecelia Einstein. A million dollar private pavilion, a memorial to Meyer and Barbara Guggenheim by their children, was the third building dedicated. It has thirteen beds and replaces a private pavilion of forty-three beds, which will now be converted into wards. The Guggenheim family was represented by Meyer Guggenheim and Louis F. Rothschild.

Leo Arnstein, vice-president of the hospital and chairman of the Committee of Arrangements, presided at the dedication exercises. The speakers included George Blumenthal, president of the hospital; Myron S. Falk, chairman of the Building Committee, and Arthur Lehman, president of the Federation of Jewish Philanthropic Societies.

**THE EXODUS COMMEMORATION**

A Phase of the Passover

By RABBI S. FYNE

Passover is a remarkable, nay, a unique institution, not only in its ritual aspect, but even in its historic birth. It stands in its own ground, as it were, singular and matchless—without competitors in the statutory law of the Jew, and knows of no historic rival in the canon or civil law of the Gentile, and for this reason:

All the national or legal holidays we know of, in this country or abroad, proclaimed or instituted in commemoration of either national independence, reunion or a great national victory, or called into being, in honor of some historic figure of national prominence, all these were ever proclaimed or instituted "post-factum," i. e., after or long after that epoch-making event—which it sought to commemorate—had eventuated into an historic fact, and in the case of individuals, even years after that national hero had been "gathered unto his people." No nation had ever celebrated its national birthday before it was born; no people ever commemorated its independence before the same had become "fait accompli," and, likewise, no monument was ever raised, or any legal holiday proclaimed in honor of any individual before that national hero had deserved well of his country. In short, no commemoration of any kind whatsoever was ever set on foot in advance. Such things are never done "pre-emptively," but always "post-factum."

The celebration or the "Independence of the United States of America (4th of July)—to take the nearest instance at hand—was not in general observance even during the (second) Presidency of John Adams (1797-1801), although the "Independence" itself had already crystallized into an historic fact in 1776! The legal holidays of Washington and Lincoln came to be observed only after these historic figures had already retired to their eternal rest. Or, to turn to the incidences of our own racial and national festivals, such as "Chanucvah" and "Purim," we find that these two minor festivals were not instituted, at least, not received legal sanction, or canonized, until some considerable time after these events had taken place. All such memorials are never raised in anticipation; they are ever made retrospective, not prospective.

Passover, however—this monumental festival in commemoration of the exodus—unlike any of its second cousins, was instituted "pre-emptively," i. e., before the "Exodus" itself had actually emerged from a state of possibility into actuality! Passover was ordained while Israel was still in Egypt; still kept in bondage; while still more or less under the "Rourbash" of the Egyptian taskmaster; while Pharaoh still held sway over them; while their cruel master had refused unequivocally to have them liberated; nay, more, in face of Pharaoh's threat to have Moses executed if he dare approach him on the subject again. Passover—the "Jewish Independence or Emancipation Festival"—in short, was legally instituted two weeks ahead of Israel's emancipation, and, aye, celebrated the night before the "Exodus"! Now, is not this phenomenal? Was not

this an abnormal course—to have asked a people to celebrate their national birthday ahead of their national birth—extraordinary in the extreme? Verily, it was. So extraordinary, so out of ken of human knowledge, that the historiographer would find it hard to find its parallel in authentic history. The nearest approach to it might, perhaps, be cited. The "promise" God made to Abraham to give the land of Palestine to his children a quarter of a century ahead of the birth of Isaac—the first born Jew! In this case, likewise, a land was promised to a people hundreds of years before they ever came into existence. But if these two cases are somewhat alike, they are certainly not similar, because of this marked difference:

There, in the latter case, Abraham was not asked to have the "promise" (made to him on behalf of his children) marked in any way; to be emphasized by any positive deeds of obligation; he was not commanded to observe a certain day in commemoration of the assurance; whereas here, in this case, the people to be liberated were asked, nay, commanded, to have their prospective independence celebrated in concrete form, in positive observance with all the display and publicity, with all the minutiae of a national festival—as if it were already an accomplished fact!

A professor in the University of Edinburgh (Scotland), after dilating upon the order of "Cause and Effect," had asked his students whether any of them knew of any instance where the "effect" preceded the "cause." One student, facetiously inclined answered: "Yes—a wheelbarrow going ahead of the man who pushes it from behind."

This witty student possibly had no conception that we actually have such an incident in authentic history—in the historic festival of the Passover!—or he might not have resorted to an illustration which is merely a joke, but not true; since the "barrow" does not begin to move (i. e., the "effect") before the "man" (the "cause") starts to push it. Whereas here, in the instance of the "Exodus" festival, the "effect"—i. e., the institution of the Passover, in commemoration of the Exodus—actually preceded the "cause"—preceded the Exodus itself! In this particular instance, the order of "Cause and Effect" was actually reversed! The "effect" preceded the "cause!"

Only from the Controller of the Universe, only from the "Father of Time," only from God, of course, could such a proceeding have emanated; and only a believing people, like Israel at the time, could have been relied upon to comply with this extraordinary request, in full confidence.

Then, Passover—as the commemoration of the Exodus in advance—is, at the same time, an everlasting monument to Israel's faith! It was put forth, as it would seem, as a "test" of Israel's faith in God's promise, and Israel—to its credit, be it said—stood the test well. Not one Israelite even of the assimilatory class in Egypt—and such there were not a few (see Exodus' Rabba. xiv:3)—who opposed the Exodus movement, in their time, as their descendants (perhaps) oppose the Zionist movement in our days, not even one of them had dared to disobey the commandment to celebrate the Exodus memorial festival ahead of the Exodus! Passover will therefore ever stand forth as a monument of Jewish faith, as of the Exodus itself!

Hence why the Bible says, "That the

Jew who will refuse to celebrate the "Passover" will cut himself off from the Jewish nation; since he proclaims himself faithless; since he declares himself by his un-Jewish conduct to be an unworthy seion of the faithful parental stock; for whereas his ancestors had celebrated the Passover in good faith ahead of the event, he refuses to keep it even after the event! Truly, says the "Hagadah" in its terse phraseology: "Had such a faithless Jew been there at the time of the Exodus, he, assuredly, would have been left behind." A faithless Jew is a contradiction in terms!

**New Community Center for Fordham**

Ground was broken last Sunday at Valentine avenue and Fordham road, the Bronx, for the Jewish community center of the Tifereth Israel Congregation of Fordham and Bedford Park. The center will house a Hebrew school and synagogue and there also will be an auditorium, gymnasium, swimming pool, dance hall, bowling alley, billiard room, lecture room and library.

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## THE BONDED ILLITERATE

By MR. IRVING LEHMAN

Other organizations have these classes of English to foreigners, but there is a particular part of Americanization work which the New York section alone is doing in New York, and for which the New York section covers the entire field; that is, the work among the illiterate bonded women and girls. Immigrants are often admitted to the country on condition that within a certain allotted time, usually three months, they are able to qualify and so cancel the bond. One of the very frequent causes for bonding immigrants is illiteracy; that is, the prospective immigrant is unable to read or write in any language. These bonded immigrants are referred to the New York section by the National. Since these immigrants are not yet technically in the country, it would not be just to use public funds for their education. It must be Council teachers who teach them. They are entered in classes—if you can call it classes, when there are never more than three or four in a group, and are given practically private instruction, because we have found that in order to qualify in the three months, the usual time of the bond, it is only by private instruction that rapid enough progress can be made. We first try to teach them English, as of course we very much dislike to spend their time and our money on teaching them anything but the language of their future home, but when it is seen, as is often the case, that it will only be possible for them to acquire the ability to read and write in a tongue familiar to them in the allotted time, they are put in classes for Yiddish or Ladino. No effort is spared to enable these otherwise desirable citizens to qualify in order that they may remain in the United States. The work with this group has been amazingly gratifying. Many of these immigrants have never held a pencil in their hands, have no idea what the written or printed words means; many of them are no longer young. It is only by a tremendous amount of effort, both on the part of the immigrant and of the teacher, that enough can be accomplished in the allotted time, in order that the examination may be passed. In December, out of eight of those bonded immigrants who were called for examination, not one failed to pass the required test and so all were enabled to remain here. That means that because of the work of the New York Section, eight individuals who would otherwise have been deported were admitted to residence in this country. It means more than eight individuals, because often the bonded immigrants is one of a family group, and if the bonded one must be deported the whole family often elects to return with her. The tragedy of it is that it is frequently the mother of the family who is illiterate. Think what it means when a family is faced with the awful alternative of breaking up the group—of letting one member return alone to the horrible conditions abroad to add the sorrow of separation from her family to the other sorrows that they all know so well—or of having the whole family give up their hopes of a happy life in this free country, compelled to sacrifice the future of the younger members, for whose sake the great undertaking of coming over here has often been planned, to return to the horrors from which they thought they had escaped forever. Whichever decision is reached it means shattered hopes and broken hearts. It is to avoid just these awful situations that the New York Section make such tremendous efforts for each individual bonded girl or woman. As soon as these bonded immigrants have passed their examinations and are really admitted into the country, they are enrolled in classes of English to foreigners, to which access is now open to them. Sometimes when we have to drive an individual very hard in order to get her prepared for the examination, she suffers the natural reaction and it takes a little while for her to be willing to go on with her studies, but sooner or later, usually not longer than four weeks, practically all of our bonded immigrants come back so that they may obtain instruction in the language that is to be theirs in the future.

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