

# THE HEBREW STANDARD

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## THE RABBI'S ADVICE

By E. A. H. ENDRES

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Jacob Lorton was undoubtedly born with a greater portion of luck than falls to the lot of the average person. Jacob himself was firmly convinced that he was lucky and that's probably the reason why he decided to try his luck on Wall Street. One day I asked him what made him feel so confident in his own judgment, and his reply not only surprised me, but it also set me to thinking. Here's what he said:

"You want to know why I feel so sure of my ability to win out on apparently foolish speculations? I'll tell you. When my sixteenth birthday arrived I was visiting my uncle, Morris Lorton, an engineer who lived in Cleveland. That was in 1911. At that time, as you may remember, Newton M. Baker was running for mayor on a platform advocating municipal ownership of electric light works. My uncle, my aunt and I were just departing for the theatre that evening when the telephone rang and Baker asked my uncle if he could give him definite figures concerning such a municipal light and power plant.

"Go see Frank W. Ballard; he's the best man in his line," replied my uncle. Then he explained to Baker that Ballard had already built nine electric light and power plants for a well known paint company and was therefore better qualified to quote accurate figures." Here Lorton paused for a chuckle. "Overhearing that telephone conversation somehow inspired me with an intense ambition to stand so high in my work that people would be forced to speak of me as being 'the best man in his line.'"

Lorton stopped, and looking at me quizzically, asked: "Wondering how much luck has to do with ambition?"

I nodded, surprised that he had actually read my mind.

"I'm coming to that, so be patient," he continued. "The play that night was entitled 'The Magician,' and in it was a white-bearded Jewish astrologer. I've read Victor Hugo's 'Oliver Cromwell' since then and now I'm convinced that this brilliant author, like Shakespeare, believed in the power of the constellations and the planets to influence our lives. Anyway, be-

ing only sixteen at the time, this particular character in the play made a deep impression on my mind. I had read what I was seeking—a book on astrology. I bought it and determined to read it without prejudice. I was not gifted, never in a calling they are not (through the influence of their nativity) be lucky or succeed.



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### NETTIE ADLER

Miss Nettie Adler, who has been a member of the London (England) County Council for a number of years past, has been returned and her conferees have conferred a signal honor upon her by electing her Deputy Chairman. The Chairman of the London County Council has much more power than the Lord Mayor, and in his absence, Miss Adler will preside over the body. This is the first time a woman has ever held this post.

Miss Adler, who is a woman of noted brilliance, is a daughter of the late Chief Rabbi Herman Adler.

mind.

"The next day, after searching around in half a dozen second-hand book stores, I finally discov-

ered what I was seeking—a book on astrology. I bought it and determined to read it without prejudice. I was not gifted, never in a calling they are not (through the influence of their nativity) be lucky or succeed.

"Do you mean to tell me that individuals are fit for certain kinds of work and will, no matter how astrology?" I asked, amazed that

so clever a person as Lorton seriously advocated what the dictionary calls a pseudo-science.

"Throw your prejudice overboard," he rejoined, laughingly, "then after you have read some good books on the subject you'll sing another tune."

"Rubbish! You're talking through your sou'wester," I replied with derision. "Why only last week I accidentally ran across a book on astrology at the Fifth Avenue Library and it was brimful of absurdities."

"Oh, well, you're like thousands of others. You read and cannot understand and you listen, but cannot hear the truth even if she speaks to you with an ear trumpet." Lorton, despite his smile, stated this rather haughtily and and there was an unmistakable coolness in his bright gray eyes as he continued:

"Dr. L. D. Broughton, a physician, in his book, 'The Elements of Astrology,' on page 300, tells how in 1896, when writing for a newspaper, he predicted that Major McKinley would defeat his opponent, Bryan, for the presidency. In making this prediction the writer pointed out that death by assassination was highly probable for William McKinley." Here Lorton, ignoring my manifest disapproval which I took no pains to conceal, gave a dry laugh and asked me to explain how such a prediction was possible unless one's destiny was controlled by the planets.

"Planets your grandmother!" I retorted. "It was a coincidence. A lucky guess."

"Oh, is that so?" sneered Lorton, sarcastically. "Then how is it that in this same book the German Emperor is described as being unfortunate in war? This book was published in 1898. How do you explain it? Was that a coincidence also?"

"Very likely," I replied as laconically as possible, although secretly I admitted to myself reluctantly that there might be something in what Lorton was telling me.

"I know by the expression of your face that you're thinking of getting that book," continued Lorton with a smile. "When you have it turn to page 375 and read how, by studying the horoscope of Wil-

# Andrew Geller

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William II of the Hohenzollerns, Doctor Broughton was able to foretell the emperor's defeat and subsequent humiliation and disgrace.

"I hadn't the remotest idea you were so gullible," I replied, inwardly annoyed that he had so accurately read my thoughts. But I'm afraid my tone did not have conviction in it.

Lorton by this time was again in good humor, so now he only laughed and remarked: "You asked me why I was so sure of my judgment and why I believed so firmly in my luck. The answer is that I know my nativity and am guided by it. That's why, in financial affairs, I, so far, haven't made a mistake that looms as high as the Eiffel Tower."

Several years after I had this talk with Lorton I read in the newspaper how he had inherited \$175,000 from his wealthy uncle, Morris Lorton. Two months later, after an absence of six years, I returned to New York City. There I accidentally met Jacob Lorton in the subway and recollecting his inheritance I congratulated him and jocularly asked how he was able to spend the interest on so much wealth.

Lorton looked at me rather queerly before replying that he was working as a reporter for a salary of forty-five dollars per week.

"But man alive!" I rejoined in puzzled astonishment, "I've read that you've been left \$175,000. Was there some mistake about that news item?"

"No mistake," he replied, simply. "But since then I've lost \$100,000 on Wall Street. That's one reason I'm working for a living."

"Good heavens! How did that happen?" I blurted out, unable to control my curiosity.

"Come up to the Press Club and there we can talk while we eat

lunch together," replied Lorton, genially. "It's not a long story."

When we were comfortably seated before some good food Lorton began his talk with: "Recollect our conversation about my being lucky in money matters?"

"Yes," I nodded, wondering how he would defend astrology now since it was so plainly evident that he was not so tremendously lucky with money after all.

"Well, it may amuse you," he went on, "if I still claim to be lucky in financial matters, but the fact is that just two weeks before I speculated in Wall Street I went to see my brother-in-law who is a rabbi. If there ever was a practical visionary he is one." Then Lorton told how this rabbi knew a young electrician who had invented an anemometer for flying machines and how Lorton, acting on an inspiration, had purchased this patent and sold it at a handsome profit to the Curtis people.

"What do you suppose this rabbi wanted me to do with the balance of my money after he discovered that I made a fool of myself on Wall Street?"

"I can't imagine."

"He urged me to use every cent of it for creating a trust fund and offer scholarships with the interest it would yield. Said I should continue, for the good of my soul, to earn my living. In that way he said I would keep my self-respect. He claimed that only a moral degenerate would be satisfied with a life of ease."

"He must be a *homo novus* or a pessimist," I said. "Advice is cheap, especially telling another person how to spend money."

Lorton, knowing my dislike for preachers, paid no attention to my words and continued: "I've read about inspirational orators and I'm convinced that this rabbi was acting as a mouthpiece for a high-

er power. He spoke to me for two hours and when he finished it seemed to me that I, and probably he also, were emerging from a hypnotic condition. His words made a tremendous impression on me."

"What did he say that it should take two hours?" I asked, unable to repress my cynicism.

"It all sounds commonplace enough now," replied Lorton, gravely. "A man's greatest duty, he said, was to serve humanity. He urged me to use my money in such a way that it would be the means of bringing larger opportunities to others. He explained how every community has urgent need of more active participation by its educated working people in public affairs."

"Must have been a regular sermon," I replied, cynically.

"It was just the kind of a talk I needed," Lorton replied, glancing apprehensively about. Evidently he did not wish anyone else to hear his next words. "At first I objected and protested that there was no money in it for me, and this made the rabbi sarcastic. So he savagely demanded to know if I had already been bitten by the microbe of greed. Then he practically called me an idiot. Did it artistically, too. Said that the Greeks had a neat name for the man who failed to bear his share of public responsibility. It was *idios*, whence comes our English word idiot. Then, to rub it in, he told me that Tench, in his 'Study of Words,' tells how the term came to signify a rude, ignorant, unskilled, intellectually unexercised person. He quickly convinced me that this derived or secondary sense bore witness to a conviction, woven deep into the Greek mind, that contact with public life was indispensable to the true development of the intellect."

"You said you still considered yourself lucky in money matters," I interjected jocosely. "But since you've lost \$100,000 I'd like to hear your explanation. A person can't lose such an amount and call himself lucky."

"Oh, yes he can!" replied Lorton. "Let me explain my viewpoint. In the first place I'm firmly convinced that most of the fellows on whom the cornucopia of success has showered gold are moral monstrosities. Look at the rich scoundrels who defrauded the New England widows that had put their savings into New Haven Railroad stock! Look at New York City! It is like Issachar in the Bible—a strong ass stooping down under many burdens; it suffers under the cost of living, cost of government and cost of public utilities service. The budget increases in size millions of dollars annually. The public utilities of this city produce over \$70,000,000 profit each year. A certain multi-millionaire controls the Consolidated Gas Company, which owns the Edison Company, and virtually every other lighting company here. This man's holdings in these concerns today are worth about \$125,000,000, though his investment is only one-fourth this sum. He has already taken out in dividends and interest more than he invested in these companies and yet he has over one hundred million dollars of their securities and the gas and electric companies have surpluses exceeding sixty million dollars."

"Where do you get your figures?" I interrupted.

"From a responsible city official, Henry H. Klein. He has written how the gas franchises have lapsed and belong to the people of this city. Also the Edison franchise is void because of fraud on the city. The Consolidated Gas Company acquired \$45,000,000 stock of the

Edison Company for \$18,000,000 and the Edison Company in 1917 was earning 50 per cent. a year on the Consolidated investment—most of it extracted from the wage earners through excessive charges. Besides this the city pays \$5,000,000 a year to this multi-millionaire's gas and electric companies and fully one million dollars of this is in excess charges."

"No wonder my rent is high!" I exclaimed. Now I understood, dimly at least, why my landlord had so bitterly complained to me about his last tax bill.

Lorton laughed sarcastically. "Just listen to me two minutes longer. Then your mental vision will be clarified. Do you know that New York City pays the telephone company \$400,000 a year for service to transact city business? Do you realize that in 1917 the subway company had a surplus accumulated in twelve years' of operation of \$18,000,000 in spite of the fact that the company spent several million dollars in 1916 to crush a strike of employees who wanted a decent wage? Do you know that the subway company pays 20 per cent. dividend? Do you know that the same creature that dominates our gas and electric companies also controls our telephone and subways and elevated lines."

"What is the capitalization of the elevated systems?" I asked, "and what are the earnings?"

"One hundred million dollars," Lorton replied promptly. "A large part of it was originally water. The earnings on this total capitalization are 10 per cent."

"I've read that the financial capitalist is the man who promotes progress. Is that so?"

Lorton's only reply to my question was a grunt, apparently expressing disdain. "How would you define a financial capitalist?" I persisted, wondering why Lorton had suddenly lapsed into silence. The reply came with considerable irritation.

"Few people understand that 50 per cent. and upwards of nearly everything they spend goes to the financial capitalist in the shape of interest. Therefore I call such an individual, as I said before, a moral monstrosity and if I had won in Wall Street I would probably have yearned for a seat on the Stock Exchange." Lorton again lapsed into silence and his eyes seemed to be looking at something far off.

Suddenly he came out of his reverie and, eyeing me sharply, asked: "Now you see why I consider myself lucky to have lost that hundred thousand, don't you?"

"Not exactly!" I replied truthfully.

Lorton looked me over a moment as though he found a certain friendly sort of amusement in surveying so dense a creature, and said: "I went into details concerning this city's public utilities to show you how repulsive must be the character of the man who controls these utilities and uses them to exploit the inhabitants. His insatiable greed disgusts every thinking American. That's one reason why great wealth, to my

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mind, is a great curse. I do not want to exploit my fellowmen. I desire to help them. To do so I am going to spend five thousand dollars every year as long as I live." Here he laughed at the expression on my face. "I'll reach and help millions."

"Five thousand!" I echoed, bewildered at his words. "How is that possible? I thought you—"

"You thought I lost everything on Wall Street. Well I didn't. There were \$75,000 left and I made \$80,000 additional through that anemometer I told you about . . . besides I'm earning a weekly salary."

"That's just it! That's what puzzles me," I exclaimed. "What's the big idea?"

"Nice little sum to give away, (Continued on page 111)

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# NEWS FROM ENGLAND

Exclusive Correspondence to the HEBREW STANDARD

**Lord Reading Resigns?—Dr. Weizmann on the Continent—Palestine Mandate Postponed Discussion—Federation of Ukrainian Jews—Palestine in the Parliament—Union of Hebrew and Religion Classes.**

London, March 30, 1922.

Rumor in one of London's leading journals yesterday indicated the resignation of Lord Reading, but on inquiry at the India Office today I am informed that they have no knowledge of such an occurrence and that if such news comes officially to their hand it will immediately be made public. However, up to the present nothing but comment is available, and it is hardly reasonable to suppose that anything definite is in the hands of the official quarters on this side without a public statement being issued. This is not the first time that this rumor has gone round, but never before has it been stated definitely as an actual occurrence in the press. One or two Jews in a position to know, whom I have spoken to on this point, are of the opinion that following yesterday's announcement of a speech on the future of India recently made by the Viceroy, rumor may have played its usual part in creating an electric atmosphere where no trouble actually exists.

According to advices just to hand, Dr. Weizmann, accompanied by Dr. Bernard, has been received by M. Poincare, who assured him of the sympathetic interest of the French Government in the early ratification of the Mandate for Palestine. expose of the present position of the Zionist movement, and it is understood that the interview was of a very cordial character. Another message says that President Millerand last week accorded an interview to Dr. Weizmann, who was accompanied by Dr. Bernard, representing the French Zionists. President Millerand reaffirmed the favorable attitude of the French Government towards the Jewish National Home, but asked for assurances as to the attitude of Zionism towards the holy places. Dr. Weizmann replied that the Zionists had no other desire than to leave this question to be settled by the Powers. The President intimated that he would view favorably the anticipation of French Jewry in the reconstruction of Palestine. A correspondent of the "Jewish World" says that, according to latest information, the ratification of the Mandate for Palestine by the League of Nations towards the end of April will depend upon the reply of the United States to a note by the Allies on the subject of the Mandate. As yet the League of Nations is not in possession even of the final text of the Mandates. It is expected that Dr. Weizmann will visit Genoa.

An advice which comes to hand as I write says: "It is stated that the consideration of the Mandate for Palestine, which was expected to come before the next meeting of the Council of the League of Nations early in April has again been postponed. The adjournment applies not only to the Poincare Mandate. Dr. Weizmann gave M. Poincare a full date, but to all mandates over territories of the former Turkish Empire. It is added that, although the United States has practically agreed to the terms of the Palestine Mandate as proposed by Great Britain, she has not yet given her consent to the consideration and ratification of the Palestine Mandate separately from the consideration and ratification of the Mesopotamian mandate, on which an agreement has not yet been reached between the United States and Great Britain. In Zionist circles the postponement of the Mandate is viewed as a serious blow to Zionist prestige, though no fears are entertained regarding the ultimate ratification of the Palestine Mandate."

A meeting of the executive committee of the Federation of Ukrainian Jews was held on Wednesday week. A cable was read from Mr. Morris Myer, special commissioner of the federation in Bessarabia, stating that he has left £100 in Bucharest for matzoth for the Ukrainian Jewish refugees. Dr. J. Kruk of Warsaw was present by invitation, and reported on the situation of the transmigrants in Poland. Mr. S. Goldenberg called attention to the fact that as the Ukraine areas were now open for general relief purposes the federation should devote itself mainly to the Ukraine and curtail its operations outside those areas. He therefore proposed a resolution that all the funds gathered after deduction of the federation's expenses be distributed, 75 per cent, exclusively for the relief in the Ukraine, 15 per cent. for activities in connection with the various phases of relief outside the Ukraine, 10 per cent. for the relief of the Haluzim. The secretary reported that he had had an interview with the Famine Relief Committee in reference to the federation accepting the agency for standard food parcels for the Jewish population in the Ukraine to which they agreed. According to the latest information received from Dr. Nansen's committee, they have prepared special standard Kasher parcels for distribution among Jews at the rate of 10 shillings (\$2) per parcel. The secretary reported that, according to information received from the Russian Famine Relief Fund, they will shortly undertake to send clothing parcels to individuals in the Ukraine. Mr. Bagrit reported that he had visited Antwerp for the purpose of

ascertaining the cost involved by the Ezra for the upkeep of Ukrainian Jewish refugees in that city. It was resolved that the federation meet 50 per cent. of the expenses incurred, amounting to £200.

A two days' debate on the Consolidated Fund bill which ended last night passed off with only the briefest reference to Palestine, although Sir William Joynson-Hicks is anxious to discuss the Mandate. He asked Mr. Chamberlain yesterday if he would give half a day to the debate if a motion were put down, but the reply was that the Consolidated Funds bill afforded the opportunity. That was not good enough for Sir William, who is anxious to have a division on a definite motion, but Col. W. W. Ashby could not resist a brief sneer, when he objected to money being spent on Palestine to provide a home for the Jews. "If the Jews want a home, let them make it themselves." There were only a few members in the House at the time, and nobody took any notice. The remark, however, was interesting inasmuch as W. W. Ashley's first wife was the only child of the late Sir Ernest Cassel.

Mr. Mills on Wednesday asked the Secretary for the Colonies whether any restrictions were imposed upon emigration from this country to Palestine and upon emigration from Palestine to this country, the United States and the continent of Europe. Mr. E. F. Wood: "No restrictions are imposed upon emigration from this country into Palestine, but intending immigrants have, of course, to comply with the immigration regulations of the Palestine Government. The answer to the second part of the question is in the negative. Save in so far as the immigration regulations of the various countries concerned prohibit the entry of any particular individual who does not satisfy all the conditions required." Asked by Viscount Curzon in the House what was the approximate proportion of Jews to Arabs in Palestine, Mr. Wood referred him to the interim report of the Civil Administration of Palestine, published as a Command paper, the Advisory Council had seven Arab and three Jewish members. Mr. Wood informed Viscount Curzon that there were three official languages in Palestine—English, Arabic, and Hebrew.

The annual general meeting of the Union of Hebrew and Religion Classes will be held on Sunday, April 2. The Very Rev. Chief Rabbi has promised to give an address on "My Experiences During the World Tour," and Mrs. Herbert M. Adler has consented to distribute the "Singer Memorial Prizes" awarded to the senior and junior pupils of constituent classes, as the result of the examinations held in January last. The attendance of the public is solicited.

## AN INTERVIEW WITH IZZA KREMER

(Special Correspondence From Riga) By F. STREIK

(Copyright, 1922, by National Jewish Press Association, Inc.) Your correspondent recently interviewed Izza Kremer, the well-known Russian-Jewish prima donna, who a few months ago was prevented by the Polish anti-Semitic "Rozoooy" from appearing on the concert platform in Warsaw and singing Jewish songs.

She related her experience in Warsaw as follows:

"The entire Warsaw incident possesses the earmarks of a purely anti-Semitic character. As you know, my first three concerts at the Warsaw Philharmonic Hall were phenomenal successes. I confining myself to the singing of arias from Italian, French, German and Polish operas. The fourth concert, scheduled for Saturday afternoon, January 21, 1922, when the Jewish population would be free to attend it, included on its program Jewish and Hebrew songs. Accidentally, the notices of the Jewish songs were printed in larger type than the rest of the program, which gave the opportunity to the Jew-baiting 'Rozoooy' to institute a campaign of hate and propaganda, culminating in my exclusion from the concert hall in Warsaw and my cancellation of further engagements there. On the streets of Warsaw there were posted incendiary proclamations, of which the latter is a type.

"Fellow Countrymen! The 'Sheenies' are defiling our city and insulting the honor of our name. On Saturday afternoon, January 21, 1922, Izza Kremer, the Bolshevik, will sing at the Philharmonic Hall, built by the Polish people, Jewish songs in their conglomerate jargon. The patriotic Polish people cannot and must not allow such insults to go by unchallenged. Come one, come all, to the Philharmonic building, at 2 o'clock Saturday afternoon to protest against this insolent affront to our honor.—National Patriots' Association."

"Immediately there began a series of demonstrations of the most menacing character. Fiery speeches inciting to riot were delivered everywhere, and in some places actual mass attacks upon the helpless Jews took place. At the same time a decided change in the sentiment of the public press took place. The same papers which had previously written in terms of highest praise of my dramatic and artistic attainments now began to disparage and belittle in every way conceivable the concerts which I had been giving."

# JEWISH IMMIGRANTS OF A HIGH GRADE TYPE

Dr. John Constas Reports to the Department of Labor on Conditions Abroad

There have been lately so many attacks upon immigrants and particularly upon Jewish immigrants, that it is refreshing to find a report in praise of the newcomers.

Some months ago, the Hon. James J. Davis, Secretary of Labor, commissioned Dr. John Constas, a well-known physician, to investigate conditions abroad. Dr. Constas has just returned to this country and has submitted a report to Secretary Davis on "Conditions in certain European countries as affecting immigration to the United States. We give here below some excerpts from that interesting report:

"In Germany I was exceedingly impressed with the great desire on the part of a large number of young men to come to this country. Most of them seem to be of a very high grade type, especially the German and Russian Jew. Most of us will acknowledge that this class make good citizens and are an asset to the community."

It will be noticed Dr. Constas refers to the Jewish immigrant in quite a different tone than adopted by Kenneth Roberts and Lillian Russell.

Discussing the question of distribution of immigrants, Dr. Constas says: "Much thought has been devoted to the question of the distribution of immigrants who arrive in this country and suggestions have been made to distribute them throughout different sections of the country according to their respective vocations. My intimate contact with this body of people forces the conviction upon me that such a method of distribution cannot be made practical for the simple reason that most of the immigrants coming to this country have relatives or friends, with whom they have kept in touch previous to their departure from the old country, and naturally their desire to be near them. They therefore choose as their homes the section of the country in which they are located and engage in work there or establish their business there."

Referring to the Americanization process, Dr. Constas makes the following suggestion:

"There is no doubt that the so-called Americanization schools are rendering a great service to the foreign born, but when it is realized how few attend these schools in proportion to the number of foreigners located in the particular community it will be seen that they are not accomplishing the results that are desired and that their scope is only limited to the few who find it practical for them to attend. Some of the principal reasons why these schools are not more largely attended are (1) Lack of time. Most of the foreign born, shortly after their arrival in this country, are straining all their energies to earn a livelihood, working from early in the morning until late in the evening, and even if a few hours were available after work they are so tired out that it is almost impossible for them to adapt themselves to any kind of studies. (2) Suspiciousness. This is a very natural characteristic of the newly arrived immigrant. Many of the Americanization schools are held in public schools and in churches, probably of a different faith from which they have been brought up, and oftentimes they have the feeling that they are expected to affiliate themselves with that particular church as a return for the teaching they have received. (3) Many deceive themselves with the idea that they will remain only a short time, and upon accomplishing what they want, will return to their native country, and for that reason Americanization is unnecessary. In order to offset these objections and to make up for the deficiencies of the Americanization schools, it has occurred to me that it would be a most splendid scheme if the various organizations, clubs, and societies throughout this country would pledge their individual members to take it upon themselves, whenever opportunity afforded it, of getting in touch with the foreign born in their immediate neighborhood and assist him in acquiring a knowledge of the laws, customs, manners, etc., of the American people. In other words, let him take advantage of a few moments conversation by explaining to him some of the important points of civil government, explain to him in a general way some of the salient features of the Constitution of the United States, the policy regulations, and any other matters that might be of use to him in making him a good American citizen. In this way he would become a citizen by evolution. The advantages of such a system as this can be readily seen. There would be very little encroachment upon his time; he would feel that an interest was being taken in him without the expectation of receiving something in return; and furthermore the close daily contact with Americans who are interested in his welfare would arouse in him a spirit of appreciation and thankfulness. In this way the foreigner would not only be benefited, but the various organizations would have the satisfaction of knowing that they were accomplishing a work that would ultimately result in raising the stand-

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ard of true Americanism among his foreign born brother."

The report concludes with this characterization of the literacy test:

"I am also of the opinion that the existing literacy test excludes persons who are especially skilled in the various arts and trades."

In view of the fact that a great deal of publicity has been given to the reports of Kenneth Roberts and Lillian Russell, it is really surprising that Dr. Constas' report, which was submitted to the Department of Labor on January 21 of this year, should not have been given to the press.

## COUNCIL OF JEWISH WOMEN

During the past week, the council has made a tremendous stride toward the achievement of its goal, "300 sections and 100,000 members in 1923. Four new sections have just been formed at Hamilton, Canada; Liberty, Sullivan County, New York; Springfield, Mass., and Bayonne, N. J., making a total of 38 new sections since the Denver Triennial in November, 1920. The Hamilton (Canada) section was organized by Mrs. Nathaniel E. Harris of Bradford, Pa. Honorary vice president of the council and its first president is Mrs. Mo Levy.

At Liberty, N. Y., Mrs. Jacob H. Galinn of Utica, State supervisor, addressed a large group of women from Sullivan County and formed the Sullivan County section, with Mrs. B. F. Green as president.

The National Chairman of Extension, Mrs. William Loeb of Providence, made a personal visit to Springfield, Mass., and formed a very large section under the presidency of Mrs. Edward Freedman.

The women of Bayonne, N. J., met at the invitation of Mrs. Nathan Kussy of Newark, State supervisor of New Jersey, and in response to her address on the purposes of the Council of Jewish Women, a section was established. Mrs. Max Bennett was chosen president.

Several communities in the Eastern and Central States have appealed for representatives of the council to address

local meetings, to effect the organization of council sections.

The Toronto section of the Council of Jewish Women recently celebrated its twenty-fifth anniversary. The principal speakers for the occasion included Mrs. Percy Hermant, president of the Toronto section, and Mrs. Nathaniel E. Harris of Bradford, Pa., former national president of the council and chairman of the Committee on foreign Relations.

Mrs. Charles Lowenstein, president of the San Diego, California, section, has been appointed by the local Mayor as a member of the city's special commission on Women's Public Welfare.

The council's Department of Immigrant Aid, in co-operation with other national organizations, is urging Federal action and the support of its sections on the following legislative recommendations in connection with the Johnson Immigration bill: (1) Limitation of passport visas to quota number; (2) preference to families of American citizens; (3) the family as a unit in determining nationality; (4) penalties on steamship companies; (5) exception of students; (6) permanent admission for certain bonded bases.

An appeal in behalf of the above proposals has been addressed to the sections by Miss Florina Lasker, acting chairman of the council's Department of Immigrant Aid, with the suggestion that requests for action be addressed to Senator La Baron E. Colt, chairman of the Senate Committee on Immigration, and to Representative Albert Johnson, chairman of the House Committee on Immigration.

Isaac Fuld, one of the pioneer Jews of St. Louis, Mo., where he has resided for the past 69 years, has just celebrated his 88th birthday. Mr. Fuld joined the I. O. E. B. 55 years ago, and has been a member of the Grand Lodge for almost all that time. He is the only surviving charter member of the Shaare Emeth congregation.

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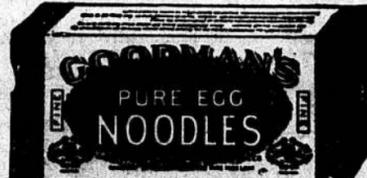
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## ITEMS OF INTEREST IN THE JEWISH WORLD

Rabbi Jonah B. Wise of Portland has been re-appointed by Governor Olcott as a member of the Oregon State Board of Higher Curricula.

Assistant District Attorney George N. Brothers, of this city, has been promoted to a full assistantship and his salary fixed at \$12,000 per annum.

The Hartford (Conn.) Young Men's Hebrew Association basketball team has been returned the city champions in a tournament just concluded.

The government of Denmark has sent Mr. H. Glickstadt as one of its delegates to the Genoa Conference. Mr. Glickstadt is a director of the "National Bank."

Justice of the Peace A. T. Barnett of San Francisco, Cal., has been unanimously re-elected for the third time as presiding justice of the peace by his colleagues.

In a recent oratorical contest at the Young Men's Christian Association at Winnipeg, Can., Michael Sym won the gold medal. His subject was "The Persecuted Jew."

Harold J. Freedman, student at Harvard, has been elected captain of the Harvard wrestling team. He is the first Jewish boy to be elected to the captaincy of a Harvard wrestling team.

Samuel Roessler, a local attorney, has been installed exalter ruler of Newark (N. J.) Lodge of Elks No. 21. Mr. Roessler is the first Jew in the city to be elected to this important office.

A new synagogue built at Auburn, N. Y., during the past winter was dedicated for the Passover holidays. The Mayor and City Manager were the principal speakers at the ceremonies.

Orders will be given this week to break ground for the new Y. M. H. A. building to be erected at Newark, N. J. The cost will be \$700,000, of which \$300,000 is in hand and \$100,000 additional has been pledged.

The Worcester (Mass.) Modern Congregation which was recently organized held its first services for the Passover holidays. For the present services are conducted in the community house on Suburban road.

The Catskill (N. Y.) Hebrew Association has purchased a plot on which to erect a community center, which will include a synagogue, a Hebrew school and club rooms for various activities. Building will be begun immediately.

Geo. L. Goldman, of Kansas City, Mo., democratic candidate at large for member of the Upper House Council, was elected in the city election held on April 4, polling the largest vote of any of the Upper House candidates.

Dr. Simon Tannenbaum, who has served as superintendent of the Jewish Hospital of Philadelphia, Pa., for the last three years, has resigned to accept the superintendency of a New York hospital. The resignation will take effect May 1.

The Abraham Jacobi Association of Hartford, Conn., has acquired the old Brainard mansion at No. 119 Chapel street at a price said to be \$100,000. The building will be immediately remodeled and shortly opened as a non-sectarian hospital.

Jacob Harpmann, who was the Minneapolis (Minn.) member of the Board of Directors of the I. O. B. B. Orphanage at Cleveland, O., died on the 31st ult. at the age of 78. Harpmann, who was a Civil War veteran, was active in B'nai B'rith councils.

Rabbi Solomon Foster, Louis Bamberger and Louis Lippman of Newark are serving on the Franklin Murphy Memorial Committee to decide upon a fitting memorial to perpetuate the civic and social contributions of the former Governor of New Jersey.

Rabbi M. Mandelbaum will be formally installed as head of the B'nai Abraham Congregation of Albany, N. Y., on April 30. Rabbi Mandelbaum is a graduate of the University of Nebraska and the Isaac Elchanon Theological Seminary of New York City.

Jewish welfare workers in Wilna have decided to establish there a conservatory for the development of Jewish music. Funds are being gathered for this purpose and special benefit concerts are being arranged to provide the necessary capital for this worthy enterprise.

It is reported that Rabbi George Fox, who recently resigned his pastorate at Fort Worth, Texas, after 12 years of service, will shortly leave for Chicago, Ill., where he will head an independent synagogue movement somewhat along the lines of the Free Synagogue of New York.

The committee of the Posen Chamber of Commerce arranging the annual mart has followed the example set by the organizers and managers of the recent Leipzig exposition in refusing to accept for exhibition and display samples of wares which are sent by Jewish manufacturers.

Work has begun on the Menorah Institute of Hebrew Culture which is being erected by Congregation Adath Jeshurun of Roxbury, Mass. The building, when completed, will be three stories in height and, besides an auditorium seating 700 people, will contain ten class rooms, play rooms, kindergarten, etc.

The first Far-Western Conference of Menorah Societies of the Pacific Coast will take place at Seattle, Wash., May 5-7. Delegates will be present from the University of California, University of Southern California, University of Colorado, University of Denver, Reed College and Oregon Agricultural College.

Generous bequests to San Francisco (Cal.) charities are contained in the will of the late Aaron Alper, which has just been filed for probate. Alper, who was vice-president of the Great Western Smelting and Refining Co., died recently. Of his large estate, \$100,000 is to be divided among San Francisco charities.

Among those who captured nominations at Chicago's primaries last week were Judge, Henry Horner, Probate Judge; Ulysses S. Schwartz, Board of Review; Michael Rosenberg, Sanitary Trustee; Jacob Gartenstein, Fifth District, Congress; Emanuel Eller, Max Luster, Samuel E. Weinschenker, Isadore Brown, Benjamin E. Cohen and S. E. Pincus for Municipal Court Justice.

B'nai Jeshurun Lodge of Philadelphia, Pa., has received a check for \$5,000 from James M. Rogers, with which to endow the Fannie Lowenstein Stamm and Estella Rodgers Emergency Fund, in memory of his wife and her mother. The principal is to be invested and the interest used to give immediate relief to needy persons for which the present funds of the lodge do not make provision.

Mrs. Alice Sachs Plotz, wife of Dr. Harry Plotz, died suddenly in Paris last week. She was a trustee of Fisk University, a director of the National Urban League, and had been identified with various other activities for the betterment of the colored race, and during the war did important Y. M. C. A. work in France and Italy. Her husband was credited with discovering the typhus germ in 1913.

The fourth annual \$1,000 prize offered by Mrs. Frederick S. Coolidge, of Pittsfield, Mass., for the best chamber music composition submitted in competition has been awarded to Leo Weiner of Budapest, Hungary. It is a quartet. Manuscripts were sent from seventy composers representing eleven countries. The jurors who made the award were Pablo Casals, Hans Letz, Henry Eicheim, Charles Loeffler and Lawrence Milman.

Dr. John Elsner, one of Denver's prominent physicians, is dead at the age of 80. He came to Denver as a medical officer of the army, and in 1870 he organized the Denver County Hospital and was appointed county physician. He was the founder of the Gross Medical College, now a part of the University of Colorado, and the first medical library in Denver was attributed to him. He was affiliated with all the local Jewish activities.

Early in March the Museum of Jewish Antiquities was opened in Frankfort-on-the-Maine. The real founder has been Julius Goldschmidt, who has continued the work of Drs. Frauberger and Hallgarten. The organization of the museum has been made possible by the munificence of Mathilde von Rothschild, now in her ninety-first year, who has presented the fine collection of Baron Willy. One of the finest exhibits is the famous illuminated fifteenth century manuscript of the Code of Maimonides.

Sir Ellis Kadoorie, whose death was reported at Hong Kong, China, recently, left an estate assessed at a gross value of \$1,117,352, exclusive of valuable properties in Hong Kong, India and various other parts of the world. After provision for certain legacies, the residue will be divided into three parts, one of which will go to the British Government for the purpose of building a school or schools in Palestine or Mesopotamia, to be named after the deceased. Another third will go to his brother, Mr. E. S. Kadoorie of Shanghai, and the remaining third to the Anglo-Jewish Association of England. In his lifetime Mr. Kadoorie built six free schools in Hong Kong, Shanghai and Canton for the dispensation of education to Chinese the like of which is offered in few other institutions. In Hongkong one of his notable philanthropic achievements was the building of the Helena May Institute, named after the wife of the late Governor of Hongkong, Sir Henry May.

General Mukschetzky stated, in the course of his interview by a representative of the Associated Press, if Wilna is given autonomy and recognized as an independent province, the Jews of Wilna will receive religious rights only. They will not be given national minority rights, as is provided in the Versailles Peace Treaty. In all matters affecting the religious interests of Jewry, however, the Kehillah organizations in Wilna will be regarded as the representative spokesmen of the Jewish people.

Mrs. Hattie S. Friedenthal, who conducted the editorial page of the Denver (Col.) Jewish News for the past five years, passed away on the 29th ult., after a brief illness. Mrs. Friedenthal was 54 years of age, and lived in Denver since her fourth year. She graduated from the East Denver High School and later on attended the Denver Medical College. She was well versed in languages, and was a contributor to several magazines. She was at one time president of the Hebrew Benevolent Aid Society and of the Denver Section, Council Jewish Women.

### Candlemaking Industry in Palestine

Jerusalem (Jewish Press Association).—Michael and Isaac Halpern of Vienna came here to found in Jaffa the first candle factory in Palestine. They have brought with them all the machinery necessary for the manufacture of this product, and they hope to obtain a corner of the entire Orient for their product. Baron Rothschild is reported to have advanced a large loan for this new manufactory, which will employ about 100 Chazulim to begin operations.

### Soldiers to Become Colonists

Jerusalem (Jewish Press Association).—A strong movement has been begun among the Jewish ex-soldiers of the English army to colonize on the land which the government has offered to them.

These ex-soldiers include in their ranks Jews from various lands and walks of life, and they have appointed a special non-partisan committee to negotiate with the government for temporary aid in the carrying out of the colonization policy of the government.

### No "Gerim" to Be Accepted in Bialostok

Bialostok (Jewish Press Association).—The Kehillah has decided to reject all Christian applications for admission into the Jewish religion.

A Christian young man applied to the rabbi to be circumcised and admitted into the Jewish religion, but his application was denied, on the ground that the Russian law imposing a heavy penalty upon those who perform such ceremony has not yet been repealed. In other large Jewish centers which are under Polish dominion, where the former laws have no effect, such ceremonies are of frequent occurrence.

### Fund for Teachers Provided

The "Alliance Israelite Universelle" has established a reserve fund which is to be used for the aid of all old teachers of the Alliance schools, after their active careers have closed, as well as for those younger members of their staff who are disabled because of illness from attending to their work and earning their livelihood.

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**ENGAGEMENTS**

**FAST-ROSENWASSER.**—Mr. Leo M. Rosenwasser of 10 Port Washington Avenue, announces the betrothal of his daughter Blanche to Mr. Samuel E. Fast, son of Mr. and Mrs. Edward Fast.

**FOX-FELDMAN.**—Mr. and Mrs. Benjamin Feldman of 832 St. Nicholas Avenue announce the engagement of their daughter Esther (Winnie) to Mr. Joseph H. Fox.

**FULD-NEUHOF.**—Mr. and Mrs. Bernard Neuhoef of Hotel Bibo, 1295 Madison Avenue, announce the engagement of their daughter Mildred to Mr. Abram L. Fuld of Trenton, N. J.

**GERTNER-GOODMAN.**—Mr. and Mrs. Elias Goodman of 808 West End Avenue announce the engagement of their daughter Elsie to Maurice Gertner, son of Mr. and Mrs. Herman Gertner of 210 Riverside Drive.

**HEIM-SCHOOLHOUSE.**—Mr. and Mrs. Jacob Schoolhouse announce the engagement of their daughter Elsie to Mr. Leonard Heim, son of Mr. Morris Heim.

**NEWMAN-COHEN.**—Mr. and Mrs. Harry Cohen of 215 West Ninety-eighth Street announce the engagement of their daughter Estelle Harriet to Mr. Harry Newman, son of Mr. and Mrs. Samuel Newman of this city.

**RAUCHMAN-DEICHES.**—Mr. and Mrs. E. Deiches announce the engagement of their daughter Estelle to Mr. Morris Rauchman. Reception at their home, 230 Riverside Drive, Sunday evening, April 23, after 8 o'clock.

**ROSEN-SAFFIAN.**—Mr. and Mrs. Samuel Saffian announce the betrothal of their daughter Sylvia Ruth to Mr. Jack Rosen.

**MARRIAGES**

**GELERTER-HERSHKOWITZ.**—Mrs. Hannah Hershkowitz announces the marriage of her daughter Sadie to Mr. A. Gelertter on April 9, 1922.

**GERSHOWITZ-BARNETT.**—Mr. and Mrs. Benjamin Barnett of 574 West End Avenue, announce the marriage of their daughter Elsie to Mr. Louis Gershowitz on April 9, 1922.

**GORDON-KAY.**—Mrs. Sophie Kay to Mr. Nathan Louis Gordon by Rev. Dr. Adolph Spiegel at his residence on Sunday, April 9, 1922.

**LAUMAN-STERN.**—Mrs. Ida Stern, 529 West 111th St., announces the marriage of her daughter, Edna Beatrice, to Mr. Eugene H. Lauman, April 12, 1922.

**LIPSITZ-BERGMAN.**—On Sunday, April 9, Emma Bergman to Lewis Lipsitz by Rev. Dr. Adolph Spiegel at his residence.

**MAAS-STERN.**—Mrs. Adele Stern of 15 Claremont Avenue announces the marriage of her daughter Edith to Eugene Maas of St. Louis, April 9, 1922.

**MANTNER-GOLDSMID.**—Mr. and Mrs. Charles J. Goldsmid, of 465 Eighty-third street, Brooklyn, announce the marriage of their daughter Gladys to Otto Mantner, of 126 West Seventh-seventh street, on Tuesday, April 11, 1922, at the Hotel Astor. Rabbi Aaron Eise-man performed the ceremony.

**SEIDNITZ-HARRIS.**—Mrs. Anna Harris, of 120 West 116th street, announces the marriage of her daughter Dorothy to Maurice Seidnitz, on Tuesday, April 11, at the Mt. Neboh Temple, 150th street and Broadway.

**SLOANE-FLEISCHER.**—Mr. Haskel Fleischer of 144 West 113th Street announces the marriage of his daughter Alice to Mr. William A. Sloane on Monday, April 10.

**STEMBERG-WERNER.**—Mr. and Mrs. Louis Kahn of 50 West 112th Street announce the marriage of their sister, Martha Werner, to Mr. David Stemberg on Wednesday, April 12, by Dr. Nathan Krass.

**BIRTHS**

**GROLLMAN.**—Mr. and Mrs. Herman Grollman (nee Mary Werner) announce the birth of a daughter on April 15, 1922, at 3875 Broadway.

**HOROWITZ.**—Mr. and Mrs. Maurice E. Horowitz (nee Winifred Freiberg) announce the birth of a daughter April 8, 1922, at the Lying-In Hospital.

**LEVIN.**—Mr. and Mrs. Theodore Levin (nee Esther Rosenthal), 70 Lenox Avenue, announce the birth of a daughter, April 14, 1922.

**MINESS.**—Mr. and Mrs. Louis Miness (nee Ada Seidenberg) announce the birth of a daughter on Sunday, April 9, 1922.

**STEINBERG.**—Mr. and Mrs. David Steinberg (nee Gertrude Lande) 260 Fort Washington Avenue, announce the birth of a daughter, April 11, at New York Nursery and Child's Hospital.

**WEIL.**—Mr. and Mrs. Irving Weil (nee Mildred E. Falkenberg) of 656 West 162d Street, announce the birth of a son, April 11, at Stern's Hospital.

**BAR MITZVAH**

**KEMPNER.**—Mrs. A. Kempner, of 283 West 150th street, announces the Bar Mitzvah of her son Sigmund Harold on Sabbath, April 22, 1922, at the Mt. Neboh Temple, 150th street and Broadway.

**LEVY.**—Mr. and Mrs. Jacob Levy, of 529 West 158th street, announce the Bar Mitzvah of their son Lewis on Sabbath morning, April 22, 1922, at Mt. Neboh Temple, 150th street and Broadway. At home Sunday, April 23, from 3 to 6 o'clock.

**LITTMAN.**—Mr. and Mrs. Morris Littman of 706 Riverside Drive announce the Bar Mitzvah of their son, Charles, on Saturday, April 22, at 10 a. m., at Temple Peni El, 535 West 147th Street.

**SOCIAL NOTES**

Dr. Julius J. Hertz of 64 East Eighty-sixth street has sailed for Europe on the steamship America for a stay of six months. Dr. Hertz has long been known in the medical profession, particularly among those who are interested in stomach work. He intends to visit the various medical institutions in Berlin, Vienna, Paris and London and acquaint himself with the various methods abroad.

Mr. and Mrs. J. Heninger of Fort Worth, Texas, have announced the engagement of their daughter, Hazel Blanche Heninger, to Samuel Frindel, Jr., of this city.

Miss Heninger, who graduated from the Sophie Newcomb School at New Orleans, is a grand-daughter of the late Valentine Kahn, who was formerly Mayor of Macon, Georgia. During the war, Miss Heninger served as a member of the canteen and ambulance corps of Fort Worth. Mr. Frindel, who is a graduate of Harvard University, class of 1915, was a member of Troop K of the First New York Cavalry, which served on the Mexican border in 1916 and 1917, and he received the commission of Lieutenant of Infantry at the Second Plattsburg Training Camp.

**IN THE SYNAGOGUES**

**ADATH ISRAEL** (551 E. 169th St., Bronx).—This evening Rabbi Norman Salit will speak on "Ancestral Ethics."

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

**B'NAI JESHURUN** (257 W. 88th St.).—Sabbath morning Rabbi Israel Goldstein speaks on the portion of the week.

**B'NAI ISRAEL** (Fourth Ave. and 54th St., Brooklyn).—This evening Rabbi Goodman A. Rose will speak. Sabbath morning Rabbi Rose speaks in Yiddish on the Midrashic interpretation of the weekly portion.

**BROOKLYN JEWISH CENTER** (691 Eastern Parkway, Brooklyn).—Sabbath morning Rabbi Israel H. Levinthal preaches on the weekly portion.

**FREE SYNAGOGUE** (Carnegie Hall).—Sunday morning Dr. Stephen S. Wise will speak on "What Do Parents and Children Owe to One Another."

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

**HEBREW TABERNACLE** (Broadway at 158th St.).—This evening Rabbi I. Mortimer Bloom speaks on "Man—Fallen Angel or Risen Ape?" Sabbath morning, Bar Mitzvah sermon.

**INSTITUTIONAL SYNAGOGUE** (37 W. 116th St.).—Rev. Dr. Moses Hyamson will preach Sabbath morning in honor of the fifth anniversary of the Institutional Synagogue.

**MONTEFIORE** (Hewitt and Macy place, Bronx).—This evening Prof. Thompson speaks on "An Older American to the Newer." Sabbath morning Rabbi Jacob Katz will speak on the weekly portion.

**MT. NEBOH** (150th St. and Broadway).—Rabbi Aaron Eise-man will speak this evening on "What Makes Life Worth Living?" Sabbath morning, "Ethical Gems."

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

**MT. SINAI ANSHE EMETH** (177th St. and Wadsworth Ave.).—Rabbi Leopold Zinsler will speak this evening and on Sabbath morning.

**MT. ZION** (37 W. 119th St.).—Rabbi B. A. Tintner will speak this evening on "Post Festival Days." Sabbath morning, "Dietary Laws."

**NINTH STREET TEMPLE** (Ninth St., Brooklyn).—Rabbi M. Friedlander speaks this evening and on Sabbath morning.

**ORACH CHAIM** (1491 Lexington Ave.).—Rabbi Isidore Goodman of the Institutional Synagogue will occupy the pulpit on Sabbath morning.

**PENI-EL** (W. 147th St.).—Rabbi Joel Blau speaks this evening on "What Is Faith?" Sabbath morning, "Unholy Fires."

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

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

**SHAARI ZEDEK** (Putnam Ave., Brooklyn).—Rabbi Harry Weiss will speak this evening and on Sabbath morning.

**SOCIETY OF APPLIED JUDAISM** (Hotel McAlpin).—Dr. Morris Lichtenstein speaks Sunday morning at 11 on "Religion and Medicine." Lecture and discussion Wednesday evening, 8.15, at 400 Manhattan avenue.

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

**TEMPLE EMANUEL** (5th avenue and 43d street).—Sunday at 11:15, Dr. Joseph Silverman will speak on "The Relation of Religion to Public Affairs."

**TEMPLE ISRAEL** (96th St. and Central Park West).—This evening Rabbi Maurice H. Harris will speak on "The Ethics of the Fathers." Sabbath morning, Rabbi Louis I. Newman, on "Spiritualism: The Remnants of Magic in Faith."

**TEMPLE ISRAEL OF WASHINGTON HEIGHTS** (650 W. 181st St.).—Rabbi Morris Silverman will speak this evening and on Sabbath morning.

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### MUSIC AND DRAMA

Bertha Kalich presented for the first time at the Irving Place Art Theatre on Thursday afternoon, April 13, "The Child of the World," a play in four acts by Peretz Hirschbein, which was received with great success. Unlike any of Hirschbein's earlier plays, all of which are folk tales, this drama is universal in treatment. The play is realistic in setting, but symbolic and poetic in conception. It presents Mme. Kalich with an unusual role, a part that surprisingly

combines the concerted qualities of all her previous creations, and offers her unusual opportunities. The play is directed by Gustav Blum and the scenic investiture has been entrusted to John Wenger. "The Child of the World" will be given every Friday night, Saturday and Sunday matinee and nights, until further notice.

Cantor Josef Rosenblatt has become a veritable Goldman Band fan during the past year or so, and he can generally be seen near the front whenever or where-

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The renowned cantor is only one of the many thousands of admirers of the Goldman Band, but he is one of the most enthusiastic and appreciative. He appeared with the band at the Hippodrome some months ago and enjoyed singing with the organization so much that he is arranging some other dates for joint appearances.

A few days ago Cantor Rosenblatt phoned and asked the bandmaster if he might call on a matter of business. When he arrived he opened a little package which contained a beautiful leather bound copy of a new composition suitably inscribed and dedicated to Mr. Goldman. At some future date Mr. Goldman will perform this composition which is written for solo, chorus and band.

The Philharmonic Society is eighty years old. In observance of the conclusion of its eightieth year of continuous activity two anniversary concerts will be given this month, under the direction of Willem Mengelberg, guest conductor. Florence Hinkle, soprano; Merle Alcock, contralto; Lambert Murphy, tenor, and Royal Dadmun, baritone, will be the assisting soloists, and the Oratorio Society of New York will assist with the full strength of its chorus in a presentation of Beethoven's Ninth Symphony at Carnegie Hall on Wednesday evening, April 26, and at the Metropolitan Opera House on Sunday evening, April 30.

The seniority of the Philharmonic Orchestra gave the society the privilege of performing the Beethoven symphonies in their first American presentation, or, at any rate, most of these works. The Ninth Symphony had its first performance in this country at a "Festival Concert" of the Philharmonic Society at Castle Garden on May 20, 1846, the last concert in the fourth season of the society's life. The first part of the program, preceding the Symphony, was conducted by Urelli Corelli Hill and the Symphony was given under the direction of George Loder. The quartet was composed of Mme. Otto, soprano; Mrs. Boulard, contralto; Mr. Munson, tenor, and Mr. Mayer, bass. Theodore Eisfeld conducted a Philharmonic performance of this work at the Academy of Music on April 28, 1860, with the chorus of the German Liederkranz, and again at the Academy of Music on April 29, 1865, on this occasion omitting the Hymn of Joy on account of the death of Lincoln.

William A. Brady is offering three unusual and highly interesting plays to New Yorkers. They differ radically in theme and each in its way possesses much that is attractive to theatergoers, particularly those of the Jewish race. They include "The Nest" at the Forty-eighth Street Theatre; "Up the Ladder" at the Playhouse, which is also in West Forty-eighth Street, and "The Law Breaker" at the Klaw Theatre, which is in West Forty-fifth Street.

"The Nest" is regarded as one of the really great plays of the past decade. It is based upon a theme dear to the heart of Judaism—that of devotion of parents for their children and of children for their parents. It appeals particularly to Jewish people, thousands of whom have

already witnessed the remarkable play as superbly done by the cast provided by William A. Brady. The scene is laid in Paris, but it is so universal in its application as to befit any city, town or hamlet. Well is "The Nest" named, for it is the symbol of the home. The young birds are carefully nurtured by the mother bird and as they grow and develop along natural lines they seek to try their own wings and to go out into the broad world to make a "nest" for themselves. The mother is much concerned and regards her children, although grown to maturity, always as children. The play unfolds itself naturally and vividly.

At the Playhouse, "Up the Ladder" is presented. "Up the Ladder" is a new play by Owen Davis, president of the American Dramatists and one of the ablest of American writers for the stage. "Up the Ladder," as its name suggests, tells the story of a young couple who set out in life in moderate circumstances and proceed to make the climb which many New York families undertake. The action begins at a cheap uptown apartment, proceeds then to an inexpensive bungalow in the suburbs and advances later into a prosperous suburban colony in Westchester County, with its environment of golf, country clubs etc. High finance, business, social affairs and home life are mingled in a most fascinating and interesting way. Doris Kenyon, who is known favorably on the spoken stage as well as in moving pictures, plays the leading feminine role and the company includes a number of other well known players.

At the Klaw Theatre, Mr. Brady presents William Courtenay and Blanche Yurka in "The Law Breaker," one of the most unusual plays of the year. It was written by Jules Evkert Goodman, one of the most successful of the Jewish writers for the stage, and author of "The Man Who Came Back," and collaborator in the tremendously successful "Potash and Perlmutter" productions. It tells a new story most entertainingly about the methods of society in dealing with law-breakers. In these days of paymaster holdups, jewelry store robberies, and exploits of highwaymen, "The Law Breaker" is particularly interesting. Mr. Courtenay impersonates the role of "Jim Thorne," a noted cracksmen who robs a bank of \$60,000 and later makes good the robbery. Blanche Yurka vividly portrays the character of the settlement worker who, has labored hard on the Lower East Side in her efforts at reclaiming those who have strayed from the narrow path.

Margaret Anglin will be seen at the Bronx Opera House next week in her tremendous success, "The Woman of Bronze." Rabbi Louis D. Gross of Temple Israel of Brooklyn recently had the good fortune to see Miss Anglin's presentation and was so impressed that he preached a sermon on that topic. Rabbi Gross said, among other things: "There is a great lesson in the drama called 'The Woman of Bronze.' It is the old, old triangular tragedy of love wherein the thing called sex blasts human happiness. This time it is an artist, a noted sculptor who lives happily with his wife. He is competing with the sculptors of the world for a big prize, a prize of a million dollars, to be given to that one who shall have carved the best statue symbolic of the World War; a bronze statue, picturing the agony and the victory, the sorrow and the glory, the triumph and the tragedy of that war. The artist in the play decides to make his statue the figure of a woman. He throws himself feverishly into the task, works with might and main to win the prize. His wife stands at his side lovingly to help him in his work, to urge him onward, to encourage and inspire him. And at last the statue is completed, all except the face, into which he strives to put a certain expression and finds it difficult; again and again he tries to put into the plastic clay that certain look, that exalted expression, and fails.

"And so in this remarkable drama we have a characterization of woman at her best and of woman at her worst. And woman at her best, this wife of the artist, reveals the strength that lies in a woman's soul. Only a woman could suffer as she suffers. A man can never endure what a woman endures. Compared to her he is a weakling, his suffering broke his spirit and wrecked his life. Her suffering ennobled and exalted her and made her immeasurably superior to him. In this play it is as though you were to take the bleeding heart of a woman and hold it up to the gaze of the world. And here we see jealousy portrayed as the most fearful, the most virulent evil that attacks the happiness of human beings. There is no passion more cruel in its workings, more destructive and violent in its results than is this monstrous thing we call jealousy. But she conquered this thing, she kept her sorrow to herself for his sake and for him she endured and agonized, and rose to the glorious heights of self-sacrifice for one who had shown himself unworthy of her. Such is the way, the divinely beautiful way, of a woman, for a woman's love dies hard. And a man dishonors himself when he throws such love away."

"What a beautiful world ours would be if this truth could enter into the souls of men and women. Every fireside then would be a sacred shrine, much of the world's sorrow and suffering would be dissolved in the light of love, love pure and incorruptible, and the monster of jealousy would flee away—men would

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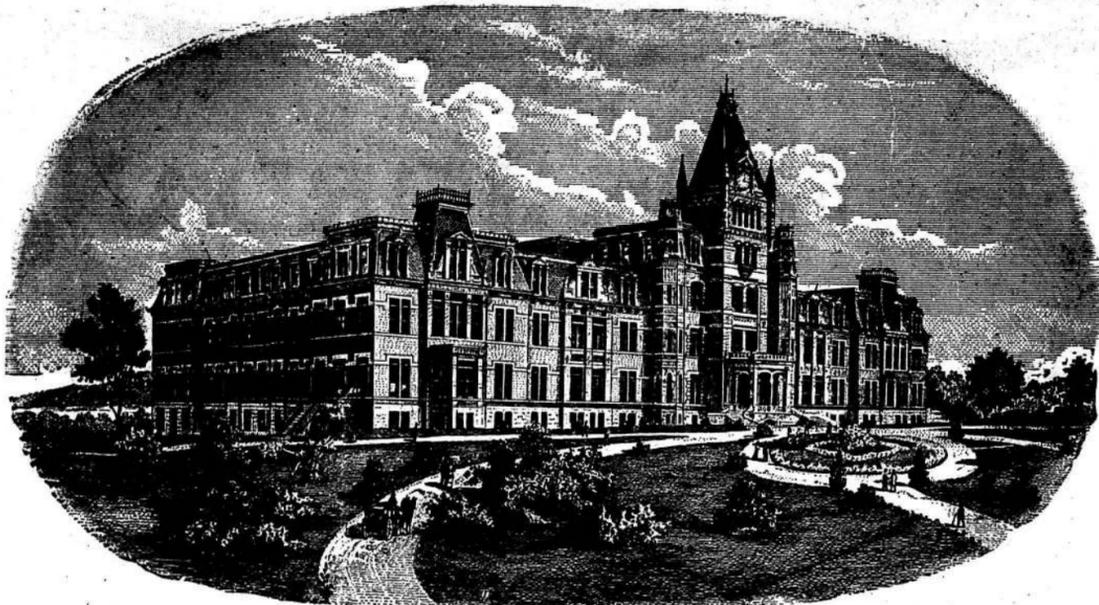
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In the history of the institution it has graduated some 12,500 boys and girls and at the present time has under its care 1,400 children.

The president of the institution at the present time is Hon. Joseph E. Newburger, Supreme Court Justice. The other officers are Theodore Rosenwald, vice-president; Martin Beckhard, treasurer, and Edwin Mayer, honorary secretary.

NOBILITY AND HAPPINESS By REV. DR. JULIUS J. PRICE

The belief that the men of the greatest celebrity are the happiest men, is the inveterate fallacy of shallow minds. The reverse rather is the truth. The fate of Caesar is a symbol of the fortune of genius; the crown on the brow implies the dagger in the heart. To be persecuted with dislike makes the man of deep sympathetic soul unhappy. And certainly this is the common fate of the great man. Envy scowls at him and hatred reeks around him. His il-

lustrious genius rebukes littleness, his conspicuous place stirs the venom of obscure ambition; his incorruptible honesty enrages unprincipled selfishness—and they seek revenge. Popinian, the peerless builder of Roman law, who according to Cajacius, "was the first of all lawyers who have been or are to be—whom no one ever surpassed in legal knowledge and no one ever will equal," unpopular and was beheaded by Caracalla for his ability and his integrity. Looking over the tragic history of the world thus far, it is obvious that greatness and happiness have rarely been united. "Inquire," says Lavater, "after the suffer-

ings of great men and you will learn why they were great." In his Dialogue between Nature and a Soul Leopardi makes the soul refuse the offer of the biggest gifts of genius on account of the inevitable sufferings connected with them. Yet it will ever be the characteristic of choice souls to prefer the mournful nobility of the prerogatives of genius, with all their accompanying trials to jollity and mirth on a more vulgar level. In their view pleasure may be a rose, but wisdom is a ruby. With a thrill of divine valor they affirm that the duty to be noble takes precedence of the right to be happy. Plainfield, N. J.

SOME INTERESTING LOCAL OBSERVATIONS

Mathew Bensman's Death—Semenoff Sensation—Unusual Opportunity for Political Strategy—"Pinski" and "Forward" Jubilees—Delegations to America?

(Copyright, 1922, by National Jewish Press Association, Inc.)

Mathew Bensman, a great Jewish musical composer, died suddenly of heart failure, three days before the first concert of his latest symphony operetta, "Palestina," was to take place. Difficulties in raising the necessary funds to defray the expenses of his production were causative of the stroke which resulted in his death.

Now that he is dead, the Jewish press indicts in scathing terms the Jewish public for its apathy and indifference to the struggling aspirations of Jewish talent in the hours of its adversity.

Which is all very true. But, unfortunately, it is equally true that the effect of this shock will be trifling indeed. Mathew Bensman, we regret to say, will not be the last victim of American Jewish callousness and brutal selfishism.

We are disorganized and disjointed in our community life. Chaos and anarchy reign supreme in the empire of our social relations and contact. Conscience, aroused by this latest reminder of our civic responsibility, soon will find soothing slumber again. Bensman's death is but an incident. To the public and press it is but the sensation of the hour—to become ancient history as soon as a new sensation comes to supplant it.

The arrest of General Semenoff is the one outstanding sensation of the week. Featured in bold headlines in the press, it is the all-absorbing topic of conversation in the entire Jewish life of the East Side. The Ludlow Street Jail, where he is detained, in the very center of the Ghetto, is constantly besieged by hundreds and thousands of curious and eager Jews, who flock there to see and to jeer the hated Cossack.

Semenoff is a typical bandit and criminal, a fair representative of the Russian pogrom heroes. High ranking officers in the American army who were formerly with the American Expeditionary Forces in Siberia, charge him with having caused the death of American soldiers, as well as responsibility for the slaughter of thousands of helpless civilians in the field of his operations in Siberia.

His arrest, however, is not due to any of these charges. It is a civil arrest, resulting from a money judgment recovered against him, and it is a fitting coincidence that this demand for his arrest comes from a Jewish firm which sued him to recover damages for the unlawful confiscation of its goods by Semenoff's army.

We hope, though, that he will be brought to the bar of justice to answer for the many crimes of which he is responsible. At least, our large and influential Jewish organizations ought to concern themselves with this, exerting their energies and powers to make this man answer for his pogrom activities and achievements. Such a result would be a precedent of incalculable importance. It would have a greater effect upon the Petluras and Wrangels than all "private understandings" and protest demonstrations together.

And the conditions are most favorable for the success of such an effort. The American public sentiment is aroused and inflamed against this pogrom hero. Stripped of the fanciful glamor of military accomplishments, he is recognized as a brutal, inhuman and uncivilized barbarian. Due punishment for his misdeeds would be welcomed and hailed with delight. Let us not fail to take advantage of this unparalleled opportunity to teach pogromists the sanctity of Jewish life.

Two literary jubilees are to be celebrated this week. The "Forward" celebrates its twenty-fifth anniversary and David Pinski is celebrating his fiftieth birthday anniversary.

Pinski is recognized as a great, talented Jewish writer and playwright. He is, however, more than that. He is an upright, conscientious and principled idealist, well deserving of the tribute of esteem and praise paid him everywhere. Neither the emoluments of wealth nor the fleeting halo of glory and fame are the mainsprings of his life and achievements. As a loyal, devoted son of his people and class, he works and sacrifices for the enrichment of their life and the achievement of their happiness.

One of the most luminous lights in the firmament of our Jewish world in America, he stands forth conspicuously above all the rest, both as an artist and as a human being. Some, his enemies—for what man of principle has not his enemies?—bear him ill will for his exceptional talents and powers. We, who are his friends, also envy him his unusual capacities, for we would that we had more like him. True it is that not many can be blessed with such brilliance as he; but his integrity of spirit, rectitude of character and nobility of soul could and should be emulated by all other leaders in Jewish life.

The "Forward" is the largest, most influential and richest Jewish daily in the world, and this notwithstanding the fact that it is an official party organ.

Perhaps it is because it is known to be a party organ, and that its profits go not for the enrichment of private individuals, that so much faith is reposed in it by the Jewish masses in America.

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Though the mouthpiece of a party, its policies are far from partisan. It is not as bigoted and fanatical as party organs are generally. The "Forward" gives place to express even the interests and views of opposing parties. In a special sense does the management of the "Forward" feel the pulse of the Jewish reading public, meeting its views and desires, thus being the only real and genuine all-Jewish daily in America.

The many charges aimed against the "Forward" for some unpleasant manifestations in our Jewish-American life, are altogether unfounded. For the "Forward" is truly a people's journal. If the Zionists succeed in inoculating the Jewish workers with the germ of Zionism, or the Orthodox finally sway the masses toward Orthodox ideas and ideals, then well and good. No opposition will be forthcoming from the "Forward." On the contrary it will welcome them as brethren in the common service of journalism.

Differ though we might as to the propriety of such a policy of opportunism, its success demonstrates that the great masses support it, and we are now living in the age of democracy!

The Relief Campaign has ended at last. Though New York did not raise its prescribed quota, the response of the Jews in the other parts of this country has been sufficient to oversubscribe the allotted quota of fourteen million dollars.

Now begins the Keren Hayesod drive and a special "People's Relief" campaign for the starving people of Russia, for which we bespeak and desire the fullest success.

Simultaneously with the opening of this campaign there came to our shores from across the water special delegations to seek special relief contributions.

They are our guests and we receive with the hospitality of social hosts.

But all this is becoming somewhat tedious. Why these special drives with all their expense?

Would it not be advisable to send Jewish-American delegations to the Jewish European war millionaires to initiate them in the mystic art of relief contributions?

Polish-Jewish Students in Conference

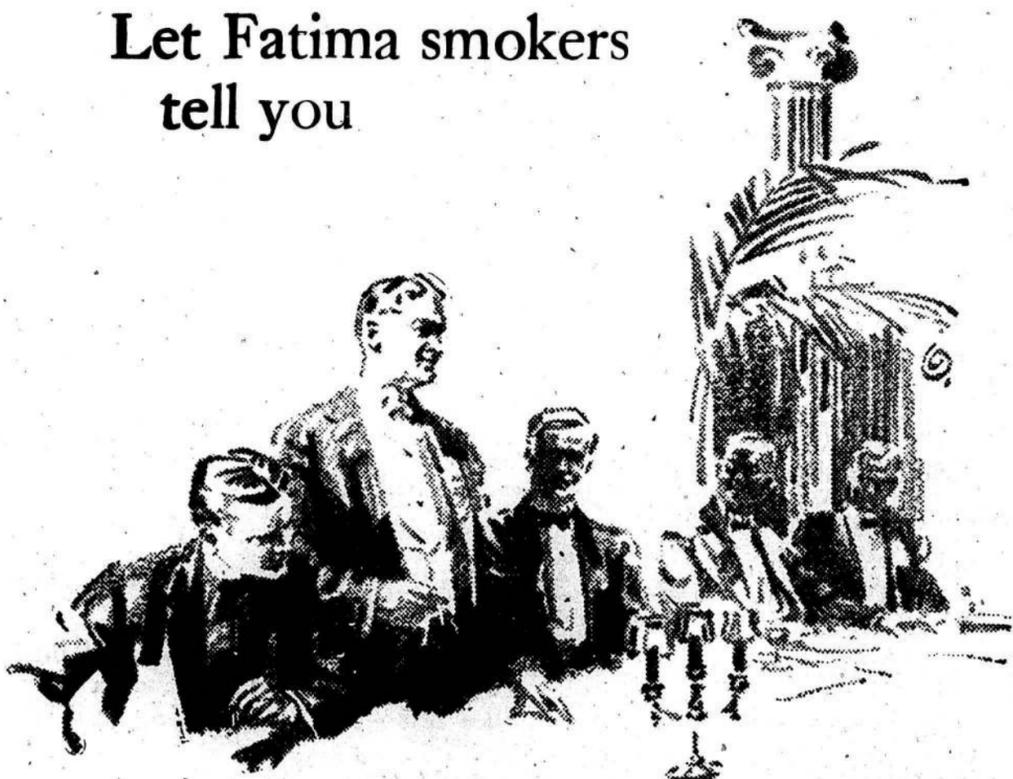
Vilna (Jewish Press Association).—Jewish student delegates, representing all Polish universities, held here a conference, to consider the problems affecting their interests. The universities of Lemberg, Cracow, Posen and Warsaw were represented by strong delegations, taking an active part in the deliberations of the congress.

A series of resolutions, dealing with the problem of Jewish students' life and interests in Poland were considered at length and unanimously adopted. The conference went on record as considering it the duty of the Jewish student youth to spread the knowledge of Jewish culture among their fellow-students on the campus, as well as among the masses. Moral support and material aid to the starving people of Russia was pledged.

At the banquet, arranged by the Vilna students in honor of their guests, there were present the leading men in Jewish life, as well as representatives of the Polish, White-Russian and Lithuanian chapters of students in the Polish universities. Inspiring discourse upon the great duties, responsibilities and mission of the Jewish student, and eloquent apostrophes to the spirit of love and fraternalism, featured the banquet, and pledges of mutual cooperation were given by all present.

The "executive" of this new organization is nearly all Zionist, there being but two members representing the radical wing of the student bodies.

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For many years we have produced Kosher Milk for Passover.

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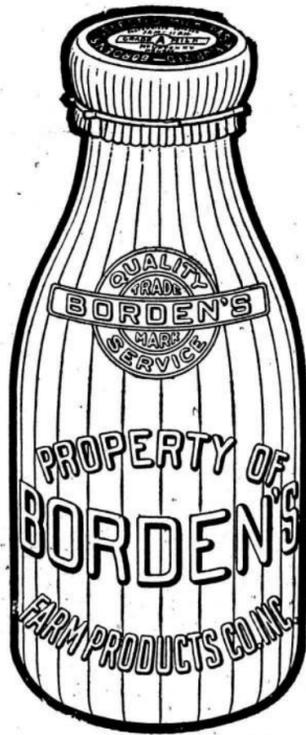
That is why, under the guidance of Chief Rabbi Solomon E. Jaffe and his supervisors, we are able to produce each year millions of bottles of Borden's Kosher Milk to the end that the Passover Period may find every pious Jew in position to have and to enjoy Kosher Milk.

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Edited by J. P. Solomon, 1882-1909.

הגידו בני ישראל וישא נב

'Declare Ye Among the Nations and Publish and Set Up a Standard, Publish and Conceal Not.'—Jeremiah L:2.

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Friday, April 21st, 1922 : : Nissan 23d, 5682

The decision of Judge Hitz, of the Supreme Court of the District of Columbia, to the effect that kosher brandy constitutes wine used for sacramental purposes under certain circumstances, i. e., when used by observant Jews in their religious ceremonies, is eminently wise and proper.

Before the Methodist Conference of Maryland, a speaker declared that the Jews control this city, which is untrue, and that they have driven the Bible out of the schools of this State.

East Side Post, No. 4, of the Hebrew Veterans of the Wars of the Republic, announced a reception and luncheon to Colonel John H. Patterson, D. S. O., and Lieutenant Vladimir Jabotinsky, of the British Army, last Tuesday evening.

One of the Grand Juries of the County of New York, acting on the instructions administered to them by Judge Otto A. Rosalsky of the Court of General Sessions, is considering the traffic of Passover poultry, from the point of view of violations of the law of the State.

Sabbath begins at 6:25 p. m. Shemini, Lev. 9:1-11:47. Prophetic reading, II Sam. 6:8-7:3. Rosh Chodesh Iyar Benschen.

JEWISH CALENDAR 1922. Table listing Jewish holidays and dates: Rosh Chodesh Iyar (Saturday, April 29), Lag B'omer (Tuesday, May 16), Rosh Chodesh Sivan (Sunday, May 28), First Day Shabuoth (Friday, June 2), Rosh Chodesh Tammuz (Tuesday, June 27), Fast of Tammuz (Thursday, July 13), Rosh Chodesh Ab (Wednesday, July 26), Fast of Ab (Thursday, August 3), Rosh Chodesh Ellul (Friday, August 25).

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

THE VANITY OF WISHES

V ANITY of vanities, exclaimed the wise king, all is vanity!

What boots it if a man devote his entire working life, extended to the span allotted man by the Psalmist, and even beyond, and at the end flagellate himself for what he accounts his failure?

And the man has spent a lifetime of sincere purpose, of useful endeavor, of holy living in the service of his brethren of the House of Israel, in behalf of the moral, intellectual and religious advancement of his own community, and so, of mankind, and yet, introspectively, he confesses to his own failure, to his own totally misspent existence and energy.

Is there something, somewhere, wrong with the community which can evoke such energy and endeavor on the part of an upright, forthright man and, when he has reached the evening of life, when he should prepare to enjoy a welcome repose from the heat and the burden of the day in the consciousness that he has worked well and nobly and successfully for the glory of God and the advantage of Israel, he starts up from his couch, his dream rudely dispelled by the reflection of failure?

Must the work performed by such a man constitute a monumental failure? Or, is it, indeed, good work, true work, square work, purposeful work, although he know not this and cannot so recognize it?

To our mind, who labor for the welfare of the community similarly but along different avenues of approach, the morbid fear expressed by such a devoted servant of the Lord and of Israel, that his life's work is vain and vapid, is only a fear. It is that, and nothing more.

His work is of worth and value, although he is not privileged, perhaps, to behold his requital. Nor is such requital, in any event, tangible. In such service, in such devotion there is nothing tangible in the requital save the consciousness of duty well performed.

And with the introspection of the man, the abject confession of failure on his part, it wears likewise. This is but the fearful expression of doubt, of despair, but it is not a statement of fact.

As to the self-confessed failure, let us in conclusion quote this Scriptural passage: The stone which the builders rejected is become the headstone of the corner.

Of course, it was to have been anticipated that The American Israelite should wax facetious over the Maaser method of raising the American contributions to the Keren ha-Yesod. To ask Jews to tax themselves for the purpose of a Zionist fund, not to speak of Palestine, is ridiculous in the sight of our Cincinnati contemporary.

Charles H. Joseph found our strictures on Rabbi David Philipson for refusing to join in Cincinnati's civic tribute to Nahum Sokolow quite too severe. And by the way of rejoinder he puts the following shaaloh to us: "What would my esteemed friend have said if an Orthodox rabbi should have participated in a welcome given to one who had come for the purpose of 'modernizing' and 'reforming' all American Jewry and whose avowed purpose would be to turn all Orthodox congregations into Reform? I am sure in such a case our militant Orthodox champion would have an entirely different editorial to write.

Next Sunday evening by means of exercises at the New York Hippodrome the Hebrew Orphan Asylum of this city will celebrate the centenary of its organization. We have no doubt that the function will be both interesting and instructive. In this connection we recall that many years ago, we believe at the celebration of the fiftieth anniversary of the founding of this organization, the late Judge Charles P. Daly, the orator of the day, delivered an address which, instead of consisting of the pointless platitudes usual on such occasions, discussed the early history of the Jews in New York and thus made spade-work for the study of American Jewish history, afterwards so successfully cultivated by the American Jewish Historical Society.

YOUTH

"And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commended them not. And there went forth a fire from the Lord, and devoured them, and they died." (Lev. x, 1-2.)

It was the eighth day of dedication. It was the last and greatest day of a week entirely devoted to the initiation of Aaron and his young sons into the priesthood. It was a day of gladness and holiness, of indescribable popular enthusiasm.

For the first time had these two young men, Nadab and Abihu, put on their fine priestly garments. For the first time had they appeared before all the people in the pride and the glory of this great office, the priesthood. They knew that all eyes were upon them. They felt that the people were according Moses and Aaron, their old leaders, the due meed of reverence: but they felt, too, that the assembled men and women were giving them something humanity never accords to old age, something freely and generously given to Youth—admiration blended with a melting tenderness; a love that is proud and hopeful and prophetic.

Nadab and Abihu felt all this coming toward them. It filled them with the intoxication of public office. It was more numbing to the senses than the incense in their new censers, this incense of popular adulation. And they forgot themselves. And in the same moment when hope rose high in their behalf there rose from their censers the strange, the unbidden, the unholy fire which destroyed hope in its inception, which destroyed them before the Lord.

Ah, youth! Receding phantom and vanishing mirage! Brief outflowing of life's springtime, beautiful deceptive dream! We who are about to lose thee, or have already lost thee; we of the whitening locks and weakening limbs; we of the withering cheeks and the fading countenance: we look back upon thee with regret, sorrowfully, knowing thee for what thou art—a missed opportunity! And could we live thee over; and could we charm back the fire into the frigid body and the light into the spluttering candle of the eyes; and could strength come back; and color, and the high tension of the youthful energies: should we act otherwise than we did? "If Youth knew, if Age could!" sighs everybody. "Remember not the sins of Youth!" cries the saint. Useless regrets, vain prayers!

Youth is like a springtime flood swollen by all the freshets that run together in the valley when the ice melts and the wintry landscape thaws: it overflows all banks, it tears away bridges and dams, it refuses to be kept in or under; here and there it causes mischief; but soon enough it finds its way and blesses the earth with its fructifying waters. Withal, Youth is a power more for good than for evil, and to try to regulate it by over-much restraint might be more harmful than beneficial.

There is one quality that always stands in danger of suffering unduly from would-be restrainers, and that is the quality of generous ardor so attractive in normal youth. Rather all the follies of youth and with them the redeeming trait of buoyant hopefulness that leads to venture and vision, than all the crabbed wisdom of the ages, and of old age. And rather than pray that God may forgive us the sins of youth ("c'est son métier!"), let us pray to God that oncoming old-age despite, this exceeding boon of the youthful temper may not change with the revolving years. For the best of God's children are they who in their old-age still retain the fresh outlook, the mental vigor, and the unspoiled confidence of youth. They are the ones who "flourish in old age." For there is a youth which is of the years, and there is a youth which is of the heart. And may God bless him who in his aged breast has kept the heart of eternal, unfading Youth. JOEL BLAU.

## PERSONALITIES

WE are about to interest you in a new writer. He is Maurice Samuel. Ostensibly, his claim to a debut with us rests on his just-published novel, "The Outsider."\* But that is really beside the point, for the book is most sparing in its reference to us, either in content or by implication.

What makes Samuel a personality for us is, naturally, his name, first, and then the fact that by all present evidences he is destined for a useful career in literature.

Samuel's book is said to recount the experiences of a demobilized American soldier in Paris. That is merely a presumption. The soldier, Mortimer, is an American who has not yet taken out his citizenship papers, and the action of the novel may as well have taken place before the war as after. The valuable thing Samuel has done in "The Outsider" is to present a most vivid description of an ordinary phase of life in Paris. Indeed, the reader cannot rid himself of the impression that he is reading an autobiography. But knowing the author is Mr. Samuel we may qualify that impression by thinking that he has put friend and friend together and arrived at the total with the aid of imagination and instinct.

Samuel has taken two young men, one of *intelligentsia* temperament, and one a step above and given them a few mistresses, to put this matter on intimate terms. Their reaction to the life this freedom involves, with the experiences incidental to their individual temperament, form the basis of the book. There is hardly a plot here, but there is skillful character presentation and at least one of the finest and most affecting people that have ever been transferred to the printed page. In the girl, Carmen, who sews on teddy bears' heads for a living, Samuel has presented his claim to recognition as a novelist. Carmen is a seamstress whom Mortimer has taken for a "friend." She differs only from the ordinary girl that one can meet in a factory by the greater intensity of her capacity for loving, and it is this very simplicity that makes the tragic and depressing tale of her life with Mortimer so moving and so arousing of sympathy. We believe one of the prettiest compliments that can be offered to Samuel is the undoubted exclamation of those of his male readers who are in love, after the book has reached the climax of Mortimer's European egoism, "Gosh! I'm glad I'm not like that!" and their fond and tender embrace of their sweethearts that follow.

Maurice Samuel is an exceedingly fluent writer, with a virtue for producing well-turned phrases. In a few years he ought to bring out an important work. But in spite of our interest in "The Outsider," we must place it in the first-effort class. It is saturated too much with what might be paradoxically called the mature effervescence of youth, which the best of us have to get rid of before something really worth while can result, especially if we are from Europe. The sophisticated dialogues in "The Outsider" are often as imitating as; let us say, the flaunting scarf of the flapper, and the thoughts expressed in them as perverse as that same flapper's cigarette. These disturbing high spirits work themselves down, then the exotic young lady becomes a clever and agreeable woman, and the exuberant young author a good writer.

\*Duffield & Co., New York.

It is reported that Mr. Samuel's next novel, on which he is now working, is to be published in the fall; also that a translation of Bialek's poems and an anthology of the modern Hebrew poets by him will be brought out shortly.

At present Mr. Samuel is associated with William Edlin, the editor of the Jewish Day, where the life is much tamer than the setting of "The Outsider." Except when one of the rabid *intelligentsia* appears at the office. We remember recently at the Day office being startled by the precipitate entrance of a young man with a soft hat and sallow, thin face who asked us collectively and individually if we knew something or other about a certain obstreperous Russian youth who robbed the rich to give to the poor. Exhausting our memories he made a dash for Mr. Edlin's private room and was caught at the door-knob by Mr. Samuel, who desperately persuaded him to walk quietly downstairs. "He is here again," wailed the author of "The Outsider." "I threw him out once—physically—but he is here again!"

For a few biographical facts regarding Maurice Samuel, let us tell you that he is twenty-seven; was born in Roumania and in his boyhood lived with his family in Paris, and then in Manchester, England. He received his schooling in Manchester with high honors and scholarships, and at nineteen graduated from the Victoria University and came to America.

He was active in Zionist work here for a number of years, and in 1917 enlisted in the American Army voluntarily.

His knowledge of French got him into the Intelligence corps, and later he was attached to the Peace Commission. He occupied secretarial positions with many official commissions, and when the work of these was finished, he returned to America with the MSS. of "The Outsider" in his trunk.

This week there appeared a short item in the New York press to the effect that one Matteo Bensman, a composer, had died suddenly at his lodgings in the Bronx.

One of the perpetual New York tragedies is connected with this news. Bensman was a composer of Jewish music. He had written two operas on Jewish themes, and much orchestral music. Famous musicians, notably Mengelberg, the conductor—whom rumor credits with all that his name may imply—spoke approvingly of his work and he was greatly encouraged.

Comparatively few here heard of Bensman, but he was evidently well known to cantor colleagues here, for he was persuaded that in New York he would have ample opportunities to introduce himself to fame.

Bensman came to New York. It was decided that he conduct his orchestral works at a concert in the Hippodrome with a large band of players. To provide for the finances the cantors held a grand concert in Carnegie Hall, which was only an artistic success. Bensman's debut concert was postponed indefinitely. Later it was revived. Carnegie Hall was engaged and re-engaged eventually for April 9.

Bensman worked mightily to assemble influence and money, and at last succeeded in arranging all details. After arduous and heart-breaking endeavor the concert was now in definite prospect; he might

at length look forward to some reward for his talents.

On Thursday before the concert a representative of the Musicians' Union called on Bensman and regretted to inform him that he would have to ask him for cash in advance for payment of his musicians for the concert, and also for the rehearsals.

Bensman had relied a great deal on the receipts of the concert to pay expenses. He had not enough cash on hand. He rushed around from door to door, figuratively speaking, but could not get the money together. The musicians were inexorable. The unhappy composer tried again for money. It was now Friday. The concert was scheduled for Sunday. Bensman made another frenzied effort. Then his heart gave way and he collapsed and died. On the Sunday of the concert his friends held a memorial meeting for him.

It is a terrible tale, terrible in its exposition of the cold, calculating spirit that animates even the arts. No pay, no play. No matter that it was an agonizing struggle of a man to find a footing. Even to a case like this was relegated the methods of strict business. The musicians foresaw a probable slimness of receipts, and they were going to take no chances.

Perhaps the players can't be blamed; perhaps the resourceless committee that had the composer's arrangements in hand was not to blame, but the Bensman story is a horrible example of New York heedlessness.

is to be actually produced in English. The Coburns have definitely announced the first performance at the Astor Theatre next Wednesday night.

The play has an interesting history. It was written by Ossip Dymov when the latter had succeeded Reicher and Ben-Ami as director of the old Jewish Art Theatre. It was written when the Art Theatre was at low-ebb, and it fulfilled its author's expectations in providing a profitable vehicle for the theatre.

It ran for about two months and aroused flattering comment. Dymov took his idea from the car cards. He made a wearied workman fall asleep in the subway on his way to his Bronx tenement home and dream that Aunt Jemima, the Spearmint twins, Fatima, the Nestle's food baby, the two Smith Bros. and other well-known individuals had stepped out of the gaudy colored cards on the subway car wall, and embroiled him in a jumbled fantastic adventure, with Fatima as the heroine.

We don't remember the details of the plot. It was not exactly the play itself that was interesting as the idea of the advertisement characters coming to life. So good a play did "The Bronx Express" seem that it was obvious that it could be used on the English stage, but not so obvious as to how it could be transplanted, because the Dymov play was very much lacking in sustaining play qualities. It appeared to us that the English producer could only take the idea and build an entirely new play around it. But then, there was Dymov to be considered.

A. H. Woods was the first to buy the play. He held it for nearly a year and sold his rights to it to George Tyler. Tyler kept it for almost a year and resold it to George M. Cohan. The latter maneuvered around with it for around two years, and then transferred his rights to the Coburns. And the producers of "The Willow Tree," it seems, have the necessary imaginative qualities to make "The Bronx Express" into a suitable play. Its first night will be watched with unusual interest, and four managers will either kick themselves or pat their backs after it is over. And

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if they do the former let us here offer them a consoling hint. Dymov has a play called "Slaves of the People," which is a scream. It was produced five years ago at the old Yiddish Grand Theatre, and for a pure comedy there have been few written to equal it, either in idea or in novelty of construction.

In this play the audience sees a play as written by a poor wretch of a playwright, and as it is produced by the man who bought it. Ludwig Satz was inimitable in the role of the author. If he could play it in English two fortunes would be made—for Satz and for the producer.

JOSEPH KAYE.

(Continued from page 2)

## THE RABBI'S ADVICE

By E. A. H. ENDRES

Isn't it? All payable in dollars containing, theoretically at least, 25.8 gold, nine-tenths fine." Lorton went on keenly enjoying my astonishment.

"But why do you give this amount? I mean, how are you going to do it? What results do you hope to accomplish with only a mere trifle, financially speaking? You said you could help millions of people. I fail to see what \$5,000 can accomplish even with the best intentions."

"You've heard of a certain Israelite who, on account of his brains, has been elevated to the Supreme Court of this country?"

"Yes! Certainly. Brandeis! What about him?"

"A finer character never—"

"Oh, never mind the apotheosis! What's your plan?" I asked, impatiently to hear what he had to say.

"In a sense I'm going to imitate Brandeis," Lorton explained. "His annual prizes for essays keep thousands of ardent Jews interested in Zionism. Such essays can do much to plant the seeds of knowledge. The rabbi showed me how \$5,000 a year spent on prizes for essays on political and economic subjects would go far to counteract the immense, and poisonous, influence of 'tainted' money that is being so lavishly expended by the same individual who controls the public utilities of this city."

I nodded. Now I comprehended what Lorton proposed to do.

"Since this coniving creature has conceived the sinister plan of subsidizing our American colleges and universities the common people should be warned of the dangers that lie in such a scheme. I, like the majority of Americans, am of the firm opinion that sinister subsidies—such as this multi-millionaire has in mind—even though unaccompanied by written specific conditions or reservations, can't but undermine, to a grave degree, democratic independence in educational institutions." Lorton paused for a chuckle. "Do you ever read history?" he asked.

"No."

"Well, then, see what H. T. Buckle in his 'History of Civilization' has to say about Louis XIV. You can read how all French lit-

erature, art and education was quickly debased because this king, through subsidies, strove to destroy every vestige of popular liberty."

"Since Scott Nearing has been expelled from the University of Pennsylvania for his views on economics I don't think there is any real academic freedom in our educational institutions," I replied with some heat. "Personally I approve of your plan to stimulate public discussion of political subjects because that would increase the amount of intellect brought to bear upon the political business of the country."

"Yes!" replied Lorton, enthusiastically, "my plan also has the approval of all our progressive Senators at the Capitol. One of them wrote to me, saying that such essays as I contemplate will increase the total strength of this nation by causing large classes of people to exercise faculties which would otherwise lie dormant. He said this would counteract the dormant faculties of our college faculties."

"Rather witty of him, don't you think?" I laughed. Then a dark thought came to me: "Don't you fear that the political rulers of this country will not permit you to carry out your ideas?"

"Oh! That's a point that worries me," he admitted, growing very grave. "You see, I've consulted my horoscope and if I do the things as I've planned certain powerful and politically highly placed influences may put me in prison." Then, seeing my skeptical smile, he added: "You can grin all you like, but I know what I'm talking about."

Not wishing to get into an argument, I changed the subject by asking: "Where can I hear that rabbi brother-in-law of yours preach? I haven't been to a synagogue for eight years."

"You ought to go regularly," Lorton replied, reproachfully, after giving me the address.

"I'm surprised to hear you say that because most of you Socialists claim that plutocracy has long ago captured both the press and the pulpit."

"You darned chump! Who told you I was a Socialist? The moment a man does something for the good of the people he is immediately labeled a Red, a Socialist, or a fanatic. You make me sick!" But as Lorton said this with a smile I didn't mind it. However, as he was put in prison some time afterwards, I am beginning to suspect that there may be some truth in astrology. Anyway, I'm going to look up that book he recommended.

**"SHAMAI RATMAN"**

From the Yiddish of J. L. Peretz  
Translated by Hannah Berman

"You know Shamai Ratman, of course?"

Just imagine, I met him in the street yesterday.

"Shamai," I called out. He did not hear. I waved my hand. He did not see. He stood like a clay image, with open, staring eyes. I caught hold of him by the shoulder.

"God be with you, Shamai!" He awoke, as from sleep.

"A new idea," he smiled. A wonderful thing, the new idea. It is like a creature come to birth.

A man like all men—a man who is driven about, who is very often in need of money for all sorts of things—money to live by, money for his rent, money for school fees, along with other moneys—such a man suddenly stops dead in the middle of the street, like a clay image. His mouth is open, his ears are open, yet he hears nothing. He does not see nor feel.

What is it? Something has taken place in his brain. In a dark, hidden

corner there spins and weaves itself out a new idea.

And it spins and weaves itself out involuntarily, and, for the most part, not for his benefit.

I know a lot, a lot of people whom ideas have spoilt.

Reuben thought and thought until he evolved a new scheme, which he put into operation with his own and other people's money.

On one occasion, Simeon was lost in thought. Abstractedly, he said something. And, since that time, he is hunted and driven about on all sides. Stones are cast at him in the streets.

Levi lost his reason altogether, and if it were not for his wife who never takes her eyes off him, he would have been hanging in some garret long ago.

Judah, although he is molested by no one, runs about in the streets like mad, shouting for help, ever since he hit upon a wonderful idea.

And Zibulun—you surely know him, too—since he fell on his head has taken a dislike to his wife and does not recognize his own children.

He neither eats nor drinks, and goes about cold and naked. And what does he want? Go and ask him.

All the same, I have very strong leanings towards new ideas. Who knows? Amongst chaff one may also find a few grains of wheat. And amongst millions of new ideas, one may find one real idea.

And if one finds a real idea, who can estimate the amount of good or ill which it may bring with it?

It may be a flash which will disappear on the instant. . . . Many scores of blind hens will know nothing of it, and deny its existence, stock and stone. Or, it may be a thunder storm. And, a thunder storm is, after all, no trifle. It can strike into the sands of the steppes, and turn up a glass tube; into the sea, and strike out a light. But, it may also strike a house, and create, God knows, what sort of a conflagration. . . . Before the fire brigade has arrived, the town may be burnt down, until no stone remains on a stone.

God in heaven! A new idea may solve all the desperate problems

which squeeze the brains out of one's head—solve all the riddles which bore our brains as with bores. Who knows?

And he, Shamai Ratman, stands before me, and smiles. A new idea!

I took hold of him by the lapel of his coat.

"Speak!" "Here, in the middle of the street?"

I thanked God that we were not far from a restaurant.

After several mouthfuls of tea, I knew what was afoot.

The world was not going to be overturned, nor burned up. There was not even going to be a storm to drive the dust of the street into one's eyes.

Shamai Ratman wants to create a new society.

Well, that also is good.

"Put me down as a member."

"So soon?" he wondered. "You do not even know what the objects of the society are going to be."

"It's all one," I said. "We want new societies. Bad, good, foolish, wise, so long as they are societies, so long as things are not dead. Let there be movement. . . . And now tell me what you want."

"I want to create a society of thinkers," he said.

"Thinkers?"

"Yes, plainly, thinkers. . . ."

"What for?"

"Listen. . . . But, I must first give you a whole introduction."

"Better again. I love introductions as my life. At any rate, more than the books themselves. . . . Introductions are more rarely successful. . . ."

"You are making fun of me," and Ratman was silent.

"And are you afraid of ridicule? You, a man of new ideas? You should be prepared for stones, for fists, for fire and water. . . ."

"All these," said Ratman, "do no harm. They are, of course, only the leaven on which new ideas thrive. But ridicule stings like needles. It can frighten a man who is prepared for the auto-de-fe. . . ."

"No more, then. I am now silent. Speak."

And Ratman spoke.

Ratman had noticed that we love everything excepting to think.

"What do you mean?"

"Quite simply that we are lazy, terribly lazy. To lie on the fresh grass, chasing the clouds in the sky—"

"Or," I interposed, "eating and drinking."

"Eat!" said Ratman, "as time goes on, we have less and less to eat and drink. We are satisfied with saying grace after meat, just as if we had eaten, and just as if we had drunk. But there is no shortage of clouds in the sky. And all may look at them. So, we lie and look at them. Some people pretend to be studying astronomy, and count the stars, one, two, three, as far as each can go.

"When a storm arises, we jump to our feet. At such a time we are prepared—to run away. . . ."

"Where to?"

"Where you will. Right, left, forwards, backwards, so long as there is someone to show the road—the first guide—the he-goat.

"We can run, we can, even with our swollen feet. It is all one where we run, so long as two conditions are fulfilled. In the first place, there must be a he-goat. He must not stop to ask us where we are going. We hate to have to consider a thing. Thinking is poison.

"In every misfortune, in every bad time, we look about us to see if there is a guide for us, whether of

fire or of cloud, but a guide which will go before us, and show us the road.

"A Moses rises up, and we leave our flesh-pots and our onions in Egypt, and follow him into the desert. In the middle of our journey we wish to make another man our leader, and return to the land of Goshen. . . ."

Moses delays on Mount Sinai. Our wives have gold ornaments. Hand them over. There will be a golden calf."

A drink of tea, and Ratman spoke further.

"People say that times change. It is not true. The same hatred of thinking, of considering, of reflecting. We are as lazy as we have always been.

"We love falsehood, not only because it is dressed up for us, perfumed and pomaded, but because it is positive. It speaks with assurance on every subject. The liar tells us everything with as much certainty as if he himself had witnessed it. An altar before the Lord? Good! We slaughter calves. An altar for the king? Better again. We are not short of children to burn. Only say positively what you want. Do not think; and do not ask others to think.

"We would support the truth also. Of course the truth must first cut its nails, so that it may not scratch our eyes out when it is talking. Let it not go about the streets naked and barefoot, and make friends with tailors and shoemakers. Another thing. What do we live in? In straw-covered, wooden houses. And even if we live in stone houses, they are old and dried up. Let the truth not go about with a blazing torch in his naked hand. . . . A little candle in a big lantern is safer. . . . Colored glasses are still better and more beautiful. It is not the truth which is dangerous. . . . Whether the sun revolves around the earth or vice-versa, it is all one to the rabbi and his wife. But, as has been said, so let it be. Why think otherwise?"

"Questions, problems, riddles, brain-rackings—these are hated by the rabbi and his congregation. . . ."

"Why, have you caught on to the rabbi and his congregation?"

"And who is better? Every man, even the finest and the best, leaves out a part of his brain as a sort of Holy of Holies. There he neither allows himself nor anyone else to enter. There one may not plough, nor sow, nor touch the old wild thorn which grows and grows, as on yeast. . . ."

"Bad times. . . . Women are emancipating themselves and do not wish to give up their ear-rings for the making of golden calves. The prophets have died, one by one. Professor Fall succeeds only once out of a hundred times. Angels do not show themselves. Since the brush has driven the broom out of the house the witches have nothing to ride on. Casting lots is out of fashion. It is suited only to the young school girl to tear the petals off flowers. 'He loves me, he loves me not.' Or, a school boy may do the same with the buttons of his jacket. But, these are sentimental things, and only for young folks. Amongst adult, and, for instance, in connection with social problems, these means of finding out the truth prevail no longer.

"What is to be done? To use one's brains is undesirable. So, we have found new methods of witchcraft—new ways of casting lots. . . . We call them 'Rules and Conventions.' Ringing words!

"Anything you like, so long as thinking is not necessary.

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"Every rule, every convention, every ringing word is a magnet which draws to itself souls as if they were steel dust.

"The little souls of dust which cling to the magnet are called a circle, a society, a party.

"The convention is a good thing, and how useful is the ringing word. Your window has been smashed, and the cry of hungry wolves tears into your house and will not let you sleep, then take hold of an 'ism,' a ringing 'ism,' fill the empty spaces of the window with it, and you will sleep peacefully once more.

"A worm, with a little copper face has made its way into your ear. From your ear it has stolen into your brains, and it gnaws and gnaws at you, to drive you crazy. You take hold of a convention and start shouting some formal phrase, for example, 'The watch on the rine—the Watch on the Rhine.'

"Singing is better than shouting. You need not even be a German. Just shout and sing, and the little worm will go to sleep.

"If you have not enough material in your head from which to weave out a whole system, it is a mere trifling defect. Make big holes and fill them out with conventions, with ringing words, and you are a complete philosopher. You understand heaven and earth. Your own life—most certainly.

"Then, what is it you want?"

"I want," said Ratman, "I want people to know that they should not pluck out their healthy eyes and insert in their places pieces of colored glass. I wish that people would not stuff their hearts and brains with ringing words and phrases. I want everyone to think."

"And you new idea?"

"My new idea is really to establish a society without 'isms,' without pieces of colored glass. . . . A society of people who would not be ashamed to go about in the streets with notes of interrogation on their foreheads, who would not try to persuade themselves and others into believing that they must know everything, that they do know everything. . . . that they can cure diseases. . . ."

"What would be the work of the society?"

"The society would think, study. It would try to know everything, to fathom everything. . . ."

A member of such a society, on hearing a ringing word would ask himself and others: 'What does it mean? What does it betoken? If it betokens anything, has it a positive hypothesis, and can we build anything on it?'

"A member of this society when he hears a phrase would ask himself and others: 'Of what does it consist? What is its charm? How does it attract?'

"And if he sees that it is an illusion, a mere superstition, he stops, and shows, to right and to left, that it is a falsehood."

Ratman grew heated.

"Every member of this society would be bound in duty to fight against every swindle, every dream, every empty word. . . ."

"And in the places of the dreams and empty words?"

"The society would issue new ideas."

In a word, Ratman wished to establish a factory of new ideas. . . .

God knows how this can be done.

Every manufactory needs the material out of which it makes something. Where would Ratman get his raw material?

And while I was listening to his talk I imagined I saw a wonderful picture in the air.

A wildly raging sea—a ship is in danger—one wave dashes it to the other. Not far off are rocks and

shoals. The ship may so easily dash against them and be shattered. And the sky grows darker and darker. The last stars disappear. The people see one another only by the flashes of lightning. . . . And a clap of thunder follows upon every flash of lightning. . . .

And it is not only the crew who are trying to save the ship. All the passengers help. . . . Little groups of terrified, nerve-racked people are banded together. And, in the middle of each group there is a separate leader who gives different directions. And the people obey and work with their last strength. And when they grow tired, the leaders shout out several loud-sounding, passionate ringing words. And the people grow excited and acquire new strength, and work again and again.

But one man tears himself away from his group and says:

"We are working senselessly, without knowledge. We are acting only in and through the ringing words, 'isms' and 'isms.'"

"We must think!"

And he turns away his head. The ship creaks. The thunder rattles and rattles. People are working with their last strength. And he? He thinks!

HANNAH BERMAN,  
London.

**AMERICA'S DANGER LIES FROM WITHIN \***

By RABBI MARIUS RANSON

America was fashioned by God's hand and inspired with His breast. God hid America, as it were, in the hollow of His hand that it might serve as a new hope for humanity, after the passions of European nationalism and racialism had brought misery to the heart of the world.

America was destined from the beginning to be the modern prophet of the Brotherhood of Man. The line of prophets did not die out in ancient times. From the beginning of time God has revealed Himself to the human race. His prophets have been individuals and nations. In the Congressional Library in Washington where the artist has expressed his message that the nations of the world represent not the brute force of the "physics of politics," to use Bagehot's expression, but were created for the revelation of God's many sided truth to humanity; there where the great world powers are each accredited with a special and peculiar mission,—Greece with the mission of developing philosophy and art; Rome with the mission of devising law and administration,—the United States is accredited with the mission of fostering science.

Great has been our mission. Yet not only have we fathomed deep into the mysteries of nature, not only have we exhausted the ingenuity of the human brain in our passionate attempt to harness the primordial powers of the elements, but we have transcended even the artists' vision and the prophets' hope. Much as we have accomplished for the physical betterment of mankind through the development of science, we have accomplished still more for the betterment of humanity through our influence as a nation.

For what was human freedom before America showed the way? A survey of Europe at the beginning of the seventeenth century reveals the depravity to which the human soul has sometimes sunk when misguided by the false gods of religion—intolerance. The British persecuted the Catholics and the Puritans, the Germans persecuted the Lutherans, the French persecuted the Huguenots, and everywhere the helpless Jew was the victim of religious hate. Bigotry

\* Address by Rabbi Marius Ranson, of Temple Beth Emeth, Albany, N. Y., before the Albany Rotarians.

and cruelty was the spirit of the times; only Holland was the exception and Holland was not powerful enough to save Europe.

And what was international morality before the United States became a nation? The estimate of national freedom was very low; liberty was the birthright of the strong alone. International justice was an unknown principle and the nation's rights were only those which had been successfully defended by the sword. Nation contended with nation; the passion ideal and motive force of civilization was conquest.

It was in an age such as this, an age of inhumanitarianism and moral anarchy that the United States was born, a new prophet to the nations. In the Mayflower came over not only the fathers and mothers of the land, but the Bible as well. The Pilgrims made the Bible their guide of life. The Colonies drafted their laws with the Bible as authority. New Haven for example, adopted a code of laws in 1656, quoting the Bible as authority in one hundred and seven instances. And finally when the shackles of British tyranny were to be overthrown, the preachers and statesmen of our land noted the similarity

between the twelve tribes of Israel which constituted the Israelitish nation as described in the Bible and the thirteen American colonies. Dr. Ezra Stiles, the President of Yale, and Dr. Samuel Langdon, the President of Harvard, both held up the Republic of Moses as the model for the new nation. On the rim of Liberty Bell at Philadelphia were inscribed the soul stirring words of our Bible, "Ring out Liberty to the Land, to all inhabitants thereof."

And thus the temple of hate erected in Europe dedicated to the passion and cruelties of men was challenged in this new continent by a temple of love, and from all parts of the world the sons of men were invited to come and worship, to create a race of supermen, not, however, to enslave humanity, but to free it. And soon the temple of Mars tottered and fell; liberty became the birthright of the weak, as well as the strong, and international justice became a guiding principal and controlling force in the world. Our prophecy read that, "all men are created free and equal" and that nations as well as individuals must be guided by the laws of righteousness.

We are the wealthiest nation on the earth. But not our wealth is our strength. For even though our granaries groan with their God-given grain; and our mills multiply their stores of goods, our factories buzz with the hum of machinery, our mines pour forth their ore and the smelters roar with flame; even though our wells spout their black, cool, gold fluid and our banks boast of their resources of wealth,—even then is America helpless unless our moral stamina remains unimpaired.

There are some who conscientiously believe that the doors of America should close and receive no longer the immigrants of Europe; they believe that no longer can America digest foreign elements. As for myself I believe that America's danger lies not from without but from within. Were we adequately to teach our people the glories of our history and the principles of our nationality, we need not fear the oratory of anarchist or agitator. Dr. Butler, the President of Columbia University is sponsor of this statement.

# Interest Every Month

THE EAST RIVER NATIONAL BANK, the gigantic financial institution which has been in existence since 1856, has now inaugurated something new which ought to be of vital interest to everybody.

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# CHILDREN'S PAGE

## NO PEACE FOR THE WICKED

Dear Children:

Many recounted to Israel how he sent messengers to Sichon with words of peace, but there was no peace for the wicked, and the wicked Sichon refused to let Israel pass peacefully through his land. "And the Lord said unto me," "Behold I have begun to give up Sichon and his land before thee," and he had bowed down the Amorite King of the Amorites in Shechem, and made him kneel under the feet of Moses, who stepped upon his neck, and Sichon came out against us, etc. He did not send for Og to help him. This teaches us that they did not send each other assistance as they were so strong.

And we notice how and his wife. It is written "Korah" was, because he had a son who was as powerful as himself. The spirit of the name, "Korah," we took as love. The spirit of Sichon was that of hate, therefore it is written "Korah," indicating that it was "hate." But when they came to take the spirit of Og, they were startled, and it was contemptible in their eyes, and they took and threw away cattle and garments and only took silver and gold. Therefore it is expounded there by the word "Korah," indicating "contempt." Thus it is expounded in the Bible. And we turned and went up the way to Bashan. (The entire northern side is highland.) And Og, the king of Bashan, came out against us, etc. And the Lord said unto me, "Fear him not." But concerning Sichon he did not have to say "fear him not," because Moses was afraid lest the word of Og in being of service to Abraham, should now stand him in good stead. As it is said, "And there came one that had escaped and told it to Abraham the Hebrew" (Genesis 14). That was Og.

And we took at that time out of the hand of the two kings of the Amorites the land which is on this side of the Jordan, from the river of Arnon unto Mount Chermion. (The Sidonians call Chermion; Sargon, and the Amorites call it Samir.) And elsewhere it is said, "Even unto Mount Zion, which is Chermion" (Deuteronomy 4). Thus it has

swar names, why was it necessary to write them? In order to declare the praise of the Land of Israel as there were four kingdoms who prided themselves upon its possession, and each one said, "Let it be called by my name."

Behr is akin to the word "behrine," from a German; also in the language of Canaan. For only Og the king of Bashan had been left of the remnant of the Kephaim whom Sanchaphel and his confederates slew at Asineroth. Karpayam, and he had escaped from the war, as it is said, "And there came one that had escaped" that was Og (Genesis 14). Behold his cradle was etc. and cubits in its length and four cubits in breadth, after the arm of a man—after the arm of Og. And of the land—so mentioned previously from the river of Arnon unto Mount Chermion, of which we took possession at that time, from Arnon, which is by the river Arnon. (This is not connected with the beginning of the paragraph but with the end of it, viz. "I gave unto the Kephaites and to the Gogites, but as concerns its inheritance it was unto Mount Chermion". This is called the land of Kephaim; that is the land I had given unto Abraham, from Karmath, that was beyond the western border of the Jordan, and the inheritance of the children of Gad was beyond the eastern border of the Jordan, and the width of the Jordan, facing them, fell to their lot; also beyond its border unto Karmath. And thus it is said, And the Jordan, and the border of the Jordan, and beyond it. And I commanded you at that time saying (he spoke to the children of Reuben and Gad), "Armed shall ye pass over before your brethren, the children of Israel, all that are fit to bear arms." They shall precede them in battle, because they were strong, and the enemies fell before them. As it is said, "And of God he said, Blessed be he that enlargeth Gad; like a horse he hath he down, and tearth off the arm with the crown of the head" (Deuteronomy 33).

## National and Central Organizations Appeal for American Jewish Congress

The following call from national and central organizations has been addressed to all the Jewish organizations in Greater New York and other cities throughout the Union:

"We beg to address you again on the subject of the union of Jewish forces to protect our legitimate rights and to uphold the fair name of our people. Persecuted and menaced in different lands and with large numbers of our brethren abroad still suffering from the effects of the terrible war, we continue to require the activities of a central, authoritative and representative organization of American Jewry.

"The undersigned officers of the Jewish national and central organizations, which have previously taken part in the work for the organization of the American Jewish Congress, and have since declared themselves in favor of establishing the congress on a permanent basis, desire to emphasize again the need for the establishment of a body which shall have the right to speak and act in all matters affecting the interests of the large number of organized Jews in the United States.

"Desiring to give our assistance and support to the effort which is now being made to establish the congress on a permanent basis, we call upon all the branches of our organizations throughout the country to take part in the elections for delegates which are now being organized by sending representatives to the conventions which are being held in the different communities.

"The new session of the American Jewish Congress is to be held in Philadelphia, beginning May 21, 1922. Conventions to elect delegates to this session are now being organized in the different cities of the country.

"We trust that all Jewish organizations in the various communities, congregations, societies, lodges, Zionist districts, camps, mutual benefit societies, unions and branch organizations of all kinds will at this critical moment in our history recognize the need for Jewish unity and concerted action and give their undivided support to the Jewish Congress movement.

(Signed) Very respectfully,  
Independent Order B'rith Abraham; Judge Aaron J. Levy, Grand Master, Zionist Organization of America, Louis Lipsky, General Secretary, Independent Order B'rith Shalom, Sol C. Kraus, Grand Master, Independent Order Free Sons of Israel, Holon J. Liebeskind, Grand Master, Migrachi Organization of America, Rabbi Meyer Berlin, President, Order Free Sons of Zion, Judge Jacob S. Strahl, President.

## Want Column

Congregation Tifereth Israel (Conservative) desires the services of a modern Rabbi. Must speak English fluently. Graduate of theological seminary of America preferred. Apply with full particulars, giving experience, age and salary desired, to A. Leener, 235 Third Street, Des Moines, Iowa.

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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.

WANTED—By conservative congregation, a sexton who is also able to be a Beal-Tellah. Write application and particulars to Simon Gross, 126 Market Street, Paterson, N. J.

CANTOR NATHAN SCHLOSSBERG, son of the world-famous Cantor Leleh Schlossberg, of Russia, is free to accept engagement, preferably annual position. You may also obtain his and his father's first record from him direct. Address Nathan Schlossberg, 17 W. 116th Street.

TEACHER—Orthodox Yeshiva and German teacher, seminary graduate, wishes position. Able to drill choir. Can furnish best references. Address R. J., Box 118, care Hebrew Standard.

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- Order Knights of Joseph Dr. D. E. Steiner, Supreme Commander
- Independent Western Star Order, Max Levy, Grand Master
- Federation of Ukrainian Jews, Dr. Joseph Krinsky, President
- Zion, A. Channch, General Secretary
- Federation of Roumanian Jews Dr. P. A. Siegherson, President
- Federation of Galician Jews Philip Wartenberg, President
- Federation of Hungarian Jews Dr. E. Buchler, President
- Federation of Russian-Polish Jews Abraham Rosenzweig, President

## NEWS FROM THE ORANGES

Temple Shalom, Tellico Orange, N. J. is quite active in its membership drive. A new and good results are being shown. At the present rate of increase the new temple building fund will be quite a reality indeed. The ambition of the Oranges is to have a temple building that will be a credit to the Jews of the country. President Sumner Gutman feels confident that success in this particular is not far off.

The Men's Club of the Temple has had several interesting meetings. Prominent speakers having taken part in the particular.

The Sabbath School has an enrollment of 110 children, and with the volunteer teachers, a going on-going work under the efficient leader Dr. Baran.

The wedding of Miss Anna Olive Shiffman to Dr. Nathan E. Baran is celebrated for April 27. Our best wishes are with the young couple with God's blessing.

President Mrs. H. B. Harris is quite active with affairs of the Ladies' Auxiliary. The women are always well attended and thoroughly enjoyed both socially and financially. The good work for the temple is always thoroughly appreciated.

The young folks' alumni of the temple have their regular monthly meetings and always does very good work, besides enjoying the social partimes.

# Schools & Camps

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## CORRESPONDENCE

Zionist Pogrom on Jews in Eretz Yisroel  
Editor Hebrew Standard:

The Zionists have made a pogrom on Jews in Eretz Yisroel. We rub our eyes as we read the report of this sad occurrence. Can these strange things be? It is almost unbelievable. But there are the cold facts. Zionist thugs, supposedly at the instigation of their leaders, murderously attacked and brutally beat with sticks Rabbis Tikin and Bernstein. Furthermore, letters threatening the same treatment were sent to Rabbis Diskin and Sonnenfeld. And on the following Shabbos, when preachers in the synagogues began to speak on this shocking affair, the brave Chalutzim, who came with their beloved clubs, created a terrible disorder; fights ensued, and the police, who had to be summoned, made many arrests. A veritable Chillul Hashem! The situation cries to Heaven for relief. These black-hearted scoundrels must be taught the hard lesson that nowhere, and least of all in Judaism, can questions be settled by threats, blows and bullets!

What was the cause of this lamentable outbreak, it may be asked. The Zionists would declare that it was due to the act of "treason" committed by the Agudas Yisroel delegation in holding that memorable interview with Lord Northcliffe. But this is a flimsy pretext—it is all a huge bluff to cover up the sins of Zionism, and to injure religious Judaism and interfere with the work of the Agudas Yisroel in Eretz Yisroel. The delegation merely told Northcliffe that it was profoundly dissatisfied with the conduct of affairs in Palestine by the Zionist Commission. It explained its position to him. Was this act one of treason? Certainly not.

Who are the real traitors? Perhaps—I wonder if it has ever occurred to them—the Zionists themselves could lay fair claim to this unenviable distinction. In my judgment there are two kinds of active treason amongst us: Zionism and assimilation. They are close contenders for first honors. Someone has called our attention to the spectre of the conquering Yiddis; that of the advancing Zionist hordes is more disturbing, I think.

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What shall the majority do when the minority has managed in unsavory ways to seize control of the Jewish land, being recognized by England? This body of radicals, of un-Jewish Jews, does not represent us, the religious Jews. Shall we not be permitted to say so? They shout, No. They are trying to make a new law come forth from Zion: "We cannot differ from them." Who ever heard of such a perverted demand? Is a parallel to be found anywhere in the world? How can different elements be expected to agree? These "crusaders" are fanatically stiff-necked, hotly intolerant. For the first time freedom of speech, that cardinal principle, has been stopped. We see nothing like it anywhere except in Russia. And who brought this progressive idea to Eretz Yisroel? Behold these young saviors, these Chalutzim handitti, some of whom are worse than Bolsheviks. They are fearfully irresponsible and most inept; they totally lack understanding and are without calmness of mind and deliberation in judgment. The mob spirit is easily aroused in them, and reason promptly disappears. They respond altogether too readily to suggestion; on slight provocation their primitive, savage, brutish instincts come to the front, and are their sole mentor. The mass of Jewry is awakening from a dream; it begins to see clearly for the first time how dangerous it will be if the "Jewish Agency" be, confined to this section. Indeed, the whole world now knows.

This campaign of terrorism is carrying out to a logical conclusion the pogroms that the Zionists have been waging so long against orthodoxy. Their fierce desire is to throttle the large orthodox population in Eretz Yisroel. Now in desperation they are resorting to violence. Under pretense of building a Jewish home they lie in wait and strike down defenseless Jews be-

cause the latter are guilty of the unpardonable crime of being staunch in their convictions. Considered deeply, the outburst of these ruffians is of the gravest moment. And let it be borne in mind that no official repudiation of the awful offense of these low, brawling blackguards has come from the "leaders." All is serene with them—they care not that our reputation as a people is at stake. How, in all conscience, can Weizmann, Sokolow & Co. show their faces? How can they, when they represent hoodlums, marauders, desperadoes, cut-throats, dare to approach the various governments of the world?

Can we, who have absolutely no confidence in these radical parties, leave Orthodox Jews to their tender mercies? Can there be the shadow of a doubt that we are doing the right thing—that we are following the Jewish way—in asking equal representation in the "Jewish Agency"? We speak for the large number of "solid citizens" in Jewry, who wish to work for the rebuilding of Palestine as a Jewish settlement, but who cannot do it under these iconoclastic and despotic upstarts. This pogrom has opened our eyes. In the past, Arabs have attacked Jews; on this occasion Jews have attacked Jews. Let that sink in! The Arabs' demonstration was a passing one, but the "Jews" have adopted a permanent policy and will not quit fighting; their purpose is to tear out the old Judaism, root and branch. And in our Holy Land! Why didn't these admirers of Jesse James go to Uganda? Why were they bent on working their mischief and havoc in Eretz Yisroel? We are grateful that thus early in the development of Eretz Yisroel we are made to realize the necessity of obtaining recognition in the "Jewish Agency." Either that, or we shall isolate ourselves completely from the other parties. I am not sure that this is not the proper course to pursue in any event. What is the use? Note how the Zionists hate faithful Jews. The breach is bound to grow wider; there is very little hope of an understanding. It behooves us at least to protect our precious interests. Will Zion be the scene of a great debacle when "we" and "they" clash? A sorrowful speculation!

Already, discrimination is being shown. Recently, Sir Herbert Samuel has permitted the "City Council" of Jerusalem Jews. In a word, the coming struggle, which will assume gigantic proportions, is to test which is greater—Zion or Zionism. It is to decide once for all whether Eretz Yisroel is the property of the Zionist clique or of the Jewish people. The editorial opinion of the valued "Morgen Journal" is of interest in this connection. It says: "If it comes to a question of endurance, of one outliving the other, the chances favor the Orthodox—this regardless of the fact that they appear to be helpless and are defeated in every direct encounter. He who does not grasp this has no understanding of Jewish history."

It may be added that Orthodoxy must always win because, in contradistinction to others, it studies our sacred Torah and brings the heaviest sacrifices for it. Herein is explained how it has outlived all sects and schisms that have arisen amongst us. The Zionists want the Jews to contribute money for the support of their Godless schools; they hope eventually to capture our children, too. It is their malevolent intention to grab all the institutions in Eretz Yisroel. Their venom against us is not at all surprising, for we, the Agudas Yisroel, are the only Jewish organization in the world that can hope to cope with them. They see us sternly opposing their "plans" and strife—though no violence will come to levy a special tax on matzos. The Orthodox Jews will not permit themselves to be browbeaten.

Surely, Great Britain ought by this time to comprehend the fact that taxation without representation is impossible doctrine. The Zionists have declared war on us—and we accept the challenge. With heavy hearts, but firm in faith and high in resolve, we enter into fratricidal from us. We beg only that it be remembered that it was not of our making, that it was not of our choosing. We must insure the future. We must protect our homes, our firesides; we cannot permit their desilement; we have a holy duty solemnly to perform for our children. We must be loyal to God. We are compelled to act in self-defense. So be it.

The first great conflict is approaching—it is inevitable. Shall we be found prepared? It is important that it be recognized in the Diaspora, that the battle which Orthodoxy is carrying on in Eretz Yisroel is not a matter which concerns Eretz Yisroel alone. In its wider significance it touches shrewdly the whole Jewish people. It should be obvious that it is a battle for the very existence of Judaism everywhere. If the non- and anti-religious elements prevail in Eretz Yisroel, then will their comrades in our kehillas in other lands be emboldened to attempt to gain like victories. And that will be a pretty state of affairs. If we are earnest we should give our Orthodox brethren in Eretz Yisroel every encouragement and every aid.

We must wrest the Land from the clutches of the strangers—the infidel they are filled with an insane fear and terror. They see their castles of fancy toppling to the ground. As an instance, take their "Mishpat Hasholom," the acceptance of which means a renunciation of our Torah, a repudiation of our past. This is now practically dead. Nor could they put over that ridiculous thing,

woman suffrage—which would be a violation of Jewish spirit and sentiment. We simply refuse to vote or to recognize the authority of the "assembly," and the thing is done: the "assembly" is a miserable failure. We are determined to do away with this Zionistic guardianship; we wait impatiently for the Zionists to withdraw in favor of the Jewish people. We denounce scathingly the tyranny of Zionism; there is no question that the shackles will be struck off, thanks to Aguda.

The time of reckoning has arrived. Zionism, an exploded creed, shows up pitifully. Many are beginning to see that not only is it non-Jewish, but anti-Jewish. A menace lurks in the movement. The Zionists are astounded at the turn matters have taken. Their chiefs are breaking the news to them gently. It is bitter medicine that they must swallow. They are being told that they must come off their high horse, that they must change their tactics. Their attitude toward Agudas Yisroel must undergo a complete transformation. No longer is the Aguda to be regarded highly, contemptuously, mockingly. (That great Aguda conference in Poland, where nearly 1,100 delegates, representing over 555 societies, were in attendance, may have led to a deal of thought.) As Hillel Zeitlin, who is not a member of the Aguda, wrote in the "Moment" two months ago: "The other Jewish parties treat the Aguda as a small group of fanatics and 'batlonim'; such a treatment is not a correct one and above all is harmful—for the parties themselves." \* \* \* This attitude is expressed in two forms: (1) Of interpreting every political deed of an Aguda man as 'treason' for which all are responsible, (2) of sneering at, ridiculing and depreciating whatever the Aguda does."

The Aguda's policy in political and economic questions is to co-operate with anybody. It would work with goyim, with assimulators—and, I believe, even with the Zionists—provided always that it be set down that no interference will for a moment be tolerated in our inner religious life. There the Aguda knows that it has competent leaders in our present-day gaonim. As the "Am Hassefer," only the rabbis can be our guides, our teachers. We rely on them and on them alone. The great rabbis constitute our special pride and dignity, and in them we see Israel's glory and honor and worth. All our enemies could not take from us this consolation; it is naturally gratifying that they stand with the Aguda. We do not interfere with the Zionists; let them not interfere with us. If they forget themselves and try to assume functions that do not belong to them they do so at their peril. We mean to see to it that they shall be taught their places. It is pathetic that we must derive comfort from the presence of the Mohammedans and Christians in Palestine; they are a guarantee that we Orthodox Jews shall not be trampled on by our misguided brethren. If needed, they can be pressed into service as intermediaries between us and the Zionists. This may be the only means of maintaining peace in the new Palestine. The "Black and Tans" will help out, of course. A pleasant prospect, isn't it?

The Mizrahi—ah, yes, our dear, dear brethren, the Mizrahi—what of them? One thing is certain: there can be no union with Mizrahi as such. We cannot join forces with them till they cast off the unholy partnership with the Zionists. The Mizrahi, if they are sincere (and some of them must be) will disband and join the Aguda as individuals. The Mizrahi must bow to the will of the Aguda. By their reprehensible actions it would seem that they stand in dire need of our care. Recently they heaped shocking, scurrilous insults on the head of the Crotefz Chaim, perhaps the greatest rabbi in the generation, because he declared for Aguda.

In the matter of the Ezras Torah, the Mizrahi in Poland, with the connivance of their fellow conspirators in America (some gang), have manipulated things so that funds given by Orthodoxy for Orthodoxy are diverted to the few Talmud Torahs under their control, whereas all institutions known to be sympathetic to Aguda have received little or no support. This act of gross injustice has forced the Polish Aguda to serve notice that unless redress is made immediately it will appeal directly to the Jews of America, acquainting them at the same time with the facts. The Mizrahi are fond of talking loudly about their devotion to the Torah, but really they do not study it. Instead of utilizing the Mizrahi organization for the advancement of the Torah, they utilize the Torah for the advancement of the Mizrahi organization. With them it is Mizrahi first and Judaism second. The Aguda members, on the other hand, really study the Torah, for they know that talking alone will not accomplish much.

Eretz Yisroel occupies a large place in the programme of the Agudas Yisroel to-day. The Aguda wants our people in this land of our fathers to be made to deserve the title "holy." Is this an unworthy ambition? After all, we are styled a Kingdom of Priests and a Holy Nation. (No, this isn't stealing the thunder of the reformers—they have no mortgage on these words.) The Zionists, as it seems, use 95 per cent. of their moneys for advertising, for propaganda and defense, for expenses, and only 5 per cent. for actual work. The Aguda people strongly disapprove of such waste; they would never tolerate it. The Aguda indeed is strikingly practical; it makes no mighty proclamations but it has an eye only to actual results. This is now admitted by its opponents. The Aguda

(Continued on page 16)

MR. HARRY LEVINSON takes great pleasure in announcing that

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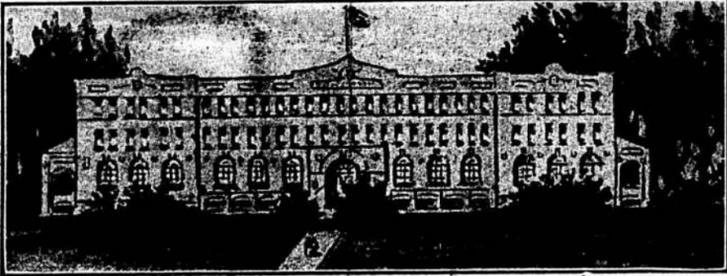
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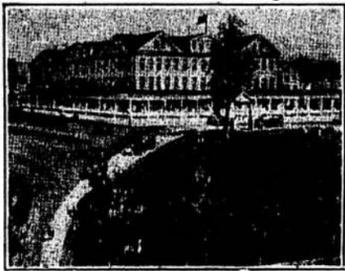
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**Hebrew Union College Declines to Foster Dr. Stephen Wise's Proposed Seminary**

The Union of American Hebrew Congregations is in receipt of a proposal from the Free Synagogue of New York City, suggesting that Dr. Stephen S. Wise's proposed Rabbinical Seminary be taken under the wing of the Union. The terms of the proposal include a budget of \$45,000 to be provided by the Union, complete independence on the part of the new seminary, a 20 per cent representation for the Union on a self-perpetuating board, and Dr. Stephen S. Wise to be president of the new school.

This proposal is the most recent development in the negotiations that began in May, 1921, when the Union was first appraised by the Free Synagogue of its intention to establish a new rabbinical seminary.

Upon receipt of this information last May the Executive Board of the Union appointed a committee to confer with Dr. Wise and to ascertain the reason for endeavoring to establish an additional school for the graduation of reform rabbis. This committee consisted of Messrs. Daniel P. Hays, Adolph S. Ochs, Ludwig Vogelstein, Ben Altheimer and Judge David Leventritt, all of New York City, and Alfred M. Cohen of Cincinnati, the president of the Board of Governors of the Hebrew Union College. This committee met with a committee of the Free Synagogue, of which Dr. Lee K. Frankel was chairman and of which Dr. Stephen S. Wise was a member. The two committees discussed the situation at length. Mr. Hays' committee representing the Union endeavored to dissuade Dr. Wise from embarking on this venture, setting forth the utter lack of necessity for another reform rabbinical school in America at this time.

The committee of the Free Synagogue could not be dissuaded from its original purpose, but offered the proposal above mentioned as a basis of co-operation between the Union and the Free Synagogue.

The committee representing the Union placed this proposal before a conference of members of the Executive Board of the Union and members of the Board of Governors of the Hebrew Union College, which took place in Cincinnati on the evening of April 1. This conference unanimously adopted a resolution which expresses the firm belief that the interests of American Judaism can best be served by a greater and more adequately supported Hebrew Union College, rather than by starting a new institution.

Mr. Hays' committee embodied this decision in the form of a letter which was sent to Dr. Lee K. Frankel, chairman of the Free Synagogue Committee.

**Lodge to Introduce Zionist Resolution**

Washington, D. C., April 12 (J. P. A.).—Senator Lodge, chairman of the Senate Foreign Relations Committee, today informed a delegation headed by Abraham Goldberg, director of the Palestine Bureau and a member of the Administrative Committee of the Zionist Organization of America, that he had tentatively drafted and expected to introduce in the next few days a resolution supporting the idea of the establishment of a national Jewish home in Palestine, in accordance with the terms of the Balfour declaration issued by the British government on November 2, 1917.

The delegation to whom Senator Lodge gave this assurance included, besides Mr. Goldberg, Senator William M. Calder and representative Albert B. Rossdale of New York. Representative Hamilton Fish has introduced in the House a resolution somewhat similar to the one for which Senator Lodge will be sponsor.

Senator Lodge was first approached about the introduction of such a resolution by a delegation of Massachusetts Zionists whom he received recently.

Senator Calder said that he was greatly pleased that Senator Lodge would introduce the Palestine resolution. He accompanied the delegation, he said, because he was a representative of the State that contained the largest Jewish population in the world per square mile

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of territory.

Senator George Wharton Pepper of Pennsylvania later in the day received a delegation of Jews from Philadelphia, headed by Jacob Ginsburg, publisher of the Jewish World, and including Martin O. Levy, grand secretary of the Independent Order B'rith Shalom; Dr. Benjamin B. L. Gordon, Leopold C. Glass, member of the Legislature; Harry M. Miller, Louis E. Levinthal and Morris Senn. Mr. Pepper assured the delegation that he would heartily support the Lodge resolution when it came up on the floor of the Senate and expressed his interest in the Zionist cause. The delegation also called upon a number of representatives from Pennsylvania, who pledged their support of the Fish resolution in the House.

**American Jews Express Gratitude to Hoover**

The gratitude of the Jews of America to Secretary Hoover for his co-operation with the Joint Distribution Committee in its efforts to relieve the war-stricken Jews of Eastern and Central Europe is expressed in a telegram made public yesterday by Henry H. Rosenfeld, national director of the American Jewish Relief Committee, embodying the text of a resolution adopted at the recent conference of leaders of the \$14,000,000 campaign for Jewish war sufferers.

The telegram reads: "Victory conference of 250 leading Jews of America under generalship of David A. Brown unanimously extend to you greetings, profound appreciation and gratitude for whole-hearted co-operation and indorsements which you have given the Joint Distribution Committee, without which our work among our stricken brethren in Europe would have been seriously hampered. World Jewry owes you, Colonel Haskell, Colonel Grove, Gordon Brown and your efficient organization an obligation which it can never repay for your services in the cause of humanity, without regard to race or creed."

Cables were sent to Colonel Grove of the A. R. A. and Dr. Boris D. Bogen in the Ukraine and to James N. Rosenberg, Morris Waldman, Dr. Frank Rosenblatt and Alexander Landesco, the agents in Europe of the Joint Distribution Committee, expressing appreciation of their efforts, "which have inspired us to raise \$14,000,000 to support your future activities."

**Mt. Neboh Sisterhood**

The Sisterhood will give an afternoon tea and entertainment on Tuesday afternoon, April 25, at 2.30 o'clock, at the vestry of the Temple. An elaborate entertainment will be given, including a number of children who took part in the recent Purim entertainment and also a number of musical numbers. Mr. Abe Hirschfeld of the New York American will give a monologue. The entire proceeds will be donated to the Dormitory Fund of the Hebrew Union College. There will also be a theatre party on Wednesday evening, April 26, at the Hamilton Theatre for the same purpose.

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(Continued from page 15)

will show by its works who plan to build and who plan to destroy Eretz Yisroel. The Aguda, as one of its representatives so aptly put it, believes that Judaism is the solution of the Jewish problem. There you have it in a nutshell. Some people make the claim that Zionism has brought back to the fold many erring sons. Perhaps it has—I don't know. But even if this be allowed, does it follow, as these enthusiasts would have us assume, that Zionism is a good thing for everybody? It may be a good thing for these weak Jews, for they may need this pap. But it is ridiculous to hold it out as food and sustenance for healthy, upstanding Jews. If I may be permitted to make the illustration, the Salvation Army may gather in some blear recruits, but Christianity would hardly be prepared to deliver its fortunes into the hands exclusively of the Salvation Army. Zionism, at best, is an expedient; it has no permanent substantial value.

The Aguda asserts that we must offer our absolute obedience—without any reservations—to the Sinai Judaism. What Jew, robust of faith, can quarrel with this assertion? And precisely because the accepted basis is the Torah, we find—what we should expect to find—no wings or sections in the Aguda, but instead a united, faithful Jewry devoted to God and man.

The Aguda has heroically set itself the task of re-establishing the supreme authority of the holy Torah. It wants to provide the opportunity for the Jewish people to acquaint itself with the contents of our guidebook—the Torah. The Torah must not be forgotten in Israel. It will not be long—in our present desperate condition—before even those Jews who shun the designation "Orthodox" will on bended knee beg the Aguda to continue its holy work, to take over the direction of all Jewish affairs. In the time of trouble and distress, the truth will be revealed to them that the Aguda, under the leadership of the greatest living authoritative rabbis, is the only body qualified to give counsel and command to Jews. It is curious to notice that many Jews—who in their lives are far removed from Orthodoxy—are now, having begun to ponder, seriously alarmed over the prospect for our people and deeply concerned for the existence of Orthodoxy, recognizing that in Orthodoxy alone are the true vitality and vigor which can show us the way out of the present difficulties back to normalcy.

Their point of view is not to be commended, for it is utilitarian. Still, it enables them to see certain things that they would not otherwise see. They know that Orthodoxy has preserved us in the past and can preserve us in the future. It is brought home to them that its standards are the best, the highest, the truest, the most Jewish.

Almost anybody, be he Jew or non-Jew, if he were asked who he thought were the typical Jews, who were the figures of our people approximation to whom could be the measure of the loyalty and wholeness of a Jew, would surely reply, "The patriarchs—Abraham, Isaac and Jacob." Now, what Jews are closest to the patriarchs? Of course, the members of the Agudas Yisroel.

Agudas Yisroel (which is Orthodox Judaism in organized form) draws its strength and power, its wisdom and inspiration, from the great lessons and examples of our past. This experience is rich enough to supply an answer to everything. Instead of criticizing Orthodoxy, all can learn from it. Yes, Judaism has had a long history. What individuals or what group of individuals could be presumptuous enough to rebel against it, to set up new criteria? So Zionism must give an account of itself. The Zionist organization must be tested by Judaism, not Judaism by the Zionist organization. This would seem to be elementary. And yet there are some fools who act as if they thought otherwise. Some of them even maintain that Zionism and Judaism are identical! The utter absurdity, not to say blasphemy, of this proposition is self-evident. The new must be proved by the old. Thus only can its qualifications in a Jewish sense be ascertained.

We judge the "success" of most Jewish organizations by the practical work accomplished. The Aguda must be judged differently. We do much practical work, too, let it be posited. But, in the last analysis, this is not the deciding factor. Not only have we certain aims for Orthodoxy, but the existence of the Agudas Yisroel, Israel's fairest and choicest possession, itself leads in a very large degree to the buttressing and furtherance of Orthodoxy. For example, when the Aguda calls together its Kenesset Gedauloh, the world congress, it will be a mighty stimulus to the cause that Orthodox Jewry holds dear to its heart. He who grasps this truth has already taken a long step forward in his allegiance to Israel and the Torah.

JACOB HELLER.

Dorchester, Mass., 12 Nisan, 5682.

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

# The BILTMORE

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.

# The BREAKERS

ATLANTIC CITY, N. J.

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

Luxurious, heated Solarium, bathed in Sunshine, overlooking the ocean, where charming afternoon musicales and complimentary "Five O'clock" Tea Service invites complete relaxation after your return from an outing on the exhilarating Boardwalk, or from the Golf Course.  
American and European plans.  
NEW GOLF CLUB PRIVILEGES.  
FIREPROOF GARAGE



*Shapiro's* **HOTEL BRITAIN**  
RE-DECORATED, NEWLY FURNISHED  
Make Your Passover Reservations Now  
PHONE 92 ATLANTIC CITY  
SOUTH VERMONT & ORIENTAL AVENUES  
OPEN ALL YEAR — FIREPROOF — NEAR BOARDWALK — STRICTLY KOSHER

# 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. OPEN ALL YEAR  
**ADELPHIA HOTEL** Oriental and Victoria Avenues  
New Boardwalk ATLANTIC CITY, N. J.  
This beautiful fireproof hostelry is known for its unexcelled cuisine and distinctive service. Convenient to all places of amusement. Ball room. Spacious sun parlor. Special rates for Easter.

**HOTEL PIERREPONT**  
ATLANTIC CITY, NEW JERSEY AVE. and BEACH  
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

165 S. VIRGINIA AVENUE ATLANTIC CITY, N. J.  
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* **NEW SEABRIGHT HOTEL**  
109-11 So. Rhode Island Ave., ATLANTIC CITY, N. J.  
The old, reliable Mrs. G. Davis announces that the New Seabright Hotel has been renovated, redecorated and refurbished 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 dietary laws. Special rates for Passover. MRS. G. DAVIS, Prop.

HOT AND COLD SEA WATER BATHS, ELECTRIC LIGHT CABINETS AND SWEDISH MASSAGE  
BELL PHONE 616 **SCHLITZ HOTEL** Boardwalk and Ocean Avenue  
OPEN ALL YEAR ATLANTIC CITY, N. J.

ATLANTIC CITY, N. J.

# Victory Catering Co.

BOARDWALK,  
(Opposite Steel Pier)  
RESTAURANT  
OF DISTINCTION  
Table d'Hote—A La Carte—Club Service.  
OUR SPECIALTY  
SEA FOOD  
STEAKS CHOPS  
Finest Eating Place on the Atlantic Coast  
FRENCH PASTRY PAR EXCELLENCE  
The management looks after every detail to satisfy all patrons who visit this eating place from all over the globe.  
BEST AND QUICKEST SERVICE  
OPEN ALL YEAR

## Free Synagogue Fifteenth Anniversary Celebration

The fifteenth anniversary celebration of the Free Synagogue began Sunday morning, April 9, at Carnegie Hall, with an address by Dr. Emil G. Hirsch, rabbi of Temple Sinai, Chicago, who in the presence of a congregation of more than three thousand gave a most learned and powerful address on "The Sermon on the Mount." Prior to the address, Dr. Wise had announced that the library of the Jewish Institute of Religion was to be named in honor of Dr. Hirsch and his father, Samuel Hirsch, and the appeal of the morning, which resulted in most generous gifts, secured a considerable sum of money as a nucleus for the Samuel and Emil Hirsch library. Dr. Wise explained that it was his desire to honor at one and the same time Dr. Hirsch, who has become the honorary president of the Jewish Institute of Religion and visiting professor in theology, and his father, the great Jewish scholar, Samuel Hirsch, who together with David Einhorn and Samuel Adler may be called the three tremendous pioneer figures in the movement of Jewish liberalism in the Western world, as Isaac M. Wise later became its organizing genius.

At the celebration of Monday evening, April 10, at the Pennsylvania Hotel, the introductory address was made by Dr. Lee K. Frankel of the executive council in the absence of the president of the congregation, Hon. A. I. Elkus, and the addresses of the evening were by Rev. Samuel McChord Crothers, D. D., minister of the First Congregational Church of Cambridge, one of the foremost American essayists, and Dr. Hirsch, who gave utterance to his profound conviction with respect to the service of the Free Synagogue to American Israel during the past fifteen years and its possibility of greater service through the establishment of the Jewish Institute of Religion.

Dr. Wise concluded the exercises of the evening by making a brief announcement to the effect that within a few weeks the first statement of the Jewish Institute of Religion would be issued, including the names of the members of the faculty and the purposes of the institution, the opening exercises of which are to be held Thursday, October 5, 1922.

The joy of the fifteenth anniversary celebration was due in no small part to the exhibit of the plans of the Free Synagogue House by Messrs. Eisen-drath, Horwitz, Bloch and Hesse, winners of the architectural competition for the five-story home which is to be erected immediately and is to house every activity of the synagogue save the Sunday morning and holiday services. Over three hundred and fifty thousand dollars have been secured for this building, leaving another hundred thousand to be obtained.

**Moscow Jewish School of Drama**  
Moscow (Jewish Press Association).—The "Jewish Cultural League" is maintaining a special dramatic school in Petrograd, expending thereon 5,000,000 rubles monthly.

In Moscow there exists another Jewish dramatic school, supported by the government, and forming a section of the "school of the drama for the Russian theatre." The well-known artist Raf-falsky is at the head of the Jewish section.

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**I. J. BROWN** כשר  
All Kinds of Poultry—Beef, Veal and Mutton.  
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WINTER RESORTS—ATLANTIC CITY, N. J.

# HOTEL RODMAN

149 S. CAROLINA AVE., ATLANTIC CITY, N. J.

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

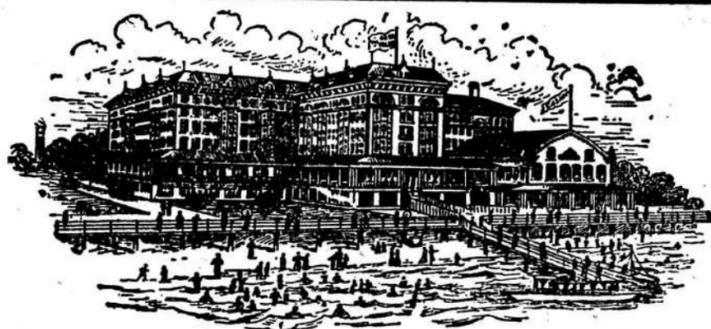
MARYLAND AVENUE and BEACH, ATLANTIC CITY, N. J.

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.

# The HOTEL IMPERIAL

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. HEVESY, Owner and Prop.



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ATLANTIC CITY NEW JERSEY

At the Brink of the Ocean, on the famous Boardwalk. Attractive Environments, Home-like, Appeals to Select Family Patronage. Hot and Cold Sea Water in all Baths. Delightful Ocean Solarium; Broad Promenade Porches; Convenient to Amusements. Golf, Orchestra, Dancing. Diet Kitchen; Special Grill. Moderate Rates.  
C. L. HANSTEIN, President. LYMAN J. WATROUS, Sec.-Mgr.  
CAPACITY 600. OPEN ALL YEAR. DIET KITCHEN

## "Cultural League" of Russia Appeals for Aid

Moscow (Jewish Press Association).—At the last session of the executive committee of the Jewish "Cultural League," a resolution was adopted to appeal to the Jewish workers of America for material aid in carrying on the work and the institutions of the "league."

The central committee of the "league" transferred its headquarters from Kiev to Moscow.

New branches of the "league" have been organized in Minsk, Bobroysk and Vitebsk.

At the election of members of the "executive" the following were elected: Auslander, Dobrushin, Litwakov, Levitan and Froomken.

## "Y. K. A." to Continue Its Colonization Work

Jerusalem (Jewish Press Association).—According to the reports received from "Ziffern" the "Y. K. A." has decided to strengthen and intensify its colonization work there. A new representative has been sent there to investigate conditions, and in consultation with the resident colonists he has worked out plans for improving the material conditions of the colonists in that island.

The former representative of the "Y. K. A." had been of the opinion that it ought to liquidate its work there, making recommendations to that effect. Favorable action on those recommendations by the directorate of the organization had been confidently expected. It was therefore a welcome surprise to the colonists at "Ziffern," to find new efforts and activities for their aid planned.

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164 STATES AVENUE, Near BEACH, ATLANTIC CITY, N. J.  
Open all year. Best location. Delightful rooms. All modern comforts. Hot and cold water in every room. Strictly Kosher, wholesome cooking. Reasonable.

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Starting and Ignition. Storage Batteries New, Recharged and Rebuilt. Automobile Repairs.  
Day and Night Service. Phone 3575-W. THOMAS J. TRUBY, Prop.  
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"Edgemere's Select Hotel"

Beach 29th Street  
and Lewmay Road  
Edgemere, L. I.

OPEN ALL YEAR

Equipped with all the latest sanitary and scientific improvements. Large, airy rooms with or without bath. Single or en suite. Cuisine conducted in strict accordance with Hebrew dietary laws. Special Passover accommodations.

GOLDSTEIN & LYONS, Proprietors.

OPEN ALL YEAR

**New Hotel Traymore**

South Street—Ocean Front

This beautiful, newly-built Hotel is equipped for Winter season. Steam heated throughout. Hotel bus to Railroad Station and Schools. Dietary laws observed. Make your reservation now for Passover. Tel. Far Rockaway 4260-61.

L. FRIEDNER, Prop.

**THE OCEAN CREST**

OPEN ALL YEAR

Beach 62d Street, Arverne, L. I.  
On the Ocean

Newly renovated, redecorated and furnished. Steam heated throughout. All modern improvements. Dietary laws observed. Hot sea baths. Phone: Belle Harbor 1400. J. LIPSCHITZ, Prop.

An ideal place to spend Passover.

**MORRIS BERGIDA'S RESTAURANT**

80 EAST 92nd STREET, NEW YORK

Dietary Laws Observed. Catering for All Occasions. Furnished Apartments for Families and Single Rooms. Summer Season—

**WAVE CREST HOTEL**

Central Avenue, Near the Ocean. M. BERGIDA, Prop.

FAR ROCKAWAY, L. I.

REOPENS DECORATION DAY FOR SEASON 1922

**REINER COTTAGE**

32 FULTON AVENUE,  
FAR ROCKAWAY, L. I.  
MRS. C. REINER, Prop.

Ideal location near beach. Equipped with all improvements. Electric lights, running water in every room. Jewish dietary laws strictly observed. Home comforts.

**The Nautilus — The Breakers**

ARVERNE, L. I. EDGEMERE, L. I.

UNDER THE PERSONAL DIRECTION OF MR. and MRS. M. ROSSOFF

Directly on the beach. Every comfort and convenience. Hotel and cold running water in all rooms. Rooms single and en suite, with or without bath.

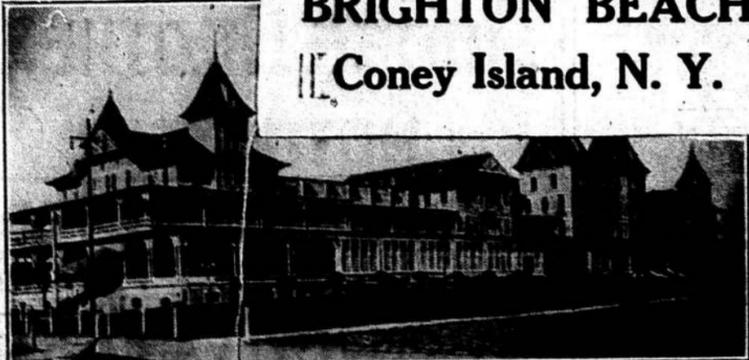
Ideal location. Home-like surroundings. Hot or cold running water in all rooms. Rooms single or en suite with or without bath.

N. Y. Office, Rosoff's Restaurant  
781 Sixth Ave., at 44th St.

Dietary Laws Strictly Observed Phone 5727 Bryant

**BRIGHTON BEACH HOTEL**

BRIGHTON BEACH  
Coney Island, N. Y.



Directly on the ocean. All modern improvements. Rooms hot and cold running water. Ocean bathing direct from hotel. First class restaurant and lunch room. Moderate prices. Music and dancing afternoons and evenings. Ballroom for 2,000 persons. Under new management.

**ZIONIST DEMONSTRATION  
OPENS KEREN HAYESOD  
CAMPAIGN**

3,500 Volunteers Fill Carnegie Hall at Opening Meeting—5,000 Begin Canvass of New York Jews for Palestine Foundation Fund—Untermyer Presents Resolution Urging U. S. Senate to Approve Balfour Declaration

Carnegie Hall was jammed to overflowing last Sunday evening with 3,500 men and women who came to participate in the meeting that formally opened a \$3,000,000 campaign for the Keren Hayesod in New York City. Most of those present were part of the army of 5,000 volunteers who began on Sunday to canvass among the Jews of New York City for the Palestine Foundation Fund.

The sixteen campaign sections of the greater city were all represented, and their volunteers carried banners stating the number of Keren Hayesod volunteers they represented.

The enthusiasm that prevailed throughout the meeting, and which was given expression by the frequent applause that interrupted the speakers, was indicative of the intense devotion to Palestine which animated the several thousand volunteers present in the hall. Samuel Untermyer, honorary chairman of the campaign, presided over the meeting. He was introduced by Mr. Herman Conheim, treasurer of the Keren Hayesod.

Mr. Untermyer received a great ovation as he stepped upon the platform. Speaking of the Keren Hayesod Campaign, Mr. Untermyer said in his opening speech:

"It is an adventure in which we cannot, must not, will not and dare not fail. I have no misgiving about the great victory we shall achieve for the people of our race by what we are to do in the campaign that is just about to open. I say we dare not fail because the honor of the Jews of the world is pledged to the success of this movement."

"I want to say just a word to you about the Keren Hayesod, the Palestine Foundation Fund, the basis upon which this great undertaking is to be carried to its successful consummation. The Keren Hayesod is a platform upon which all Jews can unite, regardless of any other views that they may have on the general question of Zionism. It is one upon which the Zionist and non-Zionist can meet. It is a platform for a homeland for the downtrodden of our race in the land where they will be surrounded by all the traditions of their race. The idea is inspiring, and I have never been able to understand how any-

body could withstand the appeal of the Keren Hayesod or of this movement. It brings a flush of pride to the face of every decent and self-respecting Jew, no matter what he may think on any other subject. The idea and the imagination of the persecuted men and women of our race from Eastern and South-eastern Europe and from all over the country, having this beacon light of peace and liberty and usefulness held out to them, is one that must stir the imagination of the most callous of them, and I can well understand why this great army of volunteers has rushed gladly to the stand that is set for them by such an inspiring movement.

"I find, much to my surprise, that there is a great deal of misunderstanding in some quarters as to what is meant by the Keren Hayesod. Some of it is genuine, some of it is assumed—most of it is assumed. That misunderstanding must be cleared away. That is your duty.

"No such great enterprise as this can long be misunderstood, and with such eloquent men and women as you are to bring home an understanding of the duty, the duty, I say, not the choice but the duty, to every Jew to strain himself to the utmost, is an understanding that you will have no difficulty in bringing home."

Mr. Morris Rothenberg, member of the Zionist Administrative Committee, who is associate chairman of the New York campaign, was introduced as the first speaker. Mr. Rothenberg thanked the volunteers for their ready response. "The Jews of New York," he said, "have just finished a campaign for the relief of the starving and ruined Jews of Eastern Europe. There has been a generous response to that appeal that is creditable to the generosity of American Jews. But the Jewish problem is far from solved by giving bread to the hungry and clothing to the naked. Those conditions which have made hundreds of our brethren aliens in lands which they helped to build up by their labor and talent in the course of centuries, and for which they bled and died during the war, have created a need which is imperative—a homeland where Jews may live in safety, where they may develop their own culture, where they may serve their own God, free from the torments and the spiritual anguish through which they are passing."

Messages of greeting were read from Lord Rothschild, to whom Lord Balfour addressed his famous declaration on November 2, 1917, and from Sir Alfred Mond, Minister of Public Health in the British Cabinet.

Lord Rothschild's cable is as follows: "Am following with great interest Keren Hayesod campaign in America, upon which depends the progress to a Jewish Palestine. Cordially indorse appeal to New York Jewry for three million dollars for the upbuilding of Palestine."

The following is Sir Alfred Mond's cable: "Mandate shortly to come before League of Nations for ratification. The imminence of a large favorable settlement in Palestine increases the necessity of large funds for constructive work in Palestine by the Zionist organization. All eyes are now turned upon America, particularly New York Jewry, as it launches the great Keren Hayesod campaign. I fully endorse appeal of the Keren Hayesod leaders. Trust every Jew will respond nobly."

Judge Henry J. Dannenbaum, chairman of the New York campaign, was unable to be present because of severe illness. He wired the following message: "Please convey to the gallant band of volunteers assembled at Carnegie Hall my fraternal regards and earnest hopes

for the success of the Keren Hayesod campaign in New York city. This is the greatest moment in Jewish history since the destruction of the Temple. Ours is the opportunity, the privilege, the duty to rebuild Jewish life and to secure Jewish lives in Eretz Yisroel. The largest Jewish community in the world owes its utmost to the historic cause. The eyes of the country, the eyes of the world Jewry, are fixed upon the metropolis. I earnestly pray for a glorious victory to my comrades and deeply regret that ill health denies me a place in their ranks. The Keren Hayesod has my undiminished loyalty and support; its leaders have my affection and confidence."

Colonel J. H. Patterson, former commander of the Jewish Legion in Palestine, was the next speaker. He said that Great Britain would do her part to make Palestine a Jewish homeland if the Jews would do their part. "If the Jews fall in building Palestine," he said, "you will be disgraced in the eyes of the whole world—Jew and Gentile alike. The Gentiles do not understand your divisions. They do not understand that some are Reform, Orthodox, Sfardi, Ashkenazie. They do not know anything about the Zionists and anti-Zionists, and if you fall in this great task that has been put before your people, you will fall very badly. And if I were a Jew I should be ashamed to face the Gentile world, because you have been saying 'L'shonoh haboh b'yerusholayim' all your life."

Mr. Nahum Sokolow, Dr. Alexander Goldstein and Vladimir Jabotinsky followed with strong addresses, explaining the vital importance of the present moment in Jewish life and the immediate need for raising large sums of money to be used in the upbuilding of Palestine.

Mrs. Richard Gottheil, president of the Women's Division of the Campaign, spoke for one thousand women volunteers in the campaign. "I am here tonight," she said, "to speak in the name of my sisters in the house of Israel, of the many women who belong to the Women's Committee of the Keren Hayesod, who have banded themselves together to serve their people in this hour of their need. And it is not any more a question whether we are going to find difficulties or not. We are reminded of Hannah of old of the time of the Maccabaeans. We are reminded of all that Jewish womanhood has stood for. We are reminded of the one who was willing to give up her seven sons so that Judaism should live. And we think that our task today is easy compared to the task of those who have gone before us. We are going out with all heart and we will say to the Jews of New York that in spite of the fourteen or fifteen millions that they have been gathering lately, these three millions have a different significance. We are not any more gathering for charity; we are not gathering in order that maybe the Jew will get a plate of soup in the next twenty-four hours; we are not gathering any more money that maybe the poor orphan will find a shelter for a few years. We are gathering the money to prepare a homeland, not only for the trodden Jew, but for every Jew whose heart longs for Eretz Yisroel; and we will tell those Jews that it is not any more a question of the wandering Jew; that it is a question of the millions and millions of our brethren who are seeking a homeland in Palestine."

At the conclusion of the meeting the following resolution proposed by Mr. Samuel Untermyer, urging the United States Senate to support the Balfour declaration, was adopted by acclamation:

(Continued on page 19)

WINTER RESORTS—LONG ISLAND

**THE SHELBOURNE HOTEL**

Directly on the Ocean Beach 30th Street  
EDGEMERE, LONG ISLAND

MR. and MRS. HERMAN WINKLER

announce that they will open the above magnificent hotel for the coming summer season. The hotel, which is directly on the ocean, is the most ideal location in the Edgemere section; and every modern convenience which can be devised for the comfort of guests has been installed.

The cuisine will be under the personal direction of MRS. REGINA WINKLER, famous for her culinary capabilities, and will be in accordance with the strictest Jewish Dietary Laws.

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

Beach 31st Street ON THE OCEAN **HOTEL STRAND** EDGEMERE LONG ISLAND

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, refurnished and redecorated. The dietary laws will be strictly observed. Make your reservations at once.

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WHERE EPICURES FEAST  
**JACKS** FAMOUS for  
**SEA FOOD, Etc.**

JOHN DUNSTON & SON, Proprietors  
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Table D'Hotel  
DINNER \$1.00  
MUSIC  
OPEN ALL NIGHT

Good Food at Moderate Prices  
**NICHOLAS**  
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A LA CARTE AT ALL HOURS

SHORE  
DINNER  
\$1.25

**CHARLIE** formerly of the **GARDEN RESTAURANT**  
WISHES TO ANNOUNCE THAT HE IS NOW CONNECTED WITH  
**FABACHER'S** 105 WEST 48th STREET  
OPPOSITE FRIARS CLUB

1446 BROADWAY When Tired of Cabaret and Tango - Eat Here. A la Carte all hours. Day and Night.

"ORIGINATOR OF FAMOUS DANISH PASTRY"

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1380 BROADWAY (near 38th St.)  
Special Ladies' Luncheon & Afternoon Tea - Pastries - Prices Reasonable.

**THE LAKESIDE** Real Home Cooking and Luncheon a la Carte.  
Table d'Hote Dinner \$1.00, 5:30 to 8 P. M.  
Afternoon Tea. Convenient to All Theatres and for Shoppers. Good Service.

28 W. 46th ST., near 5th Ave.

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102-104 West 38th Street Phone Fitzroy 1744-6881 New York

No One Offers-What-Offers  
We have proved that in the past  
We are proving it at present  
We will prove it in the future

"Times Warrant Reductions"  
Dinner Has Been Reduced to 75 Cts.  
including Sundays  
QUALITY AND QUANTITY THE SAME

**BROOKLYN NOTES**

**West Flatbush Jewry**  
West Flatbush is a new Jewish neighborhood, where Jews commenced to settle and establish their homes about five years ago. At present there are in this neighborhood about 300 or 400 Jewish families, mostly Jews of comparatively recent arrival. Jews who always were, are and forever will be eager to retain everything that makes for the beauty of Judaism and its traditions.

The first want that the Jews of this neighborhood felt was a place of worship and a Talmud Torah for their children. About two years ago they established a temporary synagogue in Beverly Hall, where they conducted the services during the high holidays. This place is a usual dance hall, situated in a street where the Jewish atmosphere is woefully wanting. The surroundings were uncongenial, and the fact that they were compelled to bring the holy scrolls of the Law into such a place compelled them to unite all their efforts for the purpose of establishing a permanent place of worship and a Talmud Torah which should stand forth as a monument of pride and beauty to the Jews of West Flatbush in particular and to the Jews of America in general. An appeal by the president, Mr. Hyman L. Queen, two years ago, after the Kol Nidre service resulted in a subscription of \$8,000, which was collected immediately after the holidays, and a congregation was organized.

The congregation therefore decided that the new building should have room for a synagogue, for a Talmud Torah and for a center. They immediately proceeded to the carrying out of the project and purchased a lot 70 by 100 feet on the corner of Church avenue and Fifth street, for which they paid \$10,000 and upon which the building, now in process of erection, will cost about \$100,000.

Last Kol Nidre Judge Mitchell May made a very eloquent appeal, which resulted in a subscription of \$8,000. To this sum was added \$4,000 taken in for seats. At the present time the building is ready up to the roof, and the building will be totally completed for occupancy for the next high holidays.

Sunday evening, April 9, a banquet was

held at the auditorium of the Young Men's Hebrew Association of Borough Park, Fourteenth avenue and Fiftieth street, where congratulatory addresses were delivered by the president, Mr. Hyman L. Queen; Vice-President Joseph Levenson and by Counselor Sidney Gottesman, who acted as toastmaster. Mr. Joseph Baroness made an appeal which resulted in the amount of \$10,000 being collected.

**Rabbi Max Reichler for Beth Sholom**  
Rabbi Max Reichler, for the past eleven years head of Sinai Temple of the Bronx, has accepted a call to fill the vacant pulpit of Temple Beth Sholom, Bensonhurst. The congregation has just completed a beautiful synagogue on Bay Parkway which will be dedicated early in June and it is hoped to have Rabbi Reichler installed by that time.

Rabbi Reichler is the son of Rabbi and Mrs. M. Reichler, of Utica, N. Y. He was educated in the public schools of Utica, entered the University of Cincinnati in January, 1901, and graduated in June, 1905. He received his degree of bachelor of Hebrew literature from the Hebrew Union College of Cincinnati in June, 1902, and his degree of Rabbi in 1906. While still a student, he officiated at Uniontown, Pa., Titusville, Pa., Alexandria, Va., and Springfield, Ohio. After his ordination he served as minister to the Reformed Congregation of Helena, Ark., for two years, when he was called to Schenectady.

He resigned his pulpit in Schenectady in July, 1911, to organize Sinai Temple where he has been ever since.

**Linen Shower for Israel-Zion Hospital**  
Arrangements are being completed by the Ladies' Auxiliary of United Israel-Zion Hospital for a linen shower to be held on Wednesday evening, May 4, at 8 o'clock at the United Israel-Zion Hospital, Tenth Avenue and Forty-eighth Street.

An exceptional program is being arranged and refreshments will be served. The committee is applying to all neighborhood social and charitable organizations for their co-operation in making the affair a success.

The officers of the Auxiliary are: Mrs.

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**Simon Blecher Dead**

Simon Blecher, sixty-five, one of the prominent Jewish residents and manufacturers, long active in religious affairs in the Eastern district, died last week at his home, 11 Ellery street. His funeral was held under the auspices of the First Brooklyn Roumanian Society. The interment was in Washington Cemetery.

Mr. Blecher was secretary and one of the organizers of the First Brooklyn Roumanian Congregation on Hopkins street. He was also the secretary and one of the oldest members of the Congregation Ohev Sholom at 19-21 Varet street. He was a member of the Federation of Jewish Charities and had long been identified with the Jewish interests of his neighborhood. He leaves his wife, Frieda; two sons, Max and Charles, and four daughters, Mrs. Joseph Meiselman, Mrs. Max Reich of Scranton, Pa., and Mrs. Tischler and Mrs. William Goldberg of Union Hill, N. J.

**Mr. Dembitz's War Book**

"Letters of Akiba to Rachel," pictures of Jewish life and thought eighteen centuries ago, written by Arthur A. Dembitz, is now for sale by Dr. Julius H. Greenstone, 1926 North Thirteenth Street, Philadelphia. The price is \$1.25 per copy.

The following extract from the Table of Contents will give an idea of the general character of the book, which is unique in Jewish literature:

Introduction: Rachel's Letter to Simon ben Jo'hai.  
A Meditation, entitled "To Father Jacob."  
A Letter to Wilhelm Hohenzollern. Passover at B'ne B'rak.  
The Connotation of "Kid."  
A Drama, "The Daughters of Zelop'had."  
A Maiden's View of Matrimony.  
Representative Government.  
Authenticity of Scripture.  
The book is handsomely printed by the New Hebrew Press of the Jewish Publication Society and neatly bound in cloth.

(Continued from page 18)

"Resolved, That the Jews of New York, five thousand in number, this evening in meeting assembled, at the opening of our campaign for the raising of \$3,000,000 in New York city for the homeland in Palestine; earnestly urge upon the United States Senate the passage of the Lodge resolution now before that committee for the reaffirmation of the decision by the American government for the establishment of the Jewish national home in Palestine."

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### Institutional Synagogue's Fifth Anniversary

The fifth anniversary celebration of the Institutional Synagogue will be concluded by a special anniversary sermon by the Rev. Dr. Moses Hyamson of the Orach Chaim Congregation this Sabbath morning. On Sunday evening a banquet will be held in the new building of the Institutional Synagogue, 37-43 West 116th street, at seven o'clock. Mr. Morris Jablow will be toastmaster and there will be many eminent speakers. It will be remembered that five years ago, in April, 1917, a group of young men organized under the efforts of Rabbi Herbert S. Goldstein and Congressman Isaac Siegel. Services were first held by the courtesy of the Y. W. H. A. in their building. Then, through an anonymous gift, the young organization was enabled to take possession of a small brick building at 112 West 116th street. This building was used for religious, social and educational and recreational purposes. In addition, the Mt. Morris Theatre was leased for Sunday morning for Jewish and Americanization lectures. The Institutional Synagogue, which represented a new movement in community synagogue life, outgrew its quarters and purchased the premises at 37-43 West 116th street, May, 1919, on a plot 100x100 feet. It has attracted a number of public spirited residents of Harlem who added new strength by the co-operation of older men in the different walks of life.



RABBI HERBERT S. GOLDSTEIN

At present, after a strenuous campaign for funds, the Institutional Synagogue is completing an auditorium, used for synagogue and public forum purposes, a daily synagogue, an arbitration court, classrooms for Talmud Torah, social and game rooms, clubrooms, library and restaurant. There will be completed two additional floors for Talmud Torah, clubrooms, gymnasium, swimming pool, roof garden and solarium.

The building when completed will house a religious school of 1,400 children, a social center accommodating 147 social, literary and athletic societies for boys and girls, with modern recreation facilities, a public forum, and will be the community home for the people of the neighborhood with special emphasis to attract the young and old.



HON. ISAAC SIEGEL

The community is indebted to the spiritual and lay head of the Institutional Synagogue for their indefatigable efforts to make this work for Harlem amid a most neglected section of the city successful. It is known that no sacrifice was too great to be made by its spiritual leader, Rabbi Herbert S. Goldstein, in behalf of the cause. Congressman Isaac Siegel, who lent his name to this work in its infancy when it was doubted whether it would succeed, has been a constant and tireless worker both in New York and from his office at Washington by impressing upon the Jewish community the need for this oasis in a deserted district of the Jewish community. Congressman Siegel has attracted to the forum some of the foremost men in public life.

The officers and directors are: Hon. Isaac Siegel, president; Samuel Silver, vice-president; Joseph E. Davidson, vice-president; Max Stavish, treasurer;

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**Dr. Cohn to Address Montefiore Home Members**

The annual meeting of the members of the Montefiore Hospital for Chronic Diseases will be held Sunday morning, April 23, at the Hospital Gun Hill Road. Preceding the meeting there will be an informal reception by the directors and staff and the building will be thrown open for inspection. The meeting will convene at 10:45 and S. G. Rosenbaum will read the president's annual report. On behalf of the Ladies' Auxiliaries, Mrs. Sidney C. Borg will render a report and the election will follow.

Dr. Alfred E. Cohn, a member of the Rockefeller Institute, will address the meeting.

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# BACK TO METHUSELAH

By RABBI JACOB S. MINKIN

I have undertaken to discuss with you tonight a subject which is based upon one of Mr. G. Bernard Shaw's latest works, "Back to Methuselah." Like most of his works, "Back to Methuselah" is humorous, witty, playful and entertaining and one does not know at times whether the author is to be proclaimed clown or prophet, sage or jester. But underneath its lines there is a current, strong and clear, true and earnest, and we are made to feel that here, at last, Shaw has touched upon one of the vital and fundamental problems of human life.

There are, of course, many by-products in this book, besides its main and central theme. Mr. Shaw is never thrifty, never economical, never sparing in his flow of ideas. Like from an inexhaustible fountain, thoughts, ideas, opinions, observations and suggestions flow from his easy and breezy pen which are sparkling and brilliant, entertaining and amusing. He was perhaps the first one among modern thinkers to have hoisted the flag of rebellion against the Darwinian theory of evolution, and in a long and extremely interesting introduction it is really amusing to see Shaw take up the cudgels of the Bible against Darwin. With a few bold strokes he shatters the very foundation of Darwinism and points to creative evolution as against mechanical evolution as holding the key to the riddle of the universe. Theologians will greatly rejoice in it and pulpiteres will hail with joy this new convert.

But stronger and clearer than all these falsetto notes rings out the main and central theme of the book, which is a burning and passionate protest against the tyranny of death. Man, he says, does not live long enough. The usually accepted span of man's life—three score years and ten—is too short a time to bring out into full display man's powers and faculties. The duration of human life is too short. The time between infancy and maturity, between the cradle and the grave, is far too short to bring out into full realization all of man's dormant possibilities. The web is no sooner woven than it is cut in the middle; the flower no sooner blossoms than it is nipped in the bud. If Methuselah, according to the Bible, lived 960 years, why cannot man live now at least 300 years?

And this will to live, this desire for life, is with Mr. Shaw not a mere vulgar craving for the material pleasures and

sensations of life. The very hope of humanity, he says, is bound up with the prolongation of human life. "The political and social problems raised by our civilization will never be solved by mere human mushrooms who decay and die when they have just begun to gain a glimmer of wisdom." Man cannot do much, cannot accomplish much, cannot achieve his best and strive for the highest, because he does not live long enough. No sooner do men's faculties begin to mature, no sooner do his powers begin to develop, than death stands waiting at his side. For the full and complete realization of man's dreams and hopes generations, and not a few years, are necessary.

This, then, in short, is the theme, the subject, the message of the book. There is much in it with which we can agree; there is much in it with which we can sympathize. Nor is this a novel theme. His cry for life is not a lonely cry; it has been re-echoed across the centuries of time. Since time immemorial man has been longing for life, and the battle against death has been one of the oldest war records known to the human race. Men have never wanted to die, have always rebelled against death. Men never submitted to death quietly, willingly, patiently; and the records of man's struggle against death are written in the languages and literatures of all the nations. Long before Shaw voiced his protest against death the psalmist uttered his pathetic cry: "Oh, take me not away hence in the midst of my days." The prolongation of life has been the hope of the scientist, the dream of the philosopher, the vision and longing of earth's greatest and best men. The quest for life has been earth's first and greatest quest, greater than the quest for gold, the quest for power and the quest for fame. History tells of Ponce de Leon's quest for the elixir of life, but he was not a solitary example. There were the world over hosts of men who had spent wearisome days and fruitless lives in the vain search of the secret of life. Contemporaneous with Shaw, there was a Russian scientist with a strain of Jewish blood in him, Professor Metchnikoff, who spent many years in the laboratories of Paris, trying to discover the mystery of life.

Nor is this theme a vague subject, an abstract theory. It is punctuated with the tears and sorrow of many a heart. Death has never cast its shadow across the threshold of a home but it has severed friendships, loosened ties and broken associations, which, in this life at least, shall never be reunited again. We all know what death means; it is not a stranger to most of us. We have all seen dear ones die, loved ones pass away, men, women and children pass on to the Great Beyond before their powers had had time to develop, before their faculties had had time to mature. Some, like old oaks, had fallen from their places out of sheer exhaustion and others have been wrenched from their places like young saplings. They died ere they loved, they disappeared ere they had had time to scatter their love and perfume about them.

But the problem becomes still more serious, still more important when death is considered in the light of the world's greatest men. Nothing, that is of really great and abiding interest, has been strange to the rabbis. They saw all, they understood everything. Little wonder it is; therefore, that long before Bernard G. Shaw they had already raised the question nearly two thousand years ago. No man has ever died, say they, but has left at least half his work undone, half his tasks, plans and ambitions unfulfilled. No man has ever died of sheer mental or spiritual exhaustion. 'No thinker has ever out-thought himself, no singer has ever outsung himself, no orator has ever outspoken himself. At the age of one hundred and twenty it was said of Moses, "His eye was not dim, nor his natural force abated." Shakespear has been the most productive of all English poets. He has written more, produced more than any other man of his age; but who can fathom the possibilities of how much more he could have accomplished had he died at the age of sixty. At the age of nearly eighty, Eckermann found his friend Goethe still strong and vigorous, thinking of new work and planning new plays. Victor Hugo was the most fruitful of all authors. He left no sphere or department of literature unadorned and unenriched. He has written story, fiction, poetry and history. And, yet, on his deathbed he said that he leaves a world of thought unwritten, a world of melody unrecorded. Who can tell what wealth of song and beauty was lost when Caruso died before fifty?

And what of religion and morality? What inducement is there, what incentive is there for man to live the moral life, the spiritual life, since life is so short? What reward do we reap, what compensation do we get for aiming for the highest, for striving for the best? Why lead men across the desert to a promised land which we shall never see? Why not press as much pleasure as possible from the cup of life while our little day still lasts? It may be irreverent, but are not the words which Shaw puts in the mouth of one of his characters true: "If I would die at twenty I would not care to educate myself. I should not bother about anything but having a little pleasure while it lasts"? Why not really follow the mocking words of the prophet, "Let us eat and drink for tomorrow we shall die"?

And, yet, true as this complaint is, we cannot suppress the feeling that there is something fundamentally and vitally wrong in an argument which seeks ex-

cuse, apology and condonement for the failure of life because of life's shortness. Life should by all means be lengthened; nothing that science can do, nothing that invention can accomplish to prolong life, to deprive death of its pain and the grave of its sting, should be neglected; but not until the records of the lives of the world's greatest and best men shall be declared a myth, a legend and fabrication will we resign ourselves to the theory that the shortness of life is responsible for the failure of life. If there is any truth to history, then the lives of some of the world's greatest and noblest men have offered proof and vindication of how much can be done, how much can be accomplished even in the shortest and briefest life. A few hours of labor are enough for the spider to produce its silken thread; a few months of growth are enough for the flower to grow into beauty and scatter its perfume; a few months of rain and sunshine are enough for the wheat and the corn and the barley to fill the barns with their precious sheaves; a few months are sufficient for the grape to produce its juice, for the orange to give its sweetness, for the pear and the apple and the peach to become the joy and delight of the palate. Now, man stands in a different garden, but is subject to the same laws.

The turtle is the longest lived sea animal; it takes years for nature to harden its shell; and yet it is not the long lived turtle but the short lived fish that is the most useful water creature. The elephant is the longest lived land animal; it takes hundreds of years for nature to harden its tusk; and, yet, it is not the long lived elephant but rather the short lived fox that has been crowned as the wisest and cleverest of land animals. And what is true of these is also true of man. It is not the longest lived life but the most usefully spent life that is of the greatest importance. Both Adam and Methuselah have by far outstripped Moses in point of years; Adam lived to the age of nine hundred and thirty and Methuselah to the age of nine hundred and sixty, and yet neither of these two, but Moses, with his slender one hundred and twenty, became the world's greatest lawgiver and the man whose name and fame have been handed down to all eternity. The answer to the question is nowhere as well given as in Bernard G. Shaw's own words, for in the mouth of Cain he puts the following words when addressing his father, Adam: "And pray what use is this one thousand years of life to you, you old vegetable? Do you dig any better because you have been digging for hundreds of years? I have not lived as long as you, but I know all there is to be known of the craft of digging."

Jewish history is replete with examples rich in illustrations which press upon us the fact that the prize of life belongs not to him who has lived the longest, but who has accomplished the most. Think of Joseph, and he was a mere lad when he stood before Pharaoh and interpreted his dream; think of David, and he was a mere stripling when he slew the giant; think of Saul, and he was a mere youth when he was anointed king over Israel; think of Isaiah and Jeremiah, and they were only twenty when they began to prophesy; think of the Maccabees, and they were young men when they defeated the Syrian soldiers. And the same is also true of the greatest and the most talented men of other nations as well. Byron wrote his "Childe Harold" at twenty-one; Keats and Shelley became the greatest mastersingers of England at a similar age; Marconi developed the wireless at twenty-two, and Thomas Edison, although today an old man, has been spending a long life in trying to perfect the discoveries and inventions which he made when quite a young man.

No, it is not how much we accomplish, but how well we accomplish, that counts for most in the eyes of God. "Some there are, say the sages, who achieve immortality through many years of labor; some in a single hour." "It is not our duty, say they again, to complete the work, but neither hast thou the right to neglect it." This is the true answer, the final and conclusive answer, to Bernard G. Shaw, from which there is no appeal. Blaming God and finding fault with God has become the fashion of the day. It is a cheap and easy way of casting off and repudiating the responsibility for our own failures and shortcomings. Men often gin like culprits and would be pitied like saints and martyrs. But that is not the honorable way; it is not the true and helpful way. It drugs our conscience for a while, but it does not give us permanent relief. Let us cease blaming God, let us stop finding fault with God and search our own hearts. Let us realize that if we have failed, the fault is not with God, but with ourselves. Let us realize that life is a torch, a torch which we are to hand on to the future generations. Let us not fret and complain that we shall not behold its light, enjoy its illumination. Enough it is for us that we have applied the match, started the flame, and that others and not we shall enjoy its full glory. Out of his own mouth is Bernard G. Shaw answered, for in the mouth of the Elderly Gentleman of the play he puts the words: "You are mistaken. Short lived as we are, the best of us, I mean, I regard civilization and learning, art and science as an everlasting torch which passes from hand to hand of one generation to the hand of the next, each generation kindling it to a higher and prouder flame. Thus each lifetime, however short, contributes a brick to a vast and growing edifice, a page to a sacred volume, a chapter to a Bible, a Bible to a literature. We may be insects, but, like the coral insect, we build islands which

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become continents; like the bee, we store sustenance for future communities. The individual perishes, but the race is immortal. The acorn of today is the oak of the next millennium."

Mr. Shaw cannot be accused of plagiarizing the Midrash, but it is interesting to notice that nearly two thousand years before these words were written the rabbis expressed almost the same identical thought in the form of a legend. The Emperor Hadrian, tell they, passing one day near Tiberias, in Galilee, observed an old man digging a large trench in order to plant some fig trees. "How old mayest thou be, good man?" asked the Emperor. "A hundred years," answered the man. "What!" exclaimed Hadrian. "A hundred years old art thou and still plantest trees? Canst thou then hope ever to enjoy the fruit of thy labor?" "Great King," rejoined the hoary-headed man, yes, I do hope; if God permits, I may even eat the fruits of this very tree; but, if not, my children will. Have not my forefathers planted trees for me, and shall I not do the same for my children?"

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## HADASSAH NOTES

An indication of the state of Hadassah's finances is the buoyancy or depression of its treasurer, Mrs. H. B. Lefkowitz. She keeps tab and personally supervises every cent of income and expenditure and devotes two afternoons a week to the books, which at stated periods she will submit to a certified public accountant who, in accordance with the requirements of the National Information Bureau, will supervise the account.

Mrs. Lefkowitz's interest in Hadassah and her zealous efforts to supply as much for the medical work in Palestine as possible often makes those who must make the slightest expenditure on behalf of Hadassah think many times before spending and force them to teach the dollar to have "more cents."  
Mrs. Lefkowitz makes thrift the watch word and her keen sense of finance by banking where daily interest on balances is given often saves for Hadassah quite an item in unearned increment.

The following letter proves the responsibility of Hadassah as a fund collecting agency:

February 23, 1922.  
Mrs. Robert Szold, secretary,  
Hadassah,  
55 Fifth Ave., New York.  
My dear Mrs. Szold:  
I take pleasure in notifying you that at a meeting of the Executive Committee of the National Information Bureau on February 21, full endorsement was voted to Hadassah.  
The name of your organization will be included in our bulletin of approved agencies which goes to press about March 15.  
Sincerely yours,  
(Signed) GEDDES SMITH,  
Acting Director.

The following are extracts from a letter received from Miss Henrietta Szold, honorary president of Hadassah, now in charge of Hadassah Medical Unit in Palestine:

"The greatest number of garments made by the sewing circles in America are consigned to the Palestine Orphan Committee. The Palestine Orphan Committee keeps orphans under its charge only up to the age of sixteen. During that time, and even after they have been enabled to earn their livelihood each single orphan is kept track of. The very large number of children placed either in the house of their widowed mothers or with families that have been investigated and found capable of taking care of them, are kept track of by a group of visitors by whom they are visited regularly week after week. Each child receives only a specific number of garments and must give an account of the garments received. The distribution is made to them at definite seasons, in the spring and fall, the summer clothes at one time, the winter clothes at the other time. One knows the orphan children throughout the country by their well-made, even pretty, garments received from the Hadassah Sewing Circles in America."

"I have only to add that other institutions in Palestine apply to us—Hadassah—from time to time and make most urgent pleas to be helped with linens from our storehouse. Some of these pleas have been so insistent that we have from here written to the Palestine Supplies Bureau to have garments and linens made for some of these institutions, the Ezrat Nashin (Insane Asylum) and the Blind Institute. Both these institutions were most grateful to us."

## Jewish Soldiers Accused of Treason

Warsaw (Jewish Press Association).—Joseph Berger and Abraham Mittelstadt, two Jewish soldiers in the Polish Army, were tried before a general court martial held at Brisk, on the charges of espionage and treason. After conviction they were sentenced to be shot, and sentence has been fully carried out. Awaiting trial on these same charges are the civilians Meyer and Chayim Bosensohn, and Leon Lieberman.

According to the indictment, a number of secret Polish military documents were found hidden in a broken-down shack on the outskirts of Brisk. The theory of the prosecution is that the condemned Jewish soldiers stole these documents and gave them to the accused civilians, who secreted them, awaiting the arrival of the Bolshevik messenger. Jewish public welfare workers in Warsaw are hoping to succeed in unmasking the entire conspiracy, which has made these Jews innocent victims of their malice and venom. The necessary steps are being taken to insure an adequate defense for the accused at their forthcoming trial.

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Program for American Jewish Historical Society Meeting

The program for the 30th annual meeting of the American Jewish Historical Society has just been issued.

At the close of the Sunday evening session there will be a reception followed by a collation.

The following papers will be presented at the meeting:

- Dr. I. Abrahams, Cambridge, England, "A New History of the Jews"; Walter Hart Blumenthal, Philadelphia, Pa., "The Hand Symbol in Aboriginal America and Primitive Palestine"; Frank Cundall, Kingston, Jamaica, B. W. I., "The Taxing of the Jews in Jamaica in the Seventeenth Century"; Gabriel Davidson, New York City, "The Story of 'Alem"; Albert M. Friedenber, New York City, "The Jews as American Railroad Financiers, With Special Reference to Jacob H. Schiff"; Julius Goldberg, New York City, "A Note on the Military Career of Benjamin Rosenberg"; Max J. Kohler, New York City, "Isaac Harby, Jewish Religious Leader and Man of Letters"; Max J. Kohler, and the late Bernard A. Palitz, New York City, "Jean de Bloch (I. S. Bloch), Champion of International Disarmament, Advocate of Russian Jewish Emancipation and Worker for Russian Economic Development"; Dr. Harold Korn, New York City, "Places of Jewish Historical Interest in Old New York"; Mrs. Walter M. Kraus, New York City, "Grace Seixas and Her Descendants"; Dr. Harry S. Linfield, New York City, "Jewish Population Statistics"; Miss Hannah R. London, Brookline, Mass., "Early American Portraits of Jewish Men and Women, II"; Rev. Dr. Martin A. Meyer, San Francisco, Cal., "American Jewish Communal Activities in 1860"; "Jewish Participation in the San Francisco Vigilantes Committee"; Richard B. Morris, New York City, "Mosaic Law and Common Law in Early New England"; Rev. Dr. Abraham A. Neuman, Philadelphia, Pa., "The Spanish Argument for the Jewish Origin of Columbus"; Rabbi Louis I. Newman, New York City, "Moses His Judicials" and "The Body of Liberties"; Samuel Oppenheim, New York City, "A Note on Jacob Barsimson, the First Jewish Settler in New York," "Is the Cemetery in the New Bowery on the Site Granted by the Dutch in New York in 1656?"; "The Jews, the Protestant Episcopal Minister and the Poor in Colonial New York"; "Were the Jews Disfranchised After the Contested Election for Representatives in New York in 1737?"; Rev. Dr. Julius J. Price, Plainfield, N. J., "Early Jewish Settlements in Western Canada"; Rev. Dr. William Rosenau, Baltimore, Md., "The Attitude of the late Cardinal Gibbons Toward Problems Affecting Jews"; Dr. A. S. W. Rosenbach, Philadelphia, Pa., "Jewish Merchants of Louisiana and West Florida, and the English Expedition to the Illinois in 1764-65"; Frank I. Schechter, New York City, "Some Biographical Material Relating to Solomon Schechter"; Charles H. Shapiro, Bridgeport, Conn., "Notes from the Will of Mordecai Marks, Early Connecticut Merchant, and general Data Regarding Him and

His Family"; Rabbi David B. Swiren, Philadelphia, Pa., "The Jewish Woman," "Our Young."

Immigrants Celebrate Passover

The Passover festival was celebrated in the traditional manner by Jewish immigrants at Ellis Island, New York, and at the home of the Hebrew Sheltering and Immigrant Aid Society of America, 425 Lafayette Street, New York.

At Ellis Island the Rev. Dr. Gustav N. Hausmann officiated. Mr. B. Shelvin, a member of the Hias Board of Directors; Mr. Reuben Brainin, the eminent Hebrew writer, and Mr. Wm. N. Nebau, the society's representative at the island, delivered appropriate addresses.

The special Passover food was provided by the society.

At the home the Rev. Barnett Siegel, the religious supervisor of the society, officiated, and addresses were made by Mr. John L. Bernstein, the president, and Messrs. Albert Rosenblatt and Jacob Massel, vice-presidents, and Mr. J. Meister.

All arrangements at the home of the society and at Ellis Island were made by Mr. Isaac L. Asofsky, acting general manager. Similar Passover celebrations were held at the society's branches.

SAMUELS, LEWIS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Lewis Samuels, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Alexander, Cohn & Sondheim, attorneys, at No. 51 Chambers Street, in the Borough of Manhattan, City of New York, State of New York, on or before the 6th day of November, 1922.

OTTO ELIAS, HERMAN KRAUS, Executors. ALEXANDER, COHN & SONDEHEIM, 51 Chambers Street, New York City.

KAUFMAN & KAUFMAN, 115 Broadway, New York City, Attorneys for Executors.

SAUL, PHILIP C.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Philip C. Saul, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of George Frankenthaler, his attorney, at No. 120 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 27th day of October, 1922.

Dated, New York, the 20th day of April, 1922. LESTER J. SAUL, Executor. GEORGE FRANKENTHALER, Attorney for Executor, Office and P. O. Address, 120 Broadway, Borough of Manhattan, New York City.

SELIGSBERG, FRANKLIN L.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Franklin L. Seligberg, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Wise & Seligberg, his attorneys, at No. 15 William Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 27th day of October, 1922.

Dated, New York, the 13th day of April, 1922. ALFRED S. SELIGSBERG, Executor. WISE & SELIGSBERG, Attorneys for Executor, Office and P. O. Address, 15 William Street, Borough of Manhattan, New York City.

HEIDELBACH, ALFRED S.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Alfred S. Heidelberg, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Wise & Seligberg, their attorneys, at No. 15 William Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 27th day of October, 1922.

Dated, New York, the 13th day of April, 1922. HENRY R. ICKELHEIMER, CHARLES EINSIEDLER, JULIE PICARD HEIDELBACH, Executors. WISE & SELIGSBERG, Attorneys for Executors, Office and P. O. Address, 15 William St., Borough of Manhattan, New York City.

BLOCH, BERT K.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bert K. Bloch, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of S. John Bloch, their attorney, at No. 198 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 27th day of October, 1922.

Dated, New York, the 12th day of April, 1922. SELENA L. BLOCH, LESTER H. WEILL, ALBERT E. HELLER, Executors. S. JOHN BLOCH, Attorney for Executors, Office and P. O. Address, 198 Broadway, Borough of Manhattan, New York City.

BLUMENTHAL, ALFRED ISAAC.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Alfred Isaac Blumenthal, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of David L. Weill, his attorney, at No. 51 Chambers Street, in the City of New York, on or before the 9th day of October next.

Dated, New York, the 14th day of March, 1922. JESSE B. PERLMAN, Administrator. DAVID L. WEILL, Attorney for Administrator, Office and P. O. Address, 51 Chambers Street, Borough of Manhattan, New York City.

NEUMAN, SAMUEL.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Neuman, also known as Samuel Joseph Neuman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Benjamin H. Wickless, his attorney, at No. 363 Fifth Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 27th day of September, 1922.

Dated, New York, the 17th day of March, 1922. BERNARD KIRSCH, Executor. BENJAMIN H. WICKLESS, Attorney for Executor, Office and P. O. Address, 363 Fifth Avenue, Borough of Manhattan, New York City.

LEVY, ERNEST M.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Ernest M. Levy, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of M. S. & I. S. Isaacs, their attorneys, at No. 53 William Street, Borough of Manhattan, in the City of New York, on or before the 25th day of September, next.

Dated, New York, the 14th day of March, 1922. EDGAR A. LEVY, THEODORA G. LEVY, JACOB STEIN, Executors. M. S. & I. S. ISAACS, Attorneys for Executors, No. 53 William Street, Borough of Manhattan, New York City.

BECK, MORRIS.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris Beck, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Leon B. Ginsburg, No. 133 Nassau Street, Borough of Manhattan, in the City of New York, on or before the first day of May, 1922, next.

Dated, New York, the 18th day of October, 1921. LEON B. GINSBURG and BENJAMIN LEWIN, Executors.

SLAVIN & LEIGHTMAN, Attorneys for Leon B. Ginsburg, Executor, 133 Nassau Street, Borough of Manhattan, New York City. SAMUEL N. FREEDMAN, 135 Broadway, Borough of Manhattan, New York City; and KORNBLUTH & POLLACK, 27 East 23d Street, Borough of Manhattan, New York City, Attorneys for BENJAMIN LEWIN, Executor.

RAFF, BERMAN.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Berman Raff, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorney, Samuel B. Pollak, No. 63 Park Row, Borough of Manhattan, in the City of New York, on or before the 28th day of April, next.

Dated, New York, the 17th day of October, 1921. BETTY RAFF, ISADORE A. RAFF, Executors. SAMUEL B. POLLAK, Attorney for Executors, 63 Park Row, City of New York.

LUBANSKY, ABRAHAM E.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham E. Lubansky, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Joseph B. Roudin, his attorney, at No. 110 West 40th Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 10th day of May, 1922.

Dated, New York, the 1st day of November, 1921. SAMUEL ZECHNOWITZ, Executor. JOSEPH B. ROUDIN, Attorney for Executor, Office and P. O. Address, 110 West 40th Street, Borough of Manhattan, New York City.

YOUNG, SOL.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sol Young, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Jacob Newhouse, his attorney, at No. 22 William Street, Borough of Manhattan, in the City of New York, on or before the 1st day of June, 1922.

Dated, New York, the 4th day of November, 1921. ADOLPH HOCHSTIM, Executor. JACOB NEWHOUSE, Attorney for Executor, Office and P. O. Address, 22 William Street, Borough of Manhattan, New York City.

ESBERG, MOSES.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against the estate of Moses Esberg, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Messrs. Kantrowitz, Esberg and Behr, No. 320 Broadway, Borough of Manhattan, New York City, on or before the 1st day of July, next.

Dated, New York, December 20th, 1921. BENJAMIN ESBERG, Administrator. KANTROWITZ, ESBERG and BEHR, Attorneys for Administrator, No. 320 Broadway, Borough of Manhattan, New York City.

LOEWENSTEIN, SALOMON C.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Salomon C. Loewenstein, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Guggenheimer, Strasser & Meyer, their attorneys, at No. 27 William Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 4th day of August, 1922.

Dated, New York, the 14th day of January, 1922. MAX LOEWENSTEIN, SIGFRIED H. KAHN, LILIAN LOEWENSTEIN, Executors. GUGGENHEIMER, STRASSER & MEYER, Attorneys for Executors, Office and P. O. Address, 27 William Street, Borough of Manhattan, New York City.

GINSBERG, SAMUEL.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Ginsberg, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Glaze & Fine, his attorneys, at No. 217 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 13th day of May, next.

Dated, New York, the 5th day of November, 1921. MAX GINSBERG, Administrator. GLAZE & FINE, Attorneys for Administrator, Office and Post Office Address, No. 217 Broadway, Borough of Manhattan, City of New York.

SCHIFF, GUSTAVE H.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Gustave H. Schiff, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorney, Simeon Rosman, their attorney, at No. 165 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 10th day of July, 1922.

Dated, New York, the 28th day of December, 1921. MADELINE W. SCHIFF, LOUIS WECHSLER, CHARLES H. BERNHEIM, Executors. SIMEON ROSSMAN, Attorney for Executors, Office and P. O. Address, 165 Broadway, Borough of Manhattan, New York City.

SCHLESINGER, ISAAC.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Schlesinger, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorney, Sampson H. Wayne, No. 290 Broadway, Borough of Manhattan, in the City of New York, on or before the 11th day of September, next.

Dated, New York, the 27th day of February, 1922. RAY JACOBSON, MAURICE F. SCHLESINGER, Executors. SAMPSON H. WAYNE, Attorney for Executors, No. 290 Broadway, Borough of Manhattan, New York City.

KUHNBERG, DAVID.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Kuhnberg, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Louis L. Quasha, their attorney, at No. 41 Park Row, in the Borough of Manhattan, City of New York, on or before the 20th day of September, 1922.

Dated, New York, the 10th day of March, 1922. ESTHER KUHNBERG and JOSEPH KUHNBERG, Administrators. LOUIS L. QUASHA, Attorney for Administrators, Office and P. O. Address, No. 41 Park Row, Borough of Manhattan, New York City.

LEVY, ADOLPH.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Adolph Levy, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Lee, Aron & Wise, his attorneys, at No. 7 Dey Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 20th day of September, 1922.

Dated, New York, the 11th day of March, 1922. JACQUES LEVY, JR., Executor. LEE, ARON & WISE, Attorneys for Executor, Office and P. O. Address, 7 Dey Street, Borough of Manhattan, New York City.

SCHUEER, HERMAN.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Herman Schueer, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers at their place of transacting business at the office of their attorneys, Kurzman & Frank, No. 25 Broad Street, Borough of Manhattan, City of New York, on or before the 25th day of July, 1922.

Dated, New York, the 12th day of January, 1922. HEWEN J. SCHUEER, SAUL R. STEIN, JACOB H. SCHUEER, THERESA SCHUEER, Executors. KURZMAN & FRANK, Attorneys for Executors, Office and Post Office Address, 25 Broad Street, Borough of Manhattan, New York City.

WEINSTEIN, BARRETT.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Barnett Weinstein, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Joffe & Joffe, her attorneys, at No. 141 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 25th day of April, 1922.

Dated, New York, the 14th day of October, 1921. IDA WEINSTEIN, Administratrix. JOFFE & JOFFE, Attorneys for Administratrix, Office and P. O. Address, 141 Broadway, Borough of Manhattan, New York City.

FELDMESSER, BERNAT.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bernat Feldmesser, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Max Steindler, their attorney, at No. 116 Nassau St., in the Borough of Manhattan, in the City of New York, State of New York, on or before the seventh day of August, 1922.

Dated, New York, the 3d day of February, 1922. BENNETT FELDMESSER, LOUIS WOHL, LOUIS BORGENTHEIM, Executors. MAX STEINDLER, Attorney for Executors, Office and P. O. Address, 116 Nassau Street, Borough of Manhattan, New York City.

JACOBS, ABRAHAM L.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham L. Jacobs, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of A. L. & S. F. Jacobs, their attorneys, at No. 30 Broad Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of April, 1922.

Dated, New York, the 5th day of October, 1921. SAMUEL F. JACOBS, HARRY ALLAN JACOBS, Executors. A. L. & S. F. JACOBS, Attorneys for Executors, Office and P. O. Address, 30 Broad Street, Borough of Manhattan, New York City.

AARONS, LOUIS V.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis V. Aarons, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of Benjamin Bernstein, her attorney, at No. 299 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 12th day of July, 1922.

Dated, New York, the 28th day of December, 1921. LOUISE AARONS, Administratrix. BENJAMIN BERNSTEIN, Attorney for Administratrix, Office and P. O. Address, 299 Broadway, Borough of Manhattan, New York City.

KRAUS, JOSEPH.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Kraus, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Rose Weiss, their attorney, at No. 110 West 40th Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 28th day of August, 1922.

Dated, New York, the 17th day of February, 1922. CHARLES RECHT, JULIUS C. KRAUS, Executors. ROSE WEISS, Attorney for Executors, Office and P. O. Address, 110 West 40th St., Borough of Manhattan, New York City.

HYMES, FANNIE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Fannie Hymes, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of his attorney, Moss, Marcus & Wells, No. 233 Broadway, Borough of Manhattan, in the City of New York, on or before the 4th day of May, 1922.

Dated, New York, the 12th day of December, 1921. GUARANTY TRUST COMPANY OF NEW YORK, Executor.

ROSENFELD, SIGMUND L.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sigmund L. Rosenfeld, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of his attorney, at No. 1457 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 27th day of September, 1922.

Dated, New York, the 20th day of March, 1922. JACOB A. SEGAL, Executor. HERMAN B. GOODSTEIN, Attorney for Executor, Office and P. O. Address, 1457 Broadway, Borough of Manhattan, New York City.

FRIEDLAND, ANNIE.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Annie Friedland, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Morrison & Schiff, their attorneys, at No. 320 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 11th day of September, 1922.

Dated, New York, the 6th day of March, 1922. ABRAHAM BEAVER, VICTOR BEAVER, Executors. MORRISON & SCHIFF, Attorneys for Executors, Office and P. O. Address, 320 Broadway, Borough of Manhattan, New York City.

ASCHEIM, DAVID.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Aschheim, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Strasbourger and Szallex, his attorneys, at No. 74 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 13th day of October, 1922.

Dated, New York, the 28th day of March, 1922. JULES ASCHEIM, Administrator. STRASBOURGER and SZALLEK, Attorneys for Administrator, Office and P. O. Address, 74 Broadway, Borough of Manhattan, New York City.

SOLOMON, MOSES.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Moses Solomon, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Gettner, Simon & Asher, their attorneys, at No. 299 Broadway, in the City of New York, on or before the 14th day of October, next.

Dated, New York, the 20th day of March, 1922. GEORGE SOLOMON, LOUIS SOLOMON, Administrators. GETTNER, SIMON & ASHER, Attorneys for Administrators, Office and P. O. Address, No. 299 Broadway, Borough of Manhattan, City of New York.

ROSENTHAL, JOSEPH.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Rosenthal, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Louis Werner, its attorney, at No. 53 William St., in the Borough of Manhattan, in the City of New York, State of New York, on or before the 18th day of August, 1922.

Dated, New York, the 3d day of February, 1922. THE EQUITABLE TRUST COMPANY OF NEW YORK, Executor. LOUIS WERNER, Attorney for Executor, Office and P. O. Address, 53 William Street, Borough of Manhattan, New York City.

LUBLANG, HENRY.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Henry Lublang, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Leon B. Ginsburg, her attorney, at No. 133 Nassau Street, Borough of Manhattan, in the City of New York, on or before the first day of May, 1922, next.

Dated, New York, the 18th day of October, 1921. IDA LUBLANG, Executrix. LEON B. GINSBURG, Attorney for Executrix, Office and P. O. Address, 133 Nassau Street, Borough of Manhattan, New York City.

MORGENSTERN, MICHAEL.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Michael Morgenstern, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at her place of transacting business, at the office of O. H. Droege, her attorney, at No. 47 West 42d St., in the Borough of Manhattan, in the City of New York, State of New York, on or before the 2d day of May, 1922.

Dated, New York, the 27th day of October, 1921. LINA MORGENSTERN, Administratrix. O. H. DROEGE, Attorney for Administratrix, Office and P. O. Address, 47 West 42d Street, Borough of Manhattan, New York City.

BLUMENTHAL, ALFRED.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Alfred Blumenthal, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Wise & Seligberg, their attorneys, at No. 15 William Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 10th day of May, 1922.

Dated, New York, the 20th day of October, 1921. GUSTAV BLUMENTHAL, EDWARD E. SPITZEL, Executors. WISE & SELIGSBERG, Attorneys for Executors, Office and P. O. Address, 15 William Street, Borough of Manhattan, New York City.

FLAXMAN, JOSEPH.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Flaxman, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Robert C. Birkhahn, their attorneys, at No. 42 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of May, 1922.

Dated, New York, the 5th day of November, 1921. THEODORE K. MCCARTHY, ABRAHAM FLAXMAN, Temporary Administrators. ROBERT C. BIRKHAIN, Attorney for Temporary Administrators, Office and P. O. Address, 42 Broadway, Borough of Manhattan, New York City.

FREED, PHILIP.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Philip Freed, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorney, Bernard Pollak, No. 63 Park Row, Borough of Manhattan, in the City of New York, on or before the 28th day of April, next.

Dated, New York, the 17th day of October, 1921. SAMUEL B. POLLAK, WILLIAM H. LEE, NATHAN RITTER, Executors. BERNARD POLLAK, Attorney for Executors, 63 Park Row, City of New York.

OPPENHEIM, FANNIE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Fannie Oppenheim, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of his attorneys, Moss, Marcus & Wells, No. 233 Broadway, Borough of Manhattan, in the City of New York, on or before the 4th day of May, 1922.

Dated, New York, the 25th day of October, 1921. JACOB LEPMANN, Surviving Executor. MOSS, MARCUS & WELLS, Attorneys for Surviving Executor, 233 Broadway, Borough of Manhattan, City of New York.

ABELS, MORRIS B.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris B. Abels, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Wahle and Kringel, their attorneys, at No. 220 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 4th day of March, 1922.

Dated, New York, the 14th day of October, 1922. EMANUEL BRUMMEL, ABRAHAM SIEGEL, Executors. WAHLE and KRINGEL, Attorneys for Executors, Office and P. O. Address, 220 Broadway, Borough of Manhattan, New York City.

BROWER, MAURICE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Maurice Brower, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Kugel & Sax, his attorneys, at No. 165 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of August, 1922.

Dated, New York, the 26th day of January, 1922. MAX LOEWENTHAL, Executor. KUGEL & SAX, Attorneys for Executor, Office and P. O. Address, 165 Broadway

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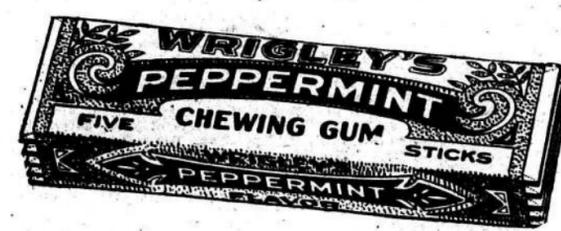
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KAHN, BERNARD F.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bernard F. Kahn, also known as Benjamin F. Kahn, late of the County of New York, deceased,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

MOSLER, MOSES.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Moses Mosler, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Lind & Pfeiffer, their attorneys, at No. 46 Cedar Street, in the Borough of Manhattan, in the City of New York, on or before the 25th day of September, 1922. Dated, New York, the 3d day of March, 1922. JENNIE MOSLER, EDWIN C. HYMAN, GUSTAVE M. GOLDSMITH, Executors. LIND & PFEIFFER, Attorneys for Executors, Office and P. O. Address, 46 Cedar Street, Borough of Manhattan, New York City.

RUBIN, SOLOMON.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Solomon Rubin, late of the County of New York, deceased, to present the same with vouchers thereof to the subscriber, at place of transacting business, No. 874 Broadway, in the City of New York, on or before the fourteenth day of August, next. Dated, New York, the sixth day of December, 1921. MORRIS RUBIN, Administrator. CHAS. S. ROSENBERG, Attorney for Administrator, 874 Broadway, New York City.