

THE HEBREW STANDARD

America's Leading Jewish Family Paper

Nissan 30th, 5682

Issued every Friday at No. 37 Nassau street, New York, by William J. Solomon. Subscription price, \$4.00 per annum. Entered as second-class matter September 28, 1883; at the post office at New York, N. Y., under the act of March 3, 1879.

VOL. LXXIX. NO. 17.

NEW YORK, FRIDAY, APRIL 28TH, 1922.

10 CENTS PER COPY



CURTAINS

A Story by ELMA EHRLICH LEVINGER

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Mandl Brill, like his Ghetto-bred ancestors before him for countless weary centuries, was a city-dweller. When he came to this country his worldly goods closely packed in several bulky bundles and an iron trunk, his stout wife and three frightened children following him across the gangplank which led from Ellis Island to the Land of Promise, a well-meaning relative had placed him upon a rented farm in upper New York. Mandl was not afraid of hard work and his heart rejoiced that Reuben and Hirsch and little Sophie could go every day to the little white schoolhouse, three miles away, and enjoy the education he had never known. But the wide silences of the fields frightened him; he longed for his old neighbors, the long hours in the musty Beth Hamdrash after his peddling was over or on peaceful Sabbath afternoons. He never ceased to regret that his boys could not attend Cheder and would grow up like the gentiles around them.

Mrs. Mandl missed the old neighbors, too, the Sabbath afternoons when she and the other women sat at their doors in their clean finery, gossiping in the warm sunlight. With the somewhat premature anxiety of most good Jewish mothers, she already entertained fears that ten-year old Sophie would either marry one of the farmer boys who carried her books to school, or, for want of a Jewish chosan, be doomed to eternal spinsterhood. Yet she took a certain luxurious satisfaction in all the comforts of the farm house, water from a pump in the kitchen sink, instead of carrying a back-breaking bucket from the village well; a real parlor, "just like an American lady's," a stove that seemed to cook by itself after the cumbersome affair she had used in her European kitchen. She never got over the feeling that sudden prosperity would not last; there seemed something almost daringly reckless in having chicken several times a week; she could never get over the thrill of going to town with her husband, the children safely tucked in the box of the wagon, and

purchasing a liberal supply of household goods at the little general store. It was on one of these buying excursions that she noticed how all the nicest houses along Oak Street had real lace curtains in the windows.

After that it became the dream of her life to have at least one pair of lace curtains to proclaim her affluence to the world. The day she purchased her parlor curtains was as great an event in her life, perhaps,

as the morning when her husband took out his first papers; for those curtains assured her that at last she in the new addition to the family's splendor, but Sophie thoroughly sympathized with her mother. She helped her hang them and tie them back with bright red curtain cords, also purchased at the general store. And she nodded understandingly when her mother told her: "Sophie, in America it ain't respectable not to have curtains; anyhow, in the parlor windows. In America you got to dress like Shabbas every day and brush your teeth like the teacher in school tells you. And you put up curtains and have a parlor, and when they get dirty you wash them right away and put them up again quick. In America, Jews can live like anybody else, and they got to show they think a lot of themselves, and keep things like they ought to be."

A crude sort of Americanization, perhaps, but of the kind that Sophie could understand. There was but little prejudice in the countryside where they had come to live; but once when a quarrel broke out in the schoolground, a quick-tempered youngster of Sophie's own age called her "a greenhorn and a dirty Jew." Sophie, who for years had had to protect her rights against two sturdy brothers, shot out an ever-ready fist. Then she stopped and looked her opponent over with good-natured contempt. "You dress like a greenhorn yourself," she accused. "Your shoestrings ain't tied right and your nails are dirty. And we Jews ain't dirty. We got brand new, clean curtains up in our parlor this minute." Which silenced her opponent, for her father, an American of Americans, drank and housed his family in a broken-down shanty with not a whole window, to say nothing of a lace curtain, in the place.

And Sophie never ceased to regard clean teeth and finger nails and spotless lace curtains as visible witnesses of the great process we call Americanization. Years after she left the little white school house she still tried to emulate "Teacher's" smooth hair and well-kept hands; even when Mandl decided he couldn't run his farm with his two sturdy boys working in the city and the

ner of menfolks, took little interest



SAMUEL DICKSTEIN

The Jewish people of this city and State owe a debt of gratitude to Samuel Dickstein for his persistent efforts in presenting and having passed by the legislature the Dickstein "Kosher" bills which will compel all butchers, delicatessen dealers and manufacturers to remove the sign "Kosher" unless Kosher meat is really sold. Governor Miller has affixed his signature to the bills which now guarantee Kashruth to the Jewish people of New York State who desire it.

Mr. Dickstein for the past four years has represented the Fourth New York County District in the Assembly and in that time has unceasingly fought for the passage of the Dickstein Sabbath Bill. He has also fought for liberal Immigration Laws so that America's doors should not be closed to the unfortunates of other countries. As a reward for his good work, many religious, social and other organizations as well as the masses are urging his candidacy for member of Congress from the lower East Side.

family moved to New York, exchanging the roomy old farmhouse for a stuffy five room flat down on Second Avenue, even then Sophie could not forget that a parlor and clean lace curtains stood for American gentility.

Mrs. Mandl died that first winter in the city, so Sophie did the housework before she left for work in the morning and after she came home at night. There seemed little to do in the tiny dingy flat after the big roominess of the farm; it seemed much more sensible to buy not only bread and cake but meat and herring and salmon at the delicatessen across the street, instead of fussing over the stove long hours as her mother had done, baking and stewing and frying. The boys never criticised her housework; her father, who puttered around several hours a day on errands he vaguely connected with "insurance and real estate business," was too glad to be reunited with his cronies again in the Schul a few blocks away to complain if he missed his wife's cooking or mending. While Sophie found Sunday mornings too much occupied with washing her hair and her gloves and mending her stockings prior to an afternoon at the beach or the movies, to give more than casual attention to dusting the parlor or mopping the kitchen.

At first she had tried bravely to keep the dingy apartment as clean and attractive as her own pretty little person. She had inherited her mother's housewifely instincts and it hurt her to see the stove looking rusty, the windows thick with grime. But money was far from plentiful in the Mandl household; the family budget held no item for "service," and Sophie's work at the factory sometimes left her too tired even to go out with a "friend" in the evening. For she had fallen into the habit of spending her evenings, whenever possible, away from home. The other girls at the factory did it, because few of them cared to entertain a guest in a living room crowded with other members of the family. In some cases a boarder slept in the parlor. Sophie agreed with them that you could have a much better time outside.

But she still clung stubbornly to her mother's ideals; she still kept the parlor sacred for company that never came, although it would have made her a much more comfortable bedchamber than the stuffy little court bedroom she occupied. At first she had even hung curtains before the two narrow windows; not the lace ones her mother had bought so many years ago as a visible sign of the family's respectability, but their successors, which by this time were also much patched and mended. Her mother had kept

the curtains up in spite of the dust and grime of the dirty avenue; sometimes Sophie winced to remember how often the tired little woman took them down after the supper dishes were put away, washed and stretched them on the parlor floor and put them up the next day, smiling complacently over the snowy folds. Now Sophie couldn't afford to send them out to the laundry; she had tried washing them several times, but the work was hard and distasteful and she hated to redden and coarsen her hands. When she took them down the second time, she gave up an evening at the movies to wash them, another to patch and mend; then she put them away in the little iron trunk her mother had brought from Europe, the trunk that held her mother's quaint bridal finery. Perhaps it was because Sophie missed her home-making so at that moment; perhaps it was because she was over-tired, that she cried. And it seemed to her that by putting away the curtains, she was admitting her defeat as a housekeeper; she felt like a soldier lowering a flag in token of surrender.

A few months after that Aaron came to work in the factory. The other girls called him a "greener" because his English was still uncertain, never realizing that he was the graduate of a great gymnasium and the master of several languages. The war had uprooted him like so many others. Safe in America at last, he was glad to lay aside his dreams of a professional career—at least for a while—and toil as a factory hand for his bread. And, being a most impractical young man, he fell in love with Sophie almost the first day, although it would have been much more sensible of him to have given over his evenings to the persual of "English for beginners" until he was a little better able to support a wife!

It may have been some of the inherent refinement Sophie had inherited from her mother; perhaps the clean, wholesome years spent in the country, away from the glamour and unreal values of the New York streets, had something to do with it. For she did not laugh at Aaron the way the other girls did; she actually admired his manners, so different in their Old World courtliness from the easy familiarity of the boys she knew; she had enough intelligence to feel that although he lacked the American smartness of her associates, he was possessed of a finer, deeper culture. Although she wanted to laugh at his simplicity, still she was really touched when he asked her in his careful English whether he might be permitted to

call. "To pay my respects to your father," was the way he put it.

Sophie's father was in the habit of calling all her men friends "bums" Aaron when he came to call. Then she quickened her steps homeward, remembering that she had not entertained callers for many a day and that the parlor "would be a sight." Under other circumstances, she would have dusted off the corner of a chair for her escort to sit on while she got her wraps, preparatory to a trip to the movies and the ice cream parlor. But Sophie realized that Aaron was different. "Refined" she put it, "refined" like her teacher of the little white school that still stood to her as the symbol of quiet clean days of wholesome work and merry neighborhood frolics in the evenings. She knew that "teacher" the old gentleman would think of and "sports." She wondered what but—and she uttered a prayer of thankfulness that at least those curtains were washed and darned for while courting, didn't run out every night but entertained her young man in a pretty, neat parlor with clean curtains at the windows. Not that she thought seriously of Aaron, company.

The next three hours were one wild nightmare for Sophie. Fortunately the boys hadn't come home for supper. She gave her father a bite and gulped down a cup of tea as she stood by the kitchen table. Then a mad dash into the parlor and a mad dash out again for a mop and pail and dusting rag and soap. She had neglected to give it a thorough cleaning for weeks and the room looked it. As she worked her dormant housewifely instincts rose within her; it was fun, real fun, going under the sofa for dust and shaking out the pillows. She wished she had time to clean the windows inside and out; but she bet she'd do 'em right Sunday morning or know the reason why. Meanwhile she wiped them off with a damp rag; then flew to wash off the window sills. She called to her father to get the lace curtains "out of mama's trunk," while she herself brought in a kitchen chair to stand on. The old man obeyed, not a little mystified. But he had long ago learned not to be more than mildly surprised at queer manifestations in his children. "Meshugga—it's America!" was his usual comment.

The bell rang and he went to the door. Sophie, perched on her tottering chair, busy with curtain rods that just wouldn't fit, did not know he had left the room. She was unconscious of the flight of time, that it was past eight o'clock and she had not changed her dress (there was a lovely new net waist in her top dresser drawer that minute!) nor even washed her face or combed her hair; unconscious, too, of what a pretty picture she made, flushed and excited and very much in earnest, as she hung her snowy curtains for the man who stood watching her from the doorway.

She turned to meet Aaron's eyes and the way he looked at her made her very uncomfortable and shivery and warm and glad and relieved—all at once. If you've ever been in love, you'll know just what I mean; if you haven't, God help you, and there's no use explaining further.

And at last she found her voice and spoke.

"I didn't know it was so late. I was just straightening up a little bit."

He came a step nearer. "In America the young ladies I meet do not care to make their homes beautiful; they are not like you."

"Oh, I'm as bad as any of 'em," she cried, bound to be honest with this man who looked at her with such frank admiration in his eyes. "My mama was a grand housekeeper, but ever since she died I've

been lazy and neglected the house. But tonight I wanted things to look a little decent."

"Why?" He had helped her down from her perilous ladder by this time and stood very close to her, looking down into her eyes. Why did you want to make things nice for tonight?"

"Because you were coming," confessed Sophie, blushing to the roots of her disheveled hair.

"Sophie," said the highly-educated, but very impractical young man, "Sophie, I love you." I know I'm not up-to-date—like the men you know, but maybe you care a little for me if you make yourself all warm and tired getting things nice for me. When I get a—what do they call it?—when I get a raise, will you marry me?"

"And we'll live in Flatbush, maybe," agreed the equally impractical young lady, "where it's clean like the country and you can always keep up curtains."

It was at this interesting moment that papa Mendl walked into the room and walked discreetly out again. He was a little surprised, but not too shocked, for he had grown used to certain unlooked for manifestations from his children. "Meshuggo!—it's America" was his sole comment as he went back to his Yiddish newspaper.

Passover Celebration at Sing Sing Prison

Under the auspices of the Women's League of the United Synagogue of America and the Montefiore Congregation of the Bronx the Passover celebration was celebrated in Sing Sing Prison on Sunday evening, April 16, 1922, in a manner that marked a departure from previous years. Heretofore Jewish inmates would hold a Seder in the mess hall of the institution, at which the religious aspect of the holiday could not possibly be given a prominent part. Under the circumstances very little of the Hagadah could be recited, nor could the speeches and the sermons held after the meal be impressive and effective.

This year our unfortunate Jewish brethren were assembled in the Chapel before the Ark of the Law and took part in the Marris service, conducted by Dr. Jacob Katz, chaplain of the prison; Cantor Albert Rappaport and Mr. Julius Fisher, choir leader, all of the Montefiore Congregation.

After the services the choir rendered prayers of the Passover Ritual and addresses were made by the chaplain, Dr. Maurice H. Harris, Dr. B. A. Elzas, and Superintendent of State Prison, Charles F. Rattigan; Dr. Julius Hammer and Mr. D. Runkel, chairman and secretary respectively of the Hebrew Committee of the Sing Sing Congregation, and Mr. Edward Osserman, president of the Montefiore Congregation, Bronx.

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NEWS FROM ENGLAND

Exclusive Correspondence to the HEBREW STANDARD

More Anti-Judaism in the Morning Post
—Sir Herbert Samuel for Home—Mrs. Rosita Forbes Against Zionism, but not Jews as a Whole—The "Times" on "Some Truths About Palestine"—Newport Bazaar Huge Success—Generous Gifts for Orphan Boys.

April 7, 1922.

The "Morning Post," in a leading article of Friday last, discusses what it calls "The Joy Ride to Genoa," saying inter alia "As to the Jewish part in this business, the Jews have always protested their innocence in any share in this revolutionary movement and we believe that many Jews are entirely sincere in their protestations of innocence. But it nevertheless is true that there is a very strong suspicion of Jewish affiliations with Russian revolution. It may be prejudice; but it is at least supported by a very great deal of evidence and a very large number of witnesses. Now, it may be a coincidence that the Prime Minister is said to lean rather heavily on Jewish advice in the international conference and Russian advances. We warn our Jewish friends that if this recognition is pushed through it will heighten this prejudice or suspicion still further." Of course, the "Morning Post" with its hand always looking for the throat of the Jew would seek to take this opportunity to say something detrimental to them, but it is really not so long ago that the "Morning Post" itself admitted the majority of English Jews to be Bolshevik free, only laying any responsibility upon a quite small section of the British Jewish community.

The news that Sir Herbert Samuel is about to pay a visit to England for a few weeks may be taken as some evidence that the High Commissioner's health is now satisfactory. But from the public point of view the announcement seems of good omen, because the visit will enable Sir Herbert to discuss the situation in Palestine, here at the seat of the government, not only with the government authorities but also with all those who are interested in the future development of the country. It is not, it is to be hoped, too much to expect also that the presence here of the High Commissioner may help in an understanding being come to between the Zionists and the Arab delegation. For such an understanding the Zionists have always expressed their desire. However it may well be, that Sir Herbert Samuel, when he is here, will be able to bring the two sides together so that they may work in common for the good of the country. The High Commissioner will receive a warm and cordial reception here from all Jews, according to what I hear mentioned around the community. Some of us have not been able to see with him exactly on all points of policy in his administration of Palestine, but there are few who do not recognize to a very hard task the qualities of self-sacrificing zeal and absolute single-mindedness.

In view of recent criticisms in the English Jewish Press of the hospitality extended to Mrs. McGrath, better known as Mrs. Rosita Forbes, of North Africa fame, by Lord and Lady Swaythling, it is interesting to be able to reproduce the following letter written by Mrs. McGrath: "Dear —, I am so pleased at your letter because I simply hate the idea of hurting — in any way. Moreover, I have the greatest admiration for the Jews as Jews,—three of my greatest friends are Jews, and I know enough about your co-religionists to know how far behind them mine are in many ways. I have only written two articles against the Zionists, one in the "Sunday Times" (September 18) and one in the same paper of a fortnight ago. Both these articles dealt only with the question of Palestine and the Zionist policy there. Any statements made in them referred only to what I believe is actually a Zionist minority among the Jews. I think that the only remark I've ever made about the Jews as a race is that they are not typical agriculturists, and that their strong point is commerce. I cannot deny that I believe the present distress in Palestine is due to the Zionist policy there, because the Jews (Zionists) who are being imported into the country are the lower class people from Poland, Russia, Germany, etc. The same state of things would be achieved by importing any English East End unemployed. Do you see? . . . Well, dear friend, will you show this letter to — and tell him that if he likes I will write a letter to the "Sunday Times" explaining how entirely local and concerned with the Zionists only are my political remarks. . . . I have seemed (most incorrectly) to disparage a race among whom I number many valued friends."

Mr. Philip Graves, the "Times" correspondent in the Near East, has, during the past week, been dealing with a number of questions that have been sent to him for the purpose of a series of articles under the heading of "Some Truths About Palestine." The articles are entitled "An Independent Inquiry," but this occurs as somewhat ridiculous, as although Mr. Graves may be as anxious to be impartial as any writer could be, it is manifest, says the "Jew-

ish World," that he is writing the articles in order to confirm the impressions gathered by Lord Northcliffe on his recent visit. From the leading article in the "Times," which gave its correspondent's articles a sendoff on Monday last, it would appear that Mr. Graves intends to show that the effect of the Zionist policy in Palestine has been, first of all, to alienate the Arabs, their discontent being reinforced "by the widespread Mohammedan unrest which peculiarly affects all British interests in the East." The Zionist policy further has embittered the relations between Jews and Arabs, and has not given the empire the support that it expected was to come to it in consequence on the Eastern Mediterranean.

A Grand Bazaar in aid of the Newport (England) Hebrew Congregation New Building Fund, held on Wednesday and Thursday last, at the New Hebrew School and Institute, Queen's Hill, was an unqualified success, and a clear \$1,000 will be handed over by the organizers. It was the first bazaar ever held by Newport Jewry, and it was acclaimed on all sides as the best function of its kind ever held in the town. From start to finish, the proceedings went with a swing that was most encouraging, and the splendid work of the helpers had the result of making the effort greatly exceed what was originally anticipated. It was pleasing to note the cordial co-operation of Jew and non-Jew—every stall, every department was run by united efforts, and there were as many Gentiles among the buyers as there were Jews. Mrs. J. Muller, one of the leading workers for Newport charities, when replying to the vote of thanks to the non-Jewish helpers, summarized the relationship very aptly when she declared, "Jews are always the first to help us in our work, and we are grateful for the opportunity of repaying in a small degree their whole-hearted support." The object of the bazaar was to help liquidate the debt of £2,500 on the New Hebrew School and Institute erected as a Jewish Peace Memorial. Five thousand pounds had already been subscribed—over £4,000 from the members of the congregation. The hall was delightfully decorated, and presented a most animated appearance. It was crowded with eager buyers, and the scene was spoken of as "A Corner of the East." No better scheme of decorations has been seen in the town. Throughout the day raffles were conducted, and the articles won were of considerable value. Trade depression was forgotten, and money flowed freely from start to finish.

A generous gift has been given by Lady Bearsted to increase the endowment to the Samuel and Myer Home for Orphan Boys. Lady Bearsted has decided to increase the endowment of £10,000 bequeathed by the late Gerald George Samuel by giving £5,000 five per cent. War Loan to be held on the same trusts. It is anticipated that this generous gift will enable the Home to be filled, and it is a great satisfaction to those responsible for the Institution that at least it will be possible to carry out in full the wishes of the ever-lamented founders.

Passover at B'nai Jeshurun Center

There is no vacation at B'nai Jeshurun Center. The Junior Clubs took advantage of the school vacation to prepare a very fine Passover program for the school, which was presented on Sunday morning, April 16. The president of the Scrolls and Quills delivered an illustrated talk on the story of Passover. The members of B'nai Am Chai showed in shadowgraph the story of Chad Gadya. This item proved very amusing as the animated figures on the white screen were acting out the story as read in the Passover Haggada. The Zeire Israel presented a Passover poem which was dramatized for the occasion, and in which all the members took part. In addition to these, a play was offered in which members of all the Junior groups, including the Emuno Girls, took part. The program was thoroughly enjoyed both by the children and the many parents present.

In preparation for Passover, the whole Seder ceremony was acted out in all its details before the Mothers' Association on Tuesday afternoon, April 4. There were the Matzoth, the Charoseth, the wine, the four questions, the Chad Gadya. It was a complete Seder. On Tuesday evening a lecture was delivered for the adults on the meaning of the Passover ceremonies and the interpretation of the Haggada.

The Social Service Boys' Club took advantage of the school vacation and visited the Institutional Synagogue and the Uptown Talmud Torah. These field trips are part of the regular program of the club. At the various institutions someone explains to them the organization and the kind of service rendered to the community. This gives the members a real insight into Jewish communal needs and the Jewish community comes to be with them, a concrete reality.

WHO IS A TRUE GENTLEMAN

"He that can enjoy the intimacy of the great and on no occasion disgust them by familiarity or disgrace himself by servility proves that he is a perfect gentleman by nature, as his companions are by rank."—Colton.

By REV. EZEKIEL JACOBSON

It is a grand old name, that of gentleman, and has been recognized as a rank and power in all stages of society. To possess this character is a dignity of itself, commanding the instinctive homage of every generous mind, and those who will not bow to titular rank will yet do homage to the gentleman. His qualities depend not on fashion or manners, but upon moral worth; not on personal possessions, but on personal qualities; and you may depend upon it, religion is in its essence the most gentlemanly thing in the world. It will alone gentile, if unmixed with cant; perhaps a gentleman is a rarer man than some of us can think for. Which of us can point out many such in his circle; men whose aims are generous, whose truth is not only constant in its kind, but elevated in its degree; whose want of meanness makes them simple, who can look the world honestly in the face with an equal manly sympathy for the great and the small. The thoughtfulness for others, modesty and self-respect are the qualities which make a real gentleman or lady, as distinguished from the veneered article which commonly goes by that name. And the study of such a taste or relish will be ever the great employment and concern of him who covets as well to be wise and good as agreeable and polite. To be a gentleman is not sufficient to have had a grandfather. To be a gentleman does not depend on the tailor or the toilet. Blood will degenerate. Good clothes are not good habits. A gentleman is a man who is gentle. Titles, graceful accomplishments, superior culture, princely talents and great genius do not constitute a man with all the attributes needed to make him a gentleman. He may be awkward, angular, homely or poor and yet belong to the uncrowned aristocracy. His face may be bronzed at the forge or bleached in the mill, his hand huge and hard, his patched vest, like Joseph's coat of many colors, and he may still be a true gentleman.

The dandy is a dry goods sign and not a gentleman, for he depends upon dress and not upon his honor and virtue for his passport to the best circles of society. "The man who has nothing but money is poorer than he," and is not a gentleman. Some of the most distinguished men in the world of letters, in the world of art, have been unamiable, gross, vulgar, ungentle, consequently not gentlemen. The union of gentleness of manners with firmness of mind are noticeable in the true gentleman. When in authority and having a right to command his commands are delivered with mildness and gentleness and willingly obeyed. Good breeding is the great object of his thoughts and actions, and he observes carefully the behavior and manners of those who are thus distinguished.

It is a wrong notion which many have that nothing more is due from them to their neighbors than what results from a principle of honesty, which commands us to pay our debts and forbids us to do injuries; whereas a gentleman gains the esteem of all by a thousand little civilities, complacencies and endeavors to give with pleasure. He is careful to have thoughts and sentiments worthy of him, as a virtue raises the dignity of man, while vice degrades him. True greatness lies in the heart; it must be elevated by aspiring to great things, and by daring to think himself worthy of them. Others may attract us through their splendor or some special faculty or the eminence of some special virtue, but in his case it is the whole individual we admire and love, and the faculty takes its peculiar character, the virtue acquires its subtle charm, because considered as an outgrowth of the beautiful, beneficent and bounteous nature in which it had its root. He insults not the poor with condescension nor courts the rich with servility, but takes his place on an easy equality and fraternity with all, without the pretense of being the inferior of any. There is true dignity in labor, and no true dignity without it. "When thou eatest of the labor of thy hands, then art thou happy; and it shall be well with thee." Psalm 128-2. And he who looks down scornfully on labor is like the man who had a mouth and no hands, and yet made faces at those who fed them—mocking the fingers that brought bread to his lips. He who writes a book or builds a house or follows any useful employment lives to some purpose and contributes something to the fund of human happiness. A gentleman is a human being combining a woman's tenderness with a man's courage. He is just a gentleman—no more, no less—a diamond polished that was first a diamond in the rough.

A gentleman is gentle, modest and courteous. A gentleman is slow to take offense, as being one who never gives it. A gentleman is slow to surmise evil, as being one who never thinks it. A gentleman subjects his appetites. A gentleman refines his taste. A gentleman subdues his feelings. A gentleman controls his speech. A gentleman deems every other better than himself. One very frequently hears the remark made that such and such a man "can be a gentleman when he pleases." Now, when our reader next hears this expression made use of, let him call to mind the following: "He who can be a gentleman when he pleases" never pleases to be anything else. A gentleman, like porcelain ware, must be painted before it is glazed. There can be no change after the burning in. The sword of the best tempered metal is the

most flexible. To the truly generous are the most pliant and courteous in their behavior to their inferiors.

A true gentleman is one whose nature has been fashioned after the highest models. His qualities depend not upon fashion or manners, but upon moral worth; not upon personal possession, but on personal qualities. The psalmist briefly describes him as one "that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."—Psalm 15-2. The gentleman is eminently distinguished by his self-respect. He values his character—not so much of it only as can be seen by others, but as he sees it himself, having regard for the approval of his inward monitor, and as he respects himself, so by the same law does he respect others.

Humanity is sacred in his eyes, and thence proceed politeness and forbearance, kindness and charity. The true gentleman has a keen sense of honor—scrupulously avoiding mean actions. His standard of probity in word and action is high. He does not shuffle nor prevaricate, dodge nor skulk, but is honest, upright and straightforward. His law is rectitude, action in right lines. When he says yes, it is the law, and he dares to say the valiant no at the fitting season. The gentleman will not be bribed; only the low-minded and unprincipled will sell themselves to those who are interested in buying them. Riches and rank have no necessary connection with genuine gentlemanly qualities.

The poor man may be a true gentleman in spirit and in daily life. He may be honest, truthful, upright, polite, temperate, courageous, self-respecting and self-helping—that is, he is a true gentleman. The poor man with a rich spirit is always superior to the rich man with a poor spirit. And whoever is open, loyal, true, of human and affable demeanor, honorable himself and in his judgment of others, faithful to his word

as to law and faithful alike to God and man—such a man is a true gentleman. "Education begins the gentleman, but reading, good company and reflection must finish him."—Locke.

Montefiore Sisterhood

The Sisterhood of the Montefiore Congregation is now conducting a membership drive to further the excellent work that the organization has been doing as an indispensable auxiliary of the Montefiore Congregation. It has always been the aim of the Sisterhood to further primarily the educational as well as the religious phases of congregational activity, and thus the organization has become a material aid to the Montefiore Hebrew school. Every possible encouragement has been given to the many educational endeavors of the Montefiore Congregation by the Sisterhood, and all ladies interested in this sincerely worthy work of these mothers in Israel are urged to affiliate themselves with this body of unselfish workers for a noble cause. The task of the mother in Israel has ever been to further the spiritual and intellectual life of the youth, and the Montefiore Sisterhood is using every possible means to this end. They do not neglect the social side, either. In the near future a strawberry festival will be held at the Martiniere Mansion under the auspices of the Sisterhood for the benefit of the Hebrew School.

Yorkville Ladies' Benevolent Association

Through the courtesy of Rev. and Mrs. M. S. Margolies of 1225 Madison Avenue, a special meeting of the Yorkville Ladies' Benevolent Association was held at their residence on Monday, April 17, Mrs. Joseph Cohen presiding. The members were very favorably impressed with the report of the committee in behalf of the sick and needy, and after the regular business a delicious luncheon was served.

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ITEMS OF INTEREST IN THE JEWISH WORLD

Students of Harvard College contributed \$3,500 to the recent war sufferers' drive.

The Glasgow (Scotland) University has awarded first prize in ophthalmology to Mr. Moses Cohen.

Advocate Dr. Rosenthal has been appointed one of the Roumanian experts at the Genoa Conference.

Congregation "Kahl Montgomery," of Montgomery, Ala., celebrated its seventieth anniversary on April 12.

The members of Temple Rodef Shalom of Pittsburgh, Pa., have permanently adopted the unassigned pew system.

At present Hebrew posts of veterans of the late war are in process of organization at Jersey City, Newark and Paterson, N. J.

Congregation Kenneseth Israel of Minneapolis, Minn., has elected Rev. G. Winerman as its cantor. Cantor Winerman is a native of Odessa.

On April 17 there was opened in Ksantia, Greece, a conference of Greek Zionists which gave special consideration to the organization of the Keren Hayesod.

Congregation B'nai El, of St. Louis, recently celebrated its seventy-fifth anniversary. This is the congregation the late Dr. M. Spitz officiated in for so many years.

A congress of Czecho-Slovakian Jews was recently held at Prague. The congress heard reports on the position of the Jews in the country and on organization problems.

The Hebrew Palestine Association, which was organized about 10 years ago at Haverhill, Mass., has become a Knights of Pythias lodge and is known as Isadore Straus Lodge.

The Board of Directors of the new Jewish Hospital of Syracuse, N. Y., have purchased a suite on Renwick avenue, on which they will build as soon as the necessary funds are in hand.

In reply to an interpellation by the Jewish deputies, the Polish Ministry has declared illegal the action of the Pinks authorities in prohibiting the display of theatrical posters in Yiddish.

Ground was broken last week at Pasadena, Cal., for the new synagogue which Congregation B'nai Israel will erect. The synagogue will have a community house and rabbi's study attached.

Rabbi Israel Bettan of Charleston, W. Va., has accepted a professorship at the Hebrew Union College, Cincinnati, Ohio. Rabbi Bettan will assume his new duties on September 1, next.

Sixteen orthodox Jewish congregations of Rochester, N. Y., have formed the Federated Orthodox Congregations of Rochester. The Federation represents a constituency of over 15,000.

Judge Charles Andre Weiss, professor of international law at the University of Paris, has been chosen vice-president of the Hague Peace Tribunal established in connection with the League of Nations.

A number of women's organizations of the Bath Beach section of Brooklyn are fostering the candidacy of Dr. Anna Hochfelder for the Democratic nomination for the State Senate at the coming

A Jewish "Board of Health" has been organized at Jerusalem, and the Zionist Organization has appointed as its representatives on the board Dr. Zalotchisty of Berlin and Drs. Zalkind and Kuegler of America.

News recently received from Persia shows that anti-Semitism is making itself felt in that country. At Meshad Jews are forced to wear special caps and are prevented from appearing at the market on certain days.

It is announced that \$200,000 has already been raised by the National Federation of Temple Sisterhoods for a dormitory for students at the Hebrew Union College, Cincinnati, O.; \$250,000 is the goal originally set.

Mr. A. Edgar Aub, of Cincinnati, O., has been elected a trustee of the Jewish Orphanage at Cleveland. Mr. Aub is a grandson of the first president of the home, and his father was also a member of the directorate.

Jonah M. Zlotnick, rabbi of Plotzk, one of the leading spirits in the Polish "Mizrachi," died last week. His death is an irreparable loss to the "Mizrachi" movement, to which he has contributed so much of his life energies.

A site has been acquired for the erection of a new synagogue for the Hill Street Congregation (Liberal Synagogue) of London, Eng. It is on the southwest corner at the junction of Upper Gloucester place and Park road.

Miss Gertrude Kessel of Kansas City, Mo., a senior at Wellesley College, during the past week was awarded a Durant Honorary Scholarship, the highest academic honor given by Wellesley College. Miss Kessel has a higher average than any other member of her class.

The Young Men's Hebrew Association of Philadelphia, Pa., have completed the purchase of a plot 150x141 feet at Broad and Pine streets as a site for their new building, \$829,000 being raised for the structure during a campaign last November.

Lady Bearsted has decided to increase the endowment of £10,000 bequeathed by the late Gerald George Samuel to the Samuel and Myer Home for Orphan Boys at London, Eng., by giving £5,000 in 5 per cent. war loan, to be held on the same trusts.

Among the charitable bequests in the will of the late Baroness Salomon de Rothschild are the following: Jewish Board of Guardians (Paris), 1,000,000 francs; Jewish Refuge for Young Girls (Neully), 1,000,000 francs, and the Jewish community of Paris, 100,000 francs.

President Harding has appointed Mr. Sol Seches postmaster for Memphis, Tenn., and the Senate has confirmed the nomination. Mr. Seches entered the postal service in 1900 as assistant postmaster. He is one of the oldest members of the Memphis Y. M. H. A. and of Memphis Lodge I. O. B. B.

The Austrian conference of Jewish writers, scientists and artists "Haruech" has established a fund for the distribution of prizes to the two best novels written in Hebrew or Yiddish, the best drama in Yiddish, the best scientific treatise written by a Jew in the Hebrew, Yiddish or German language.

The late Mr. Sidney Mendelssohn, of London, Eng., possessed one of the world's largest collection of books on Africa. In his will he bequeathed this library with a sum of money for its maintenance to the Union Parliament of South Africa. The new library thus constituted was recently opened.

Ground has been broken for a new Talmud Torah to be erected at 11th and Vine streets, Milwaukee, Wis. The building, which will be ready for Rosh Hashanah, will cost over \$100,000. It will be of brick and fireproof, two stories in height, and besides an assembly hall 130 by 56 feet will contain classrooms, gymnasium, etc.

The Hungarian Premier, Count Bethlen, recently visited Szegedin with a view to helping the Parliamentary candidature of the ex-Premier, Count Teleki. He received a Jewish deputation in the course of his stay in the city, but the Jewish leaders declined to support Count Teleki, on account of his anti-Semitism.

A monthly magazine, "Labor," representing the interests of the Jewish workers in Palestine, has just made its initial appearance at Jerusalem. At the same time a new weekly publication, "Life," has begun its public existence. All the prominent Hebrew writers now in Palestine will contribute to the columns of this magazine.

Mr. and Mrs. Adolph S. Ochs of New York city, who were recently in Palestine, have contributed \$1,000 to the Hadassah Medical Organization for an X-ray machine for therapeutic purposes, given in memory of the father of Mrs. Ochs, the Rev. Isaac M. Wise, and also in celebration of the anniversary of the wedding of Mr. and Mrs. Ochs.

Albert Blogg Unger, son of former Judge Henry W. Unger, has been promoted to a first grade trial assistant by the District Attorney of New York county, at \$10,000 a year, and former Assistant Corporation Counsel Max Solomon has been appointed to take the position left vacant by Mr. Unger's promotion. His salary has been fixed at \$7,500 per year.

The Rev. B. L. Amdur died at Buffalo, N. Y., last week in his fiftieth year. He was born at Dvinsk, Russia, and came to Buffalo thirty years ago, having accepted a call as rabbi from the Jefferson Street Congregation. He ministered there for some years and was with the Hazen Avenue Congregation until 1912, when he retired from the rabbinate to enter business. He was a talented musician.

The ruling parties in the Budapest Municipality recently decided to elect the notorious pogrom organizer, Mr. Mipotch, Chief Mayor of the city. The personality and character of the proposed Chief Magistrate of the capital were regarded as too objectionable even by the Horthy followers, who thought the step a too open confession of the state of affairs in Hungary. In the circumstances, the government decided to postpone the elections and to appoint a Commissary to act in the place of the Mayor.

HEBREW ORPHAN ASYLUM CELEBRATES CENTENNARY



News Photo

At the Centennial exercises of the Hebrew Orphan Asylum, last Sunday night at the Hippodrome, Mamie Iltis, Lina Neisel and Lottie Roland (left to right), gave this dance.

Last Sunday night the 100th anniversary of the founding of the Hebrew Benevolent and Orphan Asylum Society, the oldest communal institution in this city, was celebrated by a large assemblage which gathered at the Hippodrome and participated in some interesting exercises.

Judge Joseph E. Newberger, president of the asylum, presided, and addresses were made by Commissioner of Public Welfare Bird S. Coler and Felix M. Warburg. Three rabbis who were graduated from the asylum also participated. Rabbi Max Currick of Erie, Pa., delivered the opening prayer, Rabbi David Lefkowitz of Dallas, Tex., delivered an address, and Rabbi George Solomon of Savannah, Ga., the closing prayer. A special program of music was furnished by the Asylum Band and the Asylum Community Chorus. The boys and girls' gymnasium classes and the Asylum Cadet Corps gave exhibitions.

In 1822 a Jewish veteran of the Revolutionary war was ill and in want in the City Hospital. Some Jews of that time raised a fund to help him, and after he died the \$300 that remained was used to organize the Hebrew Benevolent Society, now the Hebrew Orphan Asylum.

Almost a quarter of a century later the Hebrew Benevolent Society was merged with the German Benevolent Society, a younger organization. At this time the "hospital fund" of the first society was pledged to the establishment of an orphan asylum and a home for aged and indigent Jews. Within the last sixty-two years only sixty-two children have died, while inmates of the asylum.

Chapel for Jewish Inmates Dedicated at Workhouse

During the middle days of the Passover Festival, with the approval and assistance of Mrs. Mary M. Lilly, Superintendent of the Women's Division of the Workhouse, Welfare Island, a chapel for the use of the Jewish women inmates was dedicated. The room was equipped through the kindness of the Department of Court, Probation and Parole of the Jewish Board of Guardians, who appreciated the need for a room to be set apart for services for the unfortunate women who are sentenced there from ten days to two years, and some of whom are influenced, through spiritual teaching, to become useful members of the community.

Rev. Dr. Maurice H. Harris, chairman of the Chaplaincy Committee of the Jewish Board of Guardians, gave the dedication address. Mrs. Mortimer M. Menken thanked the Department of Correction, through Mrs. Lilly, for its co-operation, and Rabbi Friedlander, weekly visitor to the workhouse, gave a brief address.

Among those present were Mrs. Sidney Borg, Mrs. Solomon Lowenstein, Miss Emma Kolchinsky and Mr. Henry Solomon.

The first orphanage was opened in 1860 in a rented house at 1 Lambertine place (now west Twenty-ninth street), between Eighth and Ninth avenues. The next move was to Seventy-seventh street and Third avenue, and there, with the aid of the city, a new asylum, was built and supplemented with a home for girls of over thirteen years of age in Eighty-sixth street and a trade school in Seventy-sixth street. In 1880 the present Amsterdam avenue site was chosen. Additions have been added as they became necessary.

In 1902 the benevolence was completed by the erection of the Emergency Hospital, which serves the double purpose of receiving children newly admitted to the asylum and of providing isolation quarters for those with infectious diseases. When the capacity of these buildings was reached the additional children were boarded out in private homes. Today the institution is caring for 223 children in this way, besides a resident population of about 1,242.

The officers of the Hebrew Orphan Asylum are: President, Joseph E. Newberger; vice-president, Theodore Rosenwald; treasurer, Martin Beckhard; honorary secretary, William I. Spiegelberg; honorary trustees, Sol Moses, Louis Stern, Theodore Obermeyer, Oscar Straus; trustees, Edward Lauterbach, Marx Ottinger, Samuel Ullman, Isidore S. Korn, Samuel Strasbouger, Edwin Mayer, Philip Lehman, Max C. Grifenhagen, Emil Frenkel, Abraham L. Newman, Samuel Floersheimer, Emanuel Arnstein, Abraham Stern, Jack A. Dryfoss, Morton H. Meinhard, Roger W. Staus, Harry M. Lewy, Max H. Friedman and Louis B. Tim.

Historic Publication Suspends

Berlin (Jewish Press Association).— "Das Yudentum," one of the oldest Jewish publications in Germany, eighty-six years old, has ceased to exist.

The magazine was first founded by Prof. Philippsohn, who was succeeded as managing editor by Gustan Karfelem. Upon the latter's death Prof. Ludwig Geiger assumed management, to be followed by Dr. Katz, who directed its policies till the end.

This magazine, rich in tradition and historic sentiment, was published by the Rudolph Mosse Press, publisher of the "Berliner Tageblatt" and other leading papers in Germany.

Rudolph Mosse, the founder of the institution bearing his name, died two years ago. His heirs, who are far removed from things Jewish, did not want to continue the life of this magazine, with which their father was so intimately associated.

Workers' Theatre in Palestine

Jaffa (Jewish Press Association).—The local Jewish textile union has set aside a part of its land for the erection of a Hebrew theatre. The building contractor will build the theatre at his own expense and will pay the union 120 litres of sterling yearly. At the end of thirty years the theatre is to become the property of the union.

Industrial Agricultural Colony Founded in Palestine

According to reports received from Palestine, the Palestine Land Development Company has completed the purchase of about 5,000 dunams in the vicinity of K'Far Saba and Ein-Hai (near Petach-Tikvah), the negotiations for which were started during the first year of the occupation.

A year ago a contract was signed between the P. L. D. C. and the "Ahuza A" Society of New York for the purchase of this tract of land by the society. This land has now been registered with the government in the name of "Ahuza A" Society.

The "Ahuza A" Society intends to found on this land an industrial agricultural colony for the development of agricultural industry in Palestine.

The "Ahuza A" Society has come to an agreement with the colonies K'Far Saba and Ein-Hai, which were destroyed during the May riots and are being reconstructed, to combine the three colonies into one large colony.

The P. L. D. C., it is further reported, has purchased 240 dunams (about 400,000 pic) of land on the borders of Tel-Aviv. This land stretches for a length of one kilometer along the seashore. This purchase will enable Tel-Aviv to extend to the north.

The P. L. D. C. has sold this land to building societies, comprising a membership of about 200 inhabitants of Tel-Aviv. These societies intend to commence building in the spring.

How Often Do You Carry Money With You?

Business men and others intending to go into business, frequently carry with them for short periods, considerable sums of money. They are in peril of being robbed, but carry the money with them just the same, because they figure on making use of it shortly.

The East River National Bank is now paying monthly interest on special accounts. If you think you will shortly need the money, deposit it in the Special INTEREST Department of The East River National Bank and withdraw it when you need it. You draw interest on it each month.

The East River National Bank has been in existence since 1856 and is one of the soundest National banks in New York, is a member of the New York Clearing House, and The Federal Reserve System and a depository of the City and State of New York.

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ENGAGEMENTS

DEUTSCH-SCHWARTZ—Mr. and Mrs. Edmund Schwartz of 840 East 156th street announce the betrothal of their daughter Margaret to Mr. Morris J. Deutsch.

FINEGOLD-SHERWIN—Mr. and Mrs. Samuel Sherwin, 915 Kelly street, announce the betrothal of their daughter Bessie to Mr. Max Finegold of Freehold, N. J.

HARTMAN-WEINER—Mrs. Frances Weiner, 564 West 160th street announces the engagement of her daughter Sadye to Mr. John J. Hartman of New York.

HOCHENBERG-BAYES—Mrs. Bayles of 1878 Seventh avenue announces the engagement of her daughter Rae to Mr. Ben J. Hochenberg of New York.

JOACHIM-HYMAN—Mr. and Mrs. Sundel Hyman of No. 2069 Fifth avenue announce the engagement of their daughter Anna to Mr. Emanuel Joachim, son of Mr. and Mrs. Abraham Joachim of New York.

LEOPOLD-GRUBSTEIN—Mr. and Mrs. Samuel Grubstein, 265 Audubon avenue, announce the engagement of their daughter Dora to Mr. Arthur E. Leopold.

NEWMAN-BLOCK—Mr. and Mrs. Julius Block of 46 Fort Washington avenue announce the engagement of their daughter Rose to Mr. Charles E. Newman, Brooklyn, N. Y.

RAVITCH-BLUMSTEIN—Mr. and Mrs. William Blumstein of 430 West 116th street announce the engagement of their daughter, Juliet Jay, to Mr. Morris Ravitch, son of Mr. and Mrs. D. Ravitch of 454 Fort Washington avenue.

SHANE-ELISBERG—Mrs. E. Elisberg, of Edgemere, L. I., and Lakewood, N. J., announces the engagement of her daughter Stella to Mr. Louis S. Shane, son of Mr. and Mrs. Bernard Shane.

MARRIAGES

CARROLL-KRONOLD—Mrs. Hans Kronold of 561 West 147th street, announces the marriage of her daughter Nord Louise to Melvin E. Carroll of 549 West 113th street on Wednesday, April 19, 1922, at her home. Rabbi Aaron Eise-man performed the ceremony.

BIRTHS

EBEN—Rabbi and Mrs. Nachman H. Eben (nee Sadie Ashinsky) of Congregation Sons of Israel, Bensonhurst, Brooklyn, announce the birth of a son on April 8 at their residence, No. 36 Bay Twenty-sixth street, Bensonhurst, Brooklyn.

FLIEGER—Mr. and Mrs. Maurice Flieger, of No. 720 W. 170th street, announce the birth of a son on April 24, 1922.

GOLDEN—Mr. and Mrs. Ben Golden, 409 W. 129th street, announce the birth of a son on Wednesday, April 19, at Knickerbocker Hospital, 450 West 131st.

GUTTERMAN—Mr. and Mrs. Morris D. Gutterman (nee Lillian Isear) announce the birth of a son, April 21, 1922, New York Nursery and Child's Hospital.

REDLICH—Mr. and Mrs. Samuel Redlich (nee Harriet Siegel) of 1738 Union street, Brooklyn, announce the birth of a son on April 19, 1922, Jewish Memorial Hospital.

ROTH—Mr. and Mrs. Sidney Roth (nee Millie Greenbaum) announce the birth of a daughter, Leonore, Saturday, April 22, at the Union Hospital, 188th street and Valentine avenue, Bronx.

WOLIN—Dr. and Mrs. H. Wolin, of 1427 Madison avenue, announce the arrival of a son on April 20, 1922, at the Misericordia Hospital, 531 East 86th street.

BAR MITZVAH

KRANZ—Mr. and Mrs. Michael Kranz, of 656 St. Nicholas avenue, announce the Bar Mitzvah of their son Seymour, Saturday, April 29, at Temple Mt. Neboh, 150th street, near Broadway.

LOWE—Mr. and Mrs. Albert E. Lowe, of 817 West End avenue, announce the Bar Mitzvah of their son, Mortimer Lowe, April 20, at B'nai Jeshurun Synagogue, 257 West 88th street.

IN THE SYNAGOGUES

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

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.

EIGHTH AVE. TEMPLE (8th Ave. and Garfield Pl., Brooklyn)—Special services this evening in honor of Dr. Alexander Lyons' 20th year in Brooklyn. Dr. Lyons will preach Sabbath morning.

HEBREW TABERNACLE (Broadway at 158th St.)—This evening Rabbi I. Mortimer Bloom speaks on "Say It with Music." Sabbath morning on the weekly portion.

KEHILATH JESHURUN (121 East 85th St.)—Sabbath morning Rabbi E. L. Solomon will preach on "Zachar U'Nek-evah."

MONTEFIORE (Hewitt and Macy Place, Bronx)—This evening Rabbi Jacob Katz speaks on "After an Execution." Sabbath morning Rabbi J. Katz will speak on the weekly portion.

MT. NEBOH (150th St. and Broadway)—Rabbi Aaron Elseman will speak this evening on "Optimism at Eighty-eight Years of Age." Sabbath morning, "The Religion of Health."

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

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

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

ORACH CHAIM (1491 Lexington Ave.)—Mr. N. Sokolow of the Zionist delegation will occupy the pulpit.

PENI-EL (W. 147th St.)—Rabbi Joel Blau speaks this evening on "Spiritualism and Religion." Sabbath morning, "Buried Treasure."

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

PROGRESSIVE SYNAGOGUE (46th St. and 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.

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

TEMPLE ISRAEL (96th St. and Central Park West)—This evening Rabbi Louis I. Newman will speak on "Laughter and Religion." Sabbath morning, Rabbi Maurice H. Harris will preach on "The Power of Simplicity."

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

TEMPLE SINAI (Arlington Ave. and Bradford St., Brooklyn)—Judge A. H. Geismar will speak this evening on "True Religion." Rabbi Maxwell L. Sacks will speak on Sabbath morning.

TREMONT TEMPLE (Grand Concourse and 180th St., Bronx)—Rabbi L. A. Mischkind speaks this evening on "Human Nature." On Sabbath morning Rabbi Mischkind will preach a sermonette.

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

Montefiore Home's Annual Meeting

The annual meeting of the members of the Montefiore Hospital and Home took place last Sunday morning at the building on Gun Hill road. Mr. S. G. Rosenbaum read the presidential report, in the course of which he said:

"Our research department is devoting its energies to the studies of disorders of the glands of internal secretion, particularly to the disease known as exophthalmic goitre. Reports on some of this work have already been published and have aroused great interest among members of the profession. Further development of this study may lead to far-reaching changes in our conception of this disease and allied diseases. It is quite possible that, with the future prosecution of this work, medical methods will be found successfully to treat exophthalmic goitre and that the surgical operation which is extensively employed may be discarded."

The cancer division is studying methods of standardizing radium and X-ray dosage. Mr. Rosenbaum reported. Montefiore Hospital has the use of two grams of radium. The city and country institutions now can accommodate 800 chronic patients. The president recommended a program calling for new buildings at Bedford Hills, a nurses' home in the Bronx group and a building for the occupational therapy department.

A demonstration of the occupation therapy provided an interesting attraction for the directors and other friends of Montefiore Hospital at the meeting. Patients who weave and make toys and rugs showed by their enthusiasm and skill the practical use of this method of therapeutics. One man who had been unable to move his hands six months ago demonstrated how toy-making had lured back their use. Other patients exhibited the new skill which gave them curative happiness.

Arab-Jewish Conflict at Wall of Temple

Jerusalem (Jewish Press Association)—A menacing controversy arose at the famed "Wall of the Temple" between some Arab workmen and the pious Jewish worshippers there assembled. Ordered to remove the benches in front of the "wall," on which the devotees sit during their hours of penitence and earnest supplication, the Arab workmen found difficulty in the active resistance of the Jewish worshippers. A serious conflict might have arisen, had not the police intervened and brought new benches to replace those which were to be removed. All is peace again on this holy ground and place.

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Jewish Foster Mothers Organize

A meeting which marks a definite step forward in the care of dependent children was held by the Foster Mothers of the Home Bureau of the Hebrew Sheltering Guardian Society, of which Mr. Adolph Lewisohn is president, at the Y. W. H. A. yesterday (Thursday) afternoon at 2.30 o'clock. At this meeting the Foster Mothers, who number 165, organized a working organization to learn if there are not enough Hebrew homes in New York city to provide homes for all the dependent Jewish children of the city, that in the future all normal dependent children can be absorbed into the community life. Dr. Leon W. Goldrich, executive director of the society, delivered an address, after which there was a reception.

The members of the Home Bureau Committee are: Mrs. S. L. Stix, chairman; Miss Mary E. Boretz, head worker; Mr. Herman Block, Dr. Leon W. Goldrich, Judge Samuel D. Levy, Mr. Louis Seligsberg, Mrs. Rachel Mayer, Mrs. Hanna Oppenberg and Miss Alice Seligsberg.

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If your baby does not gain in weight and is irritable, something must be the matter with it.

In this paper from time to time you will find an advertisement of Borden's Eagle Brand Milk, a food that has raised more healthy babies than all the prepared infant foods combined. Cut out the advertisement and mail it to The Borden Company, New York, and they will send you, free of charge, what you want, either instructions in your own language for feeding your baby, or a baby book, or a recipe book telling you how to make tasty dishes with Eagle Brand. Ask for by name what you would like to have.

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of Mrs. I. Talpis, and the affair was in charge of Dr. I. Goldbloom. The kitchen, for the special occasion, was conducted by three immigrants. The general arrangements were under the auspices of a committee of the E'nai Brith of El Paso, Texas, with Mr. Martin as the chairman.

A similar Passover celebration was held at Mexico City. Necessary funds for the celebrations were furnished by the Executive Committee of the Independent Order of E'nai Brith.

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Season tickets for the fifth season of concerts by the Goldman Band under the direction of Edwin Franko Goldman, to be given on the Green at Columbia University, are now ready and may be had free upon written request to "Summer Concerts," Columbia University, New York City. The only requirement is that a self-addressed, stamped envelope be enclosed with request.

The season will last twelve weeks, beginning June 12 and ending September 8, and tickets for the entire season will be provided for those who write for them. There will be forty-two concerts on the Green at Columbia University and sixteen additional concerts in the parks and hospitals of the city. Two concerts will

through subscriptions ranging from \$5 and \$10 up. The larger contributors to the fund which makes these concerts possible are Mrs. Daniel Guggenheim, Mrs. Helen Hartley Jenkins, Mrs. Simon Frankel, Mr. Thomas F. Ryan, Mr. Murry Guggenheim, Mr. John D. Rockefeller, Jr., Mr. Philip Berolzheimer, Mrs. E. H. Harriman, Mrs. M. R. Hambur, Mrs. William C. Potter, Mrs. Clarence Millhiser and Mr. Felix Warburg.

Careful preparations have been made for the coming summer, and besides the Goldman Band and its popular conductor, a noted soloist will appear at each concert.

Monday evening, May 1, should prove the most interesting occasion of the year to theatergoers, for the eagerly awaited engagement of Miss Jane Cowl will be inaugurated before an audience which will no doubt test the capacity of the Bronx Opera House, 144th street and Third ave. The popularity of the distinguished artist is a guarantee of genuine pleasure, and the fact that this talented star is to be seen in her unprecedented success, "Smilin' Through," adds luster to this event. This beautiful play stands at the head of the long list of Miss Cowl's New York triumphs, and entertained the metropolis for many months, preceding thence to Chicago and Philadelphia, in each of which cities new records for attendance were registered during protracted engagements.

Miss Cowl is a stickler for performances as near perfect as can be assured by the selection of the most capable support obtainable, and insists upon the original New York players continuing in her cast throughout the life of the play.

William Hodge in "Dog Love" will be the attraction at the Bronx Opera House week beginning Monday, May 8.

BROOKLYN NOTES

Dinner to Colonel Patterson

A banquet was tendered to Colonel J. H. Patterson of the visiting Keren Hayesod delegation last Sunday evening at the residence of Mr. Leon Goldappel, No. 829 Union street. Rabbi Alexander Basel of Congregation Mt. Sinai was toastmaster and in introducing the guest of honor said, among other things:

Rabbi Basel said in part: "We are not gathered here tonight in order to acquire enthusiasm for a cause which is already near and dear to our hearts. We are here to celebrate a great event—the capture of Palestine—and to

answer the challenge and prove our devotion to a cause for which Israel has fought and bled for centuries."

A collection was made for the Keren Hayesod and the sum of \$6,250 was pledged.

Dr. Lyons' 20th Anniversary

This (Friday) evening there will be special services at the Eighth Avenue Temple, Garfield place and Eighth avenue, in honor of the 20th anniversary of Rabbi Lyons' ministry with the congregation. There will be interesting addresses and a reception will conclude the evening.

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The celebrated American actress who is playing a short engagement in a new literary play by Peretz Hirschbein, "A Child of the World," at the Irving Place Theatre, 15th street and Irving Place, this Friday, Saturday and Sunday evening, April 27, 28 and 29.

also be given for subscribers only. These concerts, which have become a part of the summer life of the metropolis, attracts crowds often reaching the twenty thousand mark, and are supported

honor the man whose efforts made it possible.

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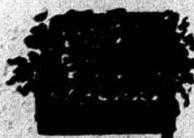
"Many of our Reform rabbis are vehemently opposing the establishment of a Jewish homeland in Palestine. The controversy has even penetrated in the halls of our Congress. Shall we permit our opponents to say this:

"The Jews are able to raise money in vast sums; we have seen that. They were asked to contribute \$14,000,000 to aid their suffering brethren across the seas, and they contributed \$18,000,000. Now they are asked for \$3,000,000 for establishing a homeland in Palestine and they fail to respond. What does this prove? That the Jews themselves are not enthusiastic about the movement."

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The Free Synagogue and the Hebrew Union College

Editor Hebrew Standard:

I beg to send you herewith a copy of a letter addressed this day by a committee of the Free Synagogue to Charles Shohl, president of the Union of American Hebrew Congregations, dealing with a communication addressed by him to the rabbis of the congregations of the Union of American Hebrew Congregations.

FREDERICK L. GUGGENHEIMER,
Executive Secretary.

New York, April 21, 1922.

Charles Shohl, Esq., president,
Union of American Hebrew Congregations,
Cincinnati, Ohio.

Sir: On April 11, 1922, as president of the Union of American Hebrew Congregations, you addressed an open letter to the rabbis of the congregations in the union. Enclosed in this letter was a copy of a letter (*) written by Mr. Daniel P. Hays as chairman of a committee appointed by the Executive Committee of the union to confer with a committee of the Free Synagogue of New York. This letter was addressed to Dr. Lee K. Frankel, chairman of the latter committee. On the outer page of this letter the following title, not contained in the original, was added: "Dr. Stephen S. Wise Makes a Proposal to the Union, and the Committee's Reply."

We refrain at this time from commenting upon the lack of courtesy and taste on your part in publishing Mr. Hays' letter before official action had been taken by the Executive Committee of the union. Regarding the letter which you addressed to the rabbis of the union (**) in view of its malicious and calumnious attack on the rabbi of the Free Synagogue, we demand, as representatives of a congregation affiliated with the union, that you call an early meeting of the Executive Committee of the union in order that we may personally present the facts in the matter for such action in reference thereto as the Executive Committee may deem proper to take.

Not with the thought that any explanation is due you, but rather that the Jewish ministry and laity alike may be informed of the true situation, we append herewith the facts in the case.

In May, 1921, the Free Synagogue addressed a communication to your Exec-

utive Board, setting forth the considerations which had induced the synagogue to undertake the establishment in New York City of an institute for the training of men for the Jewish ministry. In this letter the synagogue invited the union's approval of its plans and its cooperation in their working out. (***) The wholly friendly character of this communication prompted the Executive Board of the union, at its meeting held in Buffalo May 23, 1921, to appoint a special committee of the union to confer with the Free Synagogue. This conference was postponed because of the illness of Dr. Wise in June and July, later because of the illness of Judge Elkus in the fall, and again because of the illness of some of the Cincinnati members of your special committee.

(*) Published under heading, Appendix A.

(**) Published under heading, Appendix B.

(***) Published under heading, Appendix C.

Subsequently conference of the members of your special committee, including Messrs. D. P. Hays, chairman; Ludwig Vogelstein, Ben Altheimer and Rabbi Pollak, and upon one occasion Acting President Julian Morgenstern, were held with the committee of the Free Synagogue. These conferences were characterized, as you must have been informed by your representatives, by entire cordiality and good will.

At the first conference, December 22, 1921, your representatives sought to dissuade the Free Synagogue from its purpose, setting forth that, from the viewpoint of the Hebrew Union College, another institute for the training of rabbis was unnecessary. We, on the other hand, set forth as frankly our own deep conviction why such an institution should be founded in New York city. It is unnecessary to restate all of these grounds, for they have been outlined with some fullness in our communication of May, 1921, addressed to your body.

We cited these facts: The Jewish population of America has grown ten times as large as it was in 1874, when the Hebrew Union College was founded. The Jewish population of New York city, the largest Jewish centre in history, is five times as large as the Jewish population of America in 1874. New York offers opportunities for work in universities of the highest academic standards. New York contains two Jewish libraries of the first order—that of the Jewish Theological Seminary and the Schiff col-

lection of the New York Public Library. By reason of its vast Jewish population an institute in New York city would afford opportunities for practical acquaintance with the enormously important questions of Jewish religious education and Jewish social service which could not be afforded elsewhere.

We stated that the purpose of the founders of the institute was to appeal solely to graduates of American colleges and universities who, having completed their secular education, would be free to devote themselves for a period of years together to their rabbinical studies. We stated that your underlying assumption that the establishment of another school for the training of rabbis must necessarily be harmful to the Hebrew Union College was wholly out of keeping with the spirit that has governed Jewish affairs during the past century; indeed, for many centuries; that within seventy-five years at least four rabbinical institutions had been founded in Germany and Austro-Hungary, namely, in Breslau, Berlin, Vienna and Budapest, and that at no time and by no one of these institutions had it been sought to avert the creation or the rise of another. We furthermore stated that many Jewish congregations throughout the country had empty pulpits because of the insufficient number of men prepared to serve as rabbis. In the course of the negotiations it was also mentioned that approximately fifteen men (the number is now twenty) had applied for admission to the institute, even though practically no literature concerning its plans and courses had been published. It was further stated that under the honorary presidency of Dr. Emil G. Hirsch, rabbi of Temple Sinai, Chicago, and the presidency of Dr. Wise it was planned to begin the work of the institute in October, 1922.

At the second conference, March 8, 1922, the suggestion was made to us in what seemed, and we have no doubt was, a wholly amicable spirit, that we outline possible plans of co-operation with the Union of American Hebrew Congregations. Acting President Morganstern, in response to the query of Dr. Frankel as to whether a method of co-operation would be considered by the Union, stated that the participation of his associates and himself in the conference was indicative of the willingness of the executive committee to receive such a plan. At the final meeting, held March 17, 1922, we, and not, as you say, Dr. Wise, submitted to your representatives a

"Basis of Discussion" (*). Your New York representatives, we are sure, will agree that in the course of the discussion of the memorandum, submitted by us, as was expressly stated, tentatively and only as a basis of discussion, they received our suggestions as in the main acceptable and even admirable. Naturally they stated that the final decision must rest with the executive committee.

At the final meeting, one of your committee stated that our plan to make the Jewish Institute of Religion an integral part of the Union made the day of meeting one of the happiest of his life. Another member declared that the "Basis of Discussion" gave him great joy. The third member stated that, though he had had no formal discussion with his colleagues, he was prepared to recommend the adoption of the plan with some slight changes. He suggested to his colleagues that Rabbi Pollak be sent to Cincinnati in order to urge adoption. Another of your committee thereupon added that, inasmuch as they wished the plan to be adopted, it would be better if two of them were to go to Cincinnati in order that they might urge it themselves.

There was not the slightest intimation in the course of our last conference that the plan in its entirety or in any of its details was unfriendly or antagonistic either to the Hebrew Union College or to the Union of American Hebrew Congregations. Throughout the conferences Dr. Wise and others of us gave personal expression to our deep and unfeigned interest in the Union to which the Free Synagogue belongs and in the college, the chief institution under its care, three of whose graduates are Dr. Wise's associates in the ministry of the Free Synagogue.

In the course of the last conference, March 17, 1922, it was suggested by several of us that if possible an early decision be arrived at, though no date was named. It was one of your representatives who stated that it was only fair that we should have a reply by April 15. This suggestion was made in part because Dr. Wise had planned to leave for Europe early in June to secure additional members for the faculty of the institute. If the Executive Committee of the Union desired to utilize Dr. Wise's services to secure funds for the Union, as provided in the "Basis of Discussion," it would be necessary for him to share his plans and engagements accordingly. If the proposed plan of co-operation should prove unacceptable to the Executive Committee, it was understood by your committee it would be necessary for Dr. Wise to visit several Jewish centres, before leaving for Europe, to secure funds for the maintenance of the institute during its first years. This was the more necessary because the committee had refrained from attempting to secure funds for the institute pending the negotiations with the Union since May, 1921.

It is almost incredible that you should distort the above facts into the following, which is quoted from your communication of April 11, 1922:

"Dr. Wise or the chairman of his committee insists upon an answer in fifteen days, or Dr. Wise will immediately set out upon a tour of the West to raise money for the support of the proposed college in New York." Just as little is it fair to imply, as you do, that the "Basis of Discussion" submitted by us, a group of men deeply interested in the Union and persuaded of the importance of its service to American Israel, was in substance an ultimatum. Your committee definitely understood that our memorandum, bearing the title, "A Basis of Discussion," was nothing more than what it purported to be.

Our committee were prepared to go to Cincinnati to meet with your Executive Committee. We were advised that no meeting would take place in the near future, but that an informal conference could be arranged with the president and vice-president of the Union. We concluded it would be better for your committee to meet with these officers informally. We expressed the hope that, if necessary, we might later meet with your Executive Committee.

Contrary to our understanding of your committee's statement the conference was neither small nor informal, but was participated in by "a group of fifteen gentlemen, consisting of members of the Executive Board of the Union and members of the Board of Governors of the Hebrew Union College, as many as could be summoned upon such short notice." This conference adopted a "declaration," which, Mr. Hays in his communication of April 6, 1922, to Dr. Frankel states, was to be the basis of his committee's report to the Executive Committee. Notwithstanding this, and without authorization of the Executive Committee, you cut off every opportunity for a presentation of our case and deliberately published Mr. Hays' letter.

Again without authority you supplemented this letter by one over your own signature as president of the Union of American Hebrew Congregations in which our suggestions are rejected in terms couched in the most unfriendly spirit. In this letter you advised the rabbis of the congregations of the Union that there can be no "basis of discussion" between the Union and the Free Synagogue. You had no authority to make such a statement. You and your associates were, of course, free to disapprove our suggestion. You had no right in common decency to publish the views of your colleagues and yourself in a form which makes them appear as

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an official decision of the Union of American Hebrew Congregations.

We protest alike against the spirit (*) and the form of your communication. We offer no defense of Dr. Wise against your wilfully misleading and calumnious attack upon him. He needs no defense at our hands before American Israel. But as members of a committee of the Free Synagogue, which has sought to deal with the Union in a spirit of utter fairness and friendliness, we protest against your attitude toward a body which we have the honor to represent. We demand that with the least possible delay you call a meeting of the executive board of the Union of American Hebrew Congregations in order that it may consider what action to take in reference to a public statement of its president, which traduces the honor of the representatives of a constituent synagogue who sought in the spirit of unity which befits Jews to confer with a committee of the executive board.

We accept as final the "declaration" which you and the fifteen gentlemen present at your conference made in respect to the possible relations of the Union of American Hebrew Congregations and the Jewish Institute of Religion. It is not our purpose to appeal therefrom to the executive board. We demand, however, in justice to the Free Synagogue, either that you publicly retract the calumnious and false innuendoes in your public statement of April 11, and recite the facts as you have not therein stated them, or that the Free Synagogue through its representatives be given the opportunity promptly to present the entire matter to the executive board of the Union of American Hebrew Congregations.

Very truly yours,

ABRAM I. ELKUS,

President;

LEE K. FRANKEL,

Chairman of Committee;

JULIAN W. MACK,

CHAS. E. BLOCH,

H. M. KAUFMANN,

WALTER S. HILBORN,

I. N. THURMAN,

F. L. GUGGENHEIMER,

Executive Secretary;

Committee.

(*) The letter from Mr. Shohl to the rabbis is as follows:
THE UNION OF AMERICAN
HEBREW CONGREGATIONS
Hebrew Union College
Jewish Bureau of Civil Rights
Synagog and School Extension
National Federation of Temple Sisterhoods
OFFICE OF THE PRESIDENT

Cincinnati, April 11, 1922.

Dear Rabbi:—

I enclose an important communication. Dr. Stephen S. Wise has long contemplated founding a rabbinical academy. He has frequently found fault with the Hebrew Union College. He has expressed discontent with the Union of American Hebrew Congregations. Dr. Wise's latest utterance in the Bene Brith Monthly is an instance. He criticizes the Union because of the utterances of one man who made a speech at the last convention.

The lack of generosity in the charge lies in the following fact: Dr. Wise asked for a year book of the Union containing Mr. Bernheim's speech, saying he wanted to refer to it in an address. He was informed that the speech would not appear in the Union's year book. This repudiation he ignores in making the charge.

Dr. Wise's newest step consists of a proposal that his long contemplated rabbinical college be taken under the wing of the Union; that it be given a "minimum of \$45,000 a year"; that it be altogether independent of the Union,

Continued page 12

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SOLOWEYS CELEBRATE GOLDEN WEDDING, SILVER WEDDING AND WEDDING



A triple celebration in which there was a wedding, a silver wedding and a golden wedding fell to the lot of the Solowey family recently when four generations of that family assembled at Westminster Hall to participate in the festivities incidental to the golden wedding anniversary of Simon Solowey and his wife Rebecca of No. 29 West 111th street, the silver wedding of their son Samuel and his wife Rose of No. 158 Sixth avenue and the wedding of their granddaughter, Miss Miriam Solowey, daughter of Sam, to Charles Josephson, a pharmacist, of No. 235 East Twelfth street.

Mr. and Mrs. Simon Solowey, who are sixty-eight years old each, came to this country from Minsk, Russia, about fifteen years ago. In the old country Solowey was a brewer. The elderly couple have five sons and five daughters.

Mr. and Mrs. Samuel Solowey, each forty-seven years old, have five children, two sons and three daughters. Their

twenty-five years of married life found them the gayest of the party.

Miriam Solowey, the new bride, blushing said before the wedding ceremony that her marriage was the culmination of a childhood romance. She and Josephson were boy and girl sweethearts. Josephson often carried her books to school. After graduation Miss Solowey became a teacher in Public School No. 41, Greenwich avenue, near Tenth street, and Josephson still carried Miriam's books and papers, just as he carried them to the school years ago.

Samuel Solowey and his four brothers are restaurateurs, owning twenty-five places in various parts of the city.

Mr. and Mrs. Simon Solowey had the opportunity of seeing all of their immediate family together for the first time in years. At the beginning of the reception the aged couple started to keep track of all their relatives, but gave it up when second cousins, once removed, and other cousins, twice removed, began to greet them.

PALESTINE FROM DAY TO DAY

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

On March 11 the completion of forty years of work of Mr. Ussischkin in the Zionist movement was celebrated in Jerusalem. Over 200 representative Jews gathered in the Central Hotel to welcome Mr. Ussischkin, and the gathering did not disperse until 3 o'clock in the morning. Speeches were made by representatives of all parties and institutions of Palestine Jewry.

Sir Robert Whaley Cohen of London, president of the Palestine Economic Council, has arrived in Palestine to make an extended and detailed study of the economic life and status of the country.

A new state road has been built between Rishon-le-Zion and Jaffa, and special automobile buses will carry passengers between these two places at a very reasonable rate of fare. It will require only fifteen minutes' ride and, as a result, many Jews who have their places of business in Jaffa will live in Rishon-le-Zion, where the housing shortage has not been felt, commuting daily to and from their business. As the cost of buildings and lands is cheaper in Rishon-le-Zion, a boom is expected in that colony.

In the city of "Zeffath" the Jewish and Arab fish dealers entered into an agreement to cease their competition and raise the price of fish in the market. The result has been that the whole population, Jewish and Arab as well, united and declared open warfare on the tradesmen, who concluded the above mentioned agreement.

Seventeen Arabs were killed in a skirmish between Arab villages near Hebron growing out of a long standing feud. The correspondent who reports this news to the London Times declares that the conflict is not connected with the "dispute between Arabs and Zionists."

"The American Society for the Exportation of Fruits From Palestine," which was founded in Boston with a capital of \$100,000, has succeeded in creating a modern establishment in Petach-Tikvah for fruit packing, and is going to set up a similar establishment in Rechoboth. The capital necessary for the new establishment in Rechoboth is being provided by a group of Montreal Jews.

Speaking at a big workers' rally in Jerusalem, J. Sprinzak, a leader of Poale Hazeir, denounced the limitation of Jewish immigration to Palestine.

The funds of the David Wolfsohn Foundation will be used for the erection of a building to house the National Library in Jerusalem, it was decided at a conference in Berlin of the executors of the fund, including Hans Herzl, Jacobus Kahn, Dr. Katzenellensohn of Libau, one of the directors of the Jewish Colonial Trust, and Dr. Lishinsky. Arrangements have been made with Dr. Heinrich Levy, who has left Palestine to draw plans for the library building which is to serve as the Wolfsohn memorial.

The National Library received recently from the Zionist Organization of America thirty-one cases of books, containing about 1,100 volumes. Included among the books are the following subjects: Education, world war, standard English, classics, travel and sociology. Worthy of special mention is an edition of the American Encyclopedia Britannica, as well as an astronomical lexicon by Valentiner in five volumes, a comparative grammar of Indo-German languages by Brugman in four volumes, Fraser's edition of Pausanias in five volumes. The shipment also contains a collection of Judaica in German by such well known authors as Wilhausen, Stade, Kuehnen and others.

The "Tikvah" Society, numbering forty members, bought forty dunams. When all the members have paid their share, the society will present the land to the J. N. F. and the members will remain as tenants on J. N. F. land.

A co-operative society numbering 150 members and formed by the "Halvaa Vehisahon" Society has for its object the enabling of members to acquire land and houses, the payment to be made in

eleven years through monthly installments. Lots will be drawn each month, the winning member receiving a loan of £E250.

Among the Chaluzim who have recently arrived in Palestine there are six Chaluzim and four Chaluzoth who have graduated from the Agricultural School in Litmeritah, Czecho-Slovakia. They have brought with them agricultural and other implements and some furniture. As a result of negotiations with the Colonization Department of the Zionist Executive, the group received a small loan from the department, with the help of which they have settled in Ein-Ganim. Some of these Chaluzim are cultivating a tract of land in Ein-Ganim and others are working in the American Palestine Fruit Canning Company in Petach-Tikvah. The group has leased from the Ein-Ganim Colony a tract of land on which to grow vegetables and raise poultry.

A regular fortnightly air mail service has been arranged between Palestine and Mesopotamia, via Cairo. No responsibility in respect of loss to or damage of mails forwarded by aerial service is accepted.

Rabbi Solomon Re-elected

At the annual meeting of Congregation Kehilath Jeshurun held last week, Rabbi Elias L. Solomon was re-elected for a period of three years with an increase of \$1,000 per annum in salary.

German Secretary of War to Fight Anti-Semitism

Berlin (Jewish Press Association).—Dr. Goessler, Minister of the War Department, expressed in an address before the Reichstag his utter and uncompromising opposition to anti-Semitism in whatever form it might manifest itself. He served notice upon all that he will contend with all his powers against the slightest form of Jew-baiting and Jew hate in his department.

This speech of Dr. Goessler was made in response to an interpellation presented by the Socialist deputies, demanding to know why the government subsidizes and aids a certain military publication, particularly pronounced in and because of its anti-Semitic propaganda.

"Chad Gadya" Theatre in Warsaw

Warsaw (Jewish Press Association).—In the immediate future there is to open here a new and novel Jewish art theatre, the artists and performers of which will be only marionettes. The dramatists Brodersohn, Tunkel, Fogel and Kaganowsky and the scenic artist Isaac Bronner have collaborated in the preparation of the proposed productions. The marionettes will represent and symbolize prominent Jewish personalities in the world of politics, art and literature.

The quaint and picturesque name of "Chad Gadya" has been selected for this theatre—an innovation in the dramatic world of this country.

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Edited by J. P. Solomon, 1882-1909

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

Friday, April 28th, 1922 : : Nissan 30th, 5682

On the Adriatic, of the White Star Line, recently sixty-eight "reds" departed these shores to join "Big Bill" Haywood, the erstwhile leader of our I. W. W., in his new haunts in Soviet Russia. Of course, our enemies, so quick to identify all Jews with the Bolsheviki, would be certain to heave a sigh of relief over this riddance to America of sixty-eight "Russo-Jewish" Bolshevists! But, alas! the facts are against such action. Of the sixty-eight only four are Russian Jews, and all the rest, sixty-four, native Americans.

In its issue for March 10 Israel's Messenger, of Shanghai, admits us to the fold of the "true-blues." Anent ourselves its editor states: "Show us a Jew who clings to the ancient Siddur and we shall show you how loyal he remains to our ancient Fatherland." We were never anything Jewish but this. What we objected to, and still, for the matter of that, object to now is to interpret Orthodox Judaism in terms of adherence to the Zionist movement. There may be and doubtless are a considerable number of Orthodox Jews outside the fold of formal Zionism; there are many firm followers of Zionism who are anything but Orthodox Jews.

Those, like ourselves, who have protested the holding of graduating exercises in the public schools on the Jewish Sabbath, to-wit, Friday evening, have committed a "terrific blunder." We have even acted "unwisely." "There is nothing in the tenets of the Jewish religion that justifies this proceeding (i. e., protest), as no writing or other action that might be construed as working on the Sabbath is asked either of the pupils or those attending." No wonder we Jews are not respected when a "Jewish" "authority" makes the ridiculous assertion we have just quoted. Not only do graduating exercises on a Friday evening interfere with the due observance of our Sabbath by the pupils and by those attending these exercises, but their holding involves actual work which desecrates our Sabbath by all Jews concerned therein, either as teachers, pupils or visiting auditors. However, we need not labor this point. Suffice it to say that the "authority" we have just quoted is The American Israelite, and when we have said this we have said all that need be said in refutation of its jejune, degrading and un-Jewish utterance.

The West London Synagogue of British Jews, of London, is the Reform congregation of our brethren in the English metropolis. Not that it is a Reform synagogue in our American understanding of that term, for it was founded upwards of eighty years ago and practically its only "reform" was that it refused to tolerate the supervision of the chief rabbi over its spiritual affairs. Even today it introduces real reforms into the service quite slowly and only after due deliberation. Thus only now it proposes to omit henceforward the final Maariv service at the conclusion of the Day of Atonement, to slightly alter the time at which morning service on certain holidays is to begin, and to order somewhat different than heretofore, doubtless from the point of view of expediency, its method of celebrating Simchas Torah. The only other reform proposed, and this is startling for so conservative a Reform congregation, is that the Sabbath eve service shall begin at a fixed hour on Fridays throughout the year. In this respect the Joshuas of Berkeley street have at last mustered up sufficient courage to command the sun to sink on schedule.

Sabbath begins at 6:32 p. m. Tazria and Metsora. Rosh Chodesh. Lev. 12:1-15:33. Num. 28-9:15. Prophetical reading, Is. 66-1:24.

JEWISH CALENDAR

Table with 2 columns: Date (1922) and Jewish Holiday (e.g., Rosh Chodesh Iyar, Lag B'Omer, Rosh Chodesh Sivan, etc.)

* Also observed the day previous as Rosh Chodesh.

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

THE JEWISH INSTITUTE OF RELIGION

THE Jewish Institute of Religion is the name of the new Rabbinical seminary which has been started under the auspices of the Free Synagogue of this city, with Dr. Stephen S. Wise, of course, as its president, and which will commence "operations" in the coming autumn. We were rather surprised to learn that negotiations had been under way for nearly a year between the trustees of the Jewish Institute of Religion and the executive of the Union of American Hebrew Congregations, to the end that the institute "be taken under the wing of the Union." The terms of the negotiation included providing an annual budget of \$45,000 for the institute from the Union, complete independence of the former, a representation of the Union to the extent of one-fifth of the entire board of the institute, a self-perpetuating body, and last but not least the acceptance of Dr. Wise as president. To the proposals made by the institute, just outlined, there could be but one reply from the Union, and this the institute received. The interests of "American" Judaism can best be served by a greater and more adequately supported Hebrew Union College, which is the rabbinical seminary of the Union, rather than by starting a new institution for the training of Reform rabbis, such as the Jewish Institute of Religion.

With this decision of the executive of the Union, unanimously arrived at, there cannot be any quarrel save among the docile and unquestioning followers of Dr. Stephen S. Wise. We have one seminary for Reform rabbis; let that be strengthened and built up; we do not need another seminary of this kind.

We said we were somewhat surprised to learn that this negotiation had been under way, for the last thing we looked for in Dr. Stephen S. Wise was a lack of courage to proceed with any step on which he has set his heart and mind, such as is implied in and by his approach to the authorities of the Union. Of course, his terms were such as to preclude acceptance, and here, we doubt not, he acted up to his customary courage, perhaps best embodied in the old German adage, Er ist kein Narr der's mut, sondern nur der der's tut.

Now the institute is "going it alone," with what measure of success, of real response to a need, remains to be seen. Certainly in his new role of seminary pre-ident Dr. Wise will be delicious.

Speaking on November 28, 1918, in acceptance of the presentation to him of the gold medal of the Independent Order of B'nai B'rith, President Wilson voiced his sentiments on the plan to provide persecuted Jews with the right of self-determination, as follows: "It is one thing to give a people its right of self-determination, but it is another to enter into its internal affairs and get satisfactory guarantees of the use it will make of its independence and its power, because that, in a way, involves a kind of supervision which is hateful to the people concerned and difficult to those who undertake it." These words were uttered almost on the eve of our former President's departure to attend the Peace Conference at Paris. They have been justified, perhaps, by the course of events in Palestine since then. So far as the Holy Land is concerned it was there planned to provide the Jews resident therein or emigrating thither with the right of self-determination. But the "other" inhabitants of the country have thus far failed to provide satisfactory guarantees.

Our prominent Reform rabbis have seized on the recent Passover to sound the tocsin of the world's anti-Semitism for us. Leaving aside the question whether Passover, the festival of freedom, the season when our undying traditions are strengthened on the anvil of observance, was the apposite occasion for such dolorous expressions, we would ask, Are their congregations and the community in general improved, or even edified, by this ceaseless exhumation of the anti-Semitic skeleton? One rabbi informs us that Israel is the "man of sorrow." Of course he is; but on Passover the "man of sorrow" may really take heart of grace from his traditions and hope for a better portion of the rewards of men. Another rabbi, who is less out of consonance with the spirit of Passover than his colleague, tells us that the Jew "must combine with his intense patriotism a cultivation of the international mind." What, we submit, has the "international mind" in common with Passover? No wonder that our Reform rabbis bewail the conditions of the present hour! Without, hatred; within, indifference, backsliding and empty pews. They, however, emphasize their own despite instead of seeking the real and proper corrective and applying it rigorously to themselves and their flocks.

Anglo-Jewry is vastly exercised—in fact, keenly wrought up—over the newest arrow sent in its direction, and in that of all Jews everywhere, from the bow of the British anti-Semites. Hilaire Belloc, one of the leaders if not the supreme head of this school, has written a volume entitled "The Jews," the burden of which is that Jews in Great Britain and elsewhere, too, shall be deemed and actually made aliens, and as such aliens consigned to what tender mercies the chauvinistic nations of the so-called civilized world hold out. "O, that mine enemy had written a book," exclaimed the wise king. Our enemy has written a book, and therein exhibited himself in his true colors. It is simple and easy to refute this writer's "arguments," to confound him on his own ground. But we must not forget that the Belloc book is not merely an expression of individual opinion; it represents the liturgy of a school whose members are persistent in carrying out their hostility to Jews, particularly those inhabiting Occidental lands and who cannot be convinced that their "gospel" is mischievous and dangerous. All the refutations of the Belloc book, penned by learned Jews, and even such as may claim truly liberal Christians for authors, will not, because they cannot, counteract the harm done us.

THE POWER OF FAITH

"Do His will as if it were thy will, that He may do thy will as if it were His will. Annul thy will before His will, that He may annul the will of others before thy will." (Ethics of the Fathers, ii-3.)

MEN attribute legislative power to their own personal wills. Nothing is so widespread as the universal tendency to seek to impose the individual will upon the very structure of the world. Why should the stars follow the laws of gravitation and not our wish or whim? Fate ought to hang upon our very word. Aladdin's lamp ought to be within the grasp of every mortal. Men go so far to confound even the power of faith with this mastery of the personal will. When they speak of faith, they do not mean thereby the complete surrender of the individual will to the divine will—the weakness of human dependence that conquers by the power of the humble—they mean thereby the very opposite: a power allied to magic and superstition that might bring the whole world into conformity with the petty purposes of their little day. They seek for some mystic force that might enable them to make life more endurable in keeping with their low material standard: to procure for them health, wealth and happiness. The faith they prattle of is the faith that moves mountains rather than the faith that moves man: that would bring about a magic change in the outer circumstance of living rather than a miraculous transformation in the inner circumstance of being.

Faith, however, has little, perhaps nothing, to do with externalities. The very first requirement of the life of faith is to recognize how vain and idle are the ambitions, the designs and the machinations of the average life. How like a procession of moving shadows are we! The greatest and the smallest among us; the cities we build and fill with jostling crowds; the civilizations we found, defend and afterwards wreck; all that we contrive and accomplish: how like a play of fleeting shadow pictures thrown upon the screen of being! The very world in which our little play is staged, with its revolving cycles and variously embroidered seasons: the things it gives us to touch and to take, to see and smell—what is it and its fullness but an illusion counterfeiting compact solidity for our rustic eyes? We are but shadows walking in the midst of shadows, our own conceit giving us the impression of substantial existence. The unreality of the seen must be the beginning of our true wisdom. And with this sense of the unreality of the seen there must come to us the vivid apprehension of a reality behind the colored screen of material existence with its restlessly moving figures, of which all the shadows and shows of being are a visible manifestation and from which they receive an infinite meaning. Faith requires us to admit the unreality of the seen and then to acknowledge the reality of the unseen.

Religions clash and creeds conflict with each other. But there is one thing they have in common. They all admit the unreality of the seen and the reality of the unseen. Under whatever name they worship Him or It, they all agree that there is Someone or Something trying to break through the heavy barriers of matter. This last reference to a Reality behind the phenomena is the one true kernel of all religions. They differ in dogma; they are vociferous in proclaiming articles of faith so-called that have nothing to do with faith: but in this they all unite—in this mystic background sense. Their value is directly proportioned to the strength and vividness of this sense of an infinite background space. They do, indeed, color this infinite background with their finite and oft foolish imaginings; but they cannot wholly obscure it: God is God in spite of what His worshippers believe or say of Him.

And it is this infinite background sense that recovers for us the worth of our own lives, loves and labors. As we must first lose the sense of the reality of the seen in order to gain the sense of the reality of the unseen, so must we first lose the consciousness of the worth of our little selves in order by a reference to the infinite background to gain a new sense of worth in God. We must completely surrender our personal wills to the divine will in order by such surrender to gain a new sense of mastery. We must die if we would live. This is the highest act of faith. On the surface there is nothing to assure us that our efforts are worth while. We live in the midst of this vast universal indifference, and we know not if at any moment the world engine may not crush us. And though this fear of being crushed with the sudden collapse of a world may seem remote, disenchantment is imminent and attends all our endeavors, even if these are aimed at the highest. In such circumstance to assert that our human efforts, whose scene is just this theatre of moving shadows, is nevertheless worth the undertaking partakes of the heroic. To say that goodness is good, even though its reward be suffering as in the case of Job; that sacrifice is noble, even though the very ones for whose sake the sacrifice is undertaken pay back with ingratitude as in the case of Jeremiah and other martyrs for righteousness' sake; to court a world's ridicule and scorn, to brave every obstacle and laugh in the face of bitter failure is only possible for such as are strengthened beyond human endurance by the power of faith.

Therefore, the power of faith is the only means of reconciliation, remembering always that reconciliation does not mean stupid resignation. To be reconciled with one's fate is much greater than to be merely resigned to it. It may not be possible to be happy in such a world as ours, and it may not be possible for such beings as we are to be happy in any kind of world; but even we can derive from the world we live in a quiet inward satisfaction which is the joy of those who know the secret of surrender. We may not then change the outward circumstance of our living, but we transform the inward circumstance of our being. And even though the heavens crash about our heads we may yet turn Godward and say to Him: We believe, therefore we live. JOEL BLAU.

PERSONALITIES

DOWN a street that is emblematic of utter materialism—Grand street—there was built a little institution that is distinguished by everything that is fine in art—the Neighborhood Playhouse. The choice of location may not be entirely an appropriate one, but the Lewisohn sisters, Alice and Irene, have not been troubled by location. They took an idea, coupled it with the atmosphere of the East Side and produced something artistic.

The Neighborhood Playhouse is now known all over New York as a place where, like its sister house at the other extreme in Greenwich Village, the Provincetown Players' barn, a worth-while play, ballet or recital can always be found.

Officially the purpose and aim of the Neighborhood Playhouse is outlined in an old statement written by

then endowed by the Lewisohns, and so has never suffered the growing and grown-up pains so vitally associated with idealized efforts.

The dramatic department is divided into classes in music, dance and dramatic interpretation. The music division is chiefly engaged in choral work for the festivals. Six years ago the Balalaika orchestra, now a famed group, was organized and devoted itself to Russian music, and has contributed much to the national coloring of the festivals. The dancing classes are attended by boys and girls from six years up. The division for dramatic interpretation conducts classes in diction and plastique, but most of the study is carried on through intensive rehearsals and individual training in roles. In addition to the regular teaching staff many well-known artists help out with instruction to selected groups.

in the Yiddish repertoire. Jacob Ben-Ami had a season at the Neighborhood Playhouse, and this practically brought him recognition on the Jewish stage.

Outside of dramatics, the artists who should be most grateful to the Playhouse are the Duncan Dancers. These six girls, students of Isadora Duncan, had achieved success before they appeared at the Neighborhood Playhouse. But, in America at least, that success was trifling to the acclaim that was accorded to them after they had danced during a season on the East Side. We have seen the Duncan Dancers many times and in many places, from rehearsals in their studios to grand performances at the Metropolitan Opera House, but we have never seen them appear to better advantage than at the Neighborhood. The little artistically appointed theatre, with its always appreciative and understanding audience, was the ideal background for the dancers. Their performance took on an intimate appeal. There was no yawning chasm of an auditorium to get their message across—stretch your hand across the footlights and you are in intimate contact with your audience.

The people who saw the Duncan Dancers at the Playhouse went literally wild over them. The word spread throughout the East Side, and soon the Duncan Dancers were a powerful drawing power. And when a musician or dancer has won the heart of the East Side her worries are over. So it was with these dancers. Every performance they gave thereafter "uptown" was crowded with enthusiastic mobs.

Recently Augustin Duncan, the actor who made such a great success with the Theatre Guild performances, particularly in "John Ferguson"—he is, by the way, a brother of Isadora Duncan and was the guiding father of the Duncan Dancers on their tours until about three years ago—brought his production of "The Good Ship Tenacity" to the Playhouse, and a feature of the present plans of the institution is to present Rudolph Schildkraut, the father of Joseph—take this for an achievement in irony—in a series of Yiddish plays.

For all these activities we ought to be profoundly thankful to the Misses Alice and Irene Lewisohn. Their productions are distinguished by a beauty and finesse that is not always found on Broadway; their settings and costuming, prepared by the staff, are most effective and consistent, and their management and discipline behind the scenes, in especial when the festivals and performances by their players are given, is all that a fine theatre should promote.

Of course, whether the Neighborhood Playhouse is all to the neighborhood that it was planned to be is a question. More than often the neighborhood does not go to the Neighborhood Playhouse. As a matter of fact, most of its audiences are made up of substantial uptown bourgeois. But where it is of benefit to the neighborhood is in the opportunity it affords the young people of the East Side to receive training and participate in theatrical work, for everything at the Neighborhood Playhouse, when its own performances are given, is taken care of by the amateur staff—acting, scene painting, costume making, poster work; every branch of theatrical activity, even to scene shifting and lighting. But even in this regard, as you look upon the smart-looking, bobbed-haired damsels on and backstage, you have vague doubts as to their neighborhood derivation.

We have in mind two interesting anecdotes which we must share with you. The first relates to the late Caruso, and is, of course, cast in a

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Judaic atmosphere. It was related in the *Berliner Tageblatt* by Emil Ledner, who was Caruso's manager for many years, that while Caruso was in Hamburg during a concert tour the singer came to Ledner and asked to be taken at once to a synagogue. Naturally Ledner was astonished. But it seemed a harmless request and Ledner acquiesced. This was on a Friday evening. They arrived at a synagogue, which was crowded at that hour with the Sabbath congregation. Caruso stood engrossed during

Zimbalist demurred. "But, sir, I don't know that your boy is a genius."

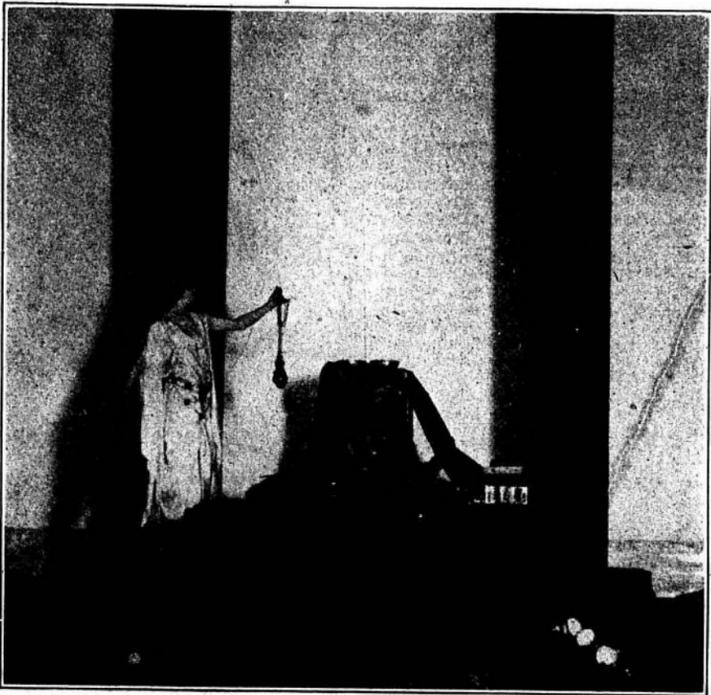
The father was confident. "You will know when you hear him play."

"But," expostulated Zimbalist, "I am on my way to my hotel, and leaving town in twenty minutes."

"Very well, then," said the father calmly, "my boy will play for you here on the street."

Zimbalist was alarmed. "But that will not leave me time to dress."

"In that case," returned the father of a genius, "we will accompany you



Courtesy American Hebrew

MISS IRENE LEWISOHN

Miss Lilian Wald, the social worker, which we find before us now:

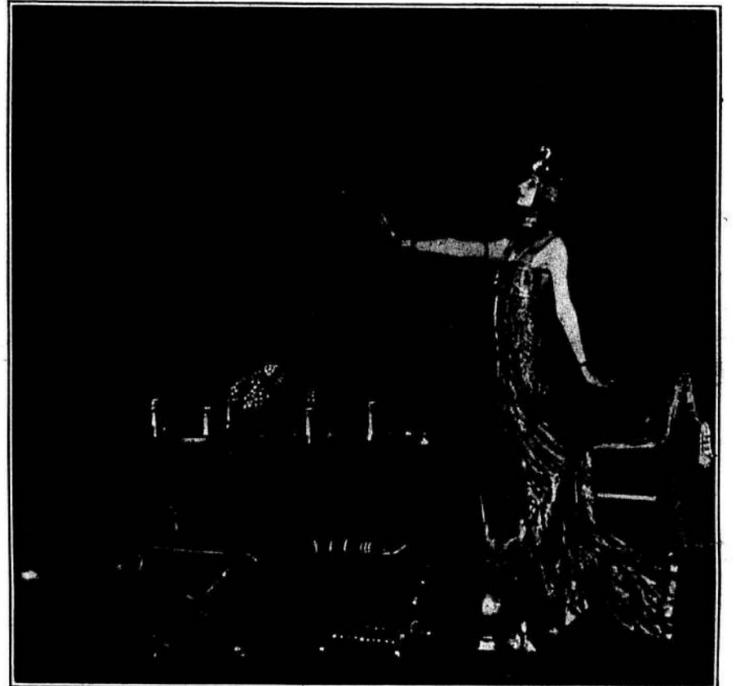
"It is our hope that the Playhouse, identified with Neighborhood, may capture and hold something of the idealism that belongs to the people, and open the door of opportunity for messages in drama and song and story."

The Playhouse began humbly at the Henry Street Settlement sixteen years ago. On a portable stage, with a setting of hemlock boughs, a group of young club members, through choral chant and rhythmic movement, interpreted some of their national traditions. Crude as these efforts were the children showed that they possessed histrionic abilities, and these first festivals were the basis for much of their later work.

Dramatic performances were then given by players recruited from the Settlement clubs, the first play being based upon the Russian revolution. By a coincidence the play current at the Neighborhood Playhouse at this writing is also one with a Russian subject.

When the community became apprised of the activities of the Settlement club players, they responded with enthusiasm, and the present Playhouse was built by the Lewisohn sisters in 1915. Two years later a second building was added adjoining the playhouse, enabling the institution to extend its activities to every branch of dramatic art. The Playhouse was

So much for a dry outline of the scope of the Neighborhood Playhouse. What it actually does, and what it is best known for, is the production of good plays—plays which would otherwise rarely find the light through the regular channels of theatrical production. A case in point is Lord Dunsany. Before his plays were produced by the Lewisohn sisters at the Playhouse, Dunsany was a book dramatist for America. The vivid performances given at the Playhouse aroused public and critics to the extraordinary dramatic genius that had been ignored, and while the Dunsany plays have never gone to the lengths of Broadway popularity, they have become sufficiently popular to at least make a lecture tour of their author profitable. To foreign playwrights whose work has been too "literary" for the commercial stage the Neighborhood Playhouse has been a haven. Yiddish players and playwrights have also a large measure of thanks owing to this institution. Peretz Hirshbein's "Grubne Felders" ("Green Fields") had its first regular performance at the Neighborhood Playhouse by an amateur theatrical club sponsored by the *Arbeiter Ring*, calling themselves, if we remember aright, *Die Yiddische Freie Volks-Bühne*. So charming a production did the Playhouse give this folk idyl that the play was taken up soon after by the professional Jewish stage and became one of the most popular plays



Courtesy American Hebrew

MISS ALICE LEWISOHN

the entire service and came out in a very thoughtful mood. Ledner was inquisitive.

"My friend," he asked, "excuse my curiosity, but what took you to the synagogue?"

At this Caruso appeared annoyed, and spoke as follows:

"What took me there? I never fail to visit a synagogue whenever it is possible. I have gone to them in Vienna, in Frankfort-am-Main, in Berlin, and particularly to the great one in Budapest. There is something marvelous about the way a cantor sings. The 'striking of the voice,' the starting of a melody—it is impossible to hear this done as Jews do it. Their solos—they are wonderful!"

And then, for the epilogue, it is told how Caruso went back to his hotel and spent many hours trying to imitate the cantor of the synagogue.

It is a pity that this touching little story did not get abroad when "La Juive" was produced here with Caruso some years ago. It would have formed meaty press matter.

The other anecdote concerns—but wait. Heywood Brown, the critic and all-round literary man of the *New York World*, found the kernel of it. Zimbalist, while on tour abroad, visited Leopold Auer, the great violin pedagogue, and as he came out he found at the door an elderly man with young boy holding a violin case. The elderly man accosted him.

"My boy is a genius," he said frankly. "You must hear him play."

to your hotel and my boy will play while you dress."

Zimbalist was defeated, and he knew it. He agreed. And so the party took a cab and arrived at the hotel, where, according to schedule, Zimbalist began to dress and the boy to play. True to legend, the boy had not played more than a minute when Zimbalist dropped his suspenders and burst out, "Marvelous! marvelous! You must come with me at once to Auer. But what is your name?" He turned to the boy.

"My name," piped the lad, "is Jascha Heifetz."

Voila!

We have been wanting for some time to tell you the glad news that we have found another baseball player. That makes it three to our credit. The latest discovery is named Max Cohan, a name which might lead on to think that it was abbreviated from Cohalan if it were not for the Max. Max hails from Denver, where he was elected captain of the 1922 baseball team, the first Jewish student to be elected captain of a college team in the West, it is said. Cohan has the reputation of being a good scholar as well as an athlete, and is a member of the Phi Sigma Delta Fraternity.

Now that we read over this notice we see that Cohan's club is an amateur one, which sadly sets back our baseball discoveries to two again.

JOSEPH KEVE.

(Continued from page 8)
 and that Dr. Wise be its president. In turn he agrees to give the Union 20 per cent representation on the board, which, however, after its organization, shall immediately become self-perpetuating. He also promises to raise money. And he for the chairman of the committee insists upon an answer in fifteen days, or Dr. Wise will immediately set out upon a tour of the West to raise money for the support of the proposed college in New York.

As far as we are concerned we are content to have Dr. Wise set out immediately for all the money he can get. We realize that the field is limited and that Dr. Wise's success may mean a diminished revenue for the Hebrew Union College, but we refuse to be thrown into a panic.

We have resources which cannot be minimized or overlooked. We have two hundred graduates who will not suffer the institution founded by Dr. Isaac M. Wise of sacred memory to fail. We have the support of every man in the liberal Jewish ministry. We have 281 congregations belonging to the Union and will not lend themselves to our undoing. We face the issue with equanimity, awaiting the judgment of our rabbis and congregations.

I am writing this letter to you and sending you the enclosed report because I want your advice for meeting the present situation. What would you do if you were in my place? I want to thank you for the many instances of

your co-operation in the past, and I await your reply.

With kindest greetings,
 Faithfully yours,
 (Signed) CHARLES SHOL,
 President.

Who Are "Public Charges?"

Editor Hebrew Standard:
 The enclosed correspondence speaks for itself, and I think should be made known to all our co-religionists.
 SIMON WOLF,
 Washington, D. C., April 6, 1922.

(Copy)

Associated Jewish Charities of Baltimore,
 March 17, 1922.

Honorable Simon Wolf,
 Woodward Bldg., Washington, D. C.

Dear Sir:
 Could you get for us some information in regard to the following question:

Quite a number of years ago you obtained a decision from some of the authorities connected with the Immigration Department of Washington to the effect that an immigrant receiving assistance from a private, charitable organization, one that received no aid from city, state or governmental agency, is not a public charge and is not subject to deportation on account of the receipt of such aid within five years of landing. Lately I have heard that this ruling has been questioned by the Department, which is attempting to construe the receipt of aid from a corporate body as a receipt of public aid, and not private, and therefore subjects the recipient to the deportation law.

Can you tell me what is the ruling of

the immigration authorities on this point, and if there has ever been a decision covering this aspect of the case?

Thanking you in advance, and with kindest regards, I beg to remain,

Yours truly,
 LOUIS H. LEVINE,
 Executive Director.

March 21, 1922.

Commissioner General of Immigration,
 Department of Labor,
 Washington, D. C.

Dear Sir:

Quite a number of years ago I obtained a ruling of your department to the effect that an immigrant receiving assistance from a private charitable organization, one that received no aid from city, state or governmental agency, would not be considered a public charge, and would therefore not be subject to deportation as public charges.

My attention has been called to the fact that this ruling has been questioned by the department, and that it is being construed that the receipt of aid from a corporate body is a receipt of public aid and not private, and therefore subjects the recipient to the deportation law.

Will you be kind enough to advise me as promptly as possible whether it is true that the ruling which I secured has been set aside, or whether any modification thereof has been made?

With thanks in advance, believe me
 Very truly yours,
 SIMON WOLF.

U. S. Department of Labor,
 March 25, 1922.

Honorable Simon Wolf,
 Woodward Building,
 Washington, D. C.

My Dear Mr. Wolf:
 Answering your letter of the 21st instant, I beg to advise you that the Bureau knows of no ruling (departmental or otherwise) to the effect that an alien who receives assistance "from a private charitable organization" is thereby to be regarded as a public charge and, in such, subject to deportation under the provisions of Section 19 of the Immigration Act of February 5, 1917. Of course where such an organization is supported partly private and partly by public funds, the alien who is beneficiary thereof is a public charge to the extent that he is supported by funds paid in by the public. Respectfully,

W. W. HUBBARD,
 Commissioner General.

In short, only aliens who are inmates of institutions or hospitals which are maintained in part or wholly by the public are considered public charges and thus are liable to deportation.

A Practical Answer to the Balfour Declaration

Editor Hebrew Standard:

The Keren Hayesod, or Foundation Fund, is the first practical and substantial answer the Jews of the world have given to the Balfour Declaration. The Foundation Fund is laying strong cornerstones for the rebuilding of the present desolate Holy Land into a Jewish country of milk and honey, for the rebirth of the Hebrew language (the language in which the Ten Commandments were given by the Lord on the Mount Sinai) and for the rebirth of the Jewish people themselves, who, although not actually dead, are nearly dead, in reference to their Jewish nationalism, and badly in need of a rebirth.

It is the most sacred duty of all Jews (excepting of course, those who do not care to be considered as Jews) to sufficiently contribute to the mentioned Foundation Fund in order to insure the success of the great work started, and to be started, by our leaders and pioneers in Palestine. The Keren Hayesod is, however, not enough for the great task before us. It is especially not enough for the purpose of rendering substantial assistance to the millions of our Jewish brethren of Central Europe who are striving so much to establish themselves in the Holy Land. Besides the necessary work and institutions which the Keren Hayesod is performing at present in Palestine, and which it may perform there later on, we need in the Holy Land a hundred thousand small but complete farms for so many Jewish farmer families. And we need the said farms as quickly as ever possible.

A hundred million dollars in cash and the English crownlands (the large tracks of land which did formerly belong to the Turkish government) are necessary in order to make possible the hundred thousand small farms. I think that we could have both the cash and the English crownlands provided we should agree from the beginning that the farms in question will be given away to the Chaluzim families without pay and with the only condition that the farms could never be sold to anybody except to the Jewish administration.

The Jews of the Western hemisphere (the Jews of the Eastern hemisphere have no money and may be left out of consideration) cannot, of course, be expected to raise \$100,000,000 for Palestine, especially they could not do it at present while the Keren Hayesod is being collected. The writer of these lines is, however, of the opinion that our broad-minded non-Jewish neighbors will certainly come to our assistance. The Jews have suffered enough from religious ignorance and bigotry since the Christian religion was forced upon the nations of Europe, and it must be assumed that thousands of our broad-minded non-Jewish co-citizens of this blessed country of ours will be anxious to do at least some justice to the most wronged people of the globe.

ISRAEL N. PRENOVICH,
 New York City, April 24, 1922.

Mazel Tov

Editor Hebrew Standard:—

There is a story current of a famous professor who was told to leave his cathedra, travel a considerable distance and take full charge of a newly established university, which was the center for thousands of students. The man of the books, flattered by the somewhat attractive offer, resigned his position and made for the new one, hoping to find a delegation of the local upper crust waiting for him at the entrance of the city. He, however, was deeply disappointed when alighting from his vehicle he failed to see any human being in the vicinity. But there stared in his face a mass of gigantic trees and an abundant stretch of green forest. After having instituted a diligent search on all sides and directions, he perceived, at last, one man, presumably the watchman, who told him that because of his great fame and extensive distinction the professor was sent for in order to settle permanently, gather his friends round about him, which particular process, when announced publicly, would attract people and invite volunteers to come in large numbers, settle the wilderness, build houses, raise families and open schools and colleges as finishing touches.

Rockville Center, Long Island, is but a small place with an insignificant number of Jews, yet the latter have succeeded in obtaining Dr. Morris Speier of Newport News, Va., a rabbi of fame

and a scholar of distinction, to become their spiritual leader and religious guide. Rabbi Speier will undoubtedly attract wide attention and invite an extensive Jewish population to this singular spot of the blessed island; blessed because of its climatic conditions that are healthful for the physically indisposed, and Rabbi Speier dwelling there will make a sure cure for those who need cultural improvement and religious balsam. Speier will certainly inspire the Rockville Centre B'nai Shalom for extensive peace, beckoning kinsmen and co-religionists to come and enjoy the blessing and the peace. Mazel Tov to both B'nai Shalom and Morris Speier!

NACHMAN HELLER.

New York, April 26, 1922.

Annual Meeting of Downtown Talmud Torah

The annual meeting of the Downtown Talmud Torah took place in the building of the institution, 394-6 East Houston street, on Sunday, April 16, 1922, at 4 p. m. The meeting was attended by a large audience. Rabbi David Frankel opened the meeting and the president, Mr. William Fischman, read the annual report, enumerating the various activities carried on by the institution. There are a boys and a girls' school in the building. The former contains twenty-two classes, with an enrollment of 790 pupils. The latter numbers about 450 pupils.

The financial report, which was read by the treasurer, Mr. J. M. Wachman revealed that, regardless of the fact that the Federation of Jewish Philanthropic Societies contributed for the fiscal year, the Talmud Torah suffered a deficit of \$3,800.



WILLIAM FISCHMAN, President

Mr. William Fischman announced the resignation of the principal, Mr. I. Konowitz, and introduced his successor, Mr. Emanuel H. Baron, who addressed the audience at length upon a proposed educational program for the coming year and appealed for their aid.

The principal address of the afternoon was delivered by Mr. Bernard Semel, who spoke of the splendid results of the Talmud Torah during the year. He dwelt at length upon the necessity of co-operation on the side of the pupils' parents. Convincingly he portrayed the utter futility of the present Jewish education system unless supplemented by a hearty and spontaneous moral education in the home. "A thoroughly Jewish home," he stated, "can avail more in the upbringing of an individual child than any number of Talmud Torahs. It is, therefore, incumbent upon every parent to foster a pure, religious atmosphere in the house, whereby the child can grow up to a full consciousness of his great mission as Jew and man."

The directors elected for the coming year are Dr. S. Bendorly, Julius Blauner, Isidore Blauner, Morris Bloch, Sol Blumner, L. Borgenicht, Moses Fischman, William Fischman, Charles Gross, A. Hauptman, Dr. I. W. Held, Max W. Hollander, Frank Katz, Benjamin Koenigsberg, David Kornbluh, I. Konowitz, Abraham Krumbeln, B. Milberg, Nathan Miller, H. B. Rosen, Joseph Rosen, Abner B. Rosenfeld, Harry Sackler, Julius Schwartz, Bernard Semel, Harry Stoll, Elias Surut, S. Thau, B. Turkel and J. M. Wachman.

Jewish Deputy in Jerusalem

Jerusalem (Jewish Press Association).—The Levonin Republic has adopted a new constitution, providing for special rights to national and religious minorities. According to the provisions of the enacting laws, the Jews will be entitled to elect their own deputy for Parliament.

The Jewish population in Livonin is of pure Sephardic origin and has been afflicted with the disease of disorganization which has ever characterized Sephardic communities and organizations throughout the last 400 years.

"Jewish Hats," New Ukase of Anti-Semites

London (Jewish Press Association).—In a number of cities in Persia orders have been issued by the local officials that special "caps" be worn by the Jewish inhabitants, to distinguish them from the rest of the population.

Even those Jews who have accepted Mohammedanism are subjected to constant persecutions from their new fellow religionists. Special investigators are designated to watch the conduct of these new converts, and if such a one transgresses in any way against the "Faith," their Last is worse than their First.

The Borden Company

That the Jewish Mother May Know about the Service The Borden Co. Renders Her

Not long ago a Jewish mother told a friend that not knowing just what to do in the case of her child, she wrote to The Borden Company and asked them the question. She wrote in Jewish and got a prompt reply. This was news to her friend.

So we wonder how many Jewish mothers do not know of this service, and take this occasion to explain the Borden Baby Welfare Department.

This Department is in charge of trained men and women. The organization is headed by a physician of wide experience with infants. It does not take the place of your own physician, but is in position to render much valuable in-

formation regarding the care and feeding of infants. It is especially qualified to give free of charge expert advice regarding the use of Borden's Eagle Milk.

Every Jewish mother is cordially invited to make use of this service. It costs you nothing. Thousands of mothers are helped each year by this service and it is a pleasure to The Borden Company to have you make use of it.

Your dealer can supply you with Borden's Eagle Milk—note the picture of the can and take no other.

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BACK TO METHUSELAH

II
Man Merely an Experiment
By RABBI JACOB S. MINKIN

Books are the windows of the soul. Through them we catch a peep not only into the interior of the soul of their makers, but also into the character, nature, temper and disposition of their time and clime. No really great writer stands alone. Like a plant he imbibes the oxygen and hydrogen of his environment. He is bonded to his nation and generation. He is a trumpet, a megaphone through which the thoughts, ideas, opinions and prejudices of his age find expression. The world's greatest writers are not solitary mountain peaks. They may rear their heads proudly to the sky, but they re-echo the voices spoken down below.

"Back to Methuselah" is an interesting illustration of this fact. It is a novel departure in the literary output of a man who for the past twenty-five years and more has been writing books and dramas which excited world-wide interest. It is not a one-theme book. As observed the last week, there are in this book many other currents besides its main and central theme. Mr. Shaw is not a beggar who jingles his one coin. With remarkable lavishness, thoughts, opinions, ideas and observations flow from his easy and breezy pen which are startling and amazing, amusing and entertaining. For twenty-five years G. Bernard Shaw has been the greatest and most fearless writer in Europe. His sharp and keen pen has cut deeper than that of any other writer of his age. He was bold, irreverent, defiant and unconventional. But now he is getting old. He is past the age of sixty, and his words grow softer and his speech more moderate. There is a saying of the rabbis that in his youth man is bold and free, but when he grows older he becomes more prudent and conservative. And this is exactly what happened to Mr. G. Bernard Shaw. No book of his has created the stir, the interest and the sensation which was occasioned by "Back to Methuselah." In the writings of Shaw it is a new word, a novel theme and a strange departure. Some theological writers have accepted it as a great revivalist document. For twenty-five years has Shaw been shaking his fists at heaven, but now he is resolved to shake hands with heaven. It is a truce with God, an honest and earnest attempt to be on friendly relations with his Creator. It is a creed, a faith; the vision of man's triumph over matter and the ultimate universal reign of the spirit.

And in his hunger after God, Shaw is not alone. His is not the only voice that cries out for heaven. He is in good company. Chesterton and Wells have made the same discovery. It is not an accident, but a symptom that the world's greatest writers are tracing their steps back to God. It is an indication that the frigid wintry days of the world's chilly indifference to religion are over and that there is an impending change on the chart of human thinking on the greater and deeper things of life.

But what is the subject, the theme and the central thought of the book? What lesson would it teach us? What message, what inspiration, would it bring home to us? It is in my opinion a lashing and burning indictment of man. Man, says G. Bernard Shaw, has failed God, has disappointed God. He has failed to realize the object, the plan and the purpose of his creation. You theologians, he seems to say, have for ages been proclaiming that man is created in the image of God, in the likeness of God; that man is soul of His soul, spirit of His spirit. But see what man has made of himself, what account he has given of himself, what little credit he has been to his Maker! History is accustomed to speak and think of the history of the world in terms of periods and epochs. We thus speak of the stone age, of the cave age, of the dark age, of the corrupt age, of the bigoted and superstitious age. But what name, what term, what designation shall the future historian give to the age which we are accustomed to describe as the age of enlightenment and civilization? Viewing this age in the light of the last war and the wars not yet ended, what will the verdict, the opinion of the future historian, be of our time? How has man used, employed and utilized the faculties, the powers and advantages which God and nature have put at his disposal? God, according to the Bible, has given man dominion over the air, and man filled it with those diabolical creations called air ships, which can hurl death and destruction upon thousands of men and wipe out whole communities. God has given man the sea, and man populated it with those infernal machines of destruction called submarines, which can plunge thousands to their untimely death. God has unlocked to man the mysteries of the universe, the secrets of nature; He has whispered into his ear discoveries and inventions which have been unknown and undreamt of before. But how has man used his power, how has he utilized his strength? God has planted in the heart of man a love for learning, a desire for knowledge. Of all creatures man is the most educated animal. And not only has God given that desire in his heart, but has also given him the means, the opportunities, of realizing that desire. But what advantage has he taken of the opportunity? What lying, what falsehood, what trickery, what banditry, what brigandage, what hate, what suspicion, what jealousy there is among men!

Evolution teaches that man is brother to the beast, that he is not of special creation, but is the last result, the final triumph of a long line of animal ancestry. And man felt resentful of that kinship. But viewing man in the light of his treachery and corruption, it is not

man but the poor defenseless beast that should feel ashamed of that kinship. This kinship between man and beast is not a flattery to the animals but rather an insult to them. Man is by far the most brutal, the most ferocious and blood-thirsty of animals. The dog bites but not his own; the wolf kills but not his own, the leopard slays but not his own. The experience of no student of animal life has brought a tale of beast fighting beast, of animals attacking animals of their own kind. Man is the only instance of a creature that fights against his own, that kills and slays his own.

But Shaw not only states the problem, but discovered also a solution; and here we come to the most interesting, illuminating and constructive part of the book. "The power, he says, that produced man when the monkey was not up to the mark, can produce a higher creature than man when man does not come up to the mark." In other words, man was not God's only creation, not his only experiment. Long before man was created, long before man was evolved, there were experiments, in creation, but they were destroyed; they were exterminated, they were annihilated, because they did not please God, because they did not fulfill the plan, the object, the purpose of their life. They died because they failed, because they disappointed their Creator. Man alone survived because he promised to be the best and the most successful experiment. And the fate that has befallen them, may also befall man if he proves a failure.

This, to my mind, is the greatest message, the greatest contribution of "Back to Methuselah." It is a threat and a warning to man. Man must fulfill his purpose, realize his object, accomplish his mission, or else cease to be. The evolving of man from the lower to the higher was not an accident, not a planless and aimless thing. It was that he should aim for the highest, that he should reach out for the greatest; and if he fails in that God will realize his plan through some other and better-fitted creature. "Back to Methuselah" is a study in evolution, but evolution not as Darwin would teach, not evolution as a fixed and permanent thing, but that higher and more spiritual kind of evolution which is creative, productive and plastic. And this theory of evolution we can accept. It is a theory which does not deny but affirm, which does not degrade man, but ennobles him. Neither the Darwinian nor the biblical story of the making of man can satisfy us; the one because it is too low, and the other because it is too high. According to the Bible, the creation of man is fixed, permanent, final and conclusive. Having already attained to the highest, having already been created in the image of God, there is not much more for man to do. Man is not on trial, he is not an experiment; he is a finished and completed product. But not so is Shaw's conception of evolution. According to him, man is always on trial; he is always on probation; he must always make good if he is to maintain his position as the lord and master of creation. It is to man a challenge, a warning and an admonition! Nature, he says, holds no brief for the human experiment. . . . If man does not serve nature will try another experiment.

And this discovery having once been made will be pushed by him to the utmost. Mr. Shaw is not known to be a man of half measures. He will not be satisfied with merely pointing to the truth, but will, no doubt, be eager to follow it to the extreme. "Back to Methuselah" has placed Shaw in an entirely different light. It has shown him a seeker after truth of almost prophetic sincerity. He has not merely demolished the mechanical theory of evolution, but has given us something greater and better in its place. He has harmonized evolution with religion in giving us a theory of man's origin and man's destiny, which religion cannot only accept, but even approves and recommends. In making man responsible for his own conduct he has given a new push and impulse to morality, which will not remain without its influence upon the future moral and spiritual development of man.

Jerusalem Agricultural Museum

With the tourist movement the number of visitors to the Agricultural Museum of the Zionist Executive is constantly increasing, says a report from Jerusalem. The visitors take great interest in the collections of the fruit and trees of the country and the pictures which show the life and work on the farms of the Jewish National Fund. Copies in color of these pictures are on sale at the Museum. Some of the tourists show greatest interest in the geological section of the museum, in the collection of mother-of-pearl and in the fauna, fish and snakes of the country.

School pupils have also resumed their visits to the Museum. The pupils are always accompanied by their teachers. Those who visited the Museum last year are revisiting it this year to study the new collection.

Another attraction of the Museum are the paintings by A. Halevi of the fruits of the country (oranges, figs, olives, etc.), and flowers of the country. Many of the visitors have expressed their opinion that these paintings have great artistic as well as scientific value. They have been prepared for the pomological atlas which Mr. Etinger, director of the Colonization Department of the Zionist Executive, is getting ready for publication.

The Museum is preparing pictures and also duplicates of the specimens for schools, museums and exhibitions abroad.

COUNCIL OF JEWISH WOMEN

On Wednesday evening, April 12, 350 immigrants were guests at the annual Passover celebration at Ellis Island. Fathers, mothers and children sat together at the large table, with the hope of freedom gleaming in their eyes. Through the generous donation of the Jeannette (Pa.) Section, the representatives of the Council's Department of Immigrant Aid were enabled to distribute Passover delicacies among the immigrants. The immigrant women were deeply affected by this hearty reception accorded them by their American sisters.

The Department of Immigrant Aid of the Council of Jewish Women has issued an illustrated booklet describing the work of its four bureaus—Port Work, Case Work, Advice and Information and Americanization. It was prepared by Mrs. Samuel J. Rosensohn, chairman, and Miss Florina Lasker, acting chairman, of the department. Requests for copies should be addressed to 799 Broadway, New York city.

Miss Rose Brenner of Brooklyn, president, and Mrs. Herbert E. Ottenheimer of Louisville, chairman of the Committee on Civic and Common Affairs, are attending the third annual convention of the National League of Women Voters and the Pan-American Conference of Women at Baltimore. For this very significant conference representative women of all the Americas have been invited to discuss subjects of special concern to women—Education, Child Welfare, Women in Industry, Prevention of Traffic in Women, Civil and Political Status of Women and International Friendliness. The speakers will include Lady Astor of England, Hon.

Charles E. Hughes, Dr. L. S. Rowe, director general Pan-American Union, and Mrs. Carrie Chapman Catt.

"The Little Sculptor," a book by Judith Solis-Cohen, originally issued by the Philadelphia Section of the Council of Jewish Women, has been reprinted. It is printed in raised type and first appeared in November, 1921. Copies of this book may be obtained from the Philadelphia Section, among other organizations.

The Second Biennial Conference of Council Juniors is holding its sessions at Chicago, at Temple Sinai Center. The officers of the Council of Jewish Women in attendance include Miss Rose Brenner of Brooklyn, president, and Mrs. Isaac Halpern of St. Louis, national chairman of the Committee on Junior Auxiliaries. The national president of the Council Juniors is Mr. William S. Silverman of Boston, and Miss Rica Blumenau of Brooklyn is national secretary of the Juniors.

The National Council for Reduction of Armaments, formerly known as the National Council for the Limitation of Armaments, is continuing its work, with headquarters at 532 Seventeenth street, N. W., Washington, D. C. Its executive secretary is Frederick J. Libby and it includes twenty-nine national organizations within its membership, in addition to fourteen co-operating organizations. Through its speakers' bureau and educational bulletins, this organization is endeavoring to promote "international organizations, reduction of armaments and education for world peace." The Council of Jewish Women has affiliated with it to further these purposes.

HOME

By GEORGE LESTER

Home's not merely four square walls,
Though with pictures hung, and gilded.
Home is where affection calls,
Filled with shrines the heart hath builded.
Home! Go watch the faithful dove,
Sailing 'neath the heaven above us.
Home is where there's one to love;
Home is where there's one to love us.
Home's not merely roof and room;
It needs something to endear it.
Home is where the heart can bloom;
Where there are kind lips to cheer it.
What is home with none to meet,
None to welcome none to greet us?
Home is sweet—and only sweet—
When there's one we love to meet us.

New York Section to Hold Annual Meeting

The annual meeting of the New York Section, Council of Jewish Women, will be held on Monday, May 1, at Temple B'nai Jeshurun, No. 257 West Eighty-eighth street, at 2.15 p. m. Mrs. Irving Lehman will read the president's report and an election of officers will follow.

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.

From now on the Special Interest or Thrift Department of THE EAST RIVER NATIONAL BANK will credit interest on thrift accounts each month.

It is no longer necessary for you to have your money on deposit six months in order to obtain interest on same. You can now open an account any time and withdraw your deposit whenever you desire to do so without the loss of your interest because same will be credited to your account each month.

Open a thrift account in the

East River National Bank

680 BROADWAY

NEW YORK

The kind of service we give our "old business" is the answer for the steady increase in our "new business."

CHILDREN'S PAGE

MOSES' PLEA

Dear Children:

Moses now tells Israel how piteously he pleaded to the Holy One, blessed be He, to be allowed to enter the Land of Israel as follows: "Vaetchannan." And I besought the Lord at that time, saying: Rashi says, Wherever the word "Chanun" is used it denotes the supplication for a "Matuath Chinam," a gift which one has not merited. Although the righteous are able to claim favors as a recompense for their good deeds, they do not ask of the All-Present, except a "Matuath Chinam," a free gift, because He had told him, "Vechanothi," etc. "And I will be gracious to whom I will be gracious" (Exodus 33). Therefore he used the same expression, "vaetchannan." At that time—after I had conquered Sichon and Og—I thought perhaps the vow (not to let me enter the Land of Israel) was absolved (Sifri). Saying, This is one of the three instances wherein Moses said to the All-Present, "I will not leave Thee, until thou makest known to me, if Thou wilt grant my request or not." O Lord Eternal, merciful in judgment, thou hast begun to show Thy servant an open door wherein he may stand and pray, for Thou didst say to me, "And now let me alone" (Exodus 32). Did I then hold Thee? But Thou didst open a door for me, that upon me did it depend to pray for them. In a like manner did I think of doing now. Thy greatness,

Want Column

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Upon the petition of Arthur Kuczynski, Ancillary Executor of the Estate of Marco Moritz Brunner, deceased, with a place of business at No. 120 Broadway, Borough of Manhattan, City of New York, State of New York. You and each of you are cited to show cause before the Surrogate's Court of New York County, held at the Hall of Records, in the County of New York, on the 23 day of June, 1922, at half-past ten o'clock in the forenoon of that day, why the account of proceedings of Arthur Kuczynski, as Ancillary Executor of the Last Will and Testament of said deceased should not be judicially settled. In Testimony Whereof, We have caused the Seal of the Surrogate's Court of the said County of New York to be hereunto affixed. Witness, Hon. John P. Cohalan, a Surrogate of our said County, at the County of [L. S.] New York, the twenty-second day of April, in the year of our Lord, one thousand nine hundred and twenty-two. MARTIN G. McCUE, Clerk of the Surrogate's Court.

that is, thy attribute of kindness as 'tis said, And now I beseech thee, let the greatness of the power of the Lord be made manifest (Numbers 14). And thy hand, thy right hand which is outspread to all who come into the world. Thy mighty hand with which thou dost mercifully suppress the measure of stern justice. For what God, etc. Thou art not like a king of flesh and blood who has counselors and prosecutors who protest when he desires to exercise leniency, overstepping the bounds of stern justice, but thou, there is no one who may protest against thee if thou wilt forgive me and make void thy decree. The literal meaning, however, is this, Thou hast begun to show thy servant, the conquest of Sichon and Og, as it is written, Behold I have begun to give up Sichon, etc. Show me the conquest of the thirty-one kings of Canaan. Let me go over, I pray thee, that I may see the good land which is on the other side of the Jordan; this goodly mountain (that means Jerusalem) and the Lebanon (that means the Holy Temple). But the Lord was wroth with me for your sakes. Ye have caused Him to be wroth with me, and thus it is said, They angered Him also at the waters of Minbah, and evil happened to Moses for their sake (Psalms 106). And the Lord said to me, Let it suffice thee. That it be not said, "How implacable is the Master and the Disciple, so piteously pleading!" Another meaning is, Let it suffice thee, more than this is destined for thee. Get thee up unto the top of Pisgah, etc., and behold it with thy eyes. You have pleaded, "that I may see this good land." I will show it all to you, as it is said, And the Lord showed him all the land (Deuteronomy 34). And do thou charge Joshua concerning their cumberance, their burden, and their strife. And strengthen him and encourage him with your words that his heart may not become faint and that he say not, Just as my Master was punished on account of them so am I destined to be punished on account of them. I assure him that he shall go over and he shall divide out to them the land, for he shall go over. If he will go over they will inherit the land, otherwise they will not, and thus you find that when he sent men of the people to Ai, and he remained away, the people of Ai smote of them, and when he fell upon his face he said to him, "Get thee up." "Kom lechah." It is because thou dost stand in thy place and sendest my children to the war. Did I not say unto Moses, thy master, if he shall go over they will also go over, otherwise they will not go over? And we abide in the valley and we cling to idol-worship, and still, "And now O Israel hearken unto the statutes and everything is forgiven thee," but I did not merit to be forgiven. Ye shall not add unto the word which I command you. Such as five chapters in the phylacterus, five species in the Lubab, and five fringes. Nor shall ye diminish aught from it.

בן אהרן Palestine Jewry Awaiting Results of New York Drive, Wires Judge Rosenblatt

Judge Bernard A. Rosenblatt, who has gone to Palestine as a member of the Palestine Branch of the Zionist Executive, wires that the Jews of Palestine are eagerly awaiting the results of the New York drive, upon which, they realize, a great deal depends for the development of Palestine in the immediate future. Considerable relief is felt among the Jews of Palestine over the failure of Arab attacks, which had been threatened in connection with Passover, to materialize. Judge Rosenblatt reports further that the development of the country and the increase of immigration would cease unless new funds were forthcoming without delay. The message has been communicated to the Keren Hayesod volunteers, who have put even greater energy into their efforts to raise New York's quota.

Rabbi Silverman Lectures in Cincinnati

Rev. Dr. Joseph Silverman of Temple Emanu-El, this city, delivered a series of addresses on "The Practical Problems of the Ministry" before the Hebrew Union College, Cincinnati. Dr. Silverman delivered the first of the series on April 24, taking as his subject "The Ministry as an Efficient Profession." On successive evenings he gave the remaining three lectures on "The Minister and His Congregation in Action," "The Minister and Public Affairs" and "The Minister as Physician to the Soul."

Arabs Will Benefit by Jewish Palestine, Says Colonel Deedes

"The government of Palestine is endeavoring to hold even the scale of justice and to be impartial to Jew and Arab. The Arabs, by attacking peaceful villages, plundering and killing people from whom they earn their living, compel the government to arm the Jews," Sir Wyndham Deedes, civil secretary, told a deputation of Arabs that called on him at Safed, the Cairo correspondent of the London Morning Post reports. The delegation came to lodge a complaint against the alleged arming of Jewish colonists in Galilee. They were assured by Secretary Deedes that the Arabs would benefit if they would permit Jews to develop Palestine in peace.

The National Moslem Club, which is the rival of the hostile Moslem-Christian Club, passed a resolution declaring the inhabitants of Palestine are satisfied with the present administration, says a Haifa dispatch.

Five Jews on Riga Council

Riga (Jewish Press Association).—At the last municipal elections the Socialists swept the city, electing a clear majority of the council over the opposition of all other parties. Of the councilmen elected, 34 are Socialists, 17 are members of the German party, 5 are of the National Jewish party and 3 represent the Russian Patriots party.

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"WHAT MEANS THIS NIGHT?"—A PICTURE AND A STORY

By I. L. BRIL



SEDER AT ELLIS ISLAND

A Seder at Ellis Island! There is nothing new in that. It is a yearly recurrence. Yes, it is true that every year under the auspices of the Hebrew Sheltering and Immigrant Aid Society of America a Seder is given for detained immigrants on Ellis Island. It is always a Seder, but they are not the same immigrants at the hospitable tables laid with Passover fare.

Look at this picture of the Seder given on Wednesday evening, April 12, in the year 1922. Old men—patriarchal-looking—old women—grandmothers—young men and young women, boys and girls, who are held at Ellis Island pending their discharge to the expectant relatives. Look at these white-bearded men in the forefront of the picture. They are going to children whom they have not seen for years. They have come to spend the evening of their lives with those nearest and dearest to them. They looked forward to a Seder with their children and they are given the Seder on Ellis Island. Look at these children staring wide-eyed into the camera. They are going to be the American citizens of tomorrow. Fathers are waiting for them outside, waiting for them to be discharged to them. And the school-friend is waiting for them—the school-house where they will be transformed into straight-backed Americans. And the girls and the boys are eager to begin the new life in the new land.

On the right side of the picture there is a bearded man. It is Reuben Brainin, the great Hebrew writer who has come to partake with these Jewish wanderers the Lechem Oni, the "Bread of Affliction." For soon these fathers and mothers, these wives and these children, will be embraced by loving arms, will

be tenderly cared for, will be taken into good homes and will be made to feel that their days of affliction are gone and they have been redeemed at last from bondage.

Three hundred and fifty Jewish immigrants sat down to that Seder at Ellis Island and a little immigrant boy asked the "Four Questions," Mah nishtanoh haleylah hezeh mikol halcylos, "Wherefore is distinguished this night from all other nights?" the lad in the quivering childish voice asked. "Wherefore is distinguished this night from all other nights?" And the immigrants can answer, "Last year we were separated from our dear ones, last year we had given up all hope of seeing again those who we loved most on this earth, and this year we have crossed the ocean, braved the dangers of the sea, and are near to the portals of freedom."

What a night this is. We can just imagine what this old man thinks of the sons and daughters his eyes did not behold for years, what he thinks of what his grandchildren, whom he has never seen, are. He is coming from another world into the new world. For years he has suffered, aye, not suffered just physically alone but suffered mentally and spiritually, always afraid of the Jew-haters, ever in fear of a pogrom, frightened lest some ruthless shears should cut off that patriarchal beard. He has dreamt of the land of freedom, he has hoped to step on the shores of liberty. At last his dreams are coming true and his hopes are being realized, and so Seder means for him the beginning of whatever years of freedom may be spared to him.

It is a wonderful scene, this Seder at Ellis Island. There is nothing like it in the whole wide world.

NEW YORK'S REAL SHARE IN THE RECENT DRIVE

By DAVID M. BRESSLER

[In view of the many conflicting reports as to what New York Jewry did in the recent drive we print an extract from the minutes of the Detroit Victory Conference. It gives in full Mr. Bressler's report to the conference on the New York campaign and the manner in which his report was received.—Editor Hebrew Standard.]

I am positively taken off my feet at what I am sure is intended as a tribute to my home State and city, for I do not at all take this applause to myself. I should have been perfectly satisfied to have remained a silent but deeply interested listener to these proceedings because, truth to tell, I was more or less frightened at the thought of being called upon to speak for New York—that New York which only a short time ago received such a terrific castigation for its alleged sins of omission and commission—its lack of humanity and sympathy for our starving co-religionists overseas.

It is not strange, therefore, that I should have felt that it takes a good bit of courage to say a kind word for New York city anywhere, particularly in such a distinguished audience as this, whose members all represent communities the very antithesis of bad, heartless New York city. Especially did I feel timid at the thought of having to face that splendidly plain-spoken gentleman who so fearlessly bearded the lion in his own den and who presented for the first time to the rest of the country the picture of the true New York.

The true New York—I hope I may be forgiven for saying only partially true; for while no one would dream of implying aught but the finest of motives to him, I am afraid that what he said contained rather a little more fervor than fact. Partially true only, because Jacob Loeb (applause), than whom there is no finer or more able communal worker in the land (applause), and whose magnificent contribution to this cause has justly been spoken of in terms of highest praise (applause), made the mistake of indicting an entire community for the indifference of but a small class of its population. (Applause.) It is a class which, with notable exceptions, has always resisted the human appeal. It is a class which has always interposed obstacles to the attainment of the true expression of New York's heart and soul.

But despite this New York as a whole has yet to fall down in its duty or to lag behind in any cause which has for its object the welfare of humanity. I say this not boastfully, but in thankfulness and humility. (Applause.) Nor do I say this in defense of New York, for New York needs no defense, and would be the first to resent it if I did. (Applause.) But New York has no monopoly of that class of which I speak. It is a species that unfortunately abounds in every city, even in Chicago, Mr. Loeb (applause)—men who somehow or other cannot be induced to give anywhere near in proportion to their means.

Voices—That is right.
Mr. Bressler—They are a class of smug, self-complacent men who think that they are doing a wonderful thing when they throw a hundred, or five hundred or even a thousand dollars at you, when if they gave anywhere from a thousand to fifty thousand dollars they would be getting more closely to what they ought to give and could give if they wanted to. I do not believe that there is a single person in this room who will deny that their own cities are handicapped by the presence of such as these.

I am not exactly a tyro in fund-raising work. I have been more or less active in every Jewish war relief campaign, including the first one which was ever started in this country. Some of the men present possibly recall my activities and my visits to their communities in behalf of the campaigns, and it is no confidence that I violate when I recall to them this oft-repeated quotation: "Why, good Lord, we have three or four people in this community who themselves alone could underwrite this whole campaign, yet we cannot make them come across, and there are many others who won't give anything like they ought to." Am I right?

Voices—You bet.
Mr. Bressler—Thank goodness for that. You see, then, that in at least one respect New York has plenty of company.

When we come to the question of pledges I do not think that New York was unique in the fact that payment did not equal pledges. A good many cities had a way of going over the top, proudly and joyously proclaiming that they had oversubscribed their quota—no matter what the quota was—and when the payments were checked off against the amounts reported as having been raised—what a discrepancy between the two! I could mention names, but I won't.

Voices—Don't.
Mr. Bressler—Here is instance No. 2 where New York seems to have had plenty of company. But New York, really my friends, is not nearly as bad as it is painted. Please believe me that some very good things have emanated from out of New York. (Laughter.) But I won't take up your time in telling them to you. It might take too long (laughter), but just one thing I want to recall to you. I am quite sure that Jewish war relief originated in the city of New York, and I believe that New York had a war relief campaign before a large number of communities could see the light. (Applause.)

The chairmen of several zone, State and city campaigns have been good enough to tell us some of their experi-

ences, and I suppose you want to hear something about our experiences. After all they are pretty generally alike everywhere—the same self-sacrificing men and women, the same beautiful spirit, the same indifference, the same selfishness, the same humorous and pathetic lights and shadows, only in differing degrees, depending upon the size of the community; and remember, when we speak of New York city, we cannot regard it as one community. It isn't a community; it is a half-hundred communities with not many interests in common. It has close to a million and a half Jews who have come from every part of the world—diverse in thought and aspirations and outlook, without any preponderating element to give the whole mass form or tone. It is split up into as many fragments as there are shades of social and economic gradations and as many fragments as there are shades of religious and political opinion. No wonder, then, that it is so easily the subject of plausibly justified criticism. And yet this terrible New York, with its proportion of abjectly poor vastly in excess of any other community, responded in the past campaign to the number of over 90,000 subscribers, not counting the workmen and workwomen who joined in bulk contributions.

Voices—Good for New York!
Mr. Bressler—But let me tell you of one experience—the first of our campaign. I refer to the speech of our good friend Jacob Loeb at the opening dinner. Never mind how I felt about it. I may tell you about that later. (Laughter.) But we were all naturally interested to ascertain its effect upon the Jewish community. Some were frankly indifferent; others enthusiastically coincided with every word he said, among them, strange to say, quite a number of men, themselves miserable givers, but who belong to the class which always thinks that it is the other fellow who is meant. (Laughter.) There still was another class which was bitterly resentful, with the constructive and destructive aspects of their resentment about equally divided.

Mr. Marshall gave me a laugh, when one day he summed up the reaction of another class, when he said: "They had fifty-seven different varieties of excuses before for not giving, and Mr. Loeb has now supplied the fifty-eighth." (Laughter.)

Voices—Hurrah for New York.
Mr. Bressler—But while I resented fully and deeply Mr. Loeb's wholesale excoriation of New York, I must frankly say that it went deep under the skin. I really believe also that it had something to do with the zeal and earnestness with which many who had been recruited to work in the campaign went after those that we thought could give and should give. And this is a tribute I am glad to pay Mr. Loeb, and I do so in all earnestness and sincerity, even if I continue to take issue with him on the manner of and the accuracy of his indictment of a whole community. (Applause.) However, do not think for a moment that my associates and I required this spur to our efforts, because as New Yorkers, and proud of it, we at all times had done and were doing our utmost for this magnificent cause.

Voices—Good for you.
Mr. Bressler—Early in the campaign we saw that we could not hope to approximate the amount of our quota if we relied too much upon those classes which had in the past given us the large bulk of our money. And so we determined that in order to reach our goal we would have to obtain a largely increased number of subscribers, and we therefore sounded the slogan, "One Hundred Thousand Subscribers for the City of New York," and we made that our battle cry. At the time this slogan was sounded it appeared as though it was a wild dream and impossible of fulfillment. But we kept everlastingly at it and honeycombed the city. North, East, South and West, and up to Friday evening last we had counted more than 90,000 subscribers. (Applause.) On the closing evening of our campaign we were \$400,000 short of \$4,000,000. On Friday evening last we had reported a total of \$4,228,000 (applause), of which \$2,400,000 has been paid in cash. (Applause.) We are quite sure that there will be no lapses or unpaid on this proportion of our subscriptions. (Laughter.)

Mr. Bressler—Possibly one other experience ought to be told. It is a truism that a campaign to raise money succeeds or otherwise in accordance with the preparations that are made properly to organize it. If it takes a city like St. Louis or Pittsburgh three or four weeks, or Philadelphia or Chicago from two to three months to prepare and organize properly, a city like New York should certainly have not less than three months for this purpose. Yet all we were given from the time that we had the first telephone put into our headquarters was slightly over five weeks. We were told that we had to get through by March 4 and, while we accepted, we did it under protest and against our better judgment.

I am setting up no alibi when I say that it was a mistake for us to have attempted to do this big job in so short a space of time, for even though we more than reached our quota, New York could and should raise six, yes, eight millions of dollars, if given a sufficient period of time to organize. Why we were only getting started at the end of the second week of the campaign, and the way the money came in thereafter was a most beautiful thing to behold.

Neither my associates nor I were particularly overjoyed when, by the end of the campaign, we had oversubscribed

our quota of \$4,000,000. We wanted at least \$5,000,000. That was the goal we had set for ourselves. And when I say ourselves I include David A. Brown, whom we have taken to our hearts and whom we have come to regard with affection as a New Yorker. (Applause.) And I want to say now, because it is the only opportunity I will have today, that what we accomplished in New York was made possible in a very marked degree by the remarkable co-operation we received at the hands of your General, David A. Brown. (Applause.)

You know, during the campaign and before it, he and I went around to address meetings, and in my introduction of him I would say some beautiful things about him, and that was his cue when he was called upon to speak to say some nice things about me. He did not always adhere strictly to the truth about me (laughter), but I always told the truth about him, and it is in this spirit that I speak now.

What David Brown did for the city of New York from the beginning until the end of the campaign—well, I am stumped for words adequately to express it. The advertising, the most wonderful I have ever seen, was written, every word of it, by David Brown. Our literature, sent to a mailing list of over 115,000, was virtually prepared by David Brown, and it was irresistible in its appeal. The pamphlet "Here and There," which we used with magnificent results, has become famous the country over, and for its creation due credit must be given to Charles Rubens—yes, he is from Chicago (laughter)—who has been such a tower of strength throughout the entire campaign in Chicago and elsewhere. (Applause.)

This has been a beautiful, soul-inspiring campaign. The men, women and children in whose behalf it was waged are sending up a prayer of thanks to the men and women who have vied with each other in the work of relieving their suffering and distress. The communities represented here today have reason to feel happy at the part they have played in this life-saving expedition. And take this thought home with you. American Jewry from San Francisco to New York, from St. Paul and Minneapolis to New Orleans, will always answer "ready" to every call of suffering humanity. It can do not less. (Prolonged applause.)

A New Jewish Orphanage in Constantinople

Two hundred ten of the one thousand Jewish orphans in Constantinople have been gathered off the streets or taken from unsympathetic foster parents and placed in the Orphelinet National Israelite.

Here these children are receiving excellent care and are being educated and trained for usefulness, so that when old enough to be "on their own," they will be self-supporting.

The building, a forty-one room house bought by the Jewish Central Committee, is well adapted for orphanage purposes. Classrooms are light and airy, dormitories are well ventilated, rows of wash basins have been installed, and there is also a Turkish bath, scene of great shouting and splashing once a week. Only three servants, a cook, her assistant, and a porter, are employed. Most of the work is done by the children, and spotlessly clean they keep the building, too.

Each older girl is a "mother" to four little tots. Her bed is ranged at the end of a row of five, so that she may look after her small charges at night, as well as during the day. Every morning each mother looks after her brood, and reports to the dormitory mother, a teacher, such things as, "Louise has caught cold during the night," "There is a button missing on Esther's dress," and "Judith says she won't wash this morning." These young "mothers" adore their children, and accept the responsibility for their care far better than did the parents of most of them.

Under the able direction of M. and Mme. Angell, the orphanage school is admirably conducted. Classes are held in Hebrew and French and range from kindergarten through the intermediate grades. There is also a class in book-keeping and correspondence for the older children, and later stenography will be taught. The boys have classes in gardening in the orphanage yard, while the girls have learned to make exquisite filet and other lace in the atelier. Fourteen of the oldest girls work here all day, filling orders, and then carry on their studies at night.

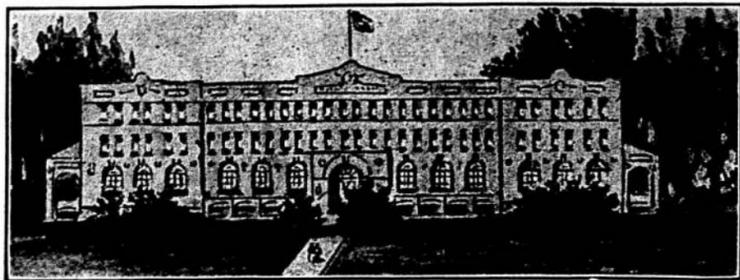
The American Near East Relief co-operates with the Jewish Central Committee by duplicating whatever funds they raise. An effort is now being made to gather in many of the remaining eight hundred Jewish orphans. A large share of these have been placed in homes, the Committee paying Lit. 3 (about \$1.90) a month for their support. However, as it takes Lit. 10 a month to feed and clothe a child properly in any orphanage out here, the result is that these children are being exploited by their foster parents. They are either forced to beg or placed out at some drugging, brain-deadening task. To pick out ninety of the worst of these cases, in order to fill the orphanages to capacity, three hundred is the present plan of the Near East Relief and the Jewish Central Committee.

Errata

In "News From the Oranges" last week announcement was made of the marriage of Dr. Nathan E. Barasch to Miss Agnes "Olive." It should have read Miss Agnes "Olim."—Ed. Hebrew Standard.

SPRING RESORTS—SULLIVAN COUNTY, N. Y.

THE FLAGLER



SOUTH FALLSBURGH :: SULLIVAN COUNTY, N. Y.

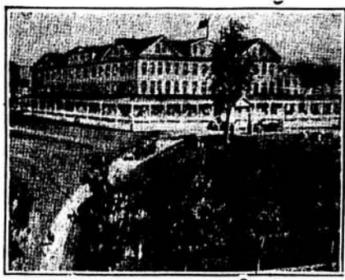
Open all year. Sullivan County's Newest and Most Distinctive Hotel. Fireproof Brick and Stone Construction. Luxurious Suites. Private Baths. Finest Bathing; Natural Waterfalls; Tennis; Daily Concerts; Dancing. Send for Booklet.

FLIESCHER and MORGENSTERN, Proprietors.

NEW OWNERSHIP MANAGEMENT. OPEN ALL YEAR.

HOTEL

GLASS



SOUTH FALLSBURGH, SULLIVAN COUNTY, N. Y. Rebuilt, redecorated and refurnished; and now equipped with every known comfort, convenience and sanitary improvement. Luxurious lobbies, spacious verandas, large airy and light rooms with or without baths, single or en suite. Jewish dietary laws strictly observed. Unsurpassed cuisine. Daily concerts. New York office: I. & M. Realty Co., 18-20 W. 34th St., Phone Penn. 6698-6699. STEINGARTZ & FEIBER, Proprietors.

BERKOWITZ'S

Great View Farm House

Livingston Manor, N. Y.

Phone Connection—P. O. Box 200.

Open all the year round. Accommodates 50. Picturesquely situated 2,400 feet above sea level. This modern hotel is unsurpassed. Has every latest city improvement. Every amusement—dance hall, fishing, etc. Hungarian Kosher Kitchen, under the personal supervision of the proprietor. Fresh vegetables from our own farm, consisting of 50 acres. Rooms large and airy; no overcrowding.

CROST'S VICTORIA HOTEL

SARATOGA SPRINGS, N. Y.

Mrs. Wolf Crost announces the opening of the Victoria Hotel in Saratoga Springs, N. Y., on May 15, 1922, for the coming summer season, and begs to state that the hotel will be conducted the same as heretofore and in strict accordance with the Jewish dietary laws. The hotel has been renovated, redecorated. Rooms single or en suite, with or without bath. New York Booking Office: 131 W. 110th St., Telephone Cathedral 7199. MRS. WOLF CROST, Prop.

The Greek Orthodox Church and Zionism

The Constantinople Reveil publishes an interview with the head of the Greek Orthodox Church in the East, Patriarch Meletios, in the course of which he expresses his view in regard to the Jewish question in general, and Zionism in particular.

"The Orthodox Church," he says, "does not see any inconvenience in the erec-

tion of a Jewish National Home in Palestine. The Orthodox Church received with great sympathy and satisfaction this righting of the injustice once done to the Jewish people. Jews and Greeks have always met each other in the glorious golden ages, and have contributed enormously to the civilization of the world. You may take it that this young movement, called Zionism, which has for its aim the restoration of Palestine, is and always was viewed by us with favor."

HOTEL SAVOY

4th Ave. and Heck St. ASBURY PARK, N. J.

You are familiar with the management of the Hotel Belmont in Lakewood, and will therefore welcome the information that I have acquired the Hotel Savoy in Asbury Park.

A wonderful structure to start with, I have spared no expense or labor to make it the cheeriest, friendliest place on the Jersey shore. I could tell you about the beautiful furnishings—of the spacious piazzas—of the superb service—

But it is simpler to tell you that everything is spic and span and ready to welcome you.

And the Food. As good as the Belmont. Done to a King's taste and as royally served.

Reservations are being made now for May 27, Decoration Day, and later.

The Hotel Savoy has a capacity of 250; bright, airy rooms; hot and cold running water; private baths; block and a half from ocean. Fine corner; location; wide views of ocean; spacious piazzas; good music; games.

P. WEISSBERGER.

H. H. OXMAN, Manager.

Pine Forest Colony

ON FOREST LAKE, BERKSHIRE HILLS

Open all year. Hotel and cottages; also tents for young men; 200 acres; private lake; all sports of camp life; excellent table. 2 hours from city.

JOSEPH D. WEIL WINGDALE, N. Y.

SHARON SPRINGS, N. Y.

Famous Sulphur Springs and Baths. For Treatment of Gout, Rheumatism, Asthma, Skin and Nervous Diseases.

Baths and Annex Hotel (Adjoining Baths) OPEN MAY 16. OPEN JUNE 30.

Pavilion Hotel and Cottages

Write for booklet. WHITE SULPHUR SPRINGS CO. OF SHARON SPRINGS, N. Y.

Yorkville Jews Assist Keren Hayesod

The Jews of Yorkville have just given unmistakable proof of their hearty support of the Keren Hayesod (Palestine Restoration Fund) Drive. On the last day of Passover an assemblage that crowded the Kehilath Jushuru Synagogue, 117 E. 85th street, to the doors was roused to the greatest enthusiasm by the inspired message delivered by Rabbis M. S. Morgolies and Elias L. Solomon. Both speakers stressed the point that Zionism had drawn back to the Jewish fold thousands upon thousands of men and women, young and old, who had apparently lost all interest in the Jewish affiliations. The main purpose to be served by the establishment of a Jewish homeland in Palestine was to provide a place of refuge for the countless Jewish men, women and children, who were being persecuted in the benighted lands and were being denied an opportunity to live in peace and security.

Rabbi Meyer Berlin strongly impressed upon his auditors the necessity of speedy action if the vast projects planned to make Palestine habitable for thousands of Jews, were to be carried out successfully, and also informed those present exactly for what purpose the funds would be used. All the speakers pointed out that helping to rebuild Palestine did not in any way detract from one's Americanism, nor did it impose upon any American Jew the duty of leaving this country and settling in Palestine.

Mr. Joseph Polstein, president of the congregation, introduced a resolution, which was unanimously adopted, heartily endorsing the passage of the Lodge resolution in the United States Senate favoring the establishment of a Jewish Homeland in Palestine.

Individual pledges as high as \$5,000 were received after the addresses, and the sum of \$40,000 was pledged. Due to the crowded synagogue many of the worshippers found it impossible to offer their pledges.

Ask Hospital Linens for Chaluzim

An appeal for further hospital linens has just been received by cable from Dr. I. M. Rubinow, director of the Hadassah Medical Organization, who asks the Palestine Supplies Department to increase its shipment to cover the new field hospital which has been organized for the Chaluzim. The cable asks especially for sheets, pillow slips, skirts, aprons, pajamas, blankets, bedspreads and towels.

Mrs. A. H. Fromenson, director of the Palestine Supplies Department, reports that the 380 sewing circles connected with the department are busily engaged in sending supplies to Palestine. She expects further co-operation, however, in order to send a large shipment of hospital linens shortly to answer the appeal of Dr. Rubinow. Two shipments have already left this month.

Bialick Did Not Leave for Palestine

Berlin (Jewish Press Association).—H. N. Bialick did not carry out his plans to leave for a tour of Palestine. Passage had already been reserved for him, but it was found at the last moment that pressing literary work, calling for immediate attention on his part, necessitated the cancellation of his proposed voyage. The distinguished author hopes to complete his work in time to leave for Palestine ere spring has passed.

Hemlock Health Rest

On Hudson, Poughkeepsie, N. Y.

A quiet, refined, up-to-date Convalescent Home will be ready to admit medical and surgical convalescents about May 15, 1922.

Cases requiring complete rest following mental and physical fatigue will find a suitable rest cure place. Grounds are extraordinarily pretty and large. Comfortable accommodations for twenty. No mental, contagious or undesirable cases solicited. Everything will be done to build patients back to health. To be open the year round. Would accept a few steady stayers provided they are not helpless.

For particulars and reservations, address DR. D. E. HYMAN, 71 East 96th Street, New York City

Haifa Municipality and Jewish Labor

A highly interesting and significant history, shedding light on the Arab stories about "expensive" Jewish labor, is related by the Haifa correspondent of the Jerusalem "Haaretz."

On December 7, 1921, says the correspondent, the Department of Public Works of the Workers' Organization applied to the municipality of Haifa for the contract for broadening the main street of the town. The work was advertised by means of bills posted in all public places. On February 14, 1922, after the offers received were published, it turned out that the cheapest offer was that of the Department of Public Works of the Workers' Organization. A sitting of the members of the municipality took place immediately after the declaration and the representative of the Workers' Organization was called to the sitting. The Mayor declared that while he recognized that the Workers' Organization was likely to be not only the cheapest but also the most efficient applicant for the work, he would give it the contract only if it did not employ any Jewish workers and only five Jewish technical advisers. The representative of the Workers' Organization pointed out that, according to the advertisement, the tender had to be given to the applicant who offered the best and cheapest terms, and he also assured the Mayor that there would not be any discrimination between Jewish and Arab workers, and that many Arab workers were already employed by the Workers' Organization. Nevertheless, the Mayor returned to the representative the deposit made by the organization and the contract was given to a private non-Jewish contractor.

This fact produced a very great impression among the Jewish population in Haifa. A letter was written by the Workers' Organization to the Governor, protesting against the discrimination between Jewish and non-Jewish workers and against the ignoring of the voice of the Jewish inhabitants and rate payers of the town.

It will be remembered that a chief point in Arab propaganda in England and Palestine is the allegation that the Jews refuse to employ Arab workers and that the Jewish labor is a burden to the country, as it is expensive and inefficient.

Contempt of Jewish Dead Justifiable

Berlin (Jewish Press Association).—At the trial of Knobel, a German teacher, who directed his pupils to desecrate a Jewish cemetery through which they were passing, the court at Glageau decided that it was no crime to do so, if firm anti-Semitic convictions were the motivating impulses.

The charge on which this anti-Semite was tried was that of "contempt and insult of established religion." The decision of the court, in effect, places anti-Semites without the pale of the law.

"CHALIF"

163 West 57th Street New York

Telephone Circle 1927

Most Exclusive and Beautiful Ball Rooms and Banquet Hall for Weddings, Receptions and Functions of all kinds

CATERING BY R. & E. DIAMOND

JACK BERGER

MUSICAL DIRECTOR OF "THE CHALIF"

Music Furnished for Weddings, Banquets and All Social Functions.

1835 SEVENTH AVE., Cathedral 8077

DIAMOND PALAIS

15 WEST 120th ST., Phone Harlem 5634.

For Weddings, Banquets, Receptions, and all Social Functions. Catering by R. & E. DIAMOND.

THE HOLLYWOOD HALL

41 WEST 124th ST., NEW YORK CITY.

Entirely Renovated This Season for Weddings, Banquets and Receptions. Cuisine Strictly Kosher. Accommodations for Small and Large Affairs. Harlem 3285. GREEN BROS., Caterers.

MT. CLEMENS, MICH.

GREATEST MINERAL BATH CITY IN AMERICA

Jures: Rheumatism, Gout, Kidney Diseases, Blood Poison, Stomach Troubles, Liver Trouble, Hay Fever, Skin Diseases, Nervousness, Etc.



THE RIVERSIDE HOTEL

THE LARGEST JEWISH HOTEL IN MOUNT CLEMENS

The hotel is modern and up-to-date in every particular. Over 100 beautifully furnished rooms, all equipped with telephone, electric light, and running water. Strictly Kosher cuisine. Good, wholesome, real homelike table. We cater to diets and vegetarians. Our rates are \$30.00 per week and up. American plan. The mineral baths are in the hotel, on the ground floor, obviating the necessity of going out of the hotel. Competent male and female attendants. Open the entire year. Write for further information. LEON KRIM, Prop.

SUMMER RESORTS

PARKER HOUSE

KENNEBUNKPORT MAINE

SEASON JUNE 20th to SEPTEMBER 15th.

Overlooking beautiful Kennebunk River. Seashore and country. Fishing, Bathing, Boating, Canoeing, Dancing. Accommodates 100. Make reservations now. For booklet and rates, address—S. T. BENNETT, Manager.

MONMOUTH BEACH INN

MONMOUTH BEACH, LONG BRANCH, N. J.

NOW UNDER JEWISH OWNERSHIP-MANAGEMENT

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

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

HOTEL GIRARD

305-7 6th Ave., Asbury Park, N. J.

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

PINEBROOK, NEW JERSEY

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

THE CROWN HOTEL PROVIDENCE, R. I.

FRED MANSFIELD, Prop.

SPRING AND SUMMER 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 Clients.

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
Special Rates for Spring. Dancing. Attractively Appointed Solarium Over-
looking Beautiful Lawn. Open Surroundings. Rooms with Ocean View.
WM. MALAMUT, Proprietor.

ON OCEAN FRONT, FIREPROOF

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

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. Bell Telephone 6884. H. STEIN, Prop.

MR. S. BERMAN, Prop.

PHONE 3398 W.

OPEN ALL YEAR

ADELPHIA HOTEL Oriental and Victoria Avenues

Near 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.

HOTEL

PIERREPONT

ATLANTIC CITY, NEW JERSEY AVE. and BEACH

It gives me great pleasure to announce that 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 American-Jewish, and under the personal supervision of Mrs. Fisher. The rates are back to prewar prices. A request will bring full information. Thanking you for past favors, I remain, HERMAN FISHER, Owner, for a quarter of a century Philadelphia's leading caterer. Dancing every evening. One of the first Atlantic City hotels to install Radiophone equipment.

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 refurnished. Homelike surroundings. Reasonable rates. 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. 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 refurnished 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. 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 ATLANTIC CITY, N. J. OPEN ALL YEAR

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

FISHMAN'S RESTAURANT

Only Genuine KOSHER Kitchen in Atlantic City

190 South Virginia Avenue

PHONE 4991-M

(Kosher is the Jewish Conception of Cleanliness in Food and Service)

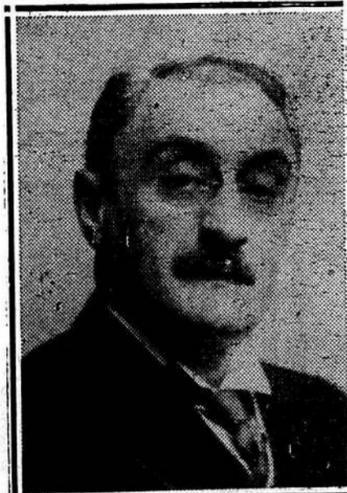
LOUIS S. STROOCK

COMPLETES 50 YEARS

OF BUSINESS SUCCESS

Mr. Louis S. Stroock, senior member of the firm of S. Stroock & Co., of No. 315 Fourth Ave., this city, and president of the Stroock Felt Mills and the Stroock Plush Co., at Newburgh, N. Y., is receiving congratulations upon having rounded out a business career embracing 50 years of continued success.

Mr. Stroock, who is a native American, was born in Philadelphia, Pa., on September 9, 1855, where his parents, Samuel and Marianna Stroock, had settled. The family for a short period thereafter lived in Columbia, Pa., and in Richmond, Va., but finally settled in New York City in 1866, following the close of the Civil War.



LOUIS S. STROOCK

Young Stroock was educated in Public School No. 58 in West 52d street. In and during his fifteenth year, he left school to seek employment to help support his family. His first job was with Edward Simon & Bro., manufacturer of trunks, and thereafter he served a short apprenticeship in the law office of Emanuel A. Kurschedt. Early in 1871 he joined his father, who was then engaged as an importer of felt goods from Europe, and in 1872, just 50 years ago, he was taken by his father into partnership.

J. L. ROTH & SON

UNDERTAKERS and EMBALMERS

435 ATLANTIC AVE., ATLANTIC CITY, N. J.

The only Jewish Undertakers in town with up-to-date funeral parlors. Bell Phone 1973-W.

Phone Orders Promptly Attended. Tel. 1311W

I. J. BROWN MEAT MARKET

All Kinds of Poultry—Beef, Veal and Mutton. CALL and DELIVERY

921 ARCTIC AVE., Atlantic City, N. J.

SPRING AND SUMMER 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 refurnished. All modern conveniences. Steam heat and running water in every room. Reasonable rates. Tel. 3291-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. 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. HEVESSY, Owner and Prop.

The business of the firm at that time was largely confined to the importation of felt for use in gun wads, but was gradually developed into a manufacturing and jobbing business of felt insoles for shoes, also of saddle cloths, gig saddle pads and iron holders. The total volume of business done by this concern in the first year of its existence was \$13,000. In 1874 the firm entered more extensively into the business of jobbers in felts made in America, as well as those made abroad. They followed the policy of selling on quick turnovers with small profits. Louis helped not only in the manufacture but in selling the goods, and traveled on the road to dispose of the products, at times taking with him finished merchandise and delivering it right to the trade, collecting the money due and sending it home, so that the business could continue functioning.

Until 1880 the firm was known as the Russian Hair Felt Co., but since that time it has been known as S. Stroock & Co. The business of the firm gradually expanded to the handling and dealing in beaver cloths, plushes and all kinds of felts.

In 1881 Samuel Stroock, father of Louis, met with an accident while driving and suffered injuries from which he subsequently died on October 12, 1883. During the illness of Samuel Stroock, Louis took on the full burden of the business, and as the years passed, associated with himself his brothers, M. E. Stroock and Joseph Stroock. The latter is still associated with him, but the former withdrew from the firm in 1918. His sons, Sylvia I. and Bertram A., are also members of the firm and actively associated with him in the conduct of the business.

In 1897 Mr. Stroock, in connection with his brothers, decided to manufacture felt at Newburgh, and for that purpose they acquired what was then known as the Plattekill Mill. In December, 1899, the large plant of the Kilmer Wire Works at New Windsor was acquired by them, and there the Stroock

Felt Company was established. From that time it has constantly expanded and developed. In February, 1910, the business was reorganized as "Stroock Felt Mills," under which title it is now operated. This is now one of the leading industries of Newburgh. The goods produced there are shipped to all parts of the world and the output of this plant is recognized as of the highest quality. Louis S. Stroock has been president of the Stroock Felt Co. and the Stroock Felt Mills from their inception.

In 1902 Louis S. Stroock in connection with his brothers and William Foster and James S. Taylor organized the Stroock Plush Co., and the plant of that company has grown and developed so rapidly that it is today in area one of the largest plants in Newburgh. Its business reaches to all corners of the world. Of the Stroock Plush Co. as well, Louis S. Stroock has always been president. The interests of William Foster and of James S. Taylor were, at their respective deaths, acquired by Mr. Stroock and his brothers.

While constantly engaged in his business enterprises, which have been continually expanding, Mr. Stroock has always given a full measure of his time to communal and civic activities, and has been a modest but liberal contributor to practically all philanthropic activities of New York and Newburgh without regard to race or sect. During the war he gave generously of his time and most liberally of his means to all the war relief campaigns. He has served as director on the boards of several of the leading metropolitan hospitals and has been an active worker in the educational field. His private benefactions have been abundant.



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BERNARD DOWNING

Bernard Downing is the State Senator from the Fourteenth Senatorial District, New York county, which takes in the lower East Side of Manhattan. During his six years as State Senator he has always fought for Jewish interests, and is known as "THE FIGHTING IRISHMAN WITH A JEWISH HEART."



BERNARD DOWNING

When the Dickstein Sabbath bill came up in the Legislature he worked hard for its passage and was instrumental in getting a special hearing from the Governor, in which Rev. Dr. Bernard Drachman, Rabbi Herbert S. Goldstein, Benjamin Koenigsberg, Assemblyman Samuel Dickstein and others took part.

He is the co-author of the Downing-Dickstein Kosher bills, which will compel all butchers, delicatessen manufacturers and dealers to remove the sign "Kosher" unless kosher meat is sold. This has become law through the signature of Governor Nathan L. Miller.

He has been highly commended by the Jewish people for his ardent advocacy of legislation in their behalf.

Sokolow at Orach Chaim

Mr. N. Sokolow, the well known publicist who is visiting America with the Keren Hayesod delegation, will occupy the pulpit of the Orach Chaim Congregation Sabbath morning. The public is invited to attend the services.

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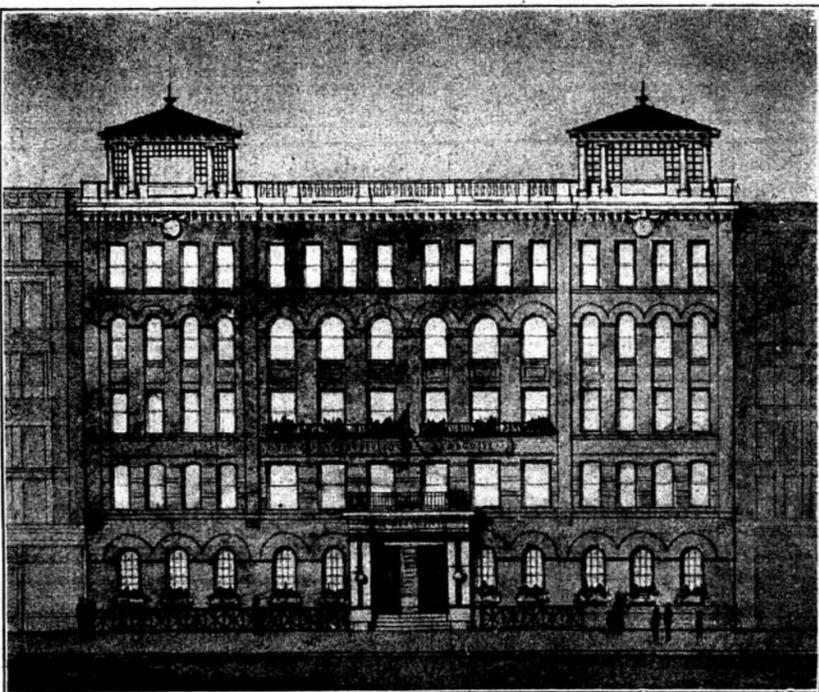
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INSTITUTIONAL SYNAGOGUE CELEBRATES FIFTH ANNIVERSARY WITH BANQUET



THE INSTITUTIONAL SYNAGOGUE

In celebration of the fifth anniversary a dinner was held Sunday evening, April 23, at the Institutional Synagogue building, 37-43 West 116th street. The banquet hall was taxed to its maximum capacity.

The Board of Directors tendered a gift of a beautiful silver tea service to Rabbi and Mrs. Herbert S. Goldstein, and a beautiful center-piece and candle sticks to Congressman and Mrs. Isaac Siegel. Mr. Morris Jablow was toastmaster and Rabbi Isadore Goodman, associate rabbi of the synagogue opened with prayer. The speakers' list was as follows:—The Hon. Otto A. Rosalsky, Surrogate John P. Cohalan, Magistrate Max S. Levine, Justice Ed. McGoldrick, Rev. Dr. Bernard Drachman, Mr. Joseph E. Davidson, Rabbi Henry S. Morais, Mr. Samuel H. Hofstadter, Henry Blankfort, Borough President Julius Miller, Louis Simon, Congressman Isaac Siegel, Rabbi Herbert S. Goldstein, Cantor Josef Rosenblatt and one of the boys, Abraham H. Kohn, offered vocal selections. The Rev. Dr. Philip Jaches closed the dinner with benediction.

No appeals for funds were made but quite a number of the guests voluntarily asked to become members to continue the religious, educational and social work of the Institutional Synagogue.

Congressman Ogden L. Mills will address the Sunday Forum of the Institutional Synagogue on Sunday evening, April 30, at 8:15 p. m., on "The First Year of President Harding's Administration."

German General Joins Anti-Semite Fight

Berlin (Jewish Press Association).—General Daimling delivered a special lecture in Stuttgart on the subject "The Jew in the German Army." In the course of his lecture he condemned in the severest language the unblushing and shameless anti-Semitism, which would make for nought the sacred obligation of national duty and responsibility. "It is a vile and infamous outrage," he exclaimed, "to hound and persecute Jewish invalids who have sealed with blood on the field their devotion to their fatherland. To say aught against Jewish widows whose props of life have made the supreme sacrifice, to fail to pay homage and tribute of respect to the mothers who gave their sons to the country, is to commit treason to all that is in German honor and life."

The general further stated that in his army corps Jewish soldiers distinguished themselves by their faithfulness and loyalty.

Dr. Huber, president of Wuerttemberg, and many other prominent statesmen were present, lending to the gathering and lecture a semi-official character.

European Chaluzim Arab Compositors

Haiffa (Jewish Press Association).—The local Jewish-Arab publication "El Slaam" has engaged several Chaluzim from Europe as typesetters and compositors in its printing department. Dr. Halli, the editor of the paper, taught them in several weeks both the Arab language and the work of typesetting, an unusual feat of mental learning.

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PHYLACTERIES AND THEIR MESSAGE

By REV. DR. NACHMAN HELLER
Phylacteries, small, square leather cases, augmented by long, narrow strips of the same material, containing Scriptural portions (Exodus xiii, 1-16, and Deuteronomy vi, 4-9 and xi, 13-21), written on parchment leaves, make conspicuous paraphernalia for male Jews, adorning their heads and left arms, every morning, with the exception of Sabbaths and festivals, in the course of divine services, both at synagogue and home. The leather straps are provided with lassos, one of which is thrown loosely over the top of the head and has two straps going down to the organic position of the heart, while the lasso of the second case is fastened around the elbow, out of which a strap is wound many times over the arm, wrist, hand and fingers, forming into the Hebrew character of "Shin" at the end as a finishing touch. This ordinance is put into practice by male members, beginning with Bar Mitzvah.
The origin of this commandment, the rabbis maintain, comes from a literal translation of several passages inscribed on the parchments of the very phylacterical cases, namely: "And it shall be unto thee for a sign upon thy hand and for a memorial between thy eyes," "And it shall be for a sign upon thy hand and for frontlets between thy eyes" (Exodus xii, 9 and 16), "And thou shalt bind them for a sign upon thy hand and they shall be as frontlets between thy eyes," "And ye shall bind them for a sign upon your hand and they shall be as frontlets between your eyes" (Deuteronomy vi, 8, and xi, 18). Progressive and liberal Jews, as well as Christians, however, do not follow this precept, because of their giving the Biblical verses metaphorical significations and figurative definitions, substantiating their explanations by no less an authority than Rabbi Samuel ben Meir, the grandson of Rashi, a twelfth century celebrity, who fathered the introduction of metaphors and figures for the above quoted passages. But, then,

he was severely criticized and rigidly rebuked by a contemporaneous scholar, philosopher and Scriptural annotator, Abraham ben-Ezra. The irony of the phylacterical controversy is that the very brother of Rabbi Samuel, the noted Rabbi Jacob Tom, was responsible for creating a new order for the placing of the Biblical passages within the cavities of the phylacterical cases, boldly refuting the statements of his very grandfather, the famous Rashi, in this particular respect.
Another somewhat scientific and more corroborative reason for the injection of imaginary notions and comparative allusions in the disputed verses is the elimination of the Sabbaths and the dislodgment of the Festivals from the phylacterical usages. The verses at issue by their verbal reading neither allow any discount for the Sabbath nor permit the omission of the Holidays from symbolic adornments by phylacterical applications. The anomalous incongruity has been particularly felt at confirmation exercises, celebrated as they are on Saturdays, without any phylacterical practices, the respective youngsters entering the period of precepts more by the way of a breach than observance, commemorating the Bar Mitzvah with the very Mitzvah conspicuously absent!
The bulk of the Jews by greater majorities making use of the phylacteries for religious purposes, all the world over, it behooves me to demonstrate conclusively the propriety and the justification of this. It must be borne in mind that the phylacteric inscriptions contain, among others, the Shemang, the unity of God, the essential doctrine of the Jewish creed, in lieu of which one should abstain from murder, stealing and adultery. Now, these as well as many more beauties and niceties of their particular kinds are products of both head and hands, the mind of the former for planning and the strength of the latter for prosecution. Again, crimes and felonies are associated more or less with the trades and occupations, jealousy in business and envy of work are potent agencies and responsible instruments for mischief and evil. Being generous and

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loving the neighbor as oneself are, on the other hand, traits and tendencies for emulation and copy. Civilized society and enlightened governments reward goodness and punish the evildoers. Before going to work or business, every morning, the Jew is ordered to make use of his phylacteries, loosely placing one case over his head, the mind and brains of which by their superior qualities and greater abilities easily swinging from basic inclinations to idealistic movements, because of their Maker, whose loving kindness is everlasting and whose mercy is enduring. The other phylacteric case is strapped and tightened over the arm, the latter object consisting but of mere clay, simple matter, animalic material, feeling the pains and pangs of punishment for a crime committed or a felony perpetrated, when caught or detected at wrong actions and evil doings. The head and the hand being the leading features throughout the individual's daily pursuits, they have been given fair warnings in the morning, perceiving mentally and receiving physically of what it would happen in the course of the day, when God is forgotten and His commandments forsaken; square dealings, fair treatments and honest transactions proving, indeed, the objective goal and the instructive lesson of the phylacteries. Servile work and commercial enterprises being prohibited on Sabbaths and Festivals, the mission and message of the phylacteries become superfluous, as a matter of record.

Jewish Soldiers Banned in Polish Chancellories

Warsaw (Jewish Press Association).—The Minister of War has issued a secret order to all army unit headquarters and to the General Staff, that all Jews working in the office of army headquarters be discharged immediately. Many Jewish soldiers, who were doing clerical work in the various offices of the army institutions have been transferred to active duty in the field. The reason for this startling order is unknown, but the motives actuating its publication, and the significance of its issuance are far-reaching. It is more than a mere gesture of anti-Semitism. Rather does it foretell new eventualities—the forerunner of a new war.
The Jewish deputies of Parliament are demanding an investigation of this order and the motives underlying it.

Polish Police Interrupt Jewish Union Meetings

Warsaw (Jewish Press Association).—One of the locals of the bakers' union of this city, having its headquarters in the home of a wealthy Jewish real estate dealer, Millband was recently informed by the proprietor that it could not hold its meetings in his home, but must confine itself to its routine office business. When this warning was disregarded by the union officials, the owner telephoned to the police that a secret Bolshevik conference was in progress, at which the police raided the meeting and arrested all present, freeing them after a few days' detention.

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SOME INTERESTING LOCAL EVENTS

Summer Season Opens—Impending Strikes and Discouraging Prospects—Crisis in Jewish Press World—Theatres Face Bankruptcy—Semenoff, Jewish Masses, Jewish Intelligentsia and Jewish Leaders.
 (Copyright by Jewish Press Association)

Passover days are over. Summer has come and feverish preparations are being made for the eventualities and probabilities of the approaching season.

Fear and uncertainty reign supreme. Gloom has enshrouded the horizon, clouds of doubt and pessimistic discouragement have overshadowed the sunshine of hope and buoyant optimism. Naught but evil is awaited for the months to come.

Especially is this true in the ranks of our Jewish working class. Rumors fly thick and fast. Reports of no uncertain tone indicate that the Jewish manufacturers and owners of industry are making complete preparations for a general lockout. They, too, are to join in the gigantic and concerted campaign of union strife; now that the worm has turned, they propose to draw the teeth of the "Jewish" unions, reduce wages, lengthen working hours and revert, in general, to the happy days of yesterday when unchallenged was their power in the domain of their ownership.

And there is need to fear, indeed, that they will consummate their monstrous conspiracy. True it is that the unions are strong and solid, well organized, with a reserve capital sufficient to sustain the burdens of the struggle, but the individual members of the union, however, the workers, are worn and exhausted from their experiences of the past two years. They no longer have their private bank accounts to resort to; and the strike benefits which the union will give them are altogether inadequate to satisfy their most elemental needs.

But the bosses also are in no condition to engage in a long industrial war. Only the few larger manufacturers can stand the economic strain. On the other hand, the failure of the small manufacturer—not altogether undesirable to the larger industrialists—will increase the ranks of the workers, and this will in turn aggravate the woes of the Jewish working class.

This general economic depression is not confined to the industrial world. It is menacing to the cultural life of our great ghetto. Our younger Jewish dailies are in the throes of gravest crisis. Neither "Hadoar" nor the "Zeit" are secure in their existence. Their end may come much sooner than the public expects. This is repeatedly emphasized by their appeals to their readers for help and salvation. But the public turns a deaf ear to their cries for help. The earnest party adherents of the "Zeit" and the more intense lovers of Hebrew have done their utmost, and it is now for the Jewish masses to say whether these voices of Jewish life and culture shall continue to bear their message of enlightenment and inspiration to enrich Jewish life in this land as well as abroad.

Zero hour is fast approaching. There is no time to lose if these two papers—among the most upright and principled in our Jewish press—are to serve. Irreparable will be our cultural loss if these beacons of light are dimmed and cease to cast the glow of their luminous rays to guide our pathways through the shadowy vales of Israel's rebirth.

So it is with our theatre. Never before in the last few decades has the Jewish theatre fared so badly during the Passover holidays as this year. With the sole exception of the Irving Place Theatre, where Madame Kalich is producing and starring in Perez Hirschbein's "Child of the World," all the Jewish theatres in the city were half empty during their holiday performances.

The theatre directors, who placed so much hope in the Passover season to recoup their losses and to cover the mounting deficit of the past months, found to their dismay that the box office receipts were insufficient even to cover their current expenses.

Desperate is the plight and dark is the future of our theatre. Many are the schemes which are being constantly devised to save this important branch and phase of our Jewish cultural life from total extinction. For it is also a serious economic problem. Thousands of Jewish souls eke out their daily existence from the theatre.

To fail in finding the necessary means of saving the future existence of the Jewish theatre would compel these men and women to find other means of gaining their livelihood. This would be a calamitous loss to the Jewish theatre for generations to come.

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Semenoff is out of jail at last. Though he has secured his freedom by obtaining a bond for his bail he will be compelled to remain here until the suits instituted against him have been finally determined.

The days of his arrest and detention were utilized by our Jewish rabble to the fullest extent. The jail, where he was the guest of honor—Ludlow Street Jail—in the heart of the East Side, was constantly besieged by enraged Jews, who gave vent to their feelings in unrestrained language. In English, Russian, French and Yiddish did these valiant and heroic defenders of Israel's honor pour forth their vials of abuse and vituperation into the ears of this pogromist and murderer.

So dealt the rabble, the childlike and naive simpletons; and our intelligentsia is now debating earnestly and eruditely the wisdom and propriety of such action.

Our representative spokesmen, however, maintain the dignity of silence. Unruffled and undisturbed is the majestic calm of their august spirits. The Semenoff incident—it is no concern of theirs.

Surely this is a problem meriting their serious and immediate attention.

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Government of Palestine Grants Land to ex-Soldiers

Land grants are being made to ex-soldiers by the Palestine Government, according to an official communication received by the Zionist Organization of America from the Palestine Zionist Executive. A grant of 6,000 dunams of land has just been agreed upon for the settlement of ex-legionnaires at Tel Arad, and the Demobilized Soldiers' Association, which has been carrying on the negotiations, has selected eighty settlers to commence work there immediately.

Lack of funds prevents the settlement of a larger number of soldiers at present. Any ex-soldiers who are interested, however, and wish to obtain the possibility of settling on the land at Tel Arad are advised to write direct to the Secretary of the Demobilized Soldiers' Association, Tel-Aviv, Palestine, who has all the information on the subject. All the ex-soldiers in Palestine belong to the association, which numbers about 1,500.

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LIBERTY, LAW AND LAND

By RABBI HYMAN J. LANDAU

"It is incumbent upon us to remember the departure from Egypt."

We conclude today the feast of the Passover. Once more we recall to our memory the great historic event of Israel's redemption from Egyptian bondage. So important was this event in the life history of the Jewish people that they were repeatedly commanded to remember the departure of Israel from Egypt, never to forget that they were slaves in that land, and that the Almighty redeemed them with a strong hand and an outstretched arm. Many of the Biblical commandments are connected with this event, and even the revelation on Mount Sinai commences with this memorial: "I am the Lord, thy God, who has brought thee out of the land of Egypt, out of the house of bondage." And the rabbis, too, claim that the story of Israel's departure from Egypt will even be related at the final redemption of Israel at the time of the Messiah.

What is the import of the Passover festival which has become so deeply ingrained in the consciousness of the Jewish people? What message does it bring to the children of Israel of today who still stand in watchful waiting for their new redemption and salvation?

The dominant note vocalized in the Passover message is the self-dedication of Israel to the ideals of liberty and freedom. Passover marks the birth of a nation—the birth of Israel. On that memorable day, when Israel started his march from Egypt with his declaration of independence, Israel was made a nation. By means of its obtained freedom, Israel, from a horde of slaves, ignorant and uncultured, became transformed into a people that was afterwards destined to become the People of the Book, the religious teacher of mankind. Hence, freedom is not only of political importance in the life of a nation, but also of the highest moral and spiritual significance. Freedom is the indispensable condition that leads man to virtue and purity. Only the free man can be good and virtuous. The slave, whose doings are compulsory, the person who has no free will of his own, is not different in his doings from the animal or the elements of nature. Slavery debases not only the body of man, but even his mind, his character, his soul. Freedom, the gift of God, enables man to reach the highest perfection of life and strive for the ideal. Slavery, therefore, is a sin against the laws of God and the purpose of God revealed in man. Of this Pharaoh became convinced. He was made to understand that the God of Freedom would not tolerate the enslavement of a whole people. He realized that the God who stands for the power of righteousness will

* Sermon preached the last day Passover at Tifereth Israel Synagogue, Brooklyn, N. Y.

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not stand for the righteousness of power. Hence, Israel's deliverance from Egypt is of great significance, not only to Israel alone, but to the whole world, of the great principle of human freedom.

But freedom must be tempered by law. There can be no freedom without the principles of law. It is dangerous for a people to have freedom without having law to guide and regulate that freedom. Liberty must not become license, but must be tempered by the restraint of law and order. Without law, there is anarchy, the liberty of beasts to tear and destroy, the liberty of savages and fanatics. When our ancestors were to be freed from Egypt, it was not that they might run riot in the pursuit of whims and pleasures. Their liberation was not to be a mere deliverance of their bodies from the cruel oppression of the Egyptian taskmasters. Prior to Israel's deliverance God told Moses that "when you shall have brought out this people from Egypt, ye will serve God upon this mountain." And so after gaining their freedom, the children of Israel were but a few weeks on their march of freedom, when they were made to halt at Mount Sinai from which, in thundering tones, were proclaimed the Ten Commandments, telling them what they must do and what they must not do. After they had liberty, then came from Sinai's summit the injunction upon Israel to realize that liberty means not the freedom to do what one pleases, but the freedom to do what one ought. Thus the freedom of Israel secured on Pesach finds its proper consummation in revelation, in Israel's acceptance and observance of the laws of God contained in the Torah. Had Israel gone forth from Egypt a nation without a Torah, a nation without higher ideals, without a mission for its existence, it would not have become the chosen people of God, and would not have been better than the Egyptians, of whom the children of Israel had been an integral part for many centuries. By means of his law, his Torah, Israel came to realize the meaning of freedom. And more than that, Israel, after his departure from Egypt, was all the more a servant, the servant of God, the servant of humanity. In receiving the law, Israel took upon himself the great task of disseminating the truths among the nations of the earth. And such a service, willingly offered in the recognition of freedom's righteousness and rightness, is indeed the badge of freedom. No wonder, therefore, that the rabbis lay claim to the Torah as the power which makes man free, that free is he who takes upon himself the yoke of the Torah. Commenting to the Biblical verse, "And the tablets were the work of God, and the writing was the writing of God, cherus al haluchos—graven upon the tablets" (Ex. 32:16), the rabbis remark, "Do not read chorus, but cherus," which means that the Torah is that power of God that makes man free (Lev. R. 18:3). Through his Law, Israel became free in the spiritual sense, in the sense that he became conscious of his power, conscious of his duty and destiny in the world, conscious of being free to live the life of his fathers, to live and act according to the precepts of his Torah. By means of his Law, Israel came to realize that humanity can only exist upon the foundation of Law and Order, upon the principle of the Torah that safeguards the life and property of man. Truly did an ancient rabbi remark that the Torah is that power which makes man free from the Malach Hamoveth—those evil forces that tend to destroy the life of humanity.

Let the godless and wicked man, the Roshu of the Haggadah, realize the import of Israel's freedom. The godless man who fails to realize the spiritual redemption of Israel and accentuates only the physical, let him realize that liberty without Law is impossible, that liberty minus Law or Torah spells but anarchy, savagery and a reversion to primitive barbaric civilization. The Roshu who cries, "What mean you by the Passover Service?" "Why attach such importance to Israel's freedom, were there not many other nations in the history of the world who gained freedom?" Let this Roshu realize that he is a Kofar Boikor, that he does not understand the main purpose of Israel's deliverance from Egypt, that Israel was redeemed from Egypt to become the champion of God's truths among the nations of the earth, and that this task of Israel would have been impossible had Israel remained in bondage.

That liberty without law is impossible, we only have to direct our attention to Bolshevik Russia. Before our eyes we witness a great country, a vast empire with powerful resources, going to ruin, even though it had gained its independence from the yoke of Czarism under which it was held for many centuries. The freedom of Bolshevik Russia has proven to be a curse rather than a blessing, because the people of that land abused their freedom. Gaining independence, the Russian people undermined the institution of Law and Order, and by lawless means they attempted to construct their national life. Liberated from the pressure of servitude, Russia at once discarded the first principles of Law with the result that she is now threatened with complete destruction from all sides. Russia, like the Roshu of the Haggadah, failed to realize the lesson of Israel's freedom—that freedom must be tempered by Law.

Let Israel's Anti-Semites also realize that false is their charge made against the Jewish people, that vain is their accusation against the Jew for the great turmoil and social unrest that is now reigning everywhere. They who say that the Jew is to be held responsible for the great disorder and chaos of the

world, that the Jew is the cause of the present state of anarchy in Russia and elsewhere, let them admit that they do not understand the Jew, that they do not know the history of Israel. Let them but ponder over Israel's deliverance from Egypt and its spiritual implication and they will shamefully admit that it was the Jew who first came to the world with the doctrine of Law and Order as the cornerstone of the great edifice of human civilization. Let them confess that the present misery and suffering in the life of humanity are due to no other cause but that the world has not as yet realized the principles of Israel's Torah, his conception of Law and the right of property. The story of Israel's redemption from Egyptian bondage will indeed forever remain a source of inspiration of the great lesson of human freedom, the only kind of freedom that is permeated by the spirit of Israel's Torah.

But the Passover feast heralds another message to Israel. Israel's outgoing from Egypt points to the fact that the Freedom and Law attained by Israel were depended upon the promised land, that it was necessary for Israel to have a land, if it were to maintain his law and consequently his freedom. Without a land, without a soil, Israel could not have carried out the laws of his Torah and the purpose of his God. There would have been no necessity for moving a whole people and leading them across a desert to an unknown country. Israel could have been liberated right in Egypt, and with them as many Egyptians as might have been necessary to establish freedom and Law. Even the act of Revelation could have been performed in Egypt. But Israel's outgoing from Egypt only proves to us the importance of the Promised Land and the part it was destined to play in the national and spiritual development of Israel's life. Israel needed a land to produce his prophets and seers to make his revelation on Sinai ever continuous and ever enfolding. The land enabled Israel to develop his culture and to foster his ideals in the service of God and the service of humanity. This the Bible bids us to remember. This the author of the Haggadah imposes upon us to bear in mind!

We Jews of today, to have our freedom and our Law properly maintained, must make every effort to obtain our promised land. Palestine, first promised by God, and now promised to us by the nations, must indeed become the possession of the Jewish people. "The key to Palestine is now in our own pockets," our leaders declare to us. Ours is the sacred task to redeem the land after we have redeemed our Freedom and Law. We dare not remain indifferent to the call of the hour. We dare not shirk the responsibility which now rests upon our shoulders. Let us be conscious of the statement of the rabbis that woe it is to that generation in whose days the temple of God was not rebuilt and the Land of God not restored. It is considered as if these were first destroyed in the days of that generation. We of the present generation are now called upon to rebuild our sanctuary and re-establish our homeland on the soil of Palestine. Ours is the glorious opportunity. Upon us lies now the burden to restore Palestine to the Jew and the Jew to Palestine. Let not the future generation condemn us. Let them say that our generation responded nobly to the call of duty, that in our generation Palestine was restored and the temple rebuilt.

This is the dominant message of the Passover festival. This is the clarion call of this year's Passover. Let us then heed to the call of our duty, and with united and invigorating efforts, let us redeem our lands and make it the possession of Israel. Surely, God will help us in our great undertaking, and Israel's final redemption, we shall speedily in our days, celebrate in the land of Israel.

Grecian Anti-Semitism Flourishes

Florina, Greece (Jewish Press Association).—Greece, the home of ancient philosophy and culture, has also felt the blighting blasts of the winds of anti-Semitism. In Florina, there was staged last week an anti-Semitic demonstration, in which three members of Parliament took an active part. The day of the demonstration was celebrated as a holiday, all Christian merchants closing their stores to participate in the parade. Speeches of an incendiary character were delivered, accusing the Minister of Commerce of having accepted bribes from the Jews for his sympathetic and friendly attitude towards them.

The police remained passive and neutral throughout the demonstration, neither interfering with the demonstrators, nor permitting any violence to be committed. The Jewish community of the city is in fear of possible consequences in the future.

Public Gatherings Are Banned in Palestine

Jerusalem (Jewish Press Association).—General Storrs, governor of Jerusalem, has issued an order, forbidding all public demonstrations and mass meetings. Loitering on the streets of the cities, and all group-gatherings in public places are banned by the same order. This proclamation has been posted in conspicuous places in every city or colony where there is a mixed population of Arabs and Jews.

This order is designed to forestall any outbreak of violence and race conflict during the coming feast days of Easter.

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Price of "Kosher" Meat to Be Regulated

The Polish ministry of the interior has issued an order to all prefectures and local government agencies, to regulate the price of "kosher" meat, as they are now doing with reference to the "non-kosher" meat. This is expected to be an effective check upon the greed of profiteering butchers who took advantage of the Passover holidays to raise the price of their product.

Russian Anti-Semites in Japan

Harbin (Jewish Press Association).—A new Russian publication, the "Mir," has made its debut in the press world of this city, the tenor of its message being to inflame public opinion and the mind of the Japanese government against the Jews. Phantastic accusations of Jewish secret organizations in the various provinces of Japan, pledged to overthrow the government, are constantly featured, and the gullible minds of bureaucratic officialdom seem to be very receptive to these fanciful and romantic tales of the blackest reaction. The results of this insidious propaganda are as yet impossible to foretell.

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HEBREW PUPILS LEAD ALL

By RABBI B. A. BRICKNER

Ryerson public school with an overwhelmingly Hebrew attendance, stands first among the seven schools of district No. 5 in regard to passing of pupils into high schools. It had 76 per cent of its candidates for high school entrance getting through, with Grace Street school second, 70 per cent. Another remarkable fact was that the average age of those passing on to high school was 13 at Ryerson, but higher at all the other schools.

Ryerson school is located in the Ward. The same is true of the other public schools in this neighborhood where Jewish pupils attend.

Only the other day the Toronto Globe contained an article which stated that the percentage of Hebrew pupils in the collegiates of Toronto was much in excess of the ratio of the Jewish population to the total population of the city. This same article, quoting the principals of the collegiates attended by Jewish pupils, paid high tribute to the studiousness and proficiency of the Jewish pupils. Many of these pupils are the children of Ward dwellers.

The Ward literally teems with organizations, whose purposes are mutual and benevolent aid. In no other section of Toronto nor among any other immigrant group are there to be found so many cultural and educational societies as among the Jews in the Ward. The Ward has its religious schools, its synagogues, its own Yiddish newspaper, a Yiddish theatre, its labor unions, its philanthropic endeavors, and many other constructive social efforts too numerous to mention. In other words, the Jewish Ward has a soul that is unbesmirched by the squalor and poverty in which it is encased. Are these tendencies of economic independence, thirst for education and mutual aid indicative of the fact that the Jewish immigrants at any rate are slum dwellers?

It is well known to all that the Jewish immigrants live in the Ward for only a short while during their period of adjustment. With prosperity they soon desert it and move into good, if not expensive homes in the best residential sections of the city. That they seldom if ever become public charges. They naturalize at the earliest moment and Canadianize rapidly. The second generation is as Canadian in every respect as are the native-born of English stock of several generations. The foregoing applies with equal force to Jewish ghettos wherever they exist on this continent.

The East Side of New York City is probably the most densely populated section of any in the Metropolitan City. Certain sections of it are inhabited largely, if not exclusively, by Jewish immigrants. Yet the East Side does not constitute a slum. Some of New York's and America's foremost merchants, judges, lawyers, physicians, editors, authors, actors, singers and teachers were born and raised on New York's East Side or came to live there as immigrant children. It is the annual custom of many of these sons and daughters of New York's East Side who "have made good" to gather and celebrate their rise from humble beginnings to positions of renown. In many of the addresses the general note struck is that of tribute to the ideals of life fostered under conditions which with other immigrant groups have produced slums, but which have for the Jew been merely another of the many obstacles to overcome.

Toronto's Ward, like New York's East Side, can already lay claim to much Jewish talent and even genius. Those of us who know the Jew do not fear the effects of the Ward. Though we would prefer to see our immigrant brethren get their start as future Canadians under conditions that are more conducive to the development of the latent abilities which the immigrant Jews bring with them, we are secure in the faith that he will master the deficiencies and difficulties that he encounters.—Canadian Jewish Review.

Immigration Quota for Poland Enlarged

Warsaw (Jewish Press Association).—The foreign ministry has just concluded its negotiations with the American ambassador in regard to the immigration quota assigned to Poland, and has secured a modification and enlargement of the quota which had been apportioned to it for the coming year. The extension of the quota is based upon the allotment to Poland of territory, formerly of the Russian Empire, which had until now been regarded as a separate and distinct entity. The revised figures give to Poland and the provinces subject to its control a quota of 45,000 emigrants who will be permitted to enter this country.

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PASSOVER WEEK NETS

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Campaign Gaining Momentum—5,000 Workers Canvassing City—Women's Committee Active Throughout City

The first week of the New York campaign for the Palestine Foundation Fund brought in a total of \$250,000. Not all of the volunteers that have been enrolled had been at work due to the interruption of the Passover holidays, but about 5,000 volunteers have resumed the canvassing this week and will continue to the end of the campaign.

Palestine and the Keren Hayesod were the chief topics of the Passover sermons delivered in most of the synagogues throughout the city. Considerable amounts were raised in the synagogues as a result of those appeals. An appeal in the Congregation "Nachliath Israel" of Harlem, made by Dr. Samuel Buchler, resulted in \$5,000. In South Brooklyn the Congregation Tifereth Israel and the Temple Bnei Sholem raised \$1,500 each. Over \$30,000 was raised in response to an appeal by Dr. Elias L. Solomon at the Kehillah Jeshurun Synagogue.

Simultaneously with the city campaign the committee organized a campaign in Lakewood, N. J., where, during the Passover week, over \$10,000 was raised at a mass meeting addressed by Rabbi Meyer Berlin and Rev. Z. H. Masliansky.

Each one of the sixteen campaign sections of the city is now fully in the work and new people are being drawn in daily. The districts which have reported for the first week with cash and pledges are as follows:

- Bensonhurst, cash, \$9,000; Brownsville, cash \$8,000, pledges \$15,000; East Side, cash \$10,000; Bronx, cash \$5,000; Washington Heights, cash \$1,500, pledges \$5,000; Long Island, cash \$3,000, pledges \$6,500; Brooklyn, cash \$4,000; Williamsburg, cash \$800, pledges \$10,000; Coney Island, cash \$1,000, pledges \$3,000; West Side, cash \$1,000, pledges \$5,000; Yorkville, pledges \$35,000; Staten Island, cash \$2,000.

The West Side made a good start in the campaign with a meeting held last Sunday morning by the Society for Advancement of Judaism, which is led by Dr. Mordecai M. Kaplan; Mr. Joseph Levy, president of the society, was chosen chairman of the campaign committee, and Mrs. I. Polstein was elected chairman of the Women's Committee.

After an address by Col. J. H. Patterson, \$5,500 was raised in cash and the society undertook to raise \$100,000.

Most active in the campaign is the women's division, headed by Mrs. Richard Gottheil and Mrs. Fradelle Haskell. Women's committees are functioning with great success in every section. The Bensonhurst Committee headed by Mrs. Simon Rothenberg is the most vital factor in the activity of that section. The Women's Committee besides giving volunteers for the general canvass work are specifically engaged in arranging parlor meetings.

The Keren Hayesod is receiving contributions from Christians as well. Mr. Marion Erwin sent his contribution and wrote:

"Find my check enclosed, a small contribution to the Zionist movement, the justice and righteousness of which, call for support as well from the Gentile as from the Jew."

BAMBERGER, LEON J.—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 Leon J. Bamberger, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at their place of transacting business, at the office of M. S. & I. S. Isaacs, their attorneys, at No. 52 William Street, Borough of Manhattan, in the City of New York, on or before the 30th day of October, next.

Dated, New York, the 18th day of April, 1922. CHARLES ROSENTHAL, EDGAR A. LEVY, Executors. M. S. & I. S. ISAACS, Attorneys for Executors, No. 52 William Street, Borough of Manhattan, New York City.

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.

Dated, New York, April 17, 1922. OTTO ELSASS, 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. Seligsberg, 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 & Seligsberg, 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.

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 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 29th, 1921. BENJAMIN ESBERG, Administrator. KANTROWITZ, ESBERG and BEHR, Attorneys for Administrator, No. 320 Broadway, 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. HELENA 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.

ENGEL, MAX.—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 Max Engel, 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 Strock & Strock, 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 1st day of November, 1922.

Dated, New York, the 19th day of April, 1922. CLAIRE L. ENGEL, Executrix. STROCK & STROCK, Attorneys for Executrix, Office and P. O. Address, 141 Broadway, Borough of Manhattan, New York City.

VOGEL, CECILIA (also known as Cella Vogel, also known as Cella Vogel).—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 Cecilia Vogel, also known as Cella Vogel, also known as Cella Vogel, 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 Spitz & Bromberger, his attorneys, at No. 56 Pine Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 24th day of November, 1922.

Dated, New York, the 21st day of April, 1922. EDWARD FRIED, Executor. SPITZ & BROMBERGER, Attorneys for Executor, Office and P. O. Address, 56 Pine Street, Borough of Manhattan, New York City.

POLLAK, 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 Pollak, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at his place of transacting business, at the office of Louis A. Solomon, his attorney, at No. 41 Park Row, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 30th day of October, 1922.

Dated, New York, the 20th day of April, 1922. ERWIN POLLAK, Executor. LOUIS A. SOLOMON, Attorney for Executor, Office and P. O. Address, 41 Park Row, Borough of Manhattan, New York City.

STRAUSS, ALBERT H.—The People of the State of New York, by the Grace of God, Free and Independent, to Morris S. Goetz, formerly known as Morris S. Strauss, and Norman Strauss, Herbert H. Strauss and Mable Strauss, the heirs and next of kin of Albert H. Strauss, deceased, Send Greeting:

Whereas, Benjamin F. Feiner, who resides at No. 155 Riverside Drive, Borough of Manhattan, the City of New York, has lately applied to the Surrogates' Court of our County of New York, to have a certain instrument in writing, relating to both real and personal property of Albert H. Strauss, as the last will and testament of Albert H. Strauss, who was at the time of his death a resident of the County of New York, declared;

Therefore, you and each of you are cited to show cause before the Surrogates' Court of our County of New York, at the Hall of Records in the County of New York, on the 26th day of May, one thousand nine hundred and twenty-two, at half-past ten o'clock in the forenoon of that day, why the said will and testament should not be admitted to probate as a will of real and personal property.

In Testimony Whereof, we have caused the seal of the Surrogates' Court of the said County of New York to be hereunto affixed. Witness, Hon. John P. Cohalan, Surrogate of our said County of New York, at [Seal] said County, this thirtieth day of April, in the year of our Lord, one thousand nine hundred and twenty-two.

MARTIN G. MCCUE, Clerk of the Surrogates' Court.

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

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

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

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

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

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

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 & Seligsberg, 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.

LOEWENSTEIN, SALOMON G.—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 G. 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, SIEGFRIED H. KAHN, LILLIE 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 Sidney Rosman, their attorney, at No. 165 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 10th day of July, 1922.

Dated, New York, the 23rd day of December, 1921. MADELINE W. SCHIFF, LOUIS WECHSLER, CHARLES H. BERNHEIM, Executors. SIDNEY ROSSMAN, Attorney for Executors, Office and P. O. Address, 165 Broadway, Borough of Manhattan, New York City.

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

BLUMENTHAL, ALFRED ISAAC.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Alfred Isaac Blumenthal, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of David L. 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 his place of transacting business, at the office of Benjamin H. Wickless, his attorney, at No. 362 Fifth Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 27th day of September, 1922.

Dated, New York, the 17th day of March, 1922. BERNARD KIRSCH, Executor. BENJAMIN H. WICKLESS, Attorney for Executor, Office and P. O. Address, 362 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. 52 William Street, Borough of Manhattan, in the City of New York, on or before the 25th day of September, next.

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

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 in 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. ALWIN J. SCHUEER, SADIE S. STEIN, JACOB H. SCHUEER, THERESA SCHUEER, Executors. KURZMAN & FRANK, Attorneys for Executors, Office and Post Office Address, 25 Broad Street, Borough of Manhattan, New York City.

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. HENRY FELDMESSER, LOUIS WOHL, LOUIS BORGENTICHER, 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 N.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis N. Aarons, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at 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 29th day of December, 1921. LOUISE AARONS, Administratrix. BENJAMIN BERNSTEIN, Attorney for Administratrix, Office and P. O. Address, 299 Broadway, Borough of Manhattan, New York City.

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 place of transacting business, at the office of Rose Weiss, her attorney, at No. 110 West 40th Street, in the Borough of Manhattan, in the City of New York, on or before the 1st day of July, next.

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

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

Dated, New York, the 20th day of March, 1922. JACOB A. SEGAL, Executor. HERMAN R. 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 Ascheim, 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 Strabourger and Shalek, 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. STRABOURGER and SHALEK, 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 19th day of October, next.

Dated, New York, the 29th 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.

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 Day 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 Day Street, Borough of Manhattan, New York City.

ROSENTHAL, JOSEPH.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Rosenthal, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at its place of transacting business, at the office of Louis Werner, its attorney, at No. 52 William St., in the Borough of Manhattan, 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, 52 William 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 their 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 & Seligsberg, 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. SPITZER, 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. Birkenhahn, their attorney, at No. 42 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of May, 1922.

Dated, New York, the 5th day of November, 1921. THEODORE K. MCCARTHY, ABRAHAM FLAXMAN, Temporary Administrators. ROBERT C. BIRKENHAHN, 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 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 & Weis, 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 LIPPMANN, Surviving Executor. MOSS, MARCUS & WEIS, Attorneys for Surviving Executor, 233 Broadway, Borough of Manhattan, City of New York.

ABELES, 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. Abeles, 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 Waile and Krangel, their attorneys, at No. 220 Broadway, in the Borough of Manhattan

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FRANK, 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 Frank, 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 Lachman & Goldsmith, their attorneys, at No. 61 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 30th day of October, 1922. Dated, New York, the 24 day of April, 1922. JULIUS J. FRANK, JEROME W. FRANK, Executors. LACHMAN & GOLDSMITH, Attorneys for Executors, Office and P. O. Address, 61 Broadway, Borough of Manhattan, New York City. CANTER, CHARLES.—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 Charles Canter, 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 Herman A. Schoenfeld, her attorney, at No. 41 Park Row, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 20th day of October, 1922. Dated, New York, the 10th day of April, 1922. TILLIE CANTER, Administratrix. HERMAN A. SCHOENFELD, Attorney for Administratrix, Office and P. O. Address, 41 Park Row, Borough of Manhattan, New York City.

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ATLAS, SAM.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sam Atlas, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business, at the office of Charles S. Rosenberg, his attorney, at No. 27 Rutgers Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 37th day of June, 1922. Dated, New York, the 23d day of December, 1921. LOUIS ATLAS, Administrator. CHARLES S. ROSENBERG, Attorney for Administrator, Office and P. O. Address, 27 Rutgers Street, Borough of Manhattan, New York City.

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

MOSLER, MOSES.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Moses Mosler, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Lind & Pfeiffer, their attorneys, at No. 46 Cedar Street, in the Borough of Manhattan, in the City of New York, on or before the 25th day of September, 1922. Dated, New York, the 3d day of March, 1922. JENNIS W. 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. ROSENTHAL, Attorney for Administrator, 874 Broadway, New York City.