

# THE HEBREW STANDARD

## America's Leading Jewish Family Paper

MAGAZINE SECTION

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

VOL. LXXX. NO. 18.

NEW YORK, FRIDAY, NOVEMBER 3d, 1922

10 CENTS PER COPY

## EARLY RUSSIAN AND POLISH JEWS IN AMERICA

By ALBERT M. FRIEDENBERG, Esq., *Corresponding Secretary American Jewish Historical Society*

While it is correct to say that the earlier Jewish immigration to America prior to the commencement of the nineteenth century was predominantly Spanish and Portuguese in character, and who came here during this period were not Spanish and Portuguese Jews. And so of the nineteenth century, while the majority of Jewish immigrants to these shores during the first half were German in origin, among them were quite a few who hailed from other countries contiguous to the east of Germany. And the final years of the nineteenth century saw many, if not almost all, our Jewish immigrants proceeding hither from Russia, Poland and Roumania. Yet even with these last-named came Jews from other lands. So while these descriptions of our Jewish immigration are fairly accurate for purposes of convenient identification, they do not constitute geographically correct rules.

To cite but one case: Haym Salomon, the financier of the American Revolution, was a Polish Jew, yet he came here as long ago as the year 1772. And because he was a Polish Jew it is proper to mention Salomon in this record. He fittingly opens any paper which deals with the Russian and Polish elements among the Jews of this country. But as we already have sufficiently described his career it is unnecessary for us here to recapitulate his useful services as an American patriot.

As a matter of fact, consequent on the actual arrival of many Russian and Polish Jews in this country, their history here begins much later. It is true that the first Russian congregation in this country, the *Beth Hamedrash Hagadol* of New York city, was established as long ago as 1852. Since that time it has had an uninterrupted existence here.

But not until immediately after the conclusion of the Civil War did the Russian section of the American Jewish community in large numbers begin to grow. Under the term "Russian" there are included here the Polish Jews for the sake of con-

venience and for the additional reason that at the time of which we write the greater part of Poland acknowledged the sway of the Russian Czar.

The greatest stimulus to the movement of Russian Jews to America was supplied by the persecutions and consequent economic stress to which

States. Here they brought to our community new ideals and a new approach to the facts of Jewish life. The Russian Czar, then, may be looked upon as having sent hither so many good and useful citizens of this republic.

Whenever persecution of the Jews in Russia preceded or followed

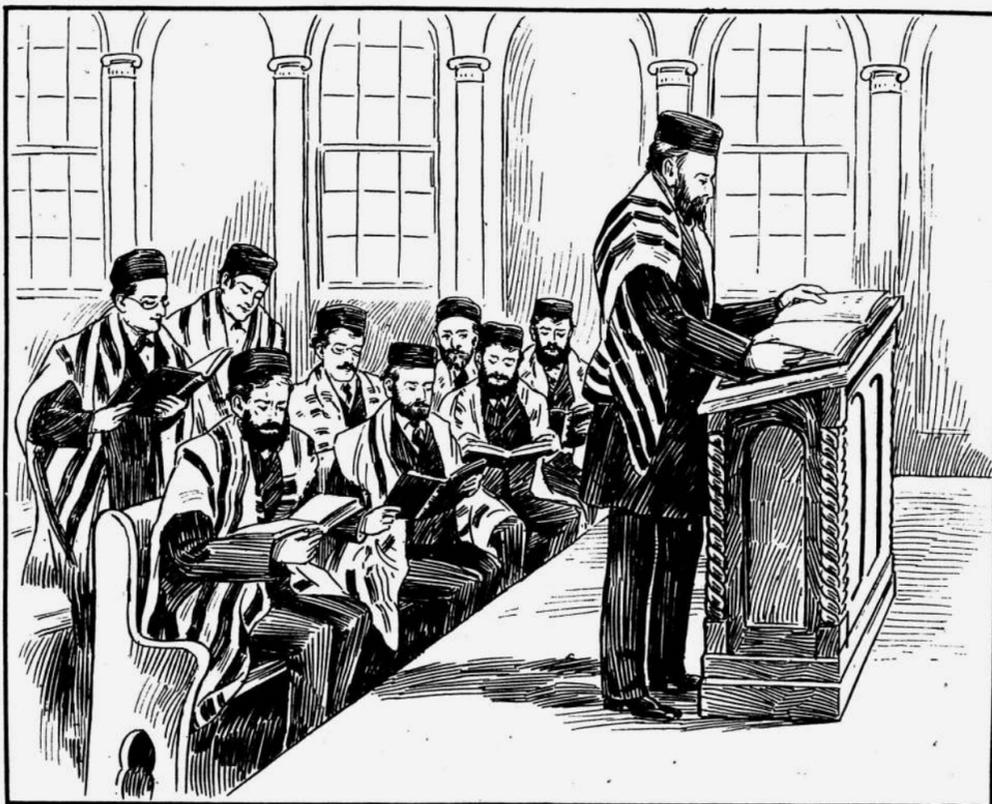
able number of Russian Jews to leave Russia for the United States. This untoward situation continued for several years, for in 1869 the *Alliance Israelite Universelle* sent 500 Jews to the United States from the Russian districts severely visited by the famine.

It was fortunate for the Russian

of this important Russian city left there and came to the United States. Similar outrages took place in subsequent years, always with the like result.

Of course the great wave of persecution of the Jews of Russia did not take place until 1881, and came about as a result of Ignatieff's infamous May laws of that year, severely circumscribing the Russian Jews in all their concerns of life. The 1881 attacks on the Jews started at Elisavetgrad on April 27. This local pogrom was followed by a riot at Kiev on the 8th of the following month and by pogroms immediately thereafter in no less than 160 additional localities. Repression so widespread and so severe was bound to cause many Russian Jews to quit their inhospitable country. Notwithstanding, the anti-Jewish outbreaks continued, and in 1882, in the early '90s and throughout the first decade of the twentieth century Russian history was disfigured by these devastating pogroms, the victims of which were mainly the innocent wives and children of defenceless Jews. Very often those who fled from Russia to America were completely bereft of their material possessions. Their sorry plight aroused the pitying horror of the civilized world and our own government, as has been pointed out in a previous paper, made suitable representations in the premises to the Czar's officials. Unfortunately the practical effect of these was *nil*.

But the Jewish communities in Occidental lands were aroused to protest against Russia's inhuman and uncivilized treatment of her Jews. In 1882 the Anglo-Jewish community organized a great and notable protest meeting against the Russo-Jewish atrocities in which prominent non-Jewish Englishmen bore a leading share. This company foregathered at the famous Mansion House, the official residence of the Lord Mayor of London, and the occasion brought about the formation of the Russo-Jewish Committee, which for many years worked well and usefully against a repetition of such harrowing experiences for Russian Jewry at home and to ameliorate their condition as wanderers. Similar manifestations took place in America. In



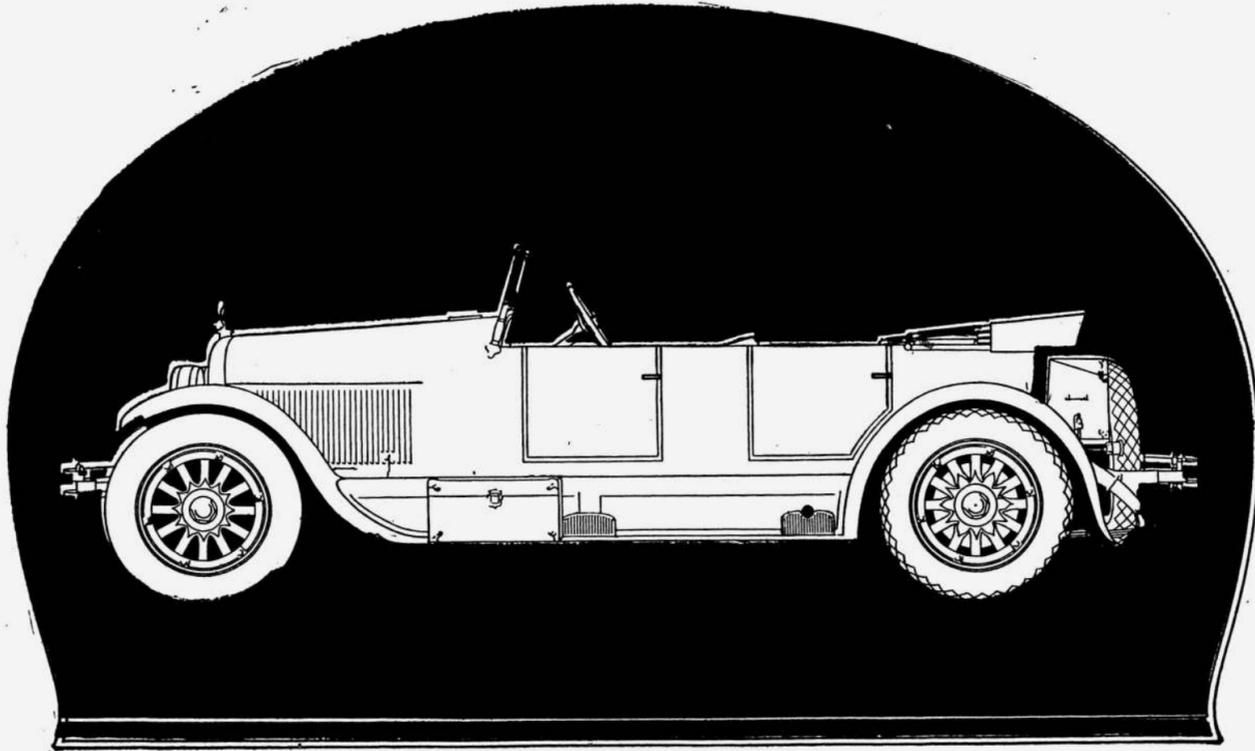
FIRST SYNAGOGUE SERVICES OF RUSSIAN JEWS IN AMERICA, N. Y. 1852

they were subjected in the country of their origin. They were impeded in their idealistic, intellectual and material development at home by the Czar's bureaucrats. Consequently the Russian Czars of the second half of the nineteenth century were mainly if not altogether instrumental in promoting a large influx of their Jewish subjects into the United

States. Here they brought to our community new ideals and a new approach to the facts of Jewish life. The Russian Czar, then, may be looked upon as having sent hither so many good and useful citizens of this republic. Whenever persecution of the Jews in Russia preceded or followed

able number of Russian Jews to leave Russia for the United States, for in 1869 the *Alliance Israelite Universelle* sent 500 Jews to the United States from the Russian districts severely visited by the famine. It was fortunate for the Russian

*Continued on page 3*



## ANNOUNCING *The JORDAN Blue Boy in Blue Devil Blue*

Supple, animated, full of warmth, a husky and happy companion for the charming Jordan Playboy has arrived.

It's the Jordan Blue Boy, in Blue Devil Blue.

It isn't fair to call it a four passenger sport model.

You can't just put a racing saddle on a farm horse and put him in the derby.

You must have that little touch of something between the bit and the bumper which makes you feel like starting from Cedar Rapids directly for London, England or Paris, France.

This pepful new motor car looks like a million dollars and acts exactly like a rabbit when he's scared.

Try it while there's youth and life to spare.

When the last dull guest has gone to bed on a night so light that none can see a star and winter seems the only time for sleep—

Choose for your companion someone to whom the world is always new.

Then the Blue Boy—in Blue Devil Blue.

Step on her, boy, and lightly leave the city pavements for the twilight roads.

Desert the town and just go and go—as free as the corner of the scarlet veil, wind tossed against the evening sky.

No road guide for the playmates of the Blue Boy.

Five roads and turn to the right. Five roads and turn to the left.

You will greet the rising sun in El Dorado.

The Blueboy in Blue Devil Blue, was built for those happy people who bought a Playboy for their honeymoon but now want a little more room for the friends they take for an afternoon of golf.

You won't have to worry about the luggage. There's a wonderful trunk at the rear carrying everything you could wish or want.

The Blue Boy is dressed like some wonderful somebody with a charge account with Abercrombie and Fitch.

The wheel base has been lengthened for lowness—cushions hug the floor. The body was designed for a \$7000 car—frankly copied by Jordan.

The top fits like a swanky sport hat—and all is slender—'cept the tires—they are fat. Deliveries this month to a few.

# JORDAN

JORDAN MOTOR CAR COMPANY, Inc., Cleveland, Ohio

## Judaism and Christianity

By DR. LYMAN ABBOTT

This article was prepared by Dr. Abbott and printed in The Hebrew Standard of August 14, 1908. The recent death of Dr. Abbott makes its reprinting timely.

I am glad to comply with your request and give your readers my view on the relation of Christianity to Judaism as far as this can be done in a single article. The subject is quite large enough to occupy a volume; a page in a weekly journal can only give a hint of what that volume might contain.

William James, in his interesting volume on the *Varieties of Religious Experience*, concludes with the statement that in the world's religions there is an agreement that there is something wrong about us as we naturally stand, and that we are saved from this wrongness by making proper connection with the higher powers. Who are these higher powers, and how shall we make connection with them, are the universal questions of theology. Making this

law and by that mercy which is the highest manifestation of love.

Thus the difference between the religion of the Israelites and that of the pagans by whom they were surrounded was not a mere difference in the names of their Gods. It was not that one was called Baal and the other Jehovah. It was this; that the God of the pagans symbolized nature; the God of the Israelites symbolized man. The Gods of the pagans were embodied power; the God of Israel was embodied justice and mercy. The religion of Israel was distinctly a human religion, and because it was a human religion it demanded and inspired the spirit of humanity—it was not merely a religion of reverence to God and good-will toward man; it was a religion of good-will toward man because a

taught by their prophets to look forward for it. They believed in a kingdom of heaven to come upon the earth, and this kingdom was always portrayed not as an era of mere religious jubilation, but as an era of equal justice and general welfare. In this kingdom of God there would be no war; the instruments of war would be beaten into instruments of agriculture; in such a kingdom there would be no ignorance; for every man should know Jehovah, understand the essential principals of right conduct. In this kingdom there would be no despotism; law would proceed out of Zion, that is, the conscience of man would enforce the duties and protect the rights of humanity. In this kingdom there would be no very rich nor very poor; every man would sit under his own vine and fig tree and no one could molest him or make him afraid. Sometimes the prophets seem to imply that Israel will itself bring in this kingdom; sometime that it will be brought in by a line of prophets; sometimes by a single man; sometimes he is portrayed as a great sufferer; sometimes as a great king. But however they may differ in their interpretation of the method, they are always agreed in the conception of the result; a universal reign of righteousness, peace and happiness on the earth.

These seem clearly to me to be the two distinctive characteristics of ancient Judaism; faith in what I may call the human God, and hope in a splendid terrestrial future, for these two ideas, faith in human God and hope in a terrestrial future the world is indebted to Judaism. This Jewish conception of the human God finds striking interpretation in James Cotter Morison's "Service of Man." And James Cotter Morison, who was a radical agnostic, will not be accused of partiality to the Jewish Scriptures. "The Jew," he says, "was, therefore, on a footing of familiarity and intimacy, so to speak, with his God, to which the metaphysical Greek, with his wide discourse of reason, never attained. To the Jew, God is the Great Companion, the profound and loving, yet terrible, friend of his inmost soul, with whom he holds communion, in the sanctuary of his heart, to whom he turns or should turn, in every hour of adversity or happiness."

Christianity has accepted these ideas and carried them forward to their consummation. The Christian believes that man is manifested in humanity as does the Jew.

He also believes that the supremest manifestation of God in humanity is the manifestation in the Man of Nazareth. In the men that are about him in the great men of history, saints and statesmen, he sees the image of God broken and marred and adumbrated; in Jesus of Nazareth he sees this image in its perfection. He believes that the justice and wrath on the one hand, the tenderness and mercy on the other, hinted at by the Ark of the Covenant and the Mercy seat above it, more clearly manifested in the fragmentary manifestations of mercy in human government and the fragmentary manifestations of mercy in human kindness, get their fullest and completest manifestation in the life and character of Him the story of whose life is told in the Four Gospels. And they believe that the kingdom of righteousness, and peace and universal welfare which the Hebrew prophets foretold this Man of Nazareth has come to establish upon the earth; that from Him, better than from all other teachers combined, we can learn the laws of life; that in Him, better than in all other saints combined, we can get an example of life; that through Him, better than through all other personalities combined, we can get into companionship with the Eternal; that companionship

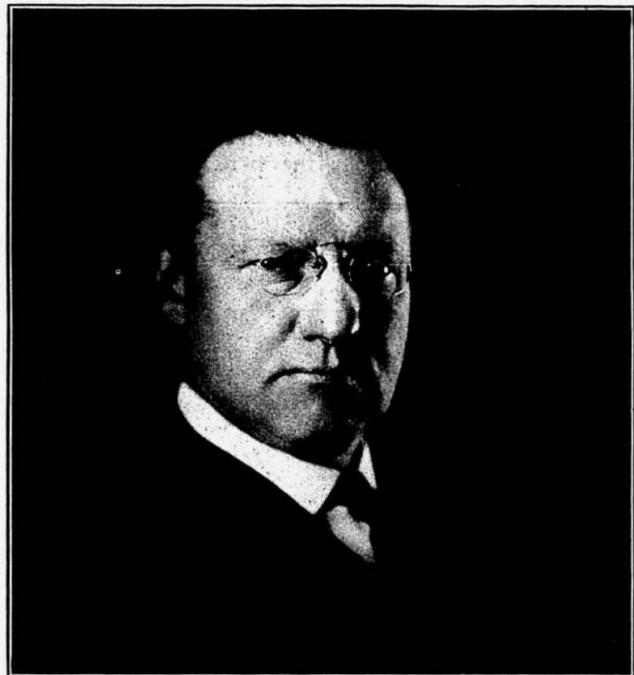
## The Intellectual Persistence of the Jewish People

By HON. JAMES E. WATSON, U.S. Senator, Indiana

When I was a young man I read a work entitled "The Wandering Jew," by Eugene Sue. That led me into a somewhat general study of the history of the Jewish people and gave me at least a superficial knowledge of all their wanderings and struggles and persecutions, and yet of their acquisitions, their victories and their triumphs.

The chronicles of the past afford no parallel to the history of this peo-

rights and so shock the conscience of mankind, strangely enough have aided in this very persistence, for they have in a sense forced the Jewish people to "stick together," to resist absorption, to maintain and transmit the characteristics of their own race and people. And, in addition, the very struggle for existence through which they have gone and against which they have been compelled to wage so ceaseless a warfare,



Copyright, Harris & Ewing.

JAS. E. WATSON, U. S. S.

ple. As the gulf stream is a river in the midst of waters and persistent in its flow across the mighty expanse of the ocean unabsorbed by the surrounding sea, and, though for a time disturbed and broken up by the rolling of angry billows, yet resuming its normal course in times of calm, so the Jewish people have persisted in the midst of the ocean of humanity, buffeted by billows; torn by storms, wrecked by persecution, and yet moving ever onward in its steady and resistless flow carrying unnumbered blessings to the people of the earth.

These awful persecutions and pogroms which so outrage all human

have developed in them those traits and characteristics that make them the great financiers and traders of the world.

The Jewish people seem to me to have an intellectual and physical persistence that take them to the bottom of everything they undertake to do, to the limit of everything they undertake to explore and to the full fruition of everything they undertake to develop. They are afternoon people; they never cease their labors at noon-day; they work; they toil; they struggle; they persist; they accomplish; they possess; they triumph.

Continued from page 1

Philadelphia a group of influential Jewish citizens organized measures this relentless persecution, and, be- of relief for the immigrant victims of sides, arranged for the holding of a public demonstration similar to the one in London.

Later Russian excesses against the Jews produced similar manifestations. The events which cluster around the Kishineff massacres of 1903 are still fresh in the public mind. So we need not recapitulate the same in this place.

Within the community these Russian outbreaks against the Jews resulted in appropriate philanthropic reaction. Moved by these terrible devastations Baron Maurice de Hirsch was prompted to endow his great Jewish Colonization Association, the workings of which in this country, in the Argentine and elsewhere, were of much benefit to the stricken Russian Jews. And the

that gives life; that companionship out of which will grow at last the social order which is righteousness, peace and universal welfare; which is, in a word, the Kingdom of God on the earth.

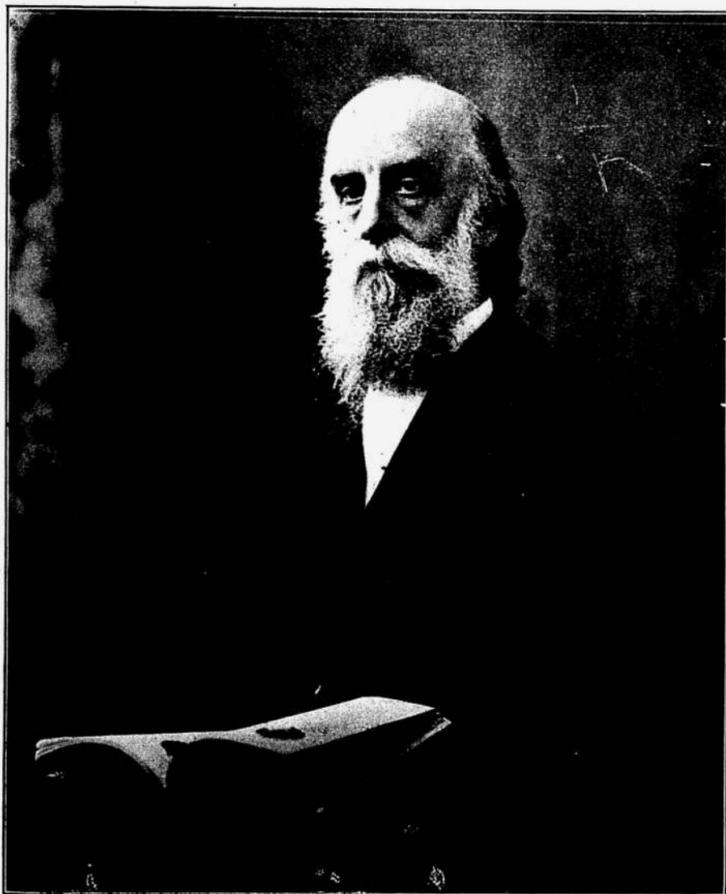
modern Zionist movement, as led by its outstanding figure, Theodor Herzl, may be directly derived from the pogroms of the early '90s in Russia, and the consequent anti-Semitic manifestations in other lands, like the Dreyfus case in France.

But America's gain in valuable immigrant material was the immediate result of Russia's loss. This paper aims to give in broad outline the facts of this relation and may conclude with the fitting expression that thereby the progress of the United States and of the Jewish community within its borders has been enhanced and accelerated.

### CANADIANS RESPECT JEWS

People of other races and creeds respect the devotion with which the people of the Hebrew race observe the ceremonies and festivals which are so important and precious a part of their life and traditions. Freedom of thought and worship is one of the great glories of this country and each of us in our respective spheres should endeavor to use this freedom in a way which will make us better citizens and truer Canadians.

MANNING W. DOHERTY,  
Canadian Minister of Agriculture.



Copyright, Purdy, Boston, Mass.

DR. LYMAN ABBOTT

connection is the universal religion.

To the first of these questions, Judaism, said with great distinctness, that we are to look for the higher powers in man. God has made man in his own image. In man, therefore, we are to look for the image of God. In terms of human experience, God is uniformly interpreted by the Hebrew prophets. He is compared to a king ruling over his subjects; to a shepherd guarding his sheep; to a father pitying his children; to a mother comforting her weeping child. He appears to the prophets in human form; addresses them in human speech; to him are attributed the various phases of human experience—joy and sorrow, hope and fear, love and anger. What the prophets declare in figures, the ecclesiastic system declares by symbol. In all pagan temples was a holy of holies, and an image of the Deity was enshrined in the holy of holies. In the Hebrew holy of holies was no image to represent the Deity. To represent Him was a chest containing the Ten Commandments and above it the Mercy seat between the cherubim. Thus, whenever the devout Israelite went to the temple to pray he was taught by this symbolism that God is represented to humanity by that justice which is foundation of

religion of reverence toward a human God—a God whose image was seen through humanity. Because men were God's children, therefore God required fair treatment toward men. There is no better way to serve a father than to serve his needy children; there is no surer way to arouse the anger of a father than by injustice inflicted upon his helpless children. In Judaism religion and morality were not twins, not even Siamese twins, inseparably joined together; they were one and the same. When Micah asked the question, "What doth Jehovah require of thee, but to do justly, love mercy and walk humbly with thy God," he asks not three questions, but one; he prescribes not three conditions, but one. For if we assume that men are made in the image of God and His children, there is no way in which we can walk in humble companionship with Him, except by treating His children with justice and with mercy; and there is no other condition of walking in humble fellowship with Him than justice and mercy to His children. This was the first distinctive characteristic of ancient Judaism. It had another characteristic equally distinctive. The pagan peoples looked backward for their golden age; the Hebrews were

# Why the Jews Succeed

THEY VALUE EDUCATION, THEY GET IT, AND THEY USE IT

By ARTHUR BRISBANE

Copyright, 1922, by Star Company.  
Reprinted from the "Today" column in the New York American.

When the third star appeared in the evening, and the shofar was blown, the Jews ended the celebration of their New Year No. 5683, according to the Jewish calendar.

For five thousand six hundred and eighty-two years the Jews have lasted as a working, united, intelligent, civilizing force on this earth. And long before their calendar began, thousands of years before calendars or recorded history existed, the Jews were at work carrying their share of the earth's burden.

They have endured and overcome brutality, superstition, persecution and the vile hatred that envies success, and the worse hatreds based on religious intolerance.

After the Great Alexander died, all the earth's nations created myths about him. He was shown flying in the clouds, traveling in the ocean's depths.

This is the Talmudic story. Turned away from heaven, Alexander took with him a small piece of a skull. It outweighed in the balance great piles of gold and silver. But when a little dirt was scattered over it, it weighed nothing.

Here is the explanation: "Great king, this fragment of bone is the part in which the human eye is enclosed, and, although in its extent limited, it is nevertheless unlimited in its desires; the more it has the more it wants; neither gold nor



Copyright, Harris & Ewing.

## ARTHUR BRISBANE

They have seen nations that drove them out, like Spain and Portugal, go down. They have seen nations that welcomed them, like Holland, England and America, rise up.

They have seen their mother city, Jerusalem, returned to her own people. And they begin their year, five thousand six hundred and eighty-three, more powerful in the world, more useful to the world, than ever.

Whence come the power of the Jews, their endurance, vitality and efficiency? Look for the answer in their history, in Talmudic writings, not to the ignorant lying of Jew haters.

The Jewish mind sees, thinks and works clearly.

The story of Jewish success, its mainspring, is found in the maxims of Gamaliel, Shammai and Hillel.

When iron was created the trees began to tremble. The iron asked, "Why do you tremble? If none of your wood will join me, I shall remain harmless."

It is the wooden handle of the steel axe that cuts down the trees. Avoid evil and you are safe.

"Adversity is the true school of the mind."

Much wisdom is in that Talmudic saying.

The history of the Jews proves its truth. Their enemies have forced success upon them.

Young ladies and old might write on their tablets this piece of Jewish wisdom:

"Cold water, morning and evening, is better than all the cosmetics."

silver nor any earthly possession is able to satiate its wishes. But, being once in the grave and covered with earth, there it finds a limit for all its eager desires."

Stupid prejudice, some of it in pretentious little private schools, some in pretentious big Harvard College, would discriminate against the Jews and cheat them of education.

Too late for that. The Jews know education's value and will have it. Whether you enter public schools or private schools, to find Jews: LOOK AT THE HEAD OF THE CLASS!

In the days of Tiberius the Jews went through their period of false and neglected education. They wasted time wrangling over "the law." Their children's minds were stupefied as are the minds of Mohammedan children today, with foolish repetition of meaningless formulas. A Talmudic maxim says:

"Jerusalem was destroyed because the instruction of the young was neglected."

Jews, like others, seek for fame, money, honor. But before all they put education. That is why they succeed.

"If thou hast acquired knowledge, what canst thou lack? If thou lackest knowledge, what canst thou acquire?"

Other Talmudic sayings on education are:

"Do not confine your children to your own learnings, for they were born at another time."

"Teach the children of the poor without compensation, and do not favor the children of the rich."

"One who teaches a child is one

who writes on clean paper."

"Honor the sons of the poor; it is they who bring science into splendor."

"Ignorance and conceit go hand in hand."

"He who instructs a child is as if he had created it."

"Without knowledge there can be neither true morality nor piety."

"Who are you whose prayers alone have approval?"

"I AM A TEACHER OF LITTLE CHILDREN."

The Jews now enter upon the 5683d year of their era. They will live and work for thousands of years to come, because they VALUE knowledge, GET knowledge and USE knowledge.

## HOW JEWS SPREAD SCIENTIFIC TRUTH

By A. KINGSLEY GLOVER

It was an ancient and learned Oriental ruler, Samuel, who declared that he was as well acquainted with the stars and their courses as he was with the secrets of Nahardea, in Babylonia, where his academy flourished. This old saying of Rabbi Samuel was but a confession of the Jews' love of astronomy in every age, a science in which he has excelled ever since Samuel's day. Gamaliel, another Talmudic rabbi, both astronomer and mathematician, no doubt made use of a rude telescope, while Rabbi Joshua as early as 290 A. D. probably calculated the orbit of what today is known as Halley's comet.

These early investigators were but the property of that mighty scientific wave that was destined to sweep over Spain hundreds of years afterward under Jewish inspiration. All that was known, not only in Spain, but in all Europe, of astronomic science in the Middle Ages was based upon Ptolemy's "Almagest," which a Jew early translated into Latin and made accessible to all lovers of learning, thus preparing the way for a truer astronomic science at the Renaissance. In Spain the field of scientific research was made brilliant by the labors of Abraham ibn Ezra, known to Latin scholars as Abraham Judaeus, or Avenare, and Abraham ben Chiya, or Suvasarda, the latter of whom discovered the stellar parallax and explained for the first time the sphericity of the earth. He also wrote for his contemporaries the first systematic scheme of stellar science. Jochem ben Machir, also known as Profatius Judaeus, wrote on the inclination of the earth's axis, and thus laid the foundation for the investigation of Copernicus. Gerson ben Solomon composed a useful summary of all the scientific knowledge of his time, while Levi ben Gerson, astronomer, physician and theologian, wrote a book on arithmetic and invented at least one astronomic instrument.

The court of Alphonso X was made illustrious by the labors of many Jews learned in astronomy and mathematics, their discoveries paving the way for Kepler and Tycho Brahe, Isaac Israel's "Foundation of the Universe" having been one of the best mathematical works of the Spanish-Jewish school.

The "Zohar," that wonderful cabalistic production of the Middle Ages, of all the Jewish books the most mystical, sustained the claim of Jewish literature as being cosmopolitan, in that it teaches in the clearest possible way the sphericity of the earth and its revolution on its axis as the satisfactory explanation of the succession of day and night. The love of astronomy and mathematics so early displayed by the Jews of Spain never faded, the period of the Renaissance furnishing many Jewish names of lasting scientific worth. It was the Jew, Abraham Zacuto, professor of astronomy at the University of Salamanca and resident at the court of the King of Portugal, who,

# America Must Be Free From Racial Prejudice

By HON. OGDEN MILLS, M.C., 17th New York District



Copyright, Harris and Ewing.

## OGDEN L. MILLS, M. C.

From an American standpoint there could be nothing more unfortunate than the attacks that have been made in recent months against the Jewish people, though I am pleased to say that I do not believe that they have carried much weight or aroused the prejudice which was intended.

America cannot continue to be America unless we constantly strive to be a united people in every sense of the word, sharing a common ideal, a common conception of government, a common patriotism, and free from all taint of racial and religious prejudice.

on the basis of his learning, was the King's final court of advice when De Gama appealed to him to equip an expedition for a voyage to the Indies by way of the Cape of Good Hope. Zacuto was without doubt the only man at court whose learning could convince Manuel the Great of the advisability of fitting out the ships. It was, moreover, the Jew, Gaspair, the learned pilot of De Gama's vessel, to whom the world is indebted for the scientific account of De Gama's remarkable undertaking. This same period of Renaissance also produced the famous Joseph Vechnho, the originator of the globe still in use for the showing of the earth, while Pedro da Carvalho vied with his Gentile contemporaries as a successful and scientific navigator of unknown seas.

Today we possess about 20,000 Jewish works telling of Jewish scientific and other labors in the past, nearly all of these having been brought to light during the last seventy years.

## "THE JEWS ARE THE ONLY CHRISTIANS"

So James Parton Was Inclined to Believe

Referring to what he terms the great wrongs to which the Jews were subjected for the last ten centuries, and especially during the Spanish Inquisition, James Parton, after asking who can estimate the reparation which Christendom owes them, says "nor can it be claimed that the Protestants have been guiltless toward them. He found nothing more savage against the Jews than this passage from Martin Luther:

"1. That we should set fire to their synagogues and schools, and what cannot be burnt should be covered over with dirt that no man ever discover a stone or brick of it. We are to do this for the glory of our Lord and Christianity.

"2. Burn all their houses and lodge them in stables like gypsies, in order that they may know they are not lords in this land, but in captivity and misery.

"3. Burn all their prayer-books and Talmuds.

"4. Forbid the rabbis, under pain of death, to give instruction.

"5. Deny the Jews the right of protection on the highways, for they have no business with the land.

"6. Being neither lords, farmers nor merchants, nor anything of the kind, they are to remain at home. Your lords shall not and cannot protect them unless you would take part in their abominations.

"7. Put a flail, axe, mattock or spindle into the hands of every strong Jew and Jewess and compel them to manual labor."

This was Luther's idea of the treatment due to the only body of religious people in Europe who could be in sympathy with him in his struggle with superstition. But Luther himself was only half emancipated, for he clung to that fatal root of bitterness, the belief that human souls can be eternally lost by erroneous sinners.

The Jews were never allowed to forget that they were a despised people. Contempt of the Israelite was embedded in law and exhibited in daily custom. In conversing upon this subject with the enlightened and accomplished Israelites to be found in all our cities I am amazed at the absence of anything like rancor and fury from their hearts when they dwell upon the wrongs of their race. A decent Christian boils with anger as he reads of the indignities they have suffered, but they, the victims of our insensate aversion, speak of these indignities with such calmness and good temper that I have been ready to exclaim the Jews are the only Christians! And certainly if the peculiar virtue of Christianity is the patient endurance of outrage, then we must admit that they have excelled all known people in practicing the religion which Christians have preached.

## The Jewish Method of Slaying Animals From the Point of View of Humanity

By REV. DR. M. HYAMSON

Rabbi of the Orach Chaim Congregation and Professor of Codes at the  
Jewish Theological Seminary of America.

The Jewish Law is called Torah Chesed, a law of kindness. Kindness and humanity are enjoined in it, not only toward our human fellow creatures, but also toward our dumb friends, the lower animals. The right of dominion over animals given to man at the Creation (Gen. 1:26) implies the correlative duty and obligation of treating them humanely, acting as their protectors and saving them from ill usage. This implicit principle finds expression in numerous definite precepts, positive commandments and prohibitions.

The weekly Sabbath day must be a day of rest not only for human beings, but also for cattle. "The seventh

upon the former when they were drawing the ploughshares together. (Ibn Ezra's Commentary ad locum.)

The mother of an animal and its offspring must not be slaughtered on the same day. (Lev. 22:28.) The young of an animal must not be taken from its dam, not even for sacrifice, for the first seven days after birth. (Lev. 22:27.) An animal that has fallen down must be helped to rise up. (Deut. 22:4.) Even if the beast belongs to an enemy, we may not pass by and leave it prostrate. "If thou see the ass of him that hateth thee lying under its burden, thou shalt forbear to pass it by; thou shalt surely release it with him."

themselves kind and faithful to the lower animals entrusted to their care. (Mid. R. on Exodus 2:3.) There must be no wanton injury to any living creature, "for God is good to all, and His tender mercies are upon all His works." (Ps. 145:9.)

### II—SHEHITA

These considerations dominate the rules and regulations for the slaying of animals for purposes of food. The consumption of flesh must not tend to create savage and cruel habits. Hence the custom that obtained in ancient times, and is said still to exist in Abyssinia and some parts of Asia, of cutting off a piece of flesh from the flanks of the living animal was regarded with horror by the Jews and

considered by them as universally forbidden. The prohibition is one of the seven Noachide precepts, binding on all human beings. In the permission to eat the flesh of animals the proviso is added, "But flesh with the life thereof, which is the blood thereof shall ye not eat." (Gen. 9:4.) Blood may not be eaten by Jew. (Lev. 7:10-14.)

In killing animals no unnecessary pain should be given them. Hence the various regulations for the lawful mode of killing animals for food handed down by tradition as Mosaic. The flesh of beasts and birds not killed in the prescribed manner is regarded as Nebelah, that is, as that of an animal that died of itself, and is prohibited, just as is the flesh of an

animal found to have been affected by a lesion that might have proved mortal and which is regraded as Terefah, that is, as if it were torn by a wild beast. Nebelah and Terefah are both forbidden to the Jew in the Pentateuch. The dietary laws, including the regulations for slaughtering animals, have thus a Biblical basis. The observant Jew regards them as divinely ordained. They certainly go back to hoar antiquity. Daniel and the Three Young Men who were brought up in Babylon refused to eat the animal food of the Babylonians and preferred to live on pulse. The revolt of the Maccabees was due to the religious persecution under Antiochus, who sought among other violations to force observant Jews to

## QUALITY IS PERMANENT AND INDEPENDENT OF STYLE

PERHAPS the men who bought Pierce-Arrows seven years ago did not know what continued service they were buying, but most of those cars are running today. They may buy, today, however, in full knowledge that the new cars will last as long as the old, that the new body designs will be beautiful as long as they last. Styles may change, but beauty is permanent, and a good design is always a good design no matter what the style may be.

THE PIERCE-ARROW MOTOR CAR COMPANY

Sixteen Ninety-five Elmwood Avenue  
Buffalo, New York

# Pierce-Arrow



REV. DR. M. HYAMSON

day shall be a Sabbath to the Lord thy God; in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle," are the words in the Fourth Commandment of the Decalogue given on Sinai. (Exod. 20:10). In the second version, in the book of Deuteronomy, this is put in fuller detail: "Thou, nor thine ox, nor thine ass, nor any of thy cattle." (Deut. 5:14.) One of the purposes of the Sabbath is "that thine ox and thine ass may have rest." (Exod. 22:12.)

In the Sabbatical year the produce of the land that grew of itself was to be free to all the beasts of the field, including wild animals. The ox threshing out the corn was not to be muzzled. (Deut. 25:4.) Just as the human laborer was free to eat of the produce of field, vineyard, olive yard or orchard in which he was working (Deut. 24:25-26), so was the dumb brute freely to eat of the grain that he was threshing. An animal was not to be taxed beyond its strength. "Thou shalt not plough with an ox and an ass together." (Deut. 22:10.) The strength of the ass being less than that of the ox, there would be an unfair demand

(Exod. 22:5.) The principle of kindness to animals is summed up in the text which is the Scriptural origin of the saying, "A merciful man is merciful to his beast," namely, in the verse, "The righteous man regardeth the life of his beast," or literally, "The righteous man knoweth the soul of his beast." (Prov. 12:10.)

The Talmudic Law emphasizes and develops the principle of kindness to animals. It declares that cruelty to animals is forbidden by God. (Baba Mezia 32b. 33a. Maimonides Code, Hilch. Rotzeach 13:8.) It forbids mutilation or gelding (castration) of animals. (Ebenhaezer 5:11, Sifra to Lev. 22:24, Sabbath 111a.) Rabbinical Judaism prohibits hunting for sport. (Chulin 60a, Aboda Zara, 18b, Responses of Meir Rutenberg, Responsum 27, Maimonides Code Hilch, Melachim 6, Noda Jehudah of Ezekiel Landau II Joreh Deah Responsum 10.)

Before an Israelite sits down to a meal, he must first feed his domestic animals, in according with the sequence of sentences in the text: "And I will give grass in thy fields for thy cattle, and thou shalt eat and be satisfied." (Deut. 11:15.) (Berachot 40a, Gittin 62a.) The Jewish homilists say that Moses and David were chosen leaders of Israel, "taken from the fold to feed God's people," because as shepherds they showed

\* An address delivered October 4, 1922, at the forty-sixth annual convention of the American Humane Association at St. Paul, Minn.

violate the dietary laws (II Mac. 6:18.)

The Jewish mode of slaughter is specifically held by the observant Jew to be a command of God, based on the text (Deut. 12:20-24) which permits the consumption of food not brought as a sacrifice. "If the place which the Lord thy God shall choose to put His name there be too far from thee, then thou shalt kill of thy herd and of thy flock, as I have commanded thee, and thou shalt eat within thy gates after all the desire of thy soul." (Chulin 28a.)

The precise mode is not set forth in the Scriptures, except that the Bible uses the verb "shahat" to denote the killing for sacrifices, part of which were eaten by the priests or by those who brought the offerings. But the method now in use has descended to the Jews from time immemorial, is fully discussed in the Talmud and is held to have been preserved traditionally from the days of Moses to our own time. The law of Shehita is regarded as a *Chok*—a statute. The motive for its observance is loyalty to God's commandments. But, as with other *Chukim*, it is open to us to reflect and speculate on the purpose of the Divine Lawgiver. The reason that has obviously suggested itself to the thinkers of Israel is that this institution of Shehita is based on senti-

ments of humanity, "Since it is necessary to slay animals for food, our holy religion has laid down rules how we are to proceed in slaying an animal so as not to give it unnecessary pain." (Ra'avan Maamer Haskel 1:19; Maimonides' Guide to the Perplexed, III, ch. 26 and ch. 48.)

### III

How is this principle of humanity safeguarded? The slaying of an animal for food is a religious rite and can only be performed by an official specially trained, examined and certified. He can act only with the permission and under the supervision of the ecclesiastical head or body of the district where he works. The conditions that have to be fulfilled are as follows: The Shohet (ritual slaughterer) must be a Jew of good character, religious, and possessed of some culture, Minors, the uneducated, deaf mutes, morons and non-observant Israelites cannot act as Shohetim. Persons whose hands tremble or who are addicted to alcohol cannot act in this capacity. The candidate for the office must bring satisfactory evidence of his moral and religious character, so that one may rely on his conscientiousness in the discharge of a duty in which so much is left to the conscience. One who violates Judaism or does not believe in its traditions or

disregards the dietary laws or publicly violates the Sabbath or has a bad reputation is not only ineligible to act as Shohet, but is removed from office if he does so act, and what he kills may not be eaten by Jews. No one can act as Shohet unless he is familiar with the rules of Shehita, has been taught to kill expertly and has killed properly at least three animals in succession in the presence of a competent Shohet. The Shohet usually examined the carcasses, mainly the lungs. He must therefore also have a thorough knowledge of the normal and pathological conditions of the animal's organs. He is examined by the rabbi in theory and receives a certificate which holds good for the jurisdiction of that rabbi only. If he goes to another place a fresh license has to be obtained from the ecclesiastical of the new district under whose jurisdiction he will stand.

In some places the custom is to issue certificates for a definite period, usually three years, when they have to be renewed. The Shohet must always refresh his knowledge of theory. In practice he must be expert in examining and setting the knife and in killing. The mode of killing is an incision in the neck, severing the oesophagus and trachea. The knife is of more than surgical sharpness and smoothness, with a perfect edge, without the least perceptible unevenness, indentation or roughness. It is passed forward and backward over the operator's finger—flesh and nail—twelve times to test its sharpness and smoothness—over the flesh, because the oesophagus is fleshy like the finger; over the nail because the trachea is cartilaginous and hard like the nail. If any unevenness is felt the knife has to be smoothed on the hone and again tested before being used. So much importance is attached to smoothness of the knife that it is examined once more after killing; and if any unevenness, roughness or the minutest indentation is found the beast is regarded as having been improperly slaughtered, and its flesh is *Nebelah* and may not be consumed by Jews. Before proceeding to kill, a benediction is recited by the Shohet, as is done before the performance of other religious rites. The knife must be more than twice as long as the breadth of the neck of the animal—for large cattle, fourteen finger-breadths. Hence Shohetim have three different knives, one for birds, one for large cattle, one for small cattle. The mode of killing cuts the trachea, oesophagus, carotid arteries and jugular veins with one continuous, to and fro movement of an exceedingly sharp and perfectly smooth knife, which, as I have said, has been prepared and tested for absolute freedom from roughness.

Five points have to be observed in correct ritual slaughter:

1. *Shehiya*—There must be no pause. The incision must be continuous until all the vital parts are severed. A pause for an instant, voluntary or involuntary, renders the killing improper. The object is to obviate protracted pain.

2. *Derasa*—There must be no pressing upward or downward, nor any hacking. The object is to secure positive and swift action in the incision.

3. *Chalada*—There must be no burrowing. The knife must not be introduced under the skin, as in stabbing, or covered by the wool of the sheep or hair of the steer. The incision must be free, open and exposed, so as to drain the brain quickly and thus render the animal unconscious immediately.

4. *Hagrama*—The incision must be made in a prescribed region of the neck, namely, through the trachea, preferably below the cricoid, the complete cartilaginous ring immediately below the larynx, but not

through the larynx, nor through that part of the neck which is close to the chest, where the muscles are very thick and the trachea is deep seated. The reason is that the complete ring is hard, sometimes almost completely ossified, and might blunt or nick the instrument and thus cause delay in cutting and inflict increased pain. Similarly, the muscles near the chest are thick and stout, and to cut through them would be attended with delay.

5. *Ikkur*—There must not be a laceration, but an incision, a clean cut, not a tear; hence the knife is examined after the operation, as well as before, to make sure that it is perfectly smooth. If a roughness is found the beast is declared to have been improperly killed and its flesh is *Terefah*. The explanation is evident. It is well known that a tear is infinitely more painful than an incision. The prescribed incision, therefore, must be made by an instrument sufficiently long and broad, exceedingly sharp and perfectly smooth.

The incision should be carried from the surface of the skin down to, but not touching, the vertebrae. This necessarily includes the severance of the trachea, oesophagus, carotid arteries, jugular veins, the pneumogastrics and the main or upper car-

diac branches of the sympathetic nerves. Severing the carotids causes an immediate acute anaemia of the brain, which is followed instantaneously by unconsciousness.\*

\*The contention has been raised that although the carotids are severed, a complete cerebral anaemia will not follow because the vertebral arteries which supply the blood to the brain are not severed, some point to persistence of corneal reflexes after Shehita, as showing continued consciousness. In reply to these objections, my esteemed friend, Dr. Samuel Friedman, has furnished me with the following statement:

"The vertebral arteries, running through the bony structures of the spine, are of course not severed by Shehita. But these vertebral arteries are, as compared with the carotids, so small as to be entirely inadequate to maintain consciousness in the brain. Secondly, as they communicate freely with the carotids by means of anastomosing branches from both those vessels—which branches form part of the circle of Willis at the base of the brain—the severance of the carotids causes a great deal of the blood of the vertebral arteries to pour out through the severed ends of the carotids before it has a chance to supply the brain, and the rest of the blood that does enter the brain flows out very rapidly, practically simultaneously with the incision, through the severed ends of the jugulars. Hence, at no time after the severance of the great vessels of the neck is there sufficient blood in the brain or enough pressure in the cerebral vessels to maintain consciousness in the slightest degree. Furthermore, by the severance of the pneumogastric and sympathetic nerves, the cardiac energy and regularity are at once lost. The weak cardiac action resulting from this loss of nerve supply, plus the sudden



## Home Made Sponge Cake

WHEN Grandmother made sponge cake it was a serious task, with much beating and most careful handling and mixing. It was expensive, too, eleven eggs generally being called for.

The sponge cake of today made the RUMFORD WAY is light, tender, wholesome, and much less costly, for the addition of RUMFORD BAKING POWDER takes the place of part of the eggs and gives assured lightness.

Here is a recipe for Rumford Sponge Cake, one of many which are yours for the asking:

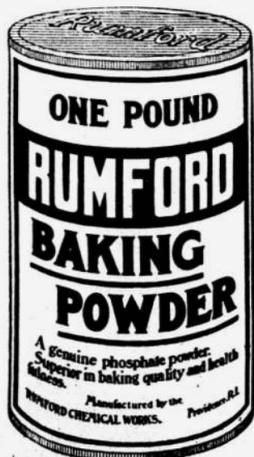
4 eggs                      ½ teaspoon Rumford  
1 cup sugar                Baking Powder  
1 cup flour                ¼ teaspoon salt  
2 tablespoons water  
Grated rind of orange or lemon to taste

Separate eggs. Beat yolks until thick and lemon colored and whites until light and dry. Add sugar to yolks, a little at a time, beating constantly. Fold in whites and continue beating. When very light, fold in flour, baking powder and salt which have been sifted together three times. Add water. Flavor and pour into a greased tin. Do not beat after the flour is in. Bake in moderate oven.

*Sally Stanwelle Wallace*

Just send a postal for "The Rumford Modern Methods of Cooking." We will gladly send it FREE to you.

RUMFORD COMPANY  
Dept. 30 Providence, R. I.



# PROFIT

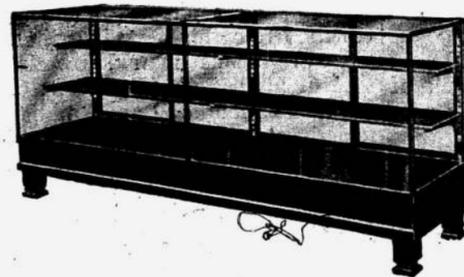
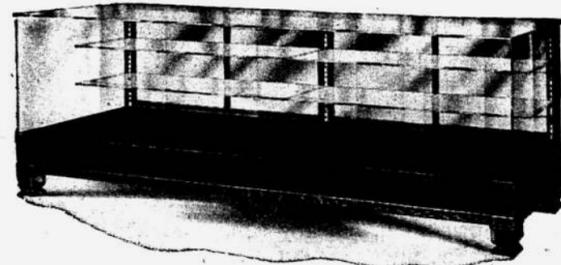
is what you are in business for.

We Show a Few Designs of

*Silent Salesman* SHOW CASES  
TRADE MARK

That Will Make Money for You

NO. 421  
All-Glass  
Case



NO. 610  
With a Small Wood  
Frame

NO. 300-M  
Humidor  
Cigar Case.  
Metal Lined



Ask for Catalog if Interested

DETROIT SHOW CASE CO.

1652-1694 Fort St., West

DETROIT, MICH.

IV

The purpose of these minute rules is obviously to spare the beast pain. The claim may fairly be made that the object is secured. The three precepts of surgery are that an operation should be performed *cito, tuto et jucundo*—quickly, with certainty and with a minimum of suffering. The prohibition of pausing—the insistence on continuousness in the cut—insures

loss of an enormous amount of blood, makes the action of the heart too feeble to send sufficient blood through the vertebral arteries to maintain consciousness in the slightest degree. Whatever beats continue after the severance of the pneumo-gastrics and sympathetics are very weak, being simply the result of the cardiac ganglia located in the substance of the heart and of some impulse from the lowest cardiac branch of the sympathetic nerves.

The contention that corneal reflexes, which have been known to remain intact for a few moments after Shehita, are ample evidence of a still conscious state and, therefore, of a sense of pain, is a wrong conclusion. Corneal, like other reflexes, remain intact long after consciousness and sensibility to pain have gone. The reason why a surgeon will not operate on his patient as long as corneal reflexes are intact is not because this is evidence of consciousness or sensibility to pain, but because it is evidence that the reflexes in general have not been abolished and would interfere with the operation. As a matter of fact, all the functions of the higher centres of the brain are abolished some time before the lower or reflex centers. Horses killed by shooting in the brain show corneal reflexes for a few minutes after death, and nitric acid applied to the spine after such shooting will cause violent muscular movements of the extremities half an hour after the animal's death.

swiftness. The inhibition of pressing insures certainty, and the rule that the incision must be free and open secures quick and sure draining of the brain and prevents suffering.

Not everyone is capable of performing an operation. Some faint at sight of blood. Hence no one can act as Shohet unless he has strong and steady nerves, has been especially trained and has been tested in practice as well as in theory. The claim is made that in the Jewish method the pain is slight and momentary, lasting only while the skin is cut, and not more intense than the pain felt when one cuts oneself in shaving.

V

Does Shehita in actual practice involve cruelty to animals? In a sense all killing is cruel, and if we are to avoid cruelty to animals we should logically abstain from the use of flesh as food and be vegetarians. If we do not go this length, we are all agreed that we should, in killing an animal, take care to inflict a minimum of pain and avoid inflicting unnecessary pain. The claim is made that in the Jewish method, by the employment of an educated, refined and cultured man, known to be conscientious and God-fearing, an official of the community, properly trained, duly licensed, authorized and supervised by the religious head of a community, whose duty it is in case

of the Shohet's misconduct or inefficiency to suspend or even annul the latter's license, which in any case has to be renewed every three years, every precaution is taken to secure efficiency in the slaughtering of animals. Whether the procedure itself is humane—more humane than other methods—is not to be decided subjectively by laymen, but is a scientific question that requires study by experts, physiologists and veterinary surgeons. The problem is put succinctly by Dr. Dembo in his well-known book, "The Jewish Method of Slaughter." He states that where there is no consciousness there can be no pain. The question, then, is how soon does an animal become unconscious after the blood vessels of the throat are severed? How soon does unconsciousness supervene in other methods of slaughter? Dembo claims that the function of the brain ceases immediately after the blood supply is cut off. When the arteries of the neck are completely divided in Shehita such an enormous quantity of blood escapes in a few seconds that consciousness is lost and sensibility abolished. Movements of the limbs are reflex acts and are not evidence of feeling. A decapitated frog will twitch its limbs when they are touched. The only pain felt by an animal killed in the Jewish way is that of the cut in the skin. This is slight and momentary, as the knife is exceedingly sharp and smooth. Children often cut their skin without being aware of it. And herbivorous mammals are less sensitive than human beings.

Stunning with the mallet, with the poleaxe, with Bruneau's mask and with the shooting mask are not, according to Dembo, to be recommended. While a blow struck on the thin skull of a man produces concussion of the brain, it has not the same effect on the brain of an ox, which is protected by a thick and hard double bony case. It rarely happens that an ox is stunned by one blow; often four or five are needed to fell it. Severe injuries of the skull do not always result in unconsciousness. In the case of the poleaxe, after the skull is perforated a long cane is inserted to stir up the medulla oblongata. This is called pithing. To judge by appearances, when this is done, it would seem that a thousand years' suffering is concentrated in a moment of intense agony. In Bruneau's mask a bolt is driven into the skull and a cane is inserted into the opening to stir up the brain. Seven or eight blows have sometimes to be given. The bolt becomes blunt and loose and consequently useless. This method has accordingly been given up by many as unsatisfactory. There is no proof of loss of consciousness in this method. The neck stab does not produce unconsciousness. In shooting, the bullet sometimes lodges in the skull. Killing by electricity makes the meat uneatable. Anaesthetics have been tried, but a subcutaneous injection of morphine poisons the flesh, making it unwholesome. Stunning before killing could not be adopted by Jews, because a knock on the head and perforation of the skull are forbidden, and would make the animal Terefah. So would narcotization with poisons. Hence, the compulsory use of such methods would compel observant Jews to abstain from meat or force them to violate their religion.

VI

I will not trouble you with a list of eminent authorities testifying to the humanity of the Jewish mode of slaughter. A host of competent experts, professors of pathology and veterinary surgeons have declared that the Jewish method of slaughter does not fall below, but in many respects is superior to, all other methods of slaughtering animals from the point of view of humanity and kindness to animals. Among those who

favor the Jewish method as humane are the great physiologists Virchow and Dubois Reymond in Germany, Carl Vogt in Geneva, Gamgee, Lord Lister and Michael Foster, in England.

I shall content myself with quoting the following opinions:

The famous Lord Lister wrote to Dr. H. Adler, Chief Rabbi of England:

"12 Park Crescent, Portland Place, London, January 17, 1894.

"In the method of slaughtering cattle commonly employed in this country the blood vessels of the neck are severed with a knife after the animal has been felled with a poleaxe. In the Jewish practice the poleaxe is dispensed with. If the poleaxe is skillfully used so as to bring down the animal with a single stroke, it produces insensibility instantaneously and the whole procedure is absolutely painless, whereas the Jewish method causes pain during the infliction of the wound. This pain is, however, of very brief duration, as the sentient brain is at once deprived of the supply of blood essential to its functions, and the suffering is reduced to a minimum by the scrupulous care which, I believe, the Jewish butcher always exercises to have the knife exquisitely sharp.

"On the other hand, the skill requisite for using the poleaxe effectively is only acquired by a pretty long apprenticeship; and it not infrequently happens that the blow has to be repeated again and again, whereas the Jewish procedure is sure of at once attaining its object. It is thus fairly open to question which of the two methods causes on the average the greater amount of suffering.

"It is to be remarked that the Jewish plan is universally employed for sheep and that the poleaxe is used for horned cattle as a mere matter of convenience, not of humanity, and to charge the Jews with cruelty in this matter seems to me grossly unjust.

"JOSEPH LISTER."

A letter from Sir Michael Foster, professor of Physiology at the Cambridge University, reads:

"Great Shelford, Cambridge, November 25, 1893.

"My Dear Sir: It appears to me that the amount of pain entailed in death by cutting the throat must depend largely on the skill with which the operation is conducted. I understand that in the Jewish method both the carotid arteries and all the veins in the neck are completely severed by one rapid sweep with a very sharp knife. In such a case the escape of blood from the divided vessels must be so rapid and abundant that the brain must become bloodless in a very brief space of time. The free escape from the divided carotid arteries would prevent any flow to the brain by the vertebral arteries which are not divided. All our experience goes to show that when the brain ceases to receive an adequate quantity of blood, consciousness goes. This seems especially to follow if the loss of blood be rapid. In the absence of consciousness, pain is, of course, impossible. Hence the pain felt in death by this method is the pain (perhaps we ought to call it the discomfort) of becoming unconscious. The latter we may neglect. As to the former, all our experience goes to show that in animals the pain caused by cutting the skin is not great; indeed, is very slight compared to that felt by human beings. Animals show suffering chiefly when the nerves divided in cutting the throat are the vagus or pneumo-gastric nerves, and these differ from ordinary nerves in containing few, if any, fibers which, when stimulated, give rise to pain.

"I am, therefore, led to infer that in death by the Jewish method the amount of pain cannot at any moment be very great, and that such pain as is inflicted lasts for so short a time that the whole pain felt cannot be very great.

"One must not be misled by the struggles of the animal as it is dying. These are the direct result of the bloodlessness of the brain, and so far from being signs of pain, are in themselves a proof that the animal has already lost consciousness and therefore is removed from pain.

"And, of course, if the operation were to be conducted as in ordinary pigsticking in such a way that the escape of blood is relatively slow and hence consciousness maintained for a longer time, distinctly greater opportunities for pain would occur.

"In poleaxing the interval between the beginning of the pain caused by the blow on the skull and loss of consciousness is distinctly shorter than in death by cutting the throat—so short that we may say no pain at all is felt (and the same may probably be said of death by pithing); still, if that interval were for any reason prolonged, as by the stroke being a clumsy one, the pain felt would be far greater than in death by cutting the throat.

"Taking all things into consideration, the amount of pain entailed by the Jewish method does not seem to me to justify the agitation which has risen up against it. Yours very truly,

"M. FOSTER."

Professor Virchow said "The mode of killing animals prescribed by the Jewish law was intended, I take it, to prevent unnecessary pain and to make the flesh wholesome for human food. Adherence to the ordained ritual mode achieves this intention with greater certainty than any other. There is not any semblance of justification for the contention that it is less merciful than any other method in use."

There are hundreds of opinions by competent experts to the same effect.

In conclusion I would submit that Divine law permits the consumption of the flesh of animals, and the traditional Jewish mode of slaughter aims at killing them with a minimum of suffering and with due regard to the sentiments and principles of humanity. In our zeal for humanity to our dumb friends, we must remember also to deal justly with our fellow human beings. We are fully in sympathy with strivings to improve methods of slaughter. But Shehita should not be interfered with, as it is prescribed by the Jewish religion, and its claim to be humane is supported by the highest authorities.

WEBSTER ADMIRER THE OLD TESTAMENT

One of Daniel Webster's greatest pleasures was to read the Old Testament aloud to his friends at Marshfield, as his father had read it to him as a boy. He had gone far beyond his father and had studied all that had been written on the origin and history of the ancient worship, including the geology of Palestine. He looked upon the Old Testament as a most interesting development of ancient law, but principally as a collection of poems of vast antiquity, handed down by tradition and of primitiveness and beauty far exceeding Homer. He was quite indignant with anyone who could not see this. "I have met with men in my time," he said, "accounted learned scholars, who knew Homer by heart, recited Pindar, were at home with Æschylus, and petted Horace, who could not understand Isaiah, Moses or the Royal Poet, . . . so far superior in original force, sublimity and truth to nature." It was to bring out this wonderful poetry, the tenderness and intellect of David, the sublimity of Isaiah, the dignity and imagery of Job, that most of his readings and comments were directed. He would explain at length the weakness of the "Iliad" compared with the powerful imagery, the superb passion and the sublime thought of those ancient children of the desert that had found in him a kindred imagination.

It Will Sell ANYTHING

"Anything of Canvas"

Mr. C. S. Price of the Oshkosh Tent and Awning Co., Oshkosh, Wisconsin, writes as follows:

"In a year when business has been far below normal for most of our neighbors, we find that our direct mail advertising, made possible by the Multigraph, has kept our volume up to normal. This would mean that our Multigraph has more than returned its cost in the volume of business, to say nothing of saving the difference between \$20.00 and \$38.00 on a run of letterheads.

"Consider us class 'A' boosters and firm believers in the 'Multigraph Way' of getting business."

Clothing, Shoes and Gents' Furnishings, Too

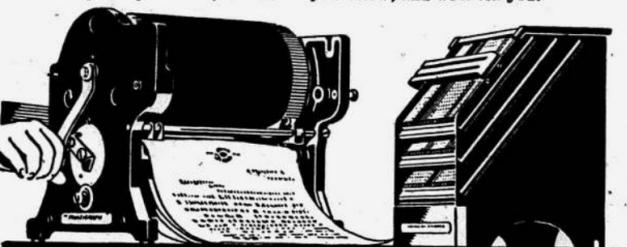
"Conservatively speaking, we have had an increase in business of not less than 10% since we started using the Multigraph. We are able to do five times as much advertising as we used to, with less expense.

"An increase of 10% in business and a saving of 50% on our printing bills is no small item.

"My opinion is that the Retail Merchant without such an equipment is passing up one of the best bets that he can find."

That's what Mr. O. F. Olson, clothing merchant in Hartly, Iowa, has to say about the Multigraph.

You want to know how the Multigraph will help you in your business. How it will typewrite and print all manner of sales helps for you. Send in the coupon below, and we'll tell you.



**\$30** Down and Easy Terms  
Price **\$150.00**

THE MULTIGRAPH

THE AMERICAN MULTIGRAPH SALES CO.  
1824 E. 40th St., Cleveland, O.

I would like to have someone show me the New Multigraph, and explain its possibilities in the.....business.  
(Be sure to mention your business)

Name.....  
City..... State.....  
Street..... H. S. M. 11-3-22

## The Adjustable Jew

By LOUIS UNTERMEYER

Such extremists as the Harvard authorities and Mr. Henry Ford have combined (unconsciously, one is inclined to believe) to aggravate in this country the old and highly complicated Jewish problem. Anti-Semitism is again furnishing texts and symposia for grateful editors; race-consciousness is once more a "burning issue," fanned by those professional Zionists whose metier is martyrdom; all the peculiarly Jewish vices (an ascending scale from sharp dealings in private to loud speaking in public) are being freshly exposed in fraternity houses and country clubs. We await, with ironic confidence, the news that seventeen Gentile children have been sacrificed upon our sanguine Passover tables. Unless the automobile business should fall into the clutches of the mythical "monopoly of Jewish bankers," nothing would surprise us less than an enthusiastic series of pogroms, beginning in Detroit and supported vigorously via articles in the *Dearborn Independent* by Mr. G. K. Chesterton.

But while we Jews suffer from our avowed antagonists, we are embarrassed, and actually hurt, far more by our tolerant interpreters. No series of explanations has ever been written, and this paper is probably no exception, that has not been a hodge-podge of general misstatements and special pleading, of distorted facts and still more distorted inferences, of patronage and partisanship, of—continue the tempting alliteration—prejudice, polemic and platitude. Mr. Hilaire Belloc, the latest of our friendly analysts, has written a book that is a candid proof of the foregoing statements. It is called succinctly "The Jews," and is as crammed with contradictory generalities, half-truths and absurd suggestions as a President's message to Congress. Time and again Mr. Belloc proves for us that we are an unassimilable race, that we refuse to adjust ourselves to cultures other than our own. "The Italian assimilated the Lombards, the Greek the Slav; the Dacian has absorbed even the Mongol, but the

Jew has remained intact." We cannot change our spots, that is plain. Yet we are informed that Spain, by the mere mechanical process of religious conversion, has allowed so much intermarriage that at one time, to quote Shane Leslie (another confused apologist) "hardly an archbishop or grandee in the peninsula but carried a Semitic touch, which may account for a good deal of the art and theology of Spain." We belong to no one nation; we express ourselves only. Granted again. Yet a few pages later Mr. Belloc lists, among the leaders in British governments, a Prime Minister (Disraeli), a Lord Chancellor (Herschell), a Master of the Rolls (Jessel), a Lord Mayor (Montefiore) and, majestic climax, a Viceroy of India (Isaacs). We adhere, leech-like, to our old codes and customs, Mr. Belloc charges in his opening; we are racial as well as religious nonconformists. Yet Mr. Belloc recognizes the Jewish origins of such spiritual spokesmen as Browning, Matthew Arnold, Charles Kingsley and even—a truly Semitic satire—the founder of an international Christian sect, General Moss (né Moses) Booth.

These are only a few of one critic's paradoxes, but they are both typical and significant. They are misleading in the way that all generalities are misleading. One might as well base a philosophy on such scattered and inconclusive evidence as attribute the orientalizing of America (a theory that is finding many supporters) to Christopher Columbus' grandfather, a Portuguese Jew. The truth is that the Jews are a remarkably adaptable people, and it is to this gift for adaptability that they owe their continued existence. The Egyptian could do nothing with his ritual away from the Nile. He cursed an inflexible word and died. The Greeks, the Romans, the Assyrians lacked the gift or the trick of maintaining their spiritual integrity while seeming to surrender it. They were broken by civilizations before which they refused to bend. But the Jews, endowed with the technique of persistence, gave up everything and (following the advice of one of their repudiated leaders) lost their soul with cheerful regularity in order to save it. They told themselves that they were a stubborn and uncomfortable people; they had no place in a godless and degenerate world; their speech was a fiery refusal to conform; they defied the encroachments of modernity. Yet their final gesture was a shrug, and with a wry resignation in which pity and irony fought for mastery they accepted the terms of the moment.

It is this facility of compromise that has enabled the Jew to identify himself with every movement of life to perpetuate itself. Instead of being the proverbially unadjustable unit, he shifts his ground whenever his position grows untenable; he has learned that the species that lives is the one that is variable. So one finds the Jew, not as his critics perennially insist, in one characteristic attitude, but occupying a place at every extreme. I would ask the essayists who delight in such subjects as "The Jew in Politics," "The Jew as Radical," "The Jewish Spirit in This or That," to think, before they round their periods, of the blandly conservative Adolph S. Ochs while they are using the diabolic Leon Trotzky to point a moral; to remember that Henry Morgenthau, who whitewashed Poland, was in the service of the Wilson administration at the same time as Walter Lippman; to read the smooth superficialities of Fanny Hurst before they label the dark introspections of Waldo Frank as exclusively "Hebraic"; to compare the casual raillery of Simeon Strunsky's essay with the excited intensity of those of Paul Rosenfield; to reconcile the divergence in poetry of the affirmative rhapsodies of James Oppenheim, the flip-

pant grace-notes of Franklin P. Adams, the twitching and almost tortured ironies of Maxwell Bodenheim.

In the spiritual conflict the Jew is no more unresponsive, no less ready to follow the varied colors of his age. He, too, has witnessed the smashing of old ideals and, lonely at having lost his God, is searching, with the rest of the world, for a new faith. Here, too, he is experimental; he frequently allies himself with ultra-reformed services, with ethical culture societies, with, naively enough, Christian Science. Possibly metaphysics is to be the future substitute for religion; and so, at heart a mystic, he is among the first to join those who are finding salvation in the anti-materialistic concepts of Korzybski, Steiner, Ouspensky.

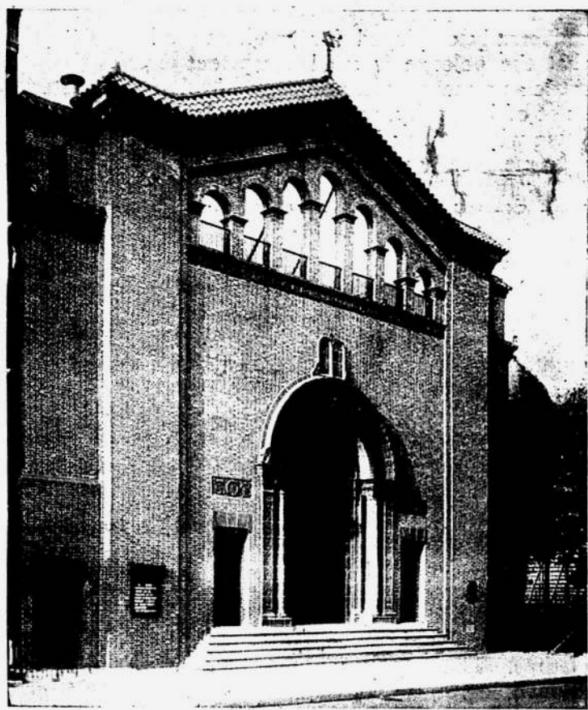
In short, the Jew is not only the product of his heritage, but the product of his time. Unusually sensitive, he records all its chameleon-like changes, its disturbing self-contradictions; and until this sensitive adaptability, this compromise between character and conformity, is analyzed, the "problem" of the Jew will remain as muddled as it is today.—Reprinted from *The Freeman*.

## THE AGREEMENT OF RELIGION

By REV. JOHN W. CHADWICK

We are all ignorant of what we worship, but so long as we worship that which is above us, that which is higher and better than we, our worship is not in vain. Every expression of the religious sentiment is "an altar to the unknown God"—unknown and yet well known; unknown in His essence, well known in His works, His truth, His inspiration. But the sense in which every true faith is this: All faiths are mutually ignorant or seem to have been thus far that the unknown Gods they separately worship are one and the same God. It is here that the ignorance come in; it is not ignorance what name He shall be called—that is a little matter. The Parsee may with as good right declare to the Christians that the name of Deity is Ormazd as the Christians declare unto the Parsee that His name is God. It is the thing and not the name that profieth. "Call Him by all names," says an ancient writer, "for He is everything." "Call Him by no name," says another, "for none can perfectly express Him." But when every faith can feel that every other worships without knowing its own God, its own hope of immortality, its own moral law, we shall be a great deal nearer to our journey's end than we are now.

## Synagogue Furniture



**S**YNAGOGUE FURNITURE designed in conformity with the architectural lines of your Synagogue or Temple. Built from selected material. Installed in your building ready for use.

A few notable installations of our work may be found in —

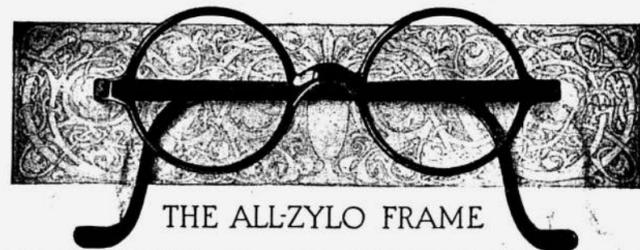
Temple Emanuel, Brooklyn, New York  
Temple Israel, New York, New York  
Congregation B'nai Israel, Brooklyn, New York  
Sons of Israel Synagogue, Bronx, New York  
Talmud Torah, New York City  
Pike Street Synagogue, New York City

## American Seating Company

NEW YORK  
119 West 40th St.

CHICAGO  
14 E. Jackson Blvd.

Branches and Display Rooms in Principal Cities



THE ALL-ZYLO FRAME  
**PRINCETON**

The best is worthy of your attention under any circumstances. If you wear glasses you will find it to your advantage to ask for PRINCETON, because their quality is made up of so many distinctly advantageous features. Furthermore, they are made in so many sizes that you may be sure of an absolutely correct fit.

Manufactured by the

**BAY STATE OPTICAL CO.**  
ATTLEBORO, MASSACHUSETTS

# Contemporary Jewish Genius

HENRI LOUIS BERGSON

By HERMAN JACOBSON

(Copyright)

There are moments in our existence when we demand a meaning from life: What is it all about? How do we happen to find ourselves here? Where do we come from? Whither bound for? Is this existence of ours a divine reality, conceived by an all-loving Father, mighty and merciful, for some sublime purpose of which we are kept in the dark for our greater good? Or is it a nightmare concocted by the devil to regale himself in our distress—as a wicked brat sticking pins into flies?

Again, now and then, in the silence of the night, we gaze beyond the depths of the stars and are overwhelmed by the fearful majesty of the universe. The mystery of it, immense and incomprehensible, strikes us with speechless wonder: What does it mean? For what mighty purpose such an unutterable marvel?

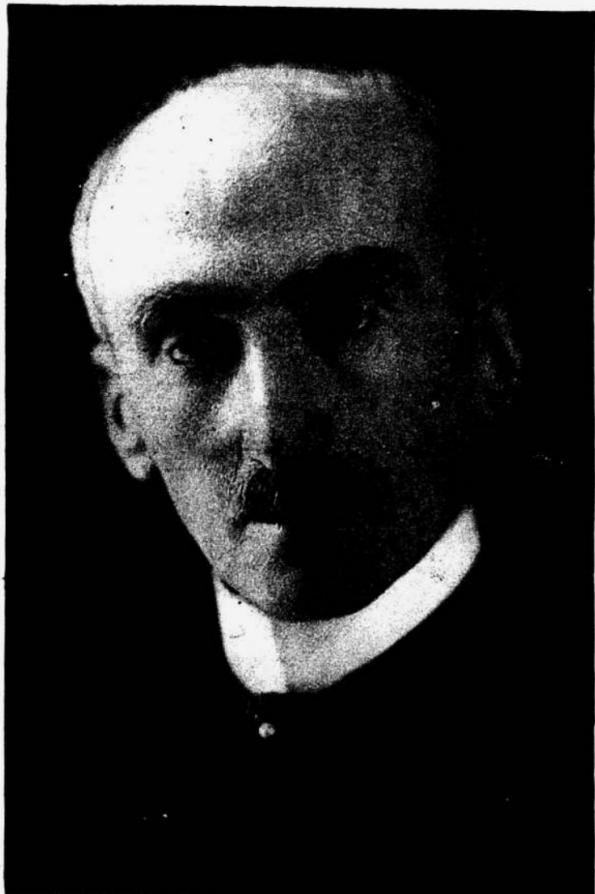
Every age, every individual gives these questions different answers. The answers considered rational and

him since Kant!" The Jews cried: "There was none like him since Spinoza!"

The thinking world announced that it has at last found a Darwin and a Newton in philosophy. The greatest philosophers of the day gladly singled him out as the head of the age, happy to follow in his lead. William James, one of the greatest thinkers America has produced, whose profundity and originality have made his name familiar wherever in the world intelligent men and women meet, said:

"After reading Bergson I saw that philosophy had been on a false scent ever since the days of Socrates.

Open Bergson and new horizons loom on every page. It is like the breath of the morning and the song of the birds. It tells of reality itself, instead of merely reiterating what musty-minded professors have written about what other previous professors have thought.



HENRI LOUIS BERGSON

true by one man or one age are considered false and foolish by another.

Most of us find our answers in systems of thought handed down from bygone ages, modifying them in proportion to the bigness or littleness of our own individual personalities.

But now and then a personality arises so colossal, with such powers for sounding the depths of the cosmic mysteries, that multitudes adapt his answers for their own. Such a personality is Henri Louis Bergson. His answers have found sympathetic chords in the hearts of men in the most diverse walks of life. Catholic and Protestant, Mohammedan and Jew, believer and doubter—men of all races and all creeds have found in him a rock upon which to erect the edifices of their faiths. Even the vast inert mass of mankind was stirred. It cried out: "The man is a magician! His philosophy is a poem, growing under your eyes, with pictures in which every living thing is visible . . . must form the matrix of all future philosophies." The French cried: "There was none like him since Descartes!" The Germans cried: "There was none like

Without the confidence which Bergson's authority gives me, I should never have ventured these particular views of mine."

Yet, despite the profundity of Bergson's answers to the riddles of life, one may justly feel puzzled to account for the unprecedented renown he has attained. It is safe to say that no philosopher has been so highly honored and so universally appreciated in his day. In fact, the story of the human race is full of men who have made guesses, bold and daring, about the riddle of life, yet, in almost all instances, were their names scarcely heard in their own age.

What is then the secret of this man's hold on his generation?

The answer must be sought in the mentality of the generation which preceded him—the mentality of nineteenth century Europe and America.

### The Nineteenth Century Mind

The nineteenth century mind was unique. Hegel, Kant and Schopenhauer wrote voluminous tomes at the end of which they came to the conclusion that nothing was known, and that nothing could be known. The only thing one could be reasonably

certain of was that life and things were not at all what they appeared to be. They were the idealists of the century.

On the other hand, Auguste Comte, in France, and Lester F. Ward, in America, showed that everything could be known; but almost everything, but science, that was so far known, was not so. They were the skeptics of the age.

In England, the teachings of Darwin, as formulated by Huxley and Spencer, showed that it was impossible to know whether one could or

could not know. They represented the agnostics of the century.

As an upshot, men began to feel that life was an immense cosmic tragedy, demanding all the courage a man possessed only to keep living. The delirious ravings of the Dark Ages again became current on the tongues of men: Life was a vale of tears—a meaningless, stupid nightmare—a fire which consumed without giving warmth. Omar Kayam became the favorite poet of the age. The "Rubaiyat" became the credo of intellectual men and women. The

most absorbing topic of discussion—the meaning of life—became the skeleton in the closet of the century. None spoke of it above a whisper.

Intellect took the throne of faith. The man of science took the place of the priest of God. Whatever could be proved geometrically was true and valid. All things else were false and harmful. All the simple feelings, all the emotions sweeping through the heart of mankind, by which it lives and in which it has its being, were thought beneath an intelligent man—something to be ashamed of—some-



## Is Your Scale A Salesman Or A Mere Weighing Machine

Put a salesman on the counter, as well as behind it. It means more sales—more profits. Toledo Scales are salesmen. More people know of them than know of any other scale. They are widely recognized as automatically giving honest weight. This satisfies the customers, creates confidence and builds goodwill.

Toledo Scales protect the merchant's slender margin of profit on each sale.

Because of their springless principle they are the most sensitive and the most accurate method of weighing.

The Toledo Scale is a pendulum scale, balancing weight against weight, not weight against a spring. The pendulum counter-balances the load and operates the indicator which shows the

correct weight and exact value.

It is the pendulum that makes possible that confidence-inspiring, trade-winning slogan—"Toledo Scales—No Springs—Honest Weight"—which is displayed in thousands of stores.

These are the reasons why no merchant can afford to be without the help of Toledo Scales in the up-building of his trade and profit.

**AT PRICES TO FIT EVERY POCKETBOOK**  
For no more, and perhaps less, than you would pay for an inferior and less accurate scale you can have a Toledo.

**TOLEDO SCALES**  
Offer new valuable improvements—new liberal allowances for old scales, and easy terms of payment. Write for details, no obligation.

Write us or phone the Toledo Scale man in your town.

**Toledo Scale Company Toledo, Ohio**

*Largest Automatic Scale Manufacturers in the World*

Canadian Toledo Scale Co., Windsor, Ontario

106 Sales Rooms and Service Stations in the U. S. and Canada. Others in 34 Foreign Countries.

# TOLEDO SCALES NO SPRINGS—HONEST WEIGHT

thing to be shunned in polite society. In a word, the nineteenth century saw the pendulum swing to the opposite extreme where it had been in the Dark Ages—man had reasoned himself out of existence.

And men began to yearn for a faith that would assure them that life was good and beautiful—that the simple emotions of the heart were the choicest treasures the world contained.

#### The Common Man's Philosopher

It was at the time when this long-reached its highest intensity that Bergson appeared; and for the first time in the history of the human race the man in the street found a philosopher equipped with the highest cultural attainments of the ages, voicing his feelings. An intellectual giant was speaking in the accents of the man in the street. His philosophy must necessarily be true—because it was passionately desired. For Bergson was proclaiming that the simple and wholesome feelings of mankind were far more significant than the quibbles of philosophers and the formulas of scientists.

The intellectual world was overawed by the profundity of his learning, the cogency of his logic, and the freshness and newness of his argu-

ment. There was a throb of life itself.

#### The Negative Side of Bergsonism

Bergson demands that philosophy cease being a game between philosophers. To the idealists he points out that "the great error . . . has been the idea that by isolating the spiritual life from all the rest by suspending it in space as high as possible above the earth, they were placing it beyond attack—as if they were not thereby simply exposing it to be taken as an effect of mirage." To the materialist he points out that intellect is only a tool perfected by life by which life seeks to promote its welfare. Therefore, intellect could not possibly set itself up as final judge and arbiter of life itself. Thought, he argues, in its purely logical form, is incapable of presenting the true nature of life; for it is only created by life—an aspect and emanation of life; how then could it ever embrace life? He shows that "if one held oneself to the letter of what philosophers and scholars say . . . and do, one might believe that the former have drilled a deep tunnel beneath reality, and that the latter have spanned it with an elegant bridge; but that the living stream of things glides through these two works

of art without touching either."

#### Bergson's Most Important Works

Though there have been more than four hundred volumes published about him in less than twenty years, he himself has written scarcely a dozen. The theme in all of his works is practically the same: The *Élan Vital* or the impetus of life, which, he shows, is superior to intellect. The most important of his works are "Matter and Memory," "Time and Free Will" and "Creative Evolution." The last, though pure philosophy, has found a prominent place in almost every scientist's library, especially biologic scientists. One writer assures us that some scientists have read the volume as many as five times. Bergson took ten years to prepare for this work; and when it was done it contained scarcely four hundred pages. Quite a contrast to the boasts of some of our popular writers, who say they need only a couple of months to write a book. Their product usually justifies their boast.

In "Matter and Memory," he tells us his object is to prove that both matter and spirit are definite realities. He is thus, philosophically, a dualist. He proves his contention and shows that mind is superior to matter, being a part of the Life Force itself. He is equipped with the latest discoveries in science, especially biologic and mental, as well as with a tremendous amount of original investigation on which he has spent some five years.

In "Time and Free Will" he shows that the problem whether human beings are, as science would conclude, mechanical objects, the slaves of inexorable laws; or as the idealists would have it, free agents, capable of directing the course of their lives—has been confused by confounding abstract time with absolute duration, the time we ordinarily use in our daily affairs, and duration, which is the stuff of which living reality is made. In this book he concludes that of all living beings, man alone is free, is capable of being more than what he is, of surpassing himself—because he can will to surpass himself, to be more than what he is.

Parenthetically, it must be remarked that these time-honored problems on which philosophers and religious thinkers have exerted their utmost energy in all ages, have not been solved by him conclusively. It does not require a professional philosopher to drive a four-horse team through his conclusions. Any seasoned thinker may do so. No one will swallow them whole—unless he chooses. After all, most of our beliefs are not founded on reason, but on some deep-seated emotions which master reason. Those beliefs which we cherish most are not subject to proof. They are our very selves. We use proof only to convince others.

However, the new angles these two volumes afford on these most baffling of problems are priceless. For it is not the proofs that philosophy establishes that really count. It is the process of solving the problems that count. It is not the circus itself that is so fascinating. It is the side-shows. These are the things that raise the student of philosophy above the plane of ordinary human wisdom. Aside from that, the uninitiated must be told, all philosophy is a guess. Bergson's guess happens to be a beautiful one, with an extraordinary wide appeal.

#### The Triumph of All Guesses

His "Creative Evolution" is the triumph of all guess made since Socrates. In this book he shows that while the theory of evolution, as formulated by Darwin and his disciples, is true, it is not the whole truth. Evolution, according to him, is more than the mere development, marvelously wonderful though it is,

of simpler types of life into types more and more complex. It is a process by which the Life Force realizes itself as a result of the obstacles it overcomes while cutting its way through inert matter. It results in personality shooting, growing and ripening without the least possibility of foreseeing what it would be the next moment. Evolution, according to him, is a creation that never quite creates itself, and thus keeps on creating and creating without end.

The Life Force is a current, he shows us, passing from generation to generation by means of the germ through the medium of developed organisms. While it were perhaps possible to create living beings in the laboratory, the product would miss the most important phase: a history dating back millions of years, as is the case of living beings created by nature, from the least significant to the most significant, from the amoeba to man. The product would be a living thing without a memory—the most vital phase of all life.

More, while Darwin's evolutionary theory deals with the existence of life only on earth, he shows that life is not impossible on other planets and even on other stars. In fact, anywhere in space. The stream of life, he shows, works its way in

whatever material it finds ready to hand. On earth it had to take the form in which we know it. In other parts of the universe it may assume the forms allowed by the matter that exists there. Or it may be even in a pure state without any form at all.

#### The Aim of Life

We ask: "But what is it all for?" His answer is that this question is due to the fact that our minds are constructed to help life realize itself—to devise plans and set itself aims which it must accomplish to make life possible. We must plow with the aim of supplying our physical needs. We have plans because our needs demand definite aims. But life itself has no such plans, no such aims; and looked at from the point of view of the Life Force, it were absurd to expect aims and plans. Life is its own aim—none greater.

#### The Secret of Success

The success of the Life Force, as well of the individual living being, who is a part of it, whether it is the success which helps propagate the race or enhances the welfare of the individual—whether it be the success necessary to the realization or a career or the gaining of a fat bank-book, lies along the line of greatest risk. Those species, races and individuals who have taken the greatest risks, have reaped the greatest bene-

## Plenty of Clean Clothes without Laundry Bills!



Wear all the clean clothes you like. Escape paying huge laundry bills. Get an A B C Electric Laundress. Act quick! Save money! Do with fewer clothes by washing a tubful daily in your A B C. Clothes last longer, too, when not sent out to a laundry. And there's no checking, counting, marking of fine pieces, delays, losses, disputes. Neither are yours and the children's clothes mixed and washed in water with strangers' dirty garments. Order an A B C on approval now. Less than pre-war prices, \$85, \$99, \$125, \$150. Savings exceed the terms.

**A B C** Electric Laundress  
WASHES . . . WRINGS . . . IRONS

See Demonstration at Your Nearest Dealers! See how simple and sturdy these A B C's are built. Note how easy to use, how quiet and swift they are. Convince yourself they are the best. Act and save!

Write Us for Name of Nearest Dealer

**ALTORFER BROS. COMPANY**

Factories and Executive Offices: PEORIA, ILL.

NEW YORK SAN FRANCISCO BRANTFORD, CANADA

## A. E. LITTLE COMPANY

FACTORIES

LYNN, BROCKTON AND NEWBURYPORT

MAKERS OF

## SOROSIS SHOES

and

## The A. E. LITTLE SHOE

The A. E. Little Arch Supporting Suspension Conditioning Shoe is of new construction, marking the first improvement in shoe making for thirty-five years—even requiring the invention of special machinery to manufacture.

The A. E. Little Shoe is smart and also has the endorsement of our most able and efficient surgeons and physicians.

Upon request catalog and literature will be furnished, also a reprint from the American Medical Journal.

New York Store  
449 FIFTH AVENUE

Brooklyn Store  
Corner of FULTON and HOYT STREETS

Philadelphia Store  
1314 CHESTNUT STREET

fits. The fish in the sea that was afraid to take a chance covered itself with a bony plate of armour—and never progressed. The fish that did take a chance and relied on its agility to get away in time of danger became more and more agile; and thus not only eluded its enemies, but grew in intelligence, and in the course of time grew into a land-living animal. Those animals that took no chances and grew their instruments of defense and offense on their own bodies, though they perfected marvelous tools, as in the case of the horns of the ox and the tusk of the boar, they were doomed to stagnation. Man, on the other hand, among the weaker of the large animals, took a chance by relying on his wits; and for many thousands of years was at the mercy of other animals. But he ultimately found himself master of the earth. All this merely because he chose to abandon his inclinations to grow his tools on his own body and gave himself to the making of tools not connected with his body. Though these tools were necessarily less perfect, the end was that he created such unusual ones that he excelled himself. To take a chance is to rise above one's self.

(The next paper will deal with the positive side of Bergson and with a

few facts of his life.)

The negative side of Bergson, as seen in the last paper, deals essentially with current notions about life and the world.

**The Positive Side of Bergson**

The positive side introduces us to something altogether new. It bases itself on the claim that there is a faculty in man outside reason which can fathom the mysteries of being, not completely, but a glimpse at a time, as it were. It is the intuitive faculty. The reason philosophy till now has failed so signally in throwing any light on the mysteries of life—the task it had at all times set before itself—is due to the fact that it had neglected this intuitive faculty and relied solely on intellect, on reason.

**Getting at Life Intuitively**

To get at life intuitively consists in turning one's attention with all the force at one's command toward the stream of existence within us. One is to brood inwardly with sympathetic insight. Just as an artist does when he places himself inside the stream of existence of his hero. He is apt to catch glimpses that are never afforded to reason. At the beginning one is apt to get little, but even that little is priceless. As compared with what one gets through the pro-

cess of reasoning, it is like what one gets by looking at pictures of a city and compared with what he gets by being inside the city. In fact, he shows that whatever is valuable in the philosophies of the past is not the systems the philosophers have constructed by the process of intellect, but the occasional glimpses they have caught of life intuitively. He is also convinced that all the great discoveries and all the original flashes in art have been attained by means of intuition.

**Importance of Intellect**

This should not lead us to conclude that intellect is of little avail. Nothing would be farther from the truth. Its importance lies in the fact that it is the instrument by which life accomplishes its aims. The less one uses his intellect the more does he frustrate the aims of life.

**Why We Hate to Use Our Heads**

The aim of life in man is physical and mental activity. In the vegetable it is immobility; and much that is in us is of the vegetable. "It seems most probable," he remarks with his usual profundity, "that the animal cell and the vegetable cell are derived from a common stock, and that the first living organism oscillated between the vegetable and the animal form, participating in both at once. . . . The consciousness in the vegetable cell cannot be so sound asleep that it cannot rouse itself when circumstances permit or demand it; and the evolution of the animal kingdom has always been retarded or stopped or dragged back by the tendency it has kept toward the vegetable life. . . . However full, however overflowing the activity of an animal species may appear, torpor and unconsciousness are always lying in wait for it."

It is a well known fact to biologic science that the vegetable often betrays signs of consciousness. It may take to locomotion and to methods of feeding that show traces of intelligence. On the other hand, we are prone to torpor. And if we do not carry on a battle, consciously and intermittently against that vegetable characteristic in us, we are in constant danger of deteriorating, of growing first into a parasite, then atrophying or rotting away, and at last of dying an ignominious death, as many species and individuals have died in the course of both human and animal evolution—as many nations and races have died in the course of human history—as many are dying under our very eyes.

This is what stares us constantly in the face—if we neglect to use our intellects. It is a painful process at first, but no living being may dispense with it—and live a full life for any length of time. It makes life possible. However, of life itself it brings us only a translation in terms of inert matter, going all around it. As the photographer does, in contrast to the artist, who sinks himself inside the individual.

On the other hand, intuition is a lamp which glimmers only a few moments at a time, it is true, but the few moments are of inestimable value. It looks at life from the inside. And without our knowing it, appears whenever a vital interest of our life is at stake—in a crisis. "On our destiny it throws a light feeble and vascillating, but which none the less pierces the darkness of the night in which the intellect leaves us."

More, intuition, he shows us, is mind itself, the Life Force itself; and can deliver up the secrets in the presence of which intellect is helpless. But it is a blind force and must work hand in hand with intellect. Intellect giving us an idea of the outside of things; intuition of the inside. Therefore, he insists that if the individual (as well as science and philosophy), is to save himself from landing into the ditch, he must con-

stantly use both intuition and intellect.

**What Intuition Tells Us**

Whenever we manage to get a glimpse of reality by means of intuition we feel, he tells us, that life is a perpetual growth; a creation without and; every succeeding moment bringing something new into the world, which in no way has been foreseen the moment before. The idea that things repeat themselves is thus absurd. They never do, either in the life of a race or of an individual. This completely contradicts materialists who, in the language of Huxley, say that for a supermind the events of today could have been an open book a billion years ago, just as the form a drop of water will take next winter is evident to you and me.

We further feel that we living beings are not the vital current itself in its purity, but the current loaded with inert matter. The current itself rises like a huge cosmic geyser and deposits inert matter as it falls downward. We are forced into this inert matter, assume form and have to work out our salvation the best we may, just as a river digging its own bed in mountains of granite.

**Life on Our Planet**

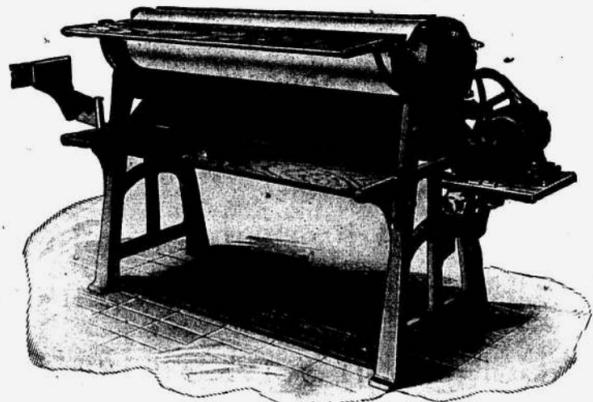
Thus, according to Bergson, the life we know on our planet is this

current attached to matter, not pure creative energy. The Life Force is riveted to an organism which subjects it to the general laws of nature, of dead matter. The only thing that is pure in us is consciousness—the feeling of life. To give his own words:

"Life appears as an immense wave which, starting from the center, spreads outward, and which on almost the whole of its circumference is stopped and converted into oscillation: at one single point the obstacle has been forced, the impulsion has passed freely—it is the freedom in man. Everywhere, but in man, consciousness has had to come to a standstill; in man alone it has kept on its way. . . . It is as if a vague and formless being, whom we may call as we will, man or superman, had sought to realize himself, and had succeeded only by abandoning part of himself on the way. . . . Life is a movement; materiality is the inverse of the movement. Each of these two movements is simple; the matter which forms a world is an undivided flux, and undivided also is the life that runs through it, cutting out in it living beings all along the track. Of the two currents, the second runs counter to the first, but the first obtains all the same something from the second. There

# SIMPLEX IRONER

"THE BEST IRONER"



For Handkerchief, Embroidery, Millinery, Leather Goods, and other FACTORIES and INDUSTRIES as a means for reducing production costs.

For the RESIDENCE for high quality work on the finest linen and reduction of servant expense.

For the COTTAGE to reduce the labor and time of the Housewife and her weekly ironing.

The Simplex is found in the foremost homes of the country. It brings the greatest joy however in the home of families blessed with many children, for the relief it offers the tired mother in the otherwise distressing task of Ironing.

Sold on Thirty Days' Approval to Households

AMERICAN IRONING MACHINE COMPANY

168 N. Michigan Ave. Chicago, Ill.

70 W. 45th St. New York

## You can offset the Unusually High Cost of Fuel this winter with the Higgin All-Metal Weather Strip



With coal higher than at any time in our recollection, fuel economy is necessary this winter. Why not make your doors and windows weather tight, thus greatly reducing the amount of coal necessary to heat your home?

HIGGIN ALL-METAL WEATHER STRIPS WILL stand between you and the discomforts of winter. No matter how rigorous the climate, a house equipped with HIGGIN ALL-METAL WEATHER STRIPS is COLD PROOF, RAIN PROOF, SOOT PROOF, DUST PROOF.

A large percentage of coal is wasted. With heat escaping and cold air entering through openings at the side and bottoms of windows and doors not equipped with weather strips, your furnace consumes an untoward amount of coal and your coal dealer profits accordingly.

HIGGIN ALL-METAL WEATHER STRIPS effectively confine heat in the house, as well as lock the cold on the outside. There is nothing about them to wear or get out of order and they are not affected by sash shrinkage.

Sales offices are located in the principal cities of the United States and will cheerfully submit an estimate of the cost of installing HIGGIN ALL-METAL WEATHER STRIPS.

THE HIGGIN MANUFACTURING CO. NEWPORT, KENTUCKY

THIS FIRM SINCE ITS INCEPTION HAS ALWAYS APPRECIATED, AND MOST HIGHLY VALUED, THE PATRONAGE OF THE READERS OF THIS PUBLICATION

results between them a *modus vivendi*, which is organization. . . . The unity of impulsive passion, passing through successive generations, links individuals with individuals, species with species, and makes the whole series of living beings one immense wave . . . yet each individual in itself seems to us an aggregate of molecules and facts."

The fires of life, he shows, thus blaze forth now and then in the form of a great personality. In fact, the making of personality, the development of character, is, according to him, the supreme aim of individual existence.

#### Bergson's Idea of the Soul

The most important part of the individual man is his soul. Soul is an infinitesimal part of the life current itself. The current flows through matter through human generations, subdividing itself into distinct individuals. Thus are souls constantly being born, which in a certain sense pre-exist. They are but the little rills into which the great river of life divides itself flowing through the body of humanity. Any one who disputes the existence of such a soul, he argues, takes upon himself the burden of disproving this flux which he takes for a fact. And to our constant questions as to its meaning, he

says that if nature had an articulate method of replying, she would say: "Ask not, but understand in silence."

#### How Pain Originates in the World

He, of course, recognizes the physiologic need for pain. If there were no pain, the body would go to pieces without our being aware of it and thus without taking measures to stop it. Pain is a harbinger of danger. As such, it is our greatest friend.

But there is another side to pain, which has baffled the religious thinkers from time immemorial. The pain brought about by the lion eating the lamb, the strong man crushing the weak one, the countless millions of both men and animals perishing under our eyes as a result of an utter lack of harmony and understanding of life. Even plants, if the traces of consciousness noticed in them rise to any appreciable degree, must endure that pain.

The cause of the existence of this pain, he proves, is due to the fact that the object of each individual being is to preserve itself at all cost and to hand down itself to posterity. It is a drop of water, as it were, that seeks to maintain itself at all cost, after it has broken away from the main stream, acting as if no other

drops existed or existed for the sole purpose of maintaining it. But for this pain the original Life Force cannot be held responsible.

#### Life After Death

The human being made up of an invisible Life Force, working its way by means of inert matter and developing in individual personalities, may thus remain intact after it throws off the material part, the body. This is his theory. Not only preservation is thus possible, according to Bergson, but even intensification. This is the theory which gives the foundation to the beliefs of Oliver Lodge and other scientists. This is also the reason why Bergson has been chosen president of the British Society for Psychic Research.

#### His Idea of God

God, according to his understanding, is this Life Force before it breaks up into individual souls, and clothes itself with the matter which it has created as it fell from the heights of the figurative geyser mentioned before. It is the sum total of the Life Force found in the whole of the universe.

As I said in the last paper, the whole of philosophy is a guess. And Bergson is entitled to his guess as you and I.

#### The Benefits of His Philosophy

Aside from the immense number of side-shows, as it were, one may get away with from a study of his philosophy—which cannot be summed up in the space at my disposal—there is one grand idea. This idea is best stated in his own words. It is the most famous passage in philosophic literature, both ancient and modern, and has been quoted more often than any other philosophic passage I know of: "in solving life's problems and in understanding the meaning of life itself, many difficulties will vanish or become light. Such a doctrine does not only facilitate speculation; it gives us also more power to act and live. For, with it, we feel ourselves no longer isolated in the nature that dominates. As the smallest grain of dust is bound up with our entire solar system, drawn along with it in that undivided movement of descent, which is materiality itself, so all organized beings, from the humblest to the highest, from the first origins of life to the time in which we are, and in all places as in all times, do but evidence a single impulsion, the inverse of the movement of matter, and in itself indivisible. All the living hold together and all yield to the same tremendous push. The animal takes its stand on the planet, man astride animality, and the whole of humanity, in space and in time, is one immense army galloping . . . in an overwhelming charge, able to beat down every resistance and clear the most formidable obstacles, perhaps even death itself."

#### Bergson's Life

Bergson was born in a little business street in Paris in 1859, within a stone's throw of a synagogue. His parents came from Poland by way of Ireland. His grandfather is said to have been a Hansasidic rabbi. This very likely accounts for the Celtic mysticism, Hebraic flights of fancy, and rabbinic hair-splitting found in his works.

Like the great French philosopher, Descartes, he wrote a thesis on mathematics before the end of his teens. As a young man he became influenced by the then current philosophy of Herbert Spencer and dreamed of becoming a power in its propagation. He studied mechanics and biology thoroughly and became immensely interested in the then new science of psychology. After he left college he continued a teacher in the interior of France, studying deeply and thinking profoundly. He wrote a number of books and won admiration from his immediate associates.

With the appearance of "Matter and Memory" and "Time and Free Will" he became well known to the thinking population of France. But when his "Creative Evolution" appeared he found himself a celebrity in every civilized country in the course of a few years. Men who had never read a line by him announced themselves Bergsonites. Whole colleges, students, professors and all, including the janitor, swore by him.

He was called to the professorship of philosophy of the College de France, and was elected president of the Academie des Sciences, Morales et Politiques. In 1913 he was brought over to the United States to lecture before crowded audiences, under the auspices of Columbia College. People flocked to hear him deliver his lectures almost as much as they do to see a prize fight.

While here, he was approached by a representative of one of our weekly journals for an opinion on the Jewish question. He is reported to have said: "I consider myself as good a Jew as anybody else, and feel as keenly as any other Jew when some injustice is done to us. . . . Though I look at it as only a huge compliment, nothing flatters me more than when my name is mentioned after that of Spinoza. There is noth-

ing I am more proud of than to belong to the same trade as Maimonides and the philosopher of Amsterdam. . . . But our salvation lies in complete assimilation."

His own philosophy should have taught him better. The awe and respect for the Life Force he enjoins others to entertain, should teach him that no individual, least of all a whole race, may dare, even if it lay in his power, to annihilate himself. Again, to appeal to his own philosophy, which deals with the simple feelings of mankind, the simplest Orthodox Jew in the street is more of an authority than he on such a point. Well, this is not the first time the greatest of philosophers proves himself a mere child when dealing with a problem of immediate concern.

He is below medium height, frail, wiry, with a tinge of the ascetic. His pale face, keen eyes, shaggy eyebrows, and close-cropped mustache hint of the ecclesiastic. He is known among his students as the "Lark," because the higher his flight of fancy the sweeter he sings. The papers have recently announced that he has retired from his professorship. He will not be idle, however, and the intellectual world awaits some very important work, perhaps along lines of religion and ethics.

Patented  
"SETSNUG"  
UNDERWEAR  
for Men, Women and Children



Obtainable at all Stores where  
Good Underwear is Sold

Manufactured by  
**AVALON**  
**KNITWEAR COMPANY**  
700 BROAD STREET, UTICA, N. Y.

#### SALES OFFICES

NEW YORK CHICAGO  
346 Broadway 111 West Jackson Boulevard

We have, since the inception of our institution catered to the best merchants in the country and have always recognized the readers of this publication as the highest class patronage to be sought.

## DONALDSON POSTER SERVICE

Poster Advertising reaches  
all the people all the time.

Donaldson Service is poster  
advertising in its most effi-  
cient form.

Donaldson Service concen-  
trates all the power of a  
National medium for the  
local merchant.

*Sixty years of fair  
dealing limited neither  
by race or creed*

THE DONALDSON  
LITHOGRAPHING CO.

NEWPORT, KENTUCKY

Opposite Cincinnati, O.

# Yehudah Halevi: Poet and Patriot

By RABBI BERNARD H. ROSENGARD

The subject of our sketch, distinguished Hebraist, poet and moral philosopher, was born in Castile, an ancient kingdom in the North of Spain in 1086. Under the ruling caliphs, the Jews were receiving every right and privilege pertaining to citizens. No obstacles were placed in their way in acquiring landed property and general wealth. They gained high positions in the councils of the state, and the doors of the high schools and universities were freely open to them.

Restrictions, such as impede the progress of the Jew in the present so-called enlightened century, were unknown under the benevolent Mohammedan potentates. Equality before the law was universal. The caliphs, who entertained feelings of regards and particular friendship for their valued Jewish citizens, gave them a free hand everywhere. Spain was rightfully regarded as a happy home for the pursuit of Jewish learning and the cultivation of Jewish science and poetry.

The name of Yehudah Halevi deserves to be inscribed in letters of gold. To tell the tale of his life fully and worthily, we need a new language and new phrases. For he was truly peerless as an inspiring leader, a man of extraordinary genius, saintly of character and of unique mentality.

He was the glory of the whole nation; in him they found the ideal poet, expressing the innermost feelings of their heart. He was the greatest lover of Zion our race had produced. In him were united qualities of the highest order. Generosity and sympathy, tenderness and dignity, grace and distinction were the traits in his character that rendered him at once an object of love and adoration.

Yehudah Halevi was a chosen one, to whom the expression an *image of God* might be applied without exaggeration. He was a perfect poet, a perfect thinker, a most worthy son of Israel, whom, by his matchless poetry, his exemplary life and beau-

tiful ideas, he enriched and ennobled.

Had Yehudah Halevi been born in another faith, he would be canonized as a great saint to be worshipped and idolized. And had Spain, with all her faults and prejudices, for which she is condemned by the impartial historian, pleaded as an extenuation of her guilt, by pointing to her noble son and citizen, Yehudah Halevi, we might be inclined to pass over her enormous sins and judge her leniently.

The Jewish nation has long since crowned him as *King of Poetry*, and recognized the wealth of inner piety and pure morality that he possessed. Pure and true, without blemish, Were both his song and his soul; When the Creator had formed this soul, Pleased with Himself at His work, He kissed the beautiful creation, And the glorious echo of his holy kiss Trembles yet in every song of the poet, Sanctified through this divine grace.

Deeply earnest, his life saintly and moral, he is an object well worth our emulation. He received the homage and admiration from a thousand associations, and from many learned centers. Yet this fact has not destroyed his modesty and meekness. Pride and haughtiness were utterly unknown to him, and he influenced others with the contagion of his example.

We are all aware that Yehudah Halevi loved Zion with a great and unbounded love. The Holy Land was the *master passion of his life*, and he expressed his love for the capital of Judah in beautiful poetry and stirring, inspiring deeds.

It is remarkable to note that he lived amidst a group of famous men in Israel. No greater men were produced for many a generation. He was contemporary of Rabbi Isaac Alfasi, Rashi, Maimonides and ibn Gabirol.

Of Yehudah's early education we know rather little, as we have no authentic record as to that. But we have sufficient evidence of the liberal education that was given to Jewish lads generally in Arabic Spain.

The syllabus of study adopted at that time is thus given by a contemporary, Samuel ben Abbass. First, Hebrew grammar engaged a boy's attention till the age of 13. Then, at the age of 14, came Indian arithmetic, astronomy, to be followed by medicine, Greek mathematics, geometry and algebra. But all these necessary studies were considered *incomplete without the Talmud*, the most important of all studies.

Yehudah Halevi, had fully gone through all these with pronounced distinction, carrying away many coveted prizes and winning by his engaging personality golden opinion.

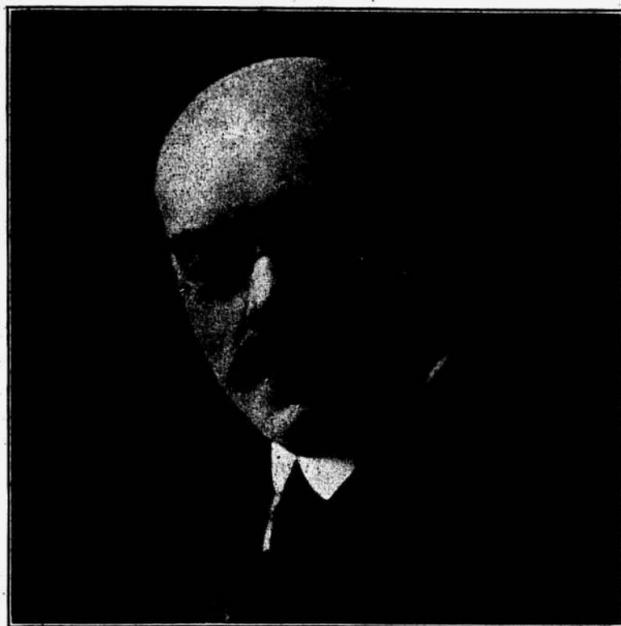
Whilst a youth, he was often seen to amuse himself with verse making and writing miscellaneous poems of merit, thus giving undoubted indication of future eminence. He early obtained proficiency in the poetic art and his fame soon spread. At the age of 25 he had gone to the famous seat of learning in Lucerne, near Granady, which sent forth many *G'dole Israel* to all Jewish congregations. There, after concentrating his undivided attention for many hours a day on the *Talmud* and *casuistry*, he found relief at the end of each day in his favorite diversion of writing some delightful song.

He sent all his poems to be read and criticized by the highest literary authority of the time, Moses ibn Ezra, one of Israel's sweetest singers of all time.

The elder poet received him very graciously, and in his reply expressed his wonder at Yehudah's mastery of the art of poetry in the following words:

How can a boy so young in years, Bear such a weight of wisdom sage, Nor 'mongst the greybeards find his peers, While still in the very blossom of his age.

A close friendship sprang up between Yehudah Halevi and Moses



RABBI BERNARD H. ROSENGARD

ibn Ezra, and this was never altered till the latter's death in 1139.

It would seem that Yehudah possessed, in a special degree, the gift of attractiveness, resulting in all men of

eminence having been drawn to him, falling under the charm of his personality. Joseph ibn Migush and the two Jewish Grand Viziers, or prime ministers, namely, Samuel Abmollam

## Universal Button Fastening & Button Co.

MANUFACTURERS OF

**Buttons, Button Fasteners and Automatic Button Attaching Machinery for SHOES and CLOTHING**

JOHN M. LONGYEAR, President

JAMES TURNER, Vice-Pres. and Treas.

E. T. TAPPEY, Secretary

JAMES A. STEWART, General Manager

DETROIT, MICHIGAN

Universal Buttons and Two Point Wire Fasteners are particularly desirable for use on clothing (especially boy's knee pants) and shoes.

Universal Buttons are flexible and laundry proof, insuring long service. They are the only patented buttons made with wire bar and are in reality a high grade button fastened on with steel, assuring durability.

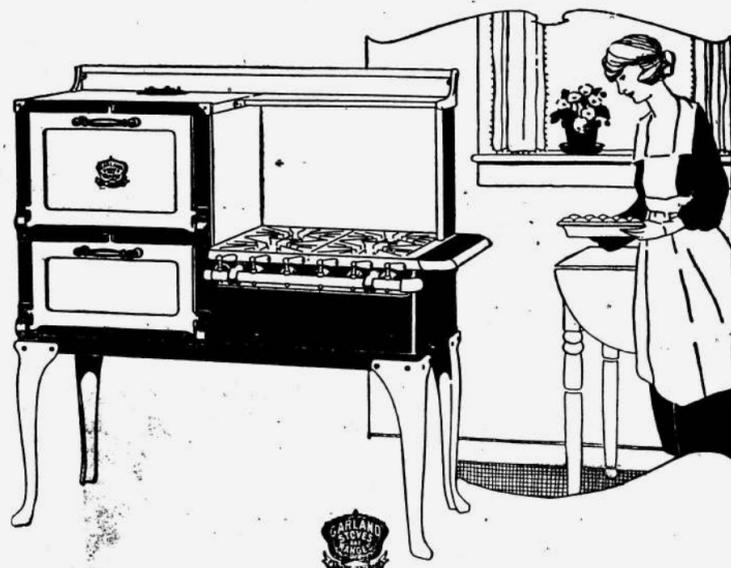
Universal Buttons and Fasteners are automatically attached by means of double automatic, power-driven machines which we furnish to users thereby eliminating labor.

We manufacture a complete line of high grade, open and closed face buttons, suitable for workmen's garments, including overalls and coats.

We are not advertisers, but are glad to be represented in this publication, for we have, since our inception, catered to the patronage of the best and most representative manufacturers in the U. S., and have always recognized the readers of this magazine as the very highest class patronage to be sought

NEW YORK OFFICE, 415 BROADWAY  
SAN FRANCISCO OFFICE, 85 THIRD ST.  
ST. LOUIS OFFICE, 910-11 CHEMICAL BLDG.

SAN FRANCISCO OFFICE, 85 THIRD ST.  
ST. LOUIS OFFICE, 910-11 CHEMICAL BLDG.



## More Than 4,000,000 American Families

will tell you the same story about the Garland. They will tell you that for cooking service, long life and economy the Garland is unequalled.

The newest models we are showing today are, without exception, the greatest values we have ever offered.

Beautiful in design, with every known cooking convenience and comfort, the 1922 Garland Gas Range offers every good housekeeper a luxury in service and economy in operation.

Built in various sizes to fit every kitchen, it will pay you to investigate the Garland before you buy.

If you do not know the name of the nearest GARLAND dealer, or if you have any heating or cooking problems, write direct to us.

The Michigan Stove Company, Detroit, Michigan

Largest Makers of Stoves, Ranges, Furnaces and Pipeless Furnaces, for Coal, Wood, Gas and Electricity

# GARLAND



and Mayer ibn Kammial, as well as the notable philosopher, Joseph ibn Zaddik, cultivated his friendship.

Yehudah was said to possess a magnetic attraction, due to his bright, lovable nature, that shines forth in all his poems.

He soon became Poet Laureate of the Jews of Southern Spain. No festive gathering, no public or communal assembly was allowed to separate or close their festivities without his muse or poem. He was the hope and pride of the community and of the nation.

The appointment of a chief rabbi, a dayan, or a president, would witness the recitation of Yehudah's ode or song. On occasions of joy, as well as sorrow, his poetical compositions gave timely and appropriate vent to the feeling of the community.

His marriage odes, several hundreds of them, were composed, many of which are, alas, lost, but of which forty-seven are still existing, are written with much grace of feeling and considerable skill. When that celebrated man Rabenu Alfasi, known as "Rif," died, Yehudah Halevi expressed in the following lines the conviction that a second Moses had passed away from among men.

He speaks of the great Alfasi thus: thus:

On Sinai's day, the mountains bowed before thee,  
Angels of the Lord came forth to greet thee.  
Upon the tablets of thy heart they wrote the Law.  
Upon thy head they placed the crown of glory.  
Even sages cannot learn to stand upright  
Unless they have sought for wisdom from thee.

Besides these marriage and funeral poems (or as they are respectively known, as epithalia and epitaphs), Yehudah contributed odes and special poems on all occasions of a public nature to social unions, of which he formed part. These compositions were marked by great wit and humor, containing racy puns and riddles. A couple of these may serve as specimens of these elegant trifles:

What is it that's blind, with an eye in its head,  
And the race of mankind its use cannot spare;  
Spends all its life in clothing the dead,  
But always itself is naked and bare?  
(A needle.)

Happy lovers, learn our law,  
Be joined in one as we.  
Aught that parts us through we saw  
And again are one, you see?  
(A pair of scissors.)

Yehudah looked upon the bond of matrimony as the most sacred con-

tract between man and woman. And as indorsed by the rabbis: "He who separates definitely from his first wife, the altar sheds tears." He struck a deep note of passion in his splendid poem entitled "Separation."

It runs as follows:  
And so we must part! O linger yet  
Let me still feed my glance upon thine eyes.  
Forget not, dearest, the days of our delight,  
And I the days of our bliss shall ever prize.  
In dreams, thy shadowy image I shall see.

Oh, even in my dream be kind to me.  
Bright, witty, the soul of every circle he visited, he entered upon manhood's years under the most delightful auspices. But wealth and luxury are not the condition that is likely to make a great poet. Yehudah Halevi, like others, had to learn in suffering what he taught in song.

It is needless to reiterate that Halevi was, by universal consent, considered the greatest of all poets, who chose to clothe their burning thoughts in verse. His poetry bore the stamp of artistic polish. It showed rich, fancy, beautiful harmony, ardor and exquisite loveliness. Tehre is no mere jingle of words, no thoughtless utterances—all manifests harmony and firmness of touch.

Yehudah Halevi made himself so fully acquainted with the Hebrew language and the artistic forms of the New-Hebrew poetry that he was complete master of both. He was also a thorough Talmudist, occupied himself in natural science, paid deep attention to metaphysics (the science of human and general existence), and was skilled in all branches of learning. He was a master of Arabic and, like the Rambam, wrote important works in that rich language.

As a medical man, he soon acquired fame, and he obtained his livelihood as a physician and medical practitioner.

Halevi once wrote to a friend that he is one of the busiest doctors! But although unusually employed in tending the sick and dying in giving many prescriptions daily, he did not neglect the needs of his soul and he maintained an ideal course of life.

The following letter, which, when advanced in years (about 1130), he wrote to a friend, is interesting:

"I occupy myself in the hours which belong neither to the day nor to the night, with the vanity of medical science, although I am unable to heal. The city in which I dwell is large, the inhabitants are giants, but there are cruel rulers. How could I quiet them whilst I spend my days in curing their illness? I heal Babel, but it continues infirm. I cry to God that He should quickly send deliverance unto me, and give me my freedom, to enjoy rest, that I might roam to some place of living knowledge, to the fountain of wisdom."

Of course, the city of which Yehudah here speaks is Toledo, where he passed the years of his manhood. It was, however, his ardent desire to depart thence, as Toledo was not a center of Jewish learning. In this longing to dwell in a city of specifically Jewish learning, Yehudah reminds us of Jose ben Kisma, as mentioned in Pirke Aboth, who, when an amazingly tempting offer was made him, he declined on the ground that the locality was not one famous for Jewish science.

The whole power of his genius Halevi bestowed upon the art of poetry, and a thoughtful and careful study and investigation of Judaism. Poetry was to Yehudah Halevi not a mere fancy, or the clever arrangement of meters and rhymed verses, to him poetry was a *divine gift* bestowed upon individuals for a sublime purpose. Poetry, if it is to serve its exalted purpose, must stir the thoughts of the nation, and rouse them to deeds of heroism, of chivalry and virtue. It must imbue them with

a desire for better things, and as the correct interpreter of the feelings and aspirations of the whole community, the *Muse of Song* has a *distinct religious message for all*.

To Halevi's thinking (and we cannot but agree with him), a poet is *spontaneous*, that is, must be born with a special creative power to express in fine melodious verse the needs of the age and generation of which he forms part. He *must encourage, warn and admonish the world*, all in accordance with the movements with which they are identified. He mocked at those who asserted that poetry is an art to be acquired, and by adopting certain defined rules as to meter and rhyme, one can become a full-blown poet.

The truly inspired poet makes his own rules, and will never be guilty of blunders or inaccuracies.

Yehudah did not altogether ignore the lighter kind of song. Whilst, therefore, addressing himself to the serious aspect of life, by composing thoughtful, religious, inspiring stanzas, lifting the readers to the very heights of nobility, he at times wrote songs of wine and pleasure, and composed riddles.

His delineation, of poetry, of nature, might be placed side by side

with the best poetical productions of all languages. His graphic description of flowers, roses, lilies, birds of every species, and the waves of the sea, is simply marvelous.

We see the flowers bursting forth and blossoming. The boughs bend beneath the burden of their golden fruit; we hear the songsters of the air pouring forth their sweet strains of love and beauty; he paints sunshine and the pure air with a masterly hand.

When he is describing the storm tossed sea, he communicates to the reader all the emotion and anxiety he himself feels. But in all this, Yehudah does not show us his real was our national patriot, that he self; this deep soul and profound earnestness are revealed to us *when he write of Zion*. Here he admits us into the innermost chambers of his great heart. He touches us in all his writings; he wins the admiration, and excites the marvel of mankind by his gifted songs of verse, by his true interpretations of our feeling and inner thoughts, our joys and sorrows.

His *Shire Zion*, Songs of Zion, stand for all time as *imperishable monuments to his extraordinary genius*.



## Radio Batteries in Hard Rubber

### "A" Batteries—One Size Only

6 Volts—75 Ampere-hours

- Case—Hard Rubber
- Cover—Hard Rubber
- Base—Hard Rubber
- Handle—Reinforced Hard Rubber
- Plates—Positive 3/4"
- Negative 3/16"
- Outer Neg. 3/4"
- Separators—Port Orford Cedar 1/4"
- Cover Bushings—Non-Leak
- Connections—2, 4 or 6 volts

**LIST PRICE**

Charged—Ready to Use

Battery and Handle.....\$20.00  
Cover.....\$2.00 extra



### Radio Demands and Deserves the Best Eliminate the Noise Nuisance

Much of the "crackling" and "frying" blamed to "static" is caused directly by second-hand automobile starting batteries, automobile-type thin-plate, thin-separator, "Radio" "A" Batteries, and defective or partly-discharged Dry "B" Batteries or flashlight cells. Steady, dependable Voltage is given by USL RADIO "A" and "B" Batteries designed for and made only for Radio Service by a world's leader in Storage Battery Manufacture.

### "B" Batteries—One Size Only

24 Volts—2 Ampere-hours

- Case—Hard Rubber
- Covers—Hard Rubber
- Plates—Positive 7/32"
- Negative 7/32"
- Separators—Port Orford Cedar, 3/16"
- Terminals—Brass
- Connections—2 to 24 volts



Non-Slop, Non-Leak in any position

LIST PRICE, Charged—Ready to Use, \$11.00

Guaranteed Under the Standard USL Service Policy

### Also USL Radio "A" Batteries

(IN WOOD CASES)

Mahogany or Mission-Oak Finish

**PRICE LIST**

DXA 303X-24-30 Amp. Hrs.	\$11.50
" 305X-65-75 "	15.00
" 307X-95-105 "	22.00
" 309X-130-140 "	28.00

(In Canada—20% Additional)

118 Central  
Distributing Points  
5000 USL  
Battery Stations  
and  
Dealers Everywhere

U. S. Light & Heat Corporation  
Niagara Falls, N. Y.

H. B. SHONTZ COMPANY  
New York City Distributors  
161 West 64th Street, New York

FACTORIES:  
Niagara Falls, N. Y.  
Niagara Falls, Canada  
Oakland, Cal.

# Unequaled Cleaning Power



Because of the superior design of its fan, motor, and wide nozzle, the New Grand Prize Eureka has a greater suction than any other cleaner.

This marked superiority has not only enabled the Eureka to win more international grand prizes than any other cleaner, but has given over 500,000 women continuous satisfaction.

## A Real Trial in Your Own Home

Before you select any cleaner, you owe it to yourself to try the Eureka on our home test plan. Ask us to loan you a new improved model Eureka for ten days free. We want you to discover why 500,000 women have selected the Eureka as the most important household aid at their disposal and why the Eureka has won five international grand prizes for cleaning superiority and simplicity.

No obligation. No distasteful canvass.

Write for the name of our nearest dealer

**Eureka Vacuum Cleaner Co.**

Detroit

Michigan



The importance of Yehudah Halevi as a poet lies in those poems that breathe a national spirit. In these, his ideas come from the depths of his heart. He becomes filled with boundless enthusiasm, rises upward above himself, and is carried away in ecstasy.

When he sings of Zion and its past and future glory; when he bows his head in mourning over its present downfall and slavery, we find the true spirit of poetry actuating him. Yehudah Halevi's Songs of Zion may be compared with the wondrous book of Psalms.

When he is breathing forth his lament, his inner agony, his sighs and wailing over Zion's widowhood or when he is dreaming of her future splendor, and depicts how she will again be united to her God and her children, we fancy we are listening to one of the Sons of Korah, b'ne Yeduthun, and Aithon Haacrachi.

Yehudah Halevi's great aim and central purpose was to sing of Israel, of his God and the magnificent sanctuary, of his past and his future, to lament and express sorrow at his humiliation.

He was the National Poet in the best sense of the word. The secret

of his great and undiminished popularity lay in the circumstance that he showed his undying love of Zion in songs that captured our hearts, that drew the whole nation to him with irresistible force.

The national poetry of Yehudah Halevi is of the higher value, since it has its source in earnestness, and impassioned conviction. He was not alone the perfect poet, he was also the spiritual thinker and moral philosopher. Just as he gave expression to the national feelings of Israel in his Songs of Zion, so he interpreted the national thoughts of Judaism in a spiritual manner. In other words, he wrote his poems with a view of impressing the Jewish people with their sacred mission.

He taught that our duty was to excel, not in military matters, nor in the intricacies of diplomacy, but in holy living and high thinking. Poetry and philosophy were only employed by him to glorify and spiritualize the inheritance of Israel.

Yehuda Halevi's love for Zion was unlimited, and he gained world-wide distinction for the matchless grandeur of his poetical effusions, breathing affectionate regards and filial attachments to a land which throughout

his life he looked upon as the embodiment of Israel's hope and spiritual altitude. Lawgivers, judges commentators, philosophers with one accord admitted his claims to pre-eminence as being the National Jewish poet, a second David, and Prince of Singers. In him the prophets lived again. He possessed in a most eminent degree the beauty and polished eloquence of the stately Isaiah; the force, power and impressiveness of Jeremiah; the sarcasm, fierce denunciation, invective and bitter scorn of Ezekiel.

But again, who will not love him for his sweet verses, for the true ring of patriotism, whenever touching on Zion, the object of his ever-abiding love? Who will fail to acknowledge the incomparable grace and magnificance of his style, his thorough devotion to Judaism, and whole-hearted affection for his great community?

He bewailed their woebegone present, his spirit was bent to the earth on beholding their small and diminishing influence, and their condition of contempt.

Truly in him, the prophets lived anew, for he gave vent to the deep-felt longings and hopes of his people. This is the greatness of the poet. The lawgiver controls our action, the thinker interprets our thoughts, but the poet gives expression to ourselves, to what is innermost and deepest within us.

Now, a word or two as to his authorship of the celebrated work the Kuzari. Bulan, the King of the Khozars, desired to become a convert to Judaism. The Khozars are a Finnish tribe, related to the Bulgarians and Hungarians. They settled down on the boundaries of Asia and Europe, and founded a dominion on the mouth of the River Volga on the Caspian Sea in the neighborhood of Astrachan. The Jews, who were numerous, acquired much wealth, and obtained great prominence in the Khozarian dominion, and by reason of their talents and enterprise were regarded with exceptional favor by the king and officers of State.

So impressed was Bullan with the leading doctrines and principles of Judaism that he expressed his determination to embrace Judaism.

Now, it is upon this fact that Yehudah Halevi based his famous work. This book derives its importance from the fact that in the discussions between Halevi, the teacher and King Bullan, the pupil, every subject bearing upon the Bible, Talmud, mysticism, history, philosophy and Jewish literature generally is fully discussed. The whole system and principles upon which our religion is founded, viz.:

(a) The supremacy of God, (b) His unity, (c) divine nature of our Torah, (d) the miracles mentioned in the Bible, such as the division of the sea, (e) reward and punishment, (f) the Messianic days, (g) the resurrection of the dead, (h) the free agency of man, (i) the doctrine of the creation of the universe out of nothing, all this was discussed fully and freely.

The Kuzari is pronounced by many high authorities as the most valuable and thought compelling production of the Jewish pen. This fine work has been translated in many languages, and published in every country with super-commentaries. Written originally by Halevi in Arabic, it was translated into Hebrew by Yehudah ibn Tibon.

Having completed this unique book Yehudah Halevi was seized with a great desire to undertake a pilgrimage to the Holy Land. He thereupon sailed for Egypt, accompanied by many of his venerating disciples, wrote a number of magnificent poems and hymns when tossed about

by a dangerous sea, and was obliged to take refuge in Alexandria in consequence of the great storm. He stayed in Egypt for some time at the request of Samuel Hanagid, who was Rosh Hakahal and leader of the Jewish community of that land of their former thrall. He wrote in Damascus, his celebrated elegy, Zionedes, that makes so deep an impression upon every Jewish heart.

In the course of his march toward Zion he wrote many hymns and poems, all of considerable beauty. One of these is herewith given in blank verse. He thus exclaims: O City of the World, beauteous in proud splendor, From the Far West, behold me solicitous on thy behalf, Oh, that I had eagles' wings, that I might fly to thee, Till I wet thy dust with my flowing tears!

My heart is in the East whilst I tarry in the West, How may I be joyous or where find my pleasure? How fulfill my vow, O Zion, when I am in the power of Edom, And bend beneath Arabia's yoke? Truly, Spain's welfare concerns me not: Let me but behold thy precious dust, And gaze upon the spot where once the Temple stood.

This is the keynote that runs through all his impassioned Songs of Zion; a land to which he was drawn,

as it were, by chains of iron, by an unknown, but irresistible, force.

Yehudah, after a great deal of hardships encountered on the road, had at last reached Palestine. This country was at that time ruled by Christian kings and princes. The land was not disturbed by war and the Jews were permitted to dwell in peace, and they even enjoyed the favor of the nobles, the bishops and the heads of the principal houses of Palestine.

Halevi's stay in Jerusalem was only for a short time. The Christian inhabitants of the Holy City of Jerusalem were hostile to him. The reason of this pronounced unfriendliness is uncertain. It is possibly due to the great influence he exerted upon the Jewish indwellers of Jerusalem, a fact that caused him to be regarded, in the opinion of the Christian rulers, as an element of danger.

The history of the closing days of his life is unknown to us, beyond the fact that he was at Tyre and Damascus.

The Jewish community of Tyre did him great honor, and were greatly grieved at his ill treatment in Jerusalem.

In a poem, most touching and

# Riddle

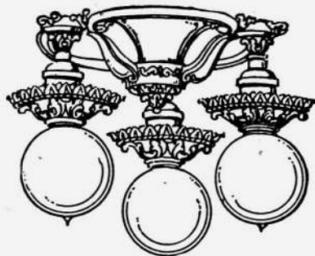
DECORATIVE LIGHTING FITMENTS

Have Beautiful Lighting Fitments in Your Home

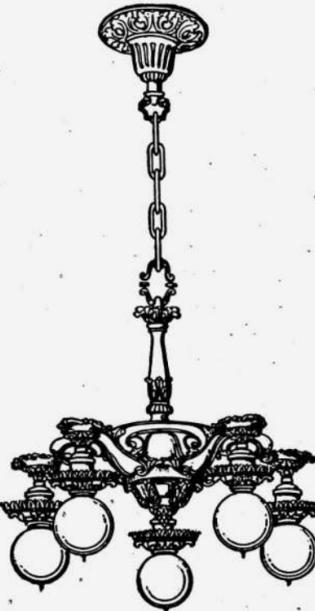
You can have the pleasure of beautiful and artistic fitments at no more cost—perhaps even for less cost—than you would pay for ordinary fixtures. Ask your dealer to show you

## The Riddle Feature Fitment

You will admire the beautiful Silver Estofado and Gold Estofado decoration and you will be surprised at the low cost at which this beautiful fitment can be installed in any room in your home. Made of aluminum—will not tarnish or corrode. Nine styles, for practically every use.



Design patent pending



Design patent pending

### Send for the Riddle Fitment Book

It illustrates the beautiful colors in which these unusual lighting fitments are made. Also describes many other Riddle products such as lamps, torches, luminors, etc., that are suited for Christmas gifts. Please address Department 5112.

THE EDWARD N. RIDDLE COMPANY

Toledo, Ohio

Makers of lighting fitments since 1892

# GULBRANSEN

THE ONLY

## PIANO PLAYER

THAT TEACHES YOU

HOW TO PLAY

NATIONALLY PRICED

SOLD AT THE SAME PRICE TO EVERYBODY, EVERYWHERE IN THE UNITED STATES

PRICE BRANDED IN THE BACK ON EACH INSTRUMENT AT THE FACTORY

UNQUESTIONABLY THE WORLD'S LEADING PIANO PLAYER

AND EASIEST TO PLAY

SOLD BY OVER SIX HUNDRED REPRESENTATIVE MERCHANTS

This institution has since its inception catered to the highest class patronage to be secured, and has always recognized the READERS OF THIS PUBLICATION as among the VERY BEST to be sought.

GULBRANSEN-DICKINSON CO.

3232 W. Chicago Avenue CHICAGO

grateful to his Tyrian friends, he grieves over his faded hopes, his misspent youth, and his present wretchedness.

This poem cannot be read without being deeply affected. A legend says that an Arabian horseman rode over him as he was chanting his mournful Song of Zion, and he met with instantaneous death.

Thus passed away a prince and great man in Israel, a personality possessing every human excellence, one who moved the whole nation by his divine gifts. He was the greatest of great men, the most cultured in a cultivated age, a soul ardently longing to be united with the fortunes of his people and their Holy Land. His Zionism was real, true, earnest. Saint, poet and patriot, his influence is still strongly felt in every nook and corner of the globe where a Jewish community is planted.

The Flag of Juda was to him a thing of everlasting joy. He lived for Zion, and the spark of divine light which illumined his life expressed itself in song, sweet, graceful, deeply religious and stirring our

deepest emotions. Not one, but many generations are unable to produce a Yehudah Halevi. For he was a star of unusual brilliancy, a genius of matchless power.

It is appropriate to conclude with a specimen of his religious melody: Lord, where art Thou to be found? Hidden and high is Thy home. And where shall we find Thee not? Thy glory fills the world. Thou art found in my heart, And at the uttermost ends of the earth. O refuge for the near; for the far, a trust.

The universe cannot contain Thee; How then a Temple's shrine? Though Thou art raised above men, On Thy high and lofty throne. Yet art Thou near unto them, In their spirit, and in their flesh, Who can say he has not seen Thee? When, lo! the heavens and their host Make, silently, Thy presence manifest.

I sought to draw upon Thee, With my whole heart I sought Thee, And when I went out to meet Thee, To meet me, Thou wast ready In the wonders of Thy might And in Thy holiness I have beheld Thee. Who is there that should not fear Thee? The yoke of Thy Kingdom is the yoke of all;

Who is there that should not call upon Thee? Thou givest unto all their food. If, as we fear, we look in vain for

a leader as inspiring and superbly gifted as Halevi, if we are unable to accomplish the extraordinary labors to which he rightfully laid claim, let us honor his memory by faithfully following his example, by energetically working for Zion and by honoring it in word and deed.

A monument expressed by loyalty to Zion on the part of a united Israel, would not be disdained by Yehudah Halevi. He would view it as a fitting consummation of his life's supreme purpose and striving.

**UNDERSTAND GOD'S DEALING WITH THE JEW**

By REV. J. FRANK NORRIS

Pastor First Baptist Church, San Antonio, Texas

I don't want to turn prophet, but it is deeply significant that in this our day, Great Britain and the United States took the lead in giving Palestine back to the Jews, the rightful owners.

They received the title from God Almighty Himself. "Now the Lord had said unto Abraham, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing."

I call your particular attention to two facts in this covenant to Abraham:

First, there is a special, definite blessing on all who help and bless the Jews.

Second, there is a special, definite curse upon all that curse the Jews.

There is absolutely not an exception in human history to this two-fold proposition. The most foolish and at the same time the most dangerous thing that any people can do is to engage in, in any way, the persecutions of the Jews. They are God's chosen people.

Four things are true concerning the Jew:

First, he is the key that unlocks the mysteries of divine revelation.

Second, he is the key that unlocks the doors of human history.

Third, he is the key that unlocks the strange happenings of this present hour.

Fourth, he is the key that unlocks the unknown future.

Therefore, understand God's dealings with the Jew and you understand His purpose in revelation; you understand the philosophy of human history and you understand the handwriting on the walls of time at this present hour and you are able to discern the signs of the future.

Whether the great World War, the final war, the Armageddon of the ages comes now or later, the Scriptures very clearly teach that such a war is coming. It will end the present age and usher in the millennial age.

**LEADERSHIP**

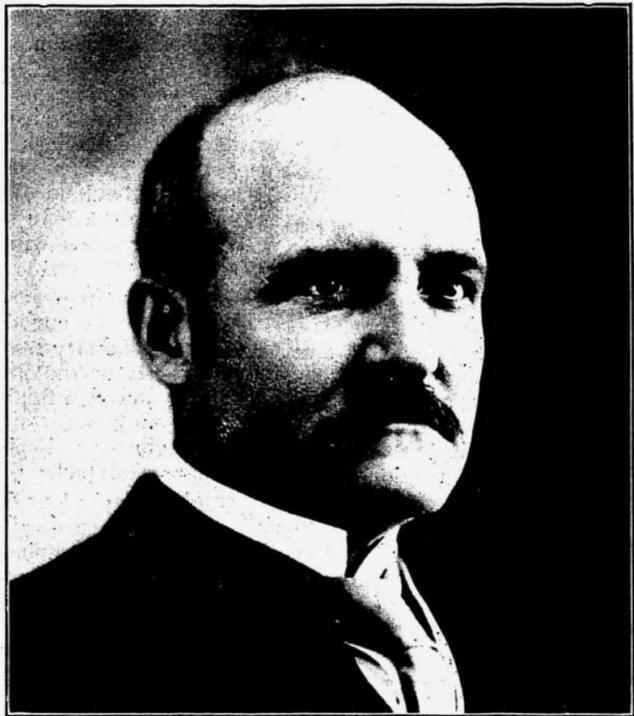
The final hope for democracy must be, not in its letter law, but in its leadership. The day must come when the people's trust must be less in law and more in men. In the last analysis the main test that will determine the survival of democracy will be its capacity for the wise selection of men—men sufficient in character and wisdom to be trusted with the powers of the state.—Samuel Adams, Philadelphia, August 1, 1776.

**KEEP CHURCH AND STATE SEPARATE**

Leave the matter of religious teaching to the family altar, the church and the private school, supported entirely by private contributions. Keep church and state forever separate.—Gen. U: S. Grant.

**Intolerance is Un-American**

By HON. WILLIAM M. CALDER, U. S. Senator, N. Y.\*



Harris and Ewing Copyright

**WILLIAM M. CALDER, U. S. S.**

It has become a habit for many persons in the United States today to characterize this or that person or this or that policy or movement, church or organization, society or group as "un-American."

The miners are considered un-American by the operators. According to the miners it is the operators

\* Synopsis of address at the dedication of Temple Isaac, 554 Prospect place, Sunday, September 10, 1922.

feel the Rubber"

**DAVOL**

QUALITY SERVICE

**RUBBER GOODS**

DO NOT USE UNLESS AMERICAN MADE GOODS

*Keep you well from Infancy to Old Age*

BY their very "feel"—you KNOW the superiority of Davol Rubber Products. The soft, velvety texture of the extra-thick rubber—the sturdy triple reinforcement of every seam—the convenient shape and pleasing appearance of each up-to-date pattern—all speak of the 45 years' experience out of which has been evolved this wonderful line of perfected Rubber Goods.

Write for free booklet "Heat and Cold" Tells how to relieve many ailments and discomforts by the use of hot and cold water.

**DAVOL RUBBER COMPANY**

Established 1874

Executive Offices and Factory, Providence, R. I.

NEW YORK CHICAGO BOSTON SAN FRANCISCO

*Teach the Youngsters to Use Listerine Daily*

That care which maintains healthy teeth and gums is largely a matter of habit. For this reason it is important to start children right. A Listerine mouthwash should always follow the regular brushing of the teeth.

Its liquid form allows it to penetrate to those inaccessible places where bacteria secrete themselves.

Its antiseptic strength tends to prevent the development of these bacteria.

In this way Listerine helps to keep teeth sound and gums healthy.

Listerine also has other uses. As a gargle it wards off throat infection. As an antiseptic dressing, applied immediately, it prevents the infection of cuts and scratches.

Keep Listerine always in the home for use as a part of daily hygiene and for prompt application in case of minor emergencies.

Manufactured only by LAMBERT PHARMACAL CO., ST. LOUIS, U. S. A.

**LISTERINE**

*the safe antiseptic*

# To Our Readers in Behalf of Our Advertisers

**T**HE Hebrew Standard Magazine Section unqualifiedly stands back of every advertisement appearing in its columns. No advertisement will be accepted without thorough investigation and will be refused if found questionable in any manner, shape or form.

The Advertisers in this Magazine are leaders in their respective lines and are cooperating with us in the spreading of this propaganda.

They are entitled to your patronage. See that they get it.

whom or with which we do not agree. I speak of this because it is very closely related to another habit of some of our citizens—a habit which may in time endanger the very foundations of our country. Habits are the children of vices, and when it becomes a habit among some of our people to be intolerant in their judgment of others and to condemn certain classes of our people because of their religion, their race or their nationality we are treading very closely to the paths of a national vice which must be curbed and cured or eradicated. And those of us who believe that the United States is and must remain the home of free men and women who are entitled to the same rights of freedom of worship, freedom of speech, the press and public opinion must crusade against this thing called intolerance. There must be not only equality of religion in this country, but there must be equality of freedom, whether a man or woman comes from Russia or England, France or Japan, Germany or Brazil and whether he or she attends a Catholic or Protestant church or a Jewish synagogue.

By what standards do these people who are so free in their condemnation of men and events as "un-American" judge their fellow-men? What measure do they use when they denounce this race or that creed, this people or that institution, this belief or that worship? Why are they the guardians of Americanism and the apostles of tolerance?

To be really American implies that we are tolerant. This country was founded by our fathers so that they might worship without molestation, so that they might be free men—free to worship God and speak and write.

But what are the conditions in some parts of our country today? You know full well as I do as an official of the government that in too many sections and among too many people there is a growing spirit of intolerance. While there is no religious or personal persecution, there is, unfortunately, religious and racial prejudices which warp men's judgment and color their discussions of public questions and national issues.

No man knows this better than one who holds a public office. If today he is seen in the company of some one who is not of the same race, nationality or religion as the observer he is criticized and condemned, without justification or a hearing, as being pro-this or pro-that, I know full well the meaning of these prejudices. I know they are the product of self-appointed and self-anointed judges of mankind. If they confined their thoughts and their judgment to their own crippled minds you and I would have no grounds for paying heed to what they say, but frequently it is this class of citizens who shout their views from the housetops and who carry on a State-wide or national propaganda campaign against all those with whom they do not agree. They carry their absurd criticisms to such a ridiculous extent that, if they continue, they will be denouncing all men who wear black neckties and all women who wear rings.

The time has come when we must recognize conditions as they exist, and face the facts. This country cannot survive half-tolerant and half-intolerant. We cannot let continue indiscriminately this habit of classifying this or that person or movement as un-American without disrupting our citizenship. All men were created

equal before God and stand equal before the law, and this must remain the basis of our lives and our government if the United States is to remain the land of the free and the home of the oppressed.

We have met here today in a Jewish synagogue on a Sunday. This event on this day is in itself significant of a religious tolerance and adjustment to American conditions which exemplifies the spirit of tolerance which has made this country known to the far corners of the earth. You are children of an ancient race who have a right to be proud of your religion and your principles. The whole world today rests upon the foundation for modern society written in the Ten Commandments of Moses.

I need not appeal to you to be tolerant. I need not ask you to be charitable or American. I need not appeal to any Brooklyn audience to be tolerant and American. You and I meet here today in the shadow of the Statue of Liberty, and here we can consecrate ourselves to the task of spreading the spirit of greater tolerance not only in the highways and byways of Brooklyn, but in the thoroughfares of the State and nation.

Our people and our country are sound at the core. If we have habits that handicap and vices that injure

who are un-American. Because they refuse to give in to the demands of the carriers the railroad shopmen are considered to be un-American, and because they make demands that the railroad heads will not agree to the shopmen are un-American. According to somebody everybody is un-

American. There is no end to the thing. It extends from the highest to the lowest because it has become a bad habit; so serious, indeed, that the time has come, in my opinion, when we Americans, all of us, must put a stop to this vicious circle of condemning everybody and everything with



*For the Best Dressed Men*

**H**ICKOK Belts and Buckles are designed for the best-dressed men—the men who are particular about their wearing apparel. These products of the rare skill of "The Famous HICKOK Belt Makers" enjoy a world-wide reputation for being the best belts and buckles that human skill can produce. Correct in design and finished as only HICKOK Belts and Buckles are finished, they give just the right finishing touch of distinction to the waistline.

HICKOK QUALITY assures long wear, comfort and lasting good looks. HICKOK buckles WILL NOT SLIP. And HICKOK prices are suited to every purse—low for the high quality of HICKOK products.

### The HICKOK Beltogram

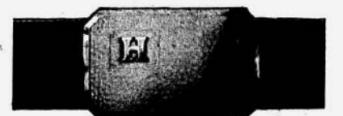
The newest and most popular belt watch chain ever introduced—practical, smart and a perfect protection to the watch. Made in Sterling Silver, Gold Front and Silver Front. Many of the designs match HICKOK Buckles—thus permitting a pleasing combination of the two.

Sold by Leading Men's Wear and Department Stores. If you cannot purchase them in your locality, WRITE us.

HICKOK MANUFACTURING CO., Rochester, N.Y., U.S.A.  
NEW YORK: 200 Fifth Avenue. CHICAGO: 424 South Wells Street.  
CANADA: 33 Richmond Street W., TORONTO.



ARTCROFT, \$2.00



RAECROFT, \$3.00

# HICKOK

BELTS BUCKLES BELTOGRAMS



us it is not too late for us to outgrow our habits and curb our vices. We are a young people and a younger nation, and we can adjust ourselves to the right course when that course once becomes clear and well defined before our eyes.

So the message I bring today is not one to discourage but one to give us all, Jew and Christian, Catholic and Protestant alike, a vision of a great, tolerant, free America, big enough, broad enough and wise enough to do unto all men as ye would that they do unto you.

#### JEW AND PROTESTANTS HELP REBUILD CATHOLIC ACADEMY

"I must emphasize one point particularly in connection with the rebuilding of Holy Ghost Academy"—this was said by both Father E. O. Hervieux, pastor of St. Alphonsus Church, and by Mother Superior Marie Gabrielle to a representative, and each continued—"it is this, that if it were not for the Protestant and Jewish residents of Tupper Lake our beautiful school building could not have been rebuilt so quickly or so attractively."

Both were discussing the splendid parochial schools in Tupper Lake, which have a larger enrollment than the public schools in that village.

In 1919 the fire destroyed the building, but with characteristic effort and determination it was rebuilt and opened the following year. After its destruction the people of the village, regardless of creed, came forward and donated large sums. Jew, Protestant and Catholic had a large part in its rebuilding.—Utica (N. Y.) Observer.

#### TO HIM THAT HATH, AS USUAL

By ARTHUR BRISBANE

Harvard College, now setting a foolish example in race prejudice, once took great pride in its devotion to the Hebrew language. Marian Storm tells you that formerly commencement orations were made in that tongue. Our ancient friends of the Cotton Mather type considered Hebrew the tongue of tongues. Centuries back our Christian ancestors all took it for granted that Hebrew was the first, original and only language, used by Jehovah speaking to Adam and by the snake, luring Eve.

#### HYPNOTISM AND THE HEBREW BIBLE

Describing his experience in hypnotism, spiritual and other isms, Lucius E. Chittenden, one-time Register of the Treasury of the United States, told of a visit he made to an exhibition given in New England by a showman who used as his medium a girl of some eighteen years—ignorant, gawky and impudent. He was accompanied by two doctors—one very learned in Hebrew as well as other languages.

The learned physician called for the spirit of his brother, and he came. He was, when he died, professor of Hebrew and allied languages in a German university. After several questions had been correctly answered the doctor said: "Brother, it would give me great joy to be convinced that you are my brother. Can you make me certain of your identity?" "I will try," was the response. "I will translate for you from the German into Hebrew what is known in our mother tongue as the first verse of the 34th chapter of the Second Book of Moses. It commences, as you know, 'Und der Herr, sprach zu Mou—' 'Mein Gott!' interrupted the doctor, 'this is most wonderful! You are my brother or you are Satan. Nothing ever happened to me so wonderful as this.'

He then explained that his brother differed from the authorities on the orthography of the name Moses. The Germans wrote it Mose; the French Moise or Moyse. His brother always wrote it Mousse. That thought was not in his mind when he asked for the proof. It was natural that his brother should have selected it to prove his identity.

We asked that the proposed translation be made. The doctor assented, and wrote from the raps the verse. In English it read thus: "And the Lord said unto Moses, Hew these two tables of stone like unto the first, and I will write upon these tables the words that were in the first tables which thou brokest." He took from his pocket the Hebrew Pentateuch and compared what he had written from his brother's dictation, and said that the words and characters agreed. None of us were Hebrew scholars, but we were none the less certain of the accuracy of the doctor's statement.

Striking as was the illustration, it only served to confirm an opinion which I have ever since entertained. In attempting to carry the translations farther, we found that the spirits would only translate for those who knew both tongues. They would translate a couplet of Virgin into French or English for me, but failed when they tried the Jewish, which I did not understand. The trials of others met the same fate. No one but the doctor could extract from the spirits a translation of one Hebrew character.

It may be that this incident is unworthy of much notice, but, pray, consider the spectacle: A coarse, uneducated and very common country girl, under the direction of a common showman, translating accurately a portion of the Hebrew Bible for a German scholar. It was an impressive experience to me, and set my mind at rest on some subjects which have much disturbed others. That there is a mysterious process by which one mind operates upon, influences and, in some cases, controls another seems to be incontrovertible. That there is any communication between the spirits of the dead and the living there is not the first particle of satisfactory evidence.

#### A CHRISTIAN VIEW OF THE OLD TESTAMENT

It is worthy of note that the Old Testament played an important part in the religious life of Jesus. No one can study the records of his life without seeing that he gathered much of his spiritual nourishment from its pages. Even in the moments of severest temptation, greatest distress and bitterest agony the words of these ancient writings were on his lips and their consoling and inspiring messages in his head and mind. So says a Christian professor, Frederick Carl Eidsen, after much study of the sacred scriptures of the Hebrews, who concedes that there is today stronger ground than ever for believing that in its pages "man spake from God, being moved by the Holy Spirit."

Nearly three hundred quotations from the Old Testament, he says, are scattered throughout the Gospels and Epistles, and in a number of passages the value of Old Testament study specifically emphasized. And he adds:

"In a real sense the entire Old Testament is a book of devotion. The presence of the divine element was recognized by Jesus and by all the

New Testament writers. Jesus and his disciples observed that its message, rightly applied, would awaken a response in the human heart. Students of the Bible should return to a more just appreciation of that part of Sacred Scripture which is so intimately connected with the training of Jesus and his disciples. An important consideration is the fact that the lessons taught in the Old Testament are of profound significance today and that they cannot be neglected without serious consequences. The founder of Christianity and his disciples found nourishment in its pages and they constantly exhorted their followers to do the same. Now, Jesus is recognized by all Christians as a model worthy of imitation in every relation of life. Would it not be well to imitate him in the use of the Old Testament scriptures? If he found in the Old Testament weapons with which to put to flight the evil one, might not we? Every part of the Old Testament is full of teaching which is of the highest value even in the twentieth century of the Christian era.



### Here is the Kind of Figuring Machine You Would Build Personally

Every man, at some time or other, has told himself the kind of adding-calculating machine he would have if he could build one himself.

This new Dalton Super Model is that sort of machine. It possesses a score of improvements you would want if you were designing it for your own particular figure work.

It is so simple anyone can operate it—its use is limited only by the number of people in the organization it serves.

It lends itself naturally to touch operation—fingers fall instinctively upon the 10 keys, saving operators from needless eye strain and mental fatigue, and giving 25 to 80 per cent more speed.

It is versatile. Where the usefulness of the ordinary machine stops with adding, or is confined to calculating, the Dalton embraces both. It can be transferred from job to job; carried from department to department; used on any figure work in any business, and year after year will continue to prove its extraordinary competence.

Phone the Dalton Branch in any of the 154 leading cities in the United States and Canada—have one of our representatives bring a Dalton to your store or office for a demonstration on your own work. Or write—our folders contain facts about the Dalton that every business man should know.

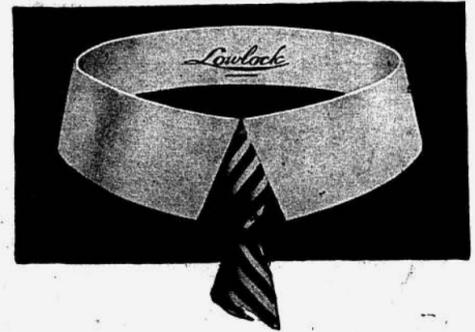
THE DALTON ADDING MACHINE CO.  
550 Beech Street, Norwood, CINCINNATI, OHIO

# Dalton

## Adding-Calculating Machine

Agents for Canada: The United Typewriter Co., Toronto and Branches

# BARKER COLLARS



As the trend of fashion in all collars is for the low sort, we highly recommend, Lowlock, a laundered collar, for sale by your haberdasher at the new low price of 20 cents

THE NEWER STYLES ARE  
GENERALLY BARKER'S.



WM. BARKER CO.,  
TROY, NEW YORK

# THE HEBREW STANDARD

## America's Leading Jewish Family Paper

Cheshvan 12th, 5683

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

VOL. LXXX. NO. 18.

NEW YORK, FRIDAY, NOVEMBER 3d, 1922.

10 CENTS PER COPY



## WITH HIS EYES OPEN

*The Story of the Untimely Demise of the Bachelor Rabbi* By ELMA EHRlich LEVINGER

(Copyright, 1921, by Elma Ehrlich Levinger. All rights reserved.)



"It was the grandest paper I ever heard in all my life," murmured the little girl with the bobbed hair and the appealing eyes. Ben, who prided himself upon guessing a woman's age nine times out of ten, decided that she must be around eighteen. Dorothy had just passed her twenty-fifth birthday, but how is one to tell nowadays with flappers using the professional lip-stick and movie ladies wearing long curls?

"I guess you've never heard many good papers then," he answered, modestly. He liked little Dorothy Kahn, he told himself after an appraising glance. In this serious assembly of middle-aged Sabbath School teachers and rabbis come to Columbus for the annual Chautauqua, she made a positive note of relief with her fluffy dresses, her naive comments, her appealing ways. Ben decided it was well worth cutting a meeting of the executive board to linger in the hotel lobby with the innocent child and hear her gush about his paper on "Discipline in the Class Room."

"No, I haven't attended a single Chautauqua in my whole life," she confessed. "And I never went to Sabbath School, either. We never had one in Painsville till I wrote to Cincinnati for the leaflets and pictures and started one myself. Mamma doesn't see why I'm so interested in such things—I guess I'm just naturally religious."

"I suppose when women get their rights and we have lady rabbis, you'll enter the pulpit," commented the bachelor rabbi, teasingly.

"No-o," he found her hesitation delightful, "I'll never know half enough for that. But one could be awfully religious and do a lot of good as a rabbi's wife, couldn't she?"

"Sure!" Ben spoke heartily enough, but he didn't like the turn the conversation was taking. Maybe it would have been better to have gone to the meeting of the executive board after all.

"Mamma's awfully worried about me," she prattled on. "She's not exactly religious, but she felt terribly when my two brothers married 'outside.' Of course, you couldn't blame them; they're only four Jewish families in our town and Rob and Arthur didn't happen to like the girls. That's one reason I didn't marry Jack when

he asked me." Her eyes dropped to her lap in pretty confusion. "I don't know why I'm talking to you like this,"

haven't any rabbi at home, you know, and mamma's as dear as she can be, but she doesn't understand how a

about Jack," commanded the bachelor rabbi. To himself he muttered the tardy warning: "A dangerous

she went on, surveying her ringless little hands. "A lovely solitaire—I just hated to give it up. But it would have broken mamma's heart to have me marry a gentile, too. He came from one of the loveliest families in town and he was a grand dancer. I thought I'd never get over it."

"When one is as young as you are—" suggested her father confessor.

"That's what mamma said," agreed Dorothy. "But I'm not as young as I look, and, anyhow, I've always been awfully old for my age. Why, when I was thirteen, instead of reading the silly 'Little Colonel' books, I was crying over 'Romeo and Juliet.' I guess I'm naturally romantic. I'm not like most up-to-date girls—hustling and wanting to go into business or write for the magazines or go into the movies and make a name for myself. My brother Rob knows a man in the Pathe company and he says I'd screen wonderfully, but I'd rather have just a nice little home and cook and keep it cozy. I'm an awfully good cook and I make all of my own housedresses and blouses," she added artfully.

"Don't you worry—the right man hasn't come around yet," he tried to cheer her. "A girl with such domestic tastes is just the kind to make a man happy," his eye wandering longingly to the door. He wasn't interested in committee reports, but his bachelor instinct told him this sort of talk was neither wise nor profitable.

Now she was playing with the second button of his coat and he didn't find the familiarity objectionable, she did it so prettily. Besides one could plainly see that the little thing was embarrassed.

"I've enjoyed this Chautauqua so much," said Dorothy, "especially your paper, that I'm just bound to make something of myself even if I do live in a small town. I don't know what's going to become of me back home, 'cause nobody's interested in Jewish things beside me, and I don't see how I can start anything worth while like a Sisterhood or anything till I'm married. Everybody at home thinks I'm just a baby, and you know how they always respect a married woman. But how can I get married when I never meet any nice Jewish men except some horrid



International Newsreel Photo.

### "GOLD STAR MOTHER" KNITS FLAG FOR MEMORIAL MONUMENT

Mrs. Mutchnick, of 219 Madison Street, lost her son Mandel, who fell while fighting with the American forces in France. When the Downtown Chamber of Commerce began plans for a memorial to be erected to the memory of all East Side boys who fell in combat. Mrs. Mutchnick began knitting a memorial flag which will be unfurled at the Chamber of Commerce Ball at the Hotel Pennsylvania, which marks the start of the drive for funds for the memorial monument. Mr. Harry S. Schlacht, President of the Downtown Chamber of Commerce, is shown accepting the flag from the "Gold Star Mother."

she confessed, "but it's always easier talking to a rabbi. They—they just seem to know how to advise you. We

young girl feels about things—the way you would."

"I think I do understand. Tell me

sign when they tell you about their love affairs—better be careful!"

"Jack just made me wear his ring,"

traveling men who come to papa's store once in a while; I don't like them—I want somebody spiritual and intellectual to talk to.

"You'll find him," encouraged Ben. He rose reluctantly, his duty as well as a tardy sense of caution urging him to break away. "I'm sorry—but I've got to go to my committee meeting to deliver my report. You'll excuse me, won't you?"

"I have to, but it's awfully mean of you when we were just getting acquainted," she pouted. "And at home I never get anybody interesting to talk to."

"They've got us all billed for a vaudeville performance tonight," Ben told her, recklessly, "but we can run off for a boat ride or something. And talk all we want. Would you like it?"

"I'd love it." She rose to brush a bit of dust from his coat lapel. "Bad boy," she scolded, "don't you know a rabbi should always look as though he'd just come out of a bandbox? You need a wife to take care of you."

"Maybe I do!" and half-frightened, half-elated at the discovery, the bachelor rabbi hastened to his meeting, leaving an innocent-eyed little girl to the beguilements of a box of caramels and a volume of "Breezy Stories."

She read industriously and was able to turn the magazine over to the appreciative chamber-maid by supper time. When Ben stumbled over her in the lobby before entering the dining room, she was completely lost in Husik's "Medieval Jewish Philosophy."

He had brought it along in his suitcase, expecting to read it on the train. Now Fate decreed that between the soup and the dessert he should "explain" that authority's deductions to the young woman who had borrowed it so eagerly, but now confessed it was sort of hard for her to settle down to heavy reading.

"We've got a Literary Club at home," Dorothy told him, "and one meeting we study the American drama and the next the American novel and that sort of thing. I've promised to read a paper on 'The Dangers of Free Verse.' I don't know quite what it means, but the librarian—she's president—promised to help me. But I can't find time to do all the outside reading I'd like to; I'm too busy with my sewing and helping mamma with the house-work."

"Which is just as important," Ben told her, gravely. "Now finish your sherbet and run upstairs for your hat. It's too nice a night to waste in a stuffy vaudeville theatre."

This aloud, while to himself he groaned mournfully: "You blank fool—don't you know you'd be much safer in a crowd?"

It was a nice night and the moon was obliging enough to light up the scene as the wary bachelor guided the canoe down the river. Dorothy, her large white hat in her lap, the moonlight soft upon her fluffy hair, had grown suddenly silent. Perhaps in her small way she was enough of an artist to realize that for once her prattle might prove ineffective.

The bachelor rabbi, looking quite unrabbinical in his shirt sleeves, rowed easily and well; he enjoyed the view, especially the part of the landscape occupied by Dorothy. He fell to quoting poetry, and when a man does that he is lost.

"How soft the moonlight sleeps upon that bank. . . ." "You know it, of course?" he interrupted himself after a line or two. "I—I don't believe I do."

"It's from 'Merchant of Venice.'" "Oh, yes—we studied Shakespeare in high school. Please go on—you say it so nice."

"I'd rather not. Say, this has been a rather nice week, hasn't it?" "You mean the lectures and your paper and the discussions? I thought everything was perfectly wonderful."

"No," bluntly. "I wasn't thinking about the sessions—I meant meeting you."

"Maybe we'll see each other at the Chautauqua next year," she told him. "I've never been to one before, but now I'm coming every year. And I'm going to read all the books on that list you gave me."

"You're a good little girl," he told her, approvingly. "If half the women in our congregations were as sincere and earnest as you are it wouldn't be such uphill work for us rabbis. I've been sort of discouraged about my young people lately, but I won't be any more. If a girl as cut off from Jewish things as you've been has such a real hunger for her religion, there's some hope for the rest of us after all. You're going to be a big inspiration to me after this. You—"

But she stopped him in sudden panic. "Don't say any more," she pleaded. "I guess I'm an awful liar, but I never thought you'd take it so seriously. I'm terribly sorry."

"What—whatever are you talking about?" gasping. "I'm not serious—I'm not sincere—I'm not religious. And I never intended to be. I just came to this Chautauqua to have a nice trip and meet some nice people, especially nice Jewish young men. I never got intimate with a young rabbi before and I didn't know how to talk to you—so I just talked about religion and books and things like that. I wanted to keep you away from the other girls at first, 'cause you were so awfully attractive and afterwards—"

"Afterwards?" he encouraged her. "That's none of your business," she flashed back at him. "Now please take me right back, 'cause I want to do the rest of my packing tonight. I'm going home on the early train in the morning."

"I think I'll go as far as Louisville with you," suggested Ben, with his usual caution. "The more I see of you the better I like you, but I want to be sure before I go any further. As you say, I'm awfully attractive to women. All rabbis are and I'm more so. It's my fatal beauty, I'm afraid."

"Now you're teasing me!" The appealing eyes were suspiciously moist, trying to be very funny," confessed the bachelor rabbi. "I've heard of fellows like Sir Thomas Moore joking on the way to the scaffold and I've always admired 'em for it. I want to die game."

"I don't know what you mean," said I qshoqf su punos I ssans I, "Yes, you do. You've had enough proposals in your young life to know when you've got another poor devil wriggling on your hook. Well, I'm gone, but I've gone into it with my eyes open. I know you'll make a darn poor wife for any rabbi. You'll be bored at Sisterhood meetings and refuse to kowtow to the congregational bosses and flirt with the fat husbands of my most helpful lady-members and raise Hell generally. I'm just earning enough this year to live in the style in which I've been brought up and start saving for a trip to Europe. And it's going to be darn uncomfortable living in a flat with your slippers on my study table, and trying to get used to your cooking. 'Cause I'll never be able to furnish the eats my congregation gives me when I'm invited out every other night in the week. And they'll stop inviting me for meals as soon as I'm married. I suppose they'll think it's my own fault."

"I was lying about that, too," she confessed, penitently. "I hate house-keeping and I can't cook hardly anything—except salad dressing and hot water sponge cake. And I can't sew very well, either—mamma always cuts out everything for me and does all of the finishing. I'm afraid you're right—I'll make a terrible rabbi's wife. Why do you want to marry me?"

"I'm darned if I know myself," confessed Ben, which, after all, was perhaps the best possible answer under the circumstances.

**New British Government Will Adhere to Zionist Policy**

The new British government, under the premiership of Bonar Law, will adhere to the pro-Zionist Palestine policy of the preceding government.

This is contained in a statement by Lord Curzon, who retains his post as Foreign Minister under the present government, according to a cable from the London correspondent of the Jewish Morning Journal, dated Tuesday, October 24. The statement of Lord Curzon was made in reply to a query from the Palestine government as to whether a change of government meant also a change of the British Zionist policy. The reply was "No."

The Jewish Telegraphic Agency report attributes the statement to the Colonial Office and not to Lord Curzon, as reported in the Morning Journal. The statement, according to the J. T. A. was made directly to Sir Herbert Samuel, who inquired telegraphically if the government contemplated a change in the British Palestine policy. The Colonial Office reply to Sir Herbert Samuel, according to the J. T. A. version, was as follows: "The change of the central English government, resulting from the resignation of Mr. Lloyd George as prime minister, will not lead to any change in the British policy in Palestine."

Since the fall of the Lloyd George government, the probable policy to be adopted by the new government, with reference to the British mandate in Palestine, has been discussed with considerable vigor in London's leading newspapers.

The reports from London were as numerous as they were conflicting. At the beginning some apprehension was felt in Zionist circles over the reported inclusion of Sir W. Joynson-Hicks in the Bonar Law government. The announcement on Tuesday of the new cabinet relieved the anxiety of the Zionists. The new colonial minister to succeed Winston Churchill is the Duke of Devonshire, former governor general of Canada, and a former civil lord of admiralty. He is not known to be unfavorable to Zionist policy.

and having returned from your vacation, and to your home you will find pleasure in beautifying it.

We have been home providers for forty-eight years and our immense buying power enables us to give you the latest and best from the single art piece of highest standard to the complete dining room, bed room, living room, etc., with the positive guarantee that our prices are much lower than elsewhere.

**JOSEPH J. BERKOWITZ**

Known Since 1874 as the Place Where One Always Secured High Grade Furniture.

316-318-320 Grand Street New York

Between Orchard and Allen Streets Open Monday and Saturday Nights

OCEAN STEAMSHIPS

To and from the MEDITERRANEAN in the Comfort and Luxury of a CUNARDER

A Well Planned Series of Special Fall and Winter Sailings

TUSCANIA—October 26, December 6

SCYTHIA—Nov. 25

CARONIA—Feb. 10

Stop-overs and return trips via North Atlantic may be arranged.

CUNARD and ANCHOR Lines

25 BROADWAY NEW YORK or Branches and Agencies

UNITED AMERICAN Joint Service With HAMBURG AMERICAN

New York to Europe

PLYMOUTH, BOULOGNE, HAMBURG

Reliance.....Nov. 1

HAMBURG DIRECT

Sailings every Thursday—cabin and improved third class accommodations.

UNITED AMERICAN LINES, Inc. 39 Broadway New York

THE IDEAL KOSHER RESTAURANT

HOME-LIKE COOKING AND UNSURPASSED CUISINE

Kashruth absolutely vouched for and under supervision of Rabbi Guth of the Clinton Street Synagogue. Mashgiach constantly in attendance.

Table d'hote lunches and dinners. Special Chulent for the Sabbath. Special Saturday night dishes. Reasonable rates. Ideal place for weddings, Bar Mitzvahs, etc. Large or small dinner parties. Easy of access. Near East Side "L." Fourteenth Street cars pass the door.

Garfinkel's

Kosher Family Restaurant

No. 10 Avenue A, Near First Street, NEW YORK

Schiff Memorial Tablet Unveiled at Jewish Theological Seminary

The Opening Assembly of the Jewish Theological Seminary of America, marking the twentieth anniversary of the reorganization of the institution, took place in the hall at the Seminary Building, 531 West 123rd street, New York city, on Sunday evening, October 29. The entire student body, the Faculty of the Seminary and many alumni and friends attended the function.

Dr. Cyrus Adler, the acting president, delivered an address of welcome to the 31 new students, which this year form the largest entrance class in the history of the seminary. He announced that the faculty had decided to confer for the first time the Hattarat Horaah upon Dr. Louis Finkelstein, a graduate of the seminary of the class of 1919, who had successfully completed the prescribed course of study under Professors Ginzberg and Hyamson. Professor Ginzberg and Professor Hyamson made brief addresses and the certificate of authorization was then read. Mr. Louis Levitsky, the president of this year's class, addressed the gathering on behalf of the student body.

A tablet in memory of Jacob H. Schiff, the donor of the Seminary Building and one of its directors, placed by the alumni in the seminary entrance hall, was unveiled. Rabbi Max Drob, vice-president of the Alumni Association, made the presentation address. Mrs. Jacob H. Schiff, Mrs. Isaac N. Seligman, and Mr. Felix M. Warburg and Justice Samuel Greenbaum, directors of the seminary, were present.

Affirms Safety of Jews Depends on Soviets

Moscow (J. T. A. Correspondence).—"One of the first things that would happen in many parts of Russia were the Soviet government to lose its power would be a massacre of Jews on a scale that would make all previous pogroms look insignificant," writes F. A. Mackenzie, a British author who had studied conditions in Russia during the past year, in his new book, "Russia Before the Dawn," the advance proofs of which the author has shown your correspondent here.

FOR CONSTIPATION TRY

EX-LAX

THE SWEET CHOCOLATE LAXATIVE

AT ALL DRUG STORES

10, 25 & 50c.

PHONE: 5989 MURRAY HILL

THE CH. BROWN CO. INC.

207 209 211 E. 37th St.

CLEANERS OF FINE RUGS AND CARPETS

PROMPT EFFICIENT SERVICE

TAKING UP ALTERING REWEAVING REPAIRING

AUTOMOBILE SERVICE

JOHN J. CLARK'S

BEST 6 CORD SPOOL COTTON

It makes the strongest seam

IT'S WORTH INSISTING ON

It's the Strongest, Smoothest and Guaranteed Full Measure.

BE SURE AND ASK YOUR DEALER FOR

JOHN J. CLARK'S BEST SIX CORD

BUY THE MERROW OVERSEAM SEWING MACHINES

For Finishing In One Operation

SHIRTWAISTS, KIMONAS AND POCKETS

MERROW MACHINE CO. OF NEW YORK

467 Broadway New York

Phone Harlem 849-4088 MEYERS & CO. FUNERAL DIRECTORS

228 Lenox Avenue New York

CHAS. ROSENTHAL

Sexton West End Synagogue West 82nd St.

A Well Made and Good Fitting Window Shade Will Outlast Two Others.

GEORGE NATHAN

Manufacturer and Jobber of High Grade WINDOW SHADES

160 West 99th Street, N. Y.

Nr. Amsterdam Ave., Tel. Riverside 1194

Established Quarter of a Century

Luxury and Economy Combined

Mattresses last longer, are sweeter and cleaner, sleeping hours are more comfortable on beds equipped with

Quilted Mattress Protectors

Conscientiously and expertly made of two pieces of heavy bleached white muslin, both sides quilted, with dainty snow-white wadding of the best grade between. Soft, springy, sanitary.

They can be washed easily without losing their light, fluffy texture or their attractive whiteness.

Look for this trademark and thus avoid "Seconds," damaged or "Just as Good" pads sold under other labels.

Write for free samples of material EXCELSIOR QUILTING CO. 15 Laight Street : : New York City

Affirms Safety of Jews Depends on Soviets

Moscow (J. T. A. Correspondence).—"One of the first things that would happen in many parts of Russia were the Soviet government to lose its power would be a massacre of Jews on a scale that would make all previous pogroms look insignificant," writes F. A. Mackenzie, a British author who had studied conditions in Russia during the past year, in his new book, "Russia Before the Dawn," the advance proofs of which the author has shown your correspondent here.

PHONE: 5989 MURRAY HILL

THE CH. BROWN CO. INC.

207 209 211 E. 37th St.

CLEANERS OF FINE RUGS AND CARPETS

PROMPT EFFICIENT SERVICE

TAKING UP ALTERING REWEAVING REPAIRING

AUTOMOBILE SERVICE

EXCELSIOR

EXCELSIOR

## JUSTICE THROUGH ARBITRATION

Albert Wald, Director of Arbitrations for the Public Tribunal of Justice now functioning in this city, explains plan and purpose of this new movement.

Substantial justice is no longer a goal of difficult attainment for the businessmen of New York City. No longer is it necessary for them to drag their disputes through the labyrinthian channels of the law, paying excessive costs and submitting helplessly to "law's delays" which are well-nigh intolerable. Now that the Arbitration Society of America has established its Tribunal of Justice for the speedy, inexpensive and lawful determination of all forms of commercial differences and disputes, the way is clear to substantial justice.

Mr. Albert Wald, Director of Arbitrations in the new Tribunal of Justice which the Arbitration Society of America is conducting in temporary quarters at 115 Broadway, explains the plan and purpose of this movement in convincing fashion. Every business man will be

tide. That is why the more legal counsel one has the more chance there is to dig up some technicality that will clog the wheels of justice. Not only has this bewildering mass of statutes and decisions made legal practice cumbersome, but it has opened up an endless avenue of procedure for pleading, postponements, arguments, etc., in litigation. These devices, in the hands of unscrupulous lawyers, can be used to cloud issues, befuddle juries and breed delays that will eventually weaken the strongest case. Very often those with righteous causes would rather withdraw from the contest altogether than endure the financial drain and mental strain of protracted litigation.

"Business men as well as reputable lawyers are recognizing this more and more, and many have stated that the society fills a long-felt want.

"When two business men, through some honest misunderstanding, get into a controversy, in the ordinary course of their business, they welcome an immediate determination of their differences. And that is exactly what our society accomplishes for them. Take a concrete

entirely. The case is then placed on the court calendar, to remain there until its turn is reached for trial.

"At the beginning of this year there were 23,000 cases in the Supreme Court of New York County alone on this calendar. One can readily estimate just how many years it would take for the case of Weaver Mills vs. Seller to be reached for actual hearing, since the records disclose that 8,000 cases is the greatest number of cases disposed of in any one year.

"The same case if brought to the Tribunal of the Arbitration Society of America would proceed as follows: The parties sign an agreement to arbitrate, which is prepared by the society. At the same time an arbitrator will be chosen by the disputants themselves. Obviously he will be a man in whom both sides have complete confidence, since he is mutually agreed upon. In a court of law, litigants are limited to the particular judge provided. In the Tribunal of Justice there is no limit whatever to their choice. They can pick and choose from the best in intelligence and sound judgment that this city can provide.

"The time of the hearing will be arranged to suit the convenience of the disputants, their witnesses and the arbitrator. When so desired, controversies brought to this court will be strictly private. No trade secrets, confidential matters or the like will receive undesirable publicity, beyond the title of the case and the arbitrator's award as these will appear on the records of the court, which confirms the award and enters judgment thereon. It will be the aim of the society always to urge acquiescence on the part of the disputants to the awards of the arbitrators so that no judgment will of necessity be entered.

"The procedure is simple and direct. There are no rules of evidence in this court to exclude testimony on technicalities. Each disputant tells his story in his own way and the arbitrator, exercising only common sense, will know what to consider and what to reject. It is an honest, fair, common-sense proceeding throughout, the kind of proceeding that men with honest differences and honest purposes will desire and appreciate.

"The disputants may have lawyers appear before this Tribunal if they wish.

"The expense of expert witnesses would also be eliminated. Both disputants in the case of an argument over an accepted trade custom or practice may write letters to men engaged in the trade in question, at a cost of two cents postage apiece, and the replies will establish the truth beyond the possibility of a doubt. It is in this manner that the question of conformity with the sample in the Weaver Mills-Seller case would be determined.

"The cost of arbitration to disputants in the Tribunal is small. There will be only a small charge made by the society for the use of court rooms and equipment and for services in securing arbitrators and conducting the hearings. At the present time this charge amounts to \$10.00.

"The reason why the charge is nominal is because every dollar taken in by the society is applied to the upkeep of the Tribunal and no profits are made. The society is a membership corporation and under the law cannot profit through its operations. Its purpose is altruistic.

"A complete list of available arbitrators, willing to serve without compensation, will be made public by the society at an early date. It is the almost universal feeling among men of affairs that no other function in life holds more of usefulness, dignity and honor than that of acting as an impartial judge between men in their honest differences. Prominent men are accepting the society's invitation to serve in this capacity as the highest compliment that could be paid to their standing, their intelligence and the sense of public duty.

"The Tribunal is open alike to the general public and to the trades, and invites the public to make use of its machinery at all times."

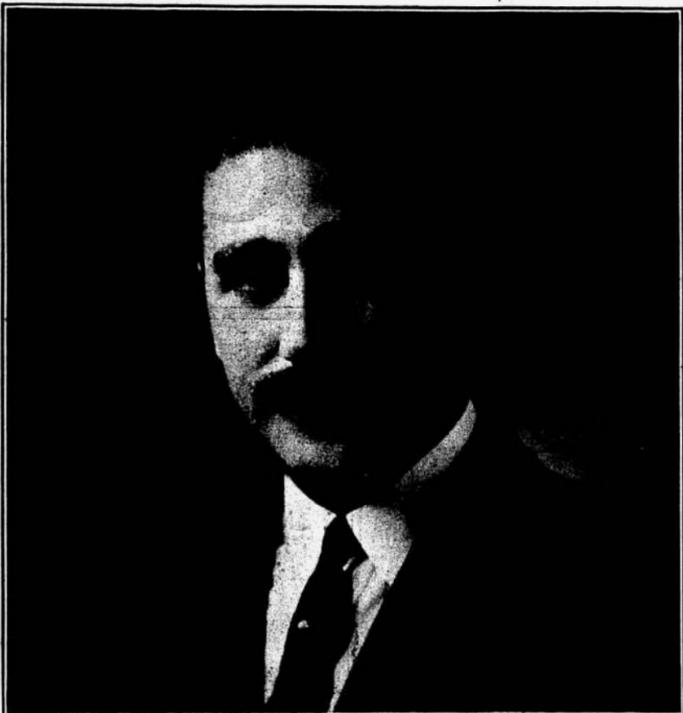
### First Young Men's Cracow Benevolent Association No. 1 Celebrates Golden Jubilee

The golden jubilee anniversary of the First Young Men's Cracow Benevolent Association took place last Sunday, October 29, at the Hotel Commodore. The ceremonies, which began at 3 p. m., were opened by the chairman of arrangements, Mr. Henry Leibesfreund, and continued until 6:30. Rabbi Isadore Goodman of the Institution Synagogue addressed the assemblage and a woman cantor and a choir of ten sang.

Addresses during the afternoon were made by Max L. Kleinberger, the president, who was presented by the association with a diamond ring. Mr. Charles Affenkraut, in a long address, congratulated the living charter members and, on behalf of the association, presented them with golden books. The surviving charter members are William Dattelbaum and Samuel Rubinstein.

Adolph Cypress, the chairman of the Amalgamated Krakauer Relief, was presented with a golden loving cup by the association. Other presentations were made by the committee.

At a banquet in the evening Judge Julian W. Mack praised the work of the association, and spoke on "Palestine." Ex-Judge Leon Sanders also praised their work. Eight hundred sat down to the banquet, and dancing followed. There were 2,000 present at the dance.



ALBERT WALD

interested in this clear exposition of a subject which is now holding the attention of the whole business world.

"All instruments devised by man have some defect," said Mr. Wald. "Law is no exception to the rule. According to the popular idea, justice is supposed to triumph at all times. Such is not always the case; there are many travesties of justice. In this day of multitudinous laws many loopholes are open to those who can employ brilliant legal talent. Even after a verdict is secured, the lawyers can, by recourse to appeals and what-not, prolong a case almost indefinitely, or until the opponent, especially if he is of poor means, withdraws in disgust. Then, too, so many new laws are enacted each year that no individual lawyer can hope to keep abreast of this

illustration. The Weaver Mills sold and delivered certain materials to Mr. Seller which were intended for this season's style. It is evident that a quick decision is vital as to whether the goods are in conformity with the sample furnished and whether the quantity received is correct. Mr. Seller refuses to accept the goods, claiming they were not what he ordered, and the mill disputes the fact. If delayed, the loss to either the Weaver Mills or Mr. Seller is a total loss. The old procedure would involve an action in a court of law commenced by the service of a summons. Then about three weeks later the Mills' lawyer would appear and demand a copy of the complaint, and three weeks after that he would probably get it. At last his answer is served denying the complaint

# Hotel Grossman

FOREST AVENUE and NINTH ST., LAKEWOOD, N. J.

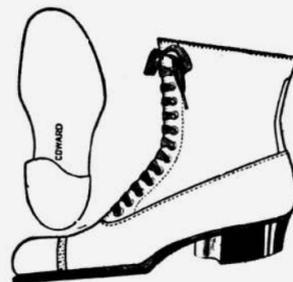
Mr. and Mrs. I. Grossman, formerly of the Monmouth-in-the-Pines, Lakewood, N. J., take pleasure in advising their friends, patrons and the Jewish public in general that they will open their palatial, newly-built hotel for the reception of guests on

**NOVEMBER 29th, 1922, Thanksgiving Eve.**

This hotel is the last word in perfection, elegance, comfort and location, and every installation found in the finest city hotels has been provided. Jewish dietary laws strictly observed. Make your reservations now for the Thanksgiving holidays.

TELEPHONE LAKEWOOD 109-J

# The Coward Shoe



## Wide Top—A Comfortable Shoe Too

Many women when they become dissatisfied with the gaping uppers of their shoes come to Coward for the Wide Top Shoe. It just meets their need.

This shoe can be had in either wide or semi-wide top and with plain or extension heels. Heavy women prefer the latter.

The leathers in this Coward Shoe are fine and soft and its comfort is fairly comparable with its good looks.

Sold Nowhere Else

**James S. Coward**

260-274 Greenwich Street, New York

(Near Warren St.)

### Nationwide Jewish Celebration of Armistice Day

Upward of 200 Jewish community centers throughout the United States are making elaborate arrangements for the celebration of Armistice Day on Saturday evening, November 11, or the following Sunday, according to a standard program arranged at the executive offices of the Jewish Welfare Board.

At many of these celebrations the program will include the participation of war veterans and "gold star mothers" who gave up their sons on the altar of American patriotism, rolls of honor bearing the names of members of the center or of the Jewish community who made the supreme sacrifice will be displayed or be made part of the printed program.

The standard program prepared for this occasion by the Jewish Welfare Board takes cognizance of the fact that the holiday is also the first anniversary of the burial, at Arlington, the national cemetery, of the "Unknown Soldier." It includes, among other features, the address of President Harding on that solemn and historic occasion.

The total number of Jews in the service during the war is estimated at from

200,000 to 225,000, or 4 per cent. of the armed forces of the United States, the proportion of Jews in this country being but 3 per cent. of the total population. Forty thousand Jewish soldiers and sailors, or 20 per cent. of the entire contingent, were volunteers. Citations for valor were awarded to 1,100 Jews; 723 by the American command, 287 by the French, 33 by the British and 46 by other allied commands. Of the seventy-eight Congressional Medals of Honor, three were awarded to Jews. One hundred and fifty Jewish soldiers wear the Distinguished Service Cross, 4 wear the French Medaille Militaire and the Croix de Guerre is worn by 174 Jews in the A. E. F.

There were nearly 10,000 Jewish commissioned officers in the several branches of the service. There were more than 100 colonels and lieutenant colonels, over 540 majors, 1,400 captains and over 7,000 lieutenants. In the navy there were 500 commissioned officers, including the rank of rear admiral. In the marine corps there were over sixty Jewish commissioned officers, including one brigadier-general.

Jewish casualties were estimated at between 13,000 and 14,000. Over 2,800 Jewish boys gave their lives for America.

## JENNIL SOUP CUBES

Made Under the Supervision of the Chief Rabbi of Munich  
EXCELLENT FOR MAKING SOUPS AND GRAVIES

Made Instantly, Tastes Like Beef Soup. (One Cube to a Plate)  
BOX OF TEN, 20c (by mail, 25c.) BOX OF 100, \$1.50.

OBTAINABLE IN DELICATESSEN STORES OR DIRECT FROM

**MAX HEYMANN**

23 East 26th Street NEW YORK CITY

# FENNEL'S

FURNITURE, CARPETS, RUGS, BEDDING, ETC.

Visitors to our stores will see a wide variety of Bed Room, Living Room and Dining Room Suites that bespeak expert workmanship. Starting with moderate priced furniture, we take you by easy stages through the more expensive line.

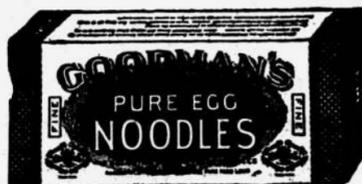
110-112-114 SOUTH FOURTH AVE. MOUNT VERNON, N. Y. 2929-2931-2933 THIRD AVE. BRONX 2209 THIRD AVE. 120 121st STREET HARLEM

**GEORGE FENNEL & CO.**

OPEN A CHARGE ACCOUNT WITH US

**FREE!**

WE WILL BE PLEASED TO SEND AUCTION BRIDGE TALLIES TO ANY OF OUR FRIENDS



SPAGHETTI  
MACARONI  
PURE EGG  
GRA-NU-DO  
PURE EGG FLAKES  
PURE EGG A B C  
TEA MATZOTHS

**A. GOODMAN & SONS Inc.**  
NEW YORK

636 EAST 17th ST.

## ITEMS OF INTEREST IN THE JEWISH WORLD

A Junior Y. M. H. A. and Y. W. H. A. has been formed at Rahway, N. J.

A new synagogue is now being erected for Temple B'nai Israel at McKeesport, Pa.

Twenty Jews have been elected members of the Dwinsk Town Council (Latvia).

Hon. Simon Wolf of Washington, D. C., celebrated his 86th birthday on October 28.

A woman's branch of the Beacon (N. Y.) Hebrew Alliance was formed last week.

Jews of Port Jervis, N. Y., are collecting funds with which to establish a Talmud Torah.

At present there are 89 students enrolled at the Hebrew Union College at Cincinnati, Ohio.

The Jugo-Slavian government has appointed Mr. Milan Schwartz to be Jugo-Slavian consul at Zurich.

Jewish women of Belleville, N. J., have organized and formed the Rebecca Auxiliary, the object of which is to aid the local Hebrew school.

A Young Men's Hebrew Association has been formed at Bridgeton, N. J. Bridgeton is a South Jersey farming section adjacent to Vinland.

Chief Rabbi Dr. Chajes has opened the garden plantations near Vienna, instituted for the training of Haluzim, by planting the first tree.

The Jewish Convalescent Home at Philadelphia, Pa., has been greatly overcrowded during the past year and a new building is to be erected.

President Harding has commissioned Dr. Gustavus M. Blech of Chicago, Ill., a colonel in the Medical Reserve Corps of the United States Army.

Rapid progress is being made in the construction of the new home of Emanuel Sisterhood at Page and Steiner streets, San Francisco, Cal.

Services were held at Panama City, C. Z., during the recent high holy days. As soon as a suitable site is selected a much-needed synagogue will be built.

Benjamin W. Frank, founder of the Jewish Home for the Aged and director of the Jewish Orphans Home at Syracuse, N. Y., is dead at the age of 56.

The cornerstone has been laid for the new structure of the Jewish Home for Aged of the Northwest, at Minneapolis, Minn. The building will be modern in every respect.

The B'rith Israel Congregation of Philadelphia, Pa., has decided to acquire a large site on the Boulevard and erect a modern synagogue and community center.

The United Orthodox Synagogues of Kansas City, Mo., are extending their Hebrew school work and for the current year have raised a budget of \$16,000 for that purpose.

A Welfare League has been formed by Jewish residents of Winthrop, Mass.

The Persian premier has promised the punishment of those responsible for the recent anti-Jewish rioting.

Abraham Lincoln Lodge No. 49, I. O. F. S. of I., Chicago, Ill., celebrated its 50th anniversary last Sunday.

Since the French occupation of Strasbourg, six Jewish professors have been appointed to the local university.

The first "Walther Rathenau Lodge" of the Independent Order B'nai B'rith has been instituted at Schwedt, Germany.

The King of Italy has appointed Cavaliere Guido Pegna of Florence to be officer of the Order of the Crown of Italy.

The Vilna City Council has voted to the Jewish schools 56 per cent. of the sum destined for the upkeep of non-Jewish schools.

A kosher kitchen presented to the Hebrew Hospital of Baltimore will be dedicated on Sunday. Joseph Berman has donated the kosher kitchen in memory of his wife, Estella Berman.

Dr. Ng Doon Chew, a noted Chinese editor, was a recent speaker before the Ladies' Auxiliary of Temple Israel of San Francisco, Cal., when he took for his topic "The History of the Jews in China."

Preparations are now under way for a monster celebration to be held on November 26 by the United Israel Society of New Haven, Conn., to commemorate the twentieth anniversary of the organization.

Members of the Hebrew Congregation of Nutley, N. J., are about to build a synagogue and community center. All the work and all the material to be used in the building will be donated by various members.

The Toronto, Canada, Federation of Jewish Philanthropies, which includes ten organizations, has fixed a budget of \$60,000 for the current year. The Jewish population of Toronto is now estimated at 35,000.

The South African Jewish Orphanage has obtained from Sir Lionel Phillips the well known mansions "Arcadia" for the nominal sum of £30,000. Two hundred children can be accommodated in the main building alone.

A salt industry company, founded with a capital of £40,000, and including among its directors J. Cassel, a Palestine engineer; M. Novomeysky of Siberia and Walter Samuel of London, has been registered by the Palestine government.

Jewish families are being ejected from their houses, on forty-eight hours' notice, to make room for the remnants of General Wrangel's army who are being admitted to Jugo-Slavia from Bulgaria. It is charged in Belgrade papers.

Fifty Jewish families of Fez have proceeded to Palestine within the last few weeks, say reports from the Morocco capital. The exodus of all Morocco Jews is anticipated in some quarters, as some are migrating to Palestine daily.

Dr. Israel Abrahams will leave England for the United States in January, and expects to be here about four months. He will deliver the Schweich lecture at the British Academy on "Invasions of Palestine" before he sails.

The Jewish community of Siedlece has protested to the government against its failure to invite a Jewish representative to the committee in charge of parliamentary elections, although Jews form 50 per cent. of the local population.

Rabbi Harvey E. Wessel, who graduated from the Hebrew Union College in 1912, has been engaged as associate rabbi of Har Sinai Congregation, Baltimore, Md., and will enter upon his new duties tomorrow (Saturday), November 4.

Two representatives chosen by the Jewish National Council of Lithuania to proceed to Russia to organize relief work, particularly in behalf of Jewish repatriates, have been refused the Russian visa by the Soviet representative at Kovno.

A very valuable art treasure has been presented to the Bezalel Museum, Jerusalem, by Mr. Rosenfeld of Paris, a work attributed by experts to the Spanish painter Murillo. The painting, which depicts Abraham and the Angels, was purchased by Mr. Rosenfeld at the public auction of the pictures of Elizabeth Queen of Spain at the palace of Castile in Paris. Mr. Rosenfeld has also presented to the museum a very old and valuable art cover, which was the property of the Marquis Saint Yves, former French Ambassador in Russia, and other art treasures.

It is announced from Moscow that the "Habima," the old Jewish theatre company, numbering sixty members, including its own orchestra, is booked to arrive in New York in the spring and present a number of plays in the Hebrew language.

Chicago's Hebrew Theological College at Douglass boulevard and St. Louis avenue was formally dedicated Sunday afternoon. The new temple of learning will open its doors to some 600 young Jewish students shortly after its dedication.

The sum of £125,000 for building houses and Jewish schools in Palestine has been designated by M. Kadori, the Jewish philanthropist of Shanghai. The Hebrew High School of Jerusalem will be the first structure to be erected by the Kadori Fund.

At Louisville, Ky., last week there was unveiled a statue of Lincoln by George G. Barnard, the gift to the city by Mr. and Mrs. I. W. Bernheim. Governor Morrow made the presentation speech and Mayor Quin the address of acceptance.

Bruno Walter, the eminent conductor of Munich, who will come to America this season as guest conductor of the New York, Minneapolis and Detroit Symphony Orchestras, has had the title of professor conferred upon him by the Bavarian government.

Plans are now being prepared for a Jewish community house to be erected in Kingston, N. Y. A site on Spring and Post streets has been purchased and a two-story building will be built which will include an auditorium, school rooms, gymnasium, kitchen, etc.

Included among the sponsors appointed by President Harding to further the task of the Near East Relief are Abram I. Elkus, Samuel Gompers, Henry Morgenthau, Julius Rosenwald, Mortimer L. Schiff, Oscar S. Straus, Felix H. Warburg and Dr. Stephen S. Wise.

Statistics published at Vienna by missionary societies claim 437 Jews have been baptized in the six months ended July, 1922. Simultaneously, the return of 185 of the Jewish folk is reported, the majority being children of Jewish converts to Christianity.

The well known Hebraist and Biblical The Independent Liberal and Labor candidates who will stand for election to Parliament during the approaching campaign will reply when asked regarding their stand on the British policy in Palestine that Great Britain must fulfill its foreign obligations.

Ezekiel Leavitt, lecturer and poet, has resigned from the position of head of the Hebrew department of the Chelsea (Mass.) Senior High School, with which he had been connected for the last four years. Mr. Leavitt is succeeded by Arthur O. Greenberg, who holds degrees from Harvard and other universities and has taken advanced Hebrew courses under the personal guidance and instruction of Mr. Leavitt.

Two hundred and seventy-seven new members were initiated in Kansas City Lodge No. 184, I. O. B. B., Kansas City, Mo., last Sunday evening in conjunction with the fiftieth anniversary celebration of the lodge. The lodge has three living charter members, Bernard Ganz, 82 years; Henry Miller, 85 years, and Abraham Baer, 82 years.

# EMINENCE

ATTAINMENT of the heights of eminence is possible to but few of the products of present-day furniture manufacturers. Singer "Upholstered" Living Room Furniture has risen to its dominating position because it embodies the elements of inspired designing, expert workmanship and finest materials.

Created by master craftsmen with a pride in their handicraft, "Upholstered" furniture gives every assurance of enhancing its present eminence.

**SINGER**  
**UPHOLSTYLED**  
*"The Seat of Honor"*

At Furniture and Department Stores



**M. Singer and Sons** Designers and Manufacturers **New York**

## PEDIFORME SHOES GIVE RESULTS

Their appearance, workmanship and comfort are just what you have been looking for. Needless to mention quality, fit and results, as all these and many other features were incorporated into Pediformes years ago which make it worthy of the name.

### PEDI-FOR-ME

AMERICA'S MOST POPULAR SHOE

Reasonable Prices for Shoes That Correct Weak Feet

PEDIFORME SHOE CO.

36 West 36th St., New York City  
224 Livingston St., Brooklyn, N. Y.

PHONE: UNIVERSITY 5625

## PARK PALACE

3 and 5 W. 110th St.

**ROSENBERG & HERTZ, Props.**  
This large and beautiful ball-room has been newly decorated and entirely re-furnished and is under the personal direction of the former owner of Beethoven Hall.

Accommodations for all large and small affairs and all social events. Strictly Kosher catering under Rabbinical supervision. Estimates cheerfully furnished. Now open for bookings.

**ENGAGEMENTS**

**BLANK — COHEN.** — Mr. and Mrs. Samuel Cohen, of 20 East 97th street, announce the engagement of their daughter Laura to Mr. Irving Blank, son of Mr. and Mrs. David Blank, of Brooklyn, N. Y.

**FREEDMAN — SAXE.** — Mr. and Mrs. Philip Saxe of 600 West 163d street announce the engagement of their daughter Josephine to Mr. Harry Freedman.

**HARTMAN — OFFER.** — Mr. and Mrs. Charles Offer of 600 West 165th street, New York, announce the engagement of their daughter Marjorie to Mr. Benjamin Hartman of New York.

**HYMAN — KITAY.** — The engagement has been announced of Miss Isabelle Kitay, daughter of Mr. and Mrs. Herman B. Kitay of Paterson, N. J., and George M. Hyman, son of Mrs. Tillie E. Hyman and the late Samuel I. Hyman of 981 Park avenue, New York city. Reception Sunday evening, November 26, Hotel Astor, at 8 o'clock. No cards.

**JOSEPH — ISRAEL.** — Mr. and Mrs. Morris Israel of 427 Fort Washington avenue announce the engagement of their daughter Adele to Mr. Ben H. Joseph of New York.

**LINSKY — ORGEL.** — Mr. Simon Orgel of 9 West 117th street announces the engagement of his daughter, Bertha H., to Mr. Ben Linsky.

**MANN — PHILLIPS.** — Mr. and Mrs. Samuel J. Phillips, 2113 Atlantic avenue, Brooklyn, announce the engagement of their daughter Bessie to Mr. Albert Mann, son of Mr. and Mrs. Max Mann.

**MENIN — BRACKER.** — Mrs. Mary Bracker of 614 West 157th street announces the betrothal of her daughter Jessie to Mr. Abraham I. Menin, son of Mr. and Mrs. David Menin of New York.

**RAVEL — SHAPIRO.** — Mrs. Ray Shapiro of 566 West 162d street announces the engagement of her daughter, Belle T., to Mr. Louis Ravel of Columbus, N. M.

**SCHIFF — DALHEIM.** — Mr. and Mrs. Otto J. Dalheim, 159 West 108th street, announce the engagement of their daughter Clara to Mr. Harold A. Schiff, son of Mr. and Mrs. Benjamin H. Schiff of New York city.

**SCHNEIDER — MANDELBAUM.** — Mr. and Mrs. Israel Mandelbaum of 250 West Twenty-first street announce the engagement of their daughter Rose to Dr. Sol Schneider of 1588 Eastern Parkway, Brooklyn, N. Y.

**SPIRO — MILLER.** — Mr. and Mrs. Daniel Miller, 552 West 184th street, New York, announce the engagement of their daughter Helen to Mr. Maxwell Spiro, son of Mrs. R. Spiro of New York city.

**TOPKIS — BRAUNSCHEWIGER.** — Mrs. Louis Braunschweiger (nee Levinson) of 1 West Eighty-first street announces the engagement of her daughter, Adeline Vernice, to Mr. Abraham Topkis, son of Mr. and Mrs. Louis Topkis of Wilmington, Del. Reception Sunday, November 5, at Hotel St. Regis from 3 to 6 p. m.

**WAGGE — ZIPKIN.** — Mr. and Mrs. Louis Zipkin of 1888 Belmont avenue, Bronx, announce the engagement of their daughter Pauline to Mr. Philip Wagge. At home Sunday, November 5, 3 to 6.

**WITKIN — KESSLER.** — Mrs. David Kessler, of No. 3495 Broadway, announces the engagement of her daughter Sylvia to Mr. Benjamin J. Witkin of New York City.

**MARRIAGES**

**AUSTERN — GINSBURG.** — Mr. Louis Ginsburg announces the marriage of his daughter Mary to Mr. I. "Billy" Austern, son of Mr. and Mrs. Louis Austern, on Tuesday, October 24, 1922, at Hotel Savoy.

**PARNETT — ROTHENBERG.** — Mr. and Mrs. Samuel Rothenberg of 578 Pitkin avenue, Brooklyn, announce the marriage of their daughter Florence to Mr. Nathan Parnett of Kingston, N. Y., on Sunday, October 22, at their home. Rev. Jacob Levinson officiated.

**BERG — BENNETT.** — Mr. Benjamin Bennett of 271 West 121st street announces the marriage of his daughter Belle to Joseph M. Berg, on Sunday, October 22, 1922.

**BENZINGER — SCHULDINER.** — Mrs. David Schuldiner of 1035 East Sixteenth street, Brooklyn, announces the marriage of her daughter Blanche to Jerome A. Benzing on Tuesday, October 31, 1922, at the Chateau Rembrandt, Brooklyn, by Rabbi Aaron Eisman.

**GERTNER — GOODMAN.** — Mr. and Mrs. Elias Goodman of 808 West End avenue announce the marriage of their daughter Elsie to Mr. Maurice Gertner, son of Mr. and Mrs. H. Gertner, on Tuesday, October 24, at the Hotel Astor.

**MARKS — ROSEN.** — Mrs. Mary Rosen of 8 West 119th street, New York City, announces the marriage of her daughter Julia to Mr. Martin Marks, on Sun-

day, October 22, 1922, Rev. Herman L. Martin officiating.

**TALKIN — PTASHNY.** — Mr. and Mrs. Samuel Ptashny of 374 Bristol street, Brooklyn, announce the marriage of their daughter Mildred to Mr. Morris Talkin on Saturday, October 21, 1922, at Assembly Hall, Bristol street and Livonia avenue, Brooklyn, by Rev. J. Levinson.

**BAR MITZVAH**

**GOMPRECHT.** — Mr. and Mrs. Seymour Gomprecht of 550 West 174th street announce the Bar Mitzvah of their son, Gustave Adolph, on Sabbath morning, November 4, at Mt. Neboh Temple, 150th street and Broadway.

**HYANS.** — Mrs. Beatrice Hyans of 462 West 153d street announces the Bar Mitzvah of her son Norman Saturday, November 4, at Temple Mt. Neboh, 150th street near Broadway.

**LEVINE.** — Mr. and Mrs. Nat Levine of 830 West End avenue announce the Bar Mitzvah of their son Harold on Saturday morning, November 4, at the Shaare Zedek Synagogue, 212 West Ninety-third street.

**MONSHEIMER.** — Mr. and Mrs. Joseph Monsheimer announce the Bar Mitzvah of their son Leonard at Temple Israel, Ninety-first street, near Broadway, Saturday, November 4. At home Saturday evening, November 4, after 7:30 p. m., 201 West 121st street.

**MORRIS.** — Mr. and Mrs. Marshall Morris of 427 East 158th street announce the Bar Mitzvah of their son, Arthur Sidney, at Temple Agudath Jeshorim, 113 East Eighty-sixth street, Saturday, November 4, at 10 a. m. Reception Sunday, November 5, from 2 to 5:30 p. m., at the Juliette, 103 West 117th street.

**BIRTHS**

**COHEN.** — Dr. and Mrs. Mortimer G. Cohen (nee Ida Nevins) announce the birth of a daughter on October 26 at the Woman's Hospital.

**COHEN.** — Mr. and Mrs. David M. Cohen (nee Jessie Muriel Bloom) announce the birth of a daughter, Marjorie Helen, October 26, at the Flower Hospital.

**LANS.** — Mr. and Mrs. Herman Lans (nee Pauline Vogel), 176 West Eighty-seventh street, a daughter, on October 28.

**SCHWARTZ.** — Mr. and Mrs. Gerald G. Schwartz of 1428 Lexington avenue, city, announce the birth of a daughter, Muriel Amelia, October 27, 1922.

**OBITUARY**

**JACOBS.** — Edward Jacobs, a practicing attorney in New York city, died on Monday last at his home, 348 Central Park West. Mr. Jacobs was the second of three brothers, all lawyers, and the survivor of them. He specialized in the law of estates and realty and was held in high esteem by the profession and the courts.

Until recently he had for many years maintained his office at 25 Broad street. Mr. Jacobs was long identified as a director of the Hebrew Sanitarium for Children at Rockaway Park, and took an active interest in the affairs of the Jewish community. In politics he was always a Democrat, numbering among his intimate friends the late Governor Roswell P. Flower, Supreme Court Justice David McAdam, Lieut. Gov. William F. Sheehan and Congressman Jacob A. Cantor, all of whom have passed away, and Judge John F. McIntyre, now serving in the Court of General Sessions. Governor Flower appointed Mr. Jacobs one of the State Quarantine Commissioners, in which capacity he served with credit.

In his later years he ceased active interest in political affairs. He is survived by his sister.

**Beth Abraham Home for Incurables**

An informal social entertainment took place at the Beth Abraham Home for Incurables, 612 Allerton avenue, Bronx, on October 19, 1922.

Mrs. M. J. Baruch, first vice-president, also chairman of the social, introduced several of the officers, including Mrs. A. L. Alperstein, president; Mrs. M. W. Fershing, second vice-president; Mrs. R. Goldberg, associate treasurer; Mrs. B. H. Schnur, treasurer; Mrs. O. W. Edwards, fifth vice-president; Mrs. H. Goldstein, Mrs. Frankenstein, Mrs. Hurlig, Mrs. E. Fox, Mrs. Lichtenstein, Miss Hershel, Mrs. S. A. Wittenberg, honorary secretary; Mrs. Gittenstein, Mrs. Browler, Mr. and Mrs. H. Isaacs and many other directors and co-workers. She announced the special field of work for the Beth Abraham Home for Incurables each of the above mentioned ladies and gentlemen is interested in. Mrs. Baruch also introduced Mrs. L. M. Palitz, hostess of the social, who managed the affair.

Dr. L. M. Palitz, superintendent of the Beth Abraham Home for Incurables, delivered an address regarding the membership campaign for the organization, as well as for the opera which the Home will present at the Kingsbridge Armory on Armistice day, November 11. The response was gratifying. Mr. H. Isaacs followed Dr. Palitz with an eloquent appeal for membership. The Keiner brothers, Master J. Breakman, Miss Edwards (sister of Messrs. Gus and Leo Edwards) and Miss Weissin then gave an entertainment.

PHONE 1000

## FOR COAL

### NEW ROCHELLE

## COAL & LUMBER CO.

Wood Working in All its Branches  
Mason Material

Office and Yards - 22 Pelham Road

## THE "WALLACE"

448 WEST 152d STREET, N. Y.  
A. FUERST, Prop.

Washington Heights' most beautifully decorated ball room, reception parlors, and banquet hall.

"A particular place for particular people" Strictly Kosher catering for all occasions. Under the supervision of a well-known Rabbi.

Tel.: Audubon 6161-9306.

FLOWERS OF QUALITY

## House of Flowers

Phone Oakwood 86 16 Proctor Bldg., Mt. Vernon

## H. KAMBOORIAN CO.

### Oriental Rugs

797 MADISON AVENUE, NEW YORK CITY  
Expert Repairing, Cleaning, Scouring, Dyeing, Stretching, Moth-Proof Packing, Storing

Near 67th Street. Tel.: Rhineland 9047  
H. KAMBOORIAN formerly with JOSEPH WILD & CO.

## MARTIN PICK, Undertaker

Largest Chapel in New York  
227 LENOX AVE., NEW YORK CITY  
Telephones Morningside 904, 905

TO SUPERINTENDENTS  
PURCHASING COMMITTEES  
HOSPITALS  
HOMES FOR THE AGED  
ORPHAN ASYLUMS.

We will cover all of your institutional requirements, including HOSPITAL and HOUSEHOLD FURNITURE, MATTRESSES and PILLOWS, BLANKETS, LINENS, FLOOR COVERINGS, Etc. Also UNIFORMS, CLOTHING and COMPLETE WEARING APPAREL FOR ADULTS and CHILDREN.

## Institution Equipment Co., Inc.

73 WORTH ST., N. Y. CITY  
Phone Franklin 1317-1318

## J. H. DILDARIAN

### Importer of Oriental Rugs

965 MADISON AVE., Near 76th St., N. Y. City  
Antique and Modern Oriental Rugs and Tapestries Repaired and Cleaned. Have Special Facilities for Cold and Moth-proof Storage During the Summer Months.  
Tel.: RHINELANDER 2409

SEE PALESTINE FOR YOURSELF WITH THE

## Palestine Pilgrimage

Reservations should be made now for superior accommodations on the S. S. "Adriatic," leaving New York, February 24, 1923, via direct Mediterranean route. Allowing three weeks in the Holy Land, including Seder and Pesach Week in Jerusalem.

RATES, \$950 AND UP

Send for descriptive plan of the ship, giving itinerary and further information to

GEORGE M. HYMAN  
Managing Director, Palestine Pilgrimage,  
45 West 34th Street, New York City.  
Authorized Agents All Steamship Lines

In appreciation of their having supplied the Jewish Sheltering Home for Children at Minneapolis, Minn., with its entire milk supply free of charge for the past two years, Messrs. Albert H. and William Heller have been elected honorary life members of the Home.

Telephone MORNINGSIDE 7832

## RUBEY COMPANY

### CLEANERS, DYERS and REMODELERS

600 West 135th Street

It is good work by expert cleaners that counts. The Rubey Co. solicits your patronage on the basis of satisfactory, efficient service. Goods called for and delivered. Prices right

## Temple Beth-El

FIFTH AVENUE and 76th STREET  
FRIDAY at 5:30 P. M.  
Sabbath Morning Services at 10:15  
Sermon by DR. SAMUEL SCHULMAN  
Sunday Morning at 11:00  
Opening Discourse by DR. SCHULMAN  
"Galsworthy's 'Loyalties' and the Jew"

NO CONNECTION WITH ANY OTHER HALL.

## "THE VIENNA"

131-133 East 58th St.  
B. TURKEL, Proprietor  
Phone PLAZA 3633. Also Proprietor, Klamesha Inn, Klamesha, N. Y.

ENTIRELY RENOVATED FOR THIS SEASON. ACCOMMODATIONS FOR SMALL AND LARGE AFFAIRS. CUISINE STRICTLY KOSHER. UNDER SUPERVISION OF RABBI DR. PH. KLEIN. ESTIMATES UPON APPLICATION.

## COHAN, GOLDSTEIN & CO.

113-113 1/2 BOWERY, NEW YORK  
Phone Orchard 452-8322. Established 1886

### FINE FURNITURE and RUGS

Our low rent is your saving. The most complete and largest line of FURNITURE and RUGS to suit everybody and for every purpose. Furniture such as is only shown in high-class furniture shops in high-rent districts can be selected at our spacious show-rooms at a saving of 50 per cent. Be your own salesman; goods marked in plain figures. We invite your inspection before purchasing elsewhere.

For Good FURNITURE go to

## FRANK E. ROSEN & CO.

315-317 Grand Street - New York

You are cordially invited to inspect our seven-story building stocked with high grade and Grand Rapids dining, bedroom and library furniture.

Mid-Summer Sale at Prices Lower Than Any Other Stores

## Grodin & Wilson, Inc.

PAINTERS, DECORATORS  
GENERAL CONTRACTORS  
PAPERHANGERS and HARDWOOD FINISHERS

568 COLUMBUS AVENUE, near 88th Street Phone Schulyer 5599 NEW YORK

Service — Sanitation — Satisfaction Phone 7322 Audubon

## Hanscom Bakeries, Inc.

3794 Broadway  
BRANCHES: 1278 St. Nicholas Ave. 5520 Broadway (144th St.) 3921 Broadway (164th St.) 602 West 181st St.

## HOTEL BIBO

MADISON AVENUE  
Corner 92d Street

Offers its beautiful dining and reception rooms for weddings, banquets, receptions and all other social functions. Strictly Kosher catering under supervision of Rabbi Margolis. Inspection invited. Lenox 8290.

## THE LEXINGTON

109-111 E. 116th Street  
— BET. LEXINGTON and PARK AVENUES —

For weddings, receptions, banquets and all social occasions. Under strict dietary supervision. Rebuilt and redecorated. Open for inspection and bookings. CHAS. HIRSCH, Prop.

Telephone RHINELANDER 1993 ESTABLISHED 1908

## K. S. BALIOZIAN & BROS.

Importers of

ORIENTAL RUGS of all sizes and decorative colors; antique BROCADES and EMBROIDERIES for Piano, Table and Mantel covers and wall-hangings; also antique PERSIAN and CHINESE POTTERIES for decorative purposes or lamp stands, etc.

1076 Madison Avenue, bet. 81st and 82d Sts., New York

## Enoch's TABLELUXURIES

Staple and Fancy Groceries and Delicatessen  
930 Madison Ave., New York  
229 Columbus Ave., New York  
West End, New Jersey

## THE FULTON PHARMACY

PRESCRIPTIONS CAREFULLY COMPOUNDED.  
Call Hillcrest 2110. PROMPT DELIVERY  
171 E. Third St., Mt. Vernon, N. Y.

Rabbi Freres  
de Paris

"The Artistic Florists"  
and Natural Landscapers

Telephone 1063 New Rochelle N. Y.

## A. MEYER

### FLORIST

1062 MADISON AVE., Near 80th St., N. Y.  
Telephone Lenox 2352

ESTABLISHED THIRTY-SEVEN YEARS

## ALEXANDER BROS.

Furniture, Carpets, Rugs, etc.  
107-109 & 111 BOWERY, N. Y.  
Call Attention to their Entirely  
NEW LINE OF ARTISTIC, WELL-MADE FURNITURE  
SPECIAL INDUCEMENTS OFFERED  
TO NEWLY MARRIED COUPLES  
IN FURNISHING THEIR HOMES

## Glass Tops for All Furniture

Direct from manufacturer at wholesale prices  
Also Glass Shelves and Mirrors.  
NATHAN LYONS, INC.,  
508 to 514 WEST 84th ST. Tel. Langwarr 609

## AUTOMOTIVE TRADING CO.

New & Used MOTOR TRUCKS. Parts & Accessories  
PLEASURE CARS, Bodies, Parts and Supplies

789 Bedford Ave., near Park Place, B'KLYN.  
ORIGINAL Tel. Wadsworth 8201

## M. GIESIN

### Cleaner and Dyer

4047 BROADWAY  
Bet. 170th & 171st Sts. New York City  
Formerly 67 Lenox Ave. and 3584 Broadway  
GOODS CALLED FOR AND DELIVERED

ESTABLISHED 1887.

## D. JONES

62 ORCHARD STREET  
Near Grand St., New York City  
Calls Attention to His  
HIGH GRADE AND ARTISTIC  
LINE OF  
FINEST MADE FURNITURE  
At Reduced Prices  
SPECIAL OFFER TO NEWLYWEDS  
Prices to Suit All, Even the Most  
Economically Inclined.  
Phone: Orchard 6671

## THE HARLEM PALACE

We cater everywhere Formerly The Berrstadt  
M. Rosenbaum caterer for Banquets, Weddings and all Social Events. Large, Airy Meeting Rooms  
27-29 W. 115th STREET NEW YORK  
Telephone University 5845

ESTABLISHED 1887.

## A Real Necessity

# GOOD BEDDING

THE KIND THAT PUTS MEANING INTO  
"A Good Night's Rest"  
That's the Kind WE Make.  
Call Up Gramercy 1811.  
SOMELASTIQUE BEDDING CO.  
Factory: 301 to 307 East 22d St., N. Y. C.  
Showrooms: 21 West 46th St., N. Y. C.

ESTABLISHED 1887.

## THE HARLEM PALACE

We cater everywhere Formerly The Berrstadt  
M. Rosenbaum caterer for Banquets, Weddings and all Social Events. Large, Airy Meeting Rooms  
27-29 W. 115th STREET NEW YORK  
Telephone University 5845

ESTABLISHED 1887.

## A Real Necessity

# GOOD BEDDING

THE KIND THAT PUTS MEANING INTO  
"A Good Night's Rest"  
That's the Kind WE Make.  
Call Up Gramercy 1811.  
SOMELASTIQUE BEDDING CO.  
Factory: 301 to 307 East 22d St., N. Y. C.  
Showrooms: 21 West 46th St., N. Y. C.

ESTABLISHED 1887.

## A Real Necessity

# GOOD BEDDING

THE KIND THAT PUTS MEANING INTO  
"A Good Night's Rest"  
That's the Kind WE Make.  
Call Up Gramercy 1811.  
SOMELASTIQUE BEDDING CO.  
Factory: 301 to 307 East 22d St., N. Y. C.  
Showrooms: 21 West 46th St., N. Y. C.

ESTABLISHED 1887.

## A Real Necessity

# GOOD BEDDING

THE KIND THAT PUTS MEANING INTO  
"A Good Night's Rest"  
That's the Kind WE Make.  
Call Up Gramercy 1811.  
SOMELASTIQUE BEDDING CO.  
Factory: 301 to 307 East 22d St., N. Y. C.  
Showrooms: 21 West 46th St., N. Y. C.

ESTABLISHED 1887.

## A Real Necessity

# GOOD BEDDING

THE KIND THAT PUTS MEANING INTO  
"A Good Night's Rest"  
That's the Kind WE Make.  
Call Up Gramercy 1811.  
SOMELASTIQUE BEDDING CO.  
Factory: 301 to 307 East 22d St., N. Y. C.  
Showrooms: 21 West 46th St., N. Y. C.

ESTABLISHED 1887.

## A Real Necessity

# GOOD BEDDING

THE KIND THAT PUTS MEANING INTO  
"A Good Night's Rest"  
That's the Kind WE Make.  
Call Up Gramercy 1811.  
SOMELASTIQUE BEDDING CO.  
Factory: 301 to 307 East 22d St., N. Y. C.  
Showrooms: 21 West 46th St., N. Y. C.

ESTABLISHED 1887.

## A Real Necessity

# GOOD BEDDING

THE KIND THAT PUTS MEANING INTO  
"A Good Night's Rest"  
That's the Kind WE Make.  
Call Up Gramercy 1811.  
SOMELASTIQUE BEDDING CO.  
Factory: 301 to 307 East 22d St., N. Y. C.  
Showrooms: 21 West 46th St., N. Y. C.

ESTABLISHED 1887.

## A Real Necessity

# GOOD BEDDING

THE KIND THAT PUTS MEANING INTO  
"A Good Night's Rest"  
That's the Kind WE Make.  
Call Up Gramercy 1811.  
SOMELASTIQUE BEDDING CO.  
Factory: 301 to 307 East 22d St., N. Y. C.  
Showrooms: 21 West 46th St., N. Y. C.

ESTABLISHED 1887.

## A Real Necessity

# GOOD BEDDING

THE KIND THAT PUTS MEANING INTO  
"A Good Night's Rest"  
That's the Kind WE Make.  
Call Up Gramercy 1811.  
SOMELASTIQUE BEDDING CO.  
Factory: 301 to 307 East 22d St., N. Y. C.  
Showrooms: 21 West 46th St., N. Y. C.

# Leaders in Their Respective Lines

Who have always catered to and valued most highly the patronage of the readers of this publication  
TO OUR READERS IN BEHALF OF OUR ADVERTISERS

## SOHMER

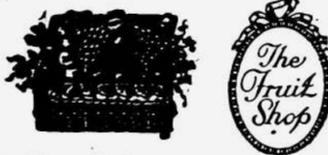
A Standard for piano quality--no premium charged for reputation

Booklet on "Piano Construction" may be had for the asking.

31 West 57th Street

THE HEBREW STANDARD unhesitatingly endorses every advertisement appearing under this heading. Every advertisement is thoroughly investigated and accepted only when found to be unquestionable in every manner, shape and form.

H. HICKS & SON  
INCORPORATED  
675 FIFTH AVENUE  
NEW YORK



Bon Voyage Baskets Holiday Baskets Presentation Baskets Phone Plaza 5453

CIGARETTES, CIGARS HUMIDORS and Smokers' Articles de Luxe



Benson & Hedges

435 FIFTH AVENUE  
London NEW YORK Montreal

Detroit Cadillac Motor Car Company

INGLIS MOORE UPPERCU, President

1881 Broadway, New York.

BRANCHES  
WHITE PLAINS NEW ROCHELLE BROOKLYN NEWARK BRIDGEPORT POUGHKEEPSIE

DUFORD GARAGE CO. Phone Lenox 6067 6074 6075

127-129 EAST 83d STREET - NEW YORK CITY

### THE PASSING SHOW

By HAROLD BERMAN

(Copyright by the author)

A People's Tribute

It was not on a hero boasting the glory that is founded on tears and ruin that the best and foremost of a nation's representatives foregathered to honor on Sunday last. The great thousand-headed throng did not assemble to hear the Odysseys of a successful brute strength and the humiliation of God-imaged fellow-men to scrape and bow before epauletted arrogance and booted spurs, but rather to pay homage to a man of peace and letters, to the enlightener of a people.

The Jewish people, despite their prominence and active absorption in matters practical and utilitarian, seem to have retained some considerable remnant of their stiff-necked idealism and the impracticability that has characterized them through their long and mournful years of dispersion.

In a world that reserves the seat of honor for the occupier they leave the same for the occupancy of the unassuming scholar, while the huzzahs that other people accord to the professional destroyer they reserve for and accord ungrudgingly to the builders in the realm of abstract thought and the ideal.

Whether this angelic trait may or not be the effect of the supramundane life (so to say) that the Jew has been obliged to live during all the past centuries of homelessness and gypsiness and will, consequently tend to disappear if and when he ever returns to a state of normality is, of course, hard to tell or predict. Sufficient is for us to observe this phenomenon as it exists at this day of grace, to admire it, marvel at it and feel proud. And who would not feel—justifiably—proud at the magnificent tribute paid by the thousands of admirers to the Hebrew writer Brainin at Carnegie Hall in the city of New York on Sunday last?

### The Lost Ten Tribes

Various amateur anthropologists, guided more by their instincts and the will to believe than by scientific acumen, have at various periods of enthusiasm essayed the discovery of the Lost Ten Tribes of Israel.

These pseudo-savants did not look for them, as did the many Jewish myth-mongers of medieval days, on the further shore of the River Sambatyon, with its eruptive shower of rocks that ceased only on the Sabbath when crossing was prohibited and thus deemed them to practical invisibility, but rather in John Bull's islands or among the befeathered and beblanketed red Indians of America.

Whether the beef-eating Englishman or the scalping Indian are our long-lost brothers I will not now attempt to tell. But I will propound the theory that the American people in toto must be Jews! Consider only the recent order of the Shipping Board to take its liners off the Mediterranean route owing to the enforcement of the prohibition law and the consequent inability of these same ships to compete with the ships of other nations who are permitted to carry a plentiful share of the cup that cheers as well as inebriates. What has the Jew done all through the centuries of his living among, and by the grace of, the intolerant Christian nations? Why, just this. He gave up his home and the prospects of worldly well-being for that which he considered as being right and just. The profits that he loved yielded to his greater love for righteousness and truth. And that is exactly what our Yankee brothers have now quite voluntarily done to the great puzzle and hilarity of all other nations and peoples. If this act does not prove them to be sons of Abraham, Isaac and Jacob I don't know what will.

### Links of the Same Chain

Some little time ago we were all talking of the limitation of armaments. Rep-

representatives of the nations of Europe, Asia and the Americas foregathered in a solemn conclave at Washington to discuss the limitation of armaments. The dove of peace was going to be enticed into her nest, not by the promise of turning all guns into pruning hooks, but by having the crack of these guns resound a little less frequently among us and the consequent killing of fewer members of her tribe or species.

The conference met, spoke honeyed words and engrossed beautiful and solemn (as well as ambiguous) words on clean parchment, and the people returned to their respective homes inwardly satisfied that now they have the sanction to do as they pleased and consult no one; which resolve they immediately proceeded to carry into cynical effect, with the result that is already known to all who are not willfully blind. A few months have passed since. The scenes were shifted and the vocabulary changed. From a limitation of armaments we have now come to a discussion on the limitation of education, not at open and gorgeous conferences as a matter of course, but at secret conclaves of colleges heads and boards of trustees.

It occurred to me, however, that these two seemingly unrelated movements are really of kin and of identical blood; for if you are desirous of counteracting the people's demand for a limitation of armaments the best way to do it is by starting a counterblast of limitation of education, as the limitation of the one force is conditioned by the honest spread of the other, and vice versa.

Limit education and you have no difficulty in expanding armaments, spread education (of the right sort) and armaments will melt away as the snows before the sun's rays on a balmy day of spring.

But why did they "pick on" the Jewish kids? Unless we say that by so doing they meant to pay a left-handed compliment to these boys' intelligence. What say you, my masters?

### Praised Be the Lord, Another Tablet!

The industrious poker in the ash-heaps sleepeth not. He is ever on his watch tlower to discover, or recover, long-lost gems of ancient wisdom. Due to his great erudition as well as his capacity to be gulled by a hit-or-miss interpretation and call a hypothesis an axiom, we are obliged to rewrite our sacred books God only knows how many hundreds of times during the past few decades. That is, ever since men of learning began to acknowledge an ignorance of the Sumerian and Chaldean tongues great enough to be able to interpret for us the missing lines on their early tablets. We thought that we have had enough of this for a while and that the interpretation placed on the Bible texts six months ago will be allowed to stand for another six months. But Fate seems to have conspired with the men of learning to undo us.

A man of science at the University of Pennsylvania has just brought to light another tablet out of the ruins of Nippur, the missing lines of clay which in which would prove—had they been in existence—that neither an apple nor a serpent had anything to do with the Fall of Man, but rather a simple household quarrel between the First Married couple and that God dispossessed them from Eden on account of their bad temper.

Of one thing we can be certain, however, that no mother-in-law had a hand or was in any manner to blame for this domestic tragedy. For, as the country yokel said at the zoo with his gaze fixed upon the giraffe, "There ain't no such animal."

### Orach Chaim Study Circle to Resume

The Orach Chaim Study Circle, conducted by Rev. Dr. M. Hyamson, will hold a meeting in the vestry rooms of the Orach Chaim Synagogue, Lexington avenue and Ninety-fifth street, on Monday evening, November 6, at 8:30 o'clock. The course of study for the coming season will be selected at this meeting and all interested are invited to attend.

### Poland Supports Jewish Homeland

Warsaw (J. C. B.).—The attitude of Poland towards the Palestine Mandate, although not hitherto made public, is favorable, declared Mr. Narutowich, the Foreign Minister, in an interview with the "Nowiny Codziennie" here. Polish support of the Jewish homeland project is made abundantly clear from the action of Poland's representatives to the League of Nations in having voted in favor of the registration of the Mandate, Mr. Narutowich said further.

Mr. Narutowich said also he did not believe the principle of the Balfour Declaration clashed with the legal and political status of Jews in the Diaspora.

Continuing, the Foreign Minister declared the government contemplated appointing a consul to Palestine in order to establish commercial relations between the two countries and facilitate travel of Polish citizens and from Palestine.

### Sisterhood of Washington Heights Congregation

The Sisterhood of the Washington Heights Congregation held their first open meeting of the season on Tuesday, October 24, 1922. It was announced that sewing for the needy would be continued and that Rabbi Max Drob will again conduct Bible classes, and the ladies present signified their intention of attending.

At the conclusion of business refreshments were served and a musical program was given by Mr. Herman Wittstein.

### MUSIC AND DRAMA

The fourth annual production of the "Greenwich Village Follies" is now in its eighth week of a splendid success at the Shubert Theatre, where it is presented by The Bohemians, Inc. A. L. Jones and Morris Green, managing directors. The entire production was devised and staged by John Murray Anderson. Critical comment reads: "They used to say that New York had three great institutions—Fifth avenue, Central Park and the Statue of Liberty. That was long ago. Other features came along to rival these. Times have changed. Now the Greenwich Village Follies." In the cast are John E. Hazzard, Carl Randall, Frankie Heath, Lucille Chalfant, Savoy and Brennan, George Raseley, Ula Sharon, Yvonne George, Alexander Yakovlev, Fortunella and Cirillina, John Sheehan, Julia Sellers, George Christie, Harriet Gimble and thirty famous artist models.

The New York Symphony Orchestra, under the direction of Walter Damrosch began the forty-fifth season with a concert in Aeolian Hall Sunday afternoon, October 29, and a pair of concerts in Carnegie Hall, Thursday afternoon and Friday evening, November 2 and 3. Sunday afternoon, in Aeolian Hall, Mr. Damrosch presented a program which included the first performance in New York of Saint-Saens' zoological fantasy, "Le Carnaval des Animaux," the Brahms Symphony No. 2 in D, Sam Franko's arrangement of Vivaldi's Concerto in A Minor for string orchestra and Liszt's Hungarian Rhapsody No. 1 in F.

In "Le Carnaval des Animaux" Mr. Damrosch played the first piano part, turning the baton over to Rene Pollain. The second piano part was played by Mr. Damrosch's nephew, Leopold Damrosch Mannes.

For the Carnegie pair of concerts, Thursday afternoon and Friday evening, when Albert Spalding, the violinist, will be heard as the soloist, Walter Damrosch will conduct Symphony No. 5, by Glazounow, the Symphonic Poem, Fontane di Roma, by Respighi, and Mr. Spalding will be heard in the Brahms Concerto in D for violin with orchestra.

Emily Stokes Hagar, soprano, a pupil of Franklin Riker, will give a song recital at Witherspoon Hall, Philadelphia, on the evening of November 13. She is also singing a return engagement with

### FRANKLIN RIKER

TENOR-COMPOSER  
TEACHER OF SINGING  
New York Studio: Metropolitan Opera House, Phone Bryant 1274.  
New York Residence: 50 West 67th St., Phone Columbus 1405.  
Philadelphia Studio: 1714 Chestnut St., Phone Spruce 5453.

### LAZAR S. SAMOILOFF

BARITONE  
TEACHER OF  
Rosa Raisa, greatest living dramatic soprano; Gabrielle Besanzoni, contralto; Jean Barondess, soprano, singing in Italy and Egypt this season; Maria Luisa Escobar, famous Mexican soprano; Isa Kramer, famous folk-song singer; Alice Zeppilli, soprano, Monte Carlo Opera Co.; Seryia Yergin, soprano, leading baritone, Chicago Opera Co.; Edward Lankow, famous basso, Metropolitan and Chicago Opera Companies; Vladimir Dubinsky, baritone, formerly Petrograd Opera Co., and many others.  
SAMOILOFF BEL CANTO VOCAL STUDIOS  
CARNEGIE HALL NEW YORK  
Circle 2669

the Bach Festival Choir at Philadelphia on November 4.

Acknowledged as the biggest dramatic hit of the age, "The Bat" is presented by Wagenhals & Kemper the coming week at the Bronx Opera House with more than customary prestige. Having completed its historic run of more than two years at the Morosco Theatre only last month, the play is still fresh in the minds of theatergoers in the metropolitan district. The forthcoming engagement promises to be the most popular of the season at the Bronx Opera House, judging by the tremendous advance sale already recorded for "The Bat." The producers are sending their champion cast, the one that has played to the largest gross business and earned the greatest profits of any "Bat" company. This cast includes Norma Phillips, in the same role she played for some time at the Morosco; Julia Stuart, who distinguished herself with the Chicago company; Herman Lieb, Charles Gotthold, Robert Gleckler, Robert Stevens (a brother of Emily Stevens), Ursula Barr's worth, Courtney White, Robert Erat and Arthur J. O'Keefe.

There will be an extra matinee Tuesday afternoon, Election Day, in addition and Saturday.

### AMUSEMENTS.

New Amsterdam THEATRE, 42d Street. Mats. Wed. & Sat. Monday, June 5, at 8:15.

ZIEGFELD FOLLIES

LIBERTY WEST 42d ST. EVES. at 8:20.

Popular Matinee Wed. & Sat. at 2:22. MOORE and MEGLEY'S New Musical Comedy "MOLLY DARLING"

ARTHUR HOPKINS Presents

ETHEL BARRYMORE

—IN—

"ROBERT" By HAUPTMANN

LONGACRE THEATRE, W. 48th St. Eves. 8:30. Matinees Wed. and Sat. at 2:30.

### FIFTH BIG MONTH

"ABIE'S IRISH ROSE"

ANNE NICHOLS' New Comedy

THE BIG LAUGH HIT!

Republic THEATRE West 42d St. Eves. 8:30. Mats. Wed. at Sat. 2:30.

### SELWYN THEATRE

West 42d St. Eves. 8:15. Mats. Wed. & Sat.

BARNEY BERNARD

and ALEXANDER CARR

IN "THE WORLD'S LAUGHING HIT

"PARTNERS AGAIN"

### BRONX OPERA HOUSE

149th STREET, East of Third Ave.

Pop. Prices. Mats. Wed. and Sat.

BEGINNING MONDAY EVE., NOV. 6

WAGENHALS and KEMPER Present

The World's Biggest Dramatic Sensation!

"THE BAT"

By MARY ROBERTS RINEHART and AVERY HOPWOOD.

Over Two Years at the Morosco.

A Year in London.

More Than a Year in Chicago.

The Mystery Masterpiece of Modern Times!

Extra Matinee Tuesday, Election Day.

### MAURICE SWARTZ

"Inspector General"

Yiddish Art Theatre, 27th St. and Madison Ave.

Every Fri., Sat. & Sun. Eves. Sat., Sun. Matinee at 2:30-8:30.

### FROST FURNITURE CO., Inc.

WHITE PLAINS AND PLEASANTVILLE

FURNITURE OF QUALITY AT MODERATE PRICES

### NEW YORK COLLEGE OF MUSIC

114-116 EAST 85th STREET

AMERICAN CONSERVATORY OF MUSIC

163 WEST 72d STREET

CARL HEIN—Directors—AUGUST FRAEMCKE

Thorough instruction in all branches of Music. Classes in Harmony and Composition under the supervision of RUBIN GOLDMARK commence October 13th. Faculty Concert with Orchestra at Carnegie Hall, Sunday Evening, October 29th. Soloists: August Fraemcke, Violin; Dirk Holland, Violin; William Ebann, Cello. HANZ LETZ, Director of Piano Dept. Send for Catalogue.

### THE C. G. BRAXMAR COMPANY

10-12 MAIDEN LANE, NEW YORK CITY

FOR FORTY-THREE YEARS WE HAVE BEEN LEADING MANUFACTURERS OF GOLD AND PLATINUM JEWELRY, FRATERNAL INSIGNIA—PRESENTATION JEWELS, BUTTONS AND CHARMS—BADGES, MEDALS, SCHOOL PINS—LADGE SUPPLIES



# CHILDREN'S PAGE

## THY NEIGHBOR'S VINEYARD

Dear Children:

The Torah now teaches discretion to the laborer as follows: When thou comest into thy neighbor's vineyard thou mayest eat grapes at thy own pleasure till thou have enough, but into thy vessel shalt thou not put any. Rashi says, quoting the Talmud (Baba Metziah), "Scripture refers to a laborer and we infer from the injunction, "But into thy vessel shalt thou not put any," that the Torah refers to vintage at the time that you put the grapes in the owner's vessels, but the one who is hired to do the digging and picking is not allowed to eat the grapes. "At thy own pleasure till thou have enough," but you should not gorge yourself.

When thou comest into the standing corn of thy neighbor thou mayest pluck ears with thy hand, but a sickle shalt thou not move over thy neighbor's standing corn. This also refers to a laborer. When a man hath taken a wife, etc., and she find no favor in his eyes because he found some scandalous thing in her, the commandment devolves upon him to divorce her that she should find no favor in his eyes. And she shall depart out of his house, and if she go and become another man's wife—they are not properly mated—the former sent a wicked woman out of his house, and the latter took her in his own, and the latter husband hate her. Scripture predicts that in the end he will hate her, and if not she will bury him. As it is said, "or if the latter husband should die." Then shall the former husband,

etc., not be at liberty to take her again to be his wife after she hath been defiled. This includes a "Sotah," a woman, who had turned aside and had a secret meeting with another man (Talmud Yebamoth). When a man hath taken a new wife (new to him and even a widow, except one who remains the woman he had divorced) he shall not go out to war, neither shall he be charged with any public business relating to the army, neither to furnish them with food and drink, nor to fix the roads for them, but those who return from the army by proclamation of the priest; that is, one who built a house and did not dedicate it, or betrothed a wife and did not take her, furnish food and drink and repair the road. He shall be free for his house, also for the sake of his house, if he built a house and did dedicate it, and planted a vineyard and did redeem it. He need not stir from his house on account of the needs of the war.

No man shall take to pledge the nether or the upper millstone, for he taketh a man's life to pledge. If one takes a pledge because of a debt due to him, he shall not take as a pledge that which one needs for his livelihood. If a man be found stealing any one of his brethren of the children of Israel, and he treateth him as a slave. If he be found by witnesses and he also received warning, then shalt that thief die, but he does not incur that penalty except if he treated him as a slave.

Take heed of the plague of leprosy. Do not pluck out the symptoms of uncleanness nor cut out the bright spot, and do according to all that they may instruct you whether to shut them in, or to pronounce them unclean, or to declare them clean. Remember what the Lord thy Eternal did unto Miriam, etc. If you wish to guard against leprosy do not slander. Remember what was done to Miriam who spoke against her brother and was punished with leprosy. And if he (to whom you made a loan gives you a pledge) and he be a poor man thou shalt not lie down with his pledge. Thou shalt not lie down and the pledge remain with thee. Thou shalt punctually deliver him the pledge again when the sun goeth down. If it be a garment used at night and if it be a garment used in the day time return it to him in the morning. As it is written in Exodus 22, "Thou shalt restore it unto him by the time the sun goeth down." All day you may restore it and at sun down you can take it that he may bless thee, and even if he does not bless thee, it will nevertheless be unto thee as a righteousness.

**DIAMOND PALAIS**  
15 WEST 120th ST., Phone Harlem 5634.  
For Weddings, Banquets, Receptions, and all Social Functions. Catering by R. & E. DIAMOND.

**"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

**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.  
ALSO OF THE  
**HOLLYWOOD MANSION**  
500 EAST 172d STREET, BRONX  
Newly renovated and decorated. Opposite Claremont Parkway. Now open for bookings.

**PHOTOGRAPHS**  
OF THE BETTER CLASS  
Made in your home or at the Studio  
Wedding Pictures a Specialty  
**JOSEPHINE F. MOSHER**  
52 EAST 34th STREET  
Phone Murray Hill 4691  
Photographer to CHALIF

**Providence Embroidery Shop**  
HIGH CLASS  
Hand Embroidery, Beading, Hemstitching, Pleating, Monograms and Initials.  
MONOGRAMMING and INITIALING of TROUSSEAUX a SPECIALTY  
2186 Broadway, New York  
Bet. 77th & 78th Sts. Tel. Schuyler 3961

**JACK BERGER**  
MUSICAL DIRECTOR  
Orchestras of Distinction Furnished for Weddings, Banquets, Receptions, and All Other Social Functions.  
Musical Director of "The Challif"  
1895 SEVENTH AVE., Cathedral 8077

**THE VESTOFF SEROVA**  
47 WEST 72d STREET  
Telephone COLUMBUS 6212-6973  
Elegant ball rooms for weddings, banquets, receptions and all social functions. Evening classes in interpretive dances.  
CATERING BY  
**MRS. J. HERRNSTADT**

## BETH ISRAEL CORNERSTONE TO BE LAID

Tallest and Most Modern Hospital in the World—Many Innovations in Hospital Construction

The monument of the immigrant Jew to America that welcomed him, sheltered him, comforted him is now a gaunt steel framework rising toward the sun. On Sunday morning its cornerstone will be laid and the last phase of the construction of Beth Israel Hospital will be started. The event will be celebrated alike by those splendid men and women, immigrants themselves or children of immigrants, who conceived and executed the plans for the mammoth hospital, and by the men and women of the East Side, who fondly call this the "immigrants' hospital." Herbert Hoover, Secretary of Commerce; Governor Nathan J. Miller, Mayor John F. Hylan and other men and women noted in Jewish philanthropy will participate in the program.

Both as a hospital and as a social service institution Beth Israel Hospital is unique. At the corner of Cherry and Monroe streets, in an antiquated building, it has rendered loving service for a decade to the sick poor of the East Side. Within the coming year it will be housed in the largest, most modern hospital in New York, at Seventeenth street and Livingston Place. Each patient, whether he pays in full or pays nothing at all (and a majority of this hospital's patients are free cases), will have a perfectly appointed private room, with the advantages of the most splendid hospital facilities in the world. Yet, housed amid all this grandeur, Beth Israel spirit will continue unchanged.

Beth Israel was the first hospital to institute a social service department to look after its patients' spiritual as well as bodily needs, and to bring after-care into the homes of those who were discharged from the hospital. It was the first hospital to undertake classes for cardiac children; the first and one of the very few remaining large hospitals to observe strictly all the Orthodox dietary laws. This last has been of major importance, for the Orthodox Jew, as a rule, dreads going to the hospital nearly as much as to jail or the poorhouse, for while he is sick and helpless he may be forced to eat "trephah" food.

The immigrant has been further aided by another important activity of Beth Israel Hospital. This is the department which cures trachoma and kindred diseases of the eye. Immigrants who suffer from trachoma are admitted provisionally to this country by a special arrangement with the government whereby provisional admission becomes final when the eye disease is cured.

This is the monument that the Orthodox Jew is rendering to America—a great hospital, the tallest in New York, which will minister to all her needy, regardless of creed, and will testify again that the Jews always care for their own. The story of Beth Israel Hospital is very much the same as the story of the individual immigrant who progresses from the squalor of the East Side tenements to magnificent mansions uptown, yet loses none of the qualities and idealism which enabled him to surmount all the difficulties that barred his way.

At the new Beth Israel Hospital, as in the old, the sick man will be the first consideration. Efficiency is secondary to human service. Acting upon the principle that every suffering individual requires rest, privacy, frequent opportunity, to see his relatives and friends, cheerful surroundings and considerate nursing to speed his recovery, the ward system has been done away with and there will be only private rooms in the new hospital.

There will be a nurse to every four patients. To save the nurse's time and the patient's temper, arrangement has been made for a utility room for each two private rooms, containing all requisites necessary for routine care of patients. Each floor will have its central nurse's station, with a day room for patients, a diet kitchen, general utility and surgical dressing room.

Four floors are to be given over to general individual rooms, where patients will be treated regardless of their financial status—their ability or inability to pay. These rooms will be carefully treated from the standpoint of beauty and a color scheme provided so that different rooms will have different colors. The tired eye of the patient, craving something more than bare white walls, will find pictures, attractive hangings, and the repose and warmth that color gives. Each room will be wired for telephones, X-ray, high frequency, electrocardiography, physical therapy apparatus, electric apparatus, suction for body fluids, diagnostic instruments, outlets and inlets for portable bath-tubs. A physical therapy department, consisting of baking room, electric-therapy room, hydropathic room, massage and mechanotherapy room will be located on the eighth floor.

Patients who no longer require bedside treatment will be cared for in the convalescent dormitory on the tenth floor. This dormitory is unique in hospital construction, and is one of the most interesting experiments in the construction plans of this hospital. An entire floor will be given over to private rooms "de luxe," rooms richly appointed with private bath and utility room. These rooms will be en suite so that members of the family may stay with the patient. Visitors will be admitted to visit the patient at all times day and night and to minister to their needs;

## Schools & Camps

# CAMP MOHEGAN

(Mohegan Inn)

MOHEGAN LAKE

NEW YORK

Only adult camp with hotel accommodations open all year. All sports, boating, canoeing, tennis, saddle horses.

Camp Mohegan is known as the rendezvous of the finer set of young people. Mohegan Jazz Band.

All modern conveniences. Steam heat, excellent cuisine. Weekly rates until December 22d, \$30.00 per person, without bath; \$35.00, with bath; \$6.00 per day per person. No charges for sports, excepting saddle horses.

Make your reservations now from December 22d, through January 1st.

EDWARD PERCY

Tel. Peekskill 720-855

MORRIS KRAMER

## French Summer Camp for Girls

— FOURTH SEASON —

KAATERSKILL JUNCTION, CATSKILL MTS., GREENE CO., NEW YORK.

All field and water sports, nature tramps, classical dancing, music, painting, French, dramatics, arts and crafts, swimming, rowing, tennis, basketball and baseball. Famous for its refinement and excellent table, under Jewish dietary laws. Situated on one of the highest points of the Catskill Mountains. All bungalows have electric lights and running water. Individual parental attention. Resident physician and trained nurses. College girls accommodated for short stays. Residence and Registration Office: 203 West 90th St. (Tel. Riverside 8102) MRS. CECILE FISCHEL  
—A Separate Camp for Young Boys—

## ISADORA BOARDING SCHOOL FOR BOYS AND GIRLS

22 BUCKINGHAM ROAD Phone Flatbush 9228 BROOKLYN, N. Y.

Tennis, Basketball, Horseback Riding, Dancing, Elocution and Music, Competent Instructors, French, Hebrew and Manual Training; Typewriting. Electric Lights and Long Distance Phone, Sanitary Plumbing, Showers and Tub Baths. Dietary Laws Observed. Excellent Table. Separate Houses for Boys and Girls.

For Information Address: ISADORA BOARDING SCHOOL, MRS. I. BERNSTEIN, Principal, 22 Buckingham Road, Brooklyn, N. Y., Telephone Flatbush 9228; or DR. I. BERNSTEIN, 56 Jefferson Street, New York City, Telephone Dry Dock 2626.

feeding patients, fanning them, reading to them assisting them to the day room or solarium.

The children's department on the third floor will be one of the interesting features of the new building. This floor will have a roof to which children may be wheeled directly through the casement windows for their airings. There will also be a large number of individual rooms made entirely of glass for observation, isolation and for special cases. The corridors will have plain glass walls so that parents may see their children, at the same time avoiding contact and possible infection. For the care of infants there will be a special ward, with an incubation room, and sleeping rooms for wet nurses, and a formula room. The play room will have three divisions—indoor, outdoor with protecting shade, and exposed outdoor. The room above this will be the maternity department, with two nurseries for newly born infants.

Ten operating rooms, each with their separate anesthesia and sterilizing rooms, will take up the tenth floor. On this floor there will be a suite of rooms where doctors may consult with and examine their private patients so that they can give all their time to the hospital and eliminate the necessity of keeping office hours. The internes' quarters will house thirty doctors.

Laboratory and research work will occupy the eleventh floor of the hospital. A special feature of this department will be an "oxygen room" for treatment of pneumonia patients. This work has been carried out with encouraging results at the Rockefeller Institute. The Radium Department will also be located here. The hospital now has in its possession 100 milligrams of radium, and expects shortly to purchase a gram of the precious substance. The X-ray Department (in which Beth Israel was a pioneer) will be located on a lower floor. In the dispensary, which will be, as it is now, a prime feature of the hospital's work, a "Food Clinic" will be conducted to teach the preparation of nutritious, health-giving and economical foods. The hospital hopes, by continuous health-teaching, to not only heal the sick, but prevent those whom it serves from becoming sick.

The new hospital is the result of the labors of the following men: Joseph H. Cohen, president of the institution; I. L. Phillips, chairman of the building committee; Louis J. Frank, superintendent; Reuben Sadowsky, William Fishman, A. E. Rothstein, Melvin J. Scholle, Joseph S. Marcus, Nathan Roggin, Joseph Zelenke, Morris Asinof, Edward Rubin, Elias Surut, Isaac Cohen, Dr. Louis Ladin, Samuel C. Lampert, I. Kaminsky, Max Weinstein, Julius Schwartz, Meyer Wessel, Abraham Collier, and Bernard Marcus.

36th SEASON

## WEINGART SUMMER SCHOOL FOR BOYS

Highmount, Catskill Mts., New York

For Full Information, Address

MRS. S. WEINGART  
141 Cathedral Parkway, New York City  
Telephone: Cathedral 8522

## KOHUT SCHOOL FOR BOYS A BOARDING SCHOOL FOR BOYS

Harrison (Westchester Co.), New York  
For Interview and Particulars, Address School.  
HARRY J. KUGEL, Principal. PHONE, Park 1168

## BIRD'S BUSINESS INSTITUTE

391 E. 149th St., A-Ro-Co. Building. Also Webster Ave. and Fordham Road.

## Want Column

BRADFORD, PA., wants a Chazan and an English lecturer. No others need apply but first-class men. Must be a communal worker, modern and Orthodox. No use for others than first-class to apply. Communicate with J. M. Ertz, Bradford, Pa.

Hebrew and Sunday School Teacher, experienced, competent to supervise small school, desires position of responsibility. Competent also to direct extra curricula activities. Address "K. L." Box 367, care of Hebrew Standard.

COLLEGE STUDENT, Sabbath observer, desires position mornings. Thorough knowledge of stenography, type-writing and Spanish. Lillian Horowitz, 850 Putnam Avenue, Brooklyn. Telephone, Bush, 2672.

WANTED.—A capable young lady with business experience in the retail dress trade. Closed Saturdays. Write particulars stating salary. Roswell Dress Co., 24 W. 25th street.

## בו אהרן Sinai Congregation of the Bronx

Sinai Congregation of the Bronx was crowded at its Friday night services last week when Misses Agnes Buckley director of the Bronx Council of Girl Scouts, and Edna Phillips, ex-chairman of the field department of scouting, spoke.

The Rev. Dr. William H. Kephart, one of the most popular ministers in the Bronx, will occupy the pulpit this (Friday) evening.

A large number of girls enrolled for the post-confirmation class, which meets every Thursday evening at 8 under the leadership of Miss Lillian Solomon. Besides post-Biblical history, the class studies Jewish ethics and memorizes the important parts of the Torah.

Dr. Price begins his lectures on "Jewish Philosophy" at Sinai this coming week.

The Sisterhood is making great preparations for the open meeting that is to be held on November 13, when Miss Caroline Benjamin will be the speaker of the evening.

A service and American flag will be dedicated at Sinai on Monday evening, November 27, in memory of Private Jerome Heine, who paid the supreme sacrifice. The American Legion, Jewish War Veterans and Veterans of Foreign Wars will participate in the service, as well as speakers for Maimonides Benevolent Society and the Knights of Pythias.

The Bazaar Committee is working very assiduously every night in preparation for Sinai's bazaar at Hunts Point Palace in December.

## Institutional Synagogue

The Parents' Association of the Institutional Synagogue will hold an entertainment in honor of the teachers of the Institutional Synagogue Talmud Torah on November 8 at the building, 37-43 West 116th street. The occasion will mark the first anniversary of the existence of the Parents' Association.

Through the generosity of Andre E. Paul a class in French will be given at the Institutional Synagogue two evenings every week.



Edited by J. F. Solomon, 1882-1909

ז'נידו כ'ניוים ו'הש'י'ת ו'י'ש'א נ'ב

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

SUBSCRIPTION, \$4.00 PER YEAR, INVARIABLY PAYABLE IN ADVANCE.

Issued Every Friday at 87 NASSAU STREET, NEW YORK.

By WILLIAM J. SOLOMON.

Telephone: 890 Cortlandt.

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, November 3d, 1922 : : Cheshvan 12th, 5683

The Turkish triumph over the Greeks has had the effect, we are credibly informed, of increasing the cordiality of the Turks to the Jews living in their midst. As if the Jews of Turkey were other than patriotic citizens of their state!

Wellesley, Vassar, Smith and Mount Holyoke, four of the leading women's colleges in this country, have formally gone on record to the effect that racial origin will play absolutely no part in the admission of students to their educational facilities. This pronouncement may not have any effect on the authorities of Harvard, but it is one they should very carefully note and, mayhap, follow.

We commend to our readers the scholarly sketch of the life of Jehudah Halevy by Rabbi Bernard H. Rosengard, which appears in another section of this issue. Rabbi Rosengard is a learned member of the rabbinate, and since his arrival in America a few years ago has been a frequent contributor to this and other Jewish journals, and his papers display erudition and learning to a marked degree.

The Hebrew Free Loan Society has issued the thirtieth annual report of its president, Julius J. Dukas. It makes interesting reading and is eloquent testimony to the valuable character of the preventive philanthropy dispensed by the institution. Our readers should accord the Hebrew Free Loan Society, which lends money without interest to all without distinction of creed or race, the full measure of their support.

Rabbi Marius Ranson of Temple Beth Emeth, the Reform congregation of Albany, recently preached his third sermon in an Orthodox synagogue of that city, and, not content with this kindly act, received a non-Jewess into the faith of Israel at her own desire. Rabbi Ranson will be remembered as the associate of Rabbi Samuel Schulman of the local Temple Beth-El. We are glad that, although a Reform rabbi, the Albanian is mindful of his brethren-in-faith of a different theology. In view of the conversion which he effected, let us hope, in conclusion, that he will soon be "converted" to Orthodoxy.

Four hundred years have elapsed since Martin Luther, by translating the Bible into a popular vernacular tongue, in his case German, conferred a priceless boon on civilization. For his act stimulated the growth of the idea of liberty, that notion which has so vitally contributed to the spread of civilization, of the spirit of civic, political and religious freedom, since the close of the Dark Age. A Jewish journal is fully justified in drawing this lesson from Luther's courageous literary act, though it need not offer incense to the memory of the man who indicted the mendacious volume treating of the Jews and their prevarications!

Justice Harry E. Lewis of the Brooklyn Supreme Court made an excellent point when he said, in a recent address, that he should like to jail the Jew who spends thousands of dollars on jewels and clothing, and does not give a cent to communal philanthropies like the Brooklyn Federation of Jewish Charities. The judge was expressing a hope rather than a threat, of course, but forceful appeals like this are needed to make some of our uncharitable do their duty. Charity and service are the cornerstones of a purposeful Jewish life. Judge Lewis made a telling observation, and we hope his community, and others, will in future bear it well in mind.

Sabbath begins at 4.54 p. m. Lech Lecha. Gen. 12:1—17:27. Haphtarah, Is. 40:27—41:16.

#### JEWISH CALENDAR

5683

1922

ROSH CHODESH KISLEV.....TUESDAY, NOVEMBER 21  
FIRST DAY CHANUKAH.....FRIDAY, DECEMBER 15  
ROSH CHODESH TEBETH.....WEDNESDAY, DECEMBER 20  
FAST OF TEBETH.....FRIDAY, DECEMBER 29

\* 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.

#### OUR BRAVE REFORMERS

THE October 19th issue of *The American Israelite* contained, as its leading editorial, a long and labored statement by Rabbi David Philipson concerning the "new" prayer for social justice in the revised Union Prayer Book for *Yom Kippur*. Our readers will recall that recently we discussed this "feature" of the new Reform liturgy for the Sabbath of Sabbaths. We may add that Rabbi Philipson, the chairman of the committee which revised the Union Prayer Book, is, of course, well fitted to discuss the "new" prayer.

Imagine, then, our surprise to find Rabbi Philipson disclaiming novelty for this concoction of the Reformers. Naturally, as a Reformer of the Reformers, he does not allow the prayer to be as old and time-honored as the traditional ritual of the synagogue; he dates it from the original edition of the Union Prayer Book. As a true Reformer the world began only when Reform shed the "beneficent" rays of its "influence" over men!

But Rabbi Philipson is vastly troubled. He is free to say that "this latest prayer book makes a marked contribution to Jewish liturgical literature." Let this statement be taken for the modicum it is worth and in conjunction with his defense of the revision committee from the charge of harboring Socialist views. "Nothing was further from (their) minds." Our Reformers, who live by the aid and protection of the capitalist class, Socialists! Perish the thought!

Rabbi Philipson, however, left out of his account the true originators, the real authors of his "new" prayer. The Hebrew prophets were not Socialists in the modern connotation of the word, nor partisans in the latter-day political significance of the term. But, *pace* Rabbi Philipson, the prophets of Israel expounded a theory of the nature of the state to which that of the Socialists of our own day is in very close approximation. In pure essence, the view of life contended for so insistently by the great prophets of Israel may be properly described as professionally socialistic. Thinking Socialists admit as much, and more!

Oh, the "brave" Rabbi Philipson. His committee aimed at social regeneration and now trembles before its own creature!

#### DR. DRACHMAN AND CONGREGATION OHAB ZEDEK

THE announcement in the public press of this week that Rev. Dr. Bernard Drachman had resigned his position as rabbi of the Congregation Ohab Zedek came as considerable of a shock to the community. It is more than surprising that the distinguished rabbi should desire to relinquish the post in which he had served with signal ability and renown for upward of thirteen years and that the congregation should apparently be willing to let him go. There must be something rotten in the state of Denmark—that is, there must be something wrong in the internal affairs of a congregation if a rabbi universally recognized as able and conscientious and, universally respected and beloved because of his many fine qualities and his self-sacrificing devotion to Judaism finds himself unwilling or unable to remain at his post.

Dr. Drachman is an Orthodox rabbi of the highest type, possessed in an eminent degree of the Hebrew scholarship and religious enthusiasm which the office requires, and qualified through his American birth and culture to be a fitting interpreter of traditional Judaism to the rising generation, and his natural field of work would seem to be in a great Orthodox congregation such as the Ohab Zedek. It is all very strange and puzzling. Of course, Dr. Drachman can find abundant opportunities for useful work outside of this one particular congregation, but we imagine that if conditions had been congenial he would not have felt himself impelled to seek an outlet for his Jewish energy outside. However, Ohab Zedek's loss may be the community's gain, and, in particular, we feel certain that the cause of Sabbath observance, to which the doctor purposes to devote himself with increased energy, will be a great gainer thereby. Into whatever field he may enter we wish him cordially godspeed and blessing.

Chief Rabbi Hertz of England has completed the fiftieth year of his age and the tenth year of his successful occupancy of his exalted office. As one of those who first came to know Chief Rabbi Hertz, when this country and city constituted the scene of his labors, we would add our voice to the chorus of congratulations which sounds out. *Hazak!*

The issue dated September 8th of *Israel's Messenger* filled us with mingled feelings of pride and gratitude. Pride, because in two places our Far Eastern contemporary admits us once more to the circle of the elect. Gratitude because our esteemed *confrere* is so abundantly convinced that he effected our "conversion" to Zionism that he undertakes to "defend" us against the strictures of that Chevalier Bayard among Zionist publications, *The Jewish World* of London. Really, we are used by our friend of Shanghai far above our deserts.

Lord Shaw of Dumfermline, a Scottish law lord, spent part of the past summer in this country, his object having been to attend the annual meeting of the American Bar Association. During the time this "chie" was "among us" he took notes, among other things, concerning the Jews of the United States and anti-Semitism in this country. His conclusion is that anti-Semitism here is not to be taken seriously, that the mass of non-Jews treat it as a negligible incident, which it undoubtedly is. Lord Shaw, as a Scotsman, is cautious in expressing his opinion and as a jurist he must be meticulous in rendering decisions. So, by both counts, his estimate of the situation is well worth having.

#### RETURNING TO OUR FIRST ALTAR

"And he went on his journey . . . unto the place of the altar, which he had made there at first; and there Abram called on the name of the Lord." (Gen. xiii, 2-3.)

WE harden, we harden! The ardors of youth are soon spent, and all that had been generous in our nature is soon frozen. We had built our altar to the shining God of our youthful days; the radiant vision of something dawnlike in beauty and dewy tenderness fed the flames we had kindled; above it floated our springtime aspiration like incense, like the fragrance of some hidden buds that hangs about the woodlands early in the year: but visions of yesteryear, prayers of withered hearts, sweet smell of faded flowers—where are they? And where is the flame that borrowed its hue from our life blood, that was both warm to our flesh and light to our path? And where is the altar we had built with sure hands, when the sun was young and played with its own shadows on the ground? Fallen into ruins, its stones mossgrown, its worship forgotten, the very sun above pours the pale light of winter down upon it as if in pity; only the shadows are there, lengthened and darkened, with all the spirit of playful lightness gone out of them. A brooding spirit of heaviness has settled upon the once so blithesome scene, and all things seem to groan under the burden of our hardened nature. How hard and heavy have we become! We harden, we harden!

Our restlessness has brought us to such a pass. We crave peace, we love beauty, our hunger is for realization; but the moment peace enfolds us in the embrace of beauty, the moment realization tenders its brimful cup to the jaded palate, we flee the enchanted scene, as if lashed by a mocking demon, to roam the earth as aimless wanderers, seeking, seeking, we do not always know what? The world offers itself to us in its friendliest aspect; here are pastures green and much contemplative joy; here is a home for all who would choose to dwell in close companionship with the all-ruling spirit of the universe. But we choose not to be at home in our Father's house, to be strangers and sojourners under the paternal roof, to be strangers in our own heart! Queer longings assail us, desires drive us pell-mell in ill-contained fury, we rove over land and sea for new goods and new gods. The old altars forsaken, their fires extinguished, with not a single spark glowing beneath the grey ashes, we ourselves become victims of an universal unrelieved greyness that casts its sickly hue over all things. We feel we have lost something precious; something beautiful in its sweet young simplicity had gone out of our lives; and as though we had been drenched by a cosmic rainfall, all the color is washed out of the very texture of our soul. Can we recover this precious something? Can we charm back the iridescence of our earlier days? Can we call to the dawn of long ago, sure that it will answer in bird-song and low murmur of brooks? Oh, can we put the light back in the broken eye, the joy in the frozen bosom, the young vision in the grey, unmoved soul? We harden, we harden!

We say to ourselves that we had done something noble, something heroic. We had followed the path of adventure, in search of unknown dangers and unknown rewards, with hope beating high in the heart and with morning face turned toward the open road. Ah, the lure of that road! We could not resist it. We wanted to learn the secret of joys that hold dark death in their rosy chalice; we wished to taste of the things that grow by the edge of the abyss, to see everything not good to behold, to know everything that brings pain and the awful depth of pain. And at every turn of the road a new experience, a sharp new sensation, a new mocking demon who creates himself in the image of the God he despises only to find his death in the suicidal worship he calls forth! That seemed life—the height and the hollow of it, the gloom and the gladness of it; its want-wit passion that babbles senselessly, its haunting horror that shrieks for lack of articulate speech, and something more awful still that defies all expression, whose terrible stress vents itself in broken gasps. Was it not worth the while to learn all this—all this namelessness that lies like a nightmare upon the heavy, hardened breast, burdened with the load of a hardened life—this namelessness which spells knowledge with both the foam and the dregs of it and whatever lies between? Well bought and paid for, but in exchange, this glimpse of the abyss, this understanding of the underside of life, as though a worn garment had been turned inside out; and are we not the better for all this? The better? Who knows? There is a lurking sense of dissatisfaction. A new restlessness. And out of it the cry: We harden, we harden!

We have paid too dearly for our knowledge. In the attempt to know life, we have cheapened it. We have trampled upon all that is holy and compelled the universe to open up its inner shrine for our profane gaze in order to satisfy our curiosity. But not so is real sanctified knowledge of life gotten. Truth must be wooed in order to be won. Truth conquered by main force will conquer us with its sheer naked form. Reverently must the veil be lifted, behind which the shining God hides His terribly-beautiful face. Knowledge of life is not worth the price, if for it we have paid with the loss of something fine, and tender, and subtle in our soul-texture; for this loss means almost inevitably the loss of happiness. The ideal of knowledge as power has led many astray; the true ideal is, Knowledge is joy. To be venturesome, to thirst for experience, is good; to be merely adventurous, to use thirst for the creation of more thirst, is a vicious perversion. Too late do we become aware of the terrible price we have paid. Too late we drag our weary limbs back to the altars of our youth, to rebuild them with trembling hands. And then, when we weep over the fallen ruins of our first altar, will the young God be there waiting to answer our desperate cry: We harden, we harden! JOEL BLAU.

# Mr. FRANK SEIDEN

wishes to advise that he has acquired one of America's finest resort Hotel

## The Laurel-in-the-Pines

LAKEWOOD, N. J.

Located on the fashionable Lake Drive overlooking Lake Carasaljo. After many alterations are completed the hotel will open for the season on THANKSGIVING DAY, Nov. 29th. Information will be cheerfully furnished on request

STRICT OBSERVANCE OF THE DIETARY LAWS CAREFULLY ADHERED TO

### PERSONALITIES

IN some literary quarters it has come to be the fashion to court a nonchalant negligence. We have not yet reached this stage of fame, and so we felt rather badly when the other day we came across a letter received many months ago which we had somehow mislaid and never answered.

The letter is typical of the thoughts of a sadly numerous band of strivers; to ease our conscience we publish it, below:

"In the *Hebrew Standard* of March 31 you lauded the deed of Mr. Julius Lippmann in helping some artists reap the fruits of their labor. Will you bear with me and read this letter, please?"

"My brother and I have been struggling for years in preparation for the study of a profession. We have always either worked and studied at night or studied and worked at night. We have now reached the stage where our studies must take up our entire time. Unfortunately, we have no savings, and the goal of years, which is in sight, we cannot reach without help.

"Your paragraphs inspired hopes that there may be a person kind enough to loan us a sum sufficient to take us through school. Should either of us be unable to pay the other will assume the obligation.

"We want no charity—just help. Do you know of any one who would help us? Would Mr. Lippmann?"

"I realize that this is a strange request, yet I am hopeful."

"June 16, 1922."

This letter is so characteristic that it pains by the memories it calls up. How many thousands of students and ambitious young people have reached a point where their whole soul goes out in longing for the opportunity to "devote their entire time" to whatever they are working for. Next to honest self-expression this is the greatest tragedy that art has bequeathed to her followers. It is an intense longing that is met in every circle where art workers are to be found. Beginners and the almost mature cry to be relieved of the necessity of scraping for bread and butter. "If only I could get a thousand dollars to last me until I can realize money on my work!" that, in many variations is the lament—a lament as poignant as it is impossible to answer.

Not a thousand dollars is the problem. Not two thousand dollars and not three or five. Brutal as it may seem to say it, the problem resolves itself into the survival of the fittest. No one can help the struggling student but himself. No advice can

go beyond the hackneyed phrase: if it's in you it will come out. If you are destined to be a true prophet of your dreams the way to emancipate yourself will come of its own accord. The wisest man and the most experienced professional cannot say more. And the artist or professional most confident of himself, more successful and more happy is always the one who has racked his head and directed his own battles.

The 12-year-old genius Sammy Rzeschewski, the lad who plays world championship chess with the facility that other boys play marbles, is at last in the toils prepared for him by his own ungainliness.

Some time ago we commented upon the fact that a boy as clever as Sammy is abnormal and not at all the proud hopeful that we like to have running about the house. In his chess activities and exaggerated seriousness of thought this prodigy seemed to us an unhealthy specimen of youth.

Evidently, others are beginning to think so too. The other day Sammy started playing an exhibition chess match against five players in New York at an entertainment for the benefit of the National Hebrew Orphanage when the superintendent of the Children's Society appeared on the scene and took the boy away to headquarters. The charge against him was improper guardianship, which means a negligent care of him, his education, his upbringing, his physical development. His case is now up for trial.

The activities of the Children's Society in spying on talented child performers are not always commendable. But in Sammy's case the society's action is justified. Sammy's cleverness is too acute not to have something done to curb him and lead him into more normal ways.

The membership of the Rabbis' Sons Theatrical Association is growing. Our new member is Buddy Doyle, blackface comedian with the Shubert forces. Doyle began life under the name of Taubenhau, and his transition came about in an interesting manner.

The elder Taubenhau was a cantor and Hebrew writer of note. For twenty years he was the cantor of the Congregation Atereth Israel in New York City, and his brother, the Rev. Gabriel Tabenhau, was a noted divine and contributor to this paper for many years. The cantor Taubenhau and his wife were both singers at the Metropolitan Opera House before he definitely adopted sacred music, and

he had serious ambitions, therefore, for his children. His boy, for example, was to be a great lawyer and this profession was in time accepted as hereditary for the boy. But young Taubenhau felt that he wasn't consulted in the matter, as he should be, and one fine day he disappeared from home.

Many long months passed and no word was heard from the truant. There was grief at home. Forgotten were the bar and judicial fame, at least, for the male offspring. The law course was taken by the sister instead. Then at length came word from the boy. He had gone the rounds of occasional time, small time, and now was in big-time vaudeville. The Shuberts had heard him when they were organizing their vaudeville units and had given him a five-year contract. And, yes, he was Buddy Doyle now.

Buddy Doyle, or Taubenhau, the young man, was made the chief attraction at a big welcome home, and all was well. But what Buddy did not tell his parents was that he had been overseas, young as he was, to cheer up the boys with songs and dances.

Now, whenever you happen to see Buddy Doyle, give him the glad hand-clap.

Our distinguished contemporary, the *American Hebrew*, is rather angry with us. In fact, Mr. Landman is so peeved that he left courtesy at home when he alluded to us in a recent issue of his paper.

About three months ago, our followers will remember, we were amused by a full-page splurge in the *American Hebrew* to the effect that that paper was the most widely quoted among all Anglo-Jewish weeklies in this country. Knowing in what esteem our press holds this beloved spokesman of Israel, we remarked that "if abuse and lambasting are complimentary quotations, then the *American Hebrew* is certainly the most widely quoted English-Jewish paper in America."

Mr. Landman, despite a natural antipathy to our words, took us very seriously and went to the laborious trouble of collecting data to prove that we were wrong in our statement. Our attention was recently drawn to an article appearing two weeks ago in the *American Hebrew*, which, after referring to us in Landmanian fashion, published a list—the third, it stated—of articles and stories that were reprinted from the *American Hebrew* since the time we had smiled at it.

The list is a long one. What of it, Mr. Landman? Is it evidence of quality or prestige if an out-of-town English-Jewish paper reprints a story? To paraphrase Octavus Roy Cohen, if there is one thing which a

provincial English-Jewish weekly has got nothing else but, it is poverty in various stages, and in these circumstances the unwritten co-operative law has been proclaimed which gives the right to each paper to help itself from the editorial store of a contemporary, the New York papers being, of course, the generous big brothers in the case. Usually, the various editors are discriminating and take only the best at hand, but when there is a rush on, when Tuesday arrives quicker than the staff anticipated, then anything available is blue penciled and popped into the waiting linotype.

This is regarding reprinting of features and stories. But in our remarks we spoke of quotations. How often has the *American Hebrew* been quoted by its contemporaries? The *American Hebrew* is made up in what, for an English-Jewish paper, is an agreeable form; its stories and articles are conspicuously featured and so the press helps itself for fillers. But it is not articles by prominent people and fiction which create reputation and respect for a paper, but the editorials and editorial policy as reflected in the editorial articles. It is in this respect that the *American Hebrew's* pompous claim is so laughable, for, whenever its editorials are quoted the quotations are invariably a cause for scorn, indignation and contempt.

Concluding its findings, the *American Hebrew* article states grandiosely:

"The *American Hebrew* reiterates that it is reprinted more widely than any journal of Jewish interest published in the United States, and is quoted more frequently than any other by non-Jewish contemporaries."

The last part of the foregoing is more sensible talk. The *American Hebrew* may be more frequently quoted by non-Jewish contemporaries. America is not so innocent of anti-Semitism that certain classes will not seize with delight upon the rantings of a Jewish vilifier of Jewish character and ideals.

Now that the explanatory matter is over let us see whether the *American Hebrew's* statement can stand the test of cold fact. Mr. Landman's data consist of clippings of reprints gathered by its staff from exchanges. The days for us are too short to undertake a similar task, so we called upon the Clipping Department of the International Jewish Press Bureau and asked them for information on the subject. Mr. Goldberg, the director of the bureau, thereupon authorized us to publish the following statement:

"During the Spring of this year we kept a comparative record of the quotations and reprints from the New York English-Jewish papers

and we found that the *Hebrew Standard* was quoted and reprinted approximately twice as much as the *American Hebrew* in America and almost three times as much in the papers of the British Empire and mid-Europe. While the reprints from the *Hebrew Standard* were of a general nature emphasis must be laid upon the editorials."

This is an authoritative statement from a neutral source. Shall we call it the conclusion to the discussion?

\* \* \*

Regarding our revival of interest last week in the pork anecdotes, here is a contribution by Theophile Weil of Brooklyn, N. Y.:

"In reading the article in last week's 'Personalities' about Rabbi Joseph Blatt and the pig he won, with the sequels of the Catholic priest and Israel Zangwill, let me relate this one. When I was a boy a story that tickled readers of a French journal immensely was one in which the roles were played by Sir Moses Montefiore and a French baron.

"Sir Moses attended a court ball given by Empress Eugenie in Paris and was introduced at this affair to a baron, who was a pronounced anti-Semite. During the supper the baron noticed Sir Moses' eye upon him and he observed tauntingly:

"You look at me as though you would like to eat me up!"

"Not at all, sir," replied the Jewish guest, "my religion would not permit me to do that."

Any readers having in storage other variations of this legend are hereby offered the opportunity to break into print. JOSEPH KAYE.

### THE NEED OF EDUCATION

Society is ripe for a moral reformation—an awakening greater than that which the Roman Empire felt during the first three centuries of the Christian era. The heart-hunger of our age is very pronounced. On every hand there is a reaching out for something better—a yearning for a satisfaction not found in the fashionable church or in conventional society. But an age like the present carries with it grave duties and responsibilities which devolve upon all who see, feel and realize the needs of the age and the possibilities that open before an enlightened community. What, perhaps, is more demanded than anything else is united effort to secure a system of educational agitation so directed as to awaken the moral side of life and make the Golden Rule a living moral influence in the life of the individual.—O. B. Flower.

# Get Out of the Rut and become a Doctor of CHIROPRACTIC

If you are fully satisfied with your present job—  
If it is paying you all that you feel you are worth—  
If you feel certain that your job will take care of you  
for the rest of your life—  
Then this Advertisement will not appeal to you.

**BUT—**

If you dislike monotony and a humdrum kind of  
existence—  
If you are alert, ambitious, wide-awake, discontented—  
If you do not feel like depending on the mischances  
and the uncertainties of being somebody else's  
employee—

If you want to make your life measure up to the  
ability you feel you have,

THEN HERE'S A MESSAGE OF SUCCESS,  
ATTAINMENT, ACHIEVEMENT.

## Become a CHIROPRACTOR

After Twenty-one months thorough training, you will  
receive you Degree—**DOCTOR OF CHIROPRACTIC.**

You can study Day or Evening, and still continue at  
your present job. A splendidly efficient Staff of In-  
structors will take care of you—help you in your  
difficulties—and make your study time a real enjoy-  
ment. You can settle your tuition fee in divided  
payments to suit your convenience.

You want to be **SOMEBODY.** Good! Decide about  
it right **NOW.** Phone or write for full particulars.  
Or, better still, call for an interview.

**For a limited time Special Scholarships of FIFTY  
Dollars are being allowed.**

## METROPOLITAN COLLEGE OF CHIROPRACTIC

13-25 ASTOR PLACE, NEW YORK CITY  
SPRING 9771

### American Y. M. H. A's. to Feed Starving Russian Students

Eighteen thousand starving students at  
Russian universities will be fed this winter  
by the Young Men's Hebrew Associa-  
tions of this country, it was an-  
nounced by Justice Irving Lehman,  
chairman of the Jewish Welfare Board,  
which has secured \$50,000 for that pur-  
pose. The feeding stations will have  
signs reading "Supported by the Organ-  
ized Jewish Youth of America."

The feeding of students will be con-  
ducted on a strictly non-sectarian basis  
in conjunction with the Young Men's

Christian Associations, whose "Students'  
Friendship Fund" has appropriated \$100,-  
000 for this humanitarian effort, which  
will be carried out under the supervision  
of the American Relief Administration.  
The fund of \$150,000 available for student  
feeding will, it is estimated, suffice until  
the end of June, 1923.

Dr. Boris Bogen, representative of the  
Jewish Joint Distribution Committee, at  
whose instance this work has been un-  
dertaken by the Welfare Board, esti-  
mates that the number of students who  
are in need of help in Russia is 11,000  
and in the Ukraine 7,000. Only 30 per  
cent are Jewish.

## THE VOYAGE OF LIFE

Man spends his life in reasoning on the  
past, complaining of the present and trem-  
bling for the future.—Rivarol.  
By REV. EZEKIEL JACOBSON

To live is not merely to breathe. It is  
to act; it is to make use of our organs,  
senses, faculties, of all those parts of  
ourselves which give us the feeling of  
existence. The man who has lived the  
longest is not the man who has counted  
most years, but he who has enjoyed life  
most. Such a one was buried a hundred  
years old, but he was dead from his  
birth. He would have gained by dying  
young; at least he would have lived till  
that time. What a death it must be—an  
existence whose sole aim is good eating  
and drinking, splendid houses and ele-  
gant clothes! Not that these are bad in  
moderation, and with something beyond.  
But nothing beyond? Yet through all  
we know this tangled skein is in the  
hands of One who sees the end from the  
beginning; He shall yet unravel all.  
Live as with God, and whatever be your  
calling, pray for the gift that will per-  
fectly qualify you in it, and the truest  
view of life has always seemed to me  
to be that which shows that we are here  
not to enjoy but to learn.

Dear reader, decide at once upon a  
noble purpose, then take it up bravely,  
bear it off joyfully, lay it down triumph-  
antly. Your greatest inheritance is a  
purpose in pursuit of which you will find  
employment and happiness, for life is  
not mean—it is grand. If it is mean to  
any, he makes it so. God made it glo-  
rious. Its channel He paved with dia-  
monds. Its banks He fringed with flow-  
ers. He overarched it with stars.  
Around it He spread the glory of the  
physical universe—suns, moons, worlds,  
constellations, systems—all that is mag-  
nificent in motion, sublime in magnitude  
and grand in order and obedience. God  
would not have attended life with this  
broad march of grandeur if it did not  
mean something. He would not have  
descended to the blade of grass, the dew-  
drop and the dust atom if every move-  
ment of life were not a letter to spell  
out some word that should bear the bur-  
den of a thought. How much life means  
words refuse to tell, because they can  
not.

The very doorway of life is hung  
around with flowery emblems to indicate  
that it is for some purpose. The mys-  
tery of our being, the necessity of action,  
the relation of cause to effect, the de-  
pendence of one thing upon another,  
the mutual influence and affinity of all  
things assure us that life is for a pur-  
pose to which every outward thing doth  
point. The trees with leaves "like a  
shield or like a sword" wage vigorous  
warfare with the elements. They bend  
under the wind, make music of it, then  
stand up again and grow more stal-  
wartly straight up toward the heart of  
heavens. A man is to learn of the oak  
and cling to his plans as the oak to its  
leaves till pushed off by new ones, and  
be as tenacious of life when lopped,  
sending up branches straight as the old  
trunk and, when cut off, sending up a  
broom of young oaks, crowning the  
stump with vigorous defenders. He that  
floats lazily down the stream in pursuit  
of something borne along by the same  
current will find himself indeed moved  
forward, but unless he lays his hand to  
the oar and increases his speed by his  
own labor, must be always at the same  
distance from that which he is following.

In our journey of life we must not  
drift, but steer. Every youth should  
form, at the outset of his career, the  
solemn purpose to make the most and  
the best of the powers which God has  
given him, and to turn to the best pos-  
sible account every outward advantage  
within his reach. This purpose must  
carry with it the assent of the reason,  
the approval of the conscience, the sober  
judgment of the intellect. It should  
then embody within itself whatever is  
vehement in desire, inspiring in hope,  
thrilling in enthusiasm and intense in  
desperate resolve. Such a plan of life  
will save him from many a damaging  
contest with temptation. It will regulate  
his sports and recreation. It will guide  
him by day to trample underfoot the  
allurements of pleasure. It will hold his  
eyes waking as he toils by the evening  
lamp. It will watch over his slumbers  
to jog him at the appointed hour and  
summon him to the cheerful duties of his  
chosen pursuit. Those who labor and  
study under the inspiration of such a  
purpose will soon soar out of sight of  
those who barely allow themselves to be  
carried along by the momentum of the  
machinery to which they are attached.  
Many pass through life without even a  
consciousness of where they are, and  
what they are doing. They gaze on  
whatever lies directly before them, "in  
fond amusement lost." Human life is a  
watch tower. It is the clear purpose of  
God that everyone—the young especially  
—should take their stand on this tower.  
Look, listen, learn, wherever you tarry.  
Something is always transpiring to re-  
ward your attention. Let your eyes and  
ears be always open and you will often  
observe in the slightest incidents, mater-  
ials of advantage and means of per-  
sonal improvement. In nothing is child-  
hood more strongly distinguished from  
manhood than in this, that the child has  
no purpose, no plan of life, no will by  
which his energies are directed. He lives  
in a great measure to enjoy the passing  
scene, and to find his happiness in those  
agreeable consciousnesses which from  
hour to hour come to him by chance.  
If this life is governed by a plan, a  
purpose, it is the purpose of another—  
not his own. The man has his own pur-  
pose, his own plan, his own life and  
aim. The sorrowful experience of mul-



Copyright Keystone View Co.

## SCHOENGOLD FAMILY BOASTS TWO INFANT PRODIGES

(Left to right:—Miss Pearlie, aged ten, playwright, and Miss Viola  
Schoengold, aged eight, poet, of Chicago, Ill.)

At the tender age of eight, little Miss Pearlie wrote, rehearsed and  
produced at Manhattan Beach, N. Y., a four-act play, "How Dorothy  
Entered Fairyland," in which all the characters were portrayed by  
children. It was good enough to be reviewed by the dramatic critics of  
the metropolitan press. Miss Viola has been writing verse for more  
than two years and much of her work has been published. The children  
are the daughters of actors, and their grandfather is Jacob P. Adler, the  
leading Yiddish actor of the country.

titudes in this respect is that they are  
never men, but children all their days.  
Think out your work, then work out  
your thought. No one can pursue a  
worthy object, with all the powers of  
his mind, and yet make his life a failure.  
A man may work in the dark, yet one  
day light shall arise upon his labor,  
and though he may never with his own  
lips declare the victory complete, some  
day others will behold in his life-work  
the traces of a great and thinking mind.  
Take life like a man. Take it just as  
though it was—as it is—an earnest,  
vital, essential affair. Take it just as  
though you personally were born to the  
task of performing a merry part in it—  
as though the world had waited for your  
coming. Take it as though it was a  
grand opportunity to do and to achieve,  
to carry forward great and good  
schemes, to help and cheer a suffering,  
weary, it may be a heart-broken brother.  
The fact is, life is undervalued by a  
great majority of mankind. It is not  
made half as much of as should be the  
case. Now and then a man stands aside  
from the crowd, labors earnestly, stead-  
fastly, confidently, and straightway be-  
comes famous for wisdom, intellect, skill,  
greatness of some sort. The world won-  
ders, admires, idolizes, and yet it only  
illustrates what each may do if he takes  
half of life with a purpose. One way  
is right to go, the hero sees it and  
moves on that aim and has the world  
under him for foot and support. His  
approbation is honor, his dissent in-  
famy. Man was sent into the world to  
be a growing and exhaustless force.  
The world was spread out around him  
to be seized and conquered. Realms of  
infinite truth burst open above him, in-  
viting him to tread those shining coasts  
along as our fathers of yore. Some be-  
cause they have once or twice met with  
rebuffs, sink in discouragement. Such  
should know that our own errors may  
often teach us more than the grave pre-  
cepts of others. We counsel the young  
man never to despair. If he can make  
nothing by any work that presents it-  
self now, he can at least make himself  
or what is equivalent he can save him-  
self from the sure death of a pusillani-  
mous, halting, irresolute spirit. Never  
be cast down by misfortunes. If a spider  
break his web, over and over he will  
mend it again. And do not you fall  
behind the very insect on your walls.  
If the sun is going down look up to the  
stars, if earth is dark keep your eye  
on heaven. With the presence and  
promise of God, we can bear up under  
anything, and should press on and never  
falter nor fear. It is my firm convic-  
tion that man has only himself to blame  
if his life appears to him void of in-  
terest and of pleasure. Man may make  
life what he pleases and give it as much  
worth, both for himself and others, as  
he has energy for. Over his moral and  
intellectual being his sway is complete.  
The first great mistake that men fall  
into is that they do not use integrity  
and truth and good sense in judging of  
what they are fit for. They take the  
things that they want and not the things

that they deserve. They aspire after  
things that are pleasing to their am-  
bition and not after things to which  
they are adapted by their capacity. And  
when a man is brought into a sphere of  
his ambition for which he has not the  
requisite powers and where he is goaded  
on every side in the discharge of his  
duties his temptation is at once to make  
up by fraud and appearance that which  
he lacks in reality. Men are seen go-  
ing across lots to fortune, and a poor  
business man of them make of it. Often  
times they lose their way, and when they  
do not, they find so many hills and val-  
leys, so many swells and depressions,  
so many risings and fallings, so many  
ups and downs that, though by an air-  
line the distance might be shorter, in  
reality the distance is greater than  
by the lawful route, and when they come  
back they are ragged and poor and  
mean. There is a great deal of going  
across lots to make a beggar of a man's  
self in this world. Where as old-fash-  
ioned homely law that the man who was  
to establish himself in life must take  
time to lay the foundation of reality, and  
gradually and steadily build thereon,  
holds good yet. Though you slur it  
over and cover it up with fantasies, and  
find it almost impossible to believe it,  
it is so. Rely not upon others, but let  
there be in your own bosom a calm,  
deep, decided and all pervading princi-  
ple. Look first, midst and last to God,  
to aid you in the great task before  
you, and then plant your foot on the  
right. Let others live as they please—  
tainted by low tastes, debasing passions,  
a moral putrefaction. Be you the salt  
of the earth; incurrupt in your deeds  
in your inmost thoughts and feelings.  
Nay more, incorruptible like virtue her-  
self; your incorruptible blameless, your  
views of duty not narrow, false and de-  
structive, but a savor of life to all  
around you. Let your speech be always  
with grace, seasoned with the salt of  
truth, honor and manliness and benevo-  
lence. Wait not for the lash of guilt to  
scourge you to the path of God and  
heaven. Be of the prudent who foresee  
the evil and hide themselves from it;  
and not of the simple who pass on and  
are punished. Life, to youth, is a fairy  
tale just opened; to old age a tale to read  
through, ending in death. Be wise in  
time, that you may be happy in eternity.  
For the best things are nearest to you,  
breath in your nostrils, light in your  
eyes, flowers at your feet, the path of  
God just before you. Then do not grasp  
at the stars, but do life's plain work  
as it comes, certain that daily duties and  
daily bread are the sweetest things in  
life.

"It is in the bounty of nature that we live, but  
in philosophy that we live well, which is in  
truth a greater benefit than life itself."  
—Seneca.

Dr. Lassar-Cohn, professor of chem-  
istry at Koenigsberg, Germany, died  
there at the age of 64. He was a nephew  
of Rabbi Dr. Bamberg, Dr. Lassar-  
Cohn was the author of "Chemistry in  
Daily Life," which has been translated  
into many languages, including Hebrew.

## CARL SHERMAN

Democratic Nominee for Attorney  
General, New York State

WELL EQUIPPED FOR THE POSITION. FORMER  
GENERAL AND FEDERAL PROSECUTOR

Indorsed by Eminent Lawyers and Jurists

# HERE AND THERE AMONG JEWS IN SOVIET RUSSIA

By LOUIS FISCHER

Special Moscow Correspondent of Jewish Telegraphic Agency

(Copyrighted, 1922, by Jewish Correspondence Bureau)

A small trench, a white post tipped with red, a de-wheeled body of a freight car serving as a barrack for the frontier guard of Red soldiers—and the train from Riga is on Russian soil. A few minutes later we are in Sebezh, the border town where visas are checked, baggage inspected, lunch bags refilled, etc.

In a corner of the station restaurant sit two very young women, obviously of Jewish origin. I address them in Yiddish and they tell me their tale. They had left Charkov a month ago to return with their father to Kovno, whence they had been evacuated during the war. They traveled from Charkov to Kiev, from Kiev to Moscow, from Moscow to Sebezh, from Sebezh to Riga and from Riga to the Lithuanian border. But there they were stopped by the Lithuanian authorities on account of visa technicalities, and now they were on the return trip to Charkov, for it was only there that their documents could be amended to suit the tastes of the Lithuanians. Twenty-five days from Charkov to the Lithuanian border, now the same length of time to be spent on the return journey. And then the second attempt would be ventured. But this is only one of the hundreds of similar tragedies connected with the emigration. The girls and their father were now penniless. They had been in Sebezh two days, getting bread from the government stores, but without the means for continuing the journey. They slept in the freight cars in which all the refugees and emigrants traveled—cars of wood, the floors covered with sand two feet deep. That was their bedding during weeks of slow transit. Usually twenty-nine persons were assigned to each car.

Our train stops for water at Pustoshka, a little town of one thousand inhabitants. Of these, 600 are Jews. Those at the station tell us that their relations with their Gentile neighbors are very friendly. Most of the Jews are traders and now that there is no governmental interference their business prospers. They are satisfied where they are and have no desire to emigrate.

I accost a chubby, well dressed Jewish lad of about fourteen. He has graduated from the village Cheder and there is no Yeshibah. He was not a Communist, he said, because he did not know what it meant to be one, and he did not think Bolshevism could be a success in Russia because most of the people were uneducated. His uncle, however, who was a very cultured man, did belong to the Communist party. My informant had several close chums among the Christian pupils of his class, and felt that since the Jews were largely engaged in trading and the Christians in farming, there was no competition between them and no hate.

A group of older persons told us that there was no cultural life among the Jews and very little social activity. They received no Yiddish newspapers and as a group had no contact with Jews living outside the town. The synagogue was open and frequented by some. The Chedarim, however, had been ordered to be closed by the authorities.

From Novo Sokolnik a railroad branches off to Witebsk, and the station, though we reached it at 11 p. m., was full of people waiting for the train to the metropolis of White Russia. Most of them were Jews—nearly all bent on business. I engaged an old, gray bearded man in conversation. He confirmed what we had heard before. The new economic freedom spelled prosperity for the Jew and he had no cause to complain. "Whatever you may say against the Bolsheviks, and they are certainly terrible sinners," he added, "they have protected us Jews from persecution and attack."

A girl approached beggins for money. She had been stranded here on her way back from Sebezh to Berdichev. The old man was the first to respond. As he unbuttoned his fur coat I saw his Tzitzith dangling from his Talith Koton.

Moscow, which the Czarist regime managed to keep clear of Jews, now possesses a very appreciable Jewish population. Some assess the figure at 300,000, or approximately 15 per cent. of the entire population of the Bolshevik capital. They are, however, not segregated in any particular quarter, and nothing in Moscow can even very remotely be said to resemble Whitechapel or the East Side in New York. Here and there, perhaps in only eight or nine places in all Moscow, one can see miserable looking, in several cases incorrectly vocalized, "Bosor Kosher" signs. With this exception there are no external indications of Jewish life. The "Emess," the only Yiddish daily, cannot be bought at any of the newspaper stands.

I speak to a young and ardent Zionist who, despite the fact that he is a prosperous contractor and builder doing work for the government, is anxious to emigrate to Palestine. He asks me to tell him of the developments in Palestine during the last few years—years, mind you! I summarize in a few paragraphs. "And then," I say, "then there is the Rutenberg scheme." He had not heard of it. I am assured that this is typical of 95 per cent. of the Jewish population in Russia—absolute ignorance

of Jewish affairs not only in Palestine, but in Europe and America as well.

I went to synagogue on Kol Nidre night. The synagogue was packed with worshippers, so also the wide entrance corridors and even the interior courtyard, where scores of Jews, wrapped in the Talith, murmured their prayers under the cold October sky. It was very much like the ordinary synagogue found anywhere else in the Diaspora—gilded candelabra, richly embroidered hangings over the ark, the cantor, the many voiced choir, etc. There were old men and young men, women and children. I noticed especially the number of men who wore the cap and the cap badge showing that they are in the employment of the government.

## CORRESPONDENCE

From the "Dean" of the New York Bar Editor Hebrew Standard:

I am an independent and Citizens' Union man, with Republican leanings, but above all I am a member of the Bar Associations, and in my practice of over sixty-two years I have always believed in and advocated the principle of the re-election of judges who have made a good record, and such a record Surrogate John P. Cohalan unquestionably has made, and therefore he is entitled to the votes and influence of myself and friends for re-election, and he is going to get it.

JOSEPH C. LEVI.

New York, Oct. 24, 1922.

Disagrees With Rabbi Leiser

Editor Hebrew Standard:

Under the caption, "Early Religious Activities in U. S.," Rabbi Joseph Leiser in his praise of the reform movement gives aid and comfort to ignorant anti-Semites like Henry Ford and the percentage universities. He calls the reform movement "American Judaism," conveying the impression that the great bulk of Jews, of the so-called Orthodox Jews, are un-American. He says: "To this end (teaching monotheism) the Jewish people were summoned of old as teachers of the law of God, which is not undermined by modern discoveries in the domain of nature. Much that the Jew has inherited from the past, including the Mosaic legislation and the rabbinical codes regarding diet, originated in ages and influences foreign to our present mental and spiritual state." Note the inconsistency! First the Jewish people were summoned to teach the law of God, which is not undermined by modern discoveries, a statement absolutely true; and in the next sentence he says: The Mosaic and rabbinical codes of diet are foreign to our present mental and spiritual state, which is not true. As a practicing physician I tell the rabbi that the dietetic laws hold good to the present day, so recognized by the boards of health of all civilized countries.

Take, for instance, the rabbinical laws of Schechita and Bedica. What does the Schochet do when he is bodeck the lungs of an animal? He tries to find out whether the lungs are tubercular or not. When the Schochet finds adhesions in the lungs it is treifa, that is, unhealthy. The Talmudic expression is Sircho, that is, adhesions in the lungs, proving that the lungs were perforated by tuberculosis. He further states: "American Jews no longer consider themselves a nation, but a religious community, etc., in common with their fellow American citizens to the establishment of the reign of truth and righteousness." No, dear rabbi, the Jews of the world, no matter under what government, are good and loyal citizens in common with their fellow citizens, for the establishment of the reign of truth and righteousness.

The statement that "the synagogues created under the influence of Reform Judaism are an integral part of the religious life of America" is not right. It is more correct to say the influence of Reform Judaism is an integral part of the Reform Jew. So is the influence of Orthodox Judaism an integral part of the religious life of the Orthodox Jew of America. You admit that the Orthodox branch is in the great majority. You know the Hebrew laws, like our laws, are Achrei Rabim Chatos, i. e., the majority rules. I take no part in defending one bunch of Judaism against another bunch of Judaism. To me there is one kind of Judaism, and that is Ubeshem Israel Yechuna is a Jew.

Rabbis, who are the leaders in Israel, must not speak and write about brands in Judaism. Rabbis must know that Judaism consists of one sentence: "Love thy neighbor as thyself." This was disclosed by our teacher Moses. Reform temples have their uses, but they will never supersede the orthodox synagogues and the Mosaic laws. From the Talmudic time to the present there were the Zadukim, the Koreims, the Alexandrian temple and many other sects, including the Chasidim, the Kabalistic schools, etc., etc. The only one that remained is the liberal Talmudic teachings, because its laws are based on the liberal interpretation of the Mosaic laws. Rabbis should follow the advice of the ethics of the fathers: Chachimim hisharu Bedirei-reachem—Wise men, be careful what you say.

DR. L. W. ZWISOHN,

249 W. 122d St. (A Rofe cholom, not a saver of souls.) October 29.

## BAR MITZVAH

HALPERN.—Mr. and Mrs. Paul S. Halpern, of 1212 East 9th street, Brooklyn, announce the Bar Mitzvah of their son Irwin, on Saturday, November 4. Reception at 903 Avenue St. Johns, Bronx, at two p. m.

## IN THE SYNAGOGUES

ADATH ISRAEL (551 East 169th street, Bronx).—This evening Rabbi Norman Salt will speak on "The Effects of a Story."

BAY PARKWAY TEMPLE (Bay Parkway and Benson Ave., Brooklyn).—This evening Rabbi Max Reichler will speak on "The Wandering Jew." Sabbath morning, "The Divine Right Property."

BETH-EL (Fifth avenue and Seventy-sixth street). Dr. Samuel Schulman will preach on Sabbath morning. Sunday morning at 11 Dr. Schulman will give his opening discourse of the current season, and will speak on "Galsworthy's 'Loyalties' and the Jew."

B'NAI JESHURUN (257 West Eighty-eighth street).—Rabbi Israel Goldstein will speak this evening on "Is Woman's Place in the Home?" Sabbath morning on the weekly portion.

BROOKLYN JEWISH CENTER (667 Eastern Parkway).—This evening Rabbi Israel Herbert Levinthal will speak on "The Call of the Wild—An Analysis of Our Present Day Civilization." Sabbath morning Rabbi Levinthal will preach on the weekly portion of the Law.

CENTRAL SYNAGOGUE (Lexington Ave. and Fifty-fifth St.).—Dr. Nathan Krass will speak Sabbath morning on the portion of the Law.

EMANU-EL BROTHERHOOD.—Services this evening at 8:30 at the Hebrew Technical School for Girls, Second avenue and Fifteenth street. Mr. Maurice P. Davidson will speak on "The United States and the League of Nations."

FREE SYNAGOGUE (Carnegie Hall, West Fifty-seventh St.).—Sunday morning at 10:45 Dr. Stephen S. Wise will speak on "The American University and Democracy or Who Should Be Admitted a Student to the American Colleges."

HEBREW TABERNACLE (Broadway and 158th St.).—Rabbi I. Mortimer Bloom speaks this evening on "Men Perish—Man Endures." Sabbath morning, Bar Mitzvah sermon.

INSTITUTIONAL SYNAGOGUE (37 W. 116th St.).—This evening Dr. Samuel Nirenstone will speak on "Jewish Literature." Sabbath morning Rabbi Herbert S. Goldstein on "Revelation and Speculation."

MT. NEBOH (150th St. and Broadway).—Rabbi Aaron Eiseman preaches this evening on "Race, Religion and Politics." Sabbath morning, "The Rarest Form of Blessing."

MT. SINAI (305 State St., Brooklyn).—Rabbi Alexander Basel will speak on Sabbath morning.

MT. ZION (37 W. 119th St.).—Rabbi B. A. Tintner speaks this evening on "Shall We Ignore Aspersions?" Sabbath morning, "Departures."

ORACH CHAIM (Lexington Ave. and 95th St.).—Rev. Dr. Moses Hyamson will preach Sabbath morning.

PENI-EL (147th St. and Broadway).—Rabbi Joel Blau speaks this evening on "Has Woman a Soul?" Sabbath morning, "A Great Nation."

SHAARE ZEDEK (212 W. 93d St.).—Sabbath morning Dr. E. L. Solomon, will speak on "Two Types of Zaddek."

SHEARITH ISRAEL (70th St. and Central Park West).—Rabbi D. de Sola Pool preaches Sabbath morning.

SINAI OF BROOKLYN (Arlington Ave. and Bradford St.).—This evening Rabbi Maxwell M. Sacks speaks on "Devotion—A Spiritual Virtue" (based on Galsworthy's "Loyalties"). Sabbath morning Rabbi Sacks will preach on "Turn to the Right."

SINAI CONGREGATION OF THE BRONX (951 Stebbins Ave.).—Rev. Dr. William H. Kephart will speak this evening on "Justice." Sabbath morning Rabbi Julius J. Price speaks on the weekly portion.

SOCIETY OF JEWISH SCIENCE.—Services Sunday morning at 11 at the Hotel McAlpin (Blue Room). Subject, "Those Who Go to Christian Science—Are They Still Jews?" Wednesday evening, lecture, 8:30, at Young Women's Hebrew Association, 31 West 110th street, Dr. Morris Lichtenstein speaks.

TEMPLE EMANU-EL (5th Ave. and 43d St.).—Sunday services will be resumed on November 5 at 11:15 a. m., when Dr. Joseph Silverman will speak on "The New Palestine—Its Significance for Jew and Gentile."

TEMPLE ISRAEL (91st St. near Broadway).—This evening Rabbi Maurice H. Harris begins a series on "Palestine, Past and Present." Sabbath morning Rabbi Louis I. Newman on "Jewish Morality and Family Ideals."

TEMPLE ISRAEL OF WASHINGTON HEIGHTS (560 W. 185th St.).—Rabbi Morris Silverman speaks this evening on "Religion and Politics." Sabbath morning on the portion of the law.

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

YOUNG MEN'S HEBREW ASSOCIATION (92nd St. and Lexington Ave.).—Address this evening by Mr. Mordecai Konowitz.

YOUNG WOMEN'S HEBREW ASSOCIATION (31 West 110th St.).—Rabbi William S. Malev will speak this evening on "The Meaning of Independence." Sabbath morning, "What's in a Name?"

A revival of "The Road to Yesterday" will be given in the large ballroom at the Plaza on Saturday, November 4, by the Junior League of Temple Beth-El to raise funds for the relief of tubercular Jewish children. Among the patrons are Mrs. Jacob H. Schiff, Mr. and Mrs. Felix Warburg, Judge and Mrs. Irving Lehman, Mr. and Mrs. Nathan Straus, Jr., and the Rev. Dr. and Mrs. Samuel Schulman.

## Y. M. H. A. Notes

The first concert of the season was given on Sunday evening by Mr. and Mrs. A. W. Binder. The auditorium was filled to capacity and the numbers rendered were very well received. Mr. and Mrs. Binder have arranged for one concert a month for the rest of the season, to which the general public is invited.

Mr. Mordecai Konowitz, who has been engaged in Jewish work for some time, has been appointed as director of Jewish activities in the Y. M. H. A. He will speak to the members and their friends this (Friday) evening, and will discuss with them the manner of service to be held during the year as well as the means of increasing the interest in things Jewish.

On Sunday afternoon, November 5, Dr. Milton Tanzer will address the members on "The Proper Use of the Gymnasium."

On Sunday evening, November 5, the intermediate group of members will hold their membership rally, for which an unusual program has been arranged and to which all members and their friends are invited.

## B'nai Sholom Benevolent Society

The first open meeting of the season was held last Sunday by the B'nai Sholom Benevolent Society at Pythian Hall, Macy avenue and 125th street. The usual business meeting was laid aside and a social session was held. Over 300 men and women assembled and enjoyed a number of solos and recitations.

Dr. Julius J. Price, rabbi of Sinai Congregation, gave an address on "Is Charitable Work Still a Necessity?" The meeting closed with the singing of "America." Refreshments were served after the meeting.

## Race, Not Class, Struggle is German "Socialist's" Program

Berlin (Jewish Telegraphic Agency).—That the underlying program of the so-called "National Socialists" is not the class struggle, but rather a race struggle directed against the Jews, was the proud assertion of Paul Jansen, tried at the criminal court of Mannheim for hurling a bomb September last in the Bourse at that place. The accused defended his desperate act on the ground that he had fulfilled "a German duty," intending the hand grenade which he had thrown to serve as a warning to the Jews of Mannheim. Jansen boasted of his affiliation with the National Socialist party.

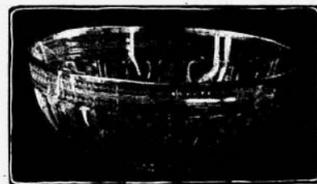
Notwithstanding that the hand grenade was of an extremely explosive nature, the accused was sentenced to but nine months' imprisonment, on the technical charge of carrying arms without a permit. This sentence, considered mild in many circles, has caused general consternation among the Jews of Mannheim, say reports from there.

## Rabbis Refuse to Play Polish Politics

Warsaw, Oct. 28 (J. C. B.).—The Rabbi of Belz, familiarly known as the "Belzer Zadik," has refused to take a hand in the Polish elections campaign by warning, as he had been requested, the Jews of Eastern Galicia not to vote for the candidates of the minority bloc. The Rabbi's refusal followed the visit to his house of Commandant Galicki of Lemberg, accompanied by a deputation of orthodox and assimilated Jews.

The "Gerer Rabbi," it is learned, was approached with a similar request. His reply has not yet been made known.

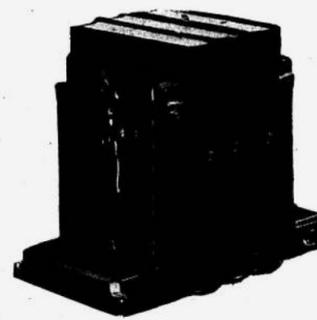
Get Gifts at  
**Getzoff's Inc.**  
Importers  
CHINA—CRYSTAL—GIFTS  
Gifts You Enjoy Giving!



**RICHLY CUT FRUIT AND SALAD BOWLS**  
Colonial design with sterling silver band. Special offer ..... **\$5.00**



**COMFORT STERLING SILVER ENCRUSTATION**  
With cobalt blue and silver bands beneath ..... **\$7.50**



**HEAVY BRONZE BOOK ENDS**  
With finely sculptured relief figures of "The Kiss" ..... **\$7.50**

**GETZOFF'S, Inc.**

554 5th Ave., Between 45th and 46th Streets

Charmingly distinctive, lovely and yet very useful are gifts bought at Getzoff's — from the tiniest of boudoir boxes to the most complete of gold-banded dinner sets!

You will delight in giving them as much as the recipients will enjoy receiving them!

And besides, you will have had the further pleasure of realizing how truly reasonable are Getzoff's prices.

Price, Tables From **\$1.00 Up**  
Mail Orders Carefully Filled

### Balfour May Join New Cabinet to Safeguard Zionism

London (Jewish Telegraphic Agency).—Lord Balfour is said to be prepared to join the Bonar Law Cabinet in order to be in a position to defend the Zionist policy which he had sponsored for the last five years, it is learned on excellent authority. Convinced of the ultimate success of the Jewish National Home, Lord Balfour, the author of the Zionist declaration bearing his name, is inclined to make peace with the group which wrecked the Coalition, because, as the "Evening Standard" puts it, "of the deep interest he feels in Zionism."

Pursuing its policy of unmitigated opposition to the Zionist policy, the "Daily Express" prints a front page attack on the Homeland in general and Dr. Weizmann in particular. Under the heading "Mystery of Great Chayim" and the sub-heading, "Last of Foreigners Who Meddle in British Affairs," the "Express" refers to Dr. Weizmann as the "powerful mystery man who keeps England in Palestine."

"Venizelos and Zaharoff are gone, but the more powerful Weizmann remains," this paper, noted for its advocacy of King Feisal's hegemony in Mesopotamia, insists. "It was the genius of this man, whose origin is obscure, that lured us into the morass of Palestine," says the "Express."

Describing the financial institutions of the Zionist organization, the "Express" remarks that "Palestine is mortgaged to the Rothschilds." It is now the electors' duty to abolish Weizmann's interference in British politics," according to the peroration of the "Express" leader.

Dissatisfied because Premier Bonar Law failed to mention what precisely will constitute the new government's policy toward Mesopotamia and Palestine, Lord Rothermere's "Daily Mail" and "Daily Mirror" are loudly calling for economy in those countries.

A warning that Premier Law and Foreign Minister Curzon may not lightly cast off the British responsibilities toward the middle eastern countries is sounded by Winston Spencer Churchill, the former Colonial Secretary. Both Mr. Law and Lord Curzon were members of the cabinet which entered into the commitments with regard to Palestine, Mr. Churchill declares. If they decide to break the British promises and obligations assumed before those countries, they will repudiate their own promises and obligations.

### Zionist Executive Committee to Purchase Building for Zionist Headquarters in New York

By act of the National Executive Committee, the Zionist organization of America will forthwith begin preparations for the establishment of a department in the Palestine Bureau for the promotion and sale of stock of public and quasi-public enterprises in Palestine, approved by the World Zionist organization, such as the Jewish colonial trust shares, the Rutenberg concession, loans of municipalities similar to the Tel-Aviv loan, debentures of the Mortgage Bank, etc. This action was taken on motion of Judge Bernard A. Rosenblatt, following the report of the activities of the Palestine Bureau by Mr. Abraham Goldberg.

Another important decision in connection with the work of the Palestine Bureau was taken on motion of Mr. S. J. Weinstein, that the Zionist organization establish within the Palestine Bureau a department for the registration of American corporations intending to do business in Palestine and offering their shares to the Jewish public, so that the Palestine Bureau might be in a position to give authentic and accurate information regarding the status and activities of these corporations to all those who might inquire. It was made clear in the decision taken that the Zionist organization would assume no responsibility for these corporations, that this activity is intended only for the protection of the would-be investor in Palestine enterprises who is seeking information with regard to some particular corporation.

Upon recommendation of the Administrative Committee, it was decided that a special committee be appointed to look into the possibilities of securing a building to be used for all Zionist activities in Greater New York.

The meeting of the National Executive Committee was held on Sunday, October 22, at the Hotel Pennsylvania, New York. It began at 10:30, with Mr. Louis Lipsky in the chair. The first business of the agenda was the election of new members to the Executive Committee. The following were elected: Miss Lotta Levensohn, Israel Goldberg, Michael J. Salit and David Werbelowsky of New York, and Fred Lubin of Chicago. The meeting then proceeded to consider the correspondence of the Church Mission to Jews, which asked for a ruling with regard to the eligibility of the Jewish Christians to become members of the Zionist organization. It was the opinion of the meeting that such Jewish Christians should not be admitted to the Zionist organization, and the Adminis-

trative Committee was authorized to draw up the proper reply.

### A New Book by Leavitt

"Dreamland" is the name of Ezekiel Leavitt's latest book which will soon make its appearance. The book is dedicated to the eminent American poet, critic and editor, Nathan Haskell Dole. When the latter perused parts of the manuscript and then learned that it was dedicated to him, he sent to Mr. Leavitt the following letter:

October 24, 1922.

"My Dear Friend, Ezekiel,  
"You do me an honor in proposing to dedicate to me your new book, "Dreamland." It is even more complimentary than to name a baby for one—for a book may become immortal and so by induction confer some of the immortality on the fortunate associate. I know something of what stuff your dreams are made of, and I have no fear that your "Dreamland" will not show the same qualities—love of beauty, devotion to truth, fearless honesty and a wide range of thought.

Thank you most heartily for the distinction which your dedication brings to me.  
Yours faithfully,  
"NATHAN HASKELL DOLE."

### New Officers for Montefiore Congregation

At a meeting held on Oct. 13, 1922, the Montefiore Congregation, Hewitt and Macy place, Bronx, elected its officers for the coming year. Mr. L. P. Novick, who has been active for many years in the congregation, was chosen as president. Mr. Jacob Kaplan was elected vice-president; Mr. J. P. Slater, secretary and Mr. Edward Osserman, the former president, treasurer. Messrs. J. Iserson and J. P. Slater were re-elected as trustees.

In an address to the newly elected officers Mr. Edward Osserman, the outgoing president, exhorted them to continue the traditions the congregation has always striven to maintain. He wished them success in their pledged undertaking of paying off the congregation's mortgage, which is still \$10,000. The members have all agreed to do their share in thus relieving the congregation of its financial burdens and regard the task rather as a privilege than an irksome duty. Donations were made at the meeting and the subscriptions exceeded the required amount. When the mortgage has been paid the trustees and congregation will hold a reunion banquet in celebration of the event.

### West Side Y. M. H. A.

A Jewish reading room and recreation hall has been opened up by the Y. M. H. A. of the West Side, at 225 West 35th street, for use during the noon hour by workers in the garment manufacturing district. There are Yiddish daily papers and magazines, as well as checker, chess and domino games for free use at all times. It is also expected to arrange for lectures in the auditorium during the noon hour. These provisions will afford a great many people an opportunity to spend the lunch hour profitably, in pleasant surroundings.

On Wednesday evening there will be a public lecture by Major W. B. Dwight on an interesting subject relating to the coming election. Public lectures and concerts are being arranged for every week.

The West Side Y. M. H. A. is the Jewish Center of the West Side, and conducts a full program of activities, including gymnasium, dramatics, courses in Jewish history, discussion of Jewish problems, a Jewish choral society and club and class work.

### Mt. Neboh Sisterhood

Extensive preparations are being made by the Mt. Neboh Sisterhood to celebrate its eleventh anniversary. The event will be in the form of a birthday celebration and will be held in the temple auditorium on Monday afternoon, November 6, at 1.30 o'clock.

There will be an elaborate musicale and tea will be served. The membership of the Sisterhood now numbers 920 ladies. Another event of the Sisterhood will be the annual charity whist for the benefit of the Bread and Milk Fund, which will be celebrated at the Hotel Pennsylvania, November 24, at 2 o'clock. The Bread and Milk Fund now takes care of sixty-two destitute families, supplying them with these necessities every day in the year.

At the last meeting of the Sisterhood Mrs. Aaron Eiseman was elected honorary vice-president and director of the Sisterhood.

The Constitution for Danzig has just been published in the official organ of the government. The Constitution accords to the Jews full equality and freedom of conscience. The Jewish community is empowered to impose on its members a tax for the purpose of defraying communal expenditure and for the upkeep of its institutions. All citizens are allowed, when taking an oath, to omit the religious formula.

### Memorial Services in Honor of Charles H. Shapiro

Bridgeport, Conn., Oct. 30.—Upward of two thousand persons, including delegations from every part of the State, attended the services which were held last Sunday in the Bridgeport Central High School in honor of the late Charles H. Shapiro. Colonel Isaac M. Ullman of New Haven presided, Charles H. Shapiro was chairman of the Connecticut campaign last winter for the Jewish War sufferers, which raised upward of \$350,000 toward the \$14,000,000 national appeal. His strenuous efforts to raise this sum, coupled with other public work, caused the breakdown which led to his death last summer.

"Charles H. Shapiro made the supreme sacrifice for his people and for humanity," declared Colonel Ullman in his opening address. "Coming to this country in his early youth, he worked his way forward, graduating from Yale Law School with the highest honors. He was a real American and a real Jew and his life is the best answer to those who are agitating for restriction of immigration."

"It is easy to solve the Jewish question in Europe," said Colonel Ullman. "It can be solved by withholding relief to the hundreds of thousands of men and women and children who are suffering and who are helpless unless we help them. But that is not the solution that Shapiro stood for. He gave his time, his energy, his money and finally his life to save them."

Judge Jacob Caplan of New Haven read resolutions of grief from District Grand Lodge No. 1, I. O. B. E., of which Charles H. Shapiro was a past president. Other resolutions were read from B'nai B'rith lodges through the State, the Bar Association of Bridgeport, the Hartford, Middletown, South Norwalk, Danbury, Waterbury, Derby and Colchester branches of the American Jewish Relief Committee.

The principal address was delivered by Samuel C. Lampport of New York. Rabbi Louis Brown of Waterbury delivered an eloquent eulogy of Charles H. Shapiro and told many incidents illustrating the indefatigable efforts he made during the past campaign in order to raise Connecticut's quota.

The Lotus Club of Bridgeport, composed of Jewish professional men, announced plans for a scholarship at Yale in the name of the deceased which would be available to worthy young men, whether Jews or non-Jews. The Bar Association of Bridgeport announced that its resolutions would be made a part of the permanent record of the Superior Court of the county.

Cantor Josef Rosenblatt moved the vast audience to tears with a rendition of the "El Mole Rachamim" and selections from the synagogue liturgy.

Delegates from Hartford, Bridgeport, Stamford, Norwich, Norwalk, New Britain, Danbury, Middletown, Naugatuck, Derby, Willimantic, New Haven and other places in the State pledged themselves to begin at once a vigorous campaign to bring in within the next sixty days the outstanding pledges made in the war relief campaign in order that the work of the late Charles H. Shapiro in behalf of the Jewish victims of the great tragedy overseas should be completed.

### No Change in Palestine Policy, Samuel Is Told

London (Jewish Telegraphic Agency).—The change in the British Cabinet does not indicate any changes in the Palestine policy, Sir Herbert Samuel, the Palestine High Commissioner, was informed by the Colonial Office, it is authoritatively learned. Sir Herbert Samuel had inquired of the Colonial Office by cable whether he is to expect any modification in the policy pursued by Great Britain in Palestine.

The new Secretary for the Colonies, the Duke of Devonshire, replacing Winston Spencer Churchill, intends to adhere strictly to the government's policy in Palestine, in accordance with the King's recent order in council, it was stated here today on high authority. It is understood that among the first acts of the Colonial Office under the new chief will be the acceleration of the election of members to the Palestine Legislative Council. This Council will consist of an equal number of official and unofficial members, the former being heads of government departments, the latter elected by male voters.

### Say Baron de Hirsch Millions Loaned to Poland and Austria

Vienna (J. T. A. Correspondence).—Proceedings which have been entered here by forty-six Jewish teachers of Vienna and Galicia against the Baron de Hirsch Fund for arrears of salary have revealed a strange state of affairs in respect of the almost legendary Baron de Hirsch millions. It appears that the fund, which originally totaled 12,000,000 francs, is at present invested in various government loans of the former Austrian Empire. These papers are at present apportioned between the Austrian and the Polish states, most of them being in the hands of the Polish state. Together with the fall in the exchange, these papers have decreased extraordinarily in value. In Austria the value at present is about one and one-half milliards of kronen and in Poland about 200,000,000 Polish marks. Schools which have been administered by the fund in Galicia have been closed one after another. For the last seven years no balance sheet has been published.

## What Louis Marshall says about SENATOR CALDER and his work

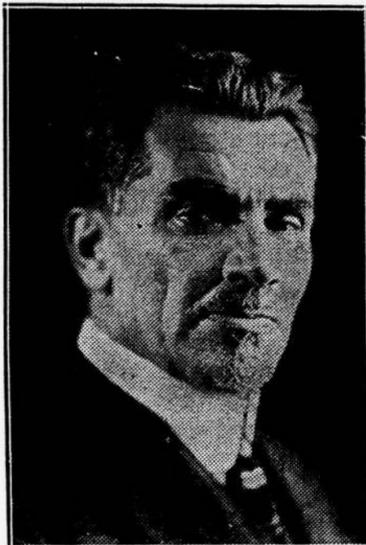
"It should be regarded as privilege by the citizens of this State to have the opportunity of expressing their approval of the record of its Senator, the Honorable William M. Calder, as a member of the upper house of Congress, to which he was elected six years ago. During all that period he has been tireless in his devotion to the exacting duties of that great office. He has appreciated the fact that he represented a constituency of twelve million Americans and the vast commercial and social interests of the greatest State in the Union. He has at all times been at his post, exercising continual vigilance, watching all legislation that in any way affected the public welfare, keeping in constant touch with the public, and familiarizing himself with and carefully studying the multifarious problems affecting its prosperity and happiness. He has not relied upon

tional utterances, but has treated every question as it has arisen from the standpoint of an experienced man of affairs, with an eye to a practical solution. Recognizing in advance the seriousness of the housing situation and the importance of the production and distribution of coal, at a reasonable figure, he sounded the warning that prompt and efficient action was necessary to obviate the causes in order to forestall a serious menace to the public health and comfort, and to our industrial prosperity. In like manner his sympathies have uniformly been with the individual citizen, and there has never been a time when he has not attended to their call."

"His experience has qualified him for increased usefulness in the future and his past achievements entitle him to the commendation and support of those whom he has so faithfully served."

**Levin and Ruppin, Noted Zionist Leaders, Coming to United States**

The Palestine Foundation Fund (Keren Hayesod) announces that in a few days there will arrive in the United States Dr. Shmarya Levin and Dr. Arthur Ruppin, who are two of the most prominent leaders of the international Zionist movement. Dr. Shmarya Levin, who is regarded as the most brilliant orator which the movement for the Jewish homeland has produced, is coming to the United States in the interest of the Palestine Foundation Fund. Dr. Arthur Ruppin, who is the chief authority on the colonization of Palestine, and who is an economist of considerable repute, is coming in the interest of certain Palestinian enterprises for which funds will be sought from American Jews on an investment basis.



DR. SHMARYA LEVIN

Dr. Levin is no stranger to the Jews of America, having visited this country a number of times in the past on extended tours. He is a man of unusual oratorical talent, and has been one of the leaders of the World Zionist Organization for many years. He was born in the government of Minsk in 1867 and after having received his Jewish education he went to the universities of Koenigsberg and Berlin, where he received his Ph. D. degree. He was elected deputy from Vilna to the first Duma in 1906, and there became prominent as an ardent defender of Jewish rights. He is one of the signers of the famous "Veaborg Manifesto." Dr. Levin is a prolific writer in Hebrew and Yiddish.

Dr. Arthur Ruppin, who is visiting the United States for the first time, has had a leading part in the growth and development of the Jewish settlements in Palestine. He is an administrator of unusual ability, and he is an expert in colonization. He was chief administrator of the Palestine office of the Zionist Organization for many years. Dr. Ruppin is regarded as an authority on the Jews and Palestine. He is the author of a number of standard works on both subjects. His work, "The Jews of To-

day," is one of the most scholarly works on the subject, and he has written extensively on the problems of Palestinian colonization. His latest work is entitled "The Uppbuilding of Palestine," which was published in Berlin in 1919. Dr. Ruppin is also the president of the General Mortgage Bank of Palestine, which was established partly with the funds of the Palestine Foundation Fund (Keren Hayesod) and partly with the funds of the Jewish Colonial Trust.

**Paderewski Concert Is Canceled Following Jewish Protest**

Toronto (J. T. A.)—Ignace Paderewski, the famous Polish pianist, is not coming to Toronto for a recital, according to Mr. Dokowski, a Polish clergyman here, who has been informed by the pianist that he may abandon the American concert tour.

Interest centers around this announcement because of the storm caused by the proposed recital following the threat of a section of Jewish population to boycott Paderewski because of the pianist's political record in Poland.

That Mr. Paderewski is mindful of the criticism is shown by his letter to Mr. Dokowski, stating that "evil-minded men have spread propaganda about the maltreatment of Jews in Poland." "Independent Poland," he asserts, "protects all citizens in an equal measure, without regard to origin or creed, and resurrected Poland will yet be a model of a law-ruled country."

**Far Rockaway Congregation Dines Its President**

Over two hundred guests assembled at the Ledeyen Inn last Sunday evening to pay honor to Mr. Leo J. Goldberger, president of Congregation Shaaray Tefila, at a testimonial dinner tendered him by the members of the Far Rockaway orthodox congregation.

Mr. Cecil B. Ruskay acted as toastmaster and in turn called upon Mr. Joseph Scheinberg, chairman of the Dinner Committee; Mr. Louis Roggen, the first vice-president; Mr. Israel Lidz, ex-president; Mr. Max Goodman, and the Rev. Dr. Raphael H. Melamed, Rabbi of the congregation.

As an expression of their appreciation and as a permanent reminder thereof, the congregation presented to Mr. and Mrs. Goldberger a silver tea service. Mr. Julius Lichter made the presentation address.

**To Form Jewish League of Nations Union**

Paris (J. T. A.)—The Committee of Jewish Delegations is commencing the formation of an international Jewish League of Nations Union, built along the lines of the societies advocating the league idea in the various countries. The Council of the International Union is now meeting at Budapest and it is hoped that by the time the plenary meeting of the Union is held at Vienna the Jewish organizations will be in a position to send representatives.

The Committee of Jewish Delegations, created during the peace conference, is composed of delegates of countries which sent deputations to Paris to press the claims of the Jewish minorities in the various states.

**SOCIAL NOTES**

Columbia Lodge No. 13, United Order True Sisters, will celebrate their thirtieth anniversary on Sunday evening next at the Hotel Commodore with a banquet and dance. Mrs. S. Weingart is in charge of the arrangements.

Mr. and Mrs. Harry Fischel, who have just announced the engagement of their daughter Rose to Mr. Albert Wald, will be at home on Sunday, November 12, from 3 to 6 p. m. at No. 118 East 93rd street.

Mr. and Mrs. Ignatz Roth of No. 180 St. Nicholas avenue will celebrate their fiftieth wedding anniversary on Sunday, November 5, at Vienna Hall, where they will receive their friends after 8:30 p. m. Mr. Roth has been the treasurer of the Ohab Zedek Congregation for a number of years.

The Young Folks' League connected with the United Israel-Zion Hospital of Brooklyn will give a dance on Monday, election eve, November 6, at the Hotel Biltmore. The energetic committees in charge have arranged many novel events, including the securing of Vincent Lopez and his band, for the occasion.

Among the guests registered for the winter at the New Hotel Ganadeen, Far Rockaway, are Mr. and Mrs. Marion Travers and family, Mr. and Mrs. Nat Singer and family, Mr. and Mrs. Alex Cohen and family, Mr. and Mrs. Henry I. Cohen and family, Mr. and Mrs. Harry Eisenberg and family, Mr. and Mrs. J. Eisenberg, Mr. and Mrs. Wolf Bomzon, Mr. and Miss Josephson, Mr. and Mrs. Ralph Rothstein, Mr. and Mrs. Sam Smith, Miss Pearl Smith, Mr. and Mrs. Frank Herschkowitz, Mr. and Mrs. Joseph Weinstock and Mr. and Mrs. Morgenstern.

Registered at The Breakers, Atlantic City, from New York are: Mr. and Mrs. Ira B. Heistfield, Mr. and Mrs. S. A. Hartogensis, M. Hartman, Mr. and Mrs. Harry L. Moskowitz, Mr. and Mrs. Max Welsch, Mrs. John H. Goldman, Emanuel Weiss, Mrs. Rosa Weiss, Mr. and Mrs. Julius Solomon, Mr. and Mrs. D. Solomon, Mr. and Mrs. Harry Cohen, Jerome Schwartz, Mr. and Mrs. D. Sylvan Krakow, Victor B. Baer, Mr. and Mrs. R. D. Weil, H. Freund, Mr. and Mrs. B. E. Engel, Mrs. S. Lipski, Joseph Greenstein, Mr. and Mrs. A. D. Ferguson, S. Ely, Leo Mandelstein, Rudolph Levin, Al Elias, M. Rubin, Mr. and Mrs. J. K. Rittenberg, Jerome F. May, Mr. and Mrs. Joe Greenberg, Mr. and Mrs. A. Weiss, Mr. and Mrs. Leo Sanders, Mr. and Mrs. Albert Cohn and Mr. and Mrs. D. Weinberg.

**BROOKLYN NOTES**

**Congregation Mount Sinai Resumes Its Activities**

Under the leadership of Rabbi Alexander Basel the many activities of Congregation Mount Sinai, 305 State street, have been launched for the current season. The Hebrew and religious schools have reopened with a large registration. The period of daily instruction has been extended from one to one and one-half hours and competent teachers have been engaged to give the children a thorough course in Hebrew, religion and history.

There is a post-graduate class of twenty-five consisting of previous confirmation classes reorganized for advanced instruction.

The boy and girl scout organizations are receiving instructions in the Friday evening prayers and the best voices are being trained for a congregation choir. The Friday night late lectures and musical services are to commence in December with a program of prominent lectures on timely themes.

A public forum has been organized by Rabbi Basel and various clubs of the congregation are participating in its activity. In addition to outside speakers, papers on various themes will be read from time to time. The first of these will be by Messrs. William Levine and Isidore Aaron.

**Council of Jewish Women**

The first meeting of Brooklyn Section, Council of Jewish Women, for the 1922-1923 season was held at Temple Beth Emeth, Flatbush, Tuesday afternoon, October 24. The meeting was featured as "National Day" in honor of the national officers attending. Mrs. Oswald Schlockow was chairman and the section was well represented, about 400 members attending.

Mrs. Abraham H. Arons, president, opened the meeting and prayer was offered by Mrs. Max Kohn, chairman of the Committee on Religion. Inspiring addresses were made by Miss Rose Brenner, the national president, and by various national representatives on the aspirations and activities of the Council of Jewish Women.

Miss Rose Brenner, the national president; Mrs. Meyer Mann of Schenectady, Mrs. Max Margolies of Philadelphia, Dr. Luba Goldsmith and Mrs. M. Russlander of Pittsburgh; Mrs. Elmer Eckhouse of Newark and Mrs. William Loeb of Providence, members of the National Board of Managers, were entertained at luncheon prior to the meeting by the officers and directors of Brooklyn Section. After the meeting tea was served for members and guests, the Sisterhood of the Temple acting as hostesses.

**Bazaar for Maternity Hospital**  
A bazaar in aid of the Brooklyn Hebrew Maternity Hospital will be held at Eastern Parkway and Ralph avenue beginning tomorrow (Saturday) night and continuing for the week. A number of worth while articles will be on sale at reasonable prices.

**Rev. Dr. Drachman Leaves Congregation Ohab Zedek After Thirteen Years as Rabbi**

The Rev. Dr. Bernard Drachman, associate rabbi, with the Rev. Dr. Philip Klein of the Congregation Ohab Zedek, 18 West 116th street, has announced his resignation from the rabbinate of the congregation, with which he has been identified since 1909. The reason is understood to be a difference of opinion between Dr. Drachman and some of the lay members of the congregation.



REV. DR. BERNARD DRACHMAN

In addition to serving as associate rabbi of the Congregation Ohab Zedek, Dr. Drachman is president of the Jewish Sabbath Alliance of America, and the rabbi of the Congregation Zichron Ephraim, 163 East Sixty-seventh street, of which he has been the spiritual adviser since 1889. It is understood that Dr. Drachman will continue his work for Judaism as hitherto, devoting a larger part of his time to the Jewish Sabbath Alliance, whose president he has been for twenty years.

In a brief statement Dr. Drachman said:

"When I came to the congregation in 1909 I was actuated solely by the desire to be of service in a place where I recognized the opportunities for useful endeavor and have fortunately been in a position to devote my whole energies to the work without the thought of the financial emoluments. The congregation, at that time, was comparatively small, without large resources and far from being in the position it now occupies.

"The congregation is now one of the largest in the country, is free from debt and faces the future with every opportunity of enlarging its influence and usefulness. I, therefore, feel that I may, without any neglect of my duty, engage in other work to which I feel I am called.

"Foremost in my plans is the desire to give a larger amount of time to the Jewish Sabbath Alliance of America, the object of which is the promotion of the observance of the Holy Sabbath in this land, and which organization is appealing to me most urgently to devote more of my time and energy to the furtherance of sacred aims. My congregation, Zichron Ephraim, is also calling to me to aid it more actively in its religious uplift work in the Yorkville section."

Major J. B. Brunel Cohen, M. P., treasurer of the British Legion, represented the British Legion at the annual congress of the American Legion, held at New Orleans from 16th to 19th of October. He presented an illuminated address of cordial greeting from the British Legion to the American Legion, which bears the signature of the Prince of Wales, patron of the legion; of Field Marshal Lord Haig, president, and Mr. T. F. Lister, chairman.

**When is it Safe to give your boy Money?**

THE president of a Boston trust company recently wrote in the American Magazine as follows:

"—from my experience I would say that 97% of the money left entirely in the hands of young men, at the age of twenty-one would be lost."

Would you say that your New York boy will have better judgment in money matters than a Boston boy of the same age?

You will probably agree that you do not need so much to guard your own young people against reckless spending as you do against their temptations to make alluring but unsound investments.

For that reason, we recommend that you set up a

**COLUMBIA TRUST FUND to safeguard the money you leave**

The plan is this:

- (1) A Columbia Trust Fund is simply money set aside under the protection of the Columbia Trust Company and invested with the judgment of trained experts to provide periodical income for definite objects.
- (2) Life insurance or any other money may be used to form the Trust Fund. We are bound by a written agreement to carry out your wishes definitely and absolutely.
- (3) We will make investments of the Trust Fund for you in such securities as are lawful for Trustees, or, if you prefer, you can give us definite instructions to follow.
- (4) Income from the Trust Fund will be paid in instalments to whom you wish and when you wish and in the amount you wish.

You can take up this matter at any of our offices. A Vice-President or Manager in charge will be glad to talk with you personally, of course, without any obligation on your part.



In FINANCIAL DISTRICT: 60 Broadway  
In SHOPPING CENTER: 5th Avenue & 34th Street  
In PARK AVENUE SECTION: Park Ave. & 48th St.  
In HARLEM: 125th Street at 7th Avenue  
In THE BRONX: 148th Street & 3d Avenue

Member of Federal Reserve System

*The Officers of*  
**The Standard Bank**

ESTABLISHED 1882

*cordially invite you to inspect*

**Their New Bank Building**

**AVENUE B, Corner Fourth Street**

Depository for the State and City of New York

CHECKING ACCOUNTS are Solicited From Individuals, Firms, Corporations, Lodges, Societies, Trustees, Guardians and Others

**SPECIAL INTEREST ACCOUNTS**

Modern Fire and Burglar-proof Safe Deposit Vaults, Boxes, \$5 Per Year

**FOREIGN EXCHANGE PAYABLE IN ALL PARTS OF THE WORLD**

Actual U. S. Dollars Delivered in All European Countries

**LETTERS OF CREDIT**

Steamship Tickets To and From All Parts of the World  
Tours and Cruises Arranged

Come in and be personally shown the many improvements and innovations installed for a quicker and better handling of our increasing business.

### CRITICS OF EUROPEAN JEWS GOT THEIR INFORMATION IN HOTEL LOBBIES

By DR. NATHAN KRASS

The so-called rich Jews of Vienna, against whom the finger of scorn has been pointed in many quarters for their alleged failure to help their unfortunate brethren, are not rich at all, says Dr. Nathan Krass, who visited European countries last summer.

"It would be humorous if it were not so sad," said Dr. Krass, "to contemplate the plight of these men. On the face of things they are wealthy, very wealthy. Yes, they have fine homes, elegantly furnished; they have art galleries; they wear good clothes, and all that sort of thing. But the krone is falling so rapidly down that bottomless pit in which all Continental money is falling that any day they may be wiped out. Any day they too may have to be on the bread-line.



DR. NATHAN KRASS

"Nevertheless they are doing their duty, on the main, and as far as they are able in view of the circumstances. Under the leadership of Gemeindefirst Julius Neuman, one of the foremost Jews of Vienna, many of them are raising funds locally for orphan care. Herr Neuman, a cultured, charming, public-spirited man, made a fine contribution to the fund, and so did many others, though when they did they were facing bankruptcy. I was very glad to cooperate with them in a small way.

"It's very easy to criticize the so-called rich Jews of Europe if you sit around in the lobbies of palatial hotels and give ear to every malicious, anti-semitic remark about 'profiteers' and 'exploiters' and men with hearts of stone. That's how so many Jews who have come back from Europe loudly protesting that the Jews over there don't need our help got their information. It's a great pity that those critics of European Jews didn't take the trouble to go into the centers of distress and see for themselves what the need is. They would have seen enough to make their hearts sick, to have made them eager to help. They would have seen hunger and disease, they would have seen wretchedness and despair. They would have heard

American Jewry spoken of in terms of gratitude and love. They would have seen martyrdom. They might not have had such a pleasant time of it, but they would not have come back here saying Europe doesn't need our help."

Dr. Krass didn't sit around. He went and saw. In Vienna he saw a great hall in which university professors, pedagogues, writers, men and women of the small bourgeoisie were seated around long tables and dining as guests of the Joint Distribution Committee. He dined with them and heard their expressions of gratitude to the Jews of America.

In Carlsbad he was the guest of the municipality, but he accepted nothing except the honor. The rest he paid for as if he were an ordinary tourist. "It wasn't to me, as an individual, that this honor was shown," he says. "Through me, because I have done a little for suffering Europe, Carlsbad sought to express its gratitude to the Jews of America."

In Prague, which he revisited, he found conditions much better than when he was there a year ago. But the refugee problem is preventing Prague from returning to normal.

Of Poland he says that the Jews of America will never understand how valuable their contributions have been toward the restoration of normal conditions. Like others who have reported recently, he says that Poland is recuperating rapidly. "Just as eager as they were once to get on the bread-line, during that terrible time when they were facing slow death from hunger and disease, so eager are they now not to receive any more from charity. The explanation of this paradox is that they are straining every effort to become self-sustaining and even to take care of their local problems.

"Dr. Bernard Kahn, head of the Joint Distribution Committee's European Council, one of the ablest social workers I ever met, told me that there is a distinctly hopeful note prevailing among the Jews of Poland. The orphan problem still exists, but they are doing everything their limited means permit to reduce that problem and to co-operate with the Joint Distribution Committee.

"But I do not want to give the impression that our task is done. It is good, though, to see the first signs of a new day dawning on the black horizon after all these terrible years. If the Jews of America will only stand by their unfortunate brethren across the seas now when they are struggling back to their normal condition, they will be the saviors of their people."

William Schloss, well known merchant and an active leader in Jewish philanthropic, charitable and welfare work in Providence, R. I., died at his home last week. Mr. Schloss was for more than ten years president of the Jewish Orphanage, during which time he reorganized the work. He was for several years a trustee and an officer of Temple Beth-El and was actively identified with the Rhode Island branch of the Jewish relief work during the late war.

### Carl Sherman, Prominent Buffalo Jewish Lawyer, Now Candidate for Attorney General

Quite a stir was created last week when it became known through the Yiddish press that Carl Sherman, the nominee for Attorney General on the Democratic ticket of New York State, is an immigrant Jew. It was also stated that the Democratic party made such a nomination out of high regard to the large Jewish population of the Empire State, many of whom are immigrants themselves.

Carl Sherman was born near Vienna, Austria, and was brought here by his parents as a child of four. His family settled in Buffalo, N. Y., where the present nominee attended public school, high school and also the local university, from which he was graduated in law in 1910. Shortly thereafter he was admitted to the bar and was for a time associated with the late Judge Loran L. Lewis in the law firm of Lewis & Carroll. In 1913 he became associated with Louis Goldring under the firm name of Goldring & Sherman, since which time he has had an extended practice in all the courts of New York State and in the Federal courts.

In 1919 he was appointed Assistant U. S. Attorney under President Wilson's administration and a little later the same year he was charged by the Washington government with the special duty of prosecuting the war profiteers and the contractors who defrauded the government. In spite of the fight with court injunctions on the part of the profiteers and big interests who were trying to prevent Sherman from proceeding with his prosecution, enlisting in their service such prominent jurists as Charles Evans Hughes, the present Secretary of State, Sherman succeeded in having indicted quite a number of profiteers and in sending to jail several hundred others who defrauded the government in the execution of war contracts. He was instrumental thereby in reducing the price of commodities, particularly that of coal and milk, and when he resigned from his office of Special Assistant U. S. Attorney he was highly complimented on his achievement in the prosecution against profiteers by U. S. Judge, Hazel, who had occasion to watch him conduct some of the trials against profiteering.

Mr. Sherman has always taken an active part in Jewish communal life. He is a member of all local Jewish institutions and served as president in some of them. He is actively interested in the Jewish Young Men's Association, the B'nai B'rith and the Zionist Organization and has also been active in Jewish War Relief drives and in the various drives for the Palestine Restoration Fund.

### Deny Reading Will Resign

London (J.C.B.).—Reports of the early resignation of Lord Reading, Viceroy of India, are denied on usually sound authority. Simultaneously, however, it is reported that the state of the Viceroy's health is giving anxiety and that he has canceled official visits to many towns in India.

### THE STANDARD BANK NOW IN ITS NEW HOME



THE STANDARD BANK BUILDING

On May 1, 1882, Hugo Lederer and Arthur Lederer, under the firm name of "Hugo Lederer's Bank of Exchange," opened a bank at Avenue B and 4th street, later changing to Lederer's Banking House and occupying a small store at No. 58 Avenue B until 1890, when it moved to the large store at No. 53 Avenue B. In 1908, due to continuous growth, the firm moved to the present large corner at No. 55 Avenue B, where it occupied an entire three-story building.

To take care of a plan for greater expansion, the bank incorporated as a State bank under the title "The Standard Bank," with ample capital and large resources. At the time of its incorporation the bank acquired the three-story building adjoining to the east and altered it, making one building of the two, and has since gained sufficiently in business to require further expansion, and on June 1 last acquired the building adjoining to the north, at No. 57 Avenue B, squaring out a plot of 40 x 100, making one building of the three, and installing a complete new equipment.

The bank is located in the heart of New York's lower East Side, catering to the Jewish residents of the neighborhood in its Commercial Deposit De-

partment, Special Interest Department, Safe Deposit Vaults, Steamship Tickets, Foreign Exchange and Money Order Remittances.

The office hours of this bank are from 9 a. m. to 8 p. m. daily, with the exception of Friday night, when it closes at 6.

The bank's officers are: Richard M. Lederer, president; Arthur Lederer, vice-president; Max Lederer, vice-president and cashier; Alvin A. Seldner and Henry I. Marmor, assistant cashiers.

In its Steamship Department, besides selling tickets to and from Europe for immigration traffic, it does a large first cabin and cruise business, with customers located uptown, this activity being conducted mostly by mail and telephone. Its big volume of business with the various lines affords immediate entree and satisfactory accommodations during the busy seasons, where ordinarily such accommodations would be scarce and treatment better than the average for its clients during the off seasons. Original tickets for all steamship lines are on hand in the bank, which, with its experience and wide knowledge of the conditions existing in the various steamship offices, saves its clients the necessity of shopping among the various steamship offices to obtain information which it can furnish in a few minutes.

### COUNCIL OF JEWISH WOMEN

An unusually large audience greeted Miss Rose Brenner, national president of the Council of Jewish Women, when she addressed the opening meeting of the Cleveland Section. Her message was an impressive presentation of the great progress achieved by the Council in its newer activities, nationally and internationally. Another honored guest of the afternoon was Mrs. Ben Lowenstein of Cincinnati, president of the Ohio State Conference of Council Sections. During her visit to Cleveland Miss Brenner also addressed the Mothers' Club. The Cleveland section enjoys an enviable position in all local civic and community movements, and its successful work is due in a great measure to the forceful and able leadership of its president, Mrs. Sigmund Herzog.

During her Ohio tour Miss Brenner was the guest of the Columbus Section at its first meeting of the year. Many members of the new Lancaster Section responded to the invitation of Mrs. Jerome Kohn, president of the Columbus Section, to hear the message of the national president.

Through the initiative of Mrs. William Loeb of Providence, national chairman of the Committee on Extension, a Council section has been formed at White Plains, N. Y. Its first president will be Mrs. L. Michaels, one of the most active and influential women in the community. New York State now includes twenty sections.

Mrs. S. M. Blumauer of Portland, Ore., third vice-president of the Council of Jewish Women, will address Council sections at Spokane, Wash.; Butte, Mont., and Duluth, Minn., on her way east to attend the annual meeting of the Council's Board of Managers. Mrs. Blumauer will also be the guest of the Wilmington (Del.) Section at its November meeting.

The Brooklyn Section arranged a very comprehensive program for its recent meeting in honor of National Council Day to acquaint its members with the national achievements of the Council of Jewish Women. Mrs. A. H. Arons, president of the Brooklyn Section, presented to the large audience that had assembled the following national officers, who delivered messages on several aspects of the Council's national and international program: Miss Rose Brenner of Brooklyn, national president; Mrs. Max L. Margolis of Philadelphia, a national director and a member of the Council's Executive Committee; Mrs. Moses Ruslander of Pittsburgh, national chairman of the Committee on Religious Schools; Dr. Luba R. Goldsmith of Pittsburgh, national chairman of the Committee on Public Health, and others. A message from the national executive secretary, Mrs. Harry Sternberger of New York city, was read in the course of the afternoon's program.

Miss Dora S. Mendes of Savannah, Ga., has been chosen to serve as president of the Georgia Federation of Business and Professional Women's Clubs. Miss Mendes is chairman of the Junior Auxiliary of the Savannah Section and editor of the club department of the Savannah (Ga.) "Press." She is exceedingly active in all civic movements.

### Colonel Wedgwood Breaks Off Keren Hayesod Tour Owing to Political Situation in Great Britain

The political situation in England, which includes a general parliamentary election to be held around November 15, has compelled a radical change in the plans of Col. Josiah C. Wedgwood, who has been touring the United States in behalf of the Palestine Foundation Fund. In the midst of his tour he has been compelled to leave for England, where his presence was urgently demanded by the leaders of the British Labor party. Colonel Wedgwood has thus been obliged to abandon a considerable number of speaking engagements in some of the principal cities of the United States, including Chicago, St. Louis, New Haven, Passaic and others.

In a statement which he issued before sailing he expressed his disappointment over his inability to keep these engagements, and adds that he has every reason to believe that there will be no changes in British policy in Palestine owing to the advent of a new government. Colonel Wedgwood's statement follows:

"I feel very keenly disappointed in being compelled to break off my tour in the United States, and it is only the extraordinary importance of the political situation in England which impels me to do it. My brief experience in your country has been exceedingly pleasant and even inspiring. I came with the specific purpose of telling the American people, and in particular the American Jews, why the people of Great Britain stand behind the movement for re-establishing the Jewish nation in Palestine. I found sympathy and understanding wherever I addressed myself. My hope is that even in my brief stay I have been successful in increasing the interest of the Jews of America in the immediate necessity of strengthening the Palestine Foundation Fund to the point where it will be capable of coping with the huge tasks which have been imposed upon it.

"With regard to fears in some quarters that the change of government may mean a change in Zionist policy, I am thoroughly convinced that these fears are unfounded. England needs the Jews in Palestine just as much as the Jews need England there. The British policy in Palestine is fixed and unalterable. Its successful realization, however, depends much more on the Jews themselves than on the British government."

### 100 YEARS OF COMMERCIAL BANKING

1812

1922

CAPITAL, SURPLUS AND PROFITS

\$20,000,000

TOTAL RESOURCES

\$200,000,000



MAIN OFFICE:  
149 BROADWAY, COR. LIBERTY STREET

BRANCHES BATTERY TO BRONX:

- BROADWAY AND HOWARD STREET
- BOWERY AND GRAND STREET
- EIGHTH AVENUE AND 14TH STREET
- BROADWAY AND 18TH STREET
- FIFTH AVENUE AND 30TH STREET
- SEVENTH AVENUE AND 39TH STREET
- 57TH STREET AT THIRD AVENUE
- 86TH STREET AT LEXINGTON AVENUE
- BROADWAY AND 105TH STREET
- LENOX AVENUE AND 116TH STREET
- 125TH STREET AT LENOX AVENUE
- BROADWAY AND 144TH STREET

Charter Member  
New York Clearing House

Member  
Federal Reserve Bank

Designated Depository of  
The United States The State of New York  
The City of New York

1812

This bank is authorized to act as executor of your will.  
Write for our booklet on trusts for further particulars.

1922

WINTER RESORTS—LAKEWOOD, N. J.

# WINKLER'S HOTEL

Madison Avenue and Fifth Street, Lakewood, N. J.

First-class family hotel, equipped with all home comforts. Supreme cuisine in accordance with the Jewish dietary laws. Moderate rates. Bookings now being made. Phone 261-391. MAX WINKLER.

## THE ROSE VILLA

Now open for the season 1922-1923. The Hotel is newly renovated, redecorated and refurbished; has all modern conveniences for the comfort of guests. Hot and cold running water in every room. Rooms single and en suite, with or without bath. The superior cuisine is in strict conformance with the Jewish dietary regulation and under personal supervision of Mrs. J. Prown. Tel. Lakewood 62. J. PROWN, Prop.

## THE NEW EDGEWOOD HOTEL

418 SEVENTH STREET LAKEWOOD, N. J.

Mr. and Mrs. S. Weiss take pleasure in announcing the reopening of their new hotel for the season 1922-1923. Hotel is equipped with every modern improvement. Rooms single or en suite with or without bath. Running water, and telephone in every room. Exquisite furnishings. Spacious lobbies, sitting rooms, ball room and dining room. Make your reservations now. Reasonable rates. Telephone Lakewood 285.

## The Marquette

706 MADISON AVENUE, LAKEWOOD, N. J.

Finest location. Newly built hotel with all modern improvements, including sun parlor, and bridge connecting two houses. Running water in every room. Home comforts. Rooms single or en suite, with or without bath. Reasonable rates. Phone: Lakewood 134. I. MARKOWITZ, Prop.

# THE MANHATTAN

LAKEWOOD, N. J.

SEASON—OCTOBER TO JUNE.

CHAS. HECHT, Prop.

The Ideal Family Hotel. Modern in Every Detail. Phone: Lakewood 462.

## "PALESTINE AND THE JEW" ON THE STREET

Representative Men of Many Walks of Life Give Their Views of This Momentous Question, Revealing an Amazing Unanimity in Favor of the Jewish Homeland.

By HAROLD MANHEIM

What are the opinions of representative New York Jews in various walks of life in regard to the future of Palestine under the British mandate.

At the close of a year more fraught with historic import for the Jew than since the time of the Diaspora, the Jewish Telegraphic Agency set about to find the answer to these questions. Both personal interviews and questionnaires sent through the mail were used as a method of approach to the problem. The man associated with Zionist or anti-Zionist propaganda was avoided. Each man interviewed was singled out because he was representative of his industry or profession.

An amazing unanimity in favor not only of the principles of Zionism in general, but in favor of the program that is now going into effect under the terms of the British mandate to make Palestine a Jewish homeland became apparent after the investigation had been under way only a few days. Outspoken dissent

was rare. A slightly larger number declined to comment on the subject, professing lack of interest, lack of knowledge and, in one or two cases, political expediency as their excuses.

J. Clarence Davis, a real estate operator, 149th street and Third avenue, thus was alone in expressing unqualified opposition to the Zionist movement and to the particular program that now is under way. In reply to the bureau's questions he said:

"From what I have read of the condition of the soil and the climate, I do not think that they would justify any expenditure of capital or effort. My impression is that Jewish emigration can be directed to other climates and countries where conditions would permit a far more healthy growth and development in living and industrial conditions for the future welfare of the people."

This objection, to be sure, is an old one, as old, in fact, as the Zionist movement, and significantly enough it has colored the thinking not only of the technical experts who are trying to make Palestine once again a land of milk and honey, but of the representative Jew here. By far, the greater part of the men who gave their opinions stressed the need for economic development in Palestine before all else.

"That for the moment the economic development of Palestine is being stressed above all else, I regard as unfortunate but absolutely necessary under the circumstances," declared Senator Nathan

Straus, Jr. "I am profoundly sorry for the Russian refugees who are unable to enter Palestine because of the immigration restrictions, but the restrictions are eminently wise.

"If the economic upbuilding of Palestine is to be successfully put under way, only those who can contribute technical ability or capital can for the time being be permitted to enter. A sound economic structure must come first; cultural development is dependent upon it. Man does not live by bread alone, but he must have bread."

From this Senator Straus went to a brief discussion of the Rutenberg concession which he characterized as the "most sweeping franchise that it has been my pleasure ever to see."

"Nevertheless, though the economic side must now be stressed," he continued, "the whole Zionist movement must be convicted of failure unless Palestine is made the cultural center for Jews throughout the world. This cannot be looked for immediately. The development of the university must wait on the development of water power, irrigation and railroads, but I want my children to see in Palestine the center for the culture of their race, not a mere repetition of the ghettos. Otherwise Zionism will have been a lost cause."

This seems to be a predominant strain in the thought of the Jewish community of this city. Alfred Fantl, who is a resident buyer, prominent in numerous Jewish organizations, distinctly echoed this point of view when he said that it was altogether desirable that Palestine by the mandate "is placed under the guidance of the world's greatest commercial power."

"A thriving commercial and industrial life must be built up in Palestine before it can have any value as a cultural center for Jewry throughout the world," he declared. "The restriction on immigration is therefore absolutely sound."

The thought was apparently the moving one in Samuel J. Bloomingdale of Bloomingdale Brothers, 59th street and Lexington avenue, who said that the "upbuilding process must be developed upon the strongest and wisest foundations. If the Jew is to upbuild Zion, he must build enduringly—works which will last through the ages and secure the approval of the coming generations."

Assemblyman Samuel Rosenman of the 11th New York District, said similarly:

"Palestine is not, for quite a time at least, going to be attractive as this country has been as a land for prosperity and plenty. Rather it will be the place for the enterprising Jew who is willing to work in a spirit of sacrifice over a long period that Palestine in time may be able to support a thriving Jewish cultural life. To that end, the emphasis on economic policy which we find in the mandate and in British policy is more than warranted. Projects such as the Rutenberg concession are quintessential and must precede the universities which some day may be the centers of Jewish learning."

"Palestine must not, therefore, be looked on as a Mecca for the religious Jew, but rather as an enterprise for the Jew with vision and capacity who wants to see his people again established in the country that once was their home."

Max Phillips, one of the executives of the Phillips-Jones Corporation, took a different viewpoint. He declared that he looked on Palestine as a religious as much as a cultural center and that as much effort as possible should be made toward reviving it as such. Immigration restrictions, economic programs, Mr. Phillips indicated, meant little to him. As soon as the necessities of subsistence are provided everything should be done toward making Palestine a true religious center.

"The words of the prophets will outlast the pyramids' an old saying is," said Mr. Phillips. "So, too, will the principle of Zionism outlast any restrictions which the exigencies of the moment may demand."

Barney Bernard, for long known as the interpreter of the kindly, big-hearted, generous, muddling Abe Potash, showed himself to be equally adept as an interpreter of Jewish problems.

The interview took place in the star's dressing-room in the Selwyn Theatre shortly before the curtain was to rise on "Partners Again," the latest of the Glass-Goodman interpretations of the Jewish character. The transformation from Barney Bernard, the clean-shaven almost youthful character familiar to Broadway, to Abe Potash, gray-haired, with a thick, close-clipped mustache, was under way.

"What do you think of the Palestine mandate?" was the first question shot at Mr. Bernard, who, as he phrased it, was taking on 25 years as the interview progressed.

"It's wonderful," he replied. "I have always favored the development of Palestine as a home for our people, and this generous act of the British and the League of Nations has given us the opportunity. You know, the more I think of it, monarchical England is the world's leading democracy."

"Long before the mandate England's policy toward the Jew, not only politically, but socially, has been the most conspicuously liberal of any country in the world. And in the present case again she deserves great credit for what she has done. The mandate in itself is not all that stands to her credit. The open-hearted way in which she is giving the

WINTER RESORTS—LAKEWOOD, N. J.

# HOTEL SHELBORNE

MADISON AVE. and EIGHTH ST., LAKEWOOD, N. J.

AN EXCLUSIVE HOTEL CATERING TO PARTICULAR PEOPLE. JEWISH DIETARY LAWS OBSERVED. Phone: LAKEWOOD 476 SAMUEL SOLOWEY, Proprietor.

Telephone: Lakewood 270 GESHER and FINKELSTEIN, Props.

## The Lexington Hotel

LAKEWOOD, N. J.

AN EXCLUSIVE HOTEL FOR DISCRIMINATING PEOPLE

The Lexington Hotel is only a few blocks from the famous Lake Carasajlo. The equipment is excellent. Running hot and cold water and open fireplaces. Large and airy suites of rooms, many with connecting baths. Cuisine unexcelled—Dietary laws observed. Terms reasonable—Inquiries are earnestly solicited. OPEN ALL YEAR

## PRINCETON HOTEL

116 SEVENTH STREET LAKEWOOD, NEW JERSEY

Entirely rebuilt, redecorated and refurbished. Equipped with all modern improvements; running water in every room. Ideal location. Home comforts. Jewish dietary laws strictly observed. Reasonable rates. Phone Lakewood 199. Summer Season—Waverly Hotel, Tannersville, N. Y. I. GREENBERG, Prop.

# HOTEL SAFRAN

325 SEVENTH STREET

LAKEWOOD, N. J.

Entirely rebuilt, redecorated and refurbished. Equipped with all modern conveniences. Running water in all rooms. Rooms single or en suite, with or without bath. Elegant dining rooms, parlors and sitting rooms. Home comforts. Dietary laws observed. Reasonable rates. Lakewood 528-J. MRS. J. SAFRAN, Prop.

Jew every opportunity to development, the water power project, for instance, is equally to be commended.

"For one thing, Jerusalem should be within a short period a great center of Jewish art. When Palestine has been established for a short period it should not be at all surprising if it produces a great composer or a great dramatist. This alone should make the Zionist movement worth while.

"One thing, though, that I do object to is the fact that the authorities in Palestine are a bit too particular as to who should enter the country. It is bad enough that we do that sort of thing in this country. It may be excused on the ground that Palestine is a poor country now and cannot support any people who are not doing definite work for its upbuilding, but if the arrangement is more than temporary it is inexcusable."

Many others, such as Harry Revman, president of the Terminal National Bank; Samuel Bayer, president of the Uptown Talmud Torah, and Maurice Rentner, dress manufacturer, 498 Seventh avenue, while not commenting on the details of the operation of the mandate, declared their sympathy with the ends that the mandate seeks to attain.

"I am a Jew in heart and soul and must be in sympathy with any movement which means the advancement of the Jewish people," Mr. Revman declared.

Emanuel Hertz took a view similar to that expressed by Mr. Phillips. He spoke of the Zionist movement as being essentially religious, and said that unification of Jews on a workable program is impossible until this is recognized.

## Demand Extradition of Ukraine Bandits in Poland

Moscow (J. T. A.).—The Ukrainian government has sent a note to Poland demanding the extradition of the leaders of the Ukraine band which, after operating last summer in the Podole province, crossed over to Poland, re-entering Ukraine territory on September 10 for the purpose of carrying out new raids.

The note cites instances of persons killed in these raids, specifying that three Jews have been murdered at Vetschowski and one at Newtuschkowo. Jewish houses have been plundered at Makovletitschew, the note adds. The name of the leader of the vandals is given as Ataman Geltschewsky.

## Awed by Ban, Thief Returns the Torah

Warsaw (J. T. A.).—That the threat to place a person under the rabbinical ban may sometimes prove effective is shown by the restoration at Bialostok of the Sefer Torah stolen from Krochmal Synagogue. The rabbi announced that they would pronounce a "cherem" on the thief if the scroll was not promptly returned to the synagogue on the following day. Notices were posted at conspicuous places. The next day the scroll was found in the corridor of the Beth Midrash.

## The FOREST HOUSE 319 FOREST AVENUE, LAKEWOOD, N. J.

Located in most select neighborhood, one block from Laurel-in-the-Pines. Steam heated, running water in every room. Jewish dietary laws strictly observed. Reasonable rates. Open all year. Telephone Lakewood 456. A. BELL, Proprietor.

## NOW OPEN— THE NEW HOTEL MONMOUTH

Corner MONMOUTH AVE. and 7th STREET LAKEWOOD, N. J.

J. NEWMAN, Prop. (Formerly of the Newman Villa) The newest and most modern hotel in Lakewood. Jewish dietary laws strictly observed. Hot and cold running water in all rooms. Rooms with bath attached or en suite. Booklet and rates on request. Telephone Lakewood 92.

## Thompson's

TAXI, STAGE and BAGGAGE SERVICE Meet All Trains — All Night Service. DRIVING BY THE HOUR OR TRIP. 249 SECOND ST., LAKEWOOD, N. J. Phone: 166 LAKEWOOD.

## Lakewood Trust Company

Capital Stock, Surplus and Undivided Profits, \$340,000.00 Established 1888 LAKEWOOD, N. J.

The Bank of Personal Service

## FRANKEL'S IRVINGTON 504 CLIFTON AVENUE (Corner Fifth Street), LAKEWOOD, N. J.

Mr. Phil. Frankel, for the past eight seasons proprietor of the well-known PALACE HOTEL, Fletschmanns, N. Y., takes pleasure in announcing that he has opened the above hotel as a first class family resort. Every improvement and every comfort. Dietary laws strictly observed. Unexcelled Hungarian cuisine. Make your reservations now. PHILIP FRANKEL, Prop.



### A Safe Food For Babies

## Borden's EAGLE BRAND (CONDENSED MILK)

Has solved this problem for thousands and thousands of mothers during the past three generations, and more babies have been reared upon Eagle Brand than from all other prepared foods combined.

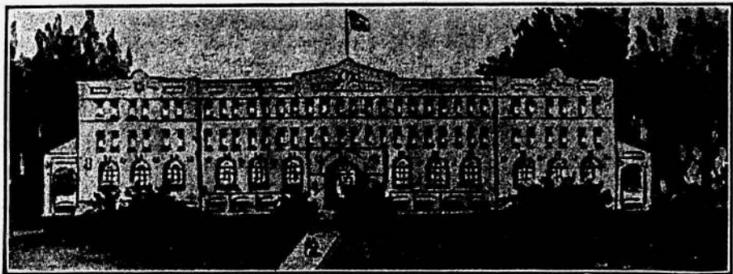
If your milk does not agree—if your baby is not gaining in weight, cries, or is fretty and irritable, use Borden's Eagle Brand.

Mail this advertisement to The Borden Co., New York, and receive free directions in Jewish telling you just how to use it, also a baby book.



WINTER 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.

FLEISCHER and MORGENSTERN, Proprietors.

## FALLSBURGH MANSION

South Fallsburgh Sullivan County, N. Y.

OPEN ALL YEAR. Newly built, handsomely furnished and equipped with every improvement. Hot and cold running water in every room. Private baths. Spacious lobbies and parlors. Beautiful dining room. Convenient location. Excellent cuisine. DIETARY LAWS STRICTLY OBSERVED. Reasonable rates. J. LIEBERMAN, Prop.

WINTER RESORTS—ASBURY PARK, N. J.

Every Modern Convenience.

Open All the Year.

# Marlborough Hotel

All Outside Rooms, Single and En Suite, with Running Water and Bath. Phone: 1280 Asbury Park

Grand and Monroe Avenues ASBURY PARK, N. J.

### What's the Answer?

New York Jewry cries out for Rabbinical leaders. Ask any thoughtful New York Jew who takes the slightest interest in the affairs of the Jewish community and he bemoans the fact that New York lacks virile leadership in the pulpits. Occasionally they qualify it by saying that Rabbi Stephen Wise is most aggressive, but, then, they qualify that again by saying that he is "too radical"; that they have in mind a different type of aggressiveness. When we make these comments we are not in any way trying to depreciate the present rabbis in New York; they will measure up to the standard to be found in most communities; but inasmuch as New York is a Jewish world almost its own, that it contains more Jews than any other city in the world; that the Jews play such an important part in the affairs of the city, and, further, inasmuch as Jewish influence in New York is felt in the Jewish communities in

other parts of the country, New York should have unquestionably the highest quality of Jewish leadership. For years Temple Emanu-El has played rabbinical politics and for some reason or other has never made that pulpit as influential as it should be. Ask any one regarding that situation and they will answer that there is too much wealth in Temple Emanu-El; some rabbis, we have been told, refused to go to Temple Emanu-El or were disinclined to consider an offer of that pulpit at different times because they felt that they would be smothered under the weight of money-influence. We know quite well that one rabbi, at least, refused to go because he felt that his pulpit utterances would be censored by the Board of Trustees. Others probably had other reasons. Temple Emanu-El, representing the power of New York Jewry, owes much to the country as well as to the city of New York. It has always seemed to us to be too well satisfied and too smug in its complac-

## 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.

## Japanese - American Employment Agency

日米口入所 189 W. 46th STREET, near B'way  
Reliable Help for Clubs, Restaurants and Families  
MALE and FEMALE All nationalities  
References thoroughly investigated  
Phone Bryant 8079 5 K. KODANI, Prop

## UNITED EMPLOYMENT AGENCIES, Inc.

165 EAST 72d STREET  
You All Know WAHRBURG —  
He is the man that brought success to many hotelkeepers by furnishing them with one of his many good COOKS and other good hotel help. Telephone Rhineland 4284-2844.

ency. We say unreservedly that the greatest rabbis are by no means in New York, and that New York has rarely contributed a great rabbi to the nation. We have no desire to single out instances of this, but the fact remains and is apparent to any one in the country. Well, what is the answer? We think it a shameful condition, one calling for as severe condemnation as that of Mr. Loeb during the relief drive that New York Jews do not wake up and are satisfied to go sleepily along with only average leadership. Too great a responsibility rests upon that group, greater than upon any other Jewish group in the country, and you find what—a hopelessly divided leadership. There are able men in the New York Jewry, but the world's greatest should be there.—The Jewish Criterion.

### Arabs Seek to Destroy Jewish Factory

Jaffa (Jewish Press Association).—Arab incendiaries attempted to set fire to the Jewish factory of Kov & Co., but were frustrated in their attempt to do so. They succeeded in making their escape, however.

Because of the terrorist policies of the City of Tel-Abile has adopted precautionary measures, increasing its police force and doubling its night watch.

WINTER RESORTS—LONG ISLAND

# ANDRON'S Kensington Garden Hotel

BAYSWATER, FAR ROCKAWAY, N. Y.

JEWISH DIETARY LAWS STRICTLY OBSERVED

Make Your Reservations Now.

MRS. J. L. ANDRON, Prop.

Telephone: 2141-488 FAR ROCKAWAY

# NEW HOTEL GENADEEN

L. A. LIFSCHITZ, Prop.

OPEN ALL YEAR

BROADWAY, FAR ROCKAWAY

Phone 2506 Far Rockaway

The frontenac

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

OPEN ALL YEAR

"Edgemere's Select Hotel"

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

GOLDSTEIN & LYONS, Proprietors.

## THE JULIETTE HOUSE

7-8 Beach 36th Street, Edgemere, L. I.

Messrs. Brenner and Fisher take pleasure to announce to their many friends, patrons and the public in general, that they will keep open for the coming winter The Juliette House, and conduct the same in accordance with the Jewish dietary laws, as a first class family all-year-round resort. The House is equipped with steam heat, hot and cold running water in each room and all sanitary equipments are installed. Special winter rates. Make your reservations now.

BRENNER & FISHER, Prop.

## THE ALEXANDER BEACH 29th ST. & DICKERSON AVENUE, EDMERE, L. I.

Ocean front. Open all year. Equipped with every improvement. Steam heat. Rooms single or en suite with or without bath. Dietary laws. Also room without board.

### Writer Records Jewish Woman's Literary Achievements

Mrs. Elma Ehrlich Levinger contributes an article on "The Jewish Woman as Author" to the current issue of "The Jewish Woman," the national publication of the Council of Jewish Women. Mrs. Levinger is herself the author of several books and prize plays, including "The Burden," "Jephtha's Daughter," "Jewish Holiday Stories," "The New Land" and "Playmates in Egypt." Her article represents a very interesting study of the Jewess in American literature.

"It is of peculiar significance that among the many Jewish women writing in America today the poets seem to turn oftenest to Jewish themes for their inspiration. Our first Jewish woman of letters, Emma Lazarus, found her fullest expression while writing for and of her people; the verses of our later women poets bear the Jewish stamp even when they treat of alien subjects.

"Emma Lazarus, whose early poems won the admiration of no less a critic than Emerson, first seemed to feel the birth throes of her Jewish heritage when she sought to aid the miserable Jewish refugees who fled to this country from Russia. Hers were among the first verses in America breathing of the sorrows and hopes of the Jewish people.

"The legitimate successor of Emma Lazarus is felt by many to be Jessie Sampter. Her lyrics of the old Jew in exile and the new Jew in Palestine are possibly the finest expression of Jewish nationalism voiced by an American writer; her translations of the more familiar Hebrew prayers and her story poems which compose her volume, "Around the Year in Rhymes," are an invaluable collection for parents and Jewish teachers.

"Florence Kiper Frank of Chicago can lay her chief claim to fame on the merits of her two Jewish poems, "The Jew to Jesus" and "The Jewish Conscript." Three other Jewish women, Babette Deutsch, Lola Ridge and Jean Starr Untermeyer, exponents of the new verse and a cosmopolitan philosophy, still have written verses which only a Jewess could write. Here a picture of a hot night in the Ghetto, there a bit of wailing on the eve of Tisha B'ab, again a portrait of a Jewish mother—little etchings done in the heart blood of the Jew.

"This almost passionate realism pervades the work of one of our youngest Jewish writers, whose rise to the top of the literary ladder has been little short

of sensational. Herself an immigrant factory worker, Anzia Yezierska in a few years has become one of the leading American writers of short stories. Such pen pictures from her first volume, "Hungry Hearts" as "The Fat of the Land" or "The Lost Beautifulnes," stand unexcelled as genre sketches of the East Side Jewish family.

"Mary Antin's "The Promised Land" has found a companion picture in Bertha Pearl's "Sarah and Her Daughter." The stories of Fannie Hurst, perhaps the most widely read of any of our Jewish writers, when they treat of Jewish life are singularly free of the grimness which colors the tales of Yezierska and Pearl. Edna Ferber is another deservedly popular short story writer and novelist whose finest work has been done outside the Jewish field. We wish Miss Ferber would give us a novel some day picturing the life of the Jew who has called America his home for two or three generations; it would be worth writing and Miss Ferber would do it to perfection.

"Rita Weinman is best known for her intimate studies of theatrical life. Her play of a few years ago, "The Gentle Wife," dealt with the problem of intermarriage, but except for a few surface peculiarities her Jewish characters cannot be distinguished from their Gentile protagonists. On the other hand, in "The Heritage," Viola Brothers Shore has treated the subject with real insight and courage."

### Lost Tribe Found?

Nairobi, Kenya Colony.—Local ethnologists believe they have discovered in the Kikuyu, a race of natives who inhabit the regions around Nairobi, one of the lost tribes of Israel.

They base this belief on the fact that many of the tribal customs of the Kikuyu bear a strong resemblance to those recorded in the Old Testament. For example, they believe in one God and the resurrection of the soul, will not touch pork, and will never herd pigs or do other unclean work. Also they carry out the ancient Hebraic custom of the scapegoat, by which a goat, after having had transferred to it the sins of the people, is driven out into the wilderness.

# FATIMA CIGARETTES

now 20c

for TWENTY

There is no other cigarette of such quality at such a price.

Let Fatima smokers tell you

LIGGETT & MYERS TOBACCO CO.



WINTER RESORTS—ATLANTIC CITY, N. J.



**The BREAKERS**

ATLANTIC CITY, N. J.  
On the Ocean Front. Fireproof.  
AMERICAN & EUROPEAN PLAN  
Comfortable, airy bed rooms. Luxurious  
lobbies with spacious verandas and sun-  
parlors overlooking the ocean. Hot and  
cold running sea water in all baths. An  
ideal sojourn for those seeking rest or  
recreation. Evening concerts. Dancing,  
golf privileges. Fireproof garage. Re-  
duced Fall and Winter rates.  
JOEL HILLMAN, Proprietor.

**SHUMAN'S**

**HOTEL RODMAN** 149 S. CAROLINA AVE.,  
ATLANTIC CITY, N. J.  
One of the leading, up-to-date hotels in Atlantic City. Newly refurbished and redecorated. Strictly  
Kosher. In the heart of all places of amusement. Running water in all rooms. Private baths. Elevator  
service. Long known for its excellent cooking and a high standard of service. Tel. 1765. 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 run-  
ning 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.  
Hungarian and American cooking. Most central location in the city. Elevator and all  
conveniences. Sun parlor, dance room; bathing from hotel. Write for summer rates.  
Open all year. B. HEVESSY, Owner and Proprietor.

**THE GILBERT COTTAGE**

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

**HOTEL MAJESTIC**

VIRGINIA AVENUE, NEAR BEACH ATLANTIC CITY, N. J.  
B. PELLISOFF and MRS. S. FRANKEL  
Open All Year 'Round.  
Telephone ATLANTIC CITY 3070-W

A modern brick Hotel of sixty rooms, of which forty have adjoining private  
baths and all rooms have running water, elevator and efficient steam heat.  
The Hotel is situated in one of the best spots of Atlantic City and enjoys a  
large Hebrew trade all the year. Moderate price and well financed.

**S. BERMAN & SONS**

305 ORIENTAL AVENUE ATLANTIC CITY, N. J.  
MORTGAGE INSURANCE REAL ESTATE

**A SOUTH JERSEY TRAGEDY**

By GERSHON AGRONSKY

(Copyrighted, 1922, by Jewish Correspondence Bureau)

The celebration of the fortieth anni-  
versary of the founding of Jewish col-  
onies clustering around Vineland, N. J.,  
has passed practically unnoticed. It is  
an event bristling with historic impor-  
tance for the American Jew. And it  
contains a sad lesson for all Jewry.  
Founded with the help of the Baron  
de Hirsch Fund on May 10, 1882, over  
sixty Jewish immigrant pioneers set to  
clear the land upon which there soon  
flourished the fine Jewish farms Wood-  
bine, Rosenheim, Norma, Alliance, Brot-  
mansville and others.

Forty years have wrought a startling  
change. The progress the Odessa and  
other Russian immigrants had in the  
beginning made in farming is as amaz-  
ing as the depression produced by the  
present deterioration. Farmsteads have  
been converted into hotels for summer

boarders, and barns into clothing fac-  
tories. With ever-increasing facilities  
for education, social intercourse, im-  
proved communication, modern imple-  
ments and lucrative marketing, the  
youth, born on the farms to none of  
the struggles and the hardships their  
parents had endured, deserted the vil-  
lages for urban careers of hucksters,  
doctors, conductors, drummers, writers,  
clerks and teachers.

Few of the old settlers remain to tell  
the Odyssey of the first and seemingly  
successful Jewish colonization effort in  
the United States or to deplore its pre-  
sent low estate. Here and there a pioneer  
will be found—Sidney Bailey and his  
wife in Alliance, for example. Sublime  
in his obstinacy to carry out to the  
end the aim he had set for himself, he  
clings tenaciously to the old farm and  
with a persistence born of high resolve  
turns a deaf ear to the pleadings of his  
grown children to seek rest, if not quiet,  
in the city. With touching zeal he and  
his wife continue to renovate the old  
place and even to expand.

**A. FRIEDMAN Meat Market**

BEEF VEAL LAMB MUTTON POULTRY Phone 3910-W  
610 ATLANTIC AVENUE ATLANTIC CITY, N. J.

**CIRCLE GARAGE**

18 NO. VIRGINIA AVENUE  
1010 ARCTIC AVENUE  
ATLANTIC CITY, N. J.  
Bell Phone 2555 F. O. FELD

**BROADWAY RESTAURANT AND BAKING CO.**

2031 Atlantic Avenue ATLANTIC CITY, N. J.  
Near Reading depot. Open day and night. A la carte at reasonable prices.  
Wedding and birthday cakes our specialty. TRUBY & GOODMAN.

**BOARDWALK GARAGE**

New York Ave. and Boardwalk ATLANTIC CITY, N. J.  
EXPERT BATTERY SERVICE. Phone 3428-W.

*La Victoire*

OPPOSITE STEEL PIER  
BOARDWALK  
ATLANTIC CITY, N. J.

*The Finest Restaurant on  
the Atlantic Coast*

CLUB BREAKFASTS  
TABLE D'HOTE, A LA  
CARTE

French and Danish Pastries  
"Sans Pareil" Chocolates.  
Polite Attention. Perfect Serv-  
ice, Ideal Surroundings.

CONCERT MUSIC  
DANCING EVERY EVENING  
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)

As for the rest, where three farm-  
steads formerly punctuated the land-  
scape, there is today one, and fifteen-  
acre farms once owned by individual  
Jewish settlers have been merged into  
hundred-acre estates owned by non-  
Jews.

The synagogues, once the only com-  
munity centers, are now practically de-  
serted, only the town halls being fre-  
quented by the few young folks who  
have lingered behind for want of an  
"opportunity" in the city, or who, hav-  
ing found that opportunity, return to  
revisit and be gone.

The failure of the Jewish colonization  
in South Jersey is the more tragic be-  
cause it was conceived by some as an  
alternative to Zionism. There were two  
movements among the Jewish student  
youth in Russia following the savage  
pogroms of 1882. One was the "Bilu"—  
"House of Israel, Arise, Let Us Go." This  
movement was, of course, directed to-  
ward Palestine. Roshon Le Zion and  
Petach Tikwah and the other Judean  
colonies are its fruits. The other was  
the "Am Olam" movement, fostered by  
zealots, who were persuaded that "Liv-  
ing People" could live anywhere—ex-  
cept in Palestine.

All Judean pioneers were not of the  
"Bilu." Nor did all South Jersey set-  
tlers belong to the "Am Olam." But  
some Judean anniversary of Rishon Le  
Zion was celebrated recently under the  
mandate and a Jewish high commis-  
sioner, and the festivities were in He-  
brew. Of the "Om Olam" founders one  
lies in his books beneath the ground on  
the little cemetery opposite the Norma  
Synagogue; the others have scattered to  
the four winds, with only Mr. and Mrs.  
Bailey left to recall their names.

**Missionaries Succeed Among  
Young Jews**

Warsaw (J. C. B.).—While the num-  
ber of adult Christians in Poland apply-  
ing for admission to the Jewish faith  
is growing daily, the Christian mis-  
sionaries claim success in attracting young  
Jews. The evangelists are conducting  
a vigorous propaganda, spreading litera-  
ture in thousands of copies, using both  
Yiddish and Polish as a medium. They  
appeal to the destitute and the despair-  
ing and this fact, it is said, accounts  
for the success of the proselytizing ef-  
fort.

**Expulsion of Budapest Jews Begun**

Budapest (J. T. A.).—Five hundred  
Jewish families, officially regarded as  
"aliens," despite their long residence  
in the country, have been ordered to  
leave Budapest and the Hungarian soil  
immediately. Prompt intervention by  
the Kehillah resulted in a reprieve until  
after the High Holidays, the authorities  
declining to go beyond that.

The expulsion follows a recent secret  
order directing the Hungarian officials  
to expel all "foreign Jews," regardless  
of their period of residence.

**I. J. BROWN MEAT MARKET**

All Kinds of Poultry—Beef, Veal and Mutton.  
CALL and DELIVERY  
921 ARCTIC AVE., Atlantic City, N. J.

WINTER RESORTS—ATLANTIC CITY, N. J.

**GROSSMAN'S HOTEL**

New Jersey Ave., Near Beach, Atlantic City, N. J.  
STRICTLY KOSHER

THE FOLLOWING RATES EFFECTIVE UNTIL DECEMBER 20, 1922:  
Room, with running water . . . . . one in room, \$35 and \$40; two in room, \$65 and \$70  
Room, with bath (sea water) . . . . . one in room, \$45 and \$50; two in room, \$80, \$85, \$90  
Grossman's Hotel is the foremost hotel in Atlantic City catering to Jewish clientele.  
Satisfactory accommodations, courteous service and homelike atmosphere. Bus  
meets patrons at station. For reservations, write to JOSEF GROSSMAN and SONS.

*Most Beautiful American-Kosher Hotel*

**THE BILTMORE**

Rhode Island Avenue, near Beach, Atlantic City, N. J.  
Hot and Cold Sea Water in all Baths  
Attractively Appointed Solarium Overlooking Beautiful Lawn. Tea served Every Evening.  
Concerts. Dancing. Nothing Lacking in Comfort or Convenience and the Cuisine is Perfect.  
A Magnificent Hotel at Moderate Rates—You Won't Be Disappointed.  
WILLIAM MALAMUT, Proprietor.

*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 3998-J OPEN ALL YEAR

**ADELPHIA HOTEL**

Oriental and Victoria Ave., Atlantic City, N. J., Near Boardwalk.  
This beautiful, fireproof hostelry is known for its modern equipment, excellent cuisine,  
according to dietary laws, and distinctive service. Every room an outside room with  
baths. Convenient to all places of amusement.  
BALL ROOM SPACIOUS SUN PARLOR

OPEN ALL YEAR **THE NEWMARK** PHONE: 2331-W

(Formerly THE BAYLINSONS)  
186 States Avenue Atlantic City, N. J.

Well established and renowned for its good food and homelike atmosphere. Centrally located—First house  
from the Boardwalk. Near all attractions. Spacious rooms, most of which face the ocean. Equipped with  
electric lights, private baths, hot and cold water; heated throughout, and open all year 'round. The cuisine,  
which is Hungarian-American, under personal supervision of Mrs. Newmark, an expert dietitian and former  
matron of the Jewish Hospital of Philadelphia, and Beth Israel Hospital of New York. Fall and Winter  
rates greatly reduced.

**PIERREPONT**

New Jersey Avenue and Beach, Atlantic City, N. J.  
RATES ARE BACK TO PRE-WAR BASIS  
ROOM, WITHOUT RUNNING WATER, FOR ONE . . . . . \$22.50 TWO . . . . . \$40.00  
ROOM, WITH RUNNING WATER, FOR ONE . . . . . 25.00 TWO . . . . . 45.00  
ROOM, WITH PRIVATE BATH, FOR ONE . . . . . 35.00 TWO . . . . . 60.00  
PER WEEK, AMERICAN PLAN, WITH MEALS  
Entire hotel remodeled; most rooms have hot and cold running water. Private ocean baths, also public  
ocean baths free of charge. Kitchen has been completely changed. All cooking strictly American-Jewish  
and under the personal supervision of Mrs. Fisher. Capacity 400. New dance hall.  
HERMAN FISHER, Owner—For over a quarter of a century Philadelphia's leading caterer.

**SIDKOFF'S HOTEL**

165 S. VIRGINIA AVENUE ATLANTIC CITY, N. J.  
Strictly Kosher. Centrally located. Large rooms, each with hot and cold running water.  
Private baths. Entirely redecorated and refurbished. Homelike surroundings. Reason-  
able rates. J. E. SIDKOFF, Prop.

**DAVIS' NEW SEABRIGHT HOTEL**

109-11 So. Rhode Island Ave., ATLANTIC CITY, N. J.  
The old, reliable Mrs. G. Davis announces that the New Seabright  
Hotel has been renovated, redecorated and refurbished and is  
equipped with all the modern, sanitary improvements and appli-  
ances. 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  
OPEN ALL YEAR ATLANTIC CITY, N. J.

**HOTEL LEONARD**

ATLANTIC CITY, N. J.  
225 ATLANTIC AVENUE,  
A place where the homelike comforts and atmosphere prevail. An ideal ren-  
dezvous for ideal people. Bathing accommodations.

**THE BAYLE**

212 SO. MASSACHUSETTS AVE.,  
Near Beach, Atlantic City, N. J.  
Strictly Kosher. Wholesome home cooking. Hot and cold running water in each room.  
Home comforts; reasonable rates. MORRIS ALTMAN, Prop.

**TOURNAINE HOTEL**

Corner Connecticut and Oriental Avenues  
NEAR BEACH, ATLANTIC CITY, N. J.  
Open all year. All modern im-  
provements. Hot and cold run-  
ning water in all rooms. Excellent  
Kosher cuisine. Home comforts.  
Reasonable rates.  
MRS. D. GOLDSTEIN Prop.

Where Your Patronage Is Solicited and Appreciated

**McDONALD'S RESTAURANT**

3958 Broadway, Audubon Theatre Bldg.

— THE BEST DINING PLACE ON THE HEIGHTS —

SPECIAL EVERY SUNDAY

TABLE D'HOTE DINNER (With Choice of Broiled Spring Chicken), \$1.00.  
TABLE D'HOTE DINNER, Evenings, 75c & \$1.00 || TABLE D'HOTE LUNCHEON, 65c  
FAMILY PATRONAGE A SPECIALTY



**The TAVERN**

156-8 WEST 48TH STREET  
East of Broadway

**A CHOP HOUSE**  
of Exceptional Merit

Under the Former Management of the  
**STRAND CHOP HOUSE**

**STRAND ROOF CASCADES** Broadway at 47th St.  
5.30 to 9 P.M. \$2.00 Per TABLE D'HOTE  
An Entirely New and Elaborate Revue—Dancing. Cover DINNER DE LUXE  
A la Carte All Hours—After-Theater Specialties

**Oreste Giolito** ITALIAN TABLE D'HOTE & RESTAURANT  
108-110 West 49th Street Phones Bryant 5252, 10144 111 West 48th Street

**PONTIN'S** A RESTAURANT OF KNOWN STABILITY  
GOOD FOOD PROMPT SERVICE MODERATE PRICES  
Established 1814 Phone Franklin 4721 Open Evening  
47 FRANKLIN ST., bet. B'way & Lafayette St. NANGERONI BROTHERS, Proprietors

NEW ON WASHINGTON HEIGHTS  
**National Delicatessen and Lunch Room**  
STRICTLY HOME COOKING. OSHINSKY & PERLMUTTER, Props.  
2082 AMSTERDAM AVE., Corner 163d St. Branch: 2111 Third Ave., nr. 116th St.

**REED'S RESTAURANT**

42-44-46 WEST THIRTY-THIRD STREET, Between Broadway and 5th Ave.  
An Example of the Highest Degree of Efficiency in Restaurant Service.  
FINEST EQUIPPED EATING PLACE IN NEW YORK CITY.  
POPULAR PRICES—OPEN NIGHTS and SUNDAYS.  
Direction of CHARLES C. REED.

**RED LION INN, Inc.**

BOSTON POST ROAD LARCHMONT, N. Y.  
High Grade Food. Music. Open All Year Round. S. BADOLATO, Prop.

**HOTEL GONFARONE** 38-40-42 WEST 8th STREET  
Bet. 5th and 6th Avenues  
TABLE D'HOTE AND SPECIAL DISHES A LA CARTE. Rooms Daily or Weekly. Baths  
and Steam Heat, etc. Phone Spring 3031. F. SABTORE, Prop.

**THE LAKESIDE** Real Home Cooking and Luncheon a la Carte.  
Table d'Hote Dinner \$1.00, 5:30 to 8 P. M.  
28 W. 46th ST., near 5th Ave. Afternoon Tea. Convenient to All Theatres and  
for Shoppers. Good Service.

**MAISON DOREE RESTAURANT**

2160 BROADWAY JOSEPH FRAWLEY, Prop.  
Superb Cooking, Excellent Service, Moderate Prices. Table d'Hote Luncheon  
and Dinner. Special Sunday Dinner. A la Carte at All Hours.

In Greenwich Village

144-146 BLEECKER STREET

Bercseny's Orchestra

Italian Kitchen

Phone Spring 8056

**OFFER'S RESTAURANT**

102-104 West 38th Street Phone Fitzroy 1744-6881 Newly Decorated  
No One Offers. What Offer Offers  
We have proved that in the past  
We are proving it at present  
We will prove it in the future  
LUNCHEON - 65c.  
DINNER - 85c.  
Open Sundays and Holidays

**Nikko Restaurant, 3941 B'way, cor. 165th St.**

REGULAR DINNER, 60 CENTS. LUNCHEON, 50 CENTS.  
A LA CARTE ALL HOURS  
FRESH FOOD. GOOD HOME COOKING

**Oreste Giolito** ITALIAN TABLE D'HOTE & RESTAURANT  
108-110 WEST 49th STREET Phones Bryant 5252, 10144 111 WEST 48th ST.

**JEWES AS PATIENTS**

By A DOCTOR

If asked to name the chief characteristic distinguishing Jewish from other patients, I should point without hesitation to the much greater devotion of Jewish people to their children. That Jewish children are much better nourished and better clothed than their Gentile companions of the same social status was established some years ago by special investigation in Leeds, and has been repeatedly confirmed by the careful observation of school doctors in London and elsewhere. I find that Jewish parents are especially anxious that their children should receive early treatment for diseased teeth, and there is little doubt that this forethought serves to shield their children from the many diseases beginning in childhood and adolescence which lead to chronic ill health in the adult. The doctor practicing among the Jews finds that ailing children are brought to him at a much earlier stage of disease than is the case with the children of his other patients; indeed, he acquires in this way valuable opportunities for the study of maladies in their very early stages. It is a thousand pities that advantage cannot be taken of these opportunities along the more systematic lines of the St. Andrew's Institute, in which Sir James MacKenzie and his pupils are conducting painstaking researches into early signs and symptoms and their significance.

Among the poorer classes the doctor cannot fail to be struck by the greater intelligence shown by the Jewish patients, who rarely fail to give him a history of their disease in correct chronological order, and showing considerable powers of accurate observation. If you ask an uneducated Christian patient how long he has had a pain he will probably tell you, "A nice piece now." When you repeat "How long?" he is quite likely to say, "I first had it after our Charlie was married." The Jewish patient, on the other hand, will at once more helpfully reply, e.g., "I first noticed it three weeks next Sunday." The greater powers of observation and the greater intelligence of the poorer Jewish classes have been the cause of not a few rude shocks to the inexperienced and not too competent doctors who have tried to acquire a practice in the East End, with the assets of self-assurance and a breezy, cheerful manner, but without the capacity and the will to make a thorough examination, to form a careful diagnosis and to give an honest explanation and reasoned advice. In medical practice, as in other fields, it is difficult to bluff a Jew.

It is a little surprising when first one works amongst the Jews to find how purely a commercial view they take of their relations with their medical man. In other practices, however poor the patients may be, there grows up before long a bond of personal attachment between the patient and the "family doctor," but with the Jew it is purely a matter of business. When I have been called to see a patient who is just beginning with an acute disease such as pneumonia, and when I have explained that the illness is a serious one likely to last some days at least, I have long ceased to be surprised on asking when to pay my next visit to be told: "We will see how he is tomorrow and let you know if you are to call." I must confess, however, that among my poorer patients it is still with some annoyance that I am met on the doorstep on the occasion of my second or third visit (as arranged) with a polite but firm intimation that the patient being "much better, thank you," I am at liberty to walk away.

The "Unconventional" Jew

In the matter of superseding the doctor who has been attending a patient the Jews display a purely commercial

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

JOHN DUNSTON & SON, Proprietors  
759-761-763 Sixth Ave. New York City

**THE ARISTOCRAT RESTAURANT**

A restaurant for discriminating people where popular prices prevail

120-122 West 72d St., bet. Broadway and Columbus Ave.  
Dinner, \$1.25; Saturdays and Sundays, \$1.50. Special table d'hote luncheon, 75 cents. Afternoon tea for individuals or parties a specialty. Good music.  
C. ARKEDIS, Prop.

Table d'Hotel DINNER \$1.00  
MUSIC OPEN ALL NIGHT  
**NICHOLAS** Good Food at Moderate Prices  
178th St. & St. Nicholas Ave.  
SHORE DINNER \$1.25  
A LA CARTE AT ALL HOURS

140 FULTON STREET One Flight Up  
**PECK'S RESTAURANT** PRIVATE ROOM FOR PARTIES  
LUNCH 65c. DINNER 85c. TELEPHONE Cortlandt 4722  
A LA CARTE ALL DAY

**CHARLIE** formerly of the GARDEN RESTAURANT

WISHES TO ANNOUNCE THAT HE IS NOW CONNECTED WITH  
**FABACHER'S** 105 WEST 48th STREET  
OPPOSITE FRIARS CLUB

**GOLD'S** A RESTAURANT OF SUPERIORITY. ALL THAT THE NAME IMPLIES. DELICIOUS SANDWICHES AND SALADS. BROADWAY AT 161st STREET.

attitude and a kind of deceitfulness which on the whole do not profit them. Until yesterday I was attending a Jewish woman of the lower middle class who for three months has been suffering from inoperable cancer, which was suspected within a fortnight of the appearance of the early symptoms, and was definitely diagnosed ten days later in conjunction with a titled specialist who is the most eminent authority in the world on the disease of the organ in question. The truth was told there and then to the relatives; the patient, to whom the truth has not been disclosed, has been kept free from pain and has been consistently cheerful. At the recommendation of an acquaintance another doctor has now taken over the case, and has assured the patient that she will be much better, if not quite well, in six weeks. I am not without sympathy for the other doctor; my experience tells me that it is extremely unlikely that he has been told of the verdict or even of the visit of the specialist.

A similar suppression veri brought another patient to me who, five minutes after I had examined him and made a diagnosis of gallstones, informed me that it was only the day before he had walked out of one of our leading hospitals literally on the eve of an operation for that very complaint. I do not regard this as an example of nervous fear; he had conceived an idea that the examination which he had undergone since entering the institution had not been sufficiently painstaking, and before submitting to the

inevitable he wished to have the diagnosis confirmed by an independent and certainly unprejudiced judgment.—London Jewish World.

A Bearsted Story

It is said that Lord Bearsted laid the foundations of his fortune upon the accident of an illness. Many years ago the doctors diagnosed his condition as being extremely serious—so runs the story—and counseled his taking a long sea voyage. Mr. Marcus Samuel, as he then was, elected to go to Japan, where he had some comparatively small business interests. When he was there a proposition was made to him in reference to oil which, however, he refused to consider because he thought the condition of his health was such as not to warrant his undertaking fresh business responsibilities. He returned to England, and his physician found him so much improved in health that it was determined later on that he should take another voyage, and again Mr. Samuel elected to travel to Japan. The offer of the oil business was again brought before him, and this time he considered it—and, in fact, has been considering it ever since. As we say, this is as the story goes, and it may be apocryphal. Still, these little narratives do not get about without there being something in them, just as there is never smoke without fire. So we expect that Lord Bearsted is one of those lucky individuals who built up fortune on misfortune.—London Jewish World.

**The ROSE CASINO**

STRICTLY HIGH CLASS CATERING  
for Weddings, Banquets, Confirmations, Etc.  
Phone Morningside 8634. Bet. 121st & 122d Sts.  
M. H. KLEIN, Caterer  
235 LENOX AVENUE, NEW YORK

You Can BANK on Your Health by Eating at

**X-L LUNCH**

501 WEST 23d STREET  
501 WEST 145th STREET  
M. A. BALDOZZY, Prop.

**THE ANNEX RESTAURANT**

18 WEST 33d STREET  
AN EATING PLACE FOR CONNOISSEURS  
Telephone East's Rest. Ladies' Grill  
Madison Square 2703 Madison Sq. 2602

**Joseph Guffanti Inn**

Ocean Parkway, CONEY ISLAND  
Phone: Coney Island 469-516. Open All Year.

MRS. LENA GREENBAUM and MRS. NATALIE JUNGMAN

Have Secured the Residence at  
19 WEST 86th STREET

Where They Will Conduct a

**HIGH CLASS PRIVATE DINING ROOM**

— DIETARY LAWS STRICTLY OBSERVED —

Meals of the HIGHEST ORDER will be served to the satisfaction of the most discriminating.

**CECIL RESTAURANT, Broadway at 94th Street**

Under the Management of the Well Known American Hungarian Restaurateurs

Luncheon 65c., Table d'Hote Dinner \$1., Breakfast a la Carte

**THE CROWN HOTEL PROVIDENCE, R. I.**  
FRED MANSFIELD, Prop.

**MOUNT VERNON, N. Y.**

**R & R COMMUNITY WET WASH Laundry**  
125 SOUTH FOURTH AVENUE Phone Hillcrest 1793 MOUNT VERNON

**THE STANCOURT LAUNDRY CO.**

All Family Wash Is Washed and Ironed Complete and Charged by the Pound.  
Mount Vernon Branch: 25 E. Third St., MOUNT VERNON; Phone Hillcrest 4015.

**Dine at the L. & Z. BAKERY AND RESTAURANT**

Successor to ENDRICHS (24 S. FOURTH AVENUE)  
We serve the best of food that the market affords. We never sacrifice quality for price. Pure butter and strictly fresh eggs are the only ingredients used for all our cakes and pastries.  
THE MOST POPULAR PLACE IN TOWN

**Levine's Soda and Confectionery Store**

DELICIOUS HOT CHOCOLATE  
64 SOUTH FOURTH AVENUE MT. VERNON, N. Y.

**REMOVAL SALE**

We Must Move—Our Building Is to Be Remodeled. Selling Saxophones, Phonographs, Violins, Banjos and Mandolins at Twenty-five per cent. off, Beginning January 1, 1922.  
PEASE MUSIC CO. Telephone Hillcrest 1330. 18 E. 1st STREET.

*Petty Crown Bakeries*

Home Made Pastries  
French Cheese Cakes  
Coffee Shoppe and Delicious Sodas  
Hillcrest 2438, Mt. Vernon, N. Y.

**DR. H. SWANSON & SON CHIROPODISTS**  
Proctor Bldg. Phone Hillcrest 2618 Mt. Vernon

**RABBI WISDOM**

By MARTIN BUBER

Love's Bidding

A student asked Rabbi Schmelke: "We are bidden to love our neighbors as ourselves. How can I do that when my neighbor does me ill?"

The Rabbi answered: "Thou must understand the command aright: love thy neighbor as something that thou art thyself; for all souls are one. Each is a spark from the original soul, and that original soul is in all of you, as thy soul is in all the limbs of thy body. It may sometimes happen that thy hand slips and strikes thee. Wouldst thou then take a rod and beat thy hand because of its blunder, and thus a'd to thy pain? So it is if thy neighbor, whose soul is part of thy soul, does thee ill in his blindness. If thou dost retaliate upon him, thou merely injurest thyself."

The scholar asked again: "But if I see a man who does ill to God, how can I love him?"

"Dost thou not know," said the Rabbi, "that the world soul issues from God, and that every human soul is a part of God? And wouldst thou not pity it, didst thou see one of the holy sparks from that soul caught fast and likely to be extinguished?"

Misfortunes

Rabbi Schmelke and his brother once went to their teacher, the Rabbi of Meseritz, and said to him: "Our wise men have said a saying that leaves us no peace, because we cannot understand it. It is the saying that man ought to praise God for ill fortune as much as for good fortune, and should welcome both with equal gladness. Explain to us, Rabbi, how we are to understand that."

The Maggid answered: "Go into the schoolhouse. There you will find a man smoking a pipe. The man is Sussya. He will explain it to you."

They went into the schoolhouse and asked their question of Rabbi Sussya. He laughed, and said: "You have hunted up a fine party for your question. You must go to someone else, and not to a man like me, for I have never experienced misfortune in my life."

They knew, however, that all of Rabbi Sussya's life, from the time of his birth to the day when he thus spoke to them, had been one long period of pain and suffering. Thereupon they understood.

Good Works

When Rabbi Elime'ech returned home from a town that he had visited, the students accompanied him for a long distance. When the wagon in which he journeyed passed out of the town gate, the Rabbi alighted and told the driver to go on; then he walked among those who accompanied him. When the students asked him in surprise why he did this, he answered: "When I saw how devotedly you were performing your kind task of accompanying me, I could not bear not to share in it."

False Messiahs

An unbeliever asserted to the Rabbi of Berdichev that the great masters of old were steeped in error. For instance, Rabbi Akiba believed that the agitator Bar-Kochba was the Messiah, and served him.

Thereupon the Rabbi of Berdichev replied: "Once upon a time the only son

**MILADY'S SALON**

"Taking Care of Milady's Hair"

A 5th Ave. Ladies' Salon in Mt. Vernon. A 5th Ave. Service But With Mt. Vernon Prices.

Scientific Scalp, Hair and Facial Treatment.

Steinmetz & Klein, Props.

105 Prospect Ave., Mt. Vernon, N. Y. Phone Hillcrest 2936

of an emperor fell ill. One physician advised that a piece of linen be smeared with a burning saive and wrapped around the bare body of the patient. Another physician, however, discouraged this, because the boy was too weak to endure the pain the salve would cause. Thereupon a third physician recommended a sleeping-draught, but a fourth physician feared this might endanger the heart of the patient. Upon that, a fifth physician advised that this sleeping-draught be given by teaspoonfuls to the patient as often as he awakened and felt the burning of the salve. And this was done.

"Thus, when God saw that the soul of Israel was sick unto death, he wrapped it in the biting linen of poverty and misery, but laid upon it the sleep of forgetfulness, in order that it might endure the pain. However, lest the spirit expire utterly, he awakens it from hour to hour with a false hope of a Messiah, and again puts it to sleep until the night shall have passed and the true Messiah shall appear. For such reasons the eyes of the wise are sometimes blinded."

Progress

Rabbi Salman related: "Before I was at Meseritz I had a faith that filled me constantly with love and with fear of God. At Meseritz I advanced to the stage where my whole conscious existence was but love and fear. When I first heard the Maggid say: 'The divine attribute of grace, that is our love of God; the divine attribute of power, that is our fear of God,' I imagined that it was a figure of speech, but later I saw it was a literal fact. God's grace is God's love; God's power is fear of God."

Clairvoyance

Just before he died, a Rabbi asked his grandson: "Dost thou see aught?" The grandson looked at the Rabbi in surprise. Thereupon the dying man said: "I see as yet only the divine nothing that gives life to the universe."

Opposition

Rabbi Moses had been from his youth an enemy of the Chasidic doctrine, which seemed to him an untrue and wicked heresy. Once he was visiting his friend, Rabbi Joseph Ascher, who like himself was an enemy of the new teaching. It happened that just at that time the prayer book of Master Luria, the Venerable, who was the leader of the Chasidic sect, was first printed. When a copy was brought to the two Rabbis, Rabbi Moses jerked the heavy volume from the hands of the messenger, and cast it upon the ground. Rabbi Joseph Ascher picked it up and said: "After all, it is a prayer-book, and we must not treat it disrespectfully."

When this incident was related to Rabbi Jacob of Lublin, he said: "Rabbi Moses will join the Chasidim, but Rabbi Ascher will continue an opponent of that sect. For he who is an ardent enemy may become an ardent advocate, but he whose enmity is self-contained and moderate will never change."

A Dialogue

The Rabbi of Lublin said to his student: "Tell me, my friend, why do you swallow your words when you pray?"

"Because the words are so sweet to me."

"Don't you think that mine may be the same to me?"

"Yours, Rabbi, are sparks of fire. One does not swallow those."

A Merry Sinner

In Lublin there lived a great sinner. Whenever he conceived a desire to converse with the rabbi the latter received him and talked with him as with a confidential friend. Many of the rabbi's students were angered at this, and one of them said to another: "How does it happen that the rabbi, who can read the heart of any man the moment he first sees him, and can trace the genealogy of a soul upon the forehead, does not see that this man is a sinner? And if he sees that, how can he associate and converse with him as he does?"

Finally the two students plucked up courage to go to the rabbi and ask him. He answered: "I know these facts as well as you do, but you will recall how I love cheerful, happy men and dislike gloomy and despondent men. This man is a great sinner. Other men repent their sins after they have committed them, and are remorseful for a brief time, then return to their folly. This man, however, knows no remorse and no care, but dwells within his happiness as in a tower. And the charm of his happiness wins my heart."

Embarrassment

A man to whom the Rabbi of Lublin was describing all the secret weaknesses of the soul interrupted him, saying: "Rabbi, thou shamest me."

**MOUNT VERNON, N. Y.**

**TIRES**

GOODRICH UNITED STATES FIRESTONE MADISON STEAM VULCANIZING

R. J. RENNIE Circle Tire & Repair Co. 230 N. 4th Ave. Phone 3074

**Samuel Gibson BUILDERS**

PROCTOR BUILDING MOUNT VERNON

**ORNAMENTAL PLASTERING CABINET WORK A SPECIALTY**

Telephone 1486

**KLUG & TAFT Beds and Bedding**

HAIR MATTRESSES STERILIZED AND RENOVATED  
66 West First Street, Mount Vernon 13 Spring Street, White Plains, N. Y.

**AUTO ELECTRICAL REPAIRS**

ALL MAKES. BATTERIES, RECHARGED and REPAIRED. ALL WORK GUARANTEED.  
FRED W. SCHOY  
22 STEVENS AVE., MT. VERNON, N. Y.; Tel.: Oakwood 9134.

**THE WEST SIDE COAL & SUPPLY CO.**

11 DEPOT PLACE Phone: HILLCREST 1468

**WARREN'S ART SHOP**

PERSONAL GREETING CARDS FOR CHRISTMAS ARE NOW ON DISPLAY. PICTURE FRAMING.  
7 West 2nd Street Phone 1564 Hill Mt. Vernon, N. Y.

"If I shame you," said the rabbi, "if I shame you, I beg your pardon."

Self-Mortification

Once upon a time there came to the Rabbi of Kosnitz a man who wore sackcloth next his body by way of penance, and who always fasted from Sabbath to Sabbath. The Maggid said to him: "Dost thou think that evil temptations will go out of thy way? They nest like vermin in thy sackcloth. He is a better man who pretends to fast from Sabbath to Sabbath and secretly takes a couple of bites of food each day; for he merely deceives others; but thou art to thyself a deception and a lie."

On the Imitation of God

The Rabbi of Sassof once gave his last coin to a man of evil reputation. His students reproached him for it. Whereupon he replied: "Shall I be more particular than God, who gave the coin to me?"

Justification

Whenever a certain rabbi perceived anything evil he always put in a word with God in favor of the wrongdoer. Once some people in his vicinity interrupted him with shallow chatter while he was praying. Whereupon he added to his prayer: "Lord of the world, see these people. They call unto thee even in the midst of their eager conversation."

Kindness to Animals

When Rabbi Wolf of Zbaraz was upon a journey he would not permit the driver to beat his horses, saying to him: "You have no need even to scold them if you understand how to address them properly."

troverted by many men who were in touch with conditions, who declared that the Jews and the Mohammedan Arabs in

The Vain Hermit

Someone told a rabbi about a man who was dwelling alone in the wilderness that he might acquire holiness. Whereupon the latter replied: "Many thus withdraw into a wild place and watch through the bushes to see if people are admiring them from the distance."

Bearing One's Own Light

A young rabbi complained to his teacher: "During the hours when I am studying I feel filled with life and light, but as soon as I cease to study that all disappears. What ought I to do?"

Whereupon the rabbi answered: "That is like a man who journeys through a forest on a dark night, and part of the way is accompanied by another who carries a lantern. At length they come to where their paths divide and each must go alone. If each carries his own lantern he need fear no darkness."

The Meaning of Life

When Rabbi Bunam was lying on his deathbed his wife wept bitterly. Thereupon he said: "Why dost thou weep? All my life has been given me merely that I might learn to die."—Translated from Pester Lloyd (Hungarian) in the Living Age.

**Pinsk Jews Harassed by Missionaries**

Warsaw (J. C. B.).—Evangelical missionaries at Pinsk erecting a home for homeless refugees are bent on securing the site of several Jewish houses, reports say. Unable to obtain the owners' permission, the missionaries are attempting to intimidate the Jewish tenants into leaving their homes. Workmen are said to have commenced digging on the Jews' premises, causing considerable damage to the property.

Warsaw (J. T. A.).—Declaring that the Jews, who constitute 50 per cent. of the population of Schedlitz, have no representation on the Election Commission for that precinct, the Executive Committee of the Schedlitz Kehillah, speaking for all Jewish organizations of that place, submitted a memorandum to the authorities demanding equal representation.

**LOBES BODY COMPANY, Inc.**

Manufacturers of "LOBES" Custom Built Automobile Bodies. REPAIRING — PAINTING — TRIMMING  
MOUNT VERNON, N. Y. Phone 3997

Telephone Hillcrest 2384 Res. Phone: Hillcrest 3891-B

**E. C. STAFFORD**

UPHOLSTERER and DECORATOR  
25 PROSPECT AV. At the Old Stand MT.VERNON, N. Y.

**Charles B. Bayles** Formerly H. W. Brown Co

Manufacturers of and Gas & Electric Fixtures  
Dealers in  
150 S. 4th Ave. Phone Oakwood 9486 Mt. Vernon

**John H. Cordes Real Estate & Insurance**

38 W. FIRST ST., Mt. Vernon, N. Y. Phone 1490

**Miss L. Emmeluth**

ART EMBROIDERIES AND STAMPED GOODS  
Ladies Home Journal Patterns  
9 West 2nd Street Mount Vernon

**HILLCREST DAIRY**

Tel. Con. RAY & FINKELSTEIN, Props.  
Dealers in BUTTER and EGGS, TEAS and COFFEES—Wholesale and Retail.  
6 EAST THIRD ST., Mt. Vernon, N. Y.

**RELKIN'S DRUG STORE**

114 West 1st St., Corner 9th Ave.  
Phone Hillcrest 2857-1738 Mt. Vernon, N. Y.

STATIONERY	J	CIGARS
MAGAZINES	O	CIGARETTES
LEATHER	E	TOBACCOS
GOODS	L	
NOVELTIES	S	PIPES.

115 Prospect Ave., Mt. Vernon

**ODELL & WATT**

MEN'S FURNISHINGS  
210 Main Street 22 So. 4th Avenue  
New Rochelle, N. Y. Mount Vernon, N. Y.

**DANIEL JOHNSTON**

UPHOLSTERER and DECORATOR  
Cabinet Work—Refinishing. Telephone 3141  
13 PROSPECT AVE. MT. VERNON, N. Y.

**AMERICAN BEAUTY SALON**

HAIR GOODS, TOILET REQUISITE  
SPECIALISTS IN TREATMENT OF THE SCALP  
MARCEL WAVING  
HAIR DRESSING  
3 STEVENS AVENUE  
Proctor Bldg., Mt. Vernon, N. Y.  
Phone Oakwood 8961

**E. A. PARTCH**

Tires and Vulcanizing Supplies, Dry Cure Retreading  
118 EAST THIRD STREET MOUNT VERNON, N. Y.

Famous Estate Gas Ranges  
UNEXCELLED BAKING  
HIGH EFFICIENCY  
WHITE ENAMEL RANGES  
LOW PRICES

**E. E. GUION & SON**

Plumbing—Heating—Roofing  
426 WEST LINCOLN AVENUE,  
(Opposite 13th Avenue)  
MT. VERNON, N. Y.  
Phone OAKWOOD 3844

# NEW ROCHELLE, N. Y.

Loans on First Mortgage — THE SAVINGS BANK — Permanent and Building Loan

## Peoples Bank for Savings

— IS THE ONLY SAVINGS BANK IN NEW ROCHELLE —  
65% of Its Deposits May Be, And Is Loaned on Mortgage. Every Depositor Is Helping the Housing Situation.

ARE YOU A DEPOSITOR?

BEST BANKING AND TRUST DEPARTMENT SERVICE AT

### THE NATIONAL CITY BANK

MAIN AND LAWTON STREETS, NEW ROCHELLE

CAPITAL and SURPLUS, \$500,000. TOTAL ASSETS, OVER \$9,500,000

Authorized to Do Trust Company Business.

CONSERVATIVE, OBLIGING and PROGRESSIVE. ACCOUNTS SOLICITED.

## Alexander Stevens

PRESCRIPTIONIST  
309 North Ave., New Rochelle  
TELEPHONES 1131-2051  
Deliveries Anywhere

## CHERRY CREST Dining and Tea Room

We make a specialty of home made Pastry, Salads and Sandwiches to take out. Catering.

ALEXANDER SCALES, Proprietor  
73-75 NORTH AVENUE Telephone 5378  
NICELY FURNISHED ROOMS  
NEW ROCHELLE, N. Y.

## Odin Studio of Photographic Portraiture

Portraits at your home or at Studio. All work absolutely guaranteed to satisfy. PRICES RIGHT

84 NORTH AVENUE

## SHILLER BROS.

NEW ROCHELLE 2633. Box Trade a Specialty.  
Cigars, Stationery, Sporting Goods,  
Toys and Novelties.

511 MAIN STREET NEW ROCHELLE

## B. J. BYRNE

Automobile Painting  
Private and Commercial  
LAWN AVENUE, NEW ROCHELLE, N. Y.  
(Near North Ave.) Phone 2195.

## The Lillian Hat Shop

MADAME L. JAY, Proprietor  
EXCLUSIVE MILLINERY

258 HUGUENOT ST. NEW ROCHELLE

## W. B. Kershaw AUTOMOBILES and CARRIAGES

All kinds of Iron Works Special attention given to  
ESTABLISHED 1858 Repairing and Painting  
29-31 LAWTON ST., New Rochelle Tel. 2453

## STRICTLY FRESH EGGS

Guaranteed not to be over 48 hours old.  
Butter—only the best quality. Fresh roasted  
coffee every day in our Royal System Coffee  
Roasting Machine. E. KRASTEN. Phone 2644

## WHITE WAY DAIRY

20 LAWTON ST., NEW ROCHELLE.

## Printing High Grade Job Work

THE LITTLE PRINT  
236 HUGUENOT ST. PHONE 2355.  
NEW ROCHELLE NEW YORK  
STATIONERS ENGRAVING

## The Hudson Grocery Co.

GROCERIES, FRUIT AND DELICATESSEN  
A Full Line of Fruit and Vegetables received daily  
77 CEDAR ROAD Phone 2341 NEW ROCHELLE

## Westchester Auto Radiator Co.

Manufacturers and Repairers of Automobile  
Sheet Metal Parts, Etc.

173 Huguenot Street NEW ROCHELLE  
Phone New Rochelle 4368

## NORTH AVENUE CIGAR STORE

Agents for Spalding Sporting Goods. Newspapers and  
Magazines Delivered at Residences. Stationery, Toys  
and Sporting Goods. Cigars, Huvier's Candy, School  
Supplies.

204 NORTH AVE., cor. Colling Ave., Tel. 817-3996-3972  
NEW ROCHELLE, N. Y.

## TRUCK TIRES PRESSED ON

DAY OR NIGHT

### Woodside Tire Exchange

493 MAIN STREET Telephone 3704

## Economy Produce Quality Groceries

M. DWORKIND, Proprietor Phone 3071  
341 NORTH AVENUE, NEW ROCHELLE, N. Y.

PHONES: Office 791; Residence 1371-M.

## BIORK'S TAXI SERVICE

DAY AND NIGHT

Cars Meet All Trains. Commuters' Cars Stored by Day,  
Week or Month. Seven Passenger Sedan for Hire.  
Office: 2 AVE. E., NEW ROCHELLE, N. Y.

## North Avenue Tailoring

Telephone 5410 PLOTKIN BROS.  
Traveling, Cleaning, Pressing and Repairing.

240 NORTH AVENUE, NEW ROCHELLE

## J. GREENWALD

High Grade Cigars and Stationery.  
Orders Phoned to 4489 Promptly Filled.

118 NORTH AVE., NEW ROCHELLE, N. Y.

## LAWTON PRODUCE CO.

26 LAWTON STREET, NEW ROCHELLE  
PROMPT DELIVERY

Over 65 Years in Business. — Est. 1857 —

# SURE TRADE POP



## SURE EXTERMINATOR

When everything else fails try "SURE POP." Clears out and kills rats, mice, roaches, bedbugs, fleas, ants, moths, and all vermin. Our "Sure Pop" Bedbug Liquid is not poison. CAUTION—Beware of worthless imitations. Look for trade mark (SURE POP.) None other genuine. All our goods guaranteed as represented or money refunded. Sizes \$1.00, \$1.25, \$1.50, \$2.00 and \$2.50. Sent prepaid on receipt of price. Prompt attention given phone or mail orders. Phone 0730 Beekman. Special rates to Hotels and Restaurants. CONTRACTS taken for extermination of Rats, mice, roaches, Bedbugs, ants, fleas, moths, etc. Trained ferrets for sale.

ADOLPH ISAACSEN & SON, INC.,  
63 FULTON ST., N. Y. OUR ONLY STORE

## WAR ON INSECTS



Sallade's Mosquito Bite Cure and Insect Destroyer. For bedbugs, moths, fleas and ants. (Non-poisonous.) Bottle, 1/2 gallon and 1 gallon. Sallade's Roach Terror, 1/4 and 1 lb. tins, will clear your boat or house of Roaches. At druggists and dealers or Sallade & Co., 121 Leroy Street, New York City.

Even as late as the nineteenth century a certain Baruch ben Samuel, of Pinsk, was sent to search for the "children of Moses," as they were called by some writers, in Yemen. He traveled fifteen days in the wilderness, and declared that he met Danites feeding flocks of sheep. In 1835, an American physician was appointed by the American Board of Foreign Missions to practice among the Nestorians of Mesopotamia, and he found among them a tradition that they were descendants of the lost Ten Tribes. He considered that the tradition was confirmed by the following facts: They dwell in the neighborhood to which the original Ten Tribes were deported; their language is a branch of the Aramaic; they still offer sacrifices and first fruits, like the ancient Israelites; they prepare for the Sabbath on the previous evening; and they have Jewish names and features. Grant, who has written on the Ten Tribes, is of opinion that the devil-worshippers in the same region were also descended from the lost tribes, as they observed the rite of circumcision, offered sacrifices and the paschal lamb (on the 24th of Nisan), and abstained from forbidden food.

The Afghans have often been identified with the lost tribes. They declare that Nebuchadnezzar banished them into the mountains of Ghur, whence they maintained correspondence with the Arabian Jews. They still call themselves "Beni-Israel," and they have a markedly Jewish appearance. Their claim to Israelitish descent—which is not to be despised—is allowed by most Mohammedan writers. The modern chiefs of Afghanistan trace their descent to one Kais, who traced his descent through forty-seven generations from Saul.

The Karaites of the Caucasus professed to be descendants of the lost Ten Tribes in order to avoid the accusation that their forebears had been concerned in the execution of Jesus. They pretended to have been settled in the Crimea since the time of Shalmaneser. The plea proved effective with the Russian government, which exempted them from many of the disabilities suffered by ordinary Jews. Then, at various times, the outlying colonies of Jews to be found in China, India and the Sahara were identified by travelers with the lost Ten Tribes. It has even been asserted that the high class Hindus, including all the Buddhists, are descendants of the Scythians, who were identified with the Ten Tribes. Buddhism, it has been said, is a fraudulent development of the Old Testament Doctrines.

The Anglo-Israel Theory rests in very large measure on the idea that the Scythians (who appear in history at the same time and in the same place as the Israelites removed by Shalmaneser) were identical with the Ten Tribes. Dan is sometimes identified with Denmark, and at other times with Danaun of Irish tradition. But the chief argument advanced is that the English satisfy the conditions of the Prophets regarding Israel, in so far as they live in a far-off island, speak in a strange tongue, have colonies throughout the world, and yet worship the true God.

The Ten Tribes have also been located in Japan. It is pointed out that the first king of Japan was Osee, 730 B. C. E., and the last king of Israel was Hosea, who died 722 B. C. E. The Shinto temple is divided into a holy and a most holy place, and the priests wore a linen dress and breeches like the Jewish priests of old. The Masai of East Africa and the Australians have likewise been identified with the tribes of Israel. Nor have the aboriginal inhabitants of Central and South America escaped from the many theories that have been advanced on this subject. According to Manasseh Ben Israel, Antonio Montesinos deposed before the Beth Din of Amsterdam that, while traveling in Peru, he had met a number of natives who recited the Shema in Hebrew and who informed him through an interpreter that they were Israelites descended from Reuben, and that the tribe of Joseph dwelt in the midst of the sea. Jewish customs were to be found among other inhabitants of Central and South America. The Mexicans kept the jubilee, rent their garments in mourning, kept perpetual fires

# WHITE PLAINS, N. Y.

QUALITY SHOES *Guinzburg Bros.* 113 MAIN STREET

## TUCKER & TURNBULL Insurance

The Agency of Service. Ask the People we Insure  
185 Main Street Telephone 763  
White Plains, N. Y.

EVERY MODERN BANKING FACILITY

## THE COUNTY TRUST COMPANY

162-164 MAIN STREET WHITE PLAINS, N. Y.  
Visit Our New MASSIVE SAFE DEPOSIT VAULT.  
Protect Your Valuables From Fire and Burglary.  
Boxes \$5.00 Up.—Engage a Box at Once. Also Silver Storage Vaults.

## VOGT'S DRUG STORE

CHEMICAL LABORATORIES. ANALYSIS: WATER, MILK and URINE.  
85 MAIN STREET WHITE PLAINS, NEW YORK

## F. RANSCHT, Fine Family Groceries and Provisions

36 MAIN STREET Telephone 626  
WHITE PLAINS, N. Y.

## SUBURBAN LAUNDRY CO.

SEMI-FINISHED FAMILY LAUNDRY SERVICE, 12c PER POUND.  
43 HAMILTON AVENUE TELEPHONE 1011

on their altars and observed the custom of Levirate marriage. The Peruvians shared some of these customs. From all this Manasseh Ben Israel inferred that the aboriginal inhabitants of America were the lost Ten Tribes. England at that time was, in his view, the only country from which they were excluded, and that was why he was so anxious to secure their readmission. Some authorities have tried to discover traces of the lost tribes among the North American Indians.—London Jewish World.

## Large Sums Advanced by J. D. C. for Reconstruction Work in Europe

Some insight of the work being done by the Joint Distribution Committee to reconstruct the war-stricken communities of Europe is revealed in a review of the operations of the Reconstruction Committee up to July 31 which has been sent to Colonel Herbert H. Lehman by Leonard G. Robinson, European director for reconstruction.

Two hundred seventy-three million Polish marks has been granted sixty-four local credit organizations in Poland through the Central Credit Kassa in Warsaw; the Central Credit Kassa in Bialystok has granted loans to sixteen kassas in its district, aggregating 78,000,000 Polish marks. The Vilna People's Bank has loaned 87,000,000 Polish marks. In Galicia loans were made to twenty-one kassas amounting to 48,000,000 Polish marks.

About seventy consumers' co-operatives in Poland are expected to comply with the requirements of the Joint Distribution Committee, and it is anticipated by Mr. Robinson that about \$70,000 will be required for their operations. Already 23,500,000 Polish marks have been loaned to such co-operatives; 600 farmers in the Vilna-Grodno district have received loans totaling 40,000,000 Polish marks. For orchard planting loans have

been advanced amounting to 20,000,000 Polish marks.

The rebuilding of homes destroyed during the war is swinging along with ever increasing momentum, especially in the districts of Pinsk, Grodno and Brest-Litovsk. Mr. Robinson says that at least 1,500 homes will have been built before the end of the building season and that 3,500 more will be reconstructed during 1923. In addition to the \$50,000 already spent for the equipment of fifteen trade schools in Poland, Mr. Robinson estimates that another \$25,000 will have to be spent during next year.

Turning to Roumania, Mr. Robinson reports that up to June 30 1,243,400 lei have been advanced in 250 personal loans through the Wiederaufbau Gesellschaft. Two hundred fifty-five loans, amounting to 3,065,600 lei, have been made for house reconstruction. With the balance still in hand from appropriations already made no further appropriations for these purposes will be necessary, says Mr. Robinson.

Jerusalem (Jewish Press Association).—The Jewish National Council has made the following demands upon the Palestine government, in connection with the new Arab campaign of organized terror.

1. A demand for the reorganization of the national police, with an increased Jewish personnel.
2. Full permission for Jews to possess firearms to protect themselves against Arab aggression.
3. A more energetic effort to apprehend the terrorists, with extreme penalties for the guilty parties.

The National Council points out in its memorandum that recent assaults upon Jews have not been due to personal grievance nor to the motive of robbery, but to the organized Arab policy of terrorizing the Palestine Jews in their efforts to build up their national homeland. Therefore, the Council requests special measures to safeguard Jewish interests.

## Larchmont, N. Y. The Ivison Optical Shop

STANTON G. NICHOLS, Registered Optometrist  
SHUR-ON OPTICAL PRODUCTS  
201 Main St. Phone 1191 White Plains

## Martine Auto Radiator Co.

49 MARTINE AVE., WHITE PLAINS  
Phone: White Plains 2914

## LARCHMONT NATIONAL BANK

OFFERS EVERY FACILITY FOR THE TRANSACTION OF BANKING.  
Larchmont 153. BOSTON POST ROAD

## Larchmont Valet

SACHS BROS., Props. TELEPHONE 466  
FURS REMODELED Suits Pressed and Repaired by the Month  
54 Boston Post Road, Larchmont, N. Y.

ASA LAWRENCE Proprietor ESTABLISHED 1887  
SHORE DINNERS A SPECIALTY Service a la Carte

## LAWRENCE INN

OPEN ALL YEAR  
Tel. 406 Mamaroneck  
Mamaroneck, N. Y.  
Op Boston Post Road 20 miles from Coluz Circle

## LARCHMONT ROADSIDE INN

RESTAURANT and BAKERY

Orders Taken for Cakes and Pastry for All Occasions Will Be Filled Promptly.  
ICE CREAM SODAS FRENCH PASTRY  
TRY OUR SPECIAL DINNER, \$1.00. JOHN STRONG, Proprietor.  
141 BOSTON POST ROAD Telephone 359 Larchmont LARCHMONT, N. Y.

## THE LOST TEN TRIBES

After defeating Israel, Shalmaneser, King of Assyria, carried away the majority of the inhabitants of the Northern Kingdom to Assyria, and placed them in Chalch and Habor, on the stream of Gozan, and in the towns of Media; and in their place he deported a number of foreign tribes to Samaria. Meanwhile, the captive Israelites mingled with the inhabitants of Media, and became lost to sight, and only the tribes of Judah—Benjamin and Levi remained. But as many of the prophets speak of a restoration of the entire people, including the lost Ten Tribes, speculation has always been rife as to their existence, and historians have tried to identify them, now with one people, now with another. If the Ten Tribes have disappeared, the literal fulfillment of the prophecies would be impossible. If they have not disappeared, they must exist today under another name. The various attempts at identification that have been made constitute some of the curiosities of literature. In the Apocrypha the Ten Tribes are assumed still to exist as tribes. Tobit is said to be of the tribe of Naphtali. The Testaments of the Twelve Patriarchs are based upon their supposed continuous existence. In the Fourth Book of Ezra it is stated that the Ten Tribes were carried by Hosea, king in the time of Shalmaneser, to the Euphrates, whence they journeyed for a year and a half to a place called Arza-reth, which may well signify, as Dr. Schiller-Szinessy has suggested, Eretz Achereth, "another land"—the "other land"—into which the Deuteronomist foretells they would be cast. The additional words, "as at this day," may well be a gloss by a later writer, who knew of their existence, but did not know exactly where they were.

Hagadic tradition makes frequent mention of the lost Ten Tribes, and locates them in fabled regions. They were said to be divided into three groups—one on this side of the Sambatyon river, another on the opposite side, and a third in the neighborhood of Daphne, near Antioch. Rabbi Akiba expressed the opinion that the Ten Tribes would never return. Eldad the Danite professed to have discovered their whereabouts in the course of his travels. Dan, Naphtali, Gad and Asher were in Havilah; Zebulun and Reuben in the mountains of Paran; Ephraim and half of Manasseh in South Arabia; Simeon and the other half of Manasseh in the land of the Chazars. By Havilah is perhaps meant Abyssinia. David Reubeni stated that he was related to the king of the tribes of Reuben, situated in Khair, in North Africa.

Abraham Farinoli believed that the remaining tribes were to be found on the road to Mecca, near the Red Sea. He identified the River Ganges with the Gozan river, and assumed that the Beni Israel in India were descendants of the Ten Tribes. The theory that the Falashas are the lost Ten Tribes has gained wide credence, and is perhaps due to the confusion between Ethiopia and Farther India which existed in the minds of the ancients. The various stories that circulated in regard to the mythical river Sambatyon always tended to identify the lost tribes with the inhabitants of that region.

## WEST NEW ROCHELLE MEAT MARKET

FRANK A. CATALDO, Proprietor  
MEATS, PROVISIONS and VEGETABLES  
95 Union Ave., New Rochelle. Tel.: 2392 New Rochelle

Established 1882 Telephone 304

## MAGEE & TYNAN, Inc.

PLUMBING AND HEATING OF QUALITY  
JOBBER  
35 Elm Street New Rochelle, N. Y.

OBSERVES PLIGHT OF WOMEN REFUGEES

Council Representative Visits Russian Border States

A very vivid account of the unfortunate conditions that confront women and children who are now quartered as refugees in the various states bordering Russia has been submitted to the Council of Jewish Women by Miss Elinor Sachs, secretary of the Council's foreign department.

Miss Sachs, who has been to the cities of Riga, Danzig and Kovno, making a survey of the facilities for handling this tremendous refugee problem, in her report presents the following recital of conditions.

"Riga is the refuge for the Jews from Russia who desire to get to America. They have walked, many of them, for hundreds of miles, hid in forests during the day, moving on only at night, for fear of being caught and shot. At the station in Riga the poor Jewish boarding house keeper pounces on them and brings them to his squalid and dirty house.

"They desire to remain in Riga until they can get into communication with their relatives in America, so that they may get traveling moneys and up-to-date affidavits and the American visa from the consulate in Riga. After they have taken a disinfecting bath, they are now sent to the governmental doctor. The bath and doctor's examination are considered quarantine. They then present themselves at the offices of the Ministry of Foreign Affairs, where a 'certificat' or authorization to remain fifteen days is given.

"It will suffice to describe one of these boarding houses. It was a flat of seven rooms in a tenement house in which every flat presented a similar picture. Every available room was occupied by these emigrants, six or more in a room, men and girls in unsupervised proximity. The dirt was indescribable. Some of them, waiting for visas for four or five months, were hungry and in rags. But in spite of all they had endured and of their present discomfort, the whole lot of them was trying to learn English, taught by the daughter of the house, whose knowledge did not go far beyond the alphabet. Their unsupervised condition presents a dangerous aspect, especially for the girls and children.

"At the same time there were some 400 to 500 such refugees. There is every expectation that this number will increase considerably especially if the lingering negotiations between the Latvian and Russian governments and the steamship companies are favorably ended. The difficulties are being made by the Latvian government, which fears that the transmigrants, if refused American visas in Riga or if deported, will remain a burden upon Latvia, because the Russian government may refuse to take them back. The steamship companies are all centered in Latvia—eighteen of them—watchfully waiting for Russia to open, in order to get their share.

"A visit to the emigration station of the United Baltic Corporation at Libau showed excellent accommodations for the emigrants. The plant can accommodate 800 to 1,200. There is provision for kosher food at the plant and on the boats of this line. The other lines use small hotels in the city to lodge their passengers.

"The women of Riga and Libau, it is very interesting to note, are working with excellent spirit to re-establish their philanthropic institutions."

BAUM, JEANNETTE K.—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 Jeannette K. Baum, 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 Milton Dammann, their attorney, at No. 61 Broadway, in the Borough of Manhattan, in the City of New York, on or before the fourth day of December, 1922.

CHARLES STERN, MORTON H. MEINHARD, Executors.

MILTON DAMMANN, Attorney for Executors, No. 61 Broadway, Borough of Manhattan, New York City.

SCHWARTZ, MORRIS.—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 Schwartz, 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 Messrs. Kantrowitz, Esberg and Behr, No. 320 Broadway, in the Borough of Manhattan, City of New York, on or before the 1st day of December, next.

Dated, New York, the 15th day of May, 1922.

WOLF WOLKENBERG, Executor.

KANTROWITZ, ESBERG and BEHR, Attorneys for Executor, No. 320 Broadway, Borough of Manhattan, City of New York.

GOLDSMITH, SIMON.—In pursuance of an order of Hon. James A. Foley, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Simon Goldsmith, 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 Samuel Fleischman, their attorney, at No. 149 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 26th day of November, 1922.

ABRAHAM LANG, ALBERT H. BLOOM, Executors.

SAMUEL FLEISCHMAN, Attorney for Executors, Office and P. O. Address, 149 Broadway, Borough of Manhattan, New York City.

AMBERG, GUSTAV.—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 Gustav Amberg, 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 B. Lewinson, his attorney, at No. 119 Nassau Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 20th day of November, 1922.

Dated, New York, the 12th day of May, 1922.

JULIUS KESLER, Executor.

BENNO LEWINSON, Attorney for Executor, Office and P. O. Address, 119 Nassau Street, Borough of Manhattan, New York City.

KRAUS, ALBERT.—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 Albert 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 Spitz & Bromberger, their 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 30th day of November, 1922.

Dated, New York, the 25th day of May, 1922.

STELLA KRAUS, Executrix.

SPITZ & BROMBERGER, Attorneys for Executrix, Office and P. O. Address, 56 Pine Street, Borough of Manhattan, New York City.

CANTOR, MORRIS.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Morris Cantor, 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 Hartman, Sheridan & Tekulsky, his attorneys, at No. 152 West 43rd Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 11th day of November, 1922.

Dated, New York, the second day of May, 1922.

ARTHUR B. CANTOR, Administrator.

HARTMAN, SHERIDAN & TEKULSKY, Attorneys for Administrator, Office and P. O. Address, 152 West 43rd Street, Borough of Manhattan, New York City.

MARGULIES, LAZAR.—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 Lazar Margulies, 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 Miller, Brezfelder & Ruskey, their attorneys, at No. 302 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 13th day of November, 1922.

Dated, New York, the 2d day of May, 1922.

LIBBIE SIFF, LEWIS M. GOLDSTEIN, BERNARD MAIGULIES, Executors.

MILLER, BREZFELDER & RUSKAY, Attorneys for Executors, Office and P. O. Address, 302 Broadway, Borough of Manhattan, New York City.

KOLSKY, OSCAR.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Oscar Kolsky, 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 Bertram Levy, her attorney, at No. 1133 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of January, 1923.

LURIE, MAX.—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 Max Lurie, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorneys, Messrs. Kantrowitz, Esberg and Behr, No. 320 Broadway, in the City of New York, Borough of Manhattan, on or before the 1st day of December, next.

Dated, New York, the 15th day of May, 1922.

MICHAEL LUNITZ, JOSHUA KANTROWITZ, SIMON AGRESS, RACHEL LURIE, Executors.

KANTROWITZ, ESBERG and BEHR, Attorneys for Executors, No. 320 Broadway, Borough of Manhattan, New York City.

HYMAN, ABRAHAM.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Abraham Hyman, 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 Samuel Levitt, her attorney, at No. 299 Broadway, Borough of Manhattan, in the City of New York, on or before the 7th day of November, 1922, next.

Dated, New York, the 29th day of April, 1922.

ROSE HYMAN, Administratrix.

SAMUEL LEVITT, Attorney for Administratrix, No. 299 Broadway, New York City.

COHEN, MAURICE H.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Maurice H. Cohen, 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 Adam Wiener, his attorney, at No. 51 Chambers Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of February, 1923.

Dated, New York, the 12th day of July, 1922.

HERBERT BAUM, Administrator With the Will Annexed.

ADAM WIENER, Attorney for Administrator With the Will Annexed, Office and P. O. Address, No. 51 Chambers Street, Borough of Manhattan, New York City.

STRAUSS, ALBERT H.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Albert H. Strauss, 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 Felner & Maass, their 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 8th day of January, 1923.

Dated, New York, the 23d day of June, 1922.

BENJAMIN F. FEINER, Executor.

FEINER & MAASS, Attorneys for Executor, Office and P. O. Address, 56 Pine Street, Borough of Manhattan, New York City.

HAMMERSLOUGH, EDWARD.—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 Edward Hammerslough, 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 offices of Samuel Fleischman, their attorney, at No. 149 Broadway, in the Borough of Manhattan, in the City of New York, on or before the 9th day of April, 1923.

Dated, October 6, 1922.

SAMUEL FLEISCHMAN, JEROME ALEXANDER, Executors.

SAMUEL FLEISCHMAN, Attorney for Executors, Office and P. O. Address, 149 Broadway, Borough of Manhattan, New York City.

WASSERMAN, BENOIT.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Benoit Wasserman, 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 Lowenthal & Hirsch, their attorneys, at No. 141 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 21st day of January, 1923.

Dated, New York, the 20th day of July, 1922.

SIDNEY LOWENTHAL, SAMUEL WASSERMAN, Executors.

LOWENTHAL & HIRSCH, Attorneys for Executors, Office and P. O. Address, 141 Broadway, Borough of Manhattan, New York City.

LAHM, ISAAC.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Isaac Lahm, 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 Otto A. Samuels, their attorney, at No. 358 Fifth Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 30th day of January, 1923.

Dated, New York, the 12th day of July, 1922.

PAULINE B. (BENA) LAHM, MORTIMER LAHM, DAVID ELI LAHM, Executors.

HYMES, FANNIE.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Fannie Hymes, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at place of transacting business, of the executor of said estate, at No. 140 Broadway, in the City of New York, on or before the 1st day of July, next.

Dated, New York, the 12th day of December, 1921.

GUARANTY TRUST COMPANY OF NEW YORK, Executor.

MEIERHOF, BETTIE.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bettie Meierhof, 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 Guaranty Trust Co. of New York, at No. 522 Fifth Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of November, 1922.

Dated, New York, the 2d day of May, 1922.

EDWARD L. MEIERHOF, GUARANTY TRUST CO. OF NEW YORK, Executors.

HERBERT A. CONE, Attorney for Executors, Office and P. O. Address, 51 Chambers Street, Borough of Manhattan, New York City.

COHN, SAMUEL.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel Cohn, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of their attorneys, Morris M. Baker, at No. 277 Broadway, or Arnold Lichtig, 111 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 20th day of January, 1923.

Dated, New York, the 18th day of July, 1922.

ESTHER COHN, GEORGE COHN, JOSEPH S. WEINER, DAVID WEINER, Executors.

MOHRIS M. BAKER, Attorney for Esther Cohn and George Cohn, Executors, Office and Post Office Address, 277 Broadway, New York City, Borough of Manhattan.

ARNOLD LICHTIG, Attorney for Joseph S. Weiner and David Weiner, Executors, Office and Post Office Address, 141 Broadway, New York City, Borough of Manhattan.

JACOBSON, EMANUEL.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Emanuel Jacobson, 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, Benj. F. Kraft, No. 59 Wall Street, Borough of Manhattan, in the City of New York, on or before the 9th day of February, 1923.

Dated, New York, the 1st day of August, 1922.

STELL KRAFT, Attorney for Executors, Office and P. O. Address, 59 Wall Street, Borough of Manhattan, New York City.

BERMAN, NATHAN A.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Nathan A. Berman, late of the County of Essex, State of N. J., deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of Bondy & Schloss, their attorneys, at No. 276 Fifth Avenue, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 23d day of March, 1923.

Dated, New York, the 15th day of August, 1922.

HARRIS B. GREENBERG, CHARLES FISHMAN, Executors.

BONDY & SCHLOSS, Attorneys for Executors, Office and P. O. Address, 276 Fifth Avenue, Borough of Manhattan, New York City.

GERBER, DAVID.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against David Gerber, 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 Irving M. Dittenhofer, his attorney, at No. 142 Broadway, Borough of Manhattan, in the City of New York, State of New York, on or before the eighth day of January, 1923.

Dated, New York, the 26th day of June, 1922.

MORTIMER FISHEL, Executor.

IRVING M. DITTENHOFER, Attorney for Executor, Office and P. O. Address, 142 Broadway, Borough of Manhattan, New York City.

KATZ, 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 Katz, 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 the Central Union Trust Company of New York, No. 80 Broadway, in the Borough of Manhattan, City of New York, on or before the fifth day of April, next.

Dated, New York, the 20th day of September, 1922.

CENTRAL UNION TRUST COMPANY OF NEW YORK, JULIA M. KATZ, Executors.

STERN, BARR & TYLER, Attorneys for Executors, 299 Broadway, New York City.

STENBERG, 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 Stenberg, 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 E. Knight Harris, his attorney, at No. 1 Liberty Street, Manhattan, City of New York, on or before the 27th day of December, 1922.

Dated, New York, the 13th day of June, 1922.

JACOB ADLER, Executor.

E. KNIGHT HARRIS, Attorney for Executor, No. 1 Liberty Street, Manhattan, New York City.

GORDON, SAM.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sam Gordon, 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 Joseph N. Schultz, Esq., her attorney, at No. 261 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 17th day of February, 1923.

Dated, New York, the 7th day of August, 1922.

JOSEPH N. SCHULTZ, Attorney for Administratrix, Office and P. O. Address, 261 Broadway, Borough of Manhattan, New York City.

GUTMAN, LEO 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 Leo B. Gutman, 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 Cohen, Gutman & Richter, their attorneys, at No. 111 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 17th day of March, 1923.

Dated, New York, the 8th day of September, 1922.

ARTHUR S. GUTMAN, MONROE C. GUTMAN, EDNA S. GUTMAN, Executors.

COHEN, GUTMAN & RICHTER, Attorneys for Executors, Office and P. O. Address, 111 Broadway, Borough of Manhattan, New York City.

COHEN, BYRON A.—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 Byron A. Cohen, 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. Cohen & Cohen, No. 17 East 42d St., in the Borough of Manhattan, City of New York, on or before the 22d day of April, next.

Dated, New York, the 7th day of October, 1922.

COHEN & COHEN, Attorneys for Executor, Office and P. O. Address, 17 East 42d St., New York City.

GOLDSTEIN, BERNARD.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Bernard Goldstein, 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 Hirsch, Newman & Reiss, his attorneys, No. 100 Broadway, in the City of New York, on or before the 17th day of April, next.

Dated, New York, the 6th day of October, 1922.

HIRSCH, NEWMAN & REISS, Attorneys for Executor, 100 Broadway, New York City.

LOUIS GOLDSTEIN, Executor.

SCHNEIDER, DANIEL M.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Daniel M. Schechter, 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 Goldmann & Novick, her attorneys, at No. 41 Park Row, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 2d day of March, 1923.

Dated, New York, the 16th day of August, 1922.

LILLIAN SCHECHTER, Administratrix.

GOLDMAN & NOVICK, Attorneys for Administratrix, Office and P. O. Address, 41 Park Row, Borough of Manhattan, New York City.

STERN, LOUIS.—In pursuance of an order of Hon. John P. Cohan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Louis Stern, 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 Hoadly, Lauterbach & Johnson, his attorneys, at No. 23 William Street, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 20th day of February, 1923.

Dated, New York, the 4th day of August, 1922.

JULIUS K. KUGELMAN, Temporary Administrator.

HODADY LAUTERBACH & JOHNSON, Attorneys for Temporary Administrator, Office and P. O. Address, 23 William Street, Borough of Manhattan, New York City.

SAMUELSON, HARRY.—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 Harry Samuelson, 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 Steln & Salant, her attorneys, at No. 1328 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 30th day of March, 1923.

Dated, New York, the 14th day of September, 1922.

BEATRICE SAMUELSON, Executrix.

STELN & SALANT, Attorneys for Executrix, Office and P. O. Address, 1328 Broadway, Borough of Manhattan, New York City.

SUPREME COURT OF THE STATE OF NEW YORK, COUNTY OF NEW YORK.

HERMAN SCHEER, Plaintiff, against MALY SCHEER, Defendant.

PROCEEDING FOR DISSOLUTION OF MARRIAGE.

TO MALY SCHEER, Defendant:

YOU ARE HEREBY NOTIFIED that a duly verified petition has been presented to this court by your husband HERMAN SCHEER, stating that you have absented yourself for more than five years now last past, without being known to your husband to be living during that time and that your husband believes you to be dead, and that a diligent search has been made to discover evidence showing that you are living and that no such evidence has been found, and asking for a dissolution of the marriage between your husband and yourself, and that a hearing upon said petition will be held at 10 A. M., on January 5th, 1923, at Special Term Part 3 of this Court, held at the County Court House, Broadway and Chambers Streets, in the City of New York, County of New York, and State of New York. In case of your failure to appear or answer, an order will be made for the relief demanded in said petition.

Dated, New York, October 18th, 1922.

GOULD and GOULD, Plaintiff's Attorneys, Office and P. O. Address, No. 5 Beekman St., Borough of Manhattan, New York City.

TO MALY SCHEER, Defendant:

The foregoing notice is served upon you by publication, pursuant to an order of Hon. James O'Malley, a Justice of the Supreme Court of the State of New York, dated October 5th, 1922, and filed with the petition in the office of the Clerk of the County of New York, in the City of New York, in the Borough of Manhattan, City and State of New York.

Dated, New York, October 18th, 1922.

GOULD and GOULD, Plaintiff's Attorneys, Office and P. O. Address, 5 Beekman Street, Borough of Manhattan, New York City.

NEW ROCHELLE, N. Y.

The J. A. MAHLSTEDT LUMBER & COAL CO.
Guaranteed Products
NEW ROCHELLE MAMARONECK RYE

WESTCHESTER GARAGE, Inc.
RAYFIELD and BOSCH SERVICE DAY and NIGHT SERVICE
592-594 MAIN STREET Telephone 2400 NEW ROCHELLE, N. Y.

Vacuum & Compressed Air Cleaning Co.
Scouring, Washing and Repairing. Established 12 Years. Ask us for references.
106 CHURCH STREET Telephone 351 Charles T. Skillen, Prop. NEW ROCHELLE

TELEPHONE 5225. Buick and Cadillac Specialists. GASOLINE-ACCESSORIES
NEW ROCHELLE MOTOR SERVICE CO.
GENERAL OVERHAULING AND REPAIRING ON ALL MAKES OF CARS
203 HUGUENOT STREET NEW ROCHELLE, N. Y.

SCHUPP'S

ICE CREAM, ICES, CONFECTIONS, PARTY AND DINNER FAVORS.
We deliver at your convenience. Brands of Candies of Park & Tilford, Page & Shaw, and Schraff's.
304 NORTH AVENUE Telephone 5385 NEW ROCHELLE, N. Y.

THE BROADWAY FISH MARKET

FERRARO & DI MARTINO, Props.

SEA FOOD—All Kinds in Season

252 NORTH AVENUE Telephone 30 NEW ROCHELLE, N. Y.

Fifth Avenue Nurseries, New Rochelle, N. Y.

For the beautifying of your Grounds, Garden, Orchard or Farm. For a selection of choice shrubbery, Trees and Flowers. For the right PLANT in the right PLACE.
ANTHON S. PETERSEN, Landscape Specialist
Telephone 2880 New Rochelle; Office, 260 Fifth Avenue; NEW ROCHELLE, N. Y.

NORTH AVENUE BANK

North Avenue and Huguenot Street, New Rochelle

AT THE HUB OF NEW ROCHELLE. Capital \$160,000. Surplus \$55,000.
SAFE DEPOSIT and STORAGE VAULTS

George M. Ambrose DECORATOR

110 Cleve Road Telephone 2078 New Rochelle, N. Y.

Bradley's Auto Supplies

154 NORTH AVENUE New Rochelle, N. Y.
Phone 3155 WM. BRADLEY & SON

Farrell & Jarvis Corp.

ELECTRICAL CONTRACTORS Telephone 1006
23 Lawton Street NEW ROCHELLE, N. Y.

CHARLES H. LAVIS :: PLUMBING

TIN SHEET, IRON, COPPER WORKER
FURNACES AND RANGES
Tel. 1035 N. R. 116 Chauncey Ave., NEW ROCHELLE

J. LUCENTRE CARPENTER and BUILDER

Cabinet Work a Specialty
18 HORTON AVENUE NEW ROCHELLE

Poellnitz Electric Service Corp.

51 ROSE STREET, NEW ROCHELLE
TELEPHONES 2795-5678

LIBERTY BAKERY

Bohemian Rye Bread Fresh Rolls
-13 Mechanic St. Phone 3911 Prompt delivery

United Auto & Electric Co.

ACCESSORIES SUPPLIES
EMIL C. GUNDELACH
477 MAIN STREET, NEW ROCHELLE, N. Y.

B. J. HINES & CO.

BUILDING CONTRACTORS
Specializing in Suburban Homes
388 MAIN STREET
Telephone 1878 New Rochelle

THE HUGUENOT VALET

Specializing in Fancy Cleanings, Dyeing and Pressing.
264 HUGUENOT ST., Tel. 910, NEW ROCHELLE, N. Y.

The Woodland Market

High Grade Meat, Groceries, Provisions, Fruit and Vegetables.
STERNBERG & MILLER
700-711 MAIN ST., Opp. Woodland Avenue, NEW ROCHELLE, N. Y.

MODERN SHOE STORE

547 MAIN STREET, NEW ROCHELLE, N. Y.

Telephone 382-2436. Established 1847
ALL KINDS OF FRESH FISH in Their Season.
HENRY KEEFER
533 PELHAM RD., Cor. Leland Av., New Rochelle, N. Y.
Branch: 8 LAWTON ST. PHONE: 3060

Taxi Service and 7 PASSENGER TOURING CAR
For Hire by the Hour
HENRY HOFFMANN
53 WARREN STREET Phone 2943 New Rochelle

George Watson CARPENTER & BUILDER
Telephone 1016
P. O. Box 112 230 Huguenot St.

PLUMBING and HEATING
Jobbing Promptly Attended To
GEORGE H. KIRCHHOFF, Inc.
278 NORTH AVENUE Opp. Rochelle Heights

L. R. Purdy SIGN PAINTING
Phones New Rochelle 2938 188 Huguenot Street NEW ROCHELLE

MOOK ELECTRIC CO.
PHONE 5303 NEW ROCHELLE
Electrical Contractors.
Everything Electrical.
342 NORTH AVENUE, NEW ROCHELLE

MILADY BEAUTE SHOP
Facials, Hair Dyeing a Specialty, Shampoo, Scalp Treatments, Manicuring and Waving.
464 MAIN STREET, Phone New Rochelle 3552

Thomas J. Mellars CARPENTER and BUILDER
107 Winyah Ave.
Personal Supervision given to Jobbing & Repairs
SHOP, 307 NORTH AVENUE Phone 1811-W

THE LUGGAGE SHOP
Phone New Rochelle 4192
WHOLESALE and RETAIL
Trunks, Bags, Umbrellas and Novelties.
281 HUGUENOT STREET, New Rochelle, N. Y.

EWELL DANCING STUDIO
Loew Theatre Bldg., New Rochelle, N. Y.
Expert instruction in Latest Ballroom Dances. All Stage Dances Taught—Pupils Prepared for the Stage. Open Every Afternoon Except Wednesday from 2 to 6. Every Evening from 8 to 11. Morning Lessons by Appointment.
PRIVATE and CLASS LESSONS
CHILDREN'S CLASSES PHONE 5229

F. & G. Auto Supply
PHONE 3539 NIGHT PHONE: 3037-M
BEN. GOLDMAN
AUTO ACCESSORIES
342 North Avenue, New Rochelle, N. Y.

The Blyn Shoe
First with the New Styles
WE don't expect that every one who OUGHT to buy Blyn Shoes will DO SO.
Because not every one possesses that keen sense of shoe values—that pride in SENSIBLE economy—which distinguishes Blyn customers.
J. Blyn & Sons
5 West Side Stores: 161 West 24th St., 222-224 West 125th St., 6th Ave. and 27th St., 8th Ave., 89th & 40th Sts., 55 Warren Street.
4 Brooklyn Stores: 442-444 Fulton St., opp. Bridge St., nr. Hoyt, Broadway, nr. Greene Av., Broadway, nr. Park Ave., 1819 Myrtle Av., Ridgewood.
2 Newark Stores: 689 Broad Street, 100 Market Street.
Mall Order Dept. 55 Warren St.

LUST'S Genuine GLUTEN BREAD AND DIABETIC FOODS
Gluten flour, Gluten grits, breakfast food, noodles, zwieback, saccharine, fully in accord with professional prescriptions. Sold in all hospitals and sanitariums
FOR SALE AT 150 AGENCIES IN NEW YORK CITY
DOWNTOWN: C. W. Parks, 31 Hudson Terminal Concourse, Kuhlmann's Bakery, 139 Eldridge St., Wm. Neubert, 137 First Avenue, Mr. Kraemer, 843 Broome Street, Bakery, 705 Eighth Avenue, Messrs. Charles & Co., 43d St. and Madison Av., Lust's Pure Food Store, 110 E. 41st Street.
UPTOWN: Groh's Delicatessen, 134 Lenox Avenue (116th Street), Naus Bros., 124th-125th Sts. and 3d Ave., Giebelhaus Bakery, 1520 First Avenue, Lust's Bakery, 100 East 105th St., Kullmann's Bakery, 2113 Third Avenue (116th Street).
BRONX: 1051 Westchester Avenue, 868 Tremont Avenue, 502 Tremont Avenue, 854 & 931 Longwood Avenue, 3811 Third Avenue, 159 St. Anna Avenue, Klug Brothers, 2937 Third Avenue, 3495 Third Avenue.
LUST'S HEALTH FOOD BAKERY 100 EAST 105th ST., NEW YORK CITY

WRIGLEYS PEPPERMINT FIVE CHEWING GUM STICKS
PEPPERMINT STICKS

ASK FOR SAM GORDON'S Famous Kosher SMOKED AND PICKLED MEATS
AT ALL DELICATESSEN STORES NEW YORK CITY
Factory and Office: 62-64 East 110th Street RABBINICAL AND GOVERNMENTAL SUPERVISION

GUCKENHEIMER-HESS INCORPORATED FINE PROVISIONS
83 Third Ave., New York All Goods Manufactured Under Government Inspection

BUDWIG, ISIDOR.—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 Isidor Budwig, 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 Edgar Hirschberg, his attorney, at No. 3210 Third Avenue, in the Borough of Bronx, in the City of New York, State of New York, on or before the 15th day of February, 1923.
Dated, New York, the 7th day of August, 1922.
MOSES R. ELIASOFF, Executor.
EDGAR HIRSCHBERG, Attorney for Executor, Office and P. O. Address, 3210 Third Avenue, Borough of Bronx, New York City.

Schwartz Galleries
14 East Forty-sixth Street (Opposite Ritz-Carlton Hotel)
An attractive display of dry point etchings and etchings in colors, engravings, etc., suitable for engagements, weddings and other gifts. ARTISTIC FRAMES

Contrary to the traditional method of doing business in our locality we sell FURNITURE OF DISTINCTION AT ONE PRICE FOR CASH ONLY
FREEDBERGER & KOSCH
6 AVENUE A NEW YORK
THE HOME OF GUARANTEED SATISFACTION

MONTEFIORE CEMETERY
BOROUGH OF QUEENS
Family Plots & Mausoleum
Sites in exclusive and select location at reasonable prices. Easy terms. Absolutely dry soil. Most beautiful cemetery in New York City.
NEW YORK OFFICE: 14 DELANCEY ST. Phone: Orchard 4276. Cemetery: 1889 Laurelton

Mount Carmel Cemetery
BOROUGH OF BROOKLYN
Cypress Hills
The most beautiful, attractive and desirable Jewish Cemetery in the country. We have spared no expense to develop our cemetery—such as roads, paths, receiving vaults, chapel and two entrances. PRIVATE PLOTS for sale at reasonable prices—situated in an exclusive and select location. Terms to suit.
WM. D. PICK, President
405 Lexington Ave., New York City
Telephone at N. Y. Office, 5873 Rector Telephone at cemetery, 161 Cypress

CARPETS BY STEAM OR BY HAND CLEANED BY COMPRESSED AIR or on THE FLOOR
CAREFUL CARPET CLEANING CO.
Telephone 132 Murray Hill 419 & 423 EAST 46th ST. COE & BRANDT, Inc. and 1538 BROADWAY

J. J. NOLAN Baker
751 COLUMBUS AVE., N. Y.
Bet. 96th and 97th Sts.
Telephone: 10081 RIVERSIDE

Wright Laundry
HAND SERVICE
424 COLUMBUS AVENUE
Between 80th and 81st Streets, NEW YORK
Phone: 9148 SCHUYLER

F. M. SWEENEY ESTABLISHED 1890
DEALER BUTTER, CHEESE & EGGS
747 COLUMBUS AVENUE
Bet. 96-97th Sts.
15 9th Ave., bet. 50th-51st Sts. 2212 8th Ave. bet. 119-120th St.

DR. J. PARKER PRAY'S Toilet Preparations
ESTABLISHED 1868
Specially prepared for those who want the best. ROSALINE Cannot be detected, gives the face and nails a delicate rose tint that is truly beautiful. Jars, 30c. DIAMOND NAIL ENAMEL In powder or cake form. Free from grit, producing an immediate and lasting polish. Diamond shape box, 50c. GLORIA LILY LOTION An emulsion which softens and whitens the hands and complexion; removes tan and redness; 4 oz. bottles, 50c. Sold by dealers everywhere, or sent direct on receipt of price and 10c extra for postage. Send stamp for illustrated catalogue of prices.
DR. J. PARKER PRAY CO.
Sole Manufacturers and Proprietors
10 and 12 East 23d St. New York City

COLUMBIA BANK
BRONX BRANCH
WESTCHESTER AVENUE and SOUTHERN BOULEVARD
EDGAR H. LEE, Vice-Pres. and Mgr.
RUSSELL B. SMITH, Asst.-Mgr.
COMMERCIAL DEPARTMENT
Checking Accounts.
THRIFT DEPARTMENT
Interest begins quarterly; Compounded quarterly.
FOREIGN EXCHANGE DEPARTMENT
Drafts Issued Payable All Parts of the World.
TRAVELLERS' CHEQUES
SAFE DEPOSIT DEPARTMENT
Boxes \$5.00 Per Annum and Upwards.
DOWNTOWN OFFICES:
43d Street and Fifth Avenue
Broadway and Canal Street

# The Hebrew Standard

and  
Monthly Magazine Section

ESTABLISHED 1882

American Jewish History  
Albert M. Friedenberg, Esq.

Judaism and Christianity  
By Dr. Lyman Abbott

The Intellectual Persistence of the Jewish People  
By Hon. James E. Watson, U. S. Senator, Indiana

Why the Jews Succeed  
By Arthur Brisbane

America Must Be Free From Racial Prejudice  
By Hon. Ogden Mills, M.C., 17th District, N. Y.

The Jewish Method of Slaying Animals From  
the Point of View of Humanity  
By Rev. Dr. M. Hyamson

AMERICA'S LEADING JEWISH FAMILY PAPER



# More Than All Other Infant Foods Combined is the proud record of EAGLE MILK

How the letters do come in! Letters from crowded cities and from little towns by the sea, and in the mountains. And photographs! Babies whose grandmothers recommended Eagle Milk and babies whose doctors prescribed it when mothers could not nurse them the natural way. Forty thousand letters we have—grateful letters written voluntarily, telling how Eagle Milk brought the baby through.

More babies raised on Eagle Milk than all other infant foods combined! This statement is fully corroborated by thousands of unsolicited testimonials received annually from physicians and grateful mothers. Ask among your neighbors wherever you live about Eagle Milk. You'll find Eagle Milk babies all around you.

It has been proven that babies fed upon Borden's Eagle Milk will thrive better and show a better physical development than when fed upon any other substitute for milk.

Eagle Milk is not a prepared infant food. Doctors know that milk is the perfect food for building baby's bone and muscle and for making him grow, provided the milk is pure. Eagle Milk is milk of guaranteed purity, blended with refined sugar—nothing else. It gives proteins, salts and butterfat, in exact proportions, winter and summer.

Give your grocer a regular order for Eagle Milk, and use it consistently over a period of time and you will see how your baby will become stronger and healthier. Eagle Milk is easily digested, safe and dependable for baby feeding.

If you want to know more about this wonderful baby food cut the coupon in this advertisement and mail it to The Borden Company and they will send you, free of charge, what you want, either instructions in your own language for feeding your baby, a book of menus for little people, a baby book, or a recipe book telling you how to make tasty dishes with Eagle Milk. Ask for by name what you would like to have. This service is for you, merely for the asking.



**Coupon**

**Check What Literature You Want**

FEEDING INSTRUCTIONS	BABY BOOK	RECIPE BOOK
NAME.....		
ADDRESS..... JEWISH		

**THE BORDEN COMPANY**  
Borden Building, New York