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# THE HEBREW STANDARD

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### IN THE SHADOW

Based upon a play by Michael Bamberger, "Kishineff, 1903"

By ELMA EHRlich LEVINGER

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In the Jewish quarter darkness reigned, save where a fitful flame, stirring among charred ruins, told of the desolation spread by the mob's torch in that dreadful place. Through the long night those who had escaped the bestial fury of the populace huddled among their wounded and dead waiting for the dawn. It was as though the Angel of Death hovered above the world and blotted out the very stars with his heavy wings.

But a tiny taper glimmered in the house of Rabbi Abraham as he sat over his great book, his long white beard sweeping the page he forced himself to read. That day he had seen babies murdered and women outraged, homes destroyed and the synagogue broken and defiled. Yet as though by a miracle, or so it seemed to the simple old man, his own poor dwelling where he had hidden the precious scrolls of the Law for safe keeping, and Hannah, his only child, had escaped harm. But he dreaded the morning which he knew would bring him fresh tales of destruction and outrage. As ever, he sought forgetfulness in his books, but tonight more than old age and weariness dimmed his gentle eyes.

A young girl glided into the room and leaned over him, slipping her arms about his neck. In her early twenties, Hannah was very lovely, even tonight with her long, dark hair disheveled, her face pale and troubled. But her voice was very calm when she spoke to the old man bending over the book he could not force himself to read.

"Father, dear, you are tired. Won't you come to bed?"

He shook his head. "I cannot sleep. With all this about me—death and sorrow in every house!" His voice broke with sudden emotion as he clasped her in his arms. "But the Holy One, blessed be He, has spared you to me!" He held her very close, brooding over her as a mother over a little child.

A strange look of pain flitted across the girl's white face, but she met his gaze unflinchingly. "And you are spared to me, father! That is worth everything in the world." Her eyes contracted, her mouth puckered in a knot of agony. "I am glad that my mother, peace be upon her, did not live to see this night."

Suddenly she slipped from his arms. "Father, you must lie down and get a little rest. Tomorrow they may drive us away and you must save your strength." She

"But, Hannah, you are so tired," he protested. "I will lie down, too," she promised. "But first I will make up a bundle of clothing and food—should

old to wander along the roads. There was the dumb misery of the homeless Jew in his eyes as he tottered into the little room beyond and threw himself upon the bed.

ment her lips relaxed and she almost smiled with triumph as she went to the chest to take from it some heavy clothes for her father and herself.

The one window was opened softly and a man sprang into the room. Hannah turned to face him, her face growing even paler as she recognized him. She seemed about to cry out; then with rare presence of mind, she stole to the bedroom door and closed it softly. But in her terror she had not paused to look into the room. Had she done so she would have seen that her father, unable to compose himself and sleep, had risen and sat crouched upon the chair beside the bed. Nor in their intense excitement did she or her visitor hear the old rabbi rise and come gently from the bedroom. Almost sick with fear as he glimpsed the uniform of their late guest, he staggered back against the door and remained hidden in the shadow.

The officer was the first to speak. "So you sent him away at last?" he asked. "I thought he'd never go. And why are you staring at me like that?" He laughed coarsely. "Surely, you weren't expecting any other cavalier."

"You promised not to come here," Hannah said at last. "My father must never know of the bargain between us."

"And Colonel Ivan Kirtchmakoff keeps his word—even with a Jewess," answered the man. "I just came to assure you that the danger is entirely past. My men have had their fill and there is nothing left to plunder. You need have no more fear for your father. He will be left in peace." He advanced toward her, his eyes shining. "And you will not forget your promise since I have kept my part of the agreement?"

Hannah drew back, trembling with revulsion. "Yes, I will keep my word and it is surely as good as the promise of a human butcher like you. I haven't forgotten that when I came to you yesterday and pleaded for my people, you promised to spare my father and this house, if I yielded to your demands. And I'll keep my word—if I live."

The old rabbi listening in the shadow of the doorway grew faint with horror. At last he realized why he had not been molested when he passed along the street, pausing to



International Newsreel Photo.

#### NOTED ARTISTS ARRIVE FROM EUROPE

Mr. and Mrs. William Meyerowitz, who arrived on the Mauretania, Nov. 24. Mrs. Meyerowitz is known as Theresa Bernstein, a well-known painter in oils. Mr. Meyerowitz is a famous etcher. They have been spending some months in European travel and will give an exhibition here.

helped him to his feet, suddenly turned mother while he became a tired child. "Lie down upon your bed," and she led him toward the door.

they drive us out tomorrow." He nodded, too weary for speech. Even this dreadful place was precious to him, for it held the grave of Hannah's mother. And he was so

Hannah drew a heavy breath of relief. He suspected nothing and perhaps she would be able to lead him to a place of safety before she went to pay her price. For a mo-

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minister to the wounded and dying, why his poor house with the precious scrolls hidden in the corner of the clothes chest had not been razed to the ground. And he had imagined that Hannah in her pure young beauty had been spared. Spared for this! He forced himself to be silent and listen to the man's excited voice.

"If you live!" Ivan Kiritchmakoff strode toward her and caught her by the wrists. "Yes, I know you Jewish girls. A dozen of them in the last town threw themselves into the river when my men were through with them. But I won't be cheated. I'll mention your father to one of my lieutenants and if you try to escape that way—"

Hannah looked calmly into his infuriated face. "I did not say I would try to escape—until afterwards. Only do not come here again. As soon as matters are quiet here once more and I know that my father is really safe, send one of your men for me and I will come to you. But far away from here for my father must not know. And I will never come back." With the same unnatural calm she looked down upon her imprisoned wrists. "You are hurting me a little," said Hannah, very quietly.

He released her at once, exclaiming to see the rings of angry red that had appeared upon her flesh. "I'll cover those with the finest bracelets money can buy," he told her, swaggering.

A look of utter contempt, which made even Ivan wince, flitted over her white face. "Do you think I would take presents from you?" she asked in the same colorless tone. "Don't you know how I hate you and your kind?"

He tried to come nearer, fired by her very scorn. "Now—I know how you feel toward me now, but I will be generous with you."

"Generous!" Her laugh was like a blow to his pride. "You only make bargains—hard bargains. You do not know the meaning of the word when you weigh a girl's honor against her love for her father."

"It was a bargain," he confessed. "I saw your beauty—I thought you were like other women. But when you leave this place—when I teach you to live in my world—"

She shuddered and for the first time her voice broke and rose hysterically and ragged. "Your world—a world that breeds men like you. Officers who direct their men and look on while they murder little children and outrage helpless women. Officers who would kill men like my father! You say you know what Jewish girls are like. If you did, you'd realize that any of us would rather be killed by your soldiers than have you officers make love to us."

Turning swiftly, she fairly ran into her own room. Ivan turned to follow her, but confronted the old rabbi who stepped out of the shadow and stood before him, a terrible picture of impotent and infuriated old age. Instinctively the officer's hand sought his revolver.

"I am not armed," said the old man with a certain quiet scorn in his voice.

Ivan dropped the revolver at his side with a shame-faced laugh. "I'm not afraid of you," he retorted.

"Wait a moment!" The rabbi went to Hannah's door and bolted it from the outside. "I heard of the bargain you drove with my child," went on the old man. "And I cancel it. I am her father and I will not permit her to sell herself for my sake. If you wish to kill me and end her debt, do it now. I am ready." He stood quietly before the officer, his white head erect. "Why do you hesitate?" and again a touch of scorn colored his quiet voice. "Surely, you and your soldiers have shot down many white-haired old men like me before today."

His quick anger flaming, Ivan raised his revolver, then lowered it as quickly. "Your life is worth nothing to me—but your daughter—" and he made a vile jest.

An almost superhuman strength seemed to flow through the old man's veins. Those few laughing words pictured such a terrible vision of

Hannah's degradation that he sprang to her aid even as though she stood in actual danger before his eyes. With a cry of rage, he flung himself upon the officer's throat. With one hand, terribly strong in his anger, he strangled him; with the other, he struggled desperately to grasp the revolver.

A shot rang through the quiet room. Upon the bolted bedroom door Hannah beat with frenzied fear as she cried to be released. Only a moment or two passed, but to the waiting girl it seemed an eternity before her father slowly unbolted the door. She rushed to him and he spoke very quietly now as he picked up a revolver from the floor.

"Hannah," he said in the trembling voice of feeble old age, "we must not remain here until morning. This man—" he tried to look at the corpse at his feet but could not—"this man—" and he could not go on.

"Don't tell me, father, I think I know," whispered Hannah.

But the rabbi determined to bear the horror alone. "He attacked me—fell—the revolver went off. You understand?"

She nodded. Then, avoiding the thing that lay at their feet, she hurried to the chest. "We will get a few things and hurry away at once," she whispered, as though spies already listened at the door.

Soon an old man and a young girl hurried away in the darkness. But in the east the dawn was breaking.

**Millions Invested by American Jewry in Future of Jewish Youth**

Approximately 225 delegates representing Jewish centers, Young Men's Hebrew Associations and similar organizations affiliated with the Jewish Welfare Board attended the biennial convention of that organization held at the 92d Street Y. M. H. A., New York City, last Sunday.

Among those who participated were the president, Justice Irving Lehman, Mortimer L. Schiff, chairman of the Finance Committee; Dr. Cyrus Adler, chairman of the Army and Navy Committee; Louis Marshall, Felix M. Warburg, Justice Samuel Greenbaum, Charles Hartman, Joseph Rosenzweig, Israel Unterberg, Felix Fuld, Leon J. Obermayer, Morris Wolf, A. Leo Weil and Harry L. Gluckman, executive director of the board. Three sessions were held, the last being a dinner.

Judge Lehman in presenting his report for the period of sixteen months since the merger of the Jewish Welfare Board and the National Council of Y. M. H. and kindred associations became effective, stated that ten Jewish center buildings had been added by purchase and that three others, in Newark, Philadelphia and Perth Amboy, representing a total worth of \$2,000,000 are now in process of construction. Seven communities have building funds aggregating \$1,250,000. Twenty-six constituent societies report a real estate value of their buildings of \$3,400,000. These twenty-six organizations spend about \$700,000 annually for their activities. Although complete statistics are not available, said Justice Lehman, the seven largest constituent societies, comprising the Jewish People's Institute of Chicago, Educational Alliance of New York, the Y. M. and Y. W. H. A. of Philadelphia, 92d Street Y. M. H. A., New York; Y. M. H. A. of Louisville, Y. M. H. A. of Boston and the Y. W. H. A. of New York have a membership of 43,000.

Army and navy activities were and will continue to be the first concern of the Welfare Board, declared Dr. Cyrus Adler, in reporting on the activities of the Army and Navy Committee. The program of this committee, he said, is all-embracing. It includes work among disabled veterans in government hospitals, contract institutions and sanatoria; those seeking admission to such institutions; those under government care in vocational training schools; uniformed men in the U. S. army, navy and marine corps, and ex-service men and their families.

At present, Dr. Adler pointed out, over 600 Jewish disabled veterans in more than 60 institutions; about 4,000 Jewish men at 225 posts and stations and hundreds of sailors aboard ships are reached by the service of the board. They are stationed in small groups in hundreds of posts throughout the United States, aboard war vessels and in the Philippines, Hawaii, China, Panama and Germany. The difficulties in making adequate provision for them are manifest, but, said Dr. Adler, the board has lost no opportunity and has utilized every means of expressing the brotherly interest of American Jewry in its fellows in the army and navy, and especially those in the hospitals.

Mortimer L. Schiff, as chairman of the Finance Committee of the board, reported that its expenditures for the past sixteen months had totalled \$217,-

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900.29. Of this sum \$108,255.64 had been spent for army and navy and hospital welfare activities.

The delegates partook of a banquet in the evening which was addressed by Justice Irving Lehman and Mr. Felix M. Warburg. Mr. and Mrs. Nathan Straus were among the guests.

Mr. Louis Marshall, who was to have been the main speaker, was compelled to absent himself because of a slight accident. In referring to this Justice Lehman paid a glowing tribute to Mr. Marshall as a 100 per cent. American

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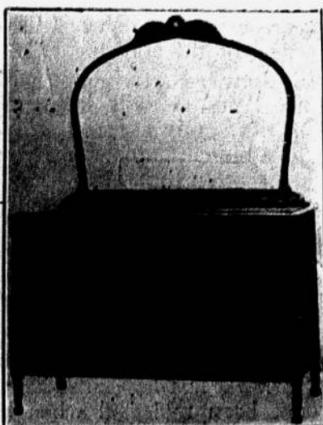
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and a 100 per cent. Jew who felt he was serving his country best by trying to make his fellow Jews better.  
 Mr. Bernard Semel was also one of the speakers.

Mr. B. Menachem Messa, head of the Jewish community at Aden, with whose affairs he had all his life been identified, died there in his eighty-fifth year. All Jewish and most of the non-Jewish business places were closed on the day of the funeral as a mark of respect to the deceased.

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# NEWS FROM ENGLAND

Exclusive Correspondence to the HEBREW STANDARD

**The General Election—Jews Do Well. Twenty Jewish Candidates Fail Election—Honor for Sir Philip Sassoon. The Near East—Rabbi Praises Steamship Company.**

London, Nov. 17, 1922.

The entire interest of the country over the past week has been centered in the general election. The greatest interest has been taken in the question of the women's vote, which, of course, lends to an election a glorious uncertainty somewhat of the type which is claimed for the turf. It is not at all surprising that the Conservatives have won the day, but many have expressed astonishment that their figures have been so large. It was thought in some quarters that Labor would have scaled the 150, but again in others surprise is expressed that Labor did so well. A large number of Jews were nominated as candidates for divisions all over the country and they were to be found in all the leading parties. At Hythe Sir Philip Sassoon, who held the seat in the late Parliament, was again returned unopposed. Sir Philip was Mr. Lloyd George's parliamentary secretary. At Liverpool Major J. B. Brunel Cohen, with a Conservative majority of 8,838, retained his seat. Sir Walter de Frece, with a Conservative majority of 2,172, held Ashton-Under-Lyne. In Bethnal Green (a London borough) Mr. Percy A. Harris as an Independent Liberal gained a seat from Sir M. Wilson (Con.) with a 1,118 majority. The Rt. Hon. Sir Alfred Mond (Nat. Lib.) retained his Swansea seat. Another National Liberal to hold on was Sir Arthur Lever for Hackney Central. Two Jews contested the Southwark North division, Mr. E. A. Strauss, with a 1,112 majority, holding his seat against Dr. L. Haden Guest, the Labor candidate. In Farnham, Surrey, Mr. A. M. Samuel (Con.) easily retained his position against Labor, Mr. Samuel Samuel doing the same at Wandsworth against Independent Conservative and Independent Liberal. Mr. Lionel de Rothschild in a keen contest managed to defeat his Liberal opponent at Aylesbury, Bucks. The Labor candidate, Mr. Emanuel Shinwell, easily took the Linlithgow honors from the late Conservative member.

In all of the thirty-one Jewish candidates eleven got in as noted above. Those not elected were Major L. Hore-Belish (Ind. Lib.), at Devonport, Plymouth; Mr. V. A. Abu (Ind. Lib.), at Battersea, N.; Mr. A. Clavering (Nat. Lib.), at Hampstead; Mr. Leonard B. Franklin (Ind. Lib.), Southeast St. Pancras; Mr. P. Guedalla, Hackney North; Mr. M. G. Liverman (Ind. Lib.), East Fulham; Mr. C. L. Nordon (Con.), Bermondsey W.; Dr. George E. Spero (Ind. Lib.), Leicester W.; Mr. H. Lesser (Nat. Lib.), Camberwell; Captain R. Gee, V.C. (Con.), East Woolwich; Colonel H. Day (Ind.), Kingston-on-Thames; Councillor S. Finburgh (Con.), Salford. Rt. Hon. E. S. Montagu (Nat. Lib.) lost his seat in Cambridgeshire; Mr. L. Spero (Labor), Wandsworth; Alderman H. E. Davis (Anti-Waste), Gravesend; Mr. L. J. Stein (Ind. Lib.), Dover; Mr. G. H. Beyfus (Nat. Lib.), Kingwindsford, Staffs; Captain A. Instone (Con.), Stepney, Whitechapel; Mr. R. B. Solomon (Lib.), Stepney, Mile End; Mr. G. Duveen (Con.), Poplar, Bow and Bromley.

Amongst the dissolution of Parliament honors appears the name of Sir Philip Sassoon for the G. B. E.

A correspondent in Sofia writes that he has just received the following communication from an authoritative source in Constantinople:

"The Nationalist government of Angora has sent its official representative at Constantinople a confidential request to the Chief Rabbi of Turkey that he organize meetings and manifestations everywhere by Jews of the country in favor of the Mandate for Palestine being transferred to Turkey. The request has greatly perturbed the Chief Rabbinate in view of the critical political situation. In reply the Chief Rabbinate officially intimated to the representative of the Angora government that it has always held itself aloof from political questions. The request was then made that a Jewish delegation representing Turkish Jewry should be sent to the Lausanne Peace Conference to claim Palestine for the Turks. Up to the present no definite decision has been arrived at by the Chief Rabbinate, but it is doubtful whether such a delegation will go. It is, however, thought that the Rabbinate will not in that matter act in an official capacity. It would appear and indeed is generally understood from this action on the part of the Angora government that an understanding has been come to between the Palestine Arabs and the Turks with the object of getting rid of the British."

The Kemalist attitude to Zionism was stated in an interview Dr. Caleb of the Zionist Organization in Constantinople had with the Kemal emissary in that city when there was a discussion on the possibilities of Zionist work in the Turkish Nationalist territories. The Kemal emissary declared that Zionist activity would be allowed to proceed unhindered in New Turkey, which furthermore had no special interests of its own regarding Palestine.

### Viennese Students Urge Enforcement of Per Cent. Norm

Vienna, Nov. 28 (Jewish Telegraphic Agency).—German National students held a mass meeting at which they resolved to join their colleagues in Prague in the fight against the Jews. The following is the ultimatum handed to the president of the university: Jews may not become president or members of the executive board of the Viennese University and not more than 10 per cent. of all professors may be Jews. The ultimatum also asked for a strict enforcement of the per cent. norm to be introduced against Jewish students.

German students today attacked Jewish students in all universities and scientific institutions in Vienna, beat and forced them out.

Great indignation was aroused among the Jewish population by the violent action of the German students.

### More Funds for Jewish Education Demanded

Jerusalem, Nov. 29 (Jewish Correspondence Bureau).—At a stormy meeting of the Waad Leumi Dr. M. Mosesohn demanded that a resolution be passed to introduce an educational tax to help pay the expenses of the schools and also that they press the government to enlarge its subsidy for Jewish education, otherwise the teachers will be compelled to resign from their posts.

## JEWISH EDUCATION A SAFEGUARD FOR JUDAISM IN AMERICA

(An Interview with Prof. Max L. Margolis)

By DAVID J. GALTER

Some day Jewish education will become the principal concern of every American Jewish community. Money spent furthering the cause of Jewish education will be viewed more in the light of the proverbial ounce of prevention which is worth more than a pound of cure. Philadelphia is one of the first among the Jewish communities that is learning to appreciate that wholesome and constructive view of Jewish life. What was granted as a concession three years ago may become a conviction three years hence. The value of Jewish education as a safeguard for Judaism in this country will be recognized by all those who do not as yet see in it a co-ordinating factor and a unifying force for American Jewry. When this comes to pass—and that day is near—we will be laying an indestructible foundation for Judaism in this country.

This picture of the next generation of Jews in America was painted not by some visionary, carried away on the crest of an unbounded optimism, but by a practical educator than whom we have few more competent to judge in American Jewish educational circles. It is Professor Max L. Margolis who harbors such hopes. Aside from his scholarship, which is reckoned with and respected throughout the world, Professor Margolis is a decidedly practical person. Whether it is his Jewish erudition that makes him such a keen observer of present-day happenings, or whether it is his infinite faith in the eternal life of the Jewish people—his conclusions are the same. Judaism in America will be perpetuated not by the arrival of this scholar or that from abroad, or of any particular group of immigrants, but by the extension of Jewish education to include all the Jewish youth of America.

Only recently Professor Margolis accepted the chairmanship of the special committee on the Hebrew Junior High School, created by the Talmud Torah. This he considers a fundamental step in the progress and development of Jewish education in this city. To this phase of Jewish education he intends to give much of his spare time—in spite of the fact that he is a very busy man—in the course of the coming year.

Professor Margolis is not too fond of interviews.

"I am not fond of talking for publication," he modestly warned the writer when he stated the purpose of his visit.

But Mr. Margolis is interested, intensely interested, in the future of Jewish education in this city. He views the step taken by the Federation of Jewish Charities in including the educational institutions in their scope, and, of course, in their budget, as the best move they could have taken, and one that is bound to prove of inestimable value to the future development of the Jewish community. To him it is not only an investment in future leadership, but also a means of reducing the philanthropic needs of the community in the future. His idea of a federation is much more comprehensive than that entertained by many members of such a body. All local matters of interest to the Jew outside of his synagogal affiliation, he believes, should properly come under the scope of the Federation. Not only should the Federation respond when called upon, as, for example, in the case of the missionary activities, but should assume responsibility wherever the need exists. Of course, he refers to federations generally, and not only to the local Federation, which he feels is acting in that spirit. This is particularly true of Jewish education, although federations as a rule are slow to absorb this thought.

Professor Margolis is enthusiastic over the latest effort of the Associated Talmud Torahs to establish a junior high school. The reason for his enthusiasm is not difficult to see. The last time he was brought into contact with the Talmud Torahs was when they were at their lowest ebb. It was after a prolonged "strike" had sapped them of their pupils and deadened the morale. He was one of those called in by the Federation to act as peace-makers. What he found at that time was enough to dishearten an ordinary layman, let alone an educator and lover of his people. Since then conditions have changed. Gradually there is being developed a system of Jewish education of which the city may well be proud. Not only has the number of pupils increased, and the curriculum been improved, but the salaries of the teachers have been raised, and the morale generally has been improved to a marked degree.

In this junior high school Professor Margolis sees the possibility of raising the standard of Jewish education in this city. At the present time there are any number of gaps in our Jewish educational system. The existing institutions do not link up one with another. When Dr. Margolis speaks of an educational institution he makes no distinction between private or congregational schools, privately endowed schools or schools that are supported outright by the Federation. All of them serve not only their immediate constituencies but the entire community. For the education of the Jewish youth is, and properly should be, the concern of the entire community. Gratz College, for example, may be considered a private school since its funds

are controlled by one synagogue; it has, however, by its usefulness to the community which it serves become a public institution.

The average graduate of a Talmud Torah is too young to enter Gratz College. In a sense this is also true of the average graduate of Gratz College. He is too young and not sufficiently prepared to enter Dropsie College. What is true of the Talmud Torahs is also true of many of the congregational schools. The Hebrew Junior High School will endeavor to fill in this gap. A boy or a girl on being graduated from a Talmud Torah or from a congregational school will be able to continue his studies in the Hebrew High School. This will in the course of time enable Gratz College to raise its scholastic standard so that a four years' course in that college will prepare one for admission to Dropsie College. Thus will the cycle be completed.

That there is need for such a school can be seen from the fact that more than fifty students were enrolled at the very start. There undoubtedly are more boys and girls in this city eligible for admission into this school. These have as yet not been reached. An effort will be made to reach them. This will increase the number of pupils materially.

There is one more element among the Jewish youth in this city which will have to be reached and that is the young boys and girls, students in our high schools, who for one reason or another received little or no Jewish education at all. A Hebrew high school should attract them, and they should be reached. How to reach them will be one of the problems of the committee of which Dr. Margolis is the chairman.

One of the difficulties confronting the Hebrew High School is that of its location. While it was mighty fine of the Independent Order of Brith Shalom to place its community building at Fifth and Pine streets at the disposal of the Federation, it does not solve the problem entirely. Coming from all parts of the city, some of the children have a considerable distance to travel in order to reach the school. Not only does this place undue hardship on the child—for the child is pretty much tired out from a day's schooling by the time he is ready to take up his Jewish studies—it also consumes a great deal of time and imposes an additional financial burden. The average tuition fee for a child in the Hebrew Junior High School—unless the parents are too poor to pay anything, in which case a scholarship is granted—is \$3. Add to this about 50 cents per week carfare and it becomes a considerable item.

The ideal condition would be to have a number of sectional high schools to meet the requirements of each locality. Dr. Margolis hopes that by the time the attendance grows to that extent there will be found public spirited people who will endow such high schools.

The program of studies as laid out for the new institution is interesting and could be used to advantage in other schools. The underlying motive, as explained by Dr. Margolis, is to stimulate and to inculcate in the Jewish youth an interest in and love for Judaism. Everything that will be done in the school will only serve as a means to that end. Of course Hebrew will be taught, but that will not be an end in itself. Hebrew will be taught in order to familiarize the child with Jewish literature, and Jewish literature will be taught that is the best approach to an appreciation of Judaism. The Pentateuch will be taught with the Rashi, because in this way the child will absorb the best Jewish traditions. The Mishna and Talmud will be taught with the same thought in view.

The assembly will serve a twofold purpose. It will give the children an opportunity to meet and hear the opinions of the leaders of the community who will be invited to address them. This will show them that the community is interested in them and it watching their progress. It will also serve to show the leaders of the community what is being done to solve the problem

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of Jewish education in this city. As Dr. Margolis summed it up: "Our aim will not be to produce experts, either in Hebrew or in Mishna, or in Talmud, but Jews whose Judaism will linger long after they quit their studies." The entire venture is in the nature of an experiment. It is one of those experiments worthy of the best thought of the most serious minded men in our Jewish community.

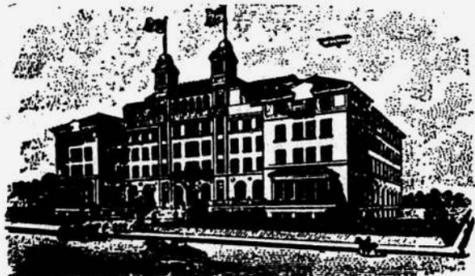
### The Jewish Theological Seminary

Dr. Isaac Husick, professor of philosophy in the University of Pennsylvania and author of "A History of Mediaeval Jewish Philosophy," is giving a course of lectures extending over five months at the seminary. Dr. Jacob Hoschander of Dropsie College will lecture during the same period on "The Introduction to the Study of the Bible," and will also give a course in biblical texts. These lectures will be given to the senior classes.

The anniversary of the death of Dr. Solomon Schechter was commemorated at the Sabbath morning services in the synagogue of the seminary on Saturday, December 2. Prof. Louis Ginzberg delivered a brief address.

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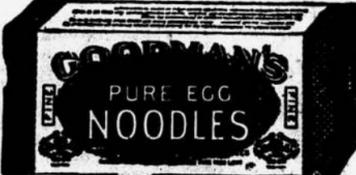
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**ITEMS OF INTEREST IN THE JEWISH WORLD**

Mr. David Schwartz of Golden Valley has been elected State's Attorney for North Dakota.

A section of the Council of Jewish Women was organized at Haverhill, Mass., last week.

Chief Rabbi Dr. David Leimdoerfer of Hamburg died there on November 3 at the age of seventy-two.

Recorder Clarence I. Goldenberg of Atlantic City, N. J., died suddenly at Biskra, Algiers, on November 25.

Jewish farmers of Ulster Heights, N. Y., are building a synagogue. The cornerstone was laid last week.

Zionists have purchased the "Nasz Kurier," the only Jewish daily in Warsaw printed in the Polish language.

A dining room in memory of the late Ida and August Steppacher has been opened at the Philadelphia (Pa.) Jewish Hospital.

Cedarhurst (L. I.) Jews have purchased a plot at Broadway and Locust street as a site for a community center and synagogue.

In memory of their brother, the late Jacob Gimbel, his five brothers have given \$25,000 to the Philadelphia (Pa.) Welfare Federation.

Mrs. Louis Fleisher, who died on November 5 at Philadelphia, Pa., left \$10,000 to the Rebecca Gratz Home and \$2,000 to the Jewish Hospital.

All Jewish schools in the Ukraine for pupils and students under the age of eighteen have been closed by order of the Commissary for Justice.

A new settlement consisting of five thousand dunams of land was formed in Emek Israel, Palestine. Sixty chabuzim have already settled there.

Jews of Schenectady, N. Y., inaugurated a drive for a Jewish community house last week. The goal is \$100,000 and \$25,000 was subscribed on the opening day.

The new Jewish suburb of Tiberias bearing Sir Herbert Samuel's name will be officially dedicated on Sunday night. Sir Herbert will attend the opening exercises.

The well known Jerusalem daily, "Haaretz," has ceased to appear on account of lack of funds. The "Doar Hayom" is now the only Hebrew daily in Palestine.

Seven thousand Jews have within the last three months fled from Constantinople owing to the uncertain political conditions, according to reports which reached London.

Mrs. Barnett E. Marks has been elected State Representative from Maricopa county, Arizona. Mrs. Marks, who formerly lived in Chicago, is very prominent in Jewish circles in Arizona.

The hospital of the Vienna Jewish community has been left a legacy of two milliard kronen by a Jew named Koppel, who died recently at Gratz, bequeathing to it his whole fortune.

In Simferopol, a town in the Crimea, a large group of Jews, mostly Zionists, including their rabbi, is being tried on the charge of anti-communistic activities, for hiding of synagogue treasures.

A petition has been submitted to Sir Herbert Samuel, signed by several thousand orthodox Jewish residents, asking him to issue an order against the public desecration of the Sabbath in Palestine.

A provisional committee has been formed at Amsterdam for the purpose of furthering Semitic studies in the Netherlands by the holding of lectures and the organization of literary societies.

The drive for \$300,000 for the Federation of Jewish Philanthropies of Pittsburgh, Pa., has ended. Two hundred and sixty-five thousand dollars was pledged; 1,310 new members were obtained.

Ground will be broken on December 13 for a new wing to be erected by the Jewish Hospital of Brooklyn. The new wing, which will be five stories in height, will have 100 private rooms and will cost \$250,000.

Dr. Nelson K. Fromm of Albany, N. Y., has been invited to become one of the contributors to the Medical Year Book called "Progressive Medicine," succeeding Sir John Ross Bradford of London in this capacity.

The French government has commissioned the Jewish sculptor Mr. N. Aaronson to prepare the design for the Pasteur stamps which are to be issued in connection with the hundredth anniversary of the birth of the scientist.

The publication of a new Yiddish monthly periodical is announced at Johannesburg for December 1 under the name of Dorum Afrika (South Africa). The contents are belles-lettres and sociological matters relating to Jewish life in the country.

The famous cantor Abraham Birnbaum has passed away at Czenstochow. He was Chazan of the Great Synagogue there and was the composer of many musical scores. He at one time published a musical periodical, "Yarchon Hachazonim."

The "Dwa Grosze," "Rozwoj" and other anti-Semitic Polish newspapers are demanding a renewal of the economic boycott against Jews. They want the Jews excluded from societies and organizations as a punishment for the success of the minorities bloc.

Philip Kranz, well known Jewish writer, died suddenly in his home in the Bronx last Thursday. He was one of the founders of the former Jewish daily "Abendblatt" and was one of the first collaborators of the "Forward." He also was an author of many popular scientific works.

The Czech Parliament has rejected a motion introduced by the German deputies to adopt numerus clausus against all Jewish students and teachers in all the Czechoslovakian universities. The proposal was branded by a number of Czech speakers as medieval and reactionary.

Rabbi H. A. Merfield of Monroe, La., has accepted the call from the Reformed Jewish congregation Temple Beth-El of Fort Worth, Texas, succeeding Rabbi Dr. George Fox. Rabbi Merfield is a thirty-third degree Mason, honorary, and takes quite an active part in fraternal affairs.

The Palestine government has invited the Powers, members of the League of Nations and the American archaeological societies engaged in excavation in Palestine to participate in the excavation about to take place on the site of the City of David. An official invitation has also been transmitted to the American consul in Jerusalem.

Two hundred and seventeen members of the newly formed sect of "Messianic Zionists" received permission from the Ukrainian Government to proceed to Palestine. The sect consists of Ukrainian and White Russian peasants. They have been waiting on the Russian-Polish border for nearly a year for the opportunity to emigrate to Palestine.

Mr. Sassoon Jacob Solomon, who passed away at Shanghai, China, recently, was a highly respected member of the Jewish community. The deceased was over seventy years of age and was one of the Jewish pioneers in China, having come out from Bagdad about half a century ago. He was closely connected with all the movements pertaining to the welfare of Jews in China and abroad. He was honorary secretary of the Society for the Rescue of the Chinese Jews in 1900 and one of the founders of the Synagogue Shearith Israel and also honorary treasurer of the Jewish National Fund Commission for China. He took a very active part in the building of the Ohel Rachel Synagogue and the establishment of the Shanghai Jewish School.

At the first State convention of the Grand Voiture of La Societe des 40 Hommes et 8 Chevaux, the higher branch of the American Legion, held in Atlanta, Ga., on November 30, Mr. David J. Meyerhardt, a prominent attorney of Atlanta, was elected State Adjutant. Mr. Meyerhardt is one of the organizers of La Societe in Georgia and active in the American Legion. He is vice-commander of one of the local Legion posts and adjutant of the local organization of La Societe.

The Harlem Home of the Daughters of Israel held its annual ball and entertainment on Saturday evening, December 2, 1922, at the Ritz-Carlton Hotel. An elaborate entertainment was presented by a number of artists under the leadership of Miss Augusta Goodkind, who presented fifty-five children in folk dances. Miss Ethel Whiteside gave vocal selections and Victoria Henken piano numbers. The affair proved to be successful both financially and socially. Some of those who helped to make the undertaking successful were: Mrs. Dora Malgood, president of the home; Mrs. Esther Rosenberg, chairman of the Souvenir Journal Committee; Mrs. Brinn, chairman of the Ticket Committee; Mrs. Dora Shapiro, treasurer of the Ball Committee, and an Arrangement Committee comprising the following directors: Mrs. J. Seigel, Mrs. Eva Quinto, Mrs. Ruth Goldstone, Mrs. Stella Schniff, Mrs. Henrietta Godnick, Mrs. Arthur Lans, Mrs. G. Baskind and Mrs. A. Goodkind.

The committee for the establishment of a philology faculty in the University of Jerusalem has concluded its preparatory work and has asked the government's permission to open the faculty.

The death occurred on November 10 at Brighton, Eng., of Dr. Myer Akiba Dutch in his sixtieth year. A native of Dublin, he adopted the medical profession and had a distinguished career. He held diplomas from several British and foreign universities and served with ability and devotion a number of medical institutions. He was a member of the staff of the Dublin Infirmary, senior clinical assistant at the Samaritan Hospital and one of the founders of the London Jewish Hospital. Dr. Dutch was closely connected with the Brondesbury Synagogue. He was a Freemason and a founder of the Royal George Lodge No. 3539, acting as W. M. for the years of 1917-18.

**Waad Leumi Gives Reception to Weizmann**

Jerusalem, Nov. 29 (Jewish Telegraphic Agency).—The Waad Leumi gave a reception to Dr. Chaim Weizmann on his arrival in Jerusalem at which many speeches of welcome were delivered. Dr. Weizmann in his address said that the political work was not yet finished and that he came to Palestine because of the many important matters which still had to be done. Peace within the ranks, he declared, was most necessary in the present crisis. Dr. Weizmann is leaving for America in two months.

**J. D. C. Starts Work Throughout Russia**

Moscow, Nov. 28 (Jewish Telegraphic Agency).—Dr. Rosen, who arrived here to take charge of reconstruction work for the Joint Distribution Committee, stated that the 100 tractors which will arrive in Odessa in December will be divided into ten groups and each group will have an American foreman. These groups will plough the Jewish colonists' land and also the land of the neighboring peasants. The landowners will pay the Local Credit Union with grain for the ploughing.

Dr. Rosen plans to strengthen the credit unions and to establish new unions on a non-sectarian basis among agriculturists and artisans. He also informed your correspondent that the J. D. C. will spend \$100,000 on buying live stock, and a similar sum will be expended for buying small machines, establishing three traveling agricultural schools, reopening old trade and farm schools and distributing pure seed.

The J. D. C.'s program is all-Russian, but they will concentrate their efforts mainly in the thickly populated Jewish districts of Russia.

The I. C. A. has concluded an agreement with the Soviets whereby they will be permitted to establish credit unions throughout Russia. The I. C. A. representative is already here to start work.

The Oze will, in all probability, be permitted shortly to do work on an all-Russian basis. Meanwhile they are opening a sanatorium in Moscow under the name of "Mose," which will accommodate sixty beds.

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### ENGAGEMENTS

**BAUM-HYMAN.**—Mr. and Mrs. Moses Hyman of 527 West 110th street announce the engagement of their daughter Constance to Mr. William Harrison Baum, son of Mrs. Rosa Baum. At home Sunday, December 10, from 3 to 6.

**GOLDBERG-JAGODA.**—Mr. and Mrs. Louis Jagoda of 1469 Lexington avenue announce the engagement of their daughter Beulah to Mr. Leo Jay Goldberg of Brooklyn, N. Y.

**ICHENHAUSER-HIRSCH.**—Mr. and Mrs. M. Harry Hirsch, 601 West 164th street, announce the engagement of their daughter, Elaine Gladys, to Mr. Louis M. Ichenhauser, son of Mr. and Mrs. Silas Ichenhauser of Evansville, Ind.

**KAPLAN-GREENSTEIN.**—Mr. and Mrs. Isaac Greenstein, 796 East 175th street, announce the engagement of their daughter Dorothy to Mr. Harry B. Kaplan, son of Mr. and Mrs. Morris Kaplan.

**KAUFMAN-MORRIS.**—Mr. Aaron Morris of 567 West 170th street announces the engagement of his daughter Mildred to Mr. Melvin Kaufman, son of Mrs. H. Kaufman of Baltimore, Md.

**LOWENTHAL-PLATT.**—Mr. and Mrs. Max Platt of 884 Riverside Drive announce the engagement of their daughter, Bertha B., to Mr. Bert Lowenthal.

**MARX-GROTTA.**—Mr. and Mrs. James Grotta, 156 West Eighty-sixth street, announce the engagement of their daughter, Gladys R., to Samuel D. Marx. Reception at Sherry's, 300 Park avenue, Sunday, December 17, 8.30 p. m.

**ROTTENBERG-LIEB.**—Mr. and Mrs. Henry Lieb of 1429 President street, Brooklyn, announce the engagement of their daughter, Adele Ruth, to Mr. Leon M. Rottenberg, son of Mr. and Mrs. Samuel Rottenberg of Brooklyn.

**SHAFF-KASSEL.**—Mr. and Mrs. Louis Kassel of 969 East 156th street announce the engagement of their daughter Florence to Mr. Isidore Ralph Shaff, son of Mr. and Mrs. Charles Shaff of 22 Mt. Morris Park West.

**TILLEMANN-NYMAN.**—Mr. and Mrs. Saul Nyman of 667 West 161st street announce the betrothal of their daughter Gladys to Mr. Mack M. Tillemann of Jersey City.

### MARRIAGES

**COHEN-SCHLOSS.**—David Cohen to Gertrude Schloss, by Dr. I. Mortimer Bloom.

**GORDON-WEINBERGER.**—Mr. and Mrs. Jacob Weinberger of 521 West 182d street announce the marriage of their daughter Frieda to Alexander Gordon on Thursday, Nov. 30, 1922, at the home of the officiating minister, Rabbi Aaron Elseman.

**HOROWITZ-LEWIS.**—Elsie Lewis to Isidor Horowitz on November 30 at the Juliette. Rev. Dr. Adolph Spiegel officiated.

**KAEMPFER-TANZ.**—On Thursday, Thanksgiving Day, at Hotel McAlpin, Mr. Louis J. Kaempfer to Miss Hannah Tanz, daughter of Mr. and Mrs. Louis Tanz of 611 West 141st street, by Rabbi Joel Blau.

**KAHN-FREED.**—Mrs. Louisa Freed of 3681 Broadway announces the marriage of her daughter Stella Edith to Otto Kahn of 135 West 79th street on Thursday, Nov. 30, 1922, at the home of the officiating minister, Rabbi Aaron Elseman.

**KENYON-MEINHARD.**—Herbert Robert Kenyon, son of Mr. and Mrs. Max Kohn of 725 Eastern Parkway, Brooklyn, to Miss Elizabeth Meinhard, daughter of Mr. and Mrs. Henry S. Meinhard, Hotel Woodward and Savannah, Ga., on Wednesday, November 29, by Rabbi Joel Blau, at the home of the officiating minister.

**KIRSCH-KAUFMAN.**—Miss Bertha Kaufman to Mr. Marvin Kirsch on November 30, 1922, at the home of the officiating minister, Rev. Dr. Adolph Spiegel.

**MILLER-LOEB.**—On Sunday, December 3, 1922, Miss Elsie Loeb to Mr. Julius Miller by Rev. Dr. Adolph Spiegel at his residence.

**O'LEESKY-LEWIS.**—Rev. and Mrs. Joseph Lewis of 1552 Minford place, Bronx, announce the marriage of their daughter Rae to Bernard O'Leesky on Sunday, Dec. 3, 1922, at the Westminster Hall. Rabbi Aaron Elseman performed the ceremony.

**PEARSON-BAUER.**—Mr. and Mrs. Adolph Bauer of 924 East 181st street announce the marriage of their daughter Carrie A. to Louis Pearson on Thursday, Nov. 30, 1922, at the Elmsmere. Rabbi Aaron Elseman performed the ceremony.

**PEYSER-BAHR.**—Mr. and Mrs. Herman Baehr of 600 West 161st street announce the marriage of their daughter Irene Rose to Morell Peysor on

### BIRTHS

**ELSTEIN.**—Mr. and Mrs. Theodore Elstein (nee Sally Levine) announce the birth of a daughter, Wednesday, Nov. 29, at 1192 Walton Ave., Bronx.

**KOHN.**—Mr. and Mrs. Morris Kohn (nee Minerva G. Meyer) announce the birth of a daughter, born Nov. 29, at Woman's Hospital.

**SCHWARTZMAN.**—To Mr. and Mrs. Benjamin Schwartzman (nee Irene Krinel) of 91 Fort Washington Ave., a girl, Dec. 2.

### BAR MITZVAH

**DATTLEBAUM.**—Mr. and Mrs. Martin J. Dattlebaum, 894 Riverside Drive, announce the Bar Mitzvah of their son, Arthur S., at Temple Peni-El, 525 West 147th St., Saturday, Dec. 16.

**SCHULHOFER.**—Dr. and Mrs. Samuel Schulhofer of 65 Fort Washington avenue announce the Bar Mitzvah of their son Sanford, Saturday, Dec. 9, at Mt. Neboh Temple, 150th street, near Broadway.

### OBITUARY

**MARX.**—Samuel Marx, Congressman-elect from the 19th district, died last Thursday at his home, No. 1845 Seventh Ave., aged 56. For years Mr. Marx had been active in Democratic circles. For four years he was the Alderman from his district and for the last fifteen years he had been the Democratic leader of 17th Assembly district and executive member of Tammany Hall. Mr. Marx was a member of the following organizations: The Elks, Red Men, Knights of Pythias, Independent Order Free Sons of Israel, Tammany Society, Progress Club, Grand Street Boys' Rutgers Club, Auctioneers' Association, Real Estate Board, Owasco Club, Samuel Tiehner Association, and was chairman of the Jewish Memorial Hospital, of which he was a founder member. Mr. Marx is survived by his wife, four brothers and seven sisters. The funeral services were held Sunday morning in the Institutional Synagogue. Rabbi Herbert S. Goldstein officiated and Mr. Maurice B. Blumenthal delivered a eulogy. The interment was in Mt. Carmel Cemetery.

### GOLDEN WEDDING

**EDELSTEIN.**—Mr. and Mrs. Simon Edelstein of Long Island, N. Y., announce the 50th anniversary of their wedding on Sunday, Dec. 3, 1922, at the Harlem Palace. Rabbi Aaron Elseman performed the ceremony.

### CARD OF THANKS

**DEBORAH JEWISH CONSUMPTIVE RELIEF SOCIETY.**—The Deborah Jewish Consumptive Relief Society takes this means of extending sincerest thanks to its members and friends who attended the theatre party on Wednesday evening, November 15, at the Lenox Theatre, and for the generous response to the appeal which was made on behalf of the poor unfortunates who will benefit by the same.—MRS. DORA SHAPIRO, Pres.

### Dr. Schulman to Reply to Dr. Holmes

Sunday morning at 11 at Temple Beth-El, Rev. Dr. Samuel Schulman will reply to the recent address of Dr. John Haynes Holmes on "The Community Church." Dr. Schulman will take as his topic, "Does a Universal Religion Necessitate Religious Uniformity?" and in his address he will give the Jewish viewpoint.

Thursday, Nov. 30, 1922, at the Hotel Astor. Rabbi Aaron Elseman performed the ceremony.

**ROSENBLUM-BROZEN.**—Samuel Rosenblum to Lillian Brozen of 876 West 180th, at the residence of the officiating minister, Dr. I. Mortimer Bloom.

**RUSSNOW-LEDERER.**—Mr. and Mrs. Sigmund Lederer of 2252 Bassford avenue, Bronx, announce the marriage of their daughter Erma to Peter Russnow on Thursday, Nov. 30, 1922, at their home. Rabbi Aaron Elseman performed the ceremony.

**SCHIFF-RADGIFF.**—Mr. and Mrs. Michael Radgiff of 79 Van Sicten avenue, Brooklyn, announce the marriage of their daughter Bertha to Maurice Schiff of Plattsburg, N. Y., on Thursday, Nov. 30, 1922, at their home. Rabbi Aaron Elseman performed the ceremony.

**SCHNEIDER-REIMAN.**—Mr. Louis Schneider to Miss Francis Reiman at Prago's, Broadway and 149th street, on Wednesday, November 29, by Rabbi Joel Blau.

**STROMPF-LOEB.**—Mr. and Mrs. Tobias G. Loeb of 530 West 136th street announce the marriage of their daughter Leopolda Grace to Herman Ormin Strompf on Thursday, Nov. 30, 1922, at the Hotel McAlpin. Rabbi Aaron Elseman performed the ceremony.

**ZEIGER-SACHS.**—Mr. and Mrs. Louis Sachs of 1945 82d street, Brooklyn, announce the marriage of their daughter Louise Michel to Samuel Zeiger on Thursday, Nov. 30, 1922, at the home of the officiating minister, Rabbi Aaron Elseman.

**ZUCKER-GREENSPAN.**—Counsellor Nathan S. Zucker of 539 West 147th street to Miss Eva Greenspan, daughter of Mr. Max Greenspan of 849 Freeman street, on Saturday night, December 2, at the Savigny, by Rabbi Joel Blau.

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### Zionism Debated in House of Lords

London, Nov. 29 (Jewish Telegraphic Agency).—In a debate in the House of Lords concerning the British mandate over Palestine, Lord Sydenham asked what steps the League of Nations had taken before the ratification to comply with article twenty-two, which declares that in selecting a mandatory principal consideration should be given to the wishes of the people.

Colonial Secretary Duke of Devonshire declared that the government is not responsible for every action of the League of Nations and that the choice of a mandatory is not in the League but in the Supreme Council of the Principal Allied Powers. Although the terms of the mandate were greatly criticized in England he was unaware of any exception ever taken by the people concerned to England as mandatory.

Lord Birkenhead asked whether the British Government was going to be influenced by the press campaign urging England to leave Mesopotamia and Palestine. This campaign, he declared, was compendiously summed up in the "Bag and Baggage" cry of the Daily Express. The present Premier and Lord Curzon, Lord Birkenhead stated, are directly responsible for Great Britain becoming the mandatory over Palestine. If the decision is wrong, what is their justification for expending hundreds of millions of pounds. Having expended so much money and accepting before the world the responsibility for preserving peace in Palestine and Mesopotamia, he would criticize evacuation now. The strategic importance of Palestine, he said, was her relation to Egypt. Egypt is a vital link between the Empire communications. Besides that, Palestine is strategically necessary for the protection of Egypt. Lord Salisbury answered that the government would render no decision without very careful consideration.



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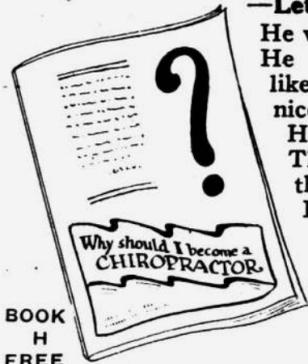
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### CORRESPONDENCE

#### Zionism and the Board of Jewish Ministers

Editor Hebrew Standard:

At a meeting of the Board of Jewish Ministers held the other night at Temple Emanu-El, Rabbi Clifton H. Levy presiding, Zionism, augmented by Scriptural discussions, was the topic for consideration.

An editorial paragraph of your Standard of a recent date mentioned the fact of Rabbis Maurice H. Harris and Alexander Lyons having returned from Palestine, where they spent some few days of their vacation and became sympathetic with Zionism because of the successful developments of the land and the wonderful achievements of the Jewish pioneers and adventurers.

Rabbis Harris and Lyons delighted the assembled colleagues with their Palestinian impressions and Zionist inspirations, displaying, however, very little sympathy to the cause of Zion and censuring rather the conduct of the Palestinian Jews and the impiety of the supposedly pious co-religionists.

Dr. Harris in his somewhat crude and unpolished report made the impression of a member of an archaeological expedition, dwelling at considerable length upon the deplorable facts of having the holy places occupied by Christian churches and Moslem mosques; the Cave of Machpelah, the Mount of Olives and Bethlehem being forbidden ground to the Jews; paying, in addition, particular homage to the founder of Christianity and Nazareth, the latter's place of birth, as finishing touches. Dr. Lyons, on the other hand, was certainly lively and vivacious, giving detailed particulars of Tel-Aviv, its houses, gardens, streets, thoroughfares and their occupants, admiring the accomplishments of the Halutzim, men and women of European education and university training, who abandoned their former aspirations and forsook glorious anticipations in order to go to the land of their fathers, cut its stones, till the ground and rebuild the ruins. Rabbi Lyons, however, found fault with a Jewish young man who smoked a cigarette at the synagogue on the Fasting Day of the Ninth of Ab, which, according to the rabbi's knowledge of the Shulhan Aruch (American edition), consisted of a double crime—the breaking of the fast and the desecration of the sacred place. Now, the orthodox Jews as well as the Zionists may forgive the young man and allow him some discount. Smoking in the synagogue never counts a sin with the former, neither is its practice forbidden on fasting days; while the Zionists may advance the argument that after the issuance of the Balfour Declaration, the grant of the San Remo Treaty and the acceptance of the mandate by Great Britain, the Tishoh b'Ab may disappear from Jewish scenery.

Dr. Lyons continued his interesting and eloquent remarks, regaling his listeners with his experiences, manifesting his delight with the spread and furtherance of the Hebrew tongue in all and sundry parts of Palestine. He told them how he came across a bunch of youngsters, who exercised in playing baseball, employing the holy tongue for the somewhat profane practice, wondering as the youngsters did at the goy for his close observation of their innocent play. Palestinian boys do not know the difference between the goy and the reform rabbi. But when the latter ventured to address them in Hebrew (Ash-

kenasic pronunciation or Sephardic accents?) the youngsters quickly dispersed, fleeing to all sides and directions.

Wise and otherwise, the chairman called next on Dr. David De Solo Pool, who also returned recently from Palestine, to give his Palestinian views, which the latter gladly did in a long and exhaustive address, relating of his own experience during the pogroms, pacifying Dr. Harris' gloomy thoughts and answering Dr. Lyons' criticism, basing his contentions on current events and passing phases, giving credit to the Palestinian youth for going to the synagogue, whether for the sake of smoking cigarettes or participating in the evening prayers, while his American brother indulges likewise in smoking on the street corners, but never goes to the synagogue, and as for talking Hebrew and playing ball simultaneously the rabbi said he witnessed these stunts time and again, but was never looked upon as a goy, neither had he scared the players with the revelation of his identity. The reason is obvious. Dr. Pool as a conservative rabbi has a full-grown beard; Dr. Lyons has a smoothly-shaven face, and one certainly remembered his recent attack on the beards, advising one and all of their removal. Dr. Bernard Drachman asked for the floor and deplored the fact that the much-praised Halutzim cast infamy upon Palestinian Jewry by the public desecration of Sabbaths and festivals, defying pietistic Jews and in spite of the latter's religious scruples, and he would suggest severe punishment and vigorous treatment, maintaining as he does that the Holy Land should not become profane and the fear of Heaven might dominate continually as in days of old and times of yore.

Dr. Moses Hyamson took issue with the fear of Heaven and quoted the litany of the Daily Prayers that emphasizes the fear of Heaven, which has been wonderfully elucidated by a Jerusalem scholar in an instructive and interesting book that he had lately received, believing, therefore, in the "atmosphere of the Land of Israel that makes all wise" (Baba Bathra f. 158, b), and the sinners will repent likewise. Dr. Israel Eifenbein added fuel to the flames, stressing the Jewish peculiarity of lore and learning, relegating the fear of Heaven or, rather, the fear of the Lord to the proselytes (Midrash Numbers Magnum viii, 2).

At this juncture there opens an opportunity for your humble servant to continue his proposed Jewish forum, employing the Talmudic passage of the Holy One, blessed be He, has nothing in His world but the fear of Heaven (Sabbath f. 31, b), which refutes Eifenbein's remark. **NACHMAN HELLER.**

#### The Agudas Yisroel and a World Congress

Editor Hebrew Standard:

The matter that now is engaging the attention of the professional agitators is nothing else than the summoning of a World Congress of Jewry. At first glance it would seem that this is a laudable project, but when we examine more deeply the announced purposes we must hesitate; we must suspend judgment; we cannot gleefully applaud the idea. Why? Because the one, the only announced purpose is to further the—shall we say aspirations?—of the Zionist clans. The last Zionist world conference favored the plan. Those Zionists who opposed it there—and some of the leaders were so reluctant to agree—did so because they were less certain than

their fellows as to the complexion of the proposed World Congress.

Suppose—horrible thought—that the Congress should not be safely Zionist? Wouldn't it be shocking if the other bodies to be invited to join with the Zionists in work for Palestine should not be Zionist? They might overwhelm the Zionist elements! (This, though, the Zionists shriek that they speak with right in the name of all Jews.) What would then become of the Zionist organization? What's the use of being a Zionist if you can't control everyone else? When the boot is on the other foot it's different, of course. And so, many Zionists are disturbed.

This disgusting attitude shows plainly the caliber of these people. Selfishness is their constant obsession—they care for Zionism more than for Zion. No one can deny this.

I am opposed firmly to the participation of the Aguda in a so-called World Jewish Congress. Still, I believe that the Aguda Central Committee will accept an invitation to the Congress, for the Aguda is ever genuinely anxious for peace and harmony, if these can be achieved. And it cannot be gainsaid that such a gathering, if it came together merely that the delegates might look into each other's faces and hear each other's opinions, would be worth something as a magnificent gesture before the world. I fear the Zionists bearing gifts. I fear me that the invitation to the Aguda means only that its authority and prestige—it represents the backbone, the solidity of Jewry—are desired, but not at all that its participation on terms of any sort of quality is desired. If Orthodoxy should, by any chance, secure control of the proposed World Congress the Zionists would either withdraw or break up the Congress, or, though a minority, by their unique methods bulldoze the majority into silence.

While the Zionists cannot conceal any longer from Jewry the cold fact that they alone can never build Zion, they will not give up except through dire necessity their assumed monopoly on Zion. The struggle would be a fierce one. Were they really sincere in their professed love for Zion they would long ago have drawn to themselves in the Jewish agency other large Jewish organizations. That they have not, speaks volumes. More than this, that they have rejected with disdain all overtures from these bodies, tells its own story.

If the Aguda does decide to take part in the Congress, I insist on two points. One, that that Congress must, under no conditions, be restricted in its deliberations to the Palestine question—it must consider all questions (especially social and economic) affecting Jewry that may properly come before such an assembly; two, that that Congress must be preceded by a World Congress of Orthodoxy, called by the Agudas Yisroel. The Aguda Yisroel by its curious procrastination in the latter matter is making what will prove to be a costly blunder. It should immediately issue the call for a World Congress of Orthodox Judaism, to be held in May or June, preferably in Berlin or London. How can Orthodoxy go to a World Congress without having carefully planned and fixed a definite program?

The trumpeted attempt of the American Mizrahi to effect a union, or at least an understanding, with the Aguda on work in Palestine, is mischievous. Such attempts must prove futile till Mizrahi acknowledges manfully that it has made grievous mistakes; that it has committed sins against Orthodoxy, and states that now, in a repentant mood, it is ready to sever all—mark you, I said all—connections with the World Zionist Organization and to dissolve itself and en masse the Aguda, recognizing its supreme authority. Thus, and thus only, can healthy concord be established in the ranks of Orthodoxy. Then will progress follow. Then can we press forward to the great unfinished task to convert Jews to Judaism.

Out of all the present tumult the Aguda emerges clear and triumphant. Jews everywhere in their helplessness, in their uncertainty, in their search for the truth, are turning to it. They seek counsel, encouragement, direction. It cannot disappoint them. It must not be

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Selwyn Brothers announce Jacob Ben-Ami in the American presentation of what promises to be the outstanding dramatic novelty of the season, namely, "Johannes Kreisler," now being done in Berlin as "Die Wunderlichen Geschichten Des Capellmeisters Kreisler." Selwyn Brothers have brought over from Germany the entire production, where it was constructed under the personal direction of Svend Gade, the inventor of the many novel stage effects.

The adaptation of this remarkable play for the American stage was done by Louis N. Parker. The original is the joint work of Carl Meinhard and Rudolf Bernauer, who built it around the life of E. T. A. Hoffman, the poet and musical composer, who lived early in the last century.

The play is in forty-two scenes, with Ben-Ami appearing in nearly every one. Interpolative music has been selected by von Resnick, who uses motives from Mozart's "Don Juan," which is one of the motives around which some of the action of the play hinges, and from "Undine Hoffmann's own opus."

Other features of the play are a ballet under the direction of Fokine and an orchestra under the direction of Theodore Bendix. Selwyn Brothers have set December 18 as the opening date for this play and the Apollo as the theatre, this being one of the few play houses in New York possessing a stage large enough to accommodate this production.

swerved from its high and noble purposes, for it has a well-defined mission to perform. It must cling steadfastly to its great aims. No good can come of dilly-dallying bodies. No propositions, no working agreements, no alliances, no compromises should be entertained for a moment. Too much is at stake; nothing less than the future of Jews and Judaism. There the only course for the Aguda safely to pursue is that of absolute separation, of splendid isolation. The Agudas Yisroel must remain the eternal protestant—therein lies its greatest opportunity for usefulness, for service; thereby will it best be able to put into practice its soundly constructive endeavors for the welfare of the chosen people.

JACOB HELLER.

8 Kiselev, 5683.

#### Austrian Chancellor Pacifies Jews

Vienna, Dec. 4.—(Jewish Telegraphic Agency.)—While admitting that the party led by Dr. Seipel, now in control of the government, is anti-Semitic, the chancellor of the Austrian Union assured a Jewish deputation that the present struggle in the Austrian seats of higher learning is not "dangerous." The deputation, which waited on the chancellor, included Chief Rabbi Chajes, Prof. Pick and Herr Friedman, vice-president of the Jewish Cultural Association.

After drawing the chancellor's attention to the anti-Semitic demands for rigid enforcement of the percentage norm against Jewish students, the Jewish representatives declared that the support given these demands in the course of parliamentary debates was more menacing than the unconstitutional "numerous clauses." To this the chancellor replied that it was true the "anti-Semitic banner" was often raised in Parliament, but that the people as a whole were well meaning, and will not tolerate discrimination against Jews who, he said, were "loyal and patriotic."

### MUSIC AND DRAMA

Joseph M. Gaite's will present at the Bronx Opera House on Monday, December 11, the thrillingest of thrillers, "The Monster," which comes direct from the Thirty-ninth Street Theatre, where it has just completed a long and highly prosperous run. The play was written by that well-known author and actor, Crane Wilbur, and was staged by Lawrence Marston. Mr. Gaite's has supplied a cast of players of distinction, which includes Crane Wilbur himself, Gustav von Seyffertitz, who for the past five years has appeared in many notable roles in motion pictures, among the more recent being the part of the Soothsayer in "When Knighthood Was in Flower," as Moriarty in "Sherlock Holmes," "The Face in the Fog," "Madonnas and Men" and "The Vengeance of Durand."

Next week, "Bulldog Drummond" will be the attraction.

This (Friday) evening at the Jewish Art Theatre "Dos Groise Gevins" (The Great Fortune), by Sholem Aleichem, will be given its premiere by Maurice Schwartz, produced with the entire strength of the Jewish Art Theatre Company.

In this play Sholem Aleichem portrays many types for which his name has become a household Jewish word. An elaborate production is being given the play, and the resident company of the theatre includes this season all the players who were in the other Sholem Aleichem successes, seen in new characterizations. In addition to Maurice Schwartz, who plays Shimele the Tailor, the cast includes Bina Abramowitz, Anna Appel, Jechiel Goldsmith, Bertha Gersten, Lucy German, Mischa German, Isaac Honigman, Munie Welzenfreund, Hyman Maizel, Bess Mogulesco, Gerson Rubin, Joseph Schwartzberg and Mark Schweid.

Three more concerts will be played by the new City Symphony Orchestra, Dirk Foch conductor, next week. The usual "pop" concert will take place Sunday afternoon at the Century Theatre. There will be another pair of concerts in Carnegie and Town Halls on Monday night and Tuesday afternoon. For the Carnegie and Town Hall concerts a Tschalkowsky-Wagner program will be presented. The symphony will be the sixth (pathetic) of Tschalkowsky, and two Wagnerian selections will be played, the "Prelude" and "Liebestod" from "Tristan and Isolde" and the overture to "Rienzi."

Interest in the "pop" concerts is growing week by week. Mr. Foch has selected a program of bright melodious music for Sunday afternoon at the Century Theatre. Nicolai's overture "The Merry Wives of Windsor," the ballet music from Gounod's "Faust," the "Barcarolle" from Offenbach's "The Tales of Hoffmann," and Chabrier's "Rhapsody Espana" will be the orchestral numbers. The soloist will be Jascha Fish-

# CHILDREN'S PAGE

## STANDING BEFORE THE LORD

Dear Children:  
Nations have come and nations have gone, but Israel is forever standing before the Lord, and thus says our holy Torah: "Ye are standing this day, all of you, before the Lord," etc. Rashi says: "This teaches us that Moses, on the day of his death, gathered Israel together before the Holy One, blessed be He, to make them enter the covenant. Your heads of your tribes, your elders and your officers," etc.

The most important personage preceding, according to their rank, and after them, all the men of Israel. From the hewer of thy wood unto the drawer of thy water. The Hedrahs Tenchuma tells us, hence it is inferred that Canaanites came to be converted in the days of Moses, just as the Gibeonites came in the days of Joshua, (and for this reason it is said concerning the Gibeonites: "They also did work willily" (Joshua 9), and Moses made of them hewers of wood and drawers of water.

That then shouldst enter into the covenant of the Lord. "Leovrecha," literally, "to make thee pass through," for it was customary when making a covenant to cause the parties thereto to pass through partitions which they erected on each side, as it is said: "At the calf, which they cut in twain, and between the parts whereof they passed" (Jeremiah 34).

In order to raise thee up today unto himself for a people, so much pains does he take in order to establish you before him as a people, and that he may be Eternal unto thee, for he promised you and swore to your fathers not to change their seed for a different nation, be therefore, finds you with these oaths that you shall not anger him, seeing that he cannot separate from you. This

is the simple meaning of this section, but the Medrah says: "Why was this section, 'Ye are standing,' placed next to the section treating of the curses?" Because, when Israel heard one hundred curses less two, besides the forty-nine in the Book of Leviticus, they turned pale and said: "Who can stand all these?"

Moses then began to conciliate them by saying: "Ye are standing this day, man ytimes have you angered the All Present, and he did not destroy you, for behold you are standing before Him." "This day, just as this day which exists, and it was dark and became light, so did he cause his light to shine upon you, and so in the future will he give light to you, and the curses and the suffering will preserve your existence, and cause you stand before him."

Another meaning is as follows: "Ye are standing," etc. Inasmuch as Israel was going from one leader to another leader, from Moses to Joshua, he, therefore, made them a standard body, in order to encourage them, thus, also, did Joshua act likewise. Samuel, who said: "And now stand up that I may hold judgment with you" (Samuel 12), when they passed from his leadership to the leadership of Saul.

And not with you alone do I make this covenant and this oath, but with him that is standing here with us this day before the Lord our Eternal, and with him that is not here with us this day; also with the generations that are destined to come.

For ye know, etc., and ye saw their abominations, because ye saw the idol-worshipping nations, and lest the heart of anyone of you was incited to go after them. And ye saw their abominations, how abominably loathsome they are, "Veeth giluleim," and their idols, which are as foul smelling and filthy as "gold dung," of wood and stone; their idols of wood and stone you saw openly, because the idol worshippers have no fear of their being stolen, but the idols of silver and gold, which they had with them, in their innermost chambers are they, for they fear lest they be stolen.

So that there may not be among you, etc. (Therefore, do I place this oath upon you), whose heart turneth away this day from taking the covenant upon himself, that he would bless himself in his heart. He will think that the blessing of peace will be in his heart, and say, "These curses will not come upon me, but there will be peace unto me, and that will cause me to add to his punishment for his sins through error, which I had passed by. He will cause me now to add them also to his sins through presumption and punish him for both."

The secret things belong unto the Lord, our Eternal, for if you will say: "How can we help it?" Thou punishest the many for the evil thoughts of the individual, as it is said: "So that there may not be among you a man," and then, "When they see the plagues of that land," yet no one knows the hidden thoughts of his neighbor? I am not going to punish you for the secret things, as they belong to the Lord your Eternal, and he will punish that individual, but these things which are publicly known belong unto us and to our children, to remove the evil from our midst, and if we will not judge them, the many will be punished.

In the Sefer Torah there are dots upon the words: "Lanu ulvoneinu" (to us and to our children), which is expounded as meaning that even for the sins that were known he did not punish the many until they crossed the Jordan, when they took the oath upon themselves on Mount Gerizzim and on Mount Ebal, and became responsible for one another.

## Polish Students Attack Jewish Daily and Jewish Meeting

Warsaw, Nov. 30 (Jewish Telegraphic Agency).—One hundred and twenty students, armed with wooden rods, attacked the offices of the Jewish daily "Nasz Kurier," intending to beat up the editor of the publication, because of his editorial criticizing the "numerus clausus." The editor escaped by the back door.

The students then attacked a meeting of Jewish assimilated students called for the purpose of protesting against the numerus clausus. The meeting was dispersed.

The Jewish deputies Farbstein and Hartglass succeeded in getting police intervention.

## IN THE SYNAGOGUES

ADATH ISRAEL (551 E. 169th St., Bronx).—This evening Rabbi Norman Salit will speak on "The Way of the Book."

ANSCHER CHESED (Seventh Ave. and 114th St.).—Rabbi Jacob Kohn speaks this evening on "The Hue of Man's Own Mind." Sabbath morning on the portion of the Law. Dr. Kohn will deliver a short address at the Sabbath Minchah services at 4 p. m.

BAY PARKWAY TEMPLE (Bay Parkway and Benson Ave., Brooklyn).—This evening Mr. Aaron N. Levy, president of the Brooklyn Federation of Jewish Charities, speaks on "The Human Element in Charity." Sabbath morning, Rabbi Max Reichler on "Lights and Shadows."

BETH-EL (5th Ave. and 76th St.).—Rabbi Milton Ellis preaches Sabbath morning. Sunday at 11 a. m. Dr. Samuel Schulman will speak on "Does a Universal Religion Necessitate Religious Uniformity? A reply to Dr. Holmes."

B'NAI JESHURUN (257 West 88th St.).—Rabbi Israel Goldstein will speak this evening on "Colleges—What For?" Sabbath morning on the weekly portion.

BROOKLYN JEWISH CENTER (667 Eastern Parkway).—This evening Mr. Henry Hurwitz will speak on "The Jewish Position in American Universities." Sabbath morning Rabbi I. H. Levinthal on the weekly portion of the Law.

CENTRAL SYNAGOGUE (Lexington Ave. and 55th St.).—Dr. Nathan Krass will speak Sabbath morning on the portion of the Law. Sunday, at 11 a. m., popular lecture.

EMANU-EL BROTHERHOOD.—Services this evening at 8.30 at the Hebrew Technical School for Girls, Second Avenue and Fifteenth Street. Mr. Julius Hyman will speak on "The Contribution of Jews to American Life."

FREE SYNAGOGUE (Carnegie Hall, W. 57th St.).—Sunday morning at 10.45 Dr. Stephen S. Wise will deliver the third of a series of three addresses on "The Eternal Quest—of God's Word."

HEBREW TABERNACLE (Broadway and 168th St.).—Mr. Maurice B. Blumenthal speaks this evening in honor of Free Sons of Israel Night. Sabbath morning Bar Mitzvah address.

INSTITUTIONAL SYNAGOGUE (37 W. 116th St.).—Dr. San-son Benderly will address the Friday Evening Forum tonight at 8.30 on "Recent Palestinian Developments." Sabbath morning Rabbi Herbert S. Goldstein preaches on "Our Messengers." Sunday evening at 8.15 Hon. Fiorello H. La Guardia will speak on "America's Opportunities in Foreign Affairs."

KEHILATH ISRAEL (1162 Jackson Ave., Bronx).—Rabbi Louis Finkelstein will preach Sabbath morning.

KEHILLATH JESHURUN (123 E. 85th St.).—Rabbi Isadore Goodman will preach Sabbath morning on "The Will to Endure."

MONTEFIORE CONGREGATION (Hewitt and Macy Pl., Bronx).—Rabbi Jacob Katz will speak this evening and on Sabbath morning.

MT. NEBOH (150th St. and Broadway).—Rabbi Aaron Eisenman will speak this evening on "The Blessings of Education." Sabbath morning, "Educating the Youth."

MT. SINAI (305 State St., Brooklyn).—Rabbi Alexander Basel will speak tonight on "Anti-Semitism—a Boomerang." Sabbath morning on the portion of the week.

MT. SINAI ANSCHE EMETH (178th St. and Wadsworth Ave.).—Rev. Dr. Jacob L. Hahn will speak this evening and on Sabbath morning. Sabbath afternoon at 4 o'clock Rabbi Hahn will speak in Yiddish.

MT. ZION (37 W. 119th St.).—Rabbi B. A. Tintner speaks this evening and Sabbath morning on "Two Camps."

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 "Sky-Writing." Sabbath morning, "What Is There in a Name?"

PETACH TIKVAH (Rochester Ave. and Lincoln Pl., Brooklyn).—Rabbi E. Reuben Wellerstein speaks this evening on "The Magnifying Glass." Sabbath morning on the weekly portion.

SHAAREY ZEDEK OF BROOKLYN (Temporary home at former Brooklyn Synagogue, No. 933 Eastern Parkway).—Rabbi Harry Weiss speaks this evening and on Sabbath morning.

SHAARAY TEFILA (Far Rockaway).—Mr. A. U. Zinke speaks this evening on "Some Interesting Phases of Community Work." Sabbath morning Rabbi R. H. Melamed on the weekly portion.

SHEARITH ISRAEL (70th St. and Central Park West).—Rabbi D. de Sola Pool preaches Sabbath morning on "Parents and Children." Sabbath afternoon at 3.45, "The End of the Jewish War."

SINAI OF BROOKLYN (Arlington Ave. and Bradford St.).—This evening Rabbi Maxwell M. Sachs speaks on "When Brother Meets Brother." Sabbath morning on the portion of the Law.

SINAI OF THE BRONX (Stebbins Ave. and 163d St.).—Dr. I. Edwin Goldwasser speaks this evening. Sabbath morning Rabbi Julius J. Price on the portion of the Law.

SOCIETY OF JEWISH SCIENCE (610 W. 163d St.).—Dr. Morris Lichtenstein, rabbi. Services Sunday morning at 11, Hotel McAlpin (Green Room); subject, "From Doubt to Faith." Lecture Wednesday evening at 8.30 at Young Women's Hebrew Association, 31 W. 110th St.

SONS OF ISRAEL (Benson and 21st Aves., Bensonhurst).—Sabbath morning

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Rabbi Nachman H. Ebin speaks on the portion of the week.

TEMPLE ISRAEL (91st St., near Broadway).—This evening Rabbi Louis I. Newman will speak on "Does Science Destroy Religion?" Sabbath morning Rabbi Maurice H. Harris speaks on "Messengers or Angels."

TEMPLE ISRAEL OF WASHINGTON HEIGHTS (560 W. 185th St.).—Rabbi Morris Silverman will preach this evening and on Sabbath morning.

TIFERETH ISRAEL (Jacob H. Schiff Centre, 2481 Valentine Ave., Bronx).—Rabbi Yudel Effenbein speaks this evening on "Judaism as Patriotism."

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

YOUNG MEN'S HEBREW ASSOCIATION (92d St. and Lexington Ave.).—At the service this evening Mr. Sanford H. Cohen, Asst. U. S. District Attorney, will speak.

YOUNG WOMEN'S HEBREW ASSOCIATION (31 W. 110th St.).—Rabbi William S. Maley will speak this evening on "The Worst of Crimes." Sabbath morning, "Only Fear of the Brave."

ZICHRON EPHRAIM (159 E. 67th St.).—Rev. Dr. Bernard Drachman preaches Sabbath morning on "Judaism in America."

## BROOKLYN NOTES

Rabbi Bosniak Lecture Series  
Rabbi Jacob Bosniak of the Fire-Congregation of Kensington, Ditmars Avenue and Dahill road, Brooklyn, is giving at the Temple auditorium a series of four lectures on the subject, "The Woman in Jewish Life." The first of the series was delivered on November 17, and dealt with "The Woman in the Bible." In the second lecture of November 24 he discussed "The Woman in the Talmud." On December 1 the theme was "The Woman in the Middle Ages," and the fourth lecture, to be given December 8, will deal with "The Jewish Woman in Modern Times."

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Friday, December 8th, 1922 : : Kislev 18th, 5683

What did Rabbi Gerson B. Levi have in mind when he indited the following words (printed in *The Reform Advocate* for November 25): "The Christian church should not be willing, with a bishop as its agent, to sell its birthright, its prince of peace, its good-will to man, for a can of oil"? Surely Christendom may be suffered to dispose of the problems of "tainted" money for church endowments according to its own sweet will. Fortunately, Judaism is not disgraced by this problem.

Our Cincinnati contemporary opines that some means should be found to get Jews out of seacoast towns and Chicago, and to have them dwell on the land or in smaller towns. The means for this work have been in existence now for many years—ever since, in fact, the necessity therefor became apparent. With Jewish immigration to this country now at a much lower level than in former years we are amazed that our contemporary has become so lugubrious in its outlook on this problem.

Chauncey M. Depew in his autobiography, "My Memories of Eighty Years," records the late Lord Rothschild's efforts to prevent the Spanish-American War. But, he finds Lord Rothschild intervened with offers of amicable adjustment too late, and President McKinley was already committed to war. Although it was not generally known that the first Lord Rothschild had acted as a mediator between the two countries, we do not doubt that Mr. Depew knows whereof he speaks. The London Rothschilds were for many years fiscal agents of and bankers to the government of Spain and, in view of their undoubted international influence, could thus have been useful in guarding the peace of the world. Henry Ford and those of his ilk will kindly note that this influence of Jews was truly beneficent.

carious manner. The Jewish Religious Education Board of London expends £6,300 a year, and has an annual income of only about £2,600 from its investments. This leaves a yearly deficit of approximately £4,000. From time to time the board launches an appeal to the community to cover its annual deficits for a period of years to come, and as a feature of this appeal a great public dinner is held. At the recent dinner a total of £11,100 was collected, sufficient to care for the work of the institution for the next three years. As we said, this is a typically Anglo-Jewish method of dealing with a situation, but certainly it is a precarious procedure in the case of so vital a care as Jewish religious education.

In England the community raises its funds for Jewish religious education in a characteristically British but rather pre-

The *Hochschul fuer die Wissenschaft des Judentums*, the Reform rabbinical seminary of Berlin, has just passed the fiftieth milestone of its way as a Jewish foundation, and a volume commemorating this anniversary has been published. We note the latter incident with satisfaction, for amid present-day conditions in Germany it is certainly important that a seminary devoted to the training of rabbis succeeds in making itself widely known through the medium of publications. Learned circles, more than any others now, feel the present effects of the war in Germany; scholarship has been deprived of its most valuable outlet—the ability to command an audience of readers for its productions—through the tremendous slump in the market. That the *Hochschule* of Berlin should be able to circumvent this difficulty speaks well for the vitality of German-Jewish institutions despite depression and the onslaughts of anti-Semites.

Sabbath begins at 4.32 p. m. Vayishlach. Gen. 32:4—36:43. Hopharah, Amos 2:6—3:8. Rosh Chodesh Tebeth Benschon.

#### JEWISH CALENDAR

5683

1922

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.

#### PRESIDENT GOLDSTEIN

WE congratulate Rabbi Herbert S. Goldstein of the Institutional Synagogue on the honor that has come to him of being elected as president of the Union of Orthodox Jewish Congregations of America. But we congratulate in even greater measure the Union of Orthodox Jewish Congregations of America in securing Rabbi Herbert S. Goldstein as the worthy and energetic successor of men like Drs. H. Pereira Mendes and Bernard Drachman, who so long and so ably led its fortunes.

Rabbi Goldstein's accession to the presidency of the Union augurs well for that institution. For, he will endow it with the force of new and young life. New, because hitherto he and the men of his generation did not occupy a position of prominence in the affairs of the Union and, therefore, his career in the presidential office lies before him. Young, for the reason that Rabbi Goldstein is in the full tide and vigor of his manhood and brings to his work for the Union a forceful personality.

That Rabbi Goldstein should be an energetic leader of the Union of Orthodox Jewish Congregations of America goes almost without saying in view of his career at the Institutional Synagogue. The Institutional Synagogue is one of the outstanding congregational and communal successes of New York, and this success is wholly ascribable to the work and the devotion of its spiritual leader. Judging President Goldstein, then, by what Rabbi Goldstein has accomplished, our hopes are of the highest.

But in the Union of Orthodox Jewish Congregations of America a president cannot be expected, single-handed, to perform the work of the entire organization. For this purpose he requires the support of a devoted, determined and energetic executive committee. President Goldstein has been provided with such a committee by the members of the Union, and we expect this body to rally to his support.

Under such a direction we look to see the Union ere long a real constructive force for the good of traditional Judaism in America. Overlong it has been a paper organization that issued occasional statements of little significance and nothing besides. Under President Goldstein a change will come over its destinies which will be welcome.

#### RELIGION IN PUBLIC SCHOOLS

CHARLES WILLIAM ELIOT, president emeritus of Harvard University, perhaps the most admired figure in our public life as a nation today, has declared that our public schools are "desperately in need of religious teaching." Those whom the schools turn out are neither good citizens nor good voters, and the cause of this is due to the failure of the public schools to make suitable provision for religious education.

The manifestation of prejudice in the shape of the Ku Klux Klan, for example, may be in the final analysis ascribed to our failure as a nation to care for the religious training of our youth. Yet, we have grown and waxed great as a nation by a strict adherence to the principle that church should be forever divorced from state. If because the public schools care only for the secular as opposed to the religious training of youth, we are in danger of becoming an irreligious people, subject to such will-o'-the-wisp movements as the Ku Klux Klan, shall we revise our fundamental polity with the object of correcting such abuses?

Assuming that Dr. Eliot's suggestion, if carried out, will end prejudice and irresponsibility, there lurks in it the graver and greater danger that thereby the spirit of American institutions will suffer a complete alteration, that our tradition as an unsectarian government will be upturned. As a representative of American Jewish public opinion we never shall countenance, advocate or defend such a suggestion. Better that we are an irreligious people, in the view of Dr. Eliot, than that we transplant to our life the animosities and disabilities in the name of religion which disfigure the history of the Old World.

In warning us against the dangers of irreligion Dr. Eliot is altogether right. But he is wrong in advocating the teaching of religion in our public schools. The forum for such education may be found in the church, the synagogue and, above all, the home. This view compels the firm adherence of Jews and should commend itself to the wise judgment of other Americans of different faiths. We have often said all this, and now repeat it only because of Dr. Eliot's latest suggestion.

Keep, then, the public schools free of all sectarian implications, but train our youth to be true religionists in line with their inherited faiths.

Jewish students in attendance on Viennese educational institutions of all kinds have been attacked. Anti-Semitism, alack! is no new manifestation in Austria, and not even the collapse of the monetary system of that country has given the quietus to the savage impulses of the professional Jew-baiters of all ages and walks of life.

Germany has a new messiah. His name is Hitler. He hails from Bavaria; his propaganda has already penetrated the length and breadth of the land. The Swastika is his emblem. This, as is now well understood, signifies that the new messiah makes anti-Semitism the central feature of his program. In so doing Hitler is an imitator. For anti-Semitism is no new cause with which to conjure in Germany since William Hohenzollern ignominiously fled thence to Holland. Every Teuton looks on anti-Semitism as his special preserve, to be used freely and at discretion by him for personal and political reasons. What Germany needs in her present hour is a superman, one who can lead his people out of their fall to higher, nobler, more enduring things. Hitler is not such a man, and the Swastika is not the emblem by which such a man will conquer.

#### WHERE STRENGTH AND WEAKNESS MEET

"And it came to pass, as her soul was in departing (for she died), that she called his name Benoni: but his father called him Benjamin." (Gen. xxxv, 18.)

DID she call him Son of my Sorrow, or did she call him Son of my Strength? The Hebrew word Benoni bears both meanings. Or did she mean to combine in one ambiguous word both these meanings, contradictory as they are? Did she intend to teach us with her dying breath a profound piece of wisdom, which the cruder sense of her husband failed to understand? And was this the reason why he sought to eliminate all ambiguity by seizing upon one meaning only—the auspicious one—and calling him Benjamin, the Son of my Right Hand; that is, Son of my Strength?

I am inclined to believe that in that moment of preternatural clear-sightedness, which must have come to Rachel while dying in child-birth, she gained a glimpse of life's ultimate meaning; and this she tried to convey, after the manner of Eastern folk, in the name bestowed upon her new-born babe. It was a moment of tragic grandeur, in which met both the sorrow and the joy of life, both its pitiable weakness and death-defying strength. A new life was being ushered into this vale of tears and fears, while the life which had mothered it, the sweet heroic maternal body out of which the babe had mysteriously blossomed forth, was being ushered out into a nameless destiny. The birth-pangs which delivered one life destroyed another, all in one act. On the one hand creation, on the other—death and decay. She looked down at the child with the look that turns every mother into a Madonna and, as her breath oozed away, she called him Ben-oni—Son of my Sorrow. One more glance she cast at him—one glance filled with death and something stronger than death—and again she called him Ben-oni—Son of my Strength. In this one name she breathed all of life's frailty, all of life's power. Thus did strength and weakness meet on the bed on which Rachel died, on which Benjamin was born.

Nor are weakness and strength separate attributes of life; they are twinned to one another. Motherhood, in fact parenthood, means death, even where the issue is not so fatal as in the case of Rachel. In some cases Nature allows the parent-body to live only long enough to give birth to new lives. All of Nature's provisions are for the young. In some mysterious fashion the processes of birth and death are interlinked, if not identical. They seem, when regarded in isolated instances, mutually destructive; but when studied comprehensively they appear mutually helpful steps in the large unfoldment of life. Parents must everywhere consciously or unconsciously make room for the young, so that the Vast Life which dies in the coffin may smile again out of the cradle. The glory of new life must, so it seems, have for its necessary pre-requisite the indignity of decay and death. This is life's weakness; it cannot create without first destroying. It is also life's strength; out of every act of destruction it calls forth new life. Life dies every moment, but it resurrects itself every moment. One does not know whether to weep over the wretched frailty and mortality of life, or to rejoice over its unconquerable power whereby it steps triumphantly upon the high summit of immortal existence. Rachel did both; but her final mood was victorious, for she knew in parting that her own life would live again in the life of Benjamin. She knew herself to be a creator, endowed with creative power and creative immortality; and in this knowledge she heroically lost her life to him who was alike Son of her Sorrow and Son of her Strength.

Motherhood is but a type of all creativeness. In all creative work we see exhibited this same strange meeting of weakness and strength. How an artist dies in his work, or rather dies into his work, in order to live again out of and through his work, is difficult to tell, for this belongs to the intimate experiences of genius. It makes for the ecstasy, the rare exaltation, of all creative effort. There is a point which the genius alone reaches, at which the breath of inspiration comes as the brush of the death-angel's wing; it seems like a passing beyond the borderline of the land of the living. Genius alone knows of agonies with which the struggle of physical death cannot compare; yet it is out of the agony of genius that the creative glory of a new beauty and a new delight springs. It is no different with the saint, the prophet, the martyr; daily they die; daily they live again. The artist's dream, the prophet's vision, the saint's rapture are the great meeting points of life's weakness and life's strength, of life's weakness that gives rise to life's strength. Genius may look upon its work and call it Ben-oni—Child of Sorrow, Child of Strength.

There is a law of compensation at work in the universe; and this makes it possible for death to re-appear in the guise of life, for weakness to be born again into strength. Nothing is lost but is found again, and when again found is glorified. What God takes with one hand He gives back with the other, and when He so gives it back He adds thereto a grace and a blessing. Not in vain do strength and weakness meet. What strength receives from weakness is—tenderness. What weakness receives from strength is—eternity. They do but complement each other and nobly fit into the universal scheme. The timid know this not, and they cry out at the lowly estate of man. Only they who in moments of deep inseeing have glimpsed the truth of life know how the heights of the world rise out of its hollows. And they know that the secret of life lies in the Call to Venture; to risk the weakness incidental to existence in order thereby to attain to its matchless strength. Was, perhaps, for this very reason the ambiguous name Benoni changed to Ben-jamin, Son of the Right Hand, of the right hand that deftly and courageously engages in life's activities, shaping all existence in the image of some noble dream? Perhaps.

JOEL BLAU.

PERSONALITIES

IF you live in New York City and mix in a circle in which the arts of the stage and letters play a duo you will have heard of the American Play Company, a concern which acts as a buffer between creator and buyer. We had occasion recently to visit the American Play Company, and Mr. Liveright, one of the directors, told us that he had ready for bidders a biography of Mischa Elman.

Memories stirred within us. "Wasn't this biography written originally in Yiddish?" we asked.

Mr. Liveright admitted that it was. "And wasn't it written by Mischa Elman's father?" we further queried. "It was," assented Mr. Liveright.

Well, you may be pleased to have us steal a march on the publication of this story, for we had access to this biography before Mr. Liveright got it. We will, therefore, give you a taste of the Elman story before it appears in one of the national magazines, as it surely will before long.

The life story of Mischa Elman was written by his father, who accompanied the violinist on all his travels and played no little part in his success, at least in his early years. When Mischa had acquired both laurels and a substantial bank account Mr. Elman, Sr., retired from active participation in the musical business and started upon the climax of his individual career, which was to be a grand history of his boy; his beginnings, his struggles and his success. The work was written in Yiddish, which is the language most familiar to Mr. Elman and his favorite, for he has had many friends among the men who write in it for a living. The ultimate destination of the story was to be the *Saturday Evening Post*, and it may be before Mr. Liveright is through with it.

Mr. Elman begins his story with the giving of grateful credit to Mrs. Elman for her share in parental sacrifice for the young genius in the family.

"When I first began to see the future that was destined for my son," Mr. Elman writes—as near as our notes recall—"when I first recognized the powers my son possessed and I had determined to dedicate my life to him, she encouraged me; when I sold my little house and left her with half the proceeds to begin my wanderings with the five-year-old boy, she did not complain, but gave me her blessing. Her devotion, her self-sacrifice made Mischa Elman possible. Mischa never forgets this.

"I have been asked if my son is of a musical family. I will answer you yes; but when you read a little further you will be inclined to treat this 'yes' with some elasticity. My grandfather, who is the source of our musical vein, so far as I can remember, was a *badchen*, which means an entertainer at family celebrations, such as weddings, and where the atmosphere was fragrant of much of the liquid that cheers. My father was an amateur violinist, who played home-made concertos by ear and who regarded the music profession with such antipathy that when he saw that I inherited his talent for playing the before-mentioned concertos he told me, as it would be said in America's picturesque language: 'My son, music is for loafers; get you back to the Talmud.'

Nevertheless, between snatches of the Talmud I learned to play some tunes on the violin and continued my studies after marriage, and when Mischa came to us I was able to add to his toys my tunes.

"We had settled in Shpolna, which is a little village in Russia, and I earned my living by giving lessons in Hebrew and Russian. Mischa was at

this time three years old and gave evidence of musical instincts by learning to sing in perfect tune with the melodies I played, which were generally folk-songs, and selections from the music of the Goldfaden plays, these plays then enjoying their first popularity. What astonished me was the boy's correct memorizing of the tunes and his great love for music. In company he was always the premier entertainer. In time he became conscious of this ability, and when he did some wrong and sensed that punishment was in store for him he would always offer to sing in atonement. Usually the atonement was accepted. You see how the business instinct goes hand in hand with the artistic!

"I remember once Mischa was ill and the doctor prescribed a medicine for him. When the time came for the dread operation of taking it the boy calmly pushed the bottle aside and asked plaintively, 'Can't I sing instead?' And then it was that Mischa received his first disappointment.

"As time went on I could not help noticing that my boy had a decided talent for music, but I was unwilling to develop it. I had heard too much of brilliant beginnings and dismal endings. I knew the heartaches and misery which are the artist's lot on the road to fame, and I knew of the remote and insignificant orchestra chair that generally gives rest and oblivion to the exhausted genius who had such a 'brilliant future.' I had my father's fear of the music profession and made every effort to discourage Mischa's musical instinct.

"But can you discourage musical cravings? I had occasion to leave home for a short visit to another village, and when I came back I found Mischa ill. I could not understand it. Neither could the doctor. It seemed not a physical ailment, and so I determined to watch his behavior unobserved by him. And then I discovered the source of his illness. When he thought that nobody was in the house he climbed on a chair and took down the violin from where it was hanging on the wall. On this heavy and, for him, unwieldy instrument, he attempted to play my tunes. The resulting sounds were crude, and his inability to render them correctly on the violin distracted him.

"I was now forced to revise my decision. I could not resist such a striving for musical expression, and my first step was to get him a smaller violin. I wrote for one to a neighboring town, and when it arrived, what joy there was in the house! Mischa was wild with happiness, and again demonstrated an acute musical perception by playing a little waltz correctly.

"I felt that I was face to face with a problem which was beyond my ability to deal with properly, and I began to seek advice and expert opinion. It was not until a young musician from Vilna arrived in our village that I had some one to appeal to. This young man alighted on our ignorance in all the glory of a conservatory uniform and the reputation of a finished graduate. I now don't believe his acquaintance with a conservatory went beyond the walls of that building, but he had what you call nerve, and nerve is half a graduation diploma. To him I brought my little Mischa and asked his opinion. Mischa played his little tunes, and the Vilner looked at me wearily.

"Well, sir?" I asked eagerly.

"My dear man, what can I say?" spoke the judge. "There are hundreds who play like your boy. But," he added with a sarcastic smile, "if he will play this piece to my orchestra's accompaniment we shall be able to judge better."

"To his great surprise I agreed to his proposal and arranged for Mischa to play the next day with a small orchestra of which the Vilner was the leader. On the following day the child played and our leader was amazed. He was so astonished that his arrogance left him and he could only cry out to the musicians: 'Gentlemen, the child is God's wonder!'

"From that day he became Mischa's ardent admirer and spread his fame throughout the village. And then I became a prominent man. Is there not something tragic in the prominence of the father of a great artist? He goes about in fame, while knowing that this halo is not his, but reflected glory. It requires strong self-effacement, if I may so say, to stifle this humiliating feeling.

"The Vilner's enthusiasm for my boy brought me a grand visit from the municipal judge, who condescended to step out of his royal carriage and listen to Mischa's playing. Mischa was at that time playing in the backyard with the geese, and his appearance, even after a hurried scrubbing, was neither elegant nor artistic. Nevertheless the man pronounced him a genius after hearing him play some simple compositions, and promised his influential assistance.

"That carriage outside my door established my great fame in Shpolna. The butcher, the rabbi, the blacksmith wondered at the good fortune of Elman. I felt flattered and dignified, and received my homage gracefully. But I felt a new, a great, responsibility on my shoulders—the development of a genius.

"An interesting interruption to my Mischa's progress now came from the high Russian dignitaries. It came in the shape of pogroms. Tsar Romanoff, in his gratitude for the part the Jews had played in the cultural development of Russia, ordered a thanksgiving service in the form of massacres, and Shpolna was not left out of his consideration.

"I cannot go over the horrible scenes that took place in our village. Sitting now in this comfortable study, at ease, among my friends, and my daughter's voice as she practices her song ringing pleasantly in my ears, those scenes seem visionary. I can think of them only with difficulty.

"The pogroms had quieted and the last feathers from the torn cushion had ceased flying in the air when I received a message from the Countess Urusora, the greatest lady in Shpolna and the neighboring country, to bring Mischa to play for her. The countess was the instigator of the pogroms in our district, and to the Jews she was the Angel of Death. My first impulse was to reply that a child of the pogroms could not play before the leader of the atrocities, but I was fearful lest this answer inflame her against us. I took counsel with friends, and they all advised me to go.

"I took my friends' advice and set out for the countess' palace with Mischa. The countess played the clavier very well and liked to be known as a patron of the arts. At heart she was the selfish aristocrat that so many of the European art-loving nobility are. When I arrived I found her with a priest. I shivered at the sight of him. Priests and pogroms had come to be synonymous to the Jew, but I conquered my fear and prepared Mischa for playing. And how my boy played! Even this pitiless anti-Semite was filled with wonder. She turned to her priest and there was a hurried consultation; then she spoke to me.

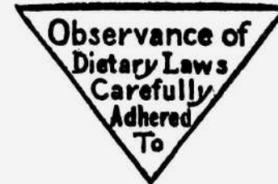
"M. Elman, you have a treasure in that boy. Give him to me or sell him to me, and I promise I will make a great artist out of him."

"I stared at the woman aghast. Give her my son? The very thought seemed unreal.

"Your highness," I spoke with difficulty, "you have many treasures

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in your palace, while I have but one. You cannot take him away from me."

"The countess angrily left me at my words, saying to the priest as she passed, 'The father is a fool.'

"The next day the priest called at my house and argued that I would be doing my child an injustice by refusing the countess' offer. But I was obdurate. I would never consent to a separation from my boy, and I again rejected her offer.

\* \* \*

"But to be the discoverer of talents is a passion with the nobility. In spite of the indignity I had offered her by my refusal, she took Mischa under her charge and began his musical education. In three months he had made such progress that she arranged a big concert for Mischa's benefit. It was Mischa's first step on the ladder, but two incidents at that concert left their imprint on my mind forever. No Jews were allowed into the hall, though the artist himself was one, and when, Mischa, in the confusion of a first public appearance, forgot his violin bow at home one of the officers—an invited guest—remarked that it would have been better had the boy forgotten his father rather than the bow. I overheard this remark—the officer took small pains not to let me hear it—and on that same evening I made a vow to put my boy on the pinnacle of fame myself without patronizing assistance. They despised the father. Then they would feel the father's strength. I sold my little house, divided my belongings with my wife, *chotzi sheli—wechotzi sheloch*, and began my journey with Mischa to Odessa, where there was a conservatory and where my boy's career would begin.

"It was a trying decision to make. I left my wife alone with my children with no provider—but Mischa was to be placed in the world."

\* \* \*

This is the first episode in the life of the celebrated violinist substantially as written by Mr. Elman. The other episodes must be left "to be continued." JOSEPH KAYE.

No United Front of Minority Deputies in Polish Sejm

Warsaw, Nov. 27 (Jewish Correspondence Bureau).—Deputies elected to the Polish Sejm on the Minority Nationalities ticket will not form a united front, it was decided at a conference of the deputies.

This action was taken on political grounds, the real cause being lack of absolute accord between the representatives of the various nationalities. So, after winding up the affairs of the minority bloc, the fusion was disbanded.

Young Folks in Convention

One hundred and fifty delegates from the Young People's League Societies in different parts of the country gathered in convention of the Young People's League of the United Synagogue of America at the Jewish Theological Seminary on Sunday morning and afternoon, December 3. This was the second annual convention of the Young People's League, and the concreteness of the program, the spirited discussions and the increase in representation all indicated the remarkable growth of the organization.

Greetings were delivered by Dr. Elias L. Solomon, president of the United Synagogue of America; Mrs. Charles I. Hoffman, president of the Women's League of the United Synagogue; Mr. Zinke, president of the New York Branch of the United Synagogue of America. Dr. Cyrus Adler delivered a short address, welcoming the delegates there assembled.

The following officers were elected by the convention: President, Rabbi Israel Goldstein, unanimously elected by acclaim; vice-president, Mr. Arthur Korn; Miss Selma Hurewitz of New York City; secretary, Miss Marcella Cohen of New York City.

Members of the Executive Committee: Robert Barko, Brooklyn; Nathan Flax, Brooklyn; Irving Fisher, Manhattan; Martha Wolf, Manhattan; Herman Priest, Providence, R. I.; Abraham Schlavitz, Bronx, N. Y.; Rabbi Eugene Kohn, Perth Amboy, N. J.; Sarah Mannheim, Syracuse, N. Y.; Rabbi Louis Schwefel, Bayonne, N. J.; Samuel A. Margolis, Boston, Mass.; Stanley Solomon, Philadelphia, Pa.; Isadore H. Schweidel, Philadelphia, Pa.

The closing event of the convention was a reception and dance at the Brooklyn Jewish Center. The president of the adult group of the Brooklyn Jewish Center acted as host of the evening, and Mr. Schlang had charge of the arrangements. The dance took place in the ballroom, and a ten-piece orchestra supplied the dance music. Moving pictures were taken of the audience dancing. The affair was brilliant and spectacular and a huge success. It struck the social tone of the Young People's League convention.

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## BACKBONE AND VITAL ENERGY

By DR. T. BENEDICT FURNISS

Probably no other science than that which has to do with the human machine and its vagaries, and anomalies, and delinquencies, has been so prolific of fish, fowl or just-red-herring-theories.

It is a long road from leeches to monkey glands—a road wetted down with the blood of error, and paved with the whitened bones of sacrifice—but the end is not yet. And into the midst of the carnage has come a simple little theory that has shot up into an outstanding fact almost overnight. It was only natural, after all, that many another theory should have been preferred before it. The little theory was literally and actually in the background—because it had to do with the back, with the sectional bony pillar that holds man upright as the only vertical specimen in the animal kingdom.

It was just in the nature of things that medical science should flounder around for centuries with innumerable explanations about what ails us, until somebody hit on the obvious idea of the upright, properly aligned spine. There we saw that the whole works revolved around this central shaft. And we also saw that if this main shaft was in any way "out of the true" as the mechanics say, the machinery would inevitably slow down or stop entirely. This is so because all the energy and force that keeps the human mechanism running comes through the interlocking segments of this main shaft. A segment inclined up or down or twisted out of the normal will pinch one or more of the power cables and so cut off some or all of the power passing through.

Chiropractors have been trying to tell the world for a quarter of a century, more or less, that the vital organ of the body is not the heart, nor the lungs, nor the liver, nor the kidneys, nor the glands nor any other of the things that medical science has kept us worrying about—but the great power cable, the SPINE. From a tiny theory, this Chiropractic teaching has grown into a fact.

Not that Chiropractors claim to have been the originators of the idea that the human spine is the foundation switchboard, as it were, of the entire nervous system. This fact can be demonstrated and proved from the classical text books on anatomy and physiology from the earliest times down to the present day—a fact which makes it all the more mysterious why medical science has been overlooking the spine and ignoring its importance as the main working shaft of the human machine. It is to the credit of Chiropractic, however, that it was the first science of healing which perfected a method of keeping this working shaft at its highest pitch of efficiency.

It is not any longer a secret that the finest type of human efficiency—and by this I mean the finest type of efficiency of mind and body—can be maintained only through the medium of the erect spine—the spine devoid of kinks, twists, crooks, angles and unnatural curves. Nobody has pointed out this fact in a more popular and less technical manner than Gerald Stanley Lee, who, though neither a medical man nor a Chiropractor, has based a complete philosophy of efficient living on this question of a properly conducted spine. Mr. Lee, in his recent book, "Invisible Exercise," frowns on the modern tendency to crouch or slouch, or sink into ourselves as if the force of gravity were getting the best of us.

In crouching we shorten or pinch the spine, and when this pinching occurs in the upper end or neck end of the spine the brain end of man is thrown out of its proper relationship with the remainder of the body. Old age might be defined in terms of a gradual shortening and bending over of the great power cable, and as a consequence, a gradual destruction of its power to convey the life-force to the organs and tissues of the body.

This crouching, twisting and pinching of backs is the underlying cause of the nerve wreckage of civilization. Hear Mr. Lee: "One can almost feel that people who are trying to save the world with their nerves instead of their backbones deserve the world they have."

And again: "If we were to imagine a machine which has the power of pinching its own wheels—doing it very slightly, of course, so that they still go, but go hard—one would be imagining something very like the human body. The body is a machine with a mind attached

or in many persons, semi-attached.

"This mind connected with the machine has the power by its own moodiness of shortening the pistons, of slacking the leather-belt, of twisting and subtly mislaying the organs, and of disturbing the electric wiring and of making the wheels in the machine, at any time the mind has a notion, less round than they ought to be, so that the machine runs hard and takes a third more gas to run.

If people allow their minds to shrink and warp their bodies and are practically only alive enough to go to bed at noon, because their vital organs are out of true and running with friction, what can they do to stop it, be alive in an afternoon or possibly even an evening?

"They can look up the facts about themselves in a clear-cut and simple way. The position of mechanical advantage for the organs of the body is an easily ascertainable definite fact, and when ascertained can be acted on definitely at once.

There is something very substantial and satisfying about reducing health to its lowest terms, about understanding the body and dealing with the body as a machine."

Getting a little nearer to particulars this defender of the backbone gospel makes these interesting comments: "There are very few men whose backs support their stomachs as they should. Entirely irrespective of being consciously ill or well, or of being lean or fat, if a man goes too far in letting his stomach (Mr. Lee should be more exact. Of course, he means abdomen, when he writes stomach) curve out, it is because he is going too far in letting his back curve in. The way for a man to reduce the noble outer curve in front, is to take up the slack in his back. There are very few stomachs that are not trying to do their work in a lower position and a larger size than they can do it, and that are not steadily and increasingly weakening the spring in that way.

"The original good intention of the straight-front corset, of giving a stream-line inward to the body, if really carried out by a man himself, man-fashion, by using his own backbone, by using the one great natural mainspring of the body, and the natural stays or small springs ranged along on it for the express purpose of snapping a whole man's whole being into place, and of pinching his stomach (abdomen), of taking firm hold of the poor old lackadaisical familiar formlessness he lets hang in front of him, and keeping it buttoned up tight enough to work—would make a new man out of anybody.

"Looking at the body as a biological machine there are two main principles on which it works. It has two springs. Living consists in keeping them wound up. One spring is the spring that springs in, which belongs in the abdomen; and the other is the great central mainspring which springs out or springs up, and which is located in the back."

All of which is just a picturesque method of driving home the great truth—that happy, healthful, disease-free, unworried, complacent living can be achieved only when the powerful, sectional, bony column that nature has wrapped around the cable of life—the spine—is flexible, elastic, free from kinks or twists, is as long as possible, and is kept stretched and extended to its utmost limits even into old age.

Tuning up the spine is evidently then the first step to bodily and mental efficiency, and it is on this simple and yet profound truth that is builded the science of chiropractic—a science which has revolutionized our methods of seeking and maintaining mental and physical health.

### Secretary Wallace Praises "Back to the Farm Movement"

Declaring that agriculture as an occupation offers to Americans opportunities second to none for health, comfort and contentment, Hon. Henry C. Wallace, Secretary of Agriculture, last week in a letter to Mr. Jacob A. Lit praised the "Back to the Farm Movement," which the National Farm School will undertake in conjunction with its plan to raise a building and an endowment fund to enlarge the present institution to accommodate the hundreds of students that it annually turns away, owing to lack of room.

The National Farm School is now observing its twenty-fifth anniversary, and in celebration of this event is seeking a building and an endowment fund as a testimonial to Dr. Joseph Krauskopf, its founder, who will be assured that the future of the institution will be secure.



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### SOCIAL NOTES

Mr. and Mrs. Theo Weil of 121 Sixth avenue, Brooklyn, have left for St. Petersburg, Fla., where they will spend the winter.

Mrs. M. Wolff of 419 West 129th street announces that the marriage of her daughter Hattie to Mr. Al Werner of this city will take place at home on Sunday, December 10.

Mr. and Mrs. S. N. Liberman of No. 35 West Ninety-sixth street have announced the engagement of their daughter Ruth to Mr. Isadore Manne, son of Mr. and Mrs. S. J. Manne of No. 202 Riverside drive.

A bazaar will be held at the Hebrew Tabernacle, Broadway at 158th street, for the benefit of the Building Completion Fund of the new Hebrew Tabernacle synagogue and community center, now under construction in 151st street, west of Broadway. The bazaar opens Sunday evening, December 10, and continues afternoons and evenings until Thursday midnight, December 14.

The annual subscription dance of the Junior League of Jersey City, affiliated with the Hebrew Orphan Home Association of Hudson County, will be held in Delmonico's at Forty-fourth street and Fifth avenue tomorrow (Saturday) evening, December 9. Miss Helen Lieberfeld, president of the league, and Miss Beatrice Klausner, chairman of the Ball Committee, assisted by a number of young women of the league, have been working energetically on the project for several weeks and the outlook for a very successful affair is bright.

The Ladies' Society of the Talmudical Institute of Harlem will give its eleventh annual theatre party on Monday evening, Dec. 11, 1922, at Gabel's Theatre, 116th street and Fifth avenue. A delightful play has been selected and a very pleasant evening is assured. No appeal for funds will be made. Mrs. Jacob Richman, who is president of the society, and the other officers are making every effort to make the evening a success. The proceeds from this theatre party will be devoted to the needs of the institution.

Recent sojourners at Shapiro's Hotel Britain, Atlantic City, N. J., were: Mr. and Mrs. Kitay and daughter, of Paterson, N. J.; Mr. and Mrs. B. Levy and son, of Elizabeth, N. J.; Mr. and Mrs. S. Fleisher and daughter, of Baltimore, Md.; Mr. and Mrs. A. M. Burd and daughter, of Philadelphia, Pa.; Mr. and Mrs. A. Silverman, of Boston, Mass.; Mr. and Mrs. L. Goldman, of Boston, Mass.; and the following from New York: Dr. and Mrs. E. Sherry, Dr. and Mrs. I. Leibowitz, Mr. and Mrs. David Levy, Mr. and Mrs. E. Bernstein, Mr. and Mrs. J. Bayer and daughter, Mr. and Mrs. J. Prashker, Mr. and Mrs. M. L. Goldstein, Mr. and Mrs. L. Wohl and daughter, Miss Jeannette Hillman, Mr. Joseph F. Cohen and I. H. Barnett.

Gothamites recently registered at the Breakers, Atlantic City, include: Mr. and Mrs. B. Freund, J. Odenheimer, Samuel Bleyer, George Rosenfeld, Meyer Jacobson, Mr. and Mrs. H. L. Pushkoff, L. Levin, Arthur Green, Mary Pollock, M. H. Bauer, Mr. and Mrs. M. Lichtenberg, Mrs. Sophie Jacobs, Mrs. A. A. Jacobs, Mrs. M. Bloom, Esther Goldstein, Miss Mae Greenberg, Mr. and Mrs. M. Rose, Mr. and Mrs. A. Bennett, Mrs. A. H. Schwarz, Miss M. E. Schwarz, Mr. and Mrs. Albert Eisner, Edna L. Bernstein, Mrs. L. Lewis, Mrs. E. Mayer, Mr. and Mrs. Max Goldbaum, Jules Weil, Sybil Weil, Irene Levy, Leo Michelson, Leonard Michelson, Sol Goodman, Ben

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An interesting social event in Orthodox Jewish circles is the marriage of Miss Rose Horowitz to Mr. Francis J. Berman, which will take place this Sunday, Dec. 10, at 4.30 at the Vienna, 131 East 58th street.

Miss Horowitz, who is the granddaughter of the renowned Jacob Horowitz, who was the founder of the firm of Horowitz Bros. and Margaretten, has been active in social work for years. She was vice-president of the Junior League of the Society Ohel Torah, president of the Students' Organization of the Extension Department of the Teachers' Institute, and is a member of the Jewish Youth Committee and other organization. Professionally Miss Horowitz is a school teacher.

The groom, who is a graduate of the College of the City of New York and of New York University, is an attorney.

Rabbis Israel Klein, Moses Hyamson, Philip Klein and M. Z. Margolies, all will take part in performing the ceremony.

The matron of honor will be Mrs. Frederic M. Margaretten, the bride's sister, and the best man will be Mr. Louis Berman, the groom's brother. The bridesmaids and groomsmen will be: Miss Adelle Landau, Miss Alice Neulander, Miss Juliette Weiss, Miss Sylvia Berman, Miss Hattie Kasowitz, Mr. Benjamin Lunitz, Mr. Samuel H. Horowitz, Mr. Jeremiah Berman, Dr. A. D. Horowitz and Mr. George Horowitz.

### Concert Nets \$5,000 for Orphans

Five thousand dollars profit was the net result of the concert and vaudeville entertainment at the Century Theatre last Sunday night for the benefit of the Hebrew National Orphan Home.

Mr. Bernard Reich, president of the Hebrew National Orphan Home, spoke between the acts in behalf of the institution and depicted the suffering of the orphans who do not find a home in the city and are waiting and pleading to be taken into this home at Tuckahoe road, Yonkers, N. Y. He then introduced Judge Louis Gibbs of the County Court of the Bronx, who made an appeal for funds. The audience contributed generously. The president, Mr. B. Reich, started the ball rolling with a donation of \$500, which is only one of the very many donations that he has given to the home. Many of the directors of the institution soon followed his lead. About \$4,000 was collected in the theatre.

Much of the success of the undertaking is due to the untiring efforts of Mr. Alexander Goldberg, general manager of the institution, who was assisted by Mr. Max Goldstein, chairman of the affair, and Mrs. J. Hirsch, secretary, and all the ladies' auxiliaries. Mr. Isaac Meisler, as well as Messrs. I. Stanislaw, Max Rosenfeld, Max Tischler, H. Kopolsky, Joseph Baroness and many others, also extended a helping hand toward the success of the concert.

WINTER RESORTS—LAKEWOOD, N. J.

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## COUNCIL OF JEWISH WOMEN

New York City.—The Council of Jewish Women, through its National Committee on Religion, of which Mrs. Felix A. Levy, of Chicago, is chairman, has just issued the first of its publications on Jewish music. This course of eight illustrated lectures was prepared by Samuel S. Cohon, of Chicago. It is a comprehensive and interesting presentation of this subject, and the examples are very appropriately selected. The local sections of the council throughout the country have arranged for study circles devoted to the discussion of this booklet and the presentation of its illustrated lectures.

Mrs. Cohon makes the following analysis of Jewish music:

"If we meet Jewish music with any misgiving, it is because the world in which the Jew lives has been so full of superstitions against him that he himself has often come to believe many of the prejudices of his neighbors. Thus we find Jews—and many of them Jews of standing—who repeat, the accusation of our enemies that the Jew has contributed nothing to art. Jews too can dream, and their hearts and brains and hands and lips have given expression to those dreams. Contrary to the popular belief of Jew and Gentile, music is one of the realms of art in which the Jew has made considerable contribution, and in which many generations of devoted Jews have labored to create, preserve and re-create the melodies that express the soul of the Jew in prayer and at play.

"We strain our eyes into the far reaches of the dim past, seeking the origin of our song, for ours is the music of an ancient people. Israel drew his tones from the silent beginnings of time. We can no longer gaze the distance to our music's source. We strain our ears to catch the sounds of the early expression of our people's moods. Would that we could hear those lyric strains of the shepherd on the hillsides of the Holy Land, the joyous abandon of the music of the youths and maidens as they danced in the open field, the swelling notes of the full-hearted praise for the bounty of the harvest! These songs have drifted out to the ends of time, and can no more be heard. What joy, then, to gather the later flowers of these ancient roots of song, and find them sweet! The music that we have is rich and virile, with the mellowness of the past and the joyous promise of a future. We may count this course as propaganda for the preservation and cultivation of our heritage of song.

"The first step is that we ourselves become acquainted with the character of our music. This course is but a taste. But the taste will whet the appetite for more. Those who will love these songs will gather others. The students will delve deeper. There may even be among us a musician who, inspired by the songs of Israel, will make them a part of himself, and add new ones in the line of the old tradition. Each of the eight programs of our series will include a lecture, explaining its part of the subject, and introducing the samples of music. The music that is presented is arranged as simply as possible, to make it of use to large numbers of people. We may thus occasionally lose a part of its charm, but we cannot lose all. We spend no time in our lectures, on the conflicting theories of the scholars. We avoid every technical term. These are popular lectures. We adopt a workable conclusion and tell our story."

## THE STORY OF GAIL BORDEN AND HIS CONDENSED MILK

J. H. Collins Reduces History of a Great Invention to Pamphlet

James H. Collins, the well known writer on mercantile topics, has just written for the Borden Company a rather striking brochure entitled "The Story of Condensed Milk." It is really a twenty-four page biography of Gail Borden, whose simple invention of the process of condensing milk to a state of "keeping quality" really revolutionized the world's milk supply.

In his own inimitable way of presenting business topics in popular readable style, Mr. Collins has set out the life story of the modest American country boy who became a school teacher and later a pioneer food scientist, who dreamed while others plodded and who believed in his dreams while others scoffed. With the kind aid of the Lebanon Shakers he experimented to successful ends, applying for his patent in 1853 and getting it three years later. His first plant, at Torrington, Conn., failed for lack of support and he passed through a period of despair. But in another year he "came back," started another plant at Burrville, Conn., and with the encouragement of Jeremiah Milbank, a New York business man, got the business on a firm foundation at Wassatic, N. Y.

The Civil War gave Borden his chance to introduce condensed milk, the army proving his demonstration field. His success led to the establishment of an American plant in Switzerland in 1866 and later others sprung up under Borden's patents in this country. Mr. Collins tells it all very entertainingly; the early struggles of Borden, the great growth of the industry and something of the processes. He tells how the business of Borden grew till at the end of the World War the output was 1,900,000,000 cans. The personal story of Gail Borden is typical of America and her self-made manhood.

WINTER RESORTS—LAKEWOOD, N. J.

# HOTEL SHELBOURNE

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AN EXCLUSIVE HOTEL CATERING TO PARTICULAR PEOPLE. JEWISH DIETARY LAWS OBSERVED. Phone: LAKEWOOD 476 SAMUEL SOLOWEY, Proprietor.

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## HOTEL

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Newly built, handsomely decorated and equipped with all modern conveniences. Home comfort. Strictly kosher cuisine. Two kitchens. Reasonable rates. Summer season, Arverne, Long Island. Phone 557 Lakewood. M. KRIEDEL, Prop.

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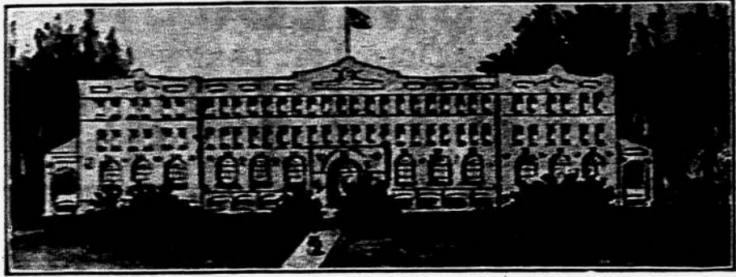
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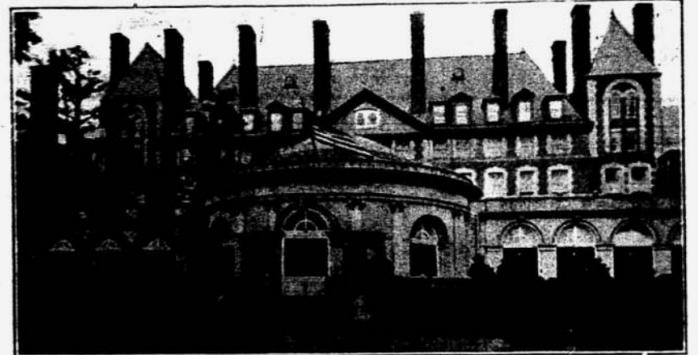
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Ocean front. Open all year. Equipped with every improvement. Steam heat. Rooms single or en suite with or without bath. Dietary laws. Also room without board.

# LAUREL-IN-THE-PINES HOTEL OPENS UNDER FRANK SEIDEN'S MANAGEMENT



LAUREL-IN-THE-PINES HOTEL

The famous Laurel-in-the-Pines Hotel at Lakewood, N. J., which recently passed into the hands of Mr. Frank Seiden, was formally opened under his management during the Thanksgiving holidays, and to celebrate the event fittingly a banquet was given on Thanksgiving night, which was participated in by the 400 guests of the hotel as well as a number of invited guests.

During the past few weeks, and since Mr. Seiden acquired the property, a force of decorators has been at work making many improvements which Mr. Seiden deemed necessary in order to sustain the reputation he has gained in his able conduct of the Grand Hotel at Highmount, N. Y. An idea of what improvements have been made may be gleaned from the fact that on the kitchen alone Mr. Seiden spent over \$35,000, bringing it up to date and in a position to comply with the strict adherence to the dietary regulations which is a feature of Mr.

Seiden's conduct of the famous hostelry. Counselor Wilfred H. Jayne, Jr., made the speech of the evening after being introduced by Judge Miller, and the speaker complimented Mr. Seiden upon his accomplishments, referring to the fact that he had entered Lakewood in a modest way eight years ago, conducting a small house, and was now proprietor of the largest and finest hotel at that resort.

Others at the speakers' table were Mr. Frank Shute, former manager of the hotel; Judge and Mrs. Newman, Mr. and Mrs. Charles McCue, Senator and Mrs. Hagamen, Dr. and Mrs. Tobin, Mr. Irving Reeve and Mr. Philip Levinson.

The hotel was filled to capacity on the occasion of the opening, and it was necessary to secure accommodations for a large overflow at neighboring cottages. The Laurel-in-the-Pines is under the general management of Mr. Mortimer Mencher, who acts in a similar capacity at the Grand Hotel during the summer.

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work done for Zion. We must not get depressed.

"There is no more wonderful summer climate than in Jerusalem. It is much better than in Los Angeles. And still everyone says that Zefat is much better. Fall and winter are first class in Tel Aviv and in Tiberias it is reputed to be even more wonderful. Spring is a dream everywhere in this land. You can stop rushing from Florida to Los Angeles hunting for a good place; you have it all here and more. There is nothing sweeter than bathing in the sea in Haifa, living on cool and breezy Carmel. I am filling myself with grapes the equal of which I have never tasted, not even in California. Everything is good here except the conditions of Jewish life. These it is up to us to improve, and I am sure we will make good."

# Remarkable Growth of Tel Aviv

The Palestine correspondent of the "New Palestine," the official organ of the Zionist Organization of America, writes as follows on the activities in Tel Aviv in the November 24 issue of that paper:

"Tel Aviv's activity continues unabated and the town grows daily. One feature of the building operations is the work of the Haluzot girls who can point to at least one house built entirely with female labor. These girls belong to the industrial Kevuzot. The town is extending from the seashore towards the Jerusalem-Jaffa road, and the latest purchase of the Zionist Organization in this vicinity is a large building for an immigrants' quarters to replace the tent camp. This fronts the main road to Ramleh. Another useful building being put up is a women's hostel, which will serve the purpose of a Y. W. H. A. center. Work on the fuel power station at Tel Aviv, which is the first part of Mr. Rutenberg's electrical scheme, is in full swing. I understand that current should be available in about nine months. An idea of the size of this initial undertaking can be gauged from the fact that each of the Diesel engines to be employed weighs sixty-six tons. At Haifa the huge new flour mill is nearly completed. It is being erected by a French company in which Mr. James de Rothschild is interested and it is expected to produce not only better but cheaper flour, which it will export, as well as supplying the local market with its needs. The salt factory at Athlit is also progressing favorably. An area of some 550,000 square meters of sea water is being enclosed and 200 employees will be occupied on preparatory work till next summer. When evaporation operations begin skilled workmen from South Russia will be employed."

# Friction Between German National and Jewish Students Continues

Vienna, Dec. 1 (Jewish Telegraphic Agency).—The presidents of almost all the universities in Vienna accepted the ultimatum handed them by the German National students as the basis for negotiations at the forthcoming Austrian universities' conference to be held in January, 1923. The ultimatum calls for numerus clausus against Jewish students and teachers.

The German National students today forced the Jewish students to leave the breakfast table in the mess hall of the university.

The president of the Commercial University resigned his post today, condemning the attitude of the German National students in their anti-Semitic demand that Jewish students receive only 30 per cent. of the J. D. C.'s donations. The president declared that the entire struggle originated with this demand.

The chancellor invited the Executive Board of the Vienna Jewish Community to a conference regarding the recent anti-Semitic outbreaks in the Vienna universities. It is understood that the conference was called because of a foreign loan which the government wishes to make.

# Sweden Rejects Mexican Land Scheme

Stockholm, Oct. 17 (Jewish Telegraphic Agency).—In connection with the mooted question of colonizing East European Jews on Mexican soil attention should be drawn to the report of the commission appointed by the Swedish Ministry of Foreign Affairs to investigate the scheme for settlement in the Sonora district of Mexico. The commission has recommended that the scheme in question should be abandoned. The distances to be covered are very great and communications are so inadequate that it would be almost impossible for trade with Sweden to be carried on without the assistance of intermediaries. It is reported. Further obstacles are to be found in the climate of Mexico, which is particularly unsuitable for the inhabitants of northern countries, and differences of race and religion.

The commission was opposed to the scheme of settlement at Sonora, but it was not definitely hostile in principle to the idea of any Swedish settlement in Mexico. It was pointed out, however, that it was most important for emigrants to have sufficient capital to pay

off the annual instalments of the price of their land and the expenses of the return journey if necessary.

The commission also emphasized the fact that Mexican law does not allow foreigners to obtain full ownership of land previously belonging to the state and prohibits the acquisition of Mexican landed property by foreign companies. Foreigners are also forbidden to acquire land within 100 kilometers of the frontier or 50 kilometers of the coast. As there is no definite legislation regulating the conditions of the acquisition of land belonging to the state, foreigners cannot be recommended to rent such land for purposes of settlement.

# Palestine Jews Demand Recognition

Jerusalem, Dec. 2.—(Jewish Telegraphic Agency).—The Vaad Leumi adopted today, after a heated debate, a resolution protesting against the decision of the colonial office in refusing to grant the Jewish community in Palestine the right to impose taxes on Jews for Jewish purposes.

# Palestine Irresistible to the Visitor

Several reports have reached the Zionist office recently of people who went to Palestine for a visit and who decided, once they set foot in Palestine, to remain there permanently. A typical instance and the most recent that has reached us is the case of Dr. and Mrs. M. J. Wisotzky of California, who went to Palestine this summer. Dr. Wisotzky is a member of the National Executive Committee of the Zionist Organization of America. The following extracts from his letter to Mr. William Topkis of Wilmington, Del., make one understand a little of this urge to remain in Palestine which comes to every Jew who has once set foot in the Holy Land. He writes: "We shall remain in Palestine for good. This is how it happened: We left America for a few months to visit my brother in Tel Aviv, whom I had not seen for seventeen years, and also to visit Erez Israel, which I had not seen for almost two thousand years. But when I came to Jerusalem all my plans changed. It was just the twentieth of July, during the mandate days. After I had walked around for a few days on those narrow, crooked, hilly, stony, funny, and at the same time wonderful streets, where every stone speaks to you of our forefathers; after I lived through the anxiety of the mandate which we got

and the pogrom for which we were prepared and which happily did not come; after those few days in Jerusalem Mrs. Wisotzky and I both feel that we cannot leave this place; we must live here whatever happens to us. And so we are here for good, till we die, I hope. I wish you would come here as I did, for I am sure you would feel the same way. "I know we are going to have a hard struggle here, but it does not matter. At this moment I hear the shooting of guns. Sir Herbert Samuel on the next hill is announcing officially the mandate. A military band is playing. I have a feeling that today is the wedding of the Jewish nation to the Jewish land. And my heart is full of joy that I have the opportunity to see it in Jerusalem itself. "About the land—what is the use of writing you? Come and see it. It pays to spend money and effort to live here for the deep feelings which coming and staying here create. Times are bad here, Teachers of schools did not get their salaries for four months, Zionist office workers for three months. Lots of people are affected and the land suffers. All this because America does not give enough money. Till I came here I did not realize how much the existence of Palestine depends on America. Yes, our work of raising dollars was the holiest



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If you are nursing your baby and it does not seem to gain in weight, very likely your milk is lacking in quantity or quality.

**Borden's EAGLE BRAND**  
(CONDENSED MILK)

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WINTER RESORTS—ATLANTIC CITY, N. J.



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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. Reduced Winter rates. JOEL HILLMAN, Proprietor.

S H U M A N ' S

### HOTEL RODMAN

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The house has been newly renovated and improved. Hot and cold running water in rooms. The Stratmore's wholesome home cooking, which is strictly in accordance with the dietary laws, has become a by-word among visitors. Special Winter rates. Phone 1538. BERMAN'S STRATMORE HOTEL.

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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.



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### THE JEWS OF TRIPOLI

"Dr. Eliahu Artom, Chief Rabbi of Tripoli, who is now on a visit to Italy, has given me an extremely interesting account of Jewish life in his country," writes the Rome correspondent of the London "Jewish Chronicle."

"To begin with, he said, there is not the remotest resemblance to the scarcely perceptible Jewish life found in Italy. Visitors become immediately aware of the intense Jewish atmosphere, and although the Jews constitute but a fifth of the total population, the general impression is as though Tripoli were a Jewish town. That is, in the first place, because the Jews of Tripoli are a highly important section of the population and rigorously observe the traditions of Jewish life. They do not attempt to conceal their Jewishness in the slightest and they are officially recognized by the law as Jews.

"Practically every shop in Tripoli is closed on Saturday and the whole town bears a sort of festive air. It is soon seen that the economic life of the town comes to a standstill on the Jewish Sabbath, not on the Mussulman Friday or the Christian Sunday. The same thing is apparent in the schools and in the government offices, where the absence of the Jewish translator is immediately felt. The Jews in Tripoli observe the Sabbath strictly, as also the dietary laws in relation to both meat and wine.

"There are thirty public and private Jewish houses of prayer in the town. Half of them are open on week days. No cantor is employed, because there is always someone in the congregation who is able to conduct the service. Jewish religious life is not kept locked away from Christian eyes as it is in Italy. In some synagogues the services are conducted with the doors leading out to the streets wide open. At funerals psalms are chanted in the streets. On certain festivals there are solemn processions

through the town, with the Scrolls of the Law carried at the head.

"The Jews of Tripoli are for the most part not merchants or shopkeepers, but artisans. They are a homogeneous population and are recognized by the law as a legal entity. The Tripolitan law thus sanctions a state of affairs which Jewish emancipation has abolished in Western Europe. The autonomy of the Jews in Tripoli is, however, purely religious in character. Family institutions, marriage and divorce, etc., are exclusively in the hands of the rabbinical courts.

"With regard to the cultural life of the Jews of Tripoli, it may be said that those possessing no education at all are a rapidly dwindling minority, with the exception of the women. Most of the men have studied the Torah and the Talmud and have a good grounding of Jewish education. There is a third group, also a minority, which has had both a Jewish and a secular Italian education. These are highly cultivated individuals, possessed of considerable Jewish and general learning.

"Jewish education is conducted on traditional lines and does not include history and grammar. The language in general use is the local Arabic dialect written in Hebrew characters. The Hebrew language is understood by most, but the vocabulary is not extensive. There is generally a lack of co-ordination between the Jewish and the European culture, mainly due to the small number of competent teachers available. The attempt of the Alliance Israelite Universelle to rectify this state of affairs must be considered to have failed. The Alliance school was not well attended and was not popular. The only thing the Alliance has really done is to attempt to spread a certain amount of education among the women, who are educationally backward in consequence of the atavistic traditions and the surrounding Arabic atmosphere, which is hostile to female education. In general the women have neither Jewish

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nor European education, and it must be said that they show no inclination for educational facilities. The only ambition of the girls is marriage, and unmarried women are rare. It is worth noting that the few cases of mixed-marriage are almost exclusively on the part of the women, who have no Jewish education to restrain them.

"In such conditions assimilation is, of course, practically non-existent. Nevertheless, it must be said that there are already signs of a slow process of assimilation. There was no danger of assimilation as long as the Jews came in contact only with the local Arabs, whose culture was of too low a standard to exercise any attraction for them. The Italian occupation has changed things considerably and the traditional Jewish life is slowly, very slowly, yet perceptibly, losing its hold. To counter this process there is nothing but the Zionist Movement. In a certain sense all the Jews of Tripoli are Zionists, in so far as the love for Palestine is deeply rooted in their hearts. With the aid of capable workers they should become good supporters of the Zionist cause. Among the manual workers the spirit of the Haluzim is very much alive, and there is great interest in the reconstruction work in Palestine. Another favorable element is the entire lack of an Orthodox opposition to Zionism, which is to be explained by the fact that the religious nature of the Jews of Tripoli has directed their Zionism into exclusively religious forms.

"The most immediate and important task for the Jews in Tripoli is to train capable Jewish teachers to take in hand the Jewish schools and turn out well educated Jews. If this is done Tripoli will be one of the pillars of Judaism."

### No Vivisection of Christian Corpse by Jewish Medical Students

Warsaw, Nov. 27 (Jewish Correspondence Bureau).—A large meeting of Polish students resolved to demand that the government prohibit the vivisection of Christian corpses by Jewish medical students.

The demand has created great indignation among the Jewish and liberal Polish public. The liberal Polish press declares that such a demand is a disgrace to Poland.

The Minister of Education has today published a statement that the demand of the Polish students' meeting to introduce numerous clauses against the Jewish students is unconstitutional.

### Jewish Ministry in Lithuania Is Jeopardized

Berlin, Nov. 27 (Jewish Correspondence Bureau).—Jewish circles here learn that the Jewish Ministry in Lithuania is in a precarious position. Responsible Lithuanian politicians openly declare that it is ridiculous to suppose that the Jews can participate in the government without participating in the Sejm. (As is already known, Jewish Sejm deputies have, together with other minorities, resolved not to participate in the Sejm, as a great number of mandates of the minority parties have been declared void by the election commission.)

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## HOW THE JEWS STOOD IN THE POLISH ELECTIONS

Fusion of Most Jewish Parties Affected, Despite Internal Dissension, Finally Leads to Amalgamation With Other Minorities and Unexpected Success at the Poles.

By BEN ALMONI  
Special Warsaw Correspondent of the Jewish Telegraphic Agency.

(Copyright, 1922, by Jewish Correspondence Bureau)  
After four years of existence the first Polish Parliament (Constituent Assembly) carried into effect an election ordinance under which the elections to the first regular Sejm and Senate are now taking place. The election ordinance as such is liberal and democratic in its provisions. The elections are general, direct, secret and proportional. But the reactionaries, who composed a majority of the Constituent Sejm, hit upon a scheme by which, despite the democratic nature of the election ordinance, the advantages remain with the "oppressed" Polish majority (as the Polish press terms it), and not with the "privileged" minorities.

The national minorities in Poland, with the exception of the Jews, inhabit the frontier districts; the Germans, the former German territories—Posen and Pomerania; the Russians and White Russians, the Ukraine and Wolhynia. So these districts have been partitioned off as distinct constituencies and, because of their "cultural backwardness," they are to have one deputy for every 70,000 to 80,000 votes, whereas in the purely Polish constituencies there is to be one deputy for every 30,000 to 40,000 votes.

In the case of the Jews the difficulty was not so easy to get over. The Jews are resident in the purely Polish districts, in what previously was Russian Poland and in Galicia. It was impossible to apportion separate constituencies for the Jews. But the constituencies were divided up in such a fashion that the town populations were swamped by the peasantry of the surrounding rural districts, with the result that the Jews, who are mainly a town population, would find it impossible to return deputies for any constituency.

There was a special list also operating throughout the whole of the country. In the event of a party polling, for example, 50,000 votes in a constituency where 40,000 are sufficient to elect a deputy, the other 10,000 votes were to be put on to the special list until sufficient votes thus obtained to return one or more deputies. If a party obtains no deputies at all in the constituencies all its votes should be added together, and deputies returned according to the number of votes obtained.

The framers of the election ordinance, however, decided that votes are to be put on the special list only in cases where the party had returned deputies in at least six constituencies. Failing that, the votes cast for the particular party are not to be counted at all.

This decision made the situation a critical one for the minorities. The Russians and the Ukrainians, for example, have no chance of returning deputies in six constituencies. At most they may do so in one or two constituencies. This meant that all other votes cast for them would be lost. The same applies to the Jews, who are scattered all over the country. Even if all the Jewish parties were to unite it would be impossible for them to elect deputies in six constituencies, which would mean that a large number of Jewish votes would be entirely lost.

Under such circumstances the national minorities in Poland felt themselves compelled to unite and form an election bloc. There is no fear about the bloc as a whole failing to gain the necessary six constituencies.

On the day that the Sejm finally adopted the election ordinance a meeting was held at the club of the Jewish deputies in the Sejm building and an agree-

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ment was signed for the establishment of an election bloc between the minority peoples in Poland, whose numbers approximate about 30 per cent. of the total population of the country. The bloc comprised the Germans, Russians, White Russians, Ukrainians and Jews.

At later meetings of the bloc it was discovered that the best organized parties were those of the Jews. The Jewish representatives were in a position to show, figures in hand, what large numbers of Jewish voters were organized in the various Jewish organizations. The rest of the minorities, with the exception of the Germans, were unable to give definite figures, and everything in their case has had to be left to conjecture. The Polish chauvinist press ironically termed the minorities' bloc the "Little League of Nations, with the Jews at its head."

With the establishment of the nationalities' bloc, however, internal differences began to appear. Not between the nationalities composing the bloc, but between the Jewish parties. The Jewish bloc within the bloc of national minorities is an autonomous body, and the rest of the members of the bloc take no part in its work. According to the agreement between the representatives of the minority nationalities comprising the bloc, the seats to be obtained by the bloc are to be divided according to the strength of the respective nationalities. The arrangement was that the Jews were to obtain one-third of the total number of seats gained by the bloc. The distribution of the seats among the various parties of each nationality is an internal affair to be adjusted by the nationality in question, without any interference by the other component parts of the bloc.

The Jewish section of the bloc consisted of Zionists, Mizrachists, Agudists and Folkists. When the question came up of the distribution of the seats allotted to the Jewish section between the Jewish parties comprising that section the Zionists insisted on the status quo. That is to say, that each party be given a number of seats proportionate to its present representation in the Constituent Sejm. In this way the Zionists, including the Mizrachi, would obtain 60 per cent. of the seats and the Agudah and Folkspartei 20 per cent. each. The eleven Jewish deputies in the Constituent Sejm consist of five Zionists, one Mizrachi, two Agudists, two Folkists and one Poale Zionist.

Just then the organization of Jewish merchants and Jewish artisans asked the Jewish section of the minorities' bloc to give them also representation in the Sejm and Senate, explaining that their members had special social interests to defend. The representatives of the Zion-

ists and the Agudah agreed. Mr. Prilutzki, however, the representative of the Folkspartei, opposed on the ground that the nationalities' bloc was one of political parties and not of social classes. In addition the Folkspartei came out against the method of division of the seats to be obtained by the Jewish section of the bloc, and demanded that they should be given the same number of seats as the Zionists and the Agudists. They argued that the Mizrachi was not entitled to a separate seat, because it is a Zionist organization. Finally the Folkists seceded from the bloc and commenced a campaign against it.

Naturally the anti-Jewish press is making use of this internal conflict between the Jewish parties. The Gazeta Warszawska, the organ of the National Democrats, for example, writes: "We have no ground to disbelieve Deputy Hirschhorn and the Folkists when they say that the Zionists, Agudists and what ever else they call themselves, are the enemies of Poland. This does not mean to say, however, that Mr. Prilutzki and his adherents are not the same sort of people."

That the anti-Semites are exploiting the situation is nothing new. They would exploit anything. What is much worse, however, is that the non-Jewish members of the bloc—the Germans, the Russians, the Ukrainians and the White Russians—were awake also to the dissensions among the Jewish parties.

### Dr. Weizmann Arrives in Palestine

Jerusalem, Nov. 26 (Jewish Telegraphic Agency).—A great reception was given to Dr. Chaim Weizmann, president of the World Zionist Organization, by the Haifa Jewish community on his arrival there. Among the speakers who welcomed Dr. Weizmann was the Arab poet Aziz Domet.

Dr. Weizmann declared that the Mandate will remain despite the opposition encountered in different quarters. The present political crisis, he said, will not pass in a day or two. It will persist for some years to come.

Dr. Weizmann is expected to arrive in Jerusalem tomorrow. He will stay at the Government House.

### Prohibit Ritual Slaughter for Humanitarian Reasons

Warsaw, Nov. 27 (Jewish Correspondence Bureau).—The Wojewoda of Pomerellen has prohibited ritual slaughter for humanitarian reasons. The Jewish National Council has intervened, appealing to the Minister of Religion for the abolition of the order.

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By REV. EZEKIEL JACOBSON

"All who have meditated on the art of governing mankind have been convinced that the fate of empires depends on the education of youth."—Aristotle.

Education is the knowledge of how to use the whole of oneself. Many men use but one or two faculties out of the score with which they are endowed. A man is educated who knows how to make a tool out of every faculty—how to open it, how to keep it sharp and how to apply it to all practical purposes. It makes little difference what the trade, business or branch of learning, in mechanical labor or intellectual effort, the educated man is always superior to the common laborer. One who is in the habit of applying his powers in the right way will carry system into any occupation and it will help him as much to handle a rope as to write a poem, and the true order of learning should be, first, what is necessary; second, what is useful; and third, what is ornamental. To reverse this arrangement, is like beginning to build at the top of the edifice.

Don't fall into the vulgar idea that mind is a warehouse and education but a process of stuffing it full of goods. The aim of education should be to convert the mind into a living fountain, and not a reservoir. That which is filled by merely pumping in will be emptied by pumping out.

The education of our children is never out of my mind. Train them to virtue habituate them to industry, activity and spirit, make them consider every vice as shameful and unmanly, fire them with ambition to be useful. Make them disdain to be destitute of any useful knowledge. For their learning to be liberal spare no cost; for by such parsimony all is lost that is saved; but let it be useful knowledge, such as is consistent with truth and Godliness, not cherishing a vain conversation or idle mind, ingenuity mixed with industry is good for body and the mind too.

The real object of education is to give children resources that will endure as long as life endures; habits that time will ameliorate, not destroy; occupations that will render sickness tolerable, solitude pleasant, age venerable, life more dignified and useful and death less terrible, and he that has found a way to keep a child's spirit easy, active and free and yet at the same time to restrain him from many things he has a mind to, and to draw him to things that are uneasy to him, has, in my opinion, got the true secret of education.

The secret of successful teaching is to teach accurately, thoroughly and earnestly; this will impart interest to instructions and awaken attention to them.

All sciences in their nature or connections are replete with interest, if teachers properly illustrate and impress their truths in a pleasing, earnest manner. The philosopher, the saint, the

hero, the wise and the good or the great very often lie hid and concealed in a plebeian, which a proper education might have disinterred and brought to light, and it depends on education to open the gates which lead to virtue or to vice, to happiness or to misery. For education is not learning; it is the exercise and development of the powers of the mind; and the two great methods by which this end may be accomplished are in the halls of learning or in the conflicts of life.

Too many have imbibed the idea that to obtain a sufficient education to enable a man to appear advantageously upon the theatre, especially of public life, his boyhood and youth must be spent within the walls of some classical seminary of learning that he may commence his career under the high floating banner of a collegiate diploma with them, the first round of the ladder of fame. That a refined, classical education is desirable, and one of the accomplishments of a man, we admit—that it is indispensably necessary, and always makes a man more useful, we deny. He who has been incarcerated, from his childhood up to his majority, within the limited circumference of his school and boarding room, although he may have mastered all the classics, is destitute of that knowledge of men and things indispensably necessary to prepare him for action, either in private or public life. It requires extensive observation to enable one even partially to appreciate the wonderful extent to which all the faculties are developed by mental cultivation. The nervous system grows more vigorous and active, the touch is more sensitive and there is greater nobility in the hand.

Classic lore and polite literature are very different from the vast amount of common intelligence, fit for every day use, that he must have, to render his intercourse with society pleasing to himself or agreeable to others. He is liable to imposition at every turn he makes. He may have a large fund of fine sense, but if he lacks common sense, he is like a ship without a rudder. It has long since been settled by the general observation of manufacturers that intelligent workmen will do more and better work than ignorant ones, and, as a general rule, those manufacturers are most successful who are most careful to secure intelligent and skillful workmen. But the excess in the amount of work performed is not the most important respect in which an intelligent workman is superior to a stupid one. He is far more likely to be faithful to the interests of his employer, to save from waste and to turn to profit everything that comes to his hand. There is also the exalted satisfaction of being surrounded by thinking, active and inquiring minds, instead of ignorance. Such are some of the advantages to the "Captains of Industry" which result from the employment of intelligent workmen; not in one article nor any number of articles

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could these advantages be fully set forth. And if it is impossible to state the advantages of the employer, how vain must be the effort to describe those which result to the workman himself. The increase of wages is the least and lowest of the rich rewards of mental culture. The whole being is enlarged and exalted, the scope of view is widened; the objects of interest are increased; the subjects of thought are multiplied; life is more filled with emotion; and the man is raised in the scale of creation.

Let boys and girls be taught, first and last, all that is necessary to prepare them for the common duties of life—if the classics and polite literature can be worked between the coarser branches, they will be much safer—as silk goods are enclosed in canvas or a bale. We wish not to undervalue high seminaries of learning—but rather to stimulate those who persevere in the requirements of science, who are deprived of the advantages of their dazzling light.

In this enlightened age, and in our free country, all who will may drink deeply at the pure fountain of science. Ignorance is a voluntary misfortune. By a proper improvement of time, the apprentice of the mechanic may lay in a stock of useful knowledge, that will enable him, when he arrives at manhood, to take a respectable stand by the side of those who have grown up in the full blaze of a collegiate education—and with a better prospect of success at the start because he is much better stocked with common information, without which a man is a poor helpless animal.

Education of every kind has two values—value as knowledge and value as discipline. Besides its use for guidance in conduct, the acquisition of each order of facts has also its use as mental exercise, and its effects as a preparation for complete living have to be considered under both heads. Education cannot be acquired without pain and application. It is troublesome and deep as digging for pure water, but once you come to the springs they rise up and meet you. Every grain helps to fill the bushel; so does the improvement of every movement increase knowledge, and it is of no advantage to a man to know much unless he lives according to what he knows, for knowledge has no other end than goodness, and he who is made good is in possession of a far richer treasure than he whose knowledge is the most extensive, and yet is destitute of goodness, for what the latter is seeking by his great acquirements the former already possesses.

One of the most agreeable consequences of knowledge is the respect and importance which it communicates to old age. Men rise in character often as they increase in years; they are venerable from what they have acquired and pleasing from what they can impart. Knowledge is the treasure, but judgment the treasurer of a wise man. The wise man will not speak before one who exceeds him in wisdom and years, nor will he interrupt his neighbor in his discourse, neither is he in haste to answer. He inquires according to the subject, and answers according to the constitution, and will answer the first proposition first, and the latter last, and what he had not heard he will acknowledge he has not heard, and confesseth the truth, and the reverse of these are to be met with in a rude person. A wise man, says Seneca, "is provided for occurrences of any kind; the good he manages, the bad he vanquishes; in prosperity he betrays no presumption, and in adversity he feels no despondency." By gaining a good education you shall have your reward in the rich stores of knowledge you have thus collected and which shall ever be at your command. More valuable than earthly treasure—while fleets may sink, and storehouses consume, and banks may totter, and riches flee, the intellectual investments you have thus made will be permanent and enduring, unfurling as the constant flow of a mighty river—a bank whose dividends are perpetual, whose wealth is undiminished however frequent the drafts upon it, which, though moth may impair, yet thieves cannot break through nor steal. Nor will you be able

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to fill these storehouses to their full. Pour into a glass a stream of water, and at last it fills to the brim and will not hold another drop. But you may pour into your mind, through a whole lifetime, streams of knowledge from every conceivable quarter, and not only shall it never be full, but it will constantly thirst for more and welcome each fresh supply with a greater joy. Nay, more, to all around you may impart of these gladdening streams which have so fertilized your own mind, and yet, like the candle from which a thousand other candles may be lit without diminishing its flame, your supply shall not be impaired. On the contrary, your knowledge, as you add to it, will itself attract still more as it widens your realm of thought, for the wise man looks forward into futurity and considers what will be his condition ages hence, as well as what it is at present.

"Education is a debt due from the present to the future generations."—George Peabody.

### Bavarian "Fascisti" Prepare Jewish Massacre for Christmas

Berlin, Dec. 4.—(Jewish Telegraphic Agency.)—Christmas has been fixed as the day for massacres of Jews by the "National Socialists," the reactionary and anti-Semitic party in Bavaria, led by Dr. Hitler, often referred to as the German Mussolini. Boxes labeled "Jewish Massacre Fund" have been placed in cafes in Munich, to which those in sympathy with the National Socialists' program of Jew-extermination are asked to contribute.

### A Beautiful Banking House

The United States Mortgage & Trust Company recently announced the opening of its new Madison Avenue and Seventy-fourth street branch, in charge of John A. Hopper, vice-president.

The building housing the new uptown branch is considered one of the finest and most modern banking structures in the country. It was designed by Henry Otis Chapman, architect, and much of the work of supervising the construction was in charge of Henry L. Servoss, vice-president of the United States Mortgage & Trust Company. The cornerstone of the building was laid early last January.

As a complete banking unit the new building contains practically everything needed in the way of comfort, convenience and safety. Modern devices have been installed throughout. The United States Safe Deposit Company's vaults, which occupy a part of the basement, embody all of the latest features such as combination emergency door and forced air ventilation in the main vault.

To meet the needs of women clients of the trust company the new branch is equipped with a special ladies' department in charge of Mrs. William Laimbeer, assistant secretary of the company. This department is provided with a special section of the main banking floor, which contains a rest room, retiring room—in fact, a whole suite—done in the most attractive manner. One striking feature of the decorations of this department is the Adam mantel forming the center around which the ladies' room is furnished. This mantel came from an old house in St. James streets, near the Palace, in London.

The officers' desks are located at the southern end of the main banking room, looking out upon Seventy-fourth street. The rest of this floor is given over to the tellers' cages, which are all finished in solid bronze. On the mezzanine floor are the accommodations for the girl employees.

The second floor is divided into several parts, one of which contains the kitchen and lunch room to be used by the employees. The main working space for bookkeeping is located on the second floor and is extremely well lighted and ventilated. It is connected with other parts of the building with telephone, telegraph and pneumatic tube system.

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 Sereely he lived an exemplary life;  
 Calmly he faced the surgeon's knife.  
 Honor, success, all came to him;  
 Working courageously when things seemed most dim.  
 Earnestly striving to rebuild the Promised Land,  
 Inspiring leader of Zion's bond.  
 Truly a wonderful man among men;  
 Zion's loss is past any man's ken.  
 Erudite, scholarly, princely Friend—  
 Right deeply we mourn his untimely end.  
 IRVING S. SLOMKA.  
 November 27, 1922.

### Dr. Weizmann Visits Palestine; Confers With High Commissioner

Jerusalem, Dec. 2.—(Jewish Telegraphic Agency.)—Dr. Chaim Weizmann president of the World Zionist Organization, arrived in Jerusalem, where a very cordial welcome was given him by the Jewish population.

Dr. Weizmann, who is staying at the government house, has had today his first conference with the high commissioner of Palestine, Sir Herbert Samuel. The conference dealt with the question of Jewish Agency, which has to co-operate with the Palestine Government in the task of building up the Jewish homeland in Palestine.

Dr. Weizmann informed the high commissioner that the Zionist Conference at Carlsbad had resolved that the Zionist executive should temporarily act as the Jewish Agency.

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## THE PASSING SHOW

By HAROLD BERMAN  
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 The Day of Miracles

All religious faiths and their preachers are in the habit of referring to a Golden Age that is now past and gone. Once upon a time, we are solemnly and gravely informed, when man's stature was infinitely greater, both in a physical as well as in a moral sense, God was quite willing now and again to brush aside, like so many obstructing cobwebs, the laws which He himself had in His infinite wisdom seen fit to impose for the governance of His world, and to allow these pampered favorites to lay down their own rules on occasion. During the years of an impressionable childhood our hearts were thrilled by the favors showered in this manner upon Abraham, Isaac and Jacob, Moses and his turbulent flock at the Red Sea and the plentiful forty-year sojourn in the parched desert, where they wanted for nothing; Joshua and the miraculous fall of Jericho, Samson and his Houdini feats and—by no means the least one of the miracles—Balaam and his Talking Ass!

The Age of Miracles lies in the past, say you—in the dim and distant past, in the lumber room or the garret where the

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shuffle. He lay there in his den, a fallen monarch receiving the perfunctory obeisance of his vassals. Presently a donkey came along, raised his hoof and kicked the dying monarch. And then the feeble jungle autocrat sadly realized that his hour had struck!

France in her renegade days has seen fit to dispatch to these shores on a Quixotic if not a criminal errand one of her superannuated statesmen who glories in a jungle sobriquet. His boast is that, like a certain ferocious beast of the cat family, he claws and mangles mercilessly his enemies.

He has come, gone among us, pleaded and cajoled, swallowed troughs upon troughs of onion soup in public, gulped enough hard boiled eggs to rebuild the demolished fortress of Verdun. He spat, snarled and clawed, but will return to his beloved France empty handed, I can assure you.

Even that great Ass the public, so patient in bearing everyone's burdens, instinctively feels that this whilom monarch's days are over and will kick him with its hoof. His Song of Hate chanted, his venom spent, he will presently return to limbo, his place to be speedily taken by more hopeful and inspiring augurs. It is not in these that the sorely tried human race will find guidance and hope!

### Swat Him!

A certain well-known New York City clergyman, consistently preaching a brand of theology that consigned sundry heretics—Jews, theatregoers, dancers, booklovers, cigarette smokers, Sabbath desecrators and the like—to eternal torment with fire and brimstone, now stards revealed as the fairy-godmother of the "Klan."

The noble-voiced, and God-fearing preacher of the Word of God, growing somewhat impatient with the long wait for the day when his benevolent eyes shall see the renegade's quivering body carried on a split by a little imp of the Nether Regions, has thought it best to urge on his faithful flock to apply the tar brush and the cowhide thong to the back of the unbeliever, right here and now. Let these sons of Belial see what is in store for them in the great hereafter. Let them get a wee taste of the dishes to be served up to them on that great banqueting day in Sheol. The worthy doctor, with a middle name reminiscent of a noxious household insect, is giving them a taste of the medicine they will be called upon to swallow on that great day.

If, through the torture of their bodies, he is achieving the liberation of their souls who is there among us that will deny him the sobriquet of "benefactor of his race?"

Remember, please, that this distinguishing title was proudly worn by both Titus and Torquemada!

### Hospitality With a Crowbar

The American of today is about as hospitable to the stranger within the gate as the Arctic Circle toward a tropical plant.

Time was when the man-in-the-street would actually go out of his way, so to say, in order to pour a few drops of the milk of human kindness upon the parched palate of the stranger and the needy. His plight awakened a sense of brotherly pity and commiseration in the heart of the more fortunate earlier inhabitant. But that spirit has long since departed from our midst.

At the present day we look upon the rest of the human race (a mere bagatelle of 1,500,000,000 souls or so) as "mere scum" or "dregs"; a foreigner is not, as a matter of course, human and the proper thing to do is tell "Arry to 'eave a 'arf-Ha'brick hat 'im." If he can't speak the only civilized language—ours, of course—won't eat bacon-and-eggs for breakfast and swear by Charlie Chaplin can he be human? Of course he can not be, and does not deserve treatment as such.

This Gallo case in the City of New York a few days ago, where an elderly foreign couple were cruelly shunted about the length and breadth of the big metropolis, the woman set on a desperate search for her husband that ended in death, the man running after the speeding underground trains yelling for "Mr. Broadway" to the merriment of all the numerous sons and daughters of the squint-eyed Father Knickerbocker—

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What a Sodom-like chapter is written here!

### Another Link

Things are moving fast in the Near East these days. The embattled Turks, after riding their ancestral home of the Mongrel Marauders, the Greeks (these last claim descent from Aeschylus and Plato, but in reality bear as much relationship to them as does a mud-puddle to the Pleiades!) have now set about to put their house in order. They have adopted a most modern constitution, have separated church and State, taken away the temporal power of the Caliph and have, on the whole, effected a complete revolution in the social, political, as well as the religious and economic branches of their government.

Shall not every liberty-loving man, whether Jew or Gentile, wish them well in their plucky—and hazardous—enterprise? It would seem so if human beings were reasoning animals. When the Federal Council of Church is preaching a new crusade, when Imperialist (i. e. oil-soaked) Britain is gnashing her teeth and sharpening her sword it behooves every right-thinking man to cast his ballot into the other box and let these powers of darkness stew in their own juice.

The Jew who has studied his own history shall surely be no ingrate. "Love thine enemies."—Of course, with a brick in each hand.

Mrs. Hannah D. Harmel of Dublin, Ireland, who has recently passed away, was one of the founders of the Dublin Ladies' Philanthropic Society, besides taking a prominent part in all communal charitable endeavors.

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JEWISH WIT AND HUMOR

EDITED BY HERMAN JACOBSON

Eat Up Yom Kippur

A Russian Yeshibah Bahur appealed to his German co-religionist for help. After the young man told the rich banker his hard luck story, the latter turned to him:

"My young man, I don't like to give people money without their deserving it somehow. What is your occupation? Maybe I can help you that way."

"Occupation?" the young man queried, rather puzzled. "Ich ess Taeg." (I eat days.)

The richman meditated a moment. "So you eat days, eh? Well"—he peeled off a bank note—"here is ten dollars for you if you will eat up that abominable Yom Kippur."

One More Uncle

A renowned rabbi of plebeian descent had a wife of noble lineage. But she happened to be a notorious shrew. Her lungs kept going all day long with all sorts of wild and impossible reproaches against the poor old scholar. Her tongue never stopped, even in the presence of strangers.

One day the rabbi was visited by a great rabbi from an adjoining town, and while the rabbi and his guest were in consultation she burst into the room and began to read the riot act in tones vociferous and vindictive. The guest turned to the rabbi:

"How does it happen that a man so learned and so great should have such a termagant for a wife? What is ailing her?"

"Well," informed the learned rabbi, "forty days before I was born a voice from heaven proclaimed that she should be my wife, and at once one of her uncles appeared, crying:

"You mean to tell me that my niece is going to marry the son of a shoemaker? I protest!"

"An angel came to him and whispered: 'She is going to be lame.'"

"Well," thought the uncle, "a lame woman is not such a marketable article. All right; let him have her."

"But this uncle was no sooner gone than another appeared: 'I protest! Even though she is lame, I am not going to see a niece of mine marry the son of a shoemaker.'"

"The angel again appeared and whispered: 'She will be blind, too.'"

"Well," thought the second uncle, "a girl who is lame and blind ought to be happy to marry any way she can. All right. Give her to him."

"But the second uncle was no sooner gone than a third appeared, crying: 'Let her be blind, let her be lame, but she cannot marry the son of a shoemaker!'"

"The angel appeared a third time and whispered: 'She will be deaf.' And the great man departed, saying to himself that a woman provided with such a fine assortment of maladies could perhaps do no better."

The rabbi sighed and continued: "So you see that if she had had only one more uncle to protest, there would have been nothing else to promise him than that she would be dumb too. And she would be sure to leave me in peace."

Not Drunk but Happy

Two Yeshibah Bahurim were trading from one town to another in the hope of settling in a place where they would get a square meal once in a while, neither of them having had enough to eat in months.

While plodding along the highway a heated discussion arose, in the course of which they discovered that whiskey was made of rye. Well, they reasoned, if whiskey is made of the same material as bread, a man who ate enough bread ought to get as drunk as a man who drank enough whiskey. But neither of them had eaten enough bread in so long a time that they could not tell whether their reasoning was correct.

They reasoned. They argued, but without coming to any definite conclusion. At last they hit upon a plan: They had enough money between the two of them to buy bread enough for one man. They would pool their cash, buy bread, and perform the experiment.

They then cast lots to determine who should act as a "subject," bought the bread, and the subject sat down to eat, the other watching with a watering mouth.

When the bread was dispatched, the other demanded: "Are you drunk?" "Well," came the meditative reply, "not exactly drunk, but pretty happy."

Always Ready

A village "soak" in a little Lithuanian town was giving instructions to his wife one day as he was going to bed:

"Sarah, wake me up when I want a drink."

His spouse demanded: "Ever hear anything like that? How should I know when you will want a drink?"

"Simpleton!" he shot back. "Any time you will wake me up I will want a drink."

Wirth to Marry Jewess

Berlin.—(Jewish Telegraphic Agency.)—Ex-Chancellor Wirth has become engaged to Miss Guttman, a Jewess, stepdaughter of the late Hugo Herzfeld, who was well known on the stock exchange.

Emir Abdullah Hopes for Satisfactory Understanding Between Jews and Arabs

Cairo, Nov. 28 (Jewish Correspondence Bureau).—According to a report in the Egyptian Gazette, Emir Abdullah has voiced the hope that the Jews and Arabs will come to some satisfactory understanding, and that Transjordan will become an independent State.

SAMUELSON, HARRY.—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 Harry Samuelson, 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 Stein & 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.

STEINBERG, CHARLES.—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 Charles Steinberg, 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.

COHEN, BYRON A.—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 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.

KOLSKY, OSCAR.—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 Oscar Kolsky, 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 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.

JACOBS, SARAH.—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 Sarah Jacobs, 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 her attorney, Abraham W. Feinberg, No. 30 East 42d Street, Borough of Manhattan, City of New York, on or before the 15th day of June, next.

GOBEL, FERDINAND.—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 Ferdinand Gobel, 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 Alfred & Charles Steckler, their attorneys, at No. 233 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 15th day of June, 1923.

ABRAHAM W. FEINBERG, Attorney for Administratrix, Office and P. O. Address, 1133 Broadway, Borough of Manhattan, New York City.

DAVID GLUCKSMAN, Attorney for Plaintiff, Office and P. O. Address, 233 Broadway, Borough of Manhattan, New York City.

MONHEIMER, HENRIETTE.—The People of the State of New York, by the Grace of God, Free and Independent; to Marcus J. Monheimer, Sanford J. Monheimer, Henry Freund, Louis Freund, Regina Dinkelspiel, Johann Goldschmidt, Sophia Goudekot, Julie Fischel, Betty Mayer, Bertha Rhonheimer, Sanford H. E. Freund, Camilla Freund, Sigmund Goldsmith, Alfred Goldsmith, and Sophie Freund, the heirs and next of kin of Henriette Monheimer, deceased, Send Greeting:

Whereas, Jerome Monheimer, who resides at 420 West End Avenue, Borough of Manhattan, the City of New York, has lately applied to the Surrogates' Court of our County of New York, to have a certain instrument in writing, bearing date May 13, 1916, relating to both real and personal property, duly proved as the last will and testament of Henriette Monheimer, who was, at the time of her death, a resident of 420 West End Avenue, Borough of Manhattan, New York City, the County of New York, deceased.

Therefore, You and each of you are cited to show cause before the Surrogates' Court of our County of New York, at the Hall of Records, in the County of New York, on the 18th day of January, one thousand nine hundred and twenty-three, at half-past ten o'clock in the forenoon of that day, why the said will and testament should not be admitted to probate as a will of real and personal property.

In Testimony Whereof, We have caused the seal of the Surrogates' Court of the said County of New York to be hereunto affixed. Witness, Honorable John P. Cohalan, Surrogate of our said County of New York, [L. S.] York, at said County, the 1st day of December, in the year of our Lord, one thousand nine hundred and twenty-two. MARTIN G. McCUE, Clerk of the Surrogates' Court.

TOBIAS, RAPHAEL.—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 Raphael Tobias, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of David L. Weil, their 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 31st day of December, 1922.

HATTIE CALO, SADIE TOBIAS KATZENBERG, Administratrix. DAVID L. WEIL, Attorney for Administratrix, Office and P. O. Address, 51 Chambers Street, Borough of Manhattan, New York City.

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

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. Cohalan, 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 subscriber, at his place of transacting business, at the office of Feiner & Maass, his attorneys, at No. 66 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.

FEINER & MAASS, Attorneys for Executor, Office and P. O. Address, 66 Pine Street, Borough of Manhattan, New York City.

HAMMERSLOUGH, EDWARD.—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 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 Fieischman, 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.

SAMUEL FIEISCHMAN, 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. Cohalan, 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 29th day of January, 1923.

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. Cohalan, 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.

OTTO A. SAMUELS, Attorney for Executors, Office and P. O. Address, 358 Fifth Avenue, Borough of Manhattan, New York City.

SIERADZKI, JULIUS.—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 Julius Sieradzki, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers, at their place of transacting business, at the office of M. S. & I. S. Isaacs, No. 52 William Street, Borough of Manhattan, in the City of New York, on or before the 22d day of January, 1923.

EDWARD BARCINKI, Executor. M. S. & I. S. ISAACS, Attorneys for Executor, 52 William Street, Borough of Manhattan, New York City.

HYMES, FANNIE.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Fannie Hymes, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at place of transacting business, 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.

GUARANTY TRUST COMPANY OF NEW YORK, Executor. Dated, New York, the 15th day of December, 1921.

LIEBENSTEIN, VIOLA R.—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 Viola R. Liebenstein, 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 Engelhard, Polak, Pitcher & Stern, 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 15th day of January, 1923.

ENGELHARD, POLAK, PITCHER & STERN, Attorneys for Executors, Office and P. O. Address, 111 Broadway, Borough of Manhattan, New York City.

COHN, SAMUEL.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel 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, 141 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 26th day of January, 1923.

MORRIS M. BAKER, Attorney for Esther Cohn and George Cohn, Executors, Office and Post Office Address, 277 Broadway, New York City, Borough of Manhattan.

JACOBSON, EMANUEL.—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 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.

BENJ. F. KRAFT, Attorney for Executors, 59 Wall Street, Borough of Manhattan, City of New York.

BERMAN, NATHAN A.—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 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 2d day of March, 1923.

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. Cohalan, 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. 1482 Broadway, Borough of Manhattan, in the City of New York, State of New York, on or before the 8th day of January, 1923.

IRVING M. DITTENHOFER, Attorney for Executor, Office and P. O. Address, 1482 Broadway, Borough of Manhattan, New York City.

KATZ, SAMUEL.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Samuel 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 5th day of April, next.

CENTRAL UNION TRUST COMPANY OF NEW YORK, JULIA M. KATZ, Executors. STERN, BARR & TYLER, Attorneys for Executors, 209 Broadway, New York City.

BRILL, WILLIAM S.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against William S. Brill, 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 Wolf & Kohn, their attorneys, at No. 277 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of June, 1923.

WOLF & KOHN, Attorneys for Executors, Office and P. O. Address, 277 Broadway, Borough of Manhattan, New York City.

GORDON, SAM.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Sam Gordon, 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 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.

JOSEPH N. SCHULTZ, Attorney for Administratrix, Office and P. O. Address, 261 Broadway, Borough of Manhattan, New York City.

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

COHEN, GUTMAN & RICHTER, Attorneys for Executors, Office and P. O. Address, 111 Broadway, Borough of Manhattan, New York City.

UNGER, EDWIN H.—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Edwin H. Unger, 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 Albert M. Lee, his attorney, at No. 25 Broad St., in the Borough of Manhattan, in the City of New York, State of New York, on or before the 1st day of June, 1923.

ALBERT M. LEE, Attorney for Executor, Office and P. O. Address, 25 Broad St., Borough of Manhattan, New York City.

GOLDSTEIN, BERNARD.—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 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 & Reass, his attorneys, No. 100 Broadway, in the City of New York, on or before the 17th day of April, next.

HIRSCH, NEWMAN & REASS, Attorneys for Executor, 100 Broadway, New York City.

SCHECHTER, DANIEL M.—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 Daniel M. Schecter, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscribers at the place of Goldher place of transacting business, at the office of Goldher place of transacting business, at the office of Hirsch, Newman & Reass, her attorneys, No. 41 Park Row, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 22d day of March, 1923.

LILLIAN SCHECHTER, 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. Cohalan, 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 Hoody, Lauterbach & Johnson, his attorneys, at No. 22 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.

HOODY, LAUTERBACH & JOHNSON, Attorneys for Temporary Administrator, Office and P. O. Address, 22 William Street, Borough of Manhattan, New York City.

WOLFFSON, WILLIAM.—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 William Wolffson, 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 Alexander A. Mayer, his attorney, at No. 149 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 8th day of August, 1922.

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**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. ELIASOP, Executor.  
EDGAR HIRSCHBERG, Attorney for Executor, Office and P. O. Address, 3210 Third Avenue, Borough of Bronx, New York City.

**LEOPOLD, RACHEL.**—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 Rachel Leopold, late of the County of New York, deceased, to present the same with vouchers thereof, to the subscriber, at his place of transacting business at the office of David L. Weil, his attorney, at No. 51 Chambers St., in the Borough of Manhattan, in the City of New York, State of New York, on or before the 16th day of April, 1923.  
Dated, New York, the 5th day of October, 1922.  
JOSEPH LEOPOLD, Executor.  
DAVID L. WEIL, Attorney for Executor, Office and P. O. Address, 51 Chambers St., Borough of Manhattan, New York City.

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**FRANKENFELDER, BERNHARD.**—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 Bernhard Frankenfelder, 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 Jacobson & Pollock, their attorneys, at No. 29 Broadway, in the Borough of Manhattan, in the City of New York, State of New York, on or before the 2d day of January, 1923.  
Dated, New York, the 19th day of June, 1922.  
RICHARD FRANKENFELDER, SIDNEY SELIGMAN, REILIA FRANKENFELDER, Executors.  
JACOBSON & POLLOCK, Attorneys for Executors, Office and P. O. Address, 29 Broadway, Borough of Manhattan, New York City.

**HARRIS, JOSEPH.**—In pursuance of an order of Hon. John P. Cohalan, a Surrogate of the County of New York, notice is hereby given to all persons having claims against Joseph Harris, 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 Podell, Ansonge & Podell, No. 233 Broadway, Borough of Manhattan, City of New York, on or before the third day of January next.  
Dated, New York, the 24th day of June, 1922.  
MARCUS HARRIS, REUBEN HARRIS, Executors.  
PODELL, ANSORGE & PODELL, Attorneys for Executors, Office and P. O. Address, 233 Broadway, Borough of Manhattan, New York City.

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